

# Obedience

## Noun Defined: ὑπακοή (*obedience*)

### A Greek-English Lexicon of the New Testament and Other Christian Literature:

ὑπακοή, ἥς, ἡ (ὑπακούω; 2 Km 22:36; TestJud 17:3; Just., D. 131, 2; Ath. 3, 2; Iren. and pap fr. VI A.D., e.g. PStras 40, 41; also Psellus p. 247, 18; 251, 35)

① a state of being in compliance, *obedience* (one listens and follows instructions)

Ⓐ gener., the obedience which every slave owes his master εἰς ὑπακοήν= εἰς τὸ ὑπακούειν *to obey* **Ro 6:16a**.

Ⓑ predom. of obedience to God and God's commands, abs. (opp. ἀμαρτία) **Ro 6:16b**. Cp. 1 Cl 9:3; 19:1. δι' ὑπακοῆς *obediently, in obedience* (toward God) 10:2, 7. Of Christ's obedience **Hb 5:8**.—W. subjective gen. of Christ's obedience to God **Ro 5:19** (opp. παρακοή); of human beings' obedience to the will of God as expressed in the gospel **Ro 15:18; 16:19**; of obedience to God's chosen representatives, the apostle and his emissaries **2 Cor 7:15; 10:6** (opp. παρακοή); **Phlm 21**.—W. the objective gen. ὑπ.

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TestJud **TestJud** = Testament of Judah, s. Test12Patr—List 2

Just. **Just(in)**, II A.D.—List 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

Ath. **Ath.** = Athenagoras, II A.D.—List 5

Iren. **Iren.** = Irenaeus, Haereses, II A.D.—List 5

pap **pap** = papyrus, -yri

fr. **fr.** = from

e.g. **e.g.** = exempli gratia (for example)

PStras **PStras** = Griechische Papyrus der kaiserlichen Universitäts- und Landesbibliothek zu Strassburg—List 4

Psellus **Psellus**, History, XI A.D.—List 5

gener. **gener.** = generally

predom. **predom.** = predominant(ly)

abs. **abs.** = absolute

opp. **opp.** = opposed to, opposite

1 Cl **1 Cl** = 1 Clement—List 1

gen. **gen.** = genitive

opp. **opp.** = opposed to, opposite

opp. **opp.** = opposed to, opposite

gen. **gen.** = genitive

τοῦ Χριστοῦ *obedience to Christ* **2 Cor 10:5**; **1 Pt 1:2** (where Ἰησοῦ Χρ. goes w. ὑπακοήν). ὑπ. τῆς ἀληθείας vs. **22**. Perh. εἰς ὑπακοήν πίστεως **Ro 1:5**; **16:26** is to be taken in this sense *to promote obedience to the message of faith* (so DGarlington, ‘The Obedience of Faith’, A Pauline Phrase in Historical Context ’91). But it may be better to render it more generally *with a view to (promoting) obedience which springs from faith* (so GParke-Taylor, ET 55, ’44, 305f; gen. of source). Οἱ τέκνα ὑπακοῆς **1 Pt 1:14** s. τέκνον 6; οἱ τὸν τῆς ὑπακοῆς τόπον ἀναπληροῦν 1 Cl 63:1 s. ἀναπληρώω 3.—OKuss, D. Begriff des Gehorsams im NT: ThGl 27, ’35, 695–702; HvCampenhausen, Recht u. Gehors. in d. ältest. Kirche: ThBl 20, ’41, 279–95; RAC IX 390–430.

② **reply made to a question, answer** (Pla, Soph. 217d) καὶ ὑπακοὴ ἠκούετο ἀπὸ τοῦ σταυροῦ ὅτι ‘ναί’ (soldiers heard a voice from heaven calling out, ‘Did you proclaim to those who are asleep?’) *and an answer was heard from the cross: Yes* GPt 10:42.—DELG s.v. ἀκούω. M-M. TW. Sv.<sup>1</sup>

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w. **w.** = with

ET **ET** = Expository Times—List 6

gen. **gen.** = genitive

1 Cl **1 Cl** = 1 Clement—List 1

NT **NT** = New Testament

ThGl **ThGl**, s. TGl

ThBl **ThBl**, s. TBl—List 6

RAC **RAC** = Reallexikon für Antike u. Christentum—List 6

Pla **Pla**, V–IV B.C.; s. also Ps.-Plato—List 5

Soph **Soph**, V B.C.—List 5

GPt **GPt** = Gospel of Peter—List 1

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

Sv **Sv** (at the end of entries)=HSieben, Voces—List 6

<sup>1</sup> William Arndt, Frederick W. Danker, et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 1028.

## The Complete Word Study Dictionary:

**5218. ὑπακοή *hupakoē***; gen. *hupakoēs*, fem. noun from *hupakouō* (5219), to obey, listen to something, hearken. Obedience, compliance (Sept.: 2 Sam. 22:36), unknown in Class. Gr. Generally in the NT it refers to the obedience of a slave to a master (Rom. 6:16). Elsewhere it always refers to the faith which obeys God's will in a special sense, of relationship and subjection to that which, in the sphere of divine power and revelation, is right (Rom. 5:19; Heb. 5:8). More especially, it refers to subjection to the saving will of God revealed in Christ and referred to as obedience to the truth (1 Pet. 1:22); obedience of faith (Rom. 1:5; 16:26); the unquestioning obedience that is demanded by Christ (2 Cor. 10:5). The word also stands alone as the manifestation of Christian faith (Rom. 15:18; 16:19; 2 Cor. 7:15; 10:6; Phile. 1:21; 1 Pet. 1:2, 14).

**Syn.:** *hupotagē* (5292), subjection.

**Ant.:** *apeitheia* (543), disobedience; *parakoē* (3876), disobedience; *parábasis* (3847), transgression.<sup>2</sup>

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gen (genitive)  
Sept (Septuagint)  
Class (Classical)  
Gr (Greek)  
NT (New Testament)

<sup>2</sup> Spiros Zodhiates, [The Complete Word Study Dictionary: New Testament](#) (Chattanooga, TN: AMG Publishers, 2000).

## Occurrences of ὑπακοή (*obedience*) in the Greek New Testament

(Occurs 15 times in 14 verses in the Greek New Testament)

**Romans 1:5** (NASB95) through whom we have received grace and apostleship to bring about *the obedience* of faith among all the Gentiles for His name's sake,<sup>3</sup>

Romans 1:5 (GNT) δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,<sup>4</sup>

Romans 1:5 (GNP) δι' ρε•διά οὐ•οrrmsg•ός ἐλάβομεν•v1paa1•λαμβάνω χάριν•nfsa•χάρις καὶ•cck•καὶ ἀποστολὴν•nfsa•ἀποστολή εἰς•pa•εἰς ὑπακοὴν•nfsa•ὑπακοή πίστεως•nfsg•πίστις ἐν•pd•ἐν πᾶσιν•jnpdx•πᾶς τοῖς•anpd•τό ἔθνεσιν•nnpd•ἔθνος ὑπὲρ•pe•ὑπὲρ τοῦ•ansg•τό ὀνόματος•nmsg•ὄνομα αὐτοῦ•op3msg•αὐτός,<sup>5</sup>

**Romans 5:19** (NASB95) For as through the one man's disobedience the many were made sinners, even so through the *obedience* of the One the many will be made righteous.

Romans 5:19 (GNT) ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

Romans 5:19 (GNP) ὥσπερ•csp•ὥσπερ γὰρ•cck•γάρ διὰ•pe•διά τῆς•afsg•ῆ παρακοῆς•nfsg•παρακοή τοῦ•amsg•ὁ ἑνὸς•jmsgx•εἷς ἀνθρώπου•nmsg•ἄνθρωπος ἁμαρτωλοὶ•jmpnx•ἁμαρτωλός κατεστάθησαν•v3papi•καθίστημι οἱ•ampn•ὁ πολλοί•jmpnx•πολύς, οὕτως•bx•οὕτως καὶ•bx•καὶ διὰ•pe•διά τῆς•afsg•ῆ ὑπακοῆς•nfsg•ὑπακοή τοῦ•amsg•ὁ ἑνὸς•jmsgx•εἷς δίκαιοι•jmpnx•δίκαιος κατασταθήσονται•v3pffi•καθίστημι οἱ•ampn•ὁ πολλοί•jmpnx•πολύς.

<sup>3</sup> [New American Standard Bible: 1995 Update](#). La Habra, CA: The Lockman Foundation, 1995.

<sup>4</sup> *The Greek New Testament*, edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce Metzger, and Allen Wikgren. Fourth Revised Edition. Copyright 1966, 1968, 1975 by United Bible Societies, 1983, 1984 by Deutsche Bibelgesellschaft, Stuttgart. Used by permission

<sup>5</sup> *The Greek New Testament*, edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce Metzger, and Allen Wikgren. Fourth Revised Edition. Copyright 1966, 1968, 1975 by United Bible Societies, 1983, 1984 by Deutsche Bibelgesellschaft, Stuttgart. Used by permission. *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

**Romans 6:16** (NASB95) Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

Romans 6:16 (GNT) οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

Romans 6:16 (GNP) οὐκ•τῆ•οὐ οἴδατε•v2PRAI•οἶδα ὅτι•cSN•ὅτι ᾧ•ORRMSD•ὅς παριστάνετε•v2PPAI•παρίστημι ἑαυτοὺς•OX2MPA•ἑαυτοῦ δούλους•NMPA•δοῦλος\_2 εἰς•PA•εἰς ὑπακοήν•NFSA•ὑπακοή, δοῦλοί•NMPN•δοῦλος\_2 ἐστε•v2PPAI•εἰμί ᾧ•ORRMSD•ὅς ὑπακούετε•v2PPAI•ὑπακούω, ἥτοι•ccc•ἥτοι ἁμαρτίας•NFSG•ἁμαρτία εἰς•PA•εἰς θάνατον•NMSA•θάνατος ἢ•ccc•ἢ ὑπακοῆς•NFSG•ὑπακοή εἰς•PA•εἰς δικαιοσύνην•NFSA•δικαιοσύνη;

**Romans 15:18** (NASB95) For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

Romans 15:18 (GNT) οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοήν ἔθνων, λόγῳ καὶ ἔργῳ,

