



The First Letter of Peter
Bible Study Session 20
1 Peter 5:6-9
“Standing up to Opposition”



Study By
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Greek NT

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. 8 νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν· 9 ὡς ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

Gute Nachricht Bibel

6 Beugt euch also unter Gottes starke Hand, damit er euch erhöhen kann, wenn die Zeit gekommen ist.

7 Alle eure Sorgen werft auf ihn, denn er sorgt für euch.

8 Seid wachsam und nüchtern! Euer Feind, der Teufel, schleicht um die Herde wie ein hungriger Löwe. Er wartet nur darauf, dass er jemand von euch verschlingen kann. 9 Leistet ihm Widerstand und haltet unbeirrt am Glauben fest. Denkt daran, dass die Gemeinschaft eurer Brüder und Schwestern in der ganzen Welt die gleichen Leiden durchzustehen hat.

NRSV

6 Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. 7 Cast all your anxiety on him, because he cares for you. 8 Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. 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.

NLT

6 So humble yourselves under the mighty power of God, and in his good time he will honor you. 7 Give all your worries and cares to God, for he cares about what happens to you. 8 Be careful! Watch out for attacks from the Devil, your great enemy. He prowls around like a roaring lion, looking for some victim to devour. 9 Take a firm stand against him, and be strong in your faith. Remember that your Christian brothers and sisters all over the world are going through the same kind of suffering you are.

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Introduction to Study.

What more could be said about Christians facing persecution than what Peter has already said in 3:13-5:5? The next passage of 5:6-9 adds an additional perspective on this subject that has not yet been treated, except for mentioning in passing at one or two previous points earlier in the letter. Peter does not repeat himself in this discussion with his words in 5:6-9. For that reason alone we need to give careful consideration to what he has to say. Additionally, he injects the role of the Devil into the discussion of unjust suffering and presents some concepts not found anywhere else in the New Testament. Interesting? We need to explore these ideas and their implications for daily living as a believer. Thus the passage is a valuable text for better understanding of how to face opposition day by day as Christians.

I. Context and Background¹

As is almost always the case, consideration of contextual issues is important to interpreting this passage.

¹Serious study of the Bible requires careful analysis of the background and setting of the scripture passage. Failure to do this leads to interpretive garbage and possibly to heresy. Detailed study of the background doesn't always answer all the questions, but it certainly gets us further along toward correct understanding of both the historical and contemporary meanings of a text. This serious examination of both the historical and literary background of every passage will be presented in summary form with each of the studies.

a. Historical

External History. The early centuries of copying this passage as a part of the Greek text of the New Testament reflects little tendency for variation in the wording of these verses.

The United Bible Societies 4th revised edition *Greek New Testament* lists two variant readings considered significant enough to impact Bible translation of this passage. In verse six after ἐν καιρῷ, several mostly later manuscripts add ἐπισκοπῆς so that the phrase becomes ἐν καιρῷ ἐπισκοπῆς, “in a time of visitation” rather than ἐν καιρῷ, “in due time.”² But the balance of manuscript evidence favors the shorter reading, although the essential meaning is the same for both readings.

In verse eight, the phrase [τινα] καταπιεῖν, “someone to devour,” has greater uncertainty to the wording.³ The two main variations, τίνα καταπίη “[seeking] whom he may devour” and καταπιεῖν “[seeking] to devour,” express the same essential meaning as the text reading, but just with different wording. Although the external manuscript evidence is divided, the internal transcriptional evidence favors the shorter reading of [τινα] καταπιεῖν with some uncertainty about the pronoun τινα reflected by putting it in brackets. But all three readings contain the same basic idea that the devil as a roaring lion is seeking to devour humans if at all possible.

The Nestle-Aland 27th revised edition *Novum Testamentum Graece* will reflect a larger number of variations that are oriented toward stylistic ‘improvements’ on the original wording of the text.⁴ But none of these

²“After καιρῷ the Textus Receptus adds ἐπισκοπῆς, with A P (Ψ) 5 28c 33 104 181 326 436 623 913 1827 1898 vg syr^h with * cop^{bo} eth Ephraem Bede. The word, which is absent from P⁷² & B K L 0206 most minuscules syr^p, h txt cop^{sa} Origen, appears to be a scribal addition derived from 2:12.” [Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament*, Second Edition a Companion Volume to the United Bible Societies’ Greek New Testament (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 626.]

³“After ζητῶν there are three main variant readings: (a) τίνα καταπιεῖν ‘[seeking] someone to devour’; (b) τίνα καταπίη ‘[seeking] whom he may devour’; and (c) καταπιεῖν ‘[seeking] to devour.’ (The reading τίνα καταπίη is a transcriptional error either for the infinitive, written ΚΑΤΑΠΙΕῖ, or, by itacism, for the subjunctive.) On the one hand, it can be argued that (c), which is supported by B Ψ Origen^{lat}, is the original reading, and that the others are scribal attempts to alleviate the difficulty of the absolute use of καταπιεῖν. On the other hand, it can be argued that the constancy of position of τίνα (however accented) in the overwhelming bulk of the manuscripts makes it probable that it is original and that its absence from a few witnesses is the result of accidental oversight. In either case reading (b), which is supported by P⁷² A 614 Byz most early versions (whose evidence, however, may count for little, being merely idiomatic), appears to be a secondary development, arising when the colorless indefinite τίνα was taken as the interrogative τίνα. In the light of such considerations a majority of the Committee voted to represent the divergent textual evidence by adopting the reading (a), which is supported by &^c (K P 049) 81 181 326 1739 cop^{bo} Origen, but to enclose τίνα within square brackets.” [Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament*, Second Edition a Companion Volume to the United Bible Societies’ Greek New Testament (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 626-27.]

⁴1. Petrus 5,6

- (2,12) επισκοπησ A P (Ψ) 33. 623. 2464 al (it) vg syh^{**bo}; (Spec)

1. Petrus 5,7

- αποριψαντες P⁷²
| (Ps 55,23) επιριψατε 0206^{vidpc}; Aug
| ημ- &^{*} 33 ^{pc} vg^{ms}

1. Petrus 5,8

- οτι P⁷² &^g L Ψ 049^c. 69. 323. 614. 630. 945. 1241. 1505. 1739 al lat^t sy co
| txt &^{*} A B P 049* m
- ό P⁷² 33
- τίνα L P 322. 323. 614. 630. 945. 1243. 1739. 2298 al lat sy (P⁷² & A 33^{vid} sine acc.)
| - B Ψ 0206^{vidpc}; Hierpt
| txt m sy^h et *καταπιη P⁷² A (33). 614. 630. 945. 2298 p^m sy

1. Petrus 5,9

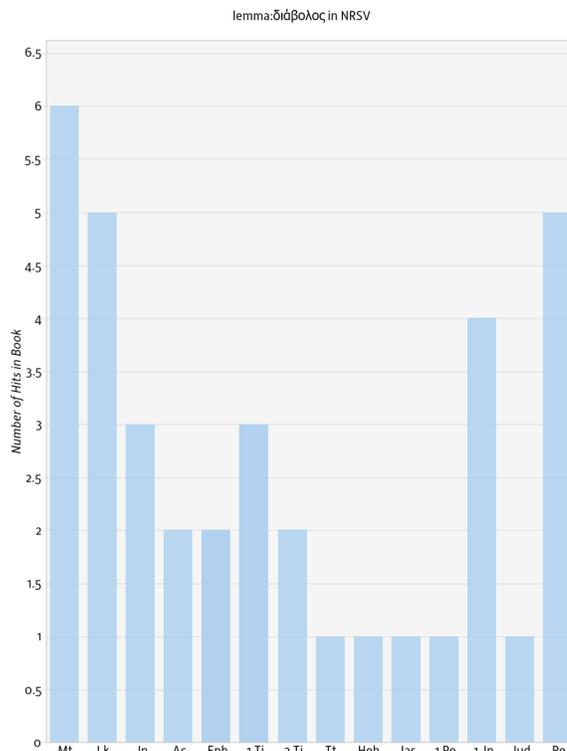
- P⁷²
- εδραιοι P⁷²
- οτι P⁷² 614. 630. 1505 p^c
- &^g A P Ψ 0206. 33. 1739 m
| txt P⁷² &^{*} B p^c
- -λεισθε & A B* K 0206. 33. 614. 630. 1505 al
| -λειται P⁷² p^c
| επιμελεισθε 322. 323. 1241

express different ideas from those found in the original wording of the text.

