

Be Careful

1 Peter 5:6-10

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Background: What Peter had in mind instead was the pattern of discrimination and abuse experienced by Christians in the Greco-Roman world. Believers stood out as social outcasts because they would not participate in any activities devoted to foreign deities and refused to live as they did formerly (1 Pet 4:3–4). Their life as spiritual exiles explains why believers were mistreated on an informal and regular basis throughout the empire.

I. Carefree vs. 6-7

- a. Humble - **to cause to be or become humble in attitude, *humble, make humble*** in a favorable sense bow down beneath the hand of God.
 1. Humble- The participle should be understood as an instrumental participle, and it explains *how* believers can humble themselves under God's strong hand. Seeing the relationship between the main verb ("humble yourselves," v. 6) and the participle ("casting all your anxiety upon him," NASB) is important because it shows that giving in to worry is an example of pride. Worry is a form of pride because when believers are filled with anxiety, they are convinced that they must solve all the problems in their lives in their own strength. The only god they trust in is themselves. When believers throw their worries upon God, they express their trust in his mighty hand, acknowledging that he is Lord and Sovereign over all of life.
 2. demonstrates that the call to humility reaches back to v. 5. The logic of the verse is as follows. Since God resists the proud and pours his grace upon the humble, "therefore" believers should humble themselves. By humbling themselves they will experience God's grace, for God bestows his favor on those who acknowledge their need of him. The humbling enjoined probably means that they are to accept the suffering God has ordained as his will instead of resisting and chafing against his will while suffering
- ii. Under the Mighty Hand
 1. Hand of God – the hand of deity means divine power as ruler, helper, worker of wonders, regulator of the universe
 - a. The mighty hand of God" is generally connected in the Old Testament with the deliverance from Egypt, Ex. 3:19; Deut. 3:24; 4:34; 9:29; Dan. 9:15; or deliverance generally, 2

Chron. 6:32, but in Ezek. 20:34 the phrase is used, as here, to denote the dread power of the great Judge.

- b. When Peter said they are to humble themselves under God's "mighty hand" (*krataian cheira*), he used an expression that is associated particularly with God's delivering Israel out of Egypt (e.g., Exod 3:19; 32:11; Deut 4:34; 5:15; 6:21; 7:8, 19; 9:26; 11:2; 26:8; Dan 9:15). Just as the Lord delivered his people from Egypt, so he would vindicate his people in Asia Minor who suffered. The image of a mighty hand emphasizes the power of God.

- iii. He May Exalt

- 1. Exalt -**to cause enhancement in honor, fame, position, power, or fortune,**

- a. Compare Matt. 24:45, and, for the exaltation of the humble, Luke 14:11.

- 2. Proper Time - **a period characterized by some aspect of special crisis**

- b. Cast

- i. Anxiety – worry

- 1. Peter's words here remind us of Jesus' exhortation to avoid anxiety (Matt 6:25–34), and some even see an allusion to Jesus' words. More probably, the allusion is to Ps 55:22. Psalm 55 fits nicely with Peter's theme

- ii. He Cares

- 1. **Care - it is a care/concern, is of interest to someone** Another Greek word for "care" is *melō*. It, too, can denote anxiety or earnest concern, depending on the context. In 1 Peter 5:7 both the verb *melō* and the noun *merimna* are used: "Cast all your anxiety (*merimna*) on him, because he cares (*melō*)

The Christian may cast the whole burden of his anxiety upon God, yet is not thereby absolved from the duty of vigilance; cf. 4:19

II. Careful vs. 8-9

- a. Your Adversary - Of the devil, since he appears in court as an accuser

- i. The Devil

- 1. Devil –

- a. Satan is pictured as the ruler of a host of angels (Mt 25:41) and the controller of the world (Lk 4:6; Acts 26:18; 2 Cor 4:4), who especially governs all who are not Christians (Mk 4:15; Jn 8:44; Acts 13:10; Col 1:13). He is opposed to God and seeks to alienate all men from God; therefore he is a specially dangerous foe of Christians (Lk 8:33; 1 Cor 7:5; 1

Pt 5:8) who must steadfastly resist him and see through his cunning (2 Cor 2:11; Eph 6:11; Jas 4:7). Satan works his evil will by tempting persons (Jn 13:2; Acts 5:3), by hindering God's workers (1 Thes 2:18), by accusing Christians before God (Rv 12:10), and by controlling the evil persons who resist the gospel, (Rv 2:9, 13 esp. the anti-Christ, 2 Thes 2:9; Rv 13:2).

- b. In several ways the NT makes it clear that Satan is not without limitations. First, the intercession of Jesus stalls his designs on Peter (Luke 22:32). Second, he is a fallen being (Luke 10:18). Third, he is judged (John 16:11). Fourth, his power over a person's life may be broken (Acts 26:18). Fifth, God may use Satan to chasten an apostate believer (1 Cor 5:5; 1 Tim 1:20). Sixth, his temptations, however potent, may be overcome and his ruses exposed (Matt 4:1–11, and the only incident in the NT in which any of Satan's words are recorded). Seventh, he may be resisted, just as Jesus resisted him (Eph 4:27; Jas 4:7; 1 Pet 5:8, 9). Eighth, the NT never refers to Satan as simply the prince/ruler (*ho archon*), but as "prince of devils" (Matt 9:34) or "prince of the world" (John 12:31). Ninth, at God's discretion he is bound (Rev 20:2), released (Rev 20:7), and incinerated (Rev 20:10).

2. Prowls - **to go here and there in walking, go about, walk around (Job)**

- a. Ps. 21(22):14, probably from Job 1:7, The imagery of the sentence is mixed, derived partly from the prowling lion of the Psalm, partly from the Accuser of Job, who walks up and down the earth to spy out the weakness of God's servants. Satan's "slander" is that Job

3. Like a roaring Lion - What drives them to it is hunger

- a. Peter portrayed the devil here as a roaring lion seeking to devour its prey. The devil roars like a lion to induce fear in the people of God. In other words, persecution is the roar by which he tries to intimidate believers in the hope that they will capitulate at the prospect of suffering.

4. Seeking to Devour

- a. Devour- **to destroy completely**, in the figure of one devouring or swallowing
- b. Believers must remain vigilant and alert until the very end because the devil seeks to destroy their faith. The devil inflicts persecution on believers so that they will deny Christ and lose their eschatological reward. Peter identified the devil as an "enemy" (*antidikos*). The term is not used

elsewhere for the devil, but the same idea is found in the word “Satan,” which means “adversary.” The word “devil” means “slanderer” or “accuser,” and we are reminded of his accusations against Job (Job 1:9–11; 2:4–5) and Joshua, the high priest, in the Old Testament (Zech 3:1–2; cf. also Rev 12:10).

b. Be...

i. Sober Spirit

1. Sober- **be well-balanced, self-controlled** to be in control of one’s thought processes and thus not be in danger of irrational thinking—‘to be sober-minded, to be well composed in mind
2. Much the same combination of words is found 1 Thess. 5:6, but in a different connection; there the Christian is enjoined to watch and be sober, because he is a child of the day.

ii. Alert - **to be in constant readiness, be on the alert**

1. The same verb is used in 1:13 and 4:7, and both contexts address the need for alertness since the end is impending (cf. also 1 Thess 5:6, 8; 2 Tim 4:5). Similarly, the second imperative, which can be translated “watch” (*grēgorēsate*) is also used in eschatological contexts (Matt 24:42–43; 25:13; Mark 13:34–35, 37; Luke 12:37; 1 Thess 5:6; Rev 3:2–3; 16:15). The call for vigilance hearkens back to the beginning of the letter (1:13) and functions as an inclusio

iii. Resistance - **be in opposition to, set oneself against, oppose** ‘for in your struggle against sin you have not yet resisted to the point of being killed’ He 12:4.

1. Resistance, then, is not passive but represents active engagement against a foe. Believers will not triumph over the devil if they remain passive.
2. The words of Peter here are remarkably similar to Jas 4:10. Indeed, the parallels with James are striking in this section since both also cite Prov 3:34 as noted above (Jas 4:6; 1 Pet 5:5), and both also call on believers to resist the devil (Jas 4:7; 1 Pet 5:9).

iv. Firm in Your Faith

1. Firm - **to being firm or solid in contrast to being soft or viscous, firm, hard, solid, strong**
2. No, resisting the devil means that believers remain firm in their faith, that is, in their trust in God. Believers triumph over the devil as they continue to trust God, believing that he truly cares for them and will sustain them until the end. Perseverance until the last day is accomplished from first to last by faith.

v. Knowing

1. Same Experiences
 - a. Your Suffering - **misfortune persecuted Christians**

- b. Brethren Suffering - You are not alone in your sufferings; all Christians have the same burden to bear.
- c. Believers in Asia Minor should not fear that they are singled out specially for torment. They are simply experiencing the same opposition Christians face throughout the world.

III. Future Care v. 10

- a. After You Have Suffered
 - i. Suffered-
 - 1. Throughout his Epistle, St. Peter seems by “suffering” to mean the adventitious pain of deliberate persecution. This was *κατὰ τὸ θέλημα τοῦ Θεοῦ* (4:19), but possibly in the same sense as Job’s trials, as permitted but not exactly purposed by God. The natural tendency of righteousness is to produce “good days” (3:10); any other result seems to be regarded as surprising and occasional.
 - ii. Little While
 - 1. The short time period refers to the entire interval before eternal glory commences. The sufferings of this life will seem as if they lasted a little while when compared to the eternal glory that endures forever (cf. 2 Cor 4:16–18).
- b. God
 - i. Of All grace
 - ii. Called You
 - 1. Called –
 - a. occurred previously in Peter (1:15; 2:9, 21; 3:9) that “calling” refers to God’s effective work by which he inducts believers into a saving relationship with himself. That the calling is to salvation is clear since believers are called to God’s “eternal glory.”
 - 2. To Eternal Glory
- c. He Will
 - i. Perfect - *put into proper condition adjust, complete, make complete to fix up any deficiencies in your faith or to complete what is lacking in your faith*
 - ii. Confirm - **to cause to be inwardly firm or committed, confirm, establish, strengthen** Rom 16:25; 2 Thess 2:17; 3:3
 - iii. Strengthen - **make strong**
 - iv. Establish - **to provide a secure basis for the inner life and its resources, establish, strengthen**
 - 1. There is no need to distinguish carefully between the meanings of the verbs, for together they emphatically make the same point. The God who has called believers to eternal glory will

strengthen and fortify them, so that they are able to endure until the end.

Word Studies

Humble **to cause to be or become humble in attitude, *humble, make humble*** in a favorable sense¹ bow down beneath the hand of God.