Romans 15:18 (GNP) οὐ•TN•οὐ γὰρ•ccx•γὰρ τολμήσω•v1SFAI•τολμάω τι•OIFNSA•τίς\_1 λαλεῖν•v\_\_PAN•λαλέω ὧν•ORRNPG•ὅς οὐ•TN•οὐ κατειργάσατο•v3SAMI•κατεργάζομαι Χριστὸς•NMSN•Χριστός δι'•PG•διὰ ἐμοῦ•OP1\_SG•ἐγώ εἰς•PA•εἰς ὑπακοήν•NFSA•ὑπακοή ἔθνων•NNPG•ἔθνος, λόγῳ•NMSD•λόγος καὶ•cCK•καὶ ἔργῳ•NNSD•ἔργον,

**Romans 16:19** (NASB95) For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil.

Romans 16:19 (GNT) ἡ γὰρ ὑμῶν ὑπακοή εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

Romans 16:19 (GNP) ἡ•AFSN•ἡ γὰρ•ccx•γὰρ ὑμῶν•OP2\_PG•ὕμεῖς ὑπακοή•NFSA•ὑπακοή εἰς•PA•εἰς πάντας•JMPAX•πᾶς ἀφίκετο•v3SAMI•ἀφικνέομαι· ἐφ'•PD•ἐπί ὑμῖν•OP2\_PD•ὕμεῖς οὖν•ccq•οὖν χαίρω•v1SPAI•χαίρω, θέλω•v1SPAI•θέλω δὲ•ccv•δέ ὑμᾶς•OP2\_PA•ὕμεῖς σοφοὺς•JMPAX•σοφός εἶναι•v\_\_PAN•εἰμί εἰς•PA•εἰς τὸ•ANSA•τό ἀγαθόν•JNSAX•ἀγαθός, ἀκεραίους•JMPAX•ἀκέραιος δὲ•ccv•δέ εἰς•PA•εἰς τὸ•ANSA•τό κακόν•JNSAX•κακός.

**Romans 16:26** (NASB95) but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading to obedience* of faith;

Romans 16:26 (GNT) φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

Romans 16:26 (GNP) φανερωθέντος·ν\_\_APPNSG·φανερῶ δὲ·CCV·δέ νῦν·BX·νῦν διὰ·PG·διὰ τε·CCK·τέ γραφῶν·NFPG·γραφή προφητικῶν·JFPGX·προφητικός κατ'·PA·κατὰ ἐπιταγὴν·NFSAX·ἐπιταγὴ τοῦ·AMSG·ὁ αἰωνίου·JMSGX·αἰώνιος θεοῦ·NMSG·θεός εἰς·PA·εἰς ὑπακοὴν·NFSAX·ὑπακοή πίστεως·NMSG·πίστις εἰς·PA·εἰς πάντα·JNPAX·πᾶς τὰ·ANPA·τό ἔθνη·NNPA·ἔθνος γνωρισθέντος·ν\_\_APPNSG·γνωρίζω,

**2 Corinthians 7:15** (NASB95) His affection abounds all the more toward you, as he remembers the *obedience* of you all, how you received him with fear and trembling.

2 Corinthians 7:15 (GNT) καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμινησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

2 Corinthians 7:15 (GNP) καὶ·CCK·καὶ τὰ·ANPN·τό σπλάγχνα·NNPN·σπλάγγνον αὐτοῦ·OP3MSG·αὐτός περισσοτέρως·BC·περισσοτέρως εἰς·PA·εἰς ὑμᾶς·OP2\_PA·ὕμεις ἐστὶν·V3SPA·εἰμί ἀναμινησκομένου·ν\_\_PPPMMSG·ἀναμνήσκω τὴν·AFSA·τὴν πάντων·JMPGX·πᾶς ὑμῶν·OP2\_PG·ὕμεις ὑπακοὴν·NFSAX·ὑπακοή, ὡς·CSN·ὡς μετὰ·PG·μετὰ φόβου·NMSG·φόβος καὶ·CCK·καὶ τρόμου·NMSG·τρόμος ἐδέξασθε·V2PAMI·δέχομαι αὐτόν·OP3MSA·αὐτός.

**2 Corinthians 10:5** (NASB95) *We are* destroying speculations and every lofty thing raised up against the knowledge of God, and *we are* taking every thought captive to the *obedience* of Christ,

2 Corinthians 10:5 (GNT) καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,

2 Corinthians 10:5 (GNP) καὶ·CCK·καὶ πᾶν·JNSAX·πᾶς ὕψωμα·NNSA·ὕψωμα ἐπαιρόμενον·ν\_\_PPPNNSA·ἐπαίρω κατὰ·PG·κατὰ τῆς·AFSG·τῆς γνώσεως·NMSG·γνώσις τοῦ·AMSG·ὁ θεοῦ·NMSG·θεός, καὶ·CCK·καὶ αἰχμαλωτίζοντες·ν\_\_PAPMPN·αἰχμαλωτίζω πᾶν·JNSAX·πᾶς νόημα·NNSA·νόημα εἰς·PA·εἰς τὴν·AFSA·τὴν ὑπακοὴν·NFSAX·ὑπακοή τοῦ·AMSG·ὁ Χριστοῦ·NMSG·Χριστός,

**2 Corinthians 10:6** (NASB95) and we are ready to punish all disobedience, whenever your obedience is complete.

2 Corinthians 10:6 (GNT) και ἐν ἐτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

2 Corinthians 10:6 (GNP) και•cck•και ἐν•pd•ἐν ἐτοίμῳ•jnsdx•ἔτοιμος ἔχοντες•v\_\_papmpn•ἔχω ἐκδικῆσαι•v\_\_aan•ἐκδικέω πᾶσαν•jfsax•πᾶς παρακοήν•nfsa•παρακοή, ὅταν•cst•ὅταν πληρωθῇ•v3saps•πληρώ ὑμῶν•op2\_pg•ὁμείς ἡ•afsn•ἡ ὑπακοή•nfsn•ὑπακοή.

**Philemon 1:21** (NASB95) Having confidence in your obedience, I write to you, since I know that you will do even more than what I say.

Philemon 1:21 (GNT) Πεποιθῶς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις.

Philemon 1:21 (GNP) Πεποιθῶς•v\_\_rapmsn•πείθω τῇ•afsd•ἡ ὑπακοῇ•nfsd•ὑπακοή σου•op2\_sg•σύ ἔγραψά•v1saa1•γράφω σοι•op2\_sd•σύ, εἰδὼς•v\_\_rapmsn•οἶδα ὅτι•csn•ὅτι και•bx•και ὑπὲρ•pa•ὑπὲρ ἃ•orrnpa•ὅς λέγω•v1spai•λέγω ποιήσεις•v2sfa1•ποιέω.

**Hebrews 5:8** (NASB95) Although He was a Son, He learned obedience from the things which He suffered.

Hebrews 5:8 (GNT) καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,

Hebrews 5:8 (GNP) καιπερ•css•καιπερ ὢν•v\_\_papmsn•εἰμί υἱός•nmsn•υἱός, ἔμαθεν•v3saa1•μανθάνω ἀφ'•pg•ἀπό ὧν•orrnpg•ὅς ἔπαθεν•v3saa1•πάσχω τὴν•afsa•ἡ ὑπακοήν•nfsa•ὑπακοή,

**1 Peter 1:2** (NASB95) according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

1 Peter 1:2 (GNT) κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

1 Peter 1:2 (GNP) κατὰ•pa•κατὰ πρόγνωσιν•nfsa•πρόγνωσις θεοῦ•nmsg•θεός πατρὸς•nmsg•πατήρ ἐν•pd•ἐν ἁγιασμῷ•nmsd•ἁγιασμός πνεύματος•nmsg•πνεῦμα εἰς•pa•εἰς ὑπακοήν•nfsa•ὑπακοή και•cck•και ῥαντισμὸν•nmsa•ῥαντισμός αἵματος•nmsg•αἷμα Ἰησοῦ•nmsg•Ἰησοῦς Χριστοῦ•nmsg•Χριστός, χάρις•nfsn•χάρις ὑμῖν•op2\_pd•ὁμείς και•cck•και εἰρήνη•nfsn•εἰρήνη πληθυνθείη•v3sapo•πληθύνω.

**1 Peter 1:14** (NASB95) As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance,

1 Peter 1:14 (GNT) ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις

1 Peter 1:14 (GNP) ὡς•ΤΡ•ὡς τέκνα•ΝΝΡΝ•τέκνον ὑπακοῆς•ΝΦSG•ὑπακοή μὴ•ΤΝ•μή συσχηματιζόμενοι•Ν\_\_ΡΡΡΜΡΝ•συσχηματίζω ταῖς•ΑΦΡD•ἡ πρότερον•BC•πρότερος{πρότερον•JNSAC•πρότερος} ἐν•ΡD•ἐν τῇ•ΑΦSD•ἡ ἀγνοία•ΝΦSD•ἄγνοια ὑμῶν•ΟΡ2\_PG•ὑμεῖς ἐπιθυμίαις•ΝΦPD•ἐπιθυμία

**1 Peter 1:22** (NASB95) Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

1 Peter 1:22 (GNT) Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς

1 Peter 1:22 (GNP) Τὰς•ΑΦΡΑ•ἡ ψυχὰς•ΝΦΡΑ•ψυχὴ ὑμῶν•ΟΡ2\_PG•ὑμεῖς ἡγνικότες•Ν\_\_ΡΑΡΜΡΝ•ἀγνίζω ἐν•ΡD•ἐν τῇ•ΑΦSD•ἡ ὑπακοῇ•ΝΦSD•ὑπακοή τῆς•ΑΦSG•ἡ ἀληθείας•ΝΦSG•ἀλήθεια εἰς•ΡΑ•εἰς φιλαδελφίαν•ΝΦSA•φιλαδελφία ἀνυπόκριτον•JFSAX•ἀνυπόκριτος, ἐκ•ΡG•ἐκ [καθαρᾶς•JFSGX•καθαρός] καρδίας•ΝΦSG•καρδία ἀλλήλους•ΟΡCΜΡΑ•ἀλλήλων ἀγαπήσατε•V2ΡΑΑΜ•ἀγαπάω ἐκτενῶς•ΒΧ•ἐκτενῶς



## Verb Defined: ὑπακούω (*to obey*)

### A Greek-English Lexicon of the New Testament and Other Christian Literature:

**ὑπακούω** impf. ὑπήκουον; fut. ὑπακούσομαι; 1 aor. ὑπήκουσα (s. ὑπακοή; Hom.+; ins, pap, LXX; TestSol 6:4 P; TestJob 4:8; Test12Patr; EpArist 44; Philo; Joseph., Ath. 15, 2) ‘listen to’.