Internal History. The paraenetical nature of the passage tends to minimize the time and place references contained in it. But verse nine contains some important markers that need comment as background to the study of the passage. The causal clause, “for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering” (εἰδότες τὰ αὐτὰ τῶν παθημάτων τῆ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι), appear at first glance to imply a widespread persecution of Christians at the time of the writing of this letter. The primary thrust of the phrase is not to claim a universal persecution of Christians, but rather to assure his readers that they were not the only believers suffering persecution. Others, in other provinces elsewhere, were experiencing the same thing as they were.⁵ From this they could find encouragement.

One indirect historical issue that is important in this passage is the allusion to the Devil in verse eight. How that concept was understood in Peter’s time is important background to understanding Peter’s perspective here. Peter uses three descriptive labels for his reference: ὁ ἀντίδικος ὑμῶν (‘your adversary’), διάβολος (‘the devil’), and ὡς λέων ὠρυόμενος (‘like a roaring lion’).

The question that needs asking and answering is *how this depiction compares to others in that day and time?* The chart above reflects the pattern of use of the term διάβολος⁶ in the New Testament. The more commonly used term in the New Testament (57x for σατανᾶς; 37



| txt B² P Ψ 1739 m lat^t sy

[Eberhard Nestle, Erwin Nestle, Kurt Aland et al., *Novum Testamentum Graece*, 27. Aufl., rev. (Stuttgart: Deutsche Bibelstiftung, 1993), 607.]

⁵“The important information—perhaps the most important in the entire letter—is that the believers facing slander and persecution in the Asian provinces are not alone. Peter clearly affirms the solidarity of his own congregation (cf. v 13), and of the Christian brotherhood worldwide, with the distant congregations to which he writes.” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary* : *1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 301.]

⁶“διάβολος, ον (s. διαβολή)

1. pert. to engagement in slander, slanderous (since Aristoph.; Thuc. 6, 15, 2 as adv.; Herm. Wr. 13, 13b; 22b; Philo, *Sacr. Abel.* 32 p. 215, 6) Pol 5:2. γυναῖκες **1 Ti 3:11**. πρεσβύτεις **Tit 2:3**.—**2 Ti 3:3**.

2. subst. ὁ δ. one who engages in slander (since X., Ages. 11, 5; Athen. 11, 508e; Esth 7:4; 8:1; pap first Christian; cp. PLond VI, 1923, 9 [IV A.D.] ‘the devil’; Tat. 22, 1), in our lit. as title of the principal transcendent evil being *the adversary/devil*, already current in the LXX as transl. of ἡψῶν (Job 2:1, but here not ‘as an entity opposed to the divine will’, JGammie, HUCA 56, ’85, 1–19 [s. p. 13]; Zech 3:1f; 1 Ch 21:1; cp. Wsd 2:24; TestNapht 8:4, 6; TestSol, TestJob; JosAs 12:9; GrBar 4:8; ApcSed, ApcMos, AssMos; Just., Mel., P. 67, 477 al.; δ. ὁ ἀρχῶν τοῦ κόσμου τούτου Hippol., Ref. 6, 33) **Mt 4:1, 5, 8, 11; 13:39; 25:41; Lk 4:2f, 6, 13; 8:12; J 13:2; Ac 10:38; Eph 4:27; 6:11; Hb 2:14; Js 4:7**. κρίμα ... τοῦ διαβόλου *the judgment that befalls the devil* **1 Ti 3:6**; παγίς τοῦ διαβόλου devil’s trap **3:7; 2 Ti 2:26** (s. IScheftelowitz, *Das Schlingen-u. Netzmotiv* 1912, 11). ὁ ἀντίδικος ὑμῶν διάβολος *your adversary, the devil* **1 Pt 5:8**; Μιχαὴλ ... τῷ δ. διακρινόμενος **Jd 9**. In **Rv 12:9; 20:2** w. ὄφις and σατανᾶς; s. also 2:10; 12:12; 20:10. τοῦ δ. βοτάνη *weed of the devil* IEph 10:3; ἐνέδραι τοῦ δ. *the devil’s ambushes* ITr 8:1; cp. MPol 3:1. Of tortures inflicted by the devil I Ro 5:3. τῷ δ. λατρεῖν *serve the devil* ISm 9:1; ὄργανα τοῦ δ. *tools of the devil* (of non-Christians) 2 Cl 18:2; πολυπλοκία τοῦ δ. *the devil’s cunning* Hm 4, 3, 4; tempting to sin (cp. πειράζων τὸν σωτήρα δ. Orig., C. Cels. 6, 43, 29) m 4, 3, 6; dwells in anger m 5, 1, 3; ἔργα τοῦ δ. m 7:3; doubt described as the devil’s daughter m 9:9; likew. evil desire m 12, 2, 2. The πνεῦμα or basic character of the devil is mentioned m 11:3; it is a πνεῦμα ἐπίγειον m 11:17 (Just., D. 82, 3 ἀκάθαρτον); ἐντολαὶ τοῦ δ. m 12, 4, 6; παλαίειν μετὰ τοῦ δ. Hs 8, 3, 6.—In imagery, those who oppose divine interests or purpose (s. πατήρ 3b) are υἱοὶ δ. **Ac 13:10**; τέκνα τοῦ δ. **1J 3:10**; they are descended ἐκ τοῦ δ. vs. **8**; the devil is their father **J 8:44**. (Cp. οἱ μὲν τοῦ θεοῦ, οἱ δὲ τοῦ διαβόλου Orig., C. Cels. 8, 25, 16.) On the designation of Judas as δ. **6:70** (sim. Peter as σατανᾶς **Mk 8:33**), cp. **13:2** (cp. εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς **13:27**).—Lit. under δαιμόνιον end, and ἄγγελος end. BNoack, Satanus u. Soteria ’48, 55f.—B. 1487. EDNT. TW.” [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 226-27.]

times for διάβολος) is σατανᾶς,⁷ which comes into Greek as a loan-word from ancient Persian sources.⁸ The concept of a supernatural spirit being who opposes God and seeks to separate God from humans acquired its basic conceptualization among the Jews during the 400 year inter-testamental era between the Old and New Testaments. Such a concept did not exist in the ancient world outside of the Persian Zoroastrianism, Judaism, and Christianity. For Peter's initial readers who did not have Jewish or Persian backgrounds, the concept of