Hand of God – the hand of deity means divine power as ruler, helper, worker of wonders, regulator of the universe²

Exalt - **to cause enhancement in honor, fame, position, power, or fortune, *exalt*** fig. ³

Proper - **a period characterized by some aspect of special crisis, *time***⁴

Anxiety- worry care

Care - it is a care/concern, is of interest to someone⁵ Another Greek word for “care” is *melō*. It, too, can denote anxiety or earnest concern, depending on the context. In 1 Peter 5:7 both the verb *melō* and the noun *merimna* are used: “Cast all your anxiety (*merimna*) on him, because he cares (*melō*) for you” (NRS⁶V).⁷

Sober- ***be well-balanced, self-controlled***⁸ to be in control of one’s thought processes and thus not be in danger of irrational thinking—‘to be sober-minded, to be well composed in mind’⁹

¹ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 990.

² William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 1083.

³ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 1046.

⁴ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 498.

⁵ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 626.

⁶NRSV New Revised Standard Version

⁷ Eric W. Adams, “[Care](#),” in *Evangelical Dictionary of Biblical Theology*, electronic ed., Baker Reference Library (Grand Rapids: Baker Book House, 1996), 82.

⁸ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 672.

⁹ Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996), 352.

Alert - **to be in constant readiness, be on the alert**¹⁰

Accuser - Of the devil, since he appears in court as an accuser **1 Pt 5:8**¹¹

The N¹²T does have a developed doctrine of Satan, and he comes with a whole list of names: Satan (Hebrew for “accuser”), devil (the Greek translation of Satan), Beliar, Beelzebul, the Adversary, the Dragon, the Enemy, the Serpent, the Tester, and the Wicked One. Satan is pictured as the ruler of a host of angels (Mt 25:41) and the controller of the world (Lk 4:6; Acts 26:18; 2 Cor 4:4), who especially governs all who are not Christians (Mk 4:15; Jn 8:44; Acts 13:10; Col 1:13). He is opposed to God and seeks to alienate all men from God; therefore he is a specially dangerous foe of Christians (Lk 8:33; 1 Cor 7:5; 1 Pt 5:8) who must steadfastly resist him and see through his cunning (2 Cor 2:11; Eph 6:11; Jas 4:7). Satan works his evil will by tempting persons (Jn 13:2; Acts 5:3), by hindering God’s workers (1 Thes 2:18), by accusing Christians before God (Rv 12:10), and by controlling the evil persons who resist the gospel, (Rv 2:9, 13 esp. the anti-Christ, 2 Thes 2:9; Rv 13:2).

Most importantly, however, the N¹³T teaches us that this being who has been evil from the beginning (1 Jn 3:8) has now been bound and cast out of heaven through the ministry of Jesus (Lk 10:18; Rv 12). While Satan is still a dangerous enemy, Jesus himself prays for us and has given us the powerful weapons of prayer, faith, and his blood. Satan can still cause physical illness when allowed by God (2 Cor 12:7) and persons can be delivered over to him for chastening (1 Cor 5:5; 1 Tm 1:20), but that can be for our good in God’s providence. Satan’s end is sure (Rom 16:20; Rv 20:10).¹⁴

D. In the New Testament

The NT also makes frequent references to Satan. He is mentioned by name 35 times. The breakdown of these references is: (a) the Synoptics, 14 times; (b) gospel of John, once; (c) Acts, twice; (d) Epistles (all Pauline and half of which are in the correspondence with Corinth), 10 times; and Revelation, 8 times (5 of which [2:9; 2:13; 2:13; 2:24; 3:9] are in the letters to the churches and not in prophetic portions [chaps. 4–22]). As popular as the designation Satan is, the name *ho diabolos* appears 32 times.

There are additionally a number of titles given to him. For example, while John uses Satan only once (13:27), the preferred Johannine term for Satan is the “prince of this world” (12:31; 14:30; 16:11). This phrase parallels Matthew’s “the prince of the demons” and Paul’s “the god of this world” (2 Cor 4:4), “the prince of the power of the air” (Eph 2:2), and “rulers of the

¹⁰ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 208.

¹¹ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 88.

¹²NT New Testament

¹³NT New Testament

¹⁴ Walter A. Elwell and Barry J. Beitzel, [*“Satan,” Baker Encyclopedia of the Bible*](#) (Grand Rapids, MI: Baker Book House, 1988), 1908.

darkness of this age” (Eph 6:12) (but not “rulers of this age” in 1 Cor 2:6–8, which refers to human rulers [Carr 1976]). A Johannine parallel appears in 1 John 5:19 where the claim is made that the whole world is in the power of the Evil One. These references teach at least a modified dualism which is close to the Qumran picture of a titanic struggle between the Angel of Darkness and the Prince of Light.

John can claim, on the one hand, that Satan has already been judged (John 16:11), and that the prince of the world will be cast out when Jesus is crucified (John 12:31, 32), and on the other hand, that the world is in the power of the Evil One (1 John 5:19). These are not self-contradictory ideas. Rather, they suggest that for John, Jesus’ death and resurrection constitute a victory over Satan in principle; yet the implementation of this victory will be gradual, and yet awaits a climactic conclusion.

If there are titles describing Satan’s power, there are also a number of titles that describe him pejoratively. He is an enemy (Matt 13:39); the evil one (Matt 13:38); a tempter (Matt 4:3; 1 Thess 3:5); an adversary (1 Pet 5:8); the father of lies (John 8:44); a murderer (John 8:44); a liar (John 8:44); a deceiver (Rev 10:9); an accuser (Rev 10:10); and one disguised as an angel of light (2 Cor 11:14).

Both John 13:27 and Luke 22:3 speak of Satan entering (*eisēlthen ho satanas*) Judas. The same vocabulary is used for the “entering in” of evil spirits in Mark 5:12, 13 and Luke 8:30–32. Compare with this concept the reference in *Mart. Is*¹⁵. 3:11: “Beliar dwelt in the heart of Manasseh and in the heart of the princes of Judah and Benjamin, and of the eunuchs, and of the king’s counselors.”

Luke speaks not only of Satan entering Judas, but also of Satan’s desire to have Peter, that he may sift him as wheat (Luke 22:31). (Satan’s asking permission to “have” Peter is reminiscent of the satan’s request to God to remove the protecting hedge around Job.) Jesus, however, is Peter’s advocate (Luke 22:32) pleading against Satan the accuser. It is of interest that apart from John 13:27, Satan occurs in the passion narrative only in the Lukan account. Luke speaks of Satan the “enterer” and Satan the “sifter” in his gospel, and speaks of Satan “filling the heart” of Ananias and thus fomenting deception by Ananias in Acts (5:3).

In several ways the NT makes it clear that Satan is not without limitations. First, the intercession of Jesus stalls his designs on Peter (Luke 22:32). Second, he is a fallen being (Luke 10:18). Third, he is judged (John 16:11). Fourth, his power over a person’s life may be broken (Acts 26:18). Fifth, God may use Satan to chasten an apostate believer (1 Cor 5:5; 1 Tim 1:20). Sixth, his temptations, however potent, may be overcome and his ruses exposed (Matt 4:1–11, and the only incident in the NT in which any of Satan’s words are recorded). Seventh, he may be resisted, just as Jesus resisted him (Eph 4:27; Jas 4:7; 1 Pet 5:8, 9). Eighth, the NT never refers to Satan as simply the prince/ruler (*ho archon*), but as “prince of devils” (Matt 9:34) or “prince of the world” (John 12:31). Ninth, at God’s discretion he is bound (Rev 20:2), released (Rev 20:7), and incinerated (Rev 20:10).¹⁶

¹⁵*Mart. Is. Martyrdom of Isaiah*

¹⁶ Victor P. Hamilton, “Satan,” ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 988–989.

Prowls - to go here and there in walking, *go about, walk around*¹⁷

Roaring - What drives them to it is hunger: ὠρυομένων of wolves and lions) **1 Pt 5:8.** ¹⁸

Devour- **to destroy completely**, in the figure of one devouring or swallowing¹⁹

Resist - **be in opposition to, set oneself against, oppose**²⁰ ‘for in your struggle against sin you have not yet resisted to the point of being killed’ He 12:4.²¹

Firm - **to being firm or solid in contrast to being soft or viscous, firm, hard, solid, strong**²²

Suffering - that which is suffered or endured, *suffering, misfortune*²³ *persecuted Christians*

Perfect - *put into proper condition* (cp²⁴. Epic²⁵t. 3, 20, 10 of a trainer who adjusts parts of the body), *adjust, complete, make complete* τὶ *someh*²⁶. *καταρτίσαι τὰ ὑστερήματα τ. πίστεως ὑμῶν* *to fix up any deficiencies in your faith* or *to complete what is lacking in your faith*²⁷

¹⁷ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 803.

¹⁸ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 1103.

¹⁹ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 524.

²⁰ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 80.

²¹ Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996), 494.

²² William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 943.

²³ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 747.

²⁴cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

²⁵Epic **Epict**, various works, I–II A.D.—List 5

²⁶*someh. someth.* = something

²⁷ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 526.

Confirm - to cause to be inwardly firm or committed, *confirm, establish, strengthen*²⁸Rom 16:25; 2 Thess 2:17; 3:3²⁹

Strengthen - *strengthen, make strong*

Establish - to provide a secure basis for the inner life and its resources, *establish, strengthen*³⁰

²⁸ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 945.

²⁹ [*New American Standard Bible: 1995 Update*](#) (La Habra, CA: The Lockman Foundation, 1995).

³⁰ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 449.

Commentary Studies

The paragraph division is somewhat artificial since the admonition in v. 6 is an inference from v. 5. Since God resists the proud and gives grace to the humble (v. 5), believers should humble themselves under God's mighty and sovereign hand in their suffering. They are to humble themselves so that God will exalt them and give them the reward of eternal life on the last day (v. 6). Humility also manifests itself in handing over our worries to God (v. 7a), and hence it follows that worry is a form of pride. Worry constitutes pride since it denies the care of a sovereign God. The antidote to worry is believing in and resting in God's care for believers (v. 7b). Suffering does not only call for humility but also believers are enjoined to be sober and alert (v. 8). Alertness is necessary because the devil is prowling about and is using suffering to roar at believers, hoping to frighten them into apostasy and hence to destroy their faith. Because the devil is on the loose, believers must resist him, and such resistance is maintained by continuing strong in faith (v. 9). Believers should be encouraged when they realize that fellow believers throughout the world are experiencing the same suffering. Peter concluded in vv. 10–11 by reflecting on the grace and sovereignty of God. He prayed in v. 10 that the God who gives all grace and who effectually called believers to himself will give them strength to endure the sufferings of this age and that the sovereignty will belong to him forever.