① **to follow instructions, obey, follow, be subject to** w. gen. of pers. (Hdt. 3, 101 al.; so predom. in pap and LXX; TestGad 8:3) B 9:1 (Ps 17:45 v.l.; the text has μοι). W. dat. of pers. (Thu., Aristoph. et al.; Philo, Mos. 1, 156; Jos., Ant. 13, 275; TestJud 1:4; 18:6 θεῶ;

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impf. **impf.** = imperfect

fut. **fut.** = future

aor. **aor.** = aorist

Hom **Hom** , VIII B.C.—List 5

ins **Ins, ins** = Inscription, Inschrift, inscription(s). Without a period, esp. in lists, as at the beginning of entries; the capitalized form is used in titles. In conjunction with literary works this abbr. refers to the title or description of contents.

pap **pap** = papyrus, -yri

LXX **LXX** = Septuaginta, ed. ARahlfs, unless otherwise specified—Lists 2, beg.

TestSol **TestSol** = Testament of Solomon, I–III A.D.—List 2

TestJob **TestJob** = Testament of Job—List 2

Test12Patr **Test12Patr** = Testaments of the Twelve Patriarchs, with interpolations II B.C.–III A.D.—List 2

EpArist **EpArist** = Epistle of Aristeas, II B.C.—List 5

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

Joseph **Joseph** This abbr. used when no specific texts are cited (s. Jos.); I A.D.—List 5

Ath. **Ath.** = Athenagoras, II A.D.—List 5

w. **w.** = with

gen. **gen.** = genitive

pers. **pers.** = person(s)

Hdt. **Hdt.** = Herodotus, V B.C.—List 5

al. **al.** = alibi (elsewhere), aliter (otherwise), alii (others)

predom. **predom.** = predominant(ly)

pap **pap** = papyrus, -yri

LXX **LXX** = Septuaginta, ed. ARahlfs, unless otherwise specified—Lists 2, beg.

TestGad **TestGad** = Testament of Gad, s. Test12Patr—List 2

B **B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbr. B would ambiguous, Vat. is used for the codex.—List 1

v.l. **v.l.** = varia lectio (variant reading)

dat. **dat.** = dative

pers. **pers.** = person(s)

Thu **Thu** , V B.C.—List 5

Ath. 15:2 αὐτῷ [God]; Iren. 3, 21, 2 [Harv. II 113, 2]; in pap and LXX the dat. is less freq. than the gen. B-D-F §173, 3; 187, 6; s. Rob. 507; 634): parents **Eph 6:1**; **Col 3:20**; masters **Eph 6:5**; **Col 3:22**; cp. **Ro 6:16**; husband (cp. Philemon Com. 132 K. ἀγαθῆς γυναικός ἐστιν μὴ κρείττον' εἶναι ἀνδρός, ἀλλ' ὑπήκοον; Jos., C. Ap. 2, 201) **1 Pt 3:6**; the ἐπίσκοπος IEph 20:2, cp. IMg 3:2 v.l. Funk (Sb 7835, 10 [I B.C.] in the charter of the cult-brotherhood of Zeus Hypsistos: ὑπακούειν πάντας τοῦ ἡγουμένου); Christ **Hb 5:9** (cp. Ael. Aristid. 50, 86 K.=26 p. 527 D.: τῷ θεῷ; EKamlah, Die Form der katalogischen Paränese im NT, '64 [moral exhortation]). The pers. is supplied fr. the context (cp. PTebt

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Aristoph **Aristoph** , V–IV B.C.—List 5

et al. **et al.** = et alii (and others)

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

TestJud **TestJud** = Testament of Judah, s. Test12Patr—List 2

Ath. **Ath.** = Athenagoras, II A.D.—List 5

Iren. **Iren.** = Irenaeus, Haereses, II A.D.—List 5

Harv. **Harv.** = WHarvey; s. Iren.—List 5

pap **pap** = papyrus, -yri

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

dat. **dat.** = dative

freq. **freq.** = frequent(ly)

gen. **gen.** = genitive

B-D-F **B-D-F** = FBlass, ADebrunner, RFunk, A Greek Grammar of the New Testament and Other Early Christian Literature—List 6

Rob. **Rob.** = ARobertson, A Grammar of the Greek NT in the Light of Historical Research—List 6

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Philemon Com **Philemon Com** , IV–III B.C. (a few of the verses included here belong to Comp., q.v.)—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

IEph **IEph** = Ignatius to the Ephesians—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

IMg **IMg** = Ignatius to the Magnesians—List 1

v.l. **v.l.** = varia lectio (variant reading)

Funk **Funk** , s. B-D-F—List 6

Sb **Sb** = Sammelbuch griechischer Urkunden aus Aegypten—Lists 3, 4

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Ael. Aristid. **Ael. Aristid.** = Aelius Aristides, II A.D.—List 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

NT **NT** = New Testament

pers. **pers.** = person(s)

fr. **fr.** = from

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

24, 26; TestJob 4:8; EpArist 44; 2 Ch 24:19 v.l.) **Phil 2:12**; 1 Cl 7:6; 57:4 (Pr 1:24).  
 ὑπακούσωμεν τῷ ὀνόματι αὐτοῦ 1 Cl 58:1 marks the transition to the next usage (w. things).—‘To be in compliance’ (Aesop, Fab. 179 H.), w. dat. of the thing to which one is obedient or which one embraces in full surrender (cp. Athen. 6, 247d ὑπ. δέϊπνω=accept the invitation Theoph. Ant. 2, 25 [p. 162, 4] τῇ πατρικῇ ἐντολῇ) ὑπακούειν τῇ πίστει **Ac 6:7**; τῷ εὐαγγελίῳ **Ro 10:16**; **2 Th 1:8**; τῷ λόγῳ ἡμῶν **2 Th 3:14**; τῇ βουλήσει αὐτοῦ (=τοῦ θεοῦ) 1 Cl 9:1; 42:4 (Lat. tr.); τοῖς προστάγμασιν 2 Cl 19:3 (Aeschines 1, 49 and SIG 785, 18 τ. νόμοις; Demosth. 18, 204; Jos., Ant. 3, 207 τ. λεγομένοις; 5, 198); ταῖς ἐπιθυμίαις αὐτοῦ (=τοῦ θνητοῦ σώματος ὑμῶν) **Ro 6:12**. ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς vs. **17** (παραδίδωμι 1b, end).—MWolter, Ethos u. Identität in Paulinischen Gemeinden: NTS 43, ’97, 439 n. 32 (lit. and pseudepigr. reff.).—Foll. by the inf. which shows what the obedience results in (Gen 39:10) Ἀβραὰμ ὑπήκουσεν ἐξελεῖν *Abr. went out obediently* **Hb 11:8**.—Also of the enforced obedience of hostile spirits or powers ὑπακούουσιν αὐτῷ *they are forced to obey him* **Mk 1:27**; of the elements **Mt 8:27** (OBetz, ZNW 48, ’57, 49–77, esp. 70–72); **Mk 4:41**; **Lk 8:25**; of a

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PTebt **PTebt** = The Tebtunis Papyri—List 4

TestJob **TestJob** = Testament of Job—List 2

EpArist **EpArist** = Epistle of Aristeas, II B.C.—List 5

v.l. **v.l.** = varia lectio (variant reading)

1 Cl **1 Cl** = 1 Clement—List 1

1 Cl **1 Cl** = 1 Clement—List 1

w. **w.** = with

Aesop **Aesop** = a calque for a variety of lit. associated with the name of Aesop—List 5

H. **H.** = FHort, s. W-H.—List 1, beg.

w. **w.** = with

dat. **dat.** = dative

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Athen **Athen**, III A.D.—List 5

Theoph. Ant. **Theoph. Ant.** = Theophilus Antiochenus, II A.D.—List 5

1 Cl **1 Cl** = 1 Clement—List 1

Lat. **Lat.** = Latin

tr. **tr.** = translate, etc.

2 Cl **2 Cl** = 2 Clement—List 1

SIG **SIG** = Sylloge Inscriptionum Graecarum<sup>3</sup>; superscript omitted in text—List 3

Demosth **Demosth**, IV B.C.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

NTS **NTS** = New Testament Studies—List 6

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

pseudepigr. **pseudepigr.** = pseudepigraphon, pseudepigrapha

inf. **inf.** = infinitive

ZNW **ZNW** = Zeitschrift für die ntl. Wissenschaft—List 6

esp. **esp.** = especially

tree that must yield to a higher power **17:6** (cp. Hippocr., Epid. 3, 8; Galen VI 354 K., who speak of diseases that ὑπ.=‘must yield’ to a remedy [dative]).

② **to grant one’s request, hear** (of God Diod S 4, 34, 5 τοὺς ἀθανάτους ὑπακούσαντας; Vi. Aesopi I G 5 P. of Isis; Is 65:24; Jos., Ant. 14, 24.—X., Cyr. 8, 1, 18 of a judge who hears a plaintiff) 1 Cl 39:7 (Job 5:1).

③ **to answer a knock at the door**, technically of the door-keeper, whose duty it is to listen for the signals of those who wish to enter, and to admit them if they are entitled to do so: *open* or *answer* (the door) (Pla., Phd. 59e ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, Crito 43a; X., Symp. 1, 11; Theophr., Char. 4, 9; 28, 3; Lucian, Icar. 22 et al.) προσῆλθεν παιδίσκη ὑπακοῦσαι **Ac 12:13**.—M-M. TW.<sup>6</sup>

### **The Complete Word Study Dictionary:**

**5219. ὑπακούω *hupakouō***; fut. *hupakoúsō*, from *hupó* (5259), and *akouō* (191), to hear. To hearken, obey.

(I) To listen to something, hearken with stealth, stillness, or attention in order to answer (Acts 12:13).

(II) To yield to a superior command or force (without necessarily being willing).

(A) Of the wind and sea tempest (Matt. 8:27; Mark 4:41; Luke 8:25).