⁷σατανᾶς, ὁ indecl. and σατανᾶς, ᾧ, ὁ (the former=Hebr. שָׁטָן 3 Km 11:14; Just., D. 103, 5; the latter Sir 21:27, also TestSol 1:1 D al.; TestJob; Test12Patr; ApcMos 17; Just.=Aram. שָׁטָן; for σατανος Lk 11:18 P⁷⁵ read σατανας) literally 'adversary', in our lit. only as title or name: (*the*) *Satan*, in a very special sense, the enemy of God and all of those who belong to God, simply *Satan*, *the Enemy* (on the concept of Satan s. the lit. s.v. διάβολος 2), almost always w. the art. (B-D-F §254, 1), without it only in Mk 3:23; Lk 22:3; 2 Cor 12:7 and in personal address.—Mt 4:10 (here, as well as in the two passages from Mt and Mk near the end of this entry, without the art. and in the voc.); Mk 1:13; 3:26; Lk 11:18; 22:31. W. διάβολος of the same being Rv 20:2; cp. 2:9f; Pol 7:1 (Just., A I, 28, 1 al.). The Lawless One (Antichrist) appears κατ' ἐνέργειαν τοῦ σατανᾶ 2 Th 2:9. He incites people to evil (cp. Homeric usage LfgrE s.v. δαμόνι[ος] col. 198; TestJob 41:5 Ἐλίου ἐμπνευσθεὶς ἐν τῷ Σ. ; 23:11 ὁ Σ. ... ἐπλαγίαζεν αὐτῆς τὴν καρδίαν; cp. 26:6) Mk 4:15; Ac 5:3; 1 Cor 7:5; 2 Cor 2:11; Rv 12:9. Esp. guilty of instigating Judas' evil deed by entering into this disciple Lk 22:3; J 13:27. Causing sickness Lk 13:16 (s. δέω 1b, end). Hence driven out in healings Mt 12:26; Mk 3:23. Hindering the apostle in his work 1 Th 2:18 (cp. Julian., Ep. 40 [68] p. 46, 19 Bidez-Cumont εἰ μὴ τι δαμόνιον γένοιτο κώλυμα). Causing false beliefs to arise 1 Ti 5:15; hence the one who denies the resurrection and judgment is called πρωτότοκος τοῦ σ. Pol 7:1; Polycarp uses the same expr. in speaking of Marcion, Epil Mosq 3. Persecutions of Christians are also inspired by Satan Rv 2:13ab (on the θρόνος τοῦ σ. s. θρόνος 1bε); hence certain Judeans who were hostile to Christians are called συναγωγή τοῦ σ. Rv 2:9; 3:9. God will crush him Ro 16:20. Jesus saw Satan falling (or fallen) fr. heaven Lk 10:18 (Burton, Moods and Tenses §146 [deZwaan §148]; FSpitta, ZNW 9, 1908, 160–63; CWebster, ET 57, '45/46, 52f: πεσ. is timeless and means 'I watched him fall'). Imprisoned, but freed again after a thousand years Rv 20:7. ὁ σ. μετασχηματίζεται εἰς ἄγγελον φωτός *Satan disguises himself as an angel of light* 2 Cor 11:14 (TestJob 6:4 μετασχηματισθεὶς εἰς ἐπαίτην a beggar; ApcMos 17 ἐγένετο ἐν εἶδει ἄγγελου; s. μετασχηματίζω; on the subject s. Windisch ad loc.). ἄγγελος σατανᾶ 2 Cor 12:7 (UHeckel, ZNW 84, '93, 69–75); ἄγγελοι τοῦ σ. B 18:1 (ἄγγελος 2c). αἱ δυνάμεις τοῦ σ. I Eph 13:1 (δύναμις 5). τὰ βαθέα τοῦ σ. Rv 2:24 (s. βαθύς 2). ἡ ἐξουσία τοῦ σ. the power of Satan Ac 26:18; ending of Mk in the Freer ms. ln. 6 (ἐξουσία 2); ibid. ln. 2 ὁ αἰὼν οὗτος ... ὑπὸ τὸν σ. ἐστίν.—παραδοῦναι τινα τῷ σ. 1 Cor 5:5 (s. ὄλεθρος; cp. the Christ. ins New Docs 3, 83); 1 Ti 1:20 (s. on both passages παραδίδωμι 1b).—In Mt 16:23; Mk 8:33 Peter is called Satan by Jesus, because his attempt to turn Jesus aside fr. his divine assignment to accept the consequences of his involvement with humanity has made him a tempter of a diabolical sort, who might thwart the divine plan of salvation. This metaph. usage relates to the striking verdict Rv 2:9; 3:9 above (cp. διάβολος J 6:70; 8:44).—BNoack, Satanás u. Sotería '48. 1369–80 (lit.). DBS XII 1–47. DNP III 269. DELG. M-M. EDNT. TRE III 608f. TW." [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 916–17.]

⁸"Satan is seldom mentioned in the OT. He is pictured as an angel who acts as the heavenly prosecutor (Jb 1:6–12; 2:1–7; Zec 3:1–2). As such, he is called 'the satan' or 'the accuser,' and there is nothing in the context to indicate that the angel is evil. It is not until the late OT period that Satan appears as a tempter: in 1 Chronicles 21:1, the story of 2 Samuel 24:1 is retold with Satan (used for the first time as a proper name) substituted for God and pictured as an evil figure. The OT, then, has no developed doctrine of Satan but contains the raw material from which the later doctrine came. (Some people see Lucifer of Is 14:12 as a reference to Satan, but the context is clearly referring to the king of Babylon; it is therefore unlikely that any reference to Satan was intended.)

"The Jews further developed the idea of Satan during the intertestamental period, also calling him Belial, Mastema, and Sammael. Three differing conceptions appear. First, the Satan of the OT reappears in the roles of tempting people, of accusing them in heaven before God, and of hindering God's saving plan (Jubilees 11:5; 17:16; Assumption of Moses 17; 1 Enoch 40:7). Second, the Dead Sea Scrolls present Satan (Belial) as the leader of the evil forces and attacker of the righteous. This development was probably influenced by the evil god of Zoroastrian religion. But unlike the Zoroastrian idea, the scrolls never present two gods but rather one God who has created both Belial and the Prince of Light (who is sure to win in the end, for God is with him). Third, in this literature Satan is often identified with OT stories from which his name was originally absent: he lusted after Eve and therefore caused the fall (Wisdom of Sol 2:24), he controls the angels who fell in Genesis 6:1–4 (Jubilees 10:5–8; 19:28), or he is a fallen angel himself (2 Enoch 29:4).

"The NT has a developed portrayal of Satan, and he comes with a whole list of names: Satan (Hebrew for 'accuser'), devil (the Greek translation of Satan), Belial, 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 people from God; therefore, he is an especially 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 (2 Thes 2:9; Rv 2:9, 13; 13:2)."

[Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale reference library (Wheaton, Ill.: Tyndale House Publishers, 2001), 1168.]

the Devil was a brand new idea. Peter's perspective of the role of the Devil in their experience of persecution provided new insight into how neighbors and others could turn on them in vicious attack.

b. Literary

Literary Form (Genre). The broad genre issue remains the same: this passage is a part of the letter body and the teachings are prompted by circumstances that Peter understood to be present among the congregations sufficiently to merit addressing.

The paraenesis nature of the passage, however, contains broad, generalized principles of religious behavior that would urge caution against reading too much detail into the particular circumstances of the congregations (ἐκλεκτοῖς) addressed in the Adscriptio of the letter in 1:1b-2a. No distinctive subtype of paraenetical subgenre is detectable in these verses.

The one distinctive aspect of this passage along with vv. 10-11 is that they are generally understood to be Peter's exposition of Proverbs 3:34 from the LXX.⁹ This perspective then prompts a comparison with James 4:6-10 which is James' interpretation of the same text from the Old Testament.¹⁰ Similarities of viewpoint between the two NT writers are clearly present in their use of this common text. But differences are also present. James is using the Proverbs passage as a basis for calling his readers to repentance from worldliness. Peter uses it to call his readers to prepare to face persecution. James and Peter both follow the wording of the LXX text closely. Peter gives something of an interpretative paraphrase of the Proverbs text in verse six after quoting it in verse five. And then he draws implications from it that he considers relevant to his readers (vv. 7-11). James also applies the OT text to the needs of his targeted readers, but in a different manner (vv. 7-10).