5:6 The “therefore” in v. 6 demonstrates that the call to humility reaches back to v. 5. The logic of the verse is as follows. Since God resists the proud and pours his grace upon the humble, “therefore” believers should humble themselves. By humbling themselves they will experience God's grace, for God bestows his favor on those who acknowledge their need of him. The humbling enjoined probably means that they are to accept the suffering God has ordained as his will instead of resisting and chafing against his will while suffering.⁹³¹⁰ They should realize that the purification of God's house has begun (1 Pet 4:17). When Peter said they are to humble themselves under God's “mighty hand” (*krataian cheira*), he used an expression that is associated particularly with God's delivering Israel out of Egypt (e.g., Exod 3:19; 32:11; Deut 4:34; 5:15; 6:21; 7:8, 19; 9:26; 11:2; 26:8; Dan 9:15). Just as the Lord delivered his people from Egypt, so he would vindicate his people in Asia Minor who suffered. The image of a mighty hand emphasizes the power of God. Believers humble themselves before a mighty God, the all-powerful one. Humility should not be seen as the ultimate goal here. Those who humble themselves before the Lord will be exalted. The theme that the humble will be exalted can be traced back to the teaching of Jesus (Matt 23:12; Luke 14:11; 18:14), and there is no reason to doubt that Peter recalled the teaching of his Lord here. The verse promises exaltation “in due time” (*en kairō*). Peter was not promising vindication and exaltation in this life. The point is not, against Grudem, that such vindication occurs occasionally in this life.⁹³²¹ The time in view is the day of judgment and salvation, what Peter called “the last time” (*en kairō eschatō*) in v. 6, or

³¹⁹⁰ So F. V. Filson, “Partakers with Christ: Suffering in First Peter,” *Int* 9 (1955): 405.

³²⁹¹ Grudem, *1 Peter*, 194–95. Richard's view is similar to Grudem's (*Reading 1 Peter, Jude, and 2 Peter*, 216).

“the day of visitation” (RS³³V, *en hemera episkopēs*) in 2:12.⁹³⁴² That the exaltation would occur on the last day fits with the eschatological focus of 1 Peter and draws us back into the orbit of the first verses of the letter (1:3–12), where the salvation envisioned is an end-time salvation. The day of humiliation is limited to this world, but the readers will be lifted on high by God’s grace forever.

The words of Peter here are remarkably similar to Jas 4:10. Indeed, the parallels with James are striking in this section since both also cite Prov 3:34 as noted above (Jas 4:6; 1 Pet 5:5), and both also call on believers to resist the devil (Jas 4:7; 1 Pet 5:9). These commonalities have led some to think that James and 1 Peter draw on common tradition.⁹³⁵³ The use of common tradition is possible, but the evidence for such a conclusion is by no means clear. James and 1 Peter have remarkably different purposes in the texts in question. James warned complacent believers, while Peter encouraged those who are suffering. The content of Jas 4:6–10 and 1 Pet 5:5–9 also diverges in remarkable ways, so that the texts when read side by side have notable similarities and notable differences. The themes of humiliation and exaltation are a staple of Christian tradition and hence do not clearly show dependence on a common tradition. The reference to resisting the devil probably is not distinctive enough to warrant the conclusion that the same source lies behind both Peter and James. If they did use the same tradition, Peter and James applied it in very different ways.

5:7 The NI³⁶V begins v. 7 with a command, “cast all your anxiety.” The Greek text, however, uses the participle “casting” (*epiripsantes*), and hence the NAS³⁷B represents a better translation, “casting all your anxiety upon him.” The participle should be understood as an instrumental participle,⁹³⁸⁴ and it explains *how* believers can humble themselves under God’s strong hand. Seeing the relationship between the main verb (“humble yourselves,” v. 6) and the participle (“casting all your anxiety upon him,” NAS³⁹B) is important because it shows that giving in to worry is an example of pride. The logical relationship between the two clauses is as follows: believers humble themselves *by casting* their worries on God. Conversely, if believers continue to worry, then they are caving in to pride. How can anxiety and worry be criticized as pride? We can see that it might be a lack of faith, but does it make sense to identify worry as pride? Worry is a form of pride because when believers are filled with anxiety, they are

³³RSV Revised Standard Version

³⁴⁹² So Michaels, *1 Peter*, 296; Kelly, *Peter and Jude*, 208; Goppelt, *1 Peter*, 357; Achtemeier, *1 Peter*, 339; Schelke, *Der Petrusbriefe—Der Judasbrief*, 131. The parallel from 2:12 probably is the reason some manuscripts add the word ἐπισκοπή in v. 12 (A, P, [Ψ], 33, 623, and a few other manuscripts). The addition represents an accurate interpretation but probably is secondary.

³⁵⁹³ Cf. Best, *1 Peter*, 172; Goppelt, *1 Peter*, 356; Michaels, *1 Peter*, 294–95.

³⁶NIV New International Version

³⁷NASB New American Standard Bible

³⁸⁹⁴ Rightly Kelly, *Peter and Jude*, 208; Michaels, *1 Peter*, 296; Achtemeier, *1 Peter*, 339; So S. Snyder, “Participles and Imperatives in 1 Peter: A Re-examination in the Light of Recent Scholarly Trends,” *FNT* 8 (1995): 196. Against Elliott, *1 Peter*, 851, who sees it as an independent imperative.

³⁹NASB New American Standard Bible

convinced that they must solve all the problems in their lives in their own strength. The only god they trust in is themselves. When believers throw their worries upon God, they express their trust in his mighty hand, acknowledging that he is Lord and Sovereign over all of life. As Goppelt says, “Affliction either drives one into the arms of God or severs one from God.”⁹⁴⁰⁵

Peter wrote this to a church afflicted by suffering and distress, and hence he realized that they faced anxiety.⁹⁴¹⁶ Casting one’s worries on God would not bring comfort if he were unable to afford assistance in times of distress.⁹⁴²⁷ Nor would anyone tell his worries to those who are cruel or apathetic, for those who are hateful and indifferent mock our worries by their lack of concern. Giving our anxiety to God makes eminent sense “because he cares for you.” God is not indifferent, nor is he cruel. He has compassion on his children and will sustain them in every distress. Peter’s words here remind us of Jesus’ exhortation to avoid anxiety (Matt 6:25–34), and some even see an allusion to Jesus’ words.⁹⁴³⁸ More probably, the allusion is to Ps 55:22. Psalm 55 fits nicely with Peter’s theme, for the psalmist implored God to help him because the wicked were attempting to destroy him, and even his close friend had turned against him. Verses 4–8 express the anguish and torment he felt in the midst of such opposition. Again we see evidence that Peter considered the thematic context of the Old Testament when he alluded to it. We find the allusion in v. 22 (Ps 54:23, LX⁴⁴X), “Cast your anxiety upon the Lord, and he will sustain you” (*epiripson epi kyrion tēn merimnan sou, kai autos se diathrepsei*).

5:8 As Peter drew the letter to a close, he continued to give final exhortations to his readers. With two aorist imperatives he summoned them to be vigilant: “Be self-controlled and alert.” The first imperative could be translated literally as “be sober” (*nēpsate*). The same verb is used in 1:13 and 4:7, and both contexts address the need for alertness since the end is impending (cf. also 1 Thess 5:6, 8; 2 Tim 4:5). Similarly, the second imperative, which can be translated “watch” (*grēgorēsate*) is also used in eschatological contexts (Matt 24:42–43; 25:13; Mark 13:34–35, 37; Luke 12:37; 1 Thess 5:6; Rev 3:2–3; 16:15). The call for vigilance hearkens back to the beginning of the letter (1:13) and functions as an inclusio.

Vigilance is needed because the devil is on the prowl. A number of manuscripts add the word “because” (*hoti*) to explain the relationship between the imperatives and the latter part of the verse. Even though the word “because” is secondary, it reveals an early and accurate interpretation of the verse. Believers must remain vigilant and alert until the very end because the devil seeks to destroy their faith. The devil inflicts persecution on believers so that they will deny Christ and lose their eschatological reward. Peter identified the devil as an “enemy” (*antidikos*). The term is not used elsewhere for the devil, but the same idea is found in the word “Satan,” which means “adversary.” The word “devil” means “slanderer” or “accuser,” and we are

⁴⁰⁹⁵ Goppelt, *I Peter*, 359.

⁴¹⁹⁶ Cf. Brox, *Der erste Petrusbrief*, 236.

⁴²⁹⁷ Calvin remarks: “For all those who recumb not on God’s providence must necessarily be on constant turmoil and violently assail others. We ought the more to dwell on this thought, that God cares for us, in order, first, that we may have peace within; and, secondly, that we may be humble and meek towards men” (*Catholic Epistles*, 149).

⁴³⁹⁸ Cranfield, *I & II Peter and Jude*, 134; Maier, “1. Petrusbrief,” 102.

⁴⁴LXX Septuagint

reminded of his accusations against Job (Job 1:9–11; 2:4–5) and Joshua, the high priest, in the Old Testament (Zech 3:1–2; cf. also Rev 12:10).

Peter portrayed the devil here as a roaring lion seeking to devour its prey.⁹⁴⁵⁹ The devil roars like a lion to induce fear in the people of God. In other words, persecution is the roar by which he tries to intimidate believers in the hope that they will capitulate at the prospect of suffering. If believers deny their faith, then the devil has devoured them, bringing them back into his fold.¹⁰⁴⁶⁰ The contrast between God and the devil is quite striking. God tenderly cares for his children (5:6–7), inviting them to bring their worries to him so that he can sustain them. God promises to protect his flock (v. 2) in all their distress. Conversely, the devil’s aim is not to comfort but to terrify believers. He does not want to deliver them from fear but to devour their faith. Peter warned believers to be vigilant. The roaring of the devil is the crazed anger of a defeated enemy, and if they do not fear his ferocious bark, they will never be consumed by his bite.

5:9 Verse 9 continues the exhortation to stand against the devil. In v. 8 Peter called for vigilance and alertness, so that believers will not droop with sleep and be captured unawares by their enemy. In this verse he summoned them to resist actively the devil. The word for “resist” (*antistēte*) is used of Elymas’s resistance to the gospel (Acts 13:10), of Paul’s opposition to Peter in Antioch (Gal 2:11), of Jannes’ and Jambres’ stance against Moses (2 Tim 3:8), and of Alexander the coppersmith’s response to Paul (2 Tim 4:14–15). Resistance, then, is not passive but represents active engagement against a foe. Believers will not triumph over the devil if they remain passive.