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cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Hippocr **Hippocr** = Corpus Hippocraticum, V–IV B.C.—List 5

Galen **Galen**, II A.D.—List 5

Diod S **Diod S**, I B.C.—List 5

Vi. Aesopi **Vi. Aesopi**, = Vitae Aesopi, I A.D.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

X. **X.** = Xenophon, V–IV B.C.—List 5

1 Cl **1 Cl** = 1 Clement—List 1

Pla **Pla**, V–IV B.C.; s. also Ps.-Plato—List 5

X. **X.** = Xenophon, V–IV B.C.—List 5

Theophr **Theophr**, IV–III B.C.—List 5

Lucian **Lucian**, II A.D.—List 5

et al. **et al.** = et alii (and others)

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

<sup>6</sup> William Arndt, Frederick W. Danker, et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 1028–1029.

fut (future)

- (B) Of unclean spirits (Mark 1:27).
- (C) Of a sycamine tree (Luke 17:6).
- (III) To believe (Acts 6:7; Rom. 10:16; 2 Thess. 1:8).
- (IV) To yield to one's passions giving them the upper hand (Rom. 6:12, 16).
- (V) To obey God irresistably (Heb. 5:9).
- (VI) Of children's obedience to parents (Eph. 6:1; Col. 3:20).
- (VII) Of slaves to their masters (Eph. 6:5; Col. 3:22).
- (VIII) To obey an apostle (Phil. 2:12; 2 Thess. 3:14).
- (IX) Obedience by Abraham (Heb. 11:8).
- (X) Obedience of Sarah to Abraham (1 Pet. 3:6).
- (XI) A distinction should be made between the meanings of *hupakouío* and *hupotássomai* (5293), to place oneself under another, to assume a subordinate position.

(A) *Hupakouío* is used of the obedience children render to their parents (Eph. 6:1; Col. 3:20). This refers to an obedience which springs from their sense of duty toward, and dependence on parents.

(B) This same verb is used of the servile obedience rendered by slaves to their masters (Eph. 6:5; Col. 3:22). They must obey by virtue of their subordinate position.

(C) However, in the NT, when the response of a wife to her husband is in view, it is *hupotássō* (5293) which is most often employed. It means to place under the rank of another, to put in submission. This position is expressed in 1 Tim. 2:13: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (1) The verb *hupotássō* can be used in the act. trans. sense. In such a case it would have a direct obj. and would mean to subdue and place someone in their proper position. In this sense the verb is used in 1 Cor. 15:27 where Paul speaks of God the Father at the end time subjugating all things including death and Satan under His feet: "For he hath put all things under his feet." The verb translated "put . . . under" is *hupétaxen* (aor. act. indic. 3d person sing. of *hupotássō*) in the act. trans. form. Then 15:28 says, "And when all things shall be

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NT (New Testament)

trans (transitive, transitively)

subdued [*hupotagé*, aor. pass. subjunctive 3d person pl.] unto him, then shall the Son also himself be subject [*hupotagésetai*, fut. mid. indic. meaning, “the Son will place Himself voluntarily under the Father” {a.t.}] unto him that put all things under him [*hupotáxanti*, aor. act. part. dat. sing., referring to the Father], that God may be all in all.” God is presented as the One who subdues everything to Himself at the consummation of the age when Christ’s work of redemption is fully realized.

*Hupotássō* in its act. trans. form is never used of a husband with his wife being the direct obj. Instead the Apostle Paul commands, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph. 5:25). Loving means discerning your wife’s need and meeting it as only you as a husband can meet it. And remember that as the church is imperfect and needs forgiveness, so does your wife. Do not take the role of God in your relationship with your wife. (2) The second instance that *hupotássō* is used act. and trans. is in Eph. 1:22, “And hath [the Father God] put all things under his [Christ’s] feet, and gave him to be the head over all things to the church.” This is similar to what the Father is said to do in 1 Cor. 15:27, 28. God the Father will subdue all things under Christ the Son and the first-fruits of i.e. Jesus’ resurrection (1 Cor. 15:20–28). (3) The third instance of *hupotássō* in the act. trans. form is in Phil. 3:21: “Who [the Lord Jesus Christ] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue [*hupotáxai*, aor. act. inf. trans.] all things unto himself.” The Father God subdues all things to the Son God. (4) The fourth instance is in Heb. 2:5, 8: “For unto the angels hath he not put in subjection [*hupétaxen*, act. aor. trans. meaning subdued] the world to come, whereof we speak. . . . Thou hast put all things in subjection [*hupétaxas*, act. aor. trans.] under his feet. For in that he put all in subjection under him [*hupotáxai*, aor. inf. act. trans.], he left nothing that is not put under him [*anupótakton* (506), unsubdued, used as an adj.]. But now we see not

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aor (aorist [2 aor. for second aorist])  
pl (plural)  
fut (future)  
mid (middle)  
indic (indicative)  
aor (aorist [2 aor. for second aorist])  
dat (dative)  
sing (singular)  
trans (transitive, transitively)  
aor (aorist [2 aor. for second aorist])  
trans (transitive, transitively)  
aor (aorist [2 aor. for second aorist])  
inf (infinitive)  
trans (transitive, transitively)  
adj (adjective, adjectival)

yet all things put under him [*hupotetagména*, perf. pass. part. referring to everything that is yet to be subdued to Christ].”

**(D)** The mid. form *hupotássomai* is used in Luke 2:51 speaking of the Lord Jesus in His childhood placing Himself under His mother and His stepfather Joseph. “And he went [at age 12] down with them, and came to Nazareth, and was subject [*hupotassómenos*, pres. mid. part.] unto them.” This is in keeping with the command given to children to obey their parents as in Eph. 6:1: “Children, obey [*hupakoúete*, pres. imper.] your parents in the Lord: for this is right.” Even though Lord Jesus stood in a very special relationship with His parents, He was still under their authority. When it comes to a wife’s relationship to her husband, it is the mid. form *hupotássomai*, to place oneself under in one’s proper position, i.e. used as in Eph. 5:22, “Wives, submit yourselves [*hupotássesste*, pres. mid. imper. 2d person pl.] unto your own husbands, as unto the Lord” (see Col. 3:18; Titus 2:5). The only time that *hupakoúō* is used of a wife obeying her husband is 1 Pet. 3:6 when Sarah obeyed Abraham. The verb which is used of Sarah’s obedience to Abraham is not *hupotássomai* as used in 1 Pet. 3:1, 5 to designate the proper attitude of a wife toward her husband, but *hupakoúō*. 1 Pet. 3:6 states, “Even as Sarah obeyed [*hupékouse*, aor. act. indic. 3d person sing. of *hupakoúō* {5219}] Abraham, calling him lord [*kúrimon* {2962}].” This word in 1 Pet. 3:6 concerning Sarah’s attitude is a commendation of her as an example to all godly women. And then Peter continues, “whose daughters ye are” or better still, “whose children you become” (a.t.). These faithful wives became children of Sarah by following her example.

Peter is telling these women not to fear the consequences of following the course of action which he has prescribed. They should be confident that God will be with them in their efforts to do what is right regardless of the difficulties they may face in doing so. A woman must do what is good (*agathopoiéō* [15]) and not allow scare tactics to overrule what she knows to be right.

**Deriv.:** *hupakoé* (5218), obedience; *hupékoos* (5255), obedient to the will of God.

**Syn.:** *summorphóomai* (4833), to conform oneself to; *peitharchéō* (3980), to be submitted to a ruler, to hearken, obey one in authority.

**Ant.:** *apeithéō* (544) and *apistéō* (569), to disbelieve, be disobedient; *parakoúō* (3878), to mishear, neglect to hear, disobey; *anthístēmi* (436), to stand against, oppose; *parabaínō* (3845), to transgress, go contrary to; *epanístamai* (1881), to rise or stand up against,

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perf (perfect)  
mid (middle)  
aor (aorist [2 aor. for second aorist])  
indic (indicative)  
sing (singular)

attack; *antidiatíthemai* (475), to set oneself opposite, oppose; *antíkeimai* (480), to lie opposite, be adverse, contrary; *antistrateúomai* (497), to fight or war against.<sup>7</sup>

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<sup>7</sup> Spiros Zodhiates, [The Complete Word Study Dictionary: New Testament](#) (Chattanooga, TN: AMG Publishers, 2000).



## Occurrences of ὑπακούω (to obey) in the Greek New Testament

(21 times in 21 verses)

**Matthew 8:27** (NASB95) The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"<sup>8</sup>

Matthew 8:27 (GNT) οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;<sup>9</sup>

Matthew 8:27 (GNP) οἱ•AMPN•ὁ δὲ•CCB•δέ ἄνθρωποι•NMPN•ἄνθρωπος ἐθαύμασαν•V3PAAI•θαυμάζω λέγοντες•V\_\_PAPMPN•λέγω· ποταπός•OAGMSN•ποταπός ἐστιν•V3SPAI•εἰμί οὗτος•ODEMSN•οὗτος ὅτι•CSN•ὅτι καὶ•BX•καὶ οἱ•AMPN•ὁ ἄνεμοι•NMPN•ἄνεμος καὶ•CCK•καὶ ἡ•AFSN•ἡ θάλασσα•NFSN•θάλασσα αὐτῷ•OP3MSD•αὐτός ὑπακούουσιν•V3PPAI•ὑπακούω;<sup>10</sup>

**Mark 1:27** (NASB95) They were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him."

Mark 1:27 (GNT) καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστιν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

Mark 1:27 (GNP) καὶ•CCK•καὶ ἐθαμβήθησαν•V3PAPI•θαμβέω ἅπαντες•JMPNX•ἅπας ὥστε•CSR•ὥστε συζητεῖν•V\_\_PAN•συζητέω πρὸς•PA•πρὸς ἑαυτοὺς•OX3MPA•ἑαυτοῦ λέγοντας•V\_\_PAPMPA•λέγω· τί•OIGNSN•τίς\_2 ἐστιν•V3SPAI•εἰμί τοῦτο•ODEMSN•οὗτος; διδαχὴ•NFSN•διδαχὴ καινὴ•JFSNX•καινός κατ'•PA•κατὰ ἐξουσίαν•NFSN•ἐξουσία καὶ•BX•καὶ τοῖς•ANPD•τό πνεύμασι•NNPD•πνεῦμα τοῖς•ANPD•τό ἀκαθάρτοις•JNPDH•ἀκάθαρτος ἐπιτάσσει•V3SPAI•ἐπιτάσσω, καὶ•CCK•καὶ ὑπακούουσιν•V3PPAI•ὑπακούω αὐτῷ•OP3MSD•αὐτός.