Literary Context. The literary setting of the passage begins in an expanding manner with 5:6-11 as the most immediate context. These verses form a natural unit expression of thought with the LXX passage from Proverbs 3:34 in verse six as the launch pad for Peter's thoughts in vv. 6-11. Three basic subdivisions emerge: the first two applications in verses 6-7. The third application in verses 8-9, followed by the fourth application in verses 10-11. This final subunit brings not only this passage, vv. 6-11, to a climatic close, but also

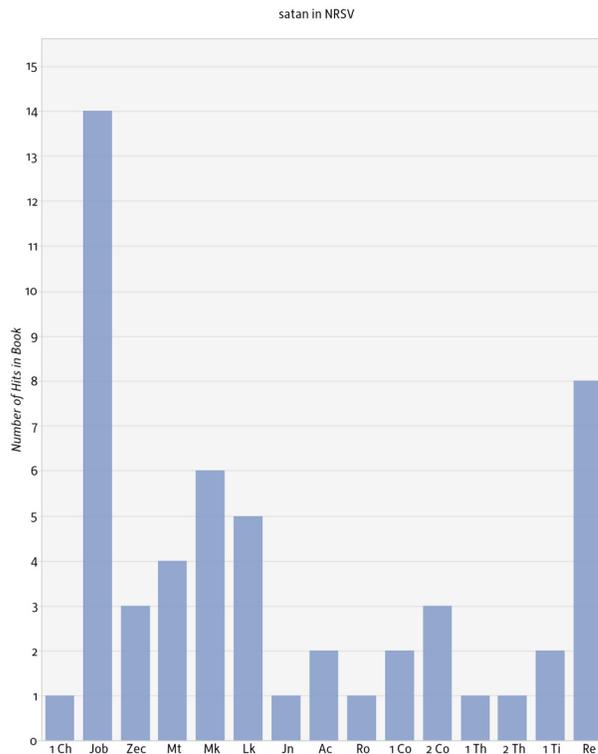
⁹NRSV:
Toward the scorners he is scornful,
but to the humble he shows favor.
κύριος ὑπερηφάνους ἀντιτάσσεται,
ταπεινοῖς δὲ δίδωσιν χάριν.†
[Septuaginta: SESB Edition, ed. Alfred Rahlfs and Robert Hanhart (Stuttgart: Deutsche Bibelgesellschaft, 2006), Pr 3:34.]
¹⁰NRSV

6 But he gives all the more grace; therefore it says,
“God opposes the proud,
but gives grace to the humble.”

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. 9 Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. 10 Humble yourselves before the Lord, and he will exalt you.

6 μείζονα δὲ δίδωσιν χάριν; διὸ λέγει·
ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται,
ταπεινοῖς δὲ δίδωσιν χάριν.

7 ὑποτάγητε οὖν τῷ θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ καὶ φεύξεται ἀφ' ὑμῶν, 8 ἐγγίσατε τῷ θεῷ καὶ ἐγγίει ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίστατε καρδίας, δίψυχοι. 9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε. ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν. 10 ταπεινώθητε ἐνώπιον κυρίου καὶ ὑψώσει ὑμᾶς.



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in First Peter:**

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- *Core, 1:3a*
- *Expansion, 1:3b-12*

Body: 1:13-5:11

- *Holy living 1:13-2:10*
 - *Ideals 1:13-25*
 - *Privileges 2:1-10*
- *Obligations 2:11-3:12*
 - *Civic 2:11-17*
 - *Haustafeln 2:18-3:7*
 - *Social 3:8-12*
- *Persecution 3:13-5:11*
 - *Encouragement 3:13-4:11*
 - *Explanation 4:12-19*
 - *Proper Conduct 5:1-11*

Conclusio: 5:12-14

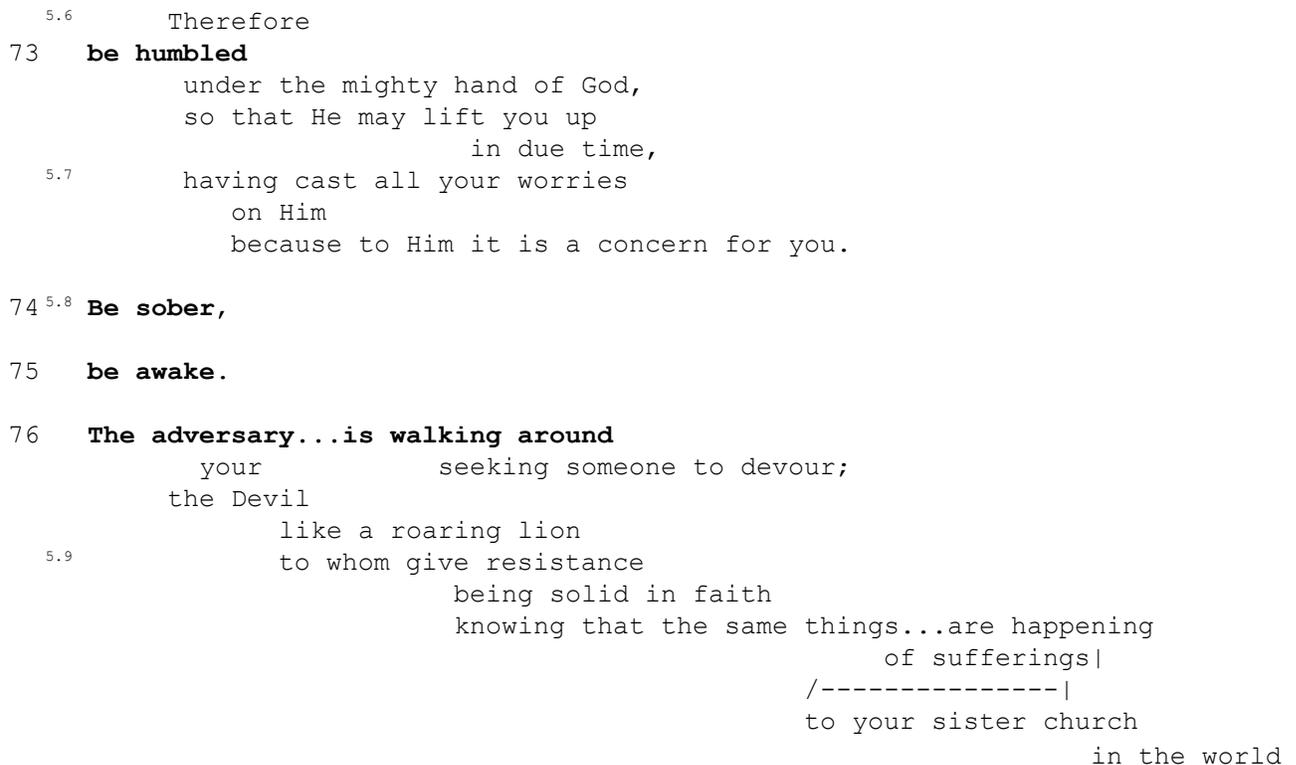
- *Sender Verification, 5:12*
- *Greetings, 5:13-14a*
- *Benedictio, 5:14b*

brings the letter body to its close. The letter structure then moves into a more formal *Conclusio* with a selection of items for the ending of the letter.

The passage, 5:6-9, stands also as a part of a larger unit emphasizing proper conduct in the face of persecution; cf. 5:1-11. This in turn stands as the third and final segment of Peter's discussion of persecution that began in 3:13 and continues down to 5:11.

With each of these subunits in 3:13-5:11, we have observed Peter's marvelous wisdom and insight into believers facing unjust suffering at the hands of individuals opposing their Christian faith. Each segment has contributed new, fresh perspective into this experience for his initially targeted readers, and ultimately to us as modern readers of this text. Such will be the case with 5:6-9 also, for Peter will open our eyes to a larger conflict taking place in the experience of persecution, a cosmic conflict between God and Satan. This makes the urgency of preparing ourselves for such experiences all the more important, as well as heightening our need of God's help in coping with the persecution of evil men against us.

Literary Structure. The block diagram below attempts to reflect the structural organization of the thoughts in the original Greek text in a visual manner so they can be more easily understood.



The pattern in this text is rather easy to identify from the above diagram. Two subunits of text material are clearly present. Statement 73 in verses 6 and 7 stand as the first admonition to adopt a stance of humility. Several expansion elements amplify this core admonition in vv. 6b-7. Statements 74-76 constitute the second subunit. Two rapid fire admonitions in synonymous parallelism (#s 74-75) stressing spiritual awareness begin. Although not explicitly stated by a causal conjunction like ὅτι or γάρ, the thought flow suggests that statement 76 is the reason for this awareness: the spiritual danger presented by the Devil.