The NI⁴⁷V renders the next line “standing firm in the faith.” In Greek there is no verb, and the word “steadfast” is an adjective; hence it could be understood as if it were in apposition to the first clause, “You who are steadfast in faith, should resist the devil.” It is much more likely, however, that the NI⁴⁸V is correct and that an imperative idea is implied in the text.¹⁰⁴⁹¹ Peter was not simply saying that believers are firm in their faith. He explained what resistance to the devil truly means. The call to resistance does not summon believers to do Herculean acts on God’s behalf. Believers are not encouraged to gather all their resources to do great works for God. No, resisting the devil means that believers remain firm in their faith, that is, in their trust in God.¹⁰⁵⁰² Believers triumph over the devil as they continue to trust God, believing that he truly cares for them and will sustain them until the end. Perseverance until the last day is accomplished from first to last by faith.

⁴⁵⁹⁹ The textual tradition is quite complicated here, with some manuscripts deleting ΤΙΝΑ and some substituting ΚΑΤΑΠΙΨ for ΚΑΤΑΠΙΕΨ. See *TCGNT*, 626–27, for the whole discussion. The reading in the NA27 is likely original.

⁴⁶¹⁰⁰ For the notion that the devil is trying to induce God’s people into apostasy, see Goppelt, *I Peter*, 361; Kelly, *Peter and Jude*, 210.

⁴⁷ NIV New International Version

⁴⁸ NIV New International Version

⁴⁹¹⁰¹ So Michaels, *1 Peter*, 300.

⁵⁰¹⁰² So also Goppelt, *I Peter*, 362; Kelly, *Peter and Jude*, 210; Davids, *First Peter*, 191–92.

In the last clause of the verse motivation for standing firm in the faith and resisting the devil is given. The NI⁵¹V introduces this clause with the words “because you know that.” The Greek word used here is merely the word “knowing” (*eidotes*), and some commentators maintain that it should be translated “knowing how” rather than “knowing that.”¹⁰⁵²³ It seems more likely, however, that Peter was explaining *that* believers suffer worldwide instead of communicating *how* they suffer.¹⁰⁵³⁴

What encouragement did Peter provide to the readers here? He remarked that believers elsewhere experience suffering in the same way as his readers.¹⁰⁵⁴⁵ Believers in Asia Minor should not fear that they are singled out specially for torment. They are simply experiencing the same opposition Christians face throughout the world.¹⁰⁵⁵⁶ The “world” (*kosmos*) here does not refer to the world in enmity against God, as John regularly used the term.¹⁰⁵⁶⁷ Such an idea may be implied, but Peter’s point was that such sufferings are inflicted on believers throughout the Greco-Roman world.¹⁰⁵⁷⁸ Not everyone in the world faces such opposition; it is directed against those who believe in Jesus Christ. It is noted that the sufferings are experienced “by your brotherhood” (NKJ⁵⁸V, *adelphotēti*). In other words, everyone in the Christian family faces the same rejection and discrimination. It is a mark, indeed, of being part of the same family. As Goppelt says, their sufferings “are not the personal misfortune of individuals, but belong to the essence of faith and are signs of its power against evil. Even more, they are signs that faith is sustained through grace.”¹⁰⁵⁹⁹

Here we have further evidence that the persecution in 1 Peter was not an officially enforced policy from Rome. No evidence exists that Nero (or Domitian for that matter) systematically and officially persecuted Christians. What Peter had in mind instead was the pattern of discrimination and abuse experienced by Christians in the Greco-Roman world.¹¹⁶⁰⁰ Believers stood out as social outcasts because they would not participate in any activities devoted to foreign deities and refused to live as they did formerly (1 Pet 4:3–4). Their life as spiritual exiles

⁵¹NIV New International Version

⁵²¹⁰³ E.g., Bigg, *Epistles of Peter and Jude*, 194; Beare, *First Peter*, 180; Best, *1 Peter*, 175.

⁵³¹⁰⁴ For this interpretation see Kelly, *Peter and Jude*, 211; J. W. C. Wand, *The General Epistles of St. Peter and St. Jude*, WC (London: Methuen, 1934), 125; Achtemeier, *1 Peter*, 342; Michaels, *1 Peter*, 300–301; Elliott, *1 Peter*, 861–62.

⁵⁴¹⁰⁵ Achtemeier provides a survey of interpretation for the phrase τὰ αὐτὰ παθημάτων, but in the end various interpretations proposed are not remarkably different (*1 Peter*, 342–43).

⁵⁵¹⁰⁶ I understand the infinitive ἐπιτελεῖσθαι to be passive rather than middle (see Wand, *Epistles of Peter and Jude*, 125; Goppelt, *1 Peter*, 363, n. 22; Achtemeier, *1 Peter*, 343; Elliott, *1 Peter*, 862). Some manuscripts have the indicative here ἐπιτελεῖσθε (κ, A, B, K, 0206, 33, 614, 630, 1505, 2495, *al*). Even though the external evidence is quite strong for the variant, in context an infinitive seems more likely.

⁵⁶¹⁰⁷ Against Calvin, *Catholic Epistles*, 151; Beare, *First Peter*, 180.

⁵⁷¹⁰⁸ Goppelt, *1 Peter*, 363; Kelly, *Peter and Jude*, 212; Michaels, *1 Peter*, 301; Achtemeier, *1 Peter*, 343; Elliott, *1 Peter*, 863.

⁵⁸NKJV New King James Version

⁵⁹¹⁰⁹ Goppelt, *1 Peter*, 364.

⁶⁰¹¹⁰ Rightly Goppelt, *id.*, 363, n. 25.

explains why believers were mistreated on an informal and regular basis throughout the empire.

5:10 Verses 10–11 together constitute the conclusion to the body of the letter and contain the message of the letter as a whole.¹¹⁶¹¹ The conjunction *de* loosely connects vv. 10–11 to vv. 6–8. It is likely that Peter now focused on God’s strength as the means by which believers obtain their eternal reward. The one who called believers by his grace will also enable them to persevere until the end. He begins by designating God as “the God of all grace.” “Grace” is a favorite word of Peter’s (1:2, 13; 2:19, 20; 3:7; 4:10; 5:5, 12), and here it means that God is both the possessor and giver of all grace. The sufferings of believers are intense, but God’s grace is stronger still. This grace is expressed particularly in God’s calling of believers to eternal glory.¹¹⁶²² The word “calling” (*kalesas*) has occurred previously in Peter (1:15; 2:9, 21; 3:9) with the same meaning it has here. We have another indication that as the letter concludes, crucial terms used previously are reprised to remind readers of the letter’s central themes. Here it should simply be said (see esp. 2:9) that “calling” refers to God’s effective work by which he inducts believers into a saving relationship with himself. That the calling is to salvation is clear since believers are called to God’s “eternal glory.” The eschatological character of the glory is apparent from earlier Petrine usage (1:7, 11, 21; 4:13; 5:1, 4). The words “in Christ” could be understood as modifying the entire clause, “eternal glory” or “called.”¹¹⁶³³ Each interpretation is possible, but on balance the latter is preferable.¹¹⁶⁴⁴ Peter thereby emphasized that God’s saving calling is effectual in and through Christ. The theme of calling to glory reminds the readers that end-time salvation is sure, for God himself is the one who initiated and secured their salvation. As the rest of the verse will demonstrate, God will certainly complete what he has inaugurated. Their calling to glory is not questionable but sure.

Before glory arrives, however, believers must suffer. Still, the suffering is for a short while (*oligon*). The echo to 1:6 is quite noticeable since there believers are said “for a little while [*oligon*] ... to suffer grief in all kinds of trials.”¹¹⁶⁵⁵ Saying that the suffering will last a short time does not mean that it will only last for a brief interval during the earthly sojourn of believers.¹¹⁶⁶⁶ The short time period refers to the entire interval before eternal glory commences. The sufferings of this life will seem as if they lasted a little while when compared to the eternal glory that endures forever (cf. 2 Cor 4:16–18).

⁶¹¹¹¹ Goppelt says the verse “summarizes the intention of the entire letter” (id., 364).

⁶²¹¹² The Majority text replaces ὑμᾶς with ἡμᾶς. The external evidence clearly favors the former, and the substitution would naturally occur because the two words sounded similar.

⁶³¹¹³ A number of manuscripts support ἐν Χριστῷ Ἰησοῦ (ⱼ⁷², A, P, Ψ, 33, 1739, Majority text, etc). Still, Ἰησοῦ is missing in B, 1505, 630, 614, Ⲭ, pc). The NIV probably is correct in preferring the shorter text.

⁶⁴¹¹⁴ Those who defend the interpretation adopted here are Kelly, *Peter and Jude*, 212; Michaels, *1 Peter*, 302; Achtemeier, *1 Peter*, 345; Goppelt, *1 Peter*, 365, n. 29. Davids argues that both are intended and that Peter did not intend such precision (*First Peter*, 195).

⁶⁵¹¹⁵ For the connection to 1:6, see Schutter, *Hermeneutic and Composition in 1 Peter*, 29.

⁶⁶¹¹⁶ Contra Richard, *Reading 1 Peter, Jude, and 2 Peter*, 222.

Four different verbs are used to describe God's promise for believers.¹¹⁶⁷⁷ There is no need to distinguish carefully between the meanings of the verbs, for together they emphatically make the same point.¹¹⁶⁸⁸ The God who has called believers to eternal glory will strengthen and fortify them, so that they are able to endure until the end.¹¹⁶⁹⁹ He will fulfill his promise to save and deliver them. We understand from this that the exhortations to vigilance and resistance are not intended to raise questions about whether believers will receive the eschatological promise. Peter instead conceived of his exhortations as means by which believers will persevere and receive the promise of salvation on the last day. The God who has given such promises also uses exhortations to provoke his people to be faithful until the last day. The exhortations and promises, therefore, should not be played off against each other, as if the exhortations introduce an element of uncertainty to the promises. The exhortations are the very means by which God's promises are secured, and indeed God in his grace grants believers the strength to carry out the exhortations. Still, such grace can never be used to cancel out the need for responding to the exhortations.

5:11 After emphasizing the power of God's sustaining grace, even in the midst of suffering, it is not surprising that Peter concluded with a doxology. Some manuscripts add the word "glory" (*doxa*) here, but this is almost surely due the word's presence in other doxologies, and it should be rejected as secondary.¹²⁷⁰⁰ Rather, Peter emphasized here the sovereignty and power of God, and hence he used the term *kratos*. The God who permits suffering in the lives of his children, and even allows the devil to rage at them (cf. Job 1–2), is the sovereign God and the God who cares (5:7). The dominion belongs to him—forever. He wields a "mighty hand" (5:6) on behalf of his people. Hence, believers should be full of comfort, knowing that they are on the side of victory and celebration. The NI⁷¹V is possibly correct in understanding the verb to be an implied optative or imperative, so that we have a prayer, "To him be the power"; but the parallel in 4:11 suggests that the indicative verb "is" (*estin*) is more likely. We should then translate "dominion belongs to him."¹²⁷²¹ The doxology, as is typical, concludes with "amen," signifying that Peter longed for the day when God's rule will be evident to all, that he anticipated the day when suffering is past and glory and peace and joy reign forevermore.⁷³

⁶⁷¹¹⁷ The verb $\sigma\theta\epsilon\nu\acute{\omega}\sigma\epsilon\iota$ probably was accidentally deleted by \mathfrak{B}^{72} and \mathfrak{B}^{81} , for the similar ending could have led to the deletion. The attempt to substitute optatives for futures reflects a misunderstanding of the text by early scribes, in which they turned promises into prayers.