<sup>8</sup> [New American Standard Bible: 1995 Update](#). La Habra, CA: The Lockman Foundation, 1995.

<sup>9</sup> *The Greek New Testament*, edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce Metzger, and Allen Wikgren. Fourth Revised Edition. Copyright 1966, 1968, 1975 by United Bible Societies, 1983, 1984 by Deutsche Bibelgesellschaft, Stuttgart. Used by permission

<sup>10</sup> *The Greek New Testament*, edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce Metzger, and Allen Wikgren. Fourth Revised Edition. Copyright 1966, 1968, 1975 by United Bible Societies, 1983, 1984 by Deutsche Bibelgesellschaft, Stuttgart. Used by permission. *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

**Mark 4:41** (NASB95) They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

Mark 4:41 (GNT) καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

Mark 4:41 (GNP) καὶ•cck•καὶ ἐφοβήθησαν•v3PAP1•φοβέω φόβον•NMSA•φόβος μέγαν•JMSAX•μέγας καὶ•cck•καὶ ἔλεγον•v3PIA1•λέγω πρὸς•PA•πρὸς ἀλλήλους•ORCMPA•ἀλλήλων• τίς•OIGMSN•τίς\_2 ἄρα•CCQ•ἄρα\_1 οὗτός•ODEMSN•οὗτος ἐστιν•v3SPAI•εἰμί ὅτι•CSN•ὅτι καὶ•BX•καὶ ὁ•AMSN•ὁ ἄνεμος•NMSN•ἄνεμος καὶ•cck•καὶ ἡ•AFSN•ἡ θάλασσα•NFSN•θάλασσα ὑπακούει•v3SPAI•ὑπακούω αὐτῷ•OP3MSD•αὐτός;

**Luke 8:25** (NASB95) And He said to them, "Where is your faith?" They were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"

Luke 8:25 (GNT) εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

Luke 8:25 (GNP) εἶπεν•v3SAAI•εἶπον δὲ•CCB•δέ αὐτοῖς•OP3MPD•αὐτός· ποῦ•BX•ποῦ\_2 ἡ•AFSN•ἡ πίστις•NFSN•πίστις ὑμῶν•OP2\_PG•ὕμεῖς; φοβηθέντες•V\_\_APPMPN•φοβέω δὲ•CCB•δέ ἐθαύμασαν•v3PAAI•θαυμάζω λέγοντες•V\_\_PAPMPN•λέγω πρὸς•PA•πρὸς ἀλλήλους•ORCMPA•ἀλλήλων· τίς•OIGMSN•τίς\_2 ἄρα•CCQ•ἄρα\_1 οὗτός•ODEMSN•οὗτος ἐστιν•v3SPAI•εἰμί ὅτι•CSN•ὅτι καὶ•BX•καὶ τοῖς•AMPD•ὁ ἀνέμοις•NMPD•ἄνεμος ἐπιτάσσει•v3SPAI•ἐπιτάσσω καὶ•cck•καὶ τῷ•ANSD•τό ὕδατι•NNSD•ὕδωρ, καὶ•cck•καὶ ὑπακούουσιν•v3PPAI•ὑπακούω αὐτῷ•OP3MSD•αὐτός;

**Luke 17:6** (NASB95) And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

Luke 17:6 (GNT) εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἅν τῇ συκαμίνῳ [ταύτῃ]· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἅν ὁμῖν.

Luke 17:6 (GNP) εἶπεν•v3SAAI•εἶπον δὲ•CCB•δέ ὁ•AMSN•ὁ κύριος•NMSN•κύριος· εἰ•CSE•εἰ ἔχετε•v2PPAI•ἔχω πίστιν•NFSN•πίστις ὡς•TP•ὡς κόκκον•NMSA•κόκκος σινάπεως•NNSG•σίναπι, ἐλέγετε•v2PIA1•λέγω ἅν•TU•ἅν τῇ•AFSD•ἡ συκαμίνῳ•NFSN•συκάμινος [ταύτῃ•OAFSD•οὗτος]· ἐκριζώθητι•v2SAPM•ἐκριζώω καὶ•cck•καὶ φυτεύθητι•v2SAPM•φυτεύω ἐν•PD•ἐν τῇ•AFSD•ἡ θαλάσῃ•NFSN•θάλασσα· καὶ•cck•καὶ ὑπήκουσεν•v3SAAI•ὑπακούω ἅν•TU•ἅν ὁμῖν•OP2\_PD•ὕμεῖς.

**Acts 6:7** (NASB95) The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

Acts 6:7 (GNT) KaiV ὁ λόγος τοῦ θεοῦ ἤϋξανεν καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλήμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

Acts 6:7 (GNP) Καὶ•cck•καὶ ὁ•amsn•ὁ λόγος•nmsn•λόγος τοῦ•amsg•ὁ θεοῦ•nmsg•θεός ἤϋξανεν•v3siai•αὐξάνω καὶ•cck•καὶ ἐπληθύνετο•v3sipi•πληθύνω ὁ•amsn•ὁ ἀριθμὸς•nmsn•ἀριθμὸς τῶν•ampg•ὁ μαθητῶν•nmpg•μαθητῆς ἐν•pd•ἐν Ἱερουσαλήμ•nfsd• Ἱερουσαλήμ σφόδρα•bx•σφόδρα, πολὺς•jmsnx•πολὺς τε•cck•τέ ὄχλος•nmsn•ὄχλος τῶν•ampg•ὁ ἱερέων•nmpg•ἱερεύς ὑπήκουον•v3riai•ὑπακούω τῇ•afsd•ἡ πίστει•nfsd•πίστις.

**Acts 12:13** (NASB95) When he knocked at the door of the gate, a servant-girl named Rhoda came to answer.

Acts 12:13 (GNT) κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος προσῆλθεν παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη,

Acts 12:13 (GNP) κρούσαντος•v\_\_aapmsg•κρούω δὲ•ccb•δέ αὐτοῦ•op3msg•αὐτός τὴν•afsa•ἡ θύραν•nfsa•θύρα τοῦ•amsg•ὁ πυλῶνος•nmsg•πυλῶν προσῆλθεν•v3saii•προσέρχομαι παιδίσκη•nfsn•παιδίσκη ὑπακοῦσαι•v\_\_aan•ὑπακούω ὀνόματι•nnsd•ὄνομα Ῥόδη•nfsn• Ῥόδη,

**Romans 6:12** (NASB95) Therefore do not let sin reign in your mortal body so that you obey its lusts,

Romans 6:12 (GNT) Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,

Romans 6:12 (GNP) Μὴ•tn•μή οὖν•ccq•οὖν βασιλευέτω•v3spam•βασιλεύω ἡ•afsn•ἡ ἁμαρτία•nfsn•ἁμαρτία ἐν•pd•ἐν τῷ•ansd•τό θνητῷ•jnsdx•θνητός ὑμῶν•op2\_pg•ὑμεῖς σώματι•nnsd•σῶμα εἰς•pa•εἰς τὸ•ansa•τό ὑπακούειν•v\_\_pan•ὑπακούω ταῖς•afpd•ἡ ἐπιθυμίαις•nfpd•ἐπιθυμία αὐτοῦ•op3msg•αὐτός,

**Romans 6:16** (NASB95) Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

Romans 6:16 (GNT) οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

Romans 6:16 (GNP) οὐκ•τε•οὐ οἴδατε•V2PRAI•οἶδα ὅτι•CSN•ὅτι ᾧ•ORRMSD•ὅς παριστάνετε•V2PPAI•παρίστημι ἑαυτοὺς•OX2MPA•ἑαυτοῦ δούλους•NMPA•δοῦλος\_2 εἰς•PA•εἰς ὑπακοήν•NFSA•ὑπακοή, δοῦλοί•NMPN•δοῦλος\_2 ἐστε•V2PPAI•εἰμί ᾧ•ORRMSD•ὅς ὑπακούετε•V2PPAI•ὑπακούω, ἥτοι•CCC•ἥτοι ἁμαρτίας•NFSG•ἁμαρτία εἰς•PA•εἰς θάνατον•NMSA•θάνατος ἢ•CCC•ἢ ὑπακοῆς•NFSG•ὑπακοή εἰς•PA•εἰς δικαιοσύνην•NFSA•δικαιοσύνη;

**Romans 6:17** (NASB95) But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

Romans 6:17 (GNT) χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδασκαλίας,

Romans 6:17 (GNP) χάρις•NFNSN•χάρις δὲ•CCV•δέ τῷ•AMSD•ὁ θεῷ•NMSD•θεός ὅτι•CSN•ὅτι ἦτε•V2PIAI•εἰμί δοῦλοι•NMPN•δοῦλος\_2 τῆς•AFSG•ἡ ἁμαρτίας•NFSG•ἁμαρτία ὑπηκούσατε•V2PAAI•ὑπακούω δὲ•CCV•δέ ἐκ•PG•ἐκ καρδίας•NFSG•καρδία εἰς•PA•εἰς ὃν•ORRMSA•ὅς παρεδόθητε•V2PAPI•παραδίδωμι τύπον•NMSA•τύπος διδασκαλίας•NFSG•διδασχή,

**Romans 10:16** (NASB95) However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"

Romans 10:16 (GNT) Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

Roma 10:16 (GNP) Ἄλλ'•CCV•ἀλλά οὐ•TN•οὐ πάντες•JMPNX•πᾶς ὑπήκουσαν•V3PAAI•ὑπακούω τῷ•ANSD•τό εὐαγγελίῳ•NNSD•εὐαγγέλιον. Ἡσαΐας•NMSN•Ἡσαΐας γὰρ•CCX•γὰρ λέγει•V3SPAI•λέγω· κύριε•NMSV•κύριος, τίς•OIGMSN•τίς\_2 ἐπίστευσεν•V3SAAI•πιστεύω τῇ•AFSD•ἡ ἀκοῇ•NFSD•ἀκοή ἡμῶν•OP1\_PG•ἡμεῖς;

**Ephesians 6:1** (NASB95) Children, obey your parents in the Lord, for this is right.

Ephesians 6:1 (GNT) Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ]· τοῦτο γὰρ ἐστὶν δίκαιον.