This passage adds some new dimensions to the ongoing discussion of unjust suffering in 3:13-5:11. The

concept of humility is introduced for the first time. The emphasis on being sober (νήφω) was mentioned in 1:13 and 4:7, and now appears a third time. But the concept of being watchful (γρηγορέω) only surfaces here in the letter. The destructive work of the Devil (διάβολος) shows up for the first time, and he is labeled an adversary (ἀντίδικος) only here in the New Testament. All of this adds another perspective to the experience of unjust suffering for Christians.

II. Message

The seeming randomness of these admonitions at first glance belies a structure embedded into the passage. The role of Proverbs 3:34, quoted in verse five, is significant here and leads to the clearer understanding that Peter is drawing upon his Jewish heritage to take a text from the Hebrew Bible as the starting point for several ideas he desires to put before his readers. Verse five is then the launch pad for the passage. The first application in verse six builds off it very closely with the common link of reference to God. The second application in verse seven expands the application. Then the focus in verses eight and nine shift to a defensive posture with admonitions to prepare oneself against the attacks of the Devil as he works through the human persecutors against believers. The fourth application in verses ten and eleven (in lesson 21 of the series on First Peter) will return to a focus on God with a marvelous promise from God to see the believer through these trials.

The God / Devil theme in vv. 6-9 will provide the organizing structure for this study.

a. Be humbled, vv. 6-7

6 Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. 7 Cast all your anxiety on him, because he cares for you.

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

Notes:

The first two segments begin with Peter’s paraphrase of Proverbs 3:34 from his quote in verse five with an initial application in verse six, and then his second application of it to his readers in verse seven.

The variety of ways in which the Old Testament is used by New Testament writers is instructive and provides insight into patterns of scripture interpretation current among first century Jews. The OT passage is used by both Peter and James. Comparing the ways they quote and interpret the same passage is helpful:

Proverbs 3:34 LXX

κύριος ὑπερηφάνοις ἀντιτάσσεται,
ταπεινοῖς δὲ δίδωσιν χάριν.

1 Peter 5:5

[ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται,
ταπεινοῖς δὲ δίδωσιν χάριν.

James 4:6

Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται
ταπεινοῖς δὲ δίδωσιν χάριν.

Both New Testament writers follow the OT Septuagintal text closely and substitute κύριος (Lord) with θεὸς (God).¹¹ This is significant because the exposition of the Proverbs quote in both Peter and James will center primarily on God’s sovereign control over things and the need of believers to fully submit themselves to His authority. But the difference between Peter and James surfaces in the expositions.¹²

¹¹“The citation is from the Septuagint version of Prov 3:34, with *ho theos* (‘God’) substituted for *kyrios* (LXX), since *kyrios* (‘Lord’) in this letter generally designates Jesus Christ (1:3, 25; 2:3; 3:15), except for 2:13 (God) and 3:6 (Abraham). The alteration is consistent with that of 1:25, where the author replaces *theos* with *kyrios* (referring to Christ) in his citation of Isa 40:8. This same proverb is cited also in Jas 4:6 with the same substitution. Prov 3:34 LXX is quoted again more fully in 1 Clem. 30:2 and partially (Prov 3:34a) in Ignatius, Eph. 5:3, so that it appears to have had a firm place in early Christian paraenesis. Here in 1 Peter the proverb supplies a weighty reason for humility toward fellow-believers (v 5b) as well as toward God (v 6a).” [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 848.]

¹²“The main point of similarity between Peter and James is the close association between humble submission to God and successful resistance to the devil. There is little evidence here of a direct literary relationship between the two epistles, but it is possible to imagine as a common source a couplet (used perhaps in the instruction of new converts) similar in form and content to James 4:10 and 4:7b:

- a. ‘Humble yourselves before the Lord, and he will lift you up.’
- b. ‘Resist the devil, and he will flee from you.’

“With such a couplet (in addition to Prov 3:34) as their starting point, it is possible that James and Peter have constructed their respective sets of admonitions, each adapted to the author’s distinctive purpose. On such a hypothesis, James would have used (a) twice (4:7a, 10) as a frame for the whole, then completed the thought of (b) with a sequel (‘Draw near to God, and he will draw near

In James, this exposition in vv. 7-10 admonishes believers to abandon worldliness that is spiritually deadening and is the source of internal quarreling inside the congregations (cf. 4:1-10). In drawing perceived implications of the Proverbs passage, James puts together very creatively a string of short interlaced admonitions (vv. 6-10): a) submit to God, b) resist the Devil and he will flee, c) clean your hands and purify your hearts, d) cry, weep, and mourn, e) turn laughter into dejection, and f) humble yourselves before God and He will exalt you. This is the solution to worldliness (vv. 4-6) which is the source of church fussing (vv. 1-3).

Peter, on the other hand, sees the Proverbs admonition as foundational to a series of admonitions essential to preparing believers to face persecution from outsiders: a) humble yourselves before God so that He can exalt you, b) cast all your cares on a God who cares for you, c) discipline yourselves to be on guard against the Devil, d) resist the Devil knowing that other Christians are experiencing the same sufferings, e) after some suffering God will help you through the suffering, and f) praise be to this God.

What both writers were doing was to find applications of the OT sacred text to their respective Christian readers. James and Peter both signal this with the use of οὖν (therefore) in Jas. 4:7 and 1 Pet. 5:6. Jewish use of sacred scriptures at the beginning of the Christian era was focused on developing 'links' of the text to contemporary issues being faced by the people of God. A wide variety of methods were employed and fall under the collective label of Midrash. Although at times their approaches became rather imaginative with questionable procedures, the common belief was that the Bible is to be understood in terms of contemporary relevance to every day life. Both James and Peter shared that common perspective and thus employ some of the more solid interpretive procedures from their Jewish heritage to apply the Proverbs passage to the different needs of their readers.

Peter's first use of Prov. 3:34 (v. 6): Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. Thus in verse six Peter first applies the Proverbs emphasis on pride vs humility emphasis with a humility / exaltation application. The linking of humility and divine exaltation is common in both the Old and New Testaments.¹³ When confronted with persecution believers are to turn to God in humble submission to His will and leadership. Out of such commitment then comes the divine 'lifting up' in resurrection, glorification, and eternal life. This stands as the ultimate confirmation of the correctness of submitting humbly to God in the face of persecution. It also becomes one of the implications, in Peter's mind, of the Proverbs promise that God will give grace to the humble.

Ταπεινώθητε, "be humbled." The uncommon use of the Aorist passive imperative form of the Greek verb here highlights the responsibility of believers to accept the humbling action of God due to external circumstances.¹⁴ To be humbled is to be brought low in status from the perspective of others. It is the opposite of pride

to you,' 4:8a), and finally supplied his own denunciatory material (4:8b-9) adapted to the broader context of 4:1-6 and 4:13-5:6. Peter would have led off in vv 6-7 with his own adaptation and expansion of (a), then made (b) the centerpiece (v 9a, 'resist') of a significant call to respond to the challenge of persecution (vv 8-9), and finally supplied vv 10-11 as a word of promise and praise.

"It is equally plausible, however, that James 4:7-10 and 1 Pet 5:6-11 are simply independent reflections on Prov 3:34 LXX, with no additional common source (for still another use of this text, cf. 1 Clem 30.1-3, where the word 'arrogance' at the end of 30.1 leads into the quotation in 30.2, and the quotation's statement that 'God ... gives grace' is picked up significantly in 30.3). There is no question that Peter draws on a variety of traditions in these verses, possibly including sayings of Jesus (in vv 6b, 7, and 8a) as well as early metaphorical descriptions of Christian life in the world as spiritual warfare (e.g., Eph 6:16-17, especially vv 10-11, 13; also 1 Thess 5:6-8). Selwyn assigns the material to a traditional 'Persecution-Form' (439-58), but the very different emphases in James and 1 Clement suggest that the accent on persecution is Peter's own contribution." [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 294-95.]