⁶⁸¹¹⁸ Rightly Calvin, *Catholic Epistles*, 153; Elliott, *1 Peter*, 867.

⁶⁹¹¹⁹ Dubis emphasizes the eschatological character of these verbs (*1 Peter* 4:12–19, 54) but concedes that they may relate also to the present and culminate in the *eschaton*. He overreads the text, however, in seeing a reference to the rebuilding of God's eschatological temple (pp. 55–56).

⁷⁰¹²⁰ So TCGNT 627.

⁷¹NIV New International Version

⁷²¹²¹ So Achtemeier, *1 Peter*, 346; cf. also Selwyn, *1 Peter*, 241; Michaels, *1 Peter*, 304; Elliott, *1 Peter*, 867.

⁷³ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 238–246.

6. ὑπὸ τὴν κραταιὰν χεῖρα. B K L P read χεῖραν. On this vulgar form see Westcott and Hort, *Introduction*, p. 157; Blass, p. 26. “The mighty hand of God” is generally connected in the Old Testament with the deliverance from Egypt, Ex. 3:19; Deut. 3:24; 4:34; 9:29; Dan. 9:15; or deliverance generally, 2 Chron. 6:32, but in Ezek. 20:34 the phrase is used, as here, to denote the dread power of the great Judge.

ἐν καιρῷ. “In the due or appointed time.” A P, many cursives, and some versions add ἐπισκοπῆς (from 2:12). Compare Matt. 24:45, τοῦ διδόναι αὐτοῖς τὴν τροφήν ἐν καιρῷ: and, for the exaltation of the humble, Luke 14:11.

7. ἐπιρρίψαντες. Ps. 54(55):23, ἐπίρριπον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει. The μέριμνα is here the alarm of the persecuted Christian. God will care for him; see Luke 21:18.

8. νήψατε, γρηγορήσατε. The Christian may cast the whole burden of his anxiety upon God, yet is not thereby absolved from the duty of vigilance; cf. 4:19 above. For νήψατε see 1:13; 4:7. He is to be sober and wakeful, because his enemy is always at hand: a train of thought which brings us very close to Matt. 24:42, 43, 49. Much the same combination of words is found 1 Thess. 5:6, but in a different connexion; there the Christian is enjoined to watch and be sober, because he is a child of the day.

ὁ ἀντίδικος ... τινὰ καταπιεῖν. A has τίνα καταπίη, “seeking whom he may devour”: B has καταπιεῖν without τινά, “seeking to devour”; κ K L P τινὰ καταπιεῖν, “seeking some one to devour” (L P wrongly accentuate τίνα). Ἀντίδικος is an adversary in a lawsuit. Διάβολος (almost a personal name, and therefore without article), “the slanderer,” is a Greek rendering of the Hebrew Satan. Ὠρυόμενος is probably taken from Ps. 21(22):14, ὡς λέων ὁ ἀρπάζων καὶ ὠρυόμενος: περιπατεῖ, probably from Job 1:7, περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ’ οὐρανὸν πάρειμι. The imagery of the sentence is mixed, derived partly from the prowling lion of the Psalm, partly from the Accuser of Job, who walks up and down the earth to spy out the weakness of God’s servants. Satan’s “slander” is that Job “doth not fear God for nought,” and God allows him to test the truth of this charge by trying Job, first with loss of property and children, afterwards with personal suffering. So here the Devil is the author of persecution. Compare the Epistle from the Churches of Vienna and Lugdunum, Eus. *H. E.* v. 1. 5, ἐνέσκηψεν ὁ ἀντικείμενος. In the same epistle, v. 2. 6, those who denied the faith are said to have been swallowed by the Beast, ἵνα ἀποπνιχθεῖς ὁ θῆρ, οὐς πρότερον ᾤετο καταπετωκέναι, ζῶντας ἐξεμέση. It seems clear that the writers had this passage of 1 Peter in view. Throughout his Epistle, St. Peter seems by “suffering” to mean the adventitious pain of deliberate persecution. This was κατὰ τὸ θέλημα τοῦ Θεοῦ (4:19), but possibly in the same sense as Job’s trials, as permitted but not exactly purposed by God. The natural tendency of righteousness is

to produce “good days” (3:10); any other result seems to be regarded as surprising and occasional. It will be observed that St. Peter does not use κόσμος as the name of a hostile, irreligious power. Here, again, we may perhaps detect the Hebraistic cast of the apostle’s mind.

9. ΣΤΕΡΕΟΙ Τῆ ΠΙΣΤΕΙ. In its proper physical sense στερεός means hard or solid. The word occurs 2 Tim. 2:19, στερεὸς θεμέλιος, a solid foundation; Heb. 5:12, 14, στερεὰ τροφή, solid food, opposed to liquid milk: the verb στερεοῦν in Acts 3:7, 16, is to make solid or strong; the substantive is found in Col. 2:5, τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν, the strong wall or foundation of your faith in Christ. When transferred to a moral quality in the classics, στερεός inclines to a bad sense, hard, harsh, brutal. In the present passage its meaning appears to be solid, strong, impenetrable, like a wall, rather than steadfast or brave. The adjective will affect the translation of τῆ πίστει. Ἡ πίστις is sometimes “faith”; the article before the abstract noun being constantly used in Greek as in French, where the English idiom rejects it, to mark off the virtue in question from other kindred virtues, for instance, ἡ ἀγάπη in 1 Cor. 13; sometimes “the faith,” that is to say, the Christian belief as distinguished from other beliefs. Thus we have in 2 Cor. 1:24, τῆ γὰρ πίστει ἐστήκατε, for it is by faith that ye stand; and, on the other hand, in Acts 6:7, πολὺς ὄχλος τῶν ἱερέων ὑπήκουον τῆ πίστει, “a great multitude of the priests became obedient to the faith”—in other words, changed their convictions and became Christians. “The faith” is a phrase that does not appear in Romans or Corinthians, but Gal. 1:23 we find εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει: Eph. 4:5, μία πίστις, one faith distinguished from all others; Phil. 1:27, μιᾶ ψυχῆ συναθλοῦντες τῆ πίστει τοῦ εὐαγγελίου, the faith in which all agree, which is defined in the gospel; Col. 1:23, τῆ πίστει τεθεμελιωμένοι, the faith is that definite hope of the gospel from which the Church is not to be moved; 1 Tim. 1:19, περὶ τὴν πίστιν ἐναυάγησαν, some have suffered shipwreck as regards the faith, by falling into erroneous doctrines: 3:9, τὸ μυστήριον τῆς πίστεως: 4:1, ἀποστήσονται τινες τῆς πίστεως: 5:8; 6:10, 21; 2 Tim. 4:7; Tit. 1:13; 2:2. The notion of “the faith” as a body of sound doctrine naturally became more important in St. Paul’s eyes from the time of his imprisonment, as contact with one error of another awakened him to the fact that there might be semi-Christian types of opinion of a misleading nature. In Heb. 11:1 faith is not merely loving trust in God, but strong conviction, which admits of definition by its subject-matter, by the particular things hoped for and not seen. In the present passage the use of the word στερεοί inclines the balance in favour of “the faith.” Solidity applies rather to convictions, which are well-grounded, firmly connected, and therefore impenetrable, than to trust, which is ardent or confident, but not solid.

εἰδότες ... ἐπιτελεῖσθαι. “Knowing that the same sufferings are being accomplished in your brotherhood which is in the world,” is the translation generally given. If this is correct, the words must be regarded as a consolation. You are not alone in your sufferings; all Christians have the same burden to bear. But almost every word of this rendering is open to serious objection. Εἰδώς followed by an infinitive means “knowing how” to do a thing, cf. Luke 12:56; Phil. 4:12; Krüger’s *Greek Grammar*, lvi. 7, 9; Blass, p. 227; “knowing that” is εἰδὼς ὅτι. Τὰ αὐτὰ τῶν παθημάτων, if it means “the same sufferings,” is quite unparalleled; the passages quoted by Alford, τὸ ἀμετάθετον τῆς βουλής, Heb. 6:17; τὸ ὑπερέχον τῆς γνώσεως, Phil. 3:8; τὸ πιστὸν τῆς πολιτείας, Thuc. i. 68, in which the neuter adjective or participle represents an abstract substantive, do not help in the least. It is impossible to see why St. Peter did not write τὰ αὐτὰ παθήματα, if these words would convey his meaning. He was not a scholar, but there

are some errors of expression which no man could make. Τῆ ἀδελφότητι ὑμῶν, again, is a singular phrase; we should have expected τῆ ἀδελφότητι alone or τοῖς ἀδελφοῖς ὑμῶν. The dative is more naturally construed with τὰ αὐτά than with ἐπιτελεῖσθαι, with which it can only be taken loosely as a *dativus incommodi*. Finally, the meaning of ἐπιτελεῖν is uncertain; it may be “to accomplish,” “bring to an end,” or possibly “bring towards an end,” or, again, “to pay in full.” Liddell and Scott are mistaken in giving the verb the sense of “to lay a penalty upon a person.” In the passage referred to, Plato, *Laws*, x. p. 910 D, τὴν τῆς ἀσεβείας δίκην τούτοις ἐπιτελούντων, the meaning is “let them carry to a finish the prosecution for impiety against these men.” The only commentator who has really grappled with the text is Hofmann, who translates “knowing how to pay the same tax of suffering as your brethren in the world.” Compare Xen. *Mem.* iv. 8. 8, τὰ τοῦ γήρωσ ἐπιτελεῖσθαι, “to pay the tax of old age,” in loss of sight, hearing, memory, and so on. This version meets most of the difficulties; but τὰ αὐτά τῶν παθημάτων for “the same tax of suffering,” is, to say the least, an unusual phrase, and ἡ ἀδελφότης ὑμῶν remains a stumbling-block. Yet neither phrase falls outside the limit of toleration.