Ephesians 6:1 (GNP) Τὰ•ANPN•τό{Τὰ•ANPN•τό} τέκνα•NNPN•τέκνον{τέκνα•NNPN•τέκνον}, ὑπακούετε•V2PPAM•ὑπακούω τοῖς•AMPD•ὁ γονεῦσιν•NMPD•γονεὺς ὑμῶν•OP2\_PG•ὑμεῖς [ἐν•PD•ἐν κυρίῳ•NMSD•κύριος]· τοῦτο•ODENSN•οὗτος γὰρ•CCX•γὰρ ἐστὶν•V3SPAI•εἰμί δίκαιον•JNSNX•δίκαιος.

**Ephesians 6:5** (NASB95) Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;

Ephesians 6:5 (GNT) Οἱ δοῦλοι, ὕπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

Ephesians 6:5 (GNP) Οἱ•ΑΜΡΝ•ὁ{Οἱ•ΑΜΡΝ•ὁ} δοῦλοι•ΝΜΡΝ•δοῦλος\_2{δοῦλοι•ΝΜΡΝ•δοῦλος\_2}, ὕΠΑΚΟΥΕΤΕ•V2PPAM•ὕΠΑΚΟΥΩ τοῖς•ΑΜΡD•ὁ ΚΑΤΑ•ΡΑ•ΚΑΤΑ σάρκα•ΝFSA•σάρξ κυρίοις•ΝΜΡD•κύριος μετὰ•ΡG•μετὰ φόβου•ΝMSG•φόβος καὶ•CCK•καὶ τρόμου•ΝMSG•τρόμος ἐν•ΡD•ἐν ἀπλότητι•ΝFSD•ἀπλότης τῆς•AFSG•ἡ καρδίας•ΝFSG•καρδία ὑμῶν•OP2\_ΡG•ὕμεῖς ὡς•CSP•ὡς τῷ•AMSD•ὁ Χριστῷ•ΝMSD•Χριστός,

**Philippians 2:12** (NASB95) So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;

Philippians 2:12 (GNT) Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·

Philippians 2:12 (GNP) Ὡστε•CCQ•ῶστε, ἀγαπητοί•JMPNX•ἀγαπητός{ἀγαπητοί•JMPNX•ἀγαπητός} μου•OP1\_SG•ἐγώ, καθὼς•CSP•καθὼς πάντοτε•BX•πάντοτε ὑπηκούσατε•V2PAAI•ὕΠΑΚΟΥΩ, μὴ•TN•μή ὡς•TP•ὡς ἐν•ΡD•ἐν τῇ•AFSD•ἡ παρουσίᾳ•ΝFSD•παρουσία μου•OP1\_SG•ἐγώ μόνον•BX•μόνος ἀλλὰ•CCV•ἀλλὰ νῦν•BX•νῦν πολλῷ•JNSDX•πολύς μᾶλλον•BC•μᾶλλον ἐν•ΡD•ἐν τῇ•AFSD•ἡ ἀπουσίᾳ•ΝFSD•ἀπουσία μου•OP1\_SG•ἐγώ, μετὰ•ΡG•μετὰ φόβου•ΝMSG•φόβος καὶ•CCK•καὶ τρόμου•ΝMSG•τρόμος τὴν•AFSA•ἡ ἑαυτῶν•OX2MPG•ἑαυτοῦ σωτηρίαν•ΝFSA•σωτηρία κατεργάζεσθε•V2PPMM•κατεργάζομαι·

**Colossians 3:20** (NASB95) Children, be obedient to your parents in all things, for this is well-pleasing to the Lord.

Colossians 3:20 (GNT) Τὰ τέκνα, ὕπακούετε τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.

Colossians 3:20 (GNP) Τὰ•ANPN•τό{Τὰ•ANPN•τό} τέκνα•NNPN•τέκνον{τέκνα•NNPN•τέκνον}, ὕΠΑΚΟΥΕΤΕ•V2PPAM•ὕΠΑΚΟΥΩ τοῖς•ΑΜΡD•ὁ γονεῦσιν•ΝΜΡD•γονεὺς κατὰ•ΡΑ•κατὰ πάντα•JNPAX•πᾶς, τοῦτο•ODENSN•οὗτος γὰρ•CSC•γὰρ εὐάρεστόν•JNSNX•εὐάρεστος ἐστιν•V3SPAI•εἰμί ἐν•ΡD•ἐν κυρίῳ•ΝMSD•κύριος.

**Colossians 3:22** (NASB95) Slaves, in all things obey those who are your masters on earth, not with external service, as those who *merely* please men, but with sincerity of heart, fearing the Lord.

Colossians 3:22 (GNT) Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίας φοβούμενοι τὸν κύριον.

Colossians 3:22 (GNP) Οἱ•AMPN•ὀ{Οἱ•AMPV•ὀ} δούλοι•NMPN•δοῦλος\_2{δοῦλοι•NMPV•δοῦλος\_2}, ὑπακούετε•V2PPAM•ὑπακούω κατὰ•PA•κατὰ πάντα•JNPAX•πᾶς τοῖς•AMPD•ὀ κατὰ•PA•κατὰ σάρκα•NFSA•σάρξ κυρίοις•NMPD•κύριος, μὴ•TN•μή ἐν•PD•ἐν ὀφθαλμοδουλίᾳ•NFSD•ὀφθαλμοδουλία ὡς•TP•ὡς ἀνθρωπάρεσκοι•JMPNX•ἀνθρωπάρεσκος, ἀλλ'•CCV•ἀλλά ἐν•PD•ἐν ἀπλότῃ•NFSD•ἀπλότης καρδίας•NFSG•καρδία φοβούμενοι•V\_\_PPPMPN•φοβέω τὸν•AMSA•ὀ κύριον•NMSA•κύριος.

**2 Thessalonians 1:8** (NASB95) dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

2 Thessalonians 1:8 (GNT) ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,

2 Thessalonians 1:8 (GNP) ἐν•PD•ἐν πυρὶ•NNSD•πῦρ φλογός•NFSG•φλόξ, διδόντος•V\_\_PAPMSG•δίδωμι ἐκδίκησιν•NFSA•ἐκδίκησις τοῖς•AMPD•ὀ μὴ•TN•μή εἰδόσιν•V\_\_RAPMPD•οἶδα θεὸν•NMSA•θεός καὶ•CCK•καὶ τοῖς•AMPD•ὀ μὴ•TN•μή ὑπακούουσιν•V\_\_PAPMPD•ὑπακούω τῷ•ANSD•τό εὐαγγελίῳ•NNSD•εὐαγγέλιον τοῦ•AMSG•ὀ κυρίου•NMSG•κύριος ἡμῶν•OP1\_PG•ἡμεῖς Ἰησοῦ•NMSG•Ἰησοῦς,

**2 Thessalonians 3:14** (NASB95) If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.

2 Thessalonians 3:14 (GNT) Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπήῃ.

2 Thessalonians 3:14 (GNP) Εἰ•CSE•εἰ δέ•CCV•δέ τις•OIFMSN•τις\_1 οὐχ•TN•οὐ ὑπακούει•V3SPAI•ὑπακούω τῷ•AMSD•ὀ λόγῳ•NMSD•λόγος ἡμῶν•OP1\_PG•ἡμεῖς διὰ•PG•διὰ τῆς•AFSG•ῆ ἐπιστολῆς•NFSG•ἐπιστολή, τοῦτον•ODEMSA•οὗτος σημειώσθε•V2PPMM•σημειώω μὴ•TN•μή συναναμίγνυσθαι•V\_\_PMN•συναναμίγνυμι αὐτῷ•OP3MSD•αὐτός, ἵνα•CSF•ἵνα ἐντραπήῃ•V3SAPS•ἐντρέπω.

**Hebrews 5:9** (NASB95) And having been made perfect, He became to all those who obey Him the source of eternal salvation,

Hebrews 5:9 (GNT) καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,

Hebrews 5:9 (GNP) καὶ•CCK•καὶ τελειωθείς•V\_\_APPMSN•τελειόω ἐγένετο•V3SAMI•γίνομαι πᾶσιν•JMPDX•πᾶς τοῖς•AMPD•ὁ ὑπακούουσιν•V\_\_PAPMPD•ὑπακούω αὐτῷ•OP3MSD•αὐτός αἴτιος•JMSN•αἴτιος{αἴτιος•NMSN•αἴτιος} σωτηρίας•NFSG•σωτηρία αἰωνίου•JFSGX•αἰώνιος,

**Hebrews 11:8** (NASB95) By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

Hebrews 11:8 (GNT) Πίστει καλούμενος Ἄβραάμ ὑπήκουσεν ἐξελεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

Hebrews 11:8 (GNP) Πίστει•NFSD•πίστις καλούμενος•V\_\_PPPMSN•καλέω Ἄβραάμ•NMSN• Ἄβραάμ ὑπήκουσεν•V3SAAI•ὑπακούω ἐξελεῖν•V\_\_AAN•ἐξέρχομαι εἰς•PA•εἰς τόπον•NMSA•τόπος ὃν•ORRMSA•ὃς ἤμελλεν•V3SIAI•μέλλω λαμβάνειν•V\_\_PAN•λαμβάνω εἰς•PA•εἰς κληρονομίαν•NFSΑ•κληρονομία, καὶ•CCK•καὶ ἐξῆλθεν•V3SAAI•ἐξέρχομαι μὴ•TN•μὴ ἐπιστάμενος•V\_\_PPPMSN•ἐπίσταμαι ποῦ•BX•ποῦ\_2 ἔρχεται•V3SPMI•ἔρχομαι.

**1 Peter 3:6** (NASB95) just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

1 Peter 3:6 (GNT) ὡς Σάρρα ὑπήκουσεν τῷ Ἄβραάμ κύριον αὐτὸν καλοῦσα, ἣς ἐγενήθητε τέκνα ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

1 Peter 3:6 (GNP) ὡς•CSP•ὡς Σάρρα•NFSN•Σάρρα ὑπήκουσεν•V3SAAI•ὑπακούω τῷ•AMSD•ὁ Ἄβραάμ•NMSD• Ἄβραάμ κύριον•NMSA•κύριος αὐτὸν•OP3MSA•αὐτός καλοῦσα•V\_\_PAPFSN•καλέω, ἣς•ORRFSG•ὃς ἐγενήθητε•V2PAPI•γίνομαι τέκνα•NPN•τέκνον ἀγαθοποιούσαι•V\_\_PAPFPN•ἀγαθοποιέω καὶ•CCK•καὶ μὴ•TN•μὴ φοβούμεναι•V\_\_PPFPN•φοβέω μηδεμίαν•JFSAX•μηδεὶς πτόησιν•NFSΑ•πτόησις.