¹³ The verb *hypsōō* is used of God's exalting or 'lifting up' of the humble (Ps 149:4; Luke 1:52) and often occurs, as here, in the contrast between humility and exaltation (Matt 23:12/Luke 14:11; Luke 18:14; 2 Cor 11:7; Jas 4:10). It is also used of God's exalting/raising Jesus from the dead (John 3:14; 12:32, 34; Acts 2:33; 5:31; cf. Phil 2:9) and here in 1 Peter refers similarly to God's exalting/raising of the believers. As God raised Jesus Christ (1:3, 21; 3:18, 21-22) and honored him (2:4), so God will exalt and honor those who share in Christ's life (1:3; 2:5, 24; 3:18c, 21; 4:13-14; 5:1, 10). The pattern humility-exaltation replicates the patterns of suffering-glory (1:11; 3:18, 22; 4:13, 14; 5:1, 10) and shame-honor (2:4-10; 4:14, 16). Thus, in the context of this letter, to be exalted is equivalent to being raised, honored, glorified, saved, and receiving a crown of glory. This anticipation of future exaltation expresses the optimism that is voiced explicitly in v 10 and that characterizes this letter as a whole.⁷³⁴ [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 850-51.]

¹⁴ The οὖν ('Therefore') with which the verse begins, along with the repetition of the stem ταπεινο- (v. 5: ταπεινοφροσύνη, Bible Study: Page 8

		Proverb 3:34 quote:	
Individual:		God:	
ὑπερηφάνοις	-	ἀντιτάσσεται	
the proud	-	resists	
ταπεινοῖς	+	δίδωσιν χάριν	
the humble	+	gives grace	

and arrogance. Contextually, Peter sees the opposition of non-believers with their slander etc. of Christians as the external circumstance putting pressure on these believers. Already he has urged rejection of revenge and retaliation by believers against such false accusations. Instead, believers should turn to God for help and guidance. This in spite of perhaps suffering physical persecution from people around them.

ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, “under the mighty hand of God.” Instead of simply saying ‘before God’ as James did in 4:10 (ἐνώπιον κυρίου),¹⁵ Peter uses a common Old Testament image of the hand of God. Probably this was to signal to his Jewish Christian readers the image of the delivering ‘hand of God’ of the Israelite slaves in Egypt.¹⁶ Thus the experience of being humbled was not divine punishment. Rather, it was the opportunity to discover God’s delivering presence in and through a harsh circumstance.

ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, “so that He will lift you up in due time.” The objective of God’s ‘mighty hand’ is to bring ‘victory out of defeat.’ The image of ‘lift you up’ (ὑμᾶς ὑψώσῃ) plays off an ancient middle eastern tradition of when a subject came in before a reigning monarch he prostrated himself on the floor before the monarch. If the monarch accepted the individual into his presence he gave permission for the person to stand up and look at him by facing the monarch. Thus the heart of the image ὑμᾶς ὑψώσῃ is divine acceptance to stand in the very presence of Almighty God. Some discussion in commentaries here centers on how dependent Peter was on the teaching of Jesus, but we must not lose sight of the fact that the key anchor point of Peter’s application is the Proverb 3:34 text.¹⁷ That Jesus had already linked humiliation to exaltation probably contributed to Peter’s interpretation of the Proverbs text.

When will God do this? Peter says ἐν καιρῷ, “in due time.” Time defined as καιρός rather than as χρόνος,

‘humble-mindedness’; v. 6: 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.³⁰ The focus has shifted from being humble within the community (v. 5) to accepting the humble status forced upon Christians by the rejection and hostility of the surrounding culture (v. 6), a situation faced by all Christians of whom the author is aware (v. 9). That impression is further reinforced by the unusual use here of the aorist passive imperative (ταπεινώθητε)³¹ rather than the more common active verb form with a reflexive pronoun.³² In addition to Jas 4:10, the passive imperative occurs in the LXX in Gen 16:9 and Jer 13:18, 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.³³ The point is not that Christians have a choice of whether they humble themselves;³⁴ that happens to them simply because they are Christians.³⁵ 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,³⁶ a path that will lead finally to God’s exaltation of them.³⁷ The author draws here on a commonplace in biblical thought, the contrast between lowliness and exaltation,³⁸ a contrast that, because it characterized both a number of sayings of Jesus³⁹ as well as his life,⁴⁰ particularly his death and subsequent resurrection,⁴¹ became normative for Christians.⁴² This is reflected throughout our epistle, where the humiliation of Christ is cited as a model for Christian behavior (2:21–24; 3:18) as his exaltation (3:22) becomes the ground for hope (1:6, 21; 4:1, 13; 5:10). That contrast is also used in this verse.” [Paul J. Achtemeier and Eldon Jay Epp, *1 Peter : A Commentary on First Peter, Hermeneia—a critical and historical commentary on the Bible* (Minneapolis, Minn.: Fortress Press, 1996), 338.]

¹⁵**James 4:10**, “Humble yourselves before the Lord, and he will exalt you,” ταπεινώθητε ἐνώπιον κυρίου καὶ ὑψώσει ὑμᾶς.

¹⁶“Instead of simply ‘before God’ (or ‘before the Lord,’ cf. James 4:10), Peter adopts the biblical imagery of God’s ‘mighty hand,’ a phrase used especially in connection with God’s deliverance of Israel from slavery in Egypt (in the Pentateuch alone, cf. Exod 3:19; 6:1, 13:3, 9, 14, 16; Deut 3:24; 4:34; 5:15; 6:21; 7:8, 19; 9:26, 29; 11:2; 26:8; 29:3; 34:12; on the ‘hand of God,’ see further E. Lohse, TDNT 9:427). The adjective κραταιάν, ‘mighty,’ anticipates κράτος, ‘might,’ in Peter’s doxology in v 11 while echoing the same ascription in 4:11.” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 295.]

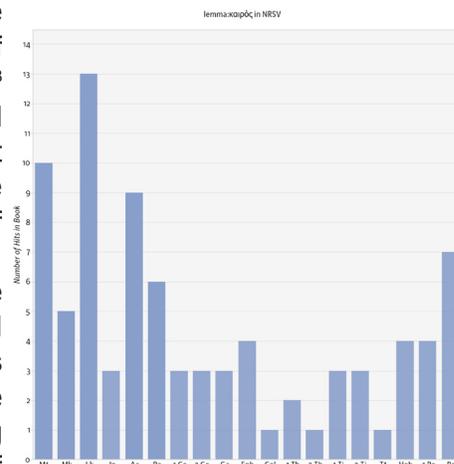
¹⁷“The theme of humility, or humiliation, and exaltation is conspicuous in the OT (e.g., 1 Sam 2:7–8; Isa 1:25; 2:11; 40:4; Ezek 17:24; Job 5:11; Sir 7:11), in the Gospel tradition (not only Luke 14:11 and 18:14; Matt 18:4 and 23:12; but Luke 1:52), and elsewhere in early Christian literature (2 Cor 11:7; Phil 2:8–9; James 1:9, 4:10; cf. also 1 Clem 59.3).

“The coupling of an explicit or implicit command to humble oneself with an accompanying promise of divine exaltation is limited to this verse in 1 Peter, James 4:10, and the sayings of Jesus (cf. Goppelt, 337). It is quite possible that Peter’s language is formulated with the remembered teaching of Jesus in view (to say nothing of Jesus’ experience: cf. 3:18–22; also Phil 2:8). It is surprising that Gundry ignores this verse in building his case for Peter’s use of the Gospel tradition (Spicq, 44, mentions it only in passing). Whether Peter is aware of a particular saying of Jesus or not, it should be kept in mind that he is first of all interpreting a biblical text, and that the authority to which he here appeals rests in that text, not in the Jesus tradition (cf. Best, 107). The promise that ‘when it is time he will lift you up,’ is therefore Peter’s application of the principle that God “gives grace to the humble” (v 5b).”