10. ὁ Θεὸς πάσης χάριτος. “The God of every grace.” From Him comes every good and perfect gift (Jas. 1:17). See note on ποικίλη χάρις, 4:10. Many commentators couple ἐν Χριστῷ with καλέσας, and we might understand this in a variety of ways. (1) God was in Christ who called you; or (2) God called you by Christ as His instrument (cf. Gal. 1:6, 15, τοῦ καλέσαντος ὑμᾶς ἐν χάριτι—διὰ τῆς χάριτος); or (3) ἐν Χριστῷ may be used in that vague sense in which everything is said to be in the Lord (cf. 1 Cor. 7:22, ὁ ἐν Κυρίῳ κληθεὶς δοῦλος), Christ being, as it were, the atmosphere of all Christian life. But Hofmann may be right in joining δόξαν ἐν Χριστῷ. The glory which is here attributed to God is closely related to Christ in 1:7, 21; 4:11, 13; 5:1, 4. For ὀλίγον παθόντας, “after ye have suffered a little,” or “for a little while,” compare 1:6. Καταρτίσει, “shall correct” or “amend.” So Mark 1:19. καταρτίζειν τὰ δίκτυα: Gal. 4:1, καταρτίζετε τὸν τοιοῦτον (where Lightfoot notes that καταρτίζειν is used as a surgical term of setting a broken bone): 1 Thess. 3:10, καταρτίζειν τὰ ὑστερήματα: 1 Cor. 1:10, ἥτε δὲ κατηρτισμένοι (the apostle is speaking of the healing of schisms). God will amend them through suffering, which is the cure of sin; compare 4:1, ὁ παθὼν σαρκὶ πέπταται ἀμαρτίας. Στηρίξει, “shall stablish,” so that you shall not be shaken by alarms; compare 4:12, μὴ ξενίζεσθε. Σθενώσει is one of St. Peter’s ἅπαξ λεγόμενα. κ K L P, all later MSS., the Syriac, Coptic, and Armenian versions, Theophylact and Oecumenius have θεμελιώσει after σθενώσει: the word is omitted by A B, the Vulgate, and Aethiopic. Many of the later MSS, exhibit the optative, καταρτίσαι, κ.τ.λ., for the future indicative.

11. αὐτῷ τὸ κράτος. “His (God’s) is (or, be) the might.” God has power to do all if you humble yourselves under His “mighty hand.” St. Peter dwells, and wishes his readers to dwell, on the majesty and power of God, which to the Jew was always a most comfortable thought, and is not less so to the Christian. It is perhaps worth observing that κράτος occurs in only one of the eight Pauline doxologies, that of 1 Tim. 6:16.⁷⁴

⁷⁴ Charles Bigg, [A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude](#), International Critical Commentary (Edinburgh: T&T Clark International, 1901), 192–195.

6^{75*} The οὖν (“Therefore”) with which the verse begins, along with the repetition of the stem ταπεινο- (v. 5^{76*}: ταπεινοφροσύνη, “humble-mindedness”; v. 6^{77*}: ταπεινώθητε, “be humbled,” or “accept your humble status”), demonstrate the close tie of this verse with the preceding material and indicate a conclusion is here to be drawn from it.³⁷⁸⁰ The focus has shifted from being humble within the community (v. 5^{79*}) to accepting the humble status forced upon Christians by the rejection and hostility of the surrounding culture (v. 6^{80*}), a situation faced by all Christians of whom the author is aware (v. 9^{81*}). That impression is further reinforced by the unusual use here of the aorist passive imperative (ταπεινώθητε)³⁸²¹ rather than the more common active verb form with a reflexive pronoun.³⁸³² In addition to Jas 4:10^{84*},

^{75*} ⁶ Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time.

1 Peter 5:6 (NRSV)

^{76*} ⁵ In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for “God opposes the proud, but gives grace to the humble.”

1 Peter 5:5 (NRSV)

^{77*} ⁶ Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time.

1 Peter 5:6 (NRSV)

⁷⁸³⁰ With, e.g., Michaels, 295.

^{79*} ⁵ In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for “God opposes the proud, but gives grace to the humble.”

1 Peter 5:5 (NRSV)

^{80*} ⁶ Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time.

1 Peter 5:6 (NRSV)

^{81*} ⁹ Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering.

1 Peter 5:9 (NRSV)

⁸²³¹ The presence of the same unusual imperatival passive form in Jas 4:10* is one of the stronger arguments for seeing some kind of common source underlying James and 1 Peter in these verses, as Michaels (295) observes.

⁸³³² E.g., Matt 18:4*: ὅστις ... ταπνώσει ἑαυτόν; see also Luke 14:11*; 18:14*; Phil 2:8*; in the LXX see Sir 18:21*; 34:26*.

^{84*} ¹⁰ Humble yourselves before the Lord, and he will exalt you.

James 4:10 (NRSV)

the passive imperative occurs in the LX⁸⁵X in Gen 16:9^{86*} and Jer 13:18^{87*}, where in the latter it means to accept a situation of humiliation, in the former it means to accept the position of being under another's will.³⁸⁸³ The point is not that Christians have a choice of whether they humble themselves,³⁸⁹⁴ that happens to them simply because they are Christians.³⁹⁰⁵ The point is rather that the Christians are to acknowledge that such status conforms to God's will and to accept it for that reason, since it is the path God wishes Christians to take,³⁹¹⁶ a path that will lead finally to God's exaltation of them.³⁹²⁷ The author draws here on a commonplace in biblical thought, the contrast between lowliness and exaltation,³⁹³⁸ a contrast that, because it characterized both a number of sayings of Jesus³⁹⁴⁹ as well as his life,⁴⁹⁵⁰ particularly his death and subsequent resurrection,⁴⁹⁶¹ became normative for Christians.⁴⁹⁷² This is reflected throughout our epistle, where the humiliation of Christ is cited as a model for Christian behavior

⁸⁵LXX Septuagint

^{86*} ⁹ The angel of the Lord said to her, "Return to your mistress, and submit to her."

Genesis 16:9 (NRSV)

^{87*} ¹⁸ Say to the king and the queen mother: "Take a lowly seat, for your beautiful crown has come down from your head."

Jeremiah 13:18 (NRSV)

⁸⁸³³ The phrase is similar to our verse: ταπεινώθητι ὑπὸ τὰς χεῖρας ("accept humble status under [her] hands").

⁸⁹³⁴ The implication of the active imperative with a reflexive pronoun, as, e.g., Luke 14:11*; Phil 2:8*.

⁹⁰³⁵ E.g., 1:6–7*; 2:12*; 3:16*; 4:14*.

⁹¹³⁶ This point is also made by R. P. E. Golebiewski ("L'Épître [1 P 5,6–11]: Dieu nous console dans l'épreuve," *AsSeign* 57 [1965] 18), who points out that the passive form is more than simply a grammatical nuance. To accept humiliation and hostility is to consent to follow the path that God also caused his Son to take.

⁹²³⁷ So here v. 6b*.

⁹³³⁸ It occurs frequently in the LXX, e.g., 1 Sam 2:7–8*; Job 5:11*; Ps 74:8*; Isa 2:9*, 11*; 10:33*; 40:4*; Ezek 17:24*; 21:31*; Dan (Theodotion) 5:20*; Sir 7:11*.

⁹⁴³⁹ E.g., Matt 23:12*; Luke 14:11*; 18:14*; cf. Matt 18:4*.

⁹⁵⁴⁰ E.g., Luke 1:51–53*; cf. 2 Cor 8:9*.

⁹⁶⁴¹ E.g., Phil 2:8–9*; 2 Cor 13:4a*.

⁹⁷⁴² E.g., 2 Cor 11:7*; 13:4b*; Phil 2:3–4*; Jas 1:9–10*; cf. 1 *Clem.* 59.3.

(2:21–24^{98*}; 3:18^{99*}) as his exaltation (3:22^{100*}) becomes the ground for hope (1:6^{101*}, 21^{102*}; 4:1^{103*}, 13^{104*}; 5:10^{105*}). That contrast is also used in this verse.

Accepting humiliation “under God’s mighty hand” (ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ) is again a biblical commonplace. Although the phrase “mighty hand” occurs only here in the NT, it is regularly used in the OT as a figure for God’s power, particularly in relation to the exodus of Israel from Egypt,⁴¹⁰⁶³ but also, if less frequently, in relation to God’s protection⁴¹⁰⁷⁴ as well as discipline.⁴¹⁰⁸⁵ In this context, it applies clearly to the present suffering Christians are undergoing

^{98* 21} For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

²² “He committed no sin, and no deceit was found in his mouth.”

²³ When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly.

²⁴ He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.

1 Peter 2:21–24 (NRSV)

^{99* 18} For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit,

1 Peter 3:18 (NRSV)

^{100* 22} who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

1 Peter 3:22 (NRSV)

^{101* 6} In this you rejoice, even if now for a little while you have had to suffer various trials,

1 Peter 1:6 (NRSV)

^{102* 21} Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

1 Peter 1:21 (NRSV)

^{103* 1} Since therefore Christ suffered in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin),

1 Peter 4:1 (NRSV)

^{104* 13} But rejoice insofar as you are sharing Christ’s sufferings, so that you may also be glad and shout for joy when his glory is revealed.

1 Peter 4:13 (NRSV)

^{105* 10} And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.

1 Peter 5:10 (NRSV)

¹⁰⁶⁴³ E.g., LXX Exod 6:1*; 13:3*, 9*, 14*, 16*; Deut 3:24*; 4:34*; 5:15*; 6:21*; 7:8*, 19*; 9:26*; 11:2*; 26:8*; 34:12*; Ps 135:12*; Jer 32:21*; Dan 9:15* (Theodotion); cf. *Barn.* 2.11.

¹⁰⁷⁴⁴ LXX Ps 9:33*; cf. 1 Esdr 8:60*.

¹⁰⁸⁴⁵ LXX Job 30:12*; Ezek 20:34–35*; cf. Ps 32:4*. On the use of this phrase in the OT, see Goppelt, 336; Best, 173; Nauck, “Freude,” 83; Schelkle, 131.

(v. 6a^{109*}), a point our author has made before in this letter (2:20^{110*}; 3:17^{111*}; 4:13a^{112*}, 17^{113*}; 5:10a^{114*}),⁴¹¹⁵⁶ but here it applies as well to Christians' eventual exaltation (6b^{116*}), a point also familiar to our author (4:13b^{117*}; 5:10b^{118*}).

The exaltation of the suffering Christians, which is the reason⁴¹¹⁹⁷ for their bearing the hostility and calumnies directed against them and which is the counterpart to their humiliation, lies in the future, but because it too comes from the mighty hand of God, it is nonetheless sure. The phrase ἐν καιρῷ means "at the appropriate time" (e.g., Matt 24:45^{120*} par¹²¹. Luke 12:42^{122*}),⁴¹²³⁸ but in the context of this letter, particularly in light of the similar phrase ἐν

^{109*} ⁶ Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time.

1 Peter 5:6 (NRSV)

^{110*} ²⁰ If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval.