## Word Group Dictionaries: ὑπακοή (*obedience*) & ὑπακούω (*to obey*)

### The Exegetical Dictionary of the New Testament:

ὑπακοή, ἦς, ἡ *hypakoē* obedience\*

ὑπακούω *hypakouō* obey, be obedient\*

1. Occurrences in the NT and meaning — 2. Synoptic Gospels and Acts — 3. Paul — 4. Deutero-Pauline Epistles — 5. Hebrews — 6. 1 Peter

*Lit.*: R. DEICHGRÄBER, “Gehorsam und Gehorchen in der Verkündigung Jesu,” *ZNW* 52 (1961) 119–22. — K. S. FRANK, *RAC* IX, 390–430. — S. C. FREDERICK, *The Theme of Obedience in the First Epistle of Peter* (Diss. Duke University, 1975). — G. FRIEDRICH, “Μὴ ὑπακοὴ πίστεως Röm 1, 5 mit ‘Glaubensgehorsam’ übersetzt werden?” *ZNW* 72 (1981) 118–23. — G. KITTEL, *TDNT* I, 216–25, esp. 224f. — O. KUSS, “Der Begriff des Gehorsams im NT,” *TGl* 27 (1935) 695–702. — W. MUNDLE, *DNTT* II, 179f. — L. NIEDER, *LTK* IV, 601f. — SCHNACKENBURG, *Botschaft*, index s.v. Gehorsam. — G. SEGALLA, “L’ ’obbedienza die fede’ (Rm 1, 5; 16, 26) tema della Lettera ai Romani?” *RivB* 36 (1988) 329–42. — C. SNOEK, *De idee der gehoorzaamheid in het NT* (1952). — SPICQ, *Notes Suppl.*, 238–45. — A. STÖGER, *SacVb* II, 616–20.

1. Ὑπακοή and ὑπακούω, compounds derived from → ἀκούω, occur in the NT particularly in the Epistles. Only the vb. ὑπακούω is used (7 times) by the authors of the Synoptic Gospels (Mark 1:27; 4:41 par. Matt 8:27 / Luke 8:25; Luke 17:6; Acts 6:7; 12:13). The other occurrences are for the most part in Paul: ὑπακοή 11 times, ὑπακούω 5 times (cf. also ὑπακούω in Col 3:20, 22; Eph 6:1, 5; 2 Thess 1:8; 3:14). Particular interest is also shown by Hebrews (ὑπακοή once, ὑπακούω twice) and 1 Peter (ὑπακοή 3 times, ὑπακούω once). Both words (as well as ὑπήκοος) are omitted entirely from John, 1-3 John, and Revelation.

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\* All New Testament occurrences of this word are mentioned in the body of this article.

*ZNW* Zeitschrift für die neutestamentliche Wissenschaft

*RAC* Reallexikon für Antike und Christentum (ed. T. Klauser; 1941-)

*ZNW* Zeitschrift für die neutestamentliche Wissenschaft

*TDNT* Theological Dictionary of the NT I-X (ed. G. Kittel and G. Friedrich; 1964-76)

esp. especially

*TGl* Theologie und Glaube

*DNTT* New International Dictionary of NT Theology I-III (ed. C. Brown; 1975-78)

*LTK* Lexikon für Theologie und Kirche I-XI (ed. J. Höfer and K. Rahner; <sup>2</sup>1957-67)

*RivB* Rivista Biblica

*SacVb* Sacramentum Verbi (= *Encyclopedia of Biblical Theology*; ed. J. B. Bauer; <sup>3</sup>1967)

vb. verb

par. parallel



These words are adequately rendered *obedience / obey*; as in English, they derive from “hear” (ἀκούω; Lat. *oboedio* [= *ob* + *audire*]). Only Acts 12:13 is probably using ὑπακούω in its literal sense: The woman at the door “listens” to the person seeking entrance, i.e., she is to open the door for him. In the NT, ὑπακοή and ὑπακούω do not refer to an “answering” on the part of God. In tracing the concept of obedience in the NT, one should consider other words (→ ἀκούω, ἐνωτίζομαι, ἐπακούω, πειθαρχέω, and the pass. of πείθω and ὑποτάσσω) as well as various idioms (see Deichgräber 120f.).

2. The Synoptic Gospels emphasize the idea that the “unclean spirits” (Mark 1:27) as well as wind and sea (4:41 par. Matthew / Luke) must obey Jesus. This amounts to subjection to Jesus’ commands (ἐπιτάσσω, Mark 1:27; Luke 8:25). Luke 17:6 sees the same connection between command and obedience (differently in Matt 17:20) in the context of πίστις, even if such πίστις is only as large as a mustard seed. Acts 6:7, in a summary, speaks of obedient subjection to πίστις (here: “faith” in the objective sense; see G. Schneider, *Acts* [HTKNT] I, 430 n. 83): Ὑπακούω τῇ πίστει refers to “*subject oneself* to [the Christian] faith” or “*come to faith*” (cf. Rom 10:16; 2 Thess 1:8: τῷ εὐαγγελίῳ).

3. For Paul, faith (→ πίστις 6) is essentially a matter of obedience, just as lack of faith is understood as disobedience toward God and his message. This messenger of faith wants to move those he addresses with his gospel to “the obedience of faith,” i.e., to subjection to the divine message. The act of faith is an act of obedience (Bultmann, *Theology* I, 314), as a comparison of Rom 1:8 with 16:19 makes clear. Paul thus can create the expression ὑπακοή πίστεως (1:5; cf. 10:16; 16:26; → πίστις 3.b), indicating thereby the goal of his apostleship (cf. 15:18). Justification issues from the *obedience* of Christ, which Paul contrasts with the disobedience of the first man (5:19).

For humankind there is, according to Rom 6:16a, b, only the “either-or of slavery under sin or slavery under obedience (of faith), which lead to correspondingly different ends” (U. Wilckens, *Rom* [EKKNT] II, 34). The baptized receive this admonition: “Let not sin therefore reign in your mortal bodies, to make you *obey* their passions” (v. 12). Furthermore, “do you not know that if you yield yourselves to any one as *obedient* slaves, you are slaves of the one whom you *obey*, either of sin, which leads to death, or of *obedience*, which leads to righteousness? But thanks be to God, that you who were once slaves of sin *have become obedient* from the heart to the standard of teaching to which you were committed” (vv. 16f.). Paul can speak of a church’s *obedience* when he praises their conduct (2 Cor 7:15; Phil 2:12;

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Lat. Latin

pass. passive

par. parallel

HTKNT Herders theologischer Kommentar zum NT

Bultmann, R. Bultmann, *Theology of the NT* I-II (1951, 1955)

*Theology* R. Bultmann, *Theology of the NT* I-II (1951, 1955)

EKKNT Evangelisch-katholischer Kommentar zum NT

v. verse

vv. verses

cf. Phlm 21). Referring to his adversaries, Paul asserts that he will “take every plot captive to *obey* Christ, being ready to punish every disobedience, when your *obedience* is complete” (2 Cor 10:5, 6).

4. With the phrase ὑπακούω τῷ εὐαγγελίῳ 2 Thess 1:8 is drawing from Pauline expressions (Rom 10:16), though it does add the gen. “of our Lord Jesus.” 2 Thess 3:14 proscribes those who “refuse to *obey* what we say in this letter,” a reference to the entire contents of this pseudepigraphic Pauline Epistle (cf. W. Trilling, *2 Thess* [EKKNT] 154).

Within the context of household codes Col 3:20 and Eph 6:1 admonish children to obey their parents (ὑπακούετε). Col 3:22 par. Eph 6:5 directs the same admonition to slaves regarding their masters. 1 Pet 3:6 can also be compared here; Sarah’s obedience toward Abraham is presented as a model for wives (→ 6).

5. Heb 5:8f. makes a direct connection between Christ’s obedience and that of Christians and their eternal σωτηρία: “Although he was a Son, he learned *obedience* through what he suffered, and being made perfect he became the source of eternal salvation to all who *obey* him.” At the beginning of the section that speaks of Abraham, the father of faith (11:8–16), we read that in faith (πίστει) *he obeyed* God’s command at his calling and set out on his journey (v. 8): “Faith responds, and precisely in so doing shows itself to be obedience” (O. Michel, *Heb* [KEK] 392).

6. 1 Peter concludes its admonitions to wives (3:1–6) with a reference to Sarah, who according to v. 6 obediently subordinated herself to her husband, for she called him her lord (Gen 18:12). The beginning of the letter (1:2) offers a triadic summary of Christian election: “destined by God the Father and sanctified by the Spirit for *obedience* and for sprinkling with Christ’s blood” (cf. L. Goppelt, *1 Pet* [KEK] 83–87). This election is grounded in the Father’s resolution, mediated by the Spirit, and realized by obedience and by belonging to Christ. The expression “children of *obedience*” (1:14) is a Hebraism that refers here to the baptized (cf. “sons of disobedience,” Eph 2:2). The addressees have purified their souls “by *obedience* to the truth” (ὑπακοή τῆς ἀληθείας; 1 Pet 1:22). What is meant here is the process of coming to faith (cf. 1:21; further Acts 15:9; Rom 1:5; 10:16). On the concept of obedience in 1 Peter see (besides Frederick) N. Brox, *1 Pet* [EKKNT] 260 (index s.v. Gehorsam).

G. Schneider <sup>11</sup>

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gen. genitive

EKKNT Evangelisch-katholischer Kommentar zum NT

par. parallel

v. verse

KEK Kritisch-exegetischer Kommentar über das NT

v. verse

KEK Kritisch-exegetischer Kommentar über das NT

EKKNT Evangelisch-katholischer Kommentar zum NT

<sup>11</sup> Horst Robert Balz and Gerhard Schneider, [\*Exegetical Dictionary of the New Testament\*](#) (Grand Rapids, Mich.: Eerdmans, 1990–), 394–395.