[J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 295-96.]

signals the appropriate moment, rather than just projecting a future date of occurrence. God's timing here most likely is the second coming of Christ in light of the earlier use of the phrase ἐν καιρῷ ἐσχάτῳ in 1:5.¹⁸ In that projected opportune moment, God will set things right, where evil will be punished and the righteous will be vindicated in their commitment to God. Thus the giving of divine grace (v. 5 via Prov. 3:34) to the humble becomes affirmed by the vindication of divine acceptance at the end of time.

Peter, then, urges his readers to turn toward God in coping with the persecution they were facing. His encouragement is based on the sacred scripture principle based in the Hebrew Bible passage from Proverbs 3:34. The first implication of that text -- Peter concludes -- reflects the common command / promise biblical principle of being humbled in turning oneself over to God's care with the divine promise that God will Himself vindicate such a commitment in His own timing and way. There is a lot we can learn from Peter here.



Peter's second application of Prov. 3:34 (v. 7): πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. This second application grows out of the first one in verse six, since the verbal expression ἐπιρίψαντες is a Greek modal participle that presupposes this action prior¹⁹ to the being humbled, Ταπεινώθητε. When so understood, the thrust of the admonition to allow oneself to be humbled under God's mighty hand becomes all the more clear. The believer opens himself / herself to the humbling experience with deep confidence in God's care and commitment to take care of the believer.

πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, "having cast all your worries upon Him." Although not a quote, the language of Peter here echoes that of Psalm 55:22:

Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved.	ἐπίρριπον ἐπὶ κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει· οὐ δώσει εἰς τὸν αἰῶνα σάλον τῷ δικαίῳ.
---	---

(LXX 54:23)

This first part of Peter's encouragement comes out of the language of the Psalmist who encouraged the Israelites to place their confidence in God. Out of the teaching of Jesus comes a similar emphasis in Mat-

^{18c}The phrase ἐν καιρῷ means 'at the appropriate time' (e.g., Matt 24:45 par. Luke 12:42);⁴⁸ but in the context of this letter, particularly in light of the similar phrase ἐν καιρῷ ἐσχάτῳ ('in the last time') in 1:5,⁴⁹ the reference here is clearly to the parousia (4:13),⁵⁰ the eschatological period when God will restore all things (5:10). 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 will⁵¹ 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." [Paul J. Achtemeier and Eldon Jay Epp, *1 Peter: A Commentary on First Peter*, Hermeneia--a critical and historical commentary on the Bible (Minneapolis, Minn.: Fortress Press, 1996), 339.]

¹⁹Greek Aorist participles state completed action having taken place prior to the action of the regular verb they are linked to in their adverbial modifying role. This simple, basic grammar pattern of ancient Greek is frequently overlooked by commentators.

Antecedent Action. This is the usual idiom with the circumstantial participle. This is indeed the most common use of the aorist participle. But it must not be forgotten that the aorist part. does not in itself mean antecedent action, either relative or absolute.¹ That is suggested by the context, the natural sequence of events. As examples of the antecedent aorist part. (antecedent from context, not per se) take νηστεύσας—ἐπέινασεν (Mt. 4:2); ιδὼν—μεταμεληθεὶς ἔστρεψεν (27:3); ῥίψας—ἀνεχώρησεν, ἀπελθὼν ἀπήγατο (27:5). These so-called antecedent aorists do not have to precede the principal verb in position in the sentence. Thus ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς (Mk. 1:31), εὐχαριστοῦμεν—ἀκούσαντες (Col. 1:3, 4), μέλλει κρίνειν—παρασχών (Ac. 17:31), ἐκάθισεν—γενόμενος (Heb. 1:3). This idiom is very common in the N. T. as in the older Greek.² Indeed, one participle may precede and one may follow the verb as in Lu. 4:35, ῥίψαν—ἐξῆλθεν—βλάψαν. In Heb. 6:10 the aorist is distinguished from the present, ἐνεδείξασθε—διακονήσαντες τοῖς ἀγίοις καὶ διακονοῦντες. In Ro. 5:16, δι' ἑνὸς ἁμαρτησάντος, there is a reference to Adam (verse 14). The principal verb may itself be future as in ἄρας—ποιήσω (1 Cor. 6:15). In Lu. 23:19 ἦν βληθεὶς is punctiliar periphrastic (aorist passive), ἦν being aoristic also. Moulton (Prol., p. 249) cites ἦν ἀκούσασα from Pelagia (inscr. 18). Cf. ἦσαν γενόμενοι in Thuc. 4, 54, 3, and εἶη φανείς in Herod. 3:27. See Gildersleeve, *Syntax*, p. 125.

[A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Logos, 1919; 2006), 860.]

thew 6:25-34 and in Luke 12:22-32. Peter, however, is ‘exegeting’ the Proverbs 3:34 text by linking it to the language of Psalm 55.²⁰ He continues in 5:7 an emphasis found earlier in 4:19.²¹ The participle ἐπιρίψαντες comes from ἐπι(ρ)ρίπτω, which shows up in the New Testament only twice.²² What is it that believers are to throw upon the Lord? πᾶσαν τὴν μέριμναν, “every worry.”²³ The phrase emphasizes absolutely every worry or care that believers have.²⁴ In the context of facing suffering, the range of apprehensive emotions could be wide and extensive, but Peter urges his reader to put them all on God rather than try to carry them on their own shoulders.

ὅτι αὐτῷ μέλει περὶ ὑμῶν, “because it is a concern for Him about you.” The reason for transferring our worries over to God is clear: He cares about us.²⁵ The concept of God’s providential care is deeply embedded both in

²⁰This kind of ‘chaining’ one biblical passage to another was a basic interpretive method in first century scribal Judaism. Most likely Peter had seen and heard this done in synagogue ‘homilies’ as a boy in Galilee. Seen as a perfectly legitimate way of interpreting scripture, we should not be surprised to see him doing something similar in his use of the sacred text of the Hebrew Bible.

²¹“Therefore, let those suffering in accordance with God’s will entrust themselves to a faithful Creator, while continuing to do good.”

ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιῆα.

²²ἐπι(ρ)ρίπτω fut. ἐπιρίψω LXX; 1 aor. ἐπέριψα; pf. ἐπέριψα Josh 23:4; 2 aor. pass. ἐπερίφην (s. ῥίπτω; Hom. et al.; PTeht 5, 183; 185; 249 [118 B.C.]; LXX; En; TestSol 16, 2 P. On the spelling s. W-S. §5, 26b)

“1. to propel someth. from one place to another, *throw* τὶ ἐπὶ τι someth. on someth. (Cleopatra ln. 112; LXX). Lit., of clothes, on an animal used for riding Lk 19:35 (cp. 2 Km 20:12; 3 Km 19:19=Jos., Ant. 8, 353). Pass. of a vine ὅταν ἐπιρίψῃ ἐπὶ τὴν πελέαν when it is attached to the elm Hs 2:3.

“2. to transfer one’s concerns, *cast upon*, fig. ext. of 1: τ. μέριμναν ἐ. ἐπὶ θεόν cast one’s care upon God 1 Pt 5:7 (ἀπορ(ρ)ίπτω P72; Ps 54:23); Hv 3, 11, 3; 4, 2, 4f (in all these pass. Ps 54:23 is in the background). A fig. application of 4 Km 13:21 is made AcPICor 2:32 τὸ σῶμα καὶ τὰ ὀστέα καὶ τὸ πνεῦμα χριστοῦ ἐπιριφέντες ... ἀναστήσεσθε you, who have been thrown upon the body, bones, and spirit of Christ ... shall rise AcPICor 2:32.—M-M. TW.”

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 378.]