1 Peter 2:20 (NRSV)

^{111*} ¹⁷ For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil.

1 Peter 3:17 (NRSV)

^{112*} ¹³ But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed.

1 Peter 4:13 (NRSV)

^{113*} ¹⁷ For the time has come for judgment to begin with the household of God; if it begins with us, what will be the end for those who do not obey the gospel of God?

1 Peter 4:17 (NRSV)

^{114*} ¹⁰ And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.

1 Peter 5:10 (NRSV)

¹¹⁵⁴⁶ On this point see also Cranfield, 133.

^{116*} ⁶ Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time.

1 Peter 5:6 (NRSV)

^{117*} ¹³ But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed.

1 Peter 4:13 (NRSV)

^{118*} ¹⁰ And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.

1 Peter 5:10 (NRSV)

¹¹⁹⁴⁷ The point of the ἴνα with which the second phrase begins.

^{120*} ⁴⁵ "Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slaves their allowance of food at the proper time?"

Matthew 24:45 (NRSV)

¹²¹ par. parallels

^{122*} ⁴² And the Lord said, "Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time?"

Luke 12:42 (NRSV)

¹²³⁴⁸ Selwyn (236) notes that in classical Greek it means at a propitious time, hence in relation to particular acts or events.

καίρῳ ἐσχάτῳ (“in the last time”) in 1:5^{124*},⁴¹²⁵⁹ the reference here is clearly to the parousia (4:13^{126*}),⁵¹²⁷⁰ the eschatological period when God will restore all things (5:10^{128*}). For that reason, Christians undergo suffering, namely, in order to be exalted. Our author never argues that suffering is a good thing in itself, that is, because it builds character, or is somehow inevitable in an evil world. Rather, for our author, it occurs by God’s will⁵¹²⁹¹ and serves the divine purpose, a purpose most clearly seen in Christ’s career. That career remains determinative for our author’s understanding of the fate of Christians: subordination is for the purpose of exaltation.

■ 7^{130*} The same twofold pattern—act and consequence—characterizes this verse as it characterized the preceding one. Accepting one’s humble status (v. 5a^{131*}) is here defined as casting one’s care on God, while God’s exaltation of the Christian (v. 5b^{132*}) is defined as the divine care for those who do that. The participle ἐπιρίψαντες⁵¹³³² is not to be construed as itself having imperatival force, but rather it is to be taken with the imperatival ταπεινώθητε,⁵¹³⁴³ indicating concomitant action, perhaps with the implication of an instrumental force: casting one’s cares on God is the means by which one accepts one’s humble status. What specific cares the author has in mind are not stated, but the context of Christian persecution and suffering

^{124*} ⁵ who are being protected by the power of God through faith for a salvation ready to be revealed in the last time.

1 Peter 1:5 (NRSV)

¹²⁵⁴⁹ With, e.g., Beare, 204; Kelly, 209. So it was also interpreted by the scribes who added ἐπισκόπησθε to this phrase; see the note on v. 1* above.

^{126*} ¹³ But rejoice insofar as you are sharing Christ’s sufferings, so that you may also be glad and shout for joy when his glory is revealed.

1 Peter 4:13 (NRSV)

¹²⁷⁵⁰ So also, e.g., Schelkle, 131; Spicq, 173; Michaels, 296; Goppelt, 337.

^{128*} ¹⁰ And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.

1 Peter 5:10 (NRSV)

¹²⁹⁵¹ Schiwy (62) notes correctly that in this context, because God is the Lord of history, nothing occurs without his will. Even rejection is so encompassed, as is evident in 2:8*.

^{130*} ⁷ Cast all your anxiety on him, because he cares for you.

1 Peter 5:7 (NRSV)

^{131*} ⁵ In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for “God opposes the proud, but gives grace to the humble.”

1 Peter 5:5 (NRSV)

^{132*} ⁵ In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for “God opposes the proud, but gives grace to the humble.”

1 Peter 5:5 (NRSV)

¹³³⁵² The verb ἐπιρίπτω is found in the NT only one other time, to describe the disciples casting their cloaks upon the donkey Jesus is to ride into Jerusalem (Luke 19:35*). The metaphorical use here presents a vivid picture of piling one’s cares upon God, so they may be borne away.

¹³⁴⁵³ With, e.g., Kelly, 208; Michaels, 296.

surely provides the clue; anxieties in the face of such hostility will have been in the forefront of Christian consciousness for these beleaguered communities.⁵¹³⁵⁴ Although the import of this verse, and its use of the root, $\mu\epsilon\rho\iota\mu\nu\alpha$ -, can suggest a reflection here of the saying of Jesus about not being anxious (Matt 6:25–34^{136*} par¹³⁷. Luke 12:22–31^{138*}),⁵¹³⁹⁵ the language itself is

¹³⁵⁵⁴ Best's speculation (173) that such anxiety may be what to say to one's accusers, based on the use of the same root $\mu\epsilon\rho\iota\mu\nu$ - in Matt 10:19* par. Luke 12:11*, seems fanciful; our author dealt with that problem in 3:15*, and there is nothing in this context to give reason to think that problem is being revisited.

^{136*} ²⁵ "Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing?"

²⁶ Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

²⁷ And can any of you by worrying add a single hour to your span of life?

²⁸ And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,

²⁹ yet I tell you, even Solomon in all his glory was not clothed like one of these.

³⁰ But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?

³¹ Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?'

³² For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things.

³³ But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

³⁴ "So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

Matthew 6:25–34 (NRSV)

¹³⁷ par. parallels

^{138*} ²² He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear.

²³ For life is more than food, and the body more than clothing.

²⁴ Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!

²⁵ And can any of you by worrying add a single hour to your span of life?

²⁶ If then you are not able to do so small a thing as that, why do you worry about the rest?

²⁷ Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these.

²⁸ But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you—you of little faith!

²⁹ And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying.

³⁰ For it is the nations of the world that strive after all these things, and your Father knows that you need them.

³¹ Instead, strive for his kingdom, and these things will be given to you as well.

Luke 12:22–31 (NRSV)

¹³⁹⁵⁵ So, e.g., Cranfield, 134.

closer to that of LX¹⁴⁰X Ps 54:23a^{141*},⁵¹⁴²⁶ and the latter is therefore more likely as the source of this language.⁵¹⁴³⁷ Yet if the language is close to LX¹⁴⁴X Psalm 54, the intent of the saying of Jesus is surely to be found here as well, namely that because God cares for his people, mundane anxiety is pointless.⁵¹⁴⁵⁸

This verse encapsulates the thrust of both the ethic (v. 7a^{146*}) and the comfort (v. 7b^{147*}) of the entire letter. One is to entrust one's life to God, even in the midst of suffering and persecution, subordinating oneself to the divine will, even when that will involves suffering at the hands of one's non-Christian contemporaries, because God's loving care is assured, and therefore the hope of vindication and exaltation at the end is sure. The fate of Christ—suffering, crucified, exalted—is thus both the pattern of activity and the ground of the Christians' faith and hope,⁵¹⁴⁸⁹ and for that reason Christians may accept their humiliation by secular forces in the sure knowledge that it represents neither their rejection by God nor their final fate at God's hands. For oppressed and suffering Christians, universally threatened by the cultural forces arrayed against them, that is the source of the strength and confidence that will enable them to survive as a community, even when their true opponent, as the next verse makes clear, is the epitome of evil itself.

¹⁴⁰LXX Septuagint

^{141*} ²² Cast your burden on the Lord, and he will sustain you; he will never permit the righteous to be moved.

Psalm 55:22 (NRSV)

¹⁴²⁵⁶ Ps 54:23a*: ἐπίρριψον ἐπὶ (κύριον) τὴν μέριμνά (σου) καὶ, αὐτός (σε) διαθρέψει
1 Pet 5:7*: πᾶσαν τὴν μέριμναν (ὑμῶν) ἐπιρίψαντες ἐπ' (αὐτόν), ὅτι αὐτῷ μέλει περὶ (ὑμῶν)

Matt 6:25*: ... μὴ μεριμνᾶτε τῇ ψυχῇ (ὑμῶν) τί γάγρητε ἢ τί πίνετε μηδὲ τῷ σώματι τί ἐνδύσησθε The underlined words and parts of words indicate identity, words in parentheses indicate similar intention. The linguistic similarities to LX¹⁴⁴X Ps 54:23a* are thus apparent.

¹⁴³⁵⁷ With, e.g., Michaels, 296. While Wis 12:13a* does contain the word μέλει in relation to God's concern for all humans, to find as does Selwyn (236) that that verse is the source of 1 Pet 5:7b* is to put too fine a point on it.

¹⁴⁴LXX Septuagint

¹⁴⁵⁵⁸ The same general point is found in Phil 4:6–7*, along with the root μεριμν-, indicating that it had already passed into Christian tradition prior to the writing of the Gospels.

^{146*} ⁷ Cast all your anxiety on him, because he cares for you.

1 Peter 5:7 (NRSV)

^{147*} ⁷ Cast all your anxiety on him, because he cares for you.

1 Peter 5:7 (NRSV)

¹⁴⁸⁵⁹ With Schiwy, 62.

■ **8^{149*}** The two aorist imperatives⁶¹⁵⁰⁰ at the beginning of this verse, *νήψατε* (“be sober”) and *γρηγορήσατε* (“stay awake”), are used elsewhere in the NT in an eschatological context⁶¹⁵¹¹ and such a context is continued here: in light of the events now under way that lead to God’s final judgment, the proper stance for Christians is not to let down their watchfulness.⁶¹⁵²² Although the following phrase lacks a direct indication of cause, it is clear that one reason, at least, for a permanent state of watchfulness is the fact that their opponent, the devil, never lets up. Even now, he is stalking about on his mission of destruction.

Both words used to describe that opponent refer to one who levels accusations. The first, *ἀντίδικος*, refers to an opponent or adversary in a court of law, the only meaning it has in its other uses in the NT.⁶¹⁵³³ It has that meaning in the LX¹⁵⁴X as well,⁶¹⁵⁵⁴ but it also has there the broader meaning of those who opposed God’s chosen people.⁶¹⁵⁶⁵ The reference here is probably closer to this latter meaning in the LX¹⁵⁷X than to the other NT uses. The reference here is not to one who hails Christians into the law courts but to the one who opposes God’s plan and so causes suffering to be inflicted on Christians.⁶¹⁵⁸⁶ The second word, *διάβολος*, also has as its primary meaning “slanderer” or “accuser,”⁶¹⁵⁹⁷ but unlike *ἀντίδικος*, it has come in the

149* ⁸ Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour.

1 Peter 5:8 (NRSV)

¹⁵⁰⁶⁰ While the aorist tense is the normal tense for imperatives for our author (of the twenty-seven imperatives he uses, twenty are aorist), the aorists here are probably programmatic, setting a course of action to be continued from this point on; so also, e.g., Michaels, 297.