**Greek-English Lexicon of the New Testament based on Semantic Domains: (Louw & Nida)**

**36.15 ὑπακούω<sup>a</sup>; ὑπακοή, ἤς f; εἰσακούω<sup>b</sup>:** to obey on the basis of having paid attention to—‘to obey, obedience.’<sup>5</sup> ὑπακούω<sup>a</sup>: τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ ‘he gives orders to the evil spirits and they obey him’ Mk 1:27. ὑπακοή: ἡ γὰρ ὑμῶν ὑπακοή εἰς πάντα ἀφίκετο ‘everyone has heard of your obedience (to the gospel)’ Ro 16:19. εἰσακούω<sup>b</sup>: οὐδ’ οὕτως εἰσακούσονται μου ‘even then they will not obey me, (says the Lord)’ 1 Cor 14:21.

Terms expressing the concept of ‘obedience’ may frequently be rendered in some languages as ‘to do what one says’ or ‘to carry out someone’s orders.’<sup>12</sup>

**New International Dictionary of New Testament Theology: (Colin Brown)**

**ὑπακούω** G5634 (*hypakouō*), listen, obey; **ὑπακοή** G5633 (*hypakoē*), obedience; **ὑπήκοος** G5675 (*hypēkoos*), obedient.

CL & OT The vb. *hypakouō*, to listen to, answer, obey (which is derived from *akouō*) was used in secular Gk. from Homer on with the dat. of the person or thing, and also (as in the LXX) with the gen. of the person. The specialized meaning to open (to answer a request for entrance) occurs in Xenophon, Plato and other writers. The noun *hypakoē*, obedience, is rare and appeared late in secular Gk. (6th cent. A.D.). The adj. *hypēkoos*, obedient, is attested from the 5th cent. B.C. The LXX uses *hypakouō* mostly to render Heb. *šāmah* ‘. Obedience is shown to men (Gen. 16:2; 22:18), to wisdom (Sir. 4:15; 24:22), and to God (e.g. Jer. 3:13, 25). In Isa. 50:2; 66:4 *hypakouō* translates Heb. *‘ānāh*, answer. In Isa. 65:24 (with the *v.l. ek-*) it denotes God’s answer to human crying. The noun *hypakoē* also means an answer (2 Sam.

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*f* feminine

<sup>5</sup> 5 It is possible that there is a subtle distinction in meaning between ὑπακούω<sup>a</sup> and εἰσακούω<sup>b</sup> in that the former may suggest primarily submission, while εἰσακούω<sup>b</sup> may focus more upon attentive listening with resulting obedience.

<sup>12</sup> Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996), 467.

Homer Homer (8th–7th cents. B.C.)

dat. dative

LXX Septuagint(al)

gen. genitive

Plato Plato (c. 427–347 B.C.)

cent. century

adj. adjective

cent. century

LXX Septuagint(al)

*v.l.* varia lectio (Lat.), variant reading

22:36, the only instance in the LXX). The adj. *hypēkoos*, obedient is used in Deut. 20:11 of subject peoples, and in Prov. 4:3; 13:1 of a son's obedience to his father.

<sup>NT</sup> 1. In Acts 12:13 *hypakouō* means to open in the sense of “answering the door”. Elsewhere the word group (vb. 21 times, noun 15, most frequently in Paul) denotes obedience. The pattern of this obedience is Jesus Christ of whom it is said that he was obedient unto death on the cross (Phil. 2:5, 8). Through his obedience, which stands in contrast to Adam's disobedience, “the many” have been made righteous (Rom. 5:19). Heb. has a similar thought. Through his suffering Jesus learned obedience; thus he has become the source of eternal salvation to those who obey him (Heb. 5:8f.). His obedience to his Father does not exclude his being the Lord whom the demonic powers and the forces of nature obey (Mk. 1:27; 4:41 par. Matt. 8:27, Lk. 8:25).

The apostle Paul, on the other hand, sought to bring every thought captive in obedience to Christ; Christ is the highest authority over human reason (2 Cor. 10:5). The obedience we render to Christ is the obedience of faith. As an apostle to whom has been committed the preaching of the glad good news Paul made it his aim to establish this obedience among the nations (Rom. 1:5; 16:26). He has this obedience in view in Rom. 15:18 and 16:19. It includes submission to the apostle through whom Christ speaks (2 Cor. 7:5; 13:3; 10:5f.; Phm. 15). It is obedience to the preaching which brings righteousness (Rom. 6:16f.), and to the truth (1 Pet. 1:22). 1 Pet. 1:2 and 14 also refer to this obedience: Christians are “children of obedience”, because this obedience must embrace their whole lives.

2. The use of the noun corresponds to that of the vb. Apart from Phil. 2:8, where it refers to Christ, the adj. *hypēkoos* also occurs in 2 Cor. 2:9 and Acts 7:39. Paul found in the Philippians (Phil. 2:12) the obedient attitude which he had expected from the Corinthians (2 Cor. 2:9). He had to warn the Thessalonians to have nothing to do with those who would not obey the apostolic instructions (2 Thess. 3:14). Besides those who obey the message of faith (Acts 6:7) there are those who refuse to obey the gospel (Rom. 10:16; 2 Thess. 1:8). Beneath all this lies the understanding of faith as an act of obedience. Moreover, obedience to Christ cannot be separated from obedience to his messengers and to the message they proclaim. Such obedience must work itself out in the life of the Christian. Christians are hindered by obeying the sinful passions of the body (Rom. 6:12). From obedience to the Lord it follows that one must submit willingly to earthly authorities, parents and masters; and these too must of course acknowledge the Lord Christ as the highest authority (Eph. 6:1–9; Col. 3:18–20). As an example and a warning from the OT, Acts 7:39 mentions the Israelites who refused obedience to Moses (Num. 14:3f.). In contrast, Heb. 11:8 names Abraham as an example of believing obedience (cf. Gen. 12:1–8).

*W. Mundle*

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LXX Septuagint(al)

adj. adjective

par. parallel, and parallel(s)

adj. adjective

→ Command, → Disciple, → Faith, → Law, → See, → Word

(a). D. Bonhoeffer, *The Cost of Discipleship*, 1959<sup>6</sup>; R. Bultmann, *Jesus and the Word*, 1934, 53–75; *Theology of the New Testament*, I, 1952, 314 ff.; D. Daube, *Civil Disobedience in Antiquity*, 1972; C. H. Dodd, *Gospel and Law*, 1951; J. Horst, *ous*, *TDNT* V 543–59; G. Kittel, *akouō*, *TDNT* I 216–25; R. N. Longenecker, “The Obedience of Christ in the Theology of the Early Church”, in R. Banks, ed., *Reconciliation and Hope* (Leon Morris *Festschrift*), 1974, 142–52; W. Michaelis, *horaō* *TDNT* V 315–82; P. S. Minear, *The Obedience of Faith*, *SBT* Second Series 19, 1971; H. R. Moehring, “The Verb *akouein* in Acts 9, 7 and 12, 9”, *NovT* 3, 1959, 80 ff.; C. F. D. Moule, “Obligation in the Ethic of Paul”, in W. R. Farmer, C. F. D. Moule and R. R. Niebuhr, eds., *Christian History and Interpretation: Studies Presented to John Knox*, 1967, 389–406; O. Procksch, *legō*, *TDNT* IV 91 ff.; “The Shema and the Shemoneh ‘Esreh,” in Schürer, II<sup>2</sup>, 1979, 454–63; R. Schnakenburg, *The Moral Teaching of the New Testament*, 1965; A. Stöger, “Obedience”, *EBT* II 616–20.

(b). H. von Campenhausen, “Recht und Gehorsam in der ältesten Kirche”, *ThBl* 20, 1941, 279 ff.; R. Deichgräber, “Gehorsam und Gehorchen in der Verkündigung Jesu”, *ZNW* 52, 1961, 119 ff.; E. von Dobschütz, “Die fünf Sinne im Neuen Testament”, *JBL* 48, 1929, 378 ff.; J. Gnilka, “Zur Theologie des Hörens nach den Aussagen des Neuen Testaments”, *Bibel und Leben* 2, 1961, 71 ff.; S. Gross, “Der Gehorsam Christi”, *Geist und Leben* 29, 1956, 2–11; R. Gyllenberg, “Glaube und Gehorsam”, *ZSTh* 4, 1937, 547 ff.; E. Kamlah, “*hypotassesthai* in den neutestamentlichen ‘Haustafeln’ ”, in O. Böcher and K. Haacker, eds., *Verborum Veritas. Festschrift für Gustav Stählin*, 1970, 237–44; J. Kaufmann, *Der Begriff des Hörens im Johannesevangelium*, Dissertation, Gregorian University, Rome, 1969–70; O. Kuss, “Der Begriff des Glaubens im Neuen Testament”,

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(a). Denotes works in English

*TDNT Theological Dictionary of the New Testament*, I–IX ed. G. Kittel, ET by G. W. Bromiley of *TWNT*, 1964–74

*TDNT Theological Dictionary of the New Testament*, I–IX ed. G. Kittel, ET by G. W. Bromiley of *TWNT*, 1964–74

*TDNT Theological Dictionary of the New Testament*, I–IX ed. G. Kittel, ET by G. W. Bromiley of *TWNT*, 1964–74

*TDNT Theological Dictionary of the New Testament*, I–IX ed. G. Kittel, ET by G. W. Bromiley of *TWNT*, 1964–74

Schürer E. Schürer, *A History of the Jewish People in the Time of Jesus Christ*, I, 1–2, II. 1–3, 1885–90; Vol. I revised by G. Vermes, F. Miller and M. Black, 1973

*EBT Encyclopedia of Biblical Theology*, I–III, ed. Johannes B. Bauer, 1970

(b). Denotes works in other languages

*ThBl Theologische Blätter*

*ZNW Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*

*JBL Journal of Biblical Literature*

*ZSTh Zeitschrift für systematische Theologie*

*ThG* 27, 1935, 695 ff.; K. Lammerts, *Hören, Sehen und Glauben im Neuen Testament*, 1966; W. Mundle, *Der Glaubensbegriff des Paulus*, 1932, 29 ff.; K. H. Schelkle, *Die Passion Jesu in der Verkündigung des Neuen Testaments*, 1949; A. Schlatter, *Der Glaube im Neuen Testament*, 1927<sup>4</sup>, 611 f.; *Gottes Gerechtigkeit*, 1935, 316 f.<sup>13</sup>

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*ThG Theologische Glaube*

<sup>13</sup> W. Mundle, "[ὕπακούω](#)," ed. Lothar Coenen, Erich Beyreuther, and Hans Bietenhard, *New International Dictionary of New Testament Theology* (Grand Rapids, MI: Zondervan Publishing House, 1986), 179–180.