¹⁵¹⁶¹ The two together in 1 Thess 5:6*; *νήψατε*, 1 Thess 5:8*; 1 Pet 4:7* (as participle, 1:13*); *γρηγορήσατε*, Matt 24:42*; Mark 13:35*, 37*; cf. 1 Cor 16:13*; Col 4:2*; Rev 3:2*. On this point, see Best, 174; Goppelt 339.

¹⁵²⁶² The author is probably following early Christian catechetical tradition here, as, e.g., Golebiewski (“L’Épître (1 P 5,6–11),” 20) and P. Benedikt Schwank (“Diabolus tamquam leo rugiens,” *Erbe und Auftrag* 38 [1962] 15) argue, rather than specifically reflecting the scene in Gethsemane (Mark 14:34–38*) where Peter was told by Jesus to stay awake (Matt 26:41*), as, e.g., Cranfield (“1 Peter,” 135) and Moffatt (167) would have it.

¹⁵³⁶³ Matt 5:25* par. Luke 12:58*; 18:3*.

¹⁵⁴LXX Septuagint

¹⁵⁵⁶⁴ E.g., Prov 18:17*.

¹⁵⁶⁶⁵ Isa 41:11*; Jer 27:34(50:34)*; 28:36(51:36)*, Esth 8:11*, as Schelkle (132) and Schwank (“Diabolus,” 17) point out.

¹⁵⁷LXX Septuagint

¹⁵⁸⁶⁶ While the opponent is supernatural (cf. Rev 12:10*, where a synonym, *κατηγορῶν*, is used; Job 1:9–11*; 2:4–5*), his agents are to be thought of here as the human powers who do the bidding of the devil in persecuting Christians, as Schwank (“Diabolus,” 17) observes.

¹⁵⁹⁶⁷ E.g., LXX Job 1–2; Zech 3:1* (NRSV: “Satan”); cf. Schwank, “Diabolus,” 17; Goppelt, 340.

NT to represent the devil as the rebellious prince of evil (Matt 4:1^{160*}; John 13:2^{161*}; Rev 12:7–9^{162*}) who is the enemy of God’s purposes (Matt 13:39^{163*}; Acts 10:38^{164*}; Eph 6:11^{165*}; 1 Thess 2:18^{166*}; 2 Thess 2:8–9^{167*}, 26; Rev 12:9–10^{168*}, 13–17^{169*}) and the originator of lying and

^{160*} ¹ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

Matthew 4:1 (NRSV)

^{161*} ² The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper

John 13:2 (NRSV)

^{162*} ⁷ And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back,

⁸ but they were defeated, and there was no longer any place for them in heaven.

⁹ The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

Revelation 12:7–9 (NRSV)

^{163*} ³⁹ and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels.

Matthew 13:39 (NRSV)

^{164*} ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him.

Acts 10:38 (NRSV)

^{165*} ¹¹ Put on the whole armor of God, so that you may be able to stand against the wiles of the devil.

Ephesians 6:11 (NRSV)

^{166*} ¹⁸ For we wanted to come to you—certainly I, Paul, wanted to again and again—but Satan blocked our way.

1 Thessalonians 2:18 (NRSV)

^{167*} ⁸ And then the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of his mouth, annihilating him by the manifestation of his coming.

⁹ The coming of the lawless one is apparent in the working of Satan, who uses all power, signs, lying wonders,

2 Thessalonians 2:8–9 (NRSV)

^{168*} ⁹ The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

¹⁰ Then I heard a loud voice in heaven, proclaiming, “Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah, for the accuser of our comrades has been thrown down, who accuses them day and night before our God.

Revelation 12:9–10 (NRSV)

^{169*} ¹³ So when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child.

¹⁴ But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for a time, and times, and half a time.

¹⁵ Then from his mouth the serpent poured water like a river after the woman, to sweep her away with the flood.

¹⁶ But the earth came to the help of the woman; it opened its mouth and swallowed the river that the dragon had poured from his mouth.

deceit (John 8:44^{170*}; Acts 5:3^{171*}; 2 Thess 2:10^{172*}; Rev 12:9^{173*}; 20:10^{174*}).⁶¹⁷⁵⁸ It is in this sense that it is used here, and that in turn helps indicate what the author means with the word ἀντίδικος.

Further description of the devil is supplied by the phrase λέων ὠρυόμενος (“roaring lion”). While this is the only place in the Bible that the devil is so identified,⁶¹⁷⁶⁹ the figure of a lion does appear in the OT to describe the opponents of Israel,⁷¹⁷⁷⁰ a tradition then also continued at Qumran.⁷¹⁷⁸¹ The word used to define the devil’s desired activity, καταπιεῖν (“devour”),⁷¹⁷⁹² has as its normal meaning “drink down,”⁷¹⁸⁰³ but it is also used of an animal swallowing its prey,⁷¹⁸¹⁴

¹⁷ Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus.

Revelation 12:13–17 (NRSV)

^{170*} ⁴⁴ You are from your father the devil, and you choose to do your father’s desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies.

John 8:44 (NRSV)

^{171*} ³ “Ananias,” Peter asked, “why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land?”

Acts 5:3 (NRSV)

^{172*} ¹⁰ and every kind of wicked deception for those who are perishing, because they refused to love the truth and so be saved.

2 Thessalonians 2:10 (NRSV)

^{173*} ⁹ The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

Revelation 12:9 (NRSV)

^{174*} ¹⁰ And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever.

Revelation 20:10 (NRSV)

¹⁷⁵⁶⁸ As in the NT, the devil, Belial, is the ruler of this world in Qumran: 1QS 2.19 (cf. 1:17–18*, 23–24*); CD 4.12–13 (cf. 6.14; 12.23); 1QM 14.9; I owe these references to Flusser, “Dead Sea Sect,” 218.

¹⁷⁶⁶⁹ The closest NT parallel is, as Goppelt (339) notes, 2 Tim 4:17*; see also Heb 11:33*.

¹⁷⁷⁷⁰ E.g., LXX Jer 27:17* (MT 50:17*); 28:34–38* (MT 51:34–38*); as “roaring lion,” Ps 21:14*; Ezek 22:25*. Best (174) notes that it is continued in the Targums of Isa 35:9*; Jer 4:7*; 5:6*; Ezek 19:6*, where “lion” is translated as “king.”

¹⁷⁸⁷¹ E.g., 1QH 5:5–7, 9, 13–14, 18–19; 4QpNah 1.5–6; on this point see Kelly, 210; Goppelt, 339.

¹⁷⁹⁷² It is an infinitive of purpose, as Selwyn (237) rightly notes.

¹⁸⁰⁷³ Interestingly, the name Belial (Heb. בלעל), found in Qumran as God’s opponent, is derived from Heb. לעל, meaning “to swallow.” The choice here of this word for the activity of the satanic lion may be more than coincidental.

¹⁸¹⁷⁴ E.g., LXX Jonah 2:1*; Tob 6:2*; Josephus *Ant.* 2.246, as Kelly (210) notes. It is also so used in *Jos. Asen.* 12.9, along with a concatenation of words also found in this context in 1 Peter (λέων, καταδιώκει [cf. ἀντίδικος], διάβολος, καταπιεῖν) that, were there any other indication of our author’s having been influenced by that writing (there is none), would suggest it as a possible source for the language here.

clearly its use here. The readers would not have had to live in an area where lions represented a threat to them⁷¹⁸²⁵ to understand the metaphor;⁷¹⁸³⁶ lions as beasts of prey were sufficiently well known that the “adversary as roaring lion” would be immediately clear.⁷¹⁸⁴⁷

This verse continues the description of the fate of the Christian community in the time immediately before God’s final judgment,⁷¹⁸⁵⁸ which includes persecution and suffering. What the verse adds is the identification of the opposition with the embodiment of supernatural evil, the devil.⁷¹⁸⁶⁹ Thus the opposition the Christians face from their non-Christian contemporaries is not something they can avoid by modifying their behavior or adapting their beliefs in such a way as to escape such opposition.⁸¹⁸⁷⁰ Only by completely abandoning the gospel and the community shaped by it, only by submitting to the satanic forces that stand in total opposition to God, can they escape the persecutions they otherwise face.⁸¹⁸⁸¹ It is against the temptation to follow such a course of action that our author is seeking to strengthen his readers.⁸¹⁸⁹² Unlike sheep, terrified by the roaring lion, who bolt in panic from the safety of their fold only to be devoured as a result,⁸¹⁹⁰³ the Christians are to remain watchful and sober, recognizing the situation in which they stand and holding fast to their faith and to their community, in that way resisting the devil (v. 9^{191*}) and sharing God’s triumph at the last (v. 10^{192*193}

¹⁸²⁷⁵ As, e.g., Tarrech (“Le milieu,” 343) avers: the readers lived in isolated villages in mountainous areas of Anatolia where they were familiar with attacks by lions.

¹⁸³⁷⁶ Petronius (*Satyr.* 119.15–16) observes that lions were brought from Africa, since their teeth made them “precious” (*pretiosa*) for slaying people, presumably in the arena. Perdelwitz’s suggestion (*Mysterienreligion*, 103) that the figure comes from representations of the Asian goddess Cybele being transported on a wagon pulled by roaring lions is, as Kelly (209–10) observes, too fanciful to be entertained seriously.

¹⁸⁴⁷⁷ Cf. its other metaphorical uses in the NT, e.g., Rev 4:7*; 9:8*, 17*; 13:2*.

¹⁸⁵⁷⁸ Cf. 4:7*, 17*; 5:10*.

¹⁸⁶⁷⁹ Our author avoids any direct identification of the devil with the power of Rome, such as is found in Rev 17:3–14*; the threat remains social, not governmental. But see Bauer, 61.

¹⁸⁷⁸⁰ On this point, see Refoulé, “Bible,” 463.

¹⁸⁸⁸¹ On this point, see Brox, 238; Nauck, “Freude,” 80; Goppelt, 341.

¹⁸⁹⁸² With, e.g., Cranfield, 135; Beare, 204.

¹⁹⁰⁸³ A figure suggested by Schwank (“Diabolus,” 19); it draws added strength from the earlier identification of the Christian community as a flock (5:2*), as Golebiewski (“L’Épître (1 P 5,6–11),” 20) notes.

^{191*} ⁹ Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering.

1 Peter 5:9 (NRSV)

^{192*} ¹⁰ And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.

1 Peter 5:10 (NRSV)

¹⁹³ Paul J. Achtemeier, [1 Peter: A Commentary on First Peter](#), ed. Eldon Jay Epp, Hermeneia—a Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress Press, 1996), 338–342.