²³“Many anxieties result from professing faith in Christ in a polytheistic society that is hostile to the exclusive claims of the gospel. The loss of status and respect, loss of family standing, loss of friends, perhaps even loss of one’s livelihood and, in extreme cases, of one’s life — these are real possibilities for the Christians of Asia Minor. Peter instructs his readers to cast these anxieties on God (5:7), another way of saying they must entrust themselves to their faithful Creator and continue to do good (4:19). Jesus taught that anxiety about life is one of the impediments that can choke out God’s word (Mark 4:19). For God’s word to be fruitful, there must be a self-forgetfulness that is based on trust in God regardless of circumstances. ‘Worry, anxiety for oneself and striving to secure one’s own life, which are marked by fear, is lifted from those who are called to faith,’ lifted by knowledge of God’s personal care and concern for them (Goppelt 1993: 359). God is neither unaware nor unconcerned about what his people are going through in order to remain faithful to Christ.” [Karen H. Jobes, *1 Peter*, Baker exegetical commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2005), 313.]

²⁴“The picture of throwing one’s anxieties on God is colorful and graphic (the verb occurs elsewhere in the NT only in Luke 19:35, where the disciples toss their cloaks over a donkey as a saddle for Jesus). The language is unique,⁷ but the teaching is firmly rooted in the NT. Jesus in Matt. 6:25–34 (cf. Matt. 10:19; Luke 10:41) makes precisely the point that one should not have any anxiety about food or clothing because the God who cares for birds and lilies surely cares far more about disciples. Indeed, to carry anxiety is likely to choke the fruitfulness of God’s work in one’s life (Mark 4:19; Luke 21:34). Paul takes up this idea when he writes in Phil. 4:6, “Do not worry about anything.” In 2 Cor. 8–9 he combines this assurance of God’s care with the carefree giving of the Macedonians to urge a similar attitude. His own confidence in God’s ability in the middle of persecution appeared previously in 2 Cor. 1:8–11. In other words, in 1 Pet. 4:19 our author argued that in persecution the believer should simply commit his or her life to “a faithful Creator.” Here he expands on that attitude. When pressures come on the Christian the proper response is not anxiety, for that comes out of a belief that one must take care of oneself and a lack of trust in God. It is rather a trusting commitment to God (prayer expressing this, as Paul states explicitly in Phil. 4:6) in the assurance that God indeed cares and that his caring does not lack the power or the will to do the very best for his own.” [Peter H. Davids, *The First Epistle of Peter*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990), 187-88.]

²⁵“This statement does not derive from Ps 54 (‘and he shall sustain you,’ *kai autos se diathrepsei*, v 23b) but offers a similar thought, closer to the expression in Wis 12:13 (*hōi meleī peri pantōn*, ‘he [God] cares for all’). The readers, who are urged to be humble vis-à-vis one another and before God, can comply with this command not only because they will be exalted in the future but also because God takes care of them in the present. The verb *meleī*, a 3d-person sing. pres. act. indic. of the verb *melō*, is used here impersonally with the dative (*autōi*) and the prep. *peri*; literally, ‘there is care to him about you’ (for the construction, see also Matt 22:16/Mark 12:14; John 10:13).” [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven;

ancient Judaism as well as in apostolic Christianity.²⁶ This stood in stark contrast to the other religious traditions of Peter's day, from which many of his Gentile readers came out of prior to their Christian conversion. This would be wonderful news to them, and also a reaffirmation of long held belief by his Jewish Christian readers.

By placing this emphasis after the core admonition in verse six, Peter can easily move from the care of God to the destructive intent of their ultimate enemy, the Devil, in the next emphasis.

b. Be alert spiritually, vv. 8-9

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

8 Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν· 9 ὧ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῆ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

Notes:

From the focus on turning to God as a part of his application of Prov. 3:34, Peter next moves to defending oneself against the Devil. The historical context remains the situation of facing persecution as the casual statement at the end of verse nine clearly indicates. In the background of Peter's graphic image of the devil is Psalm 22:13, "they open wide their mouths at me, like a ravening and roaring lion" (ἤνοιξαν ἐπ' ἐμέ τὸ στόμα αὐτῶν ὡς λέων ὁ ἀρπάζων καὶ ὠρυόμενος). The psalmist's plea for deliverance from suffering in Psalm 22 connected up to Peter's topic here.²⁷ At this point of exposition, Peter underscores that the struggle with human enemies by believers has deeper dimensions than just facing the persecution of evil people.

Peter's third application of Prov. 3:34 (v. 8a): νήψατε, γρηγορήσατε. He begins with a pair of intense admonitions: Νήψατε, γρηγορήσατε.²⁸ The stress of both verbs is on mental and emotional preparation of oneself to face one's enemy.²⁹ Although both verbs are used together in 1 Thess. 5:6 (ἄρα οὖν μὴ καθεύδωμεν

London: Yale University Press, 2008), 852.]

²⁶“The idea of God's providential care for all was common in Israel (Wis 12:13; Philo, Flacc. 102; Josephus, Ant. 7.45). Philo (Spec. 1.318) employed the kindred terms *epimeleia* and *epimeleō* in making a similar point: '(God) protects and provides for you as would a father. And how much this watchful care (*epimeleia*) will exceed that of humans is measured, believe me, by the surpassing excellence of the one who cares (*epimeloumenos*).' Jesus likewise stressed God's fatherly care for his creatures as the reason for not being anxious (Matt 6:25–34/Luke 12:22–34). A hireling, in contrast to a good shepherd, he also observed, 'cares nothing for the sheep' (John 10:13). 'The conception of God as concerned with the afflictions of man,' Beare (1970, 204) aptly notes, 'is the peculiar treasure of Judaic and Christian faith; Greek philosophy at its highest could formulate a doctrine of His perfect goodness, but could not even imagine in Him an active concern for mankind.'" [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 852.]

²⁷The psalm is a worship psalm that moves from feeling forsaken by God (vv. 2-6) to being despised by people (vv. 7-11) to a prayer for God's help (v. 12) in light of being surrounded by enemies (vv. 13-19). A prayer for deliverance follows (vv. 20-22b) with a affirmation of being answered (v. 22c) that is followed by a celebration of deliverance (vv. 23-32). The individual psalmist struggles to overcome his enemies (vv. 2-27) and then the congregation joins in the celebration (vv. 28-32). This psalm provided an ideal backdrop for Peter's use of some of its language about the Devil.

This psalm is one of the most frequently alluded to psalms in the entire New Testament, with 21 citations (10x) and/or allusions (11x) by various NT writers, according to the Nestle-Aland 27th rev. ed *Novum Testamentum Graece*, "Loci Citati Vel Allegati," p. 786.

²⁸“The two 2d-person pl. aor. imperatives are joined asyndetically and are virtually synonymous in meaning. The verb *nēphō* ('be alert,' 'be sober,' 'stay awake,' 'be self-controlled') occurs more often in 1 Peter (see also 1:13; 4:7; and NOTES) than in any other NT writing (cf. 1 Thess 5:6, 8; 2 Tim 4:5). It involves being self-possessed, clear-headed, and attentive to what is going on. The verb *gregoreō* ('remain watchful,' 'be vigilant') and the call for vigilance appear repeatedly in Jesus' eschatological discourse (Mark 13:34–37; Matt 24:42; 25:13), the Gethsemane episode (Matt 26:36–41/Mark 14:34–38), and other NT eschatological contexts.⁷³⁸ It is likely that both verbs, combined also in 1 Thess 5:6, belong to early Christian hortatory tradition linked with the teaching of Jesus concerning the dangers of the end time and the vigilance required (Lövestam 1963, 60–64 and passim). Selwyn (1947, 375–82, 452–56) saw this theme of vigilance as a hortatory element of early baptismal catechesis." [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 853.]

²⁹“The two aorist imperatives are both 'ingressive' and 'programmatic' in setting a new course of action once and for all (like ἐλπίζατε in 1:13; see BDF §337.2, and Comment on 1:13). γρηγορήσατε, 'wake up,' should be distinguished from the more common γρηγορεῖτε, 'stay awake,' of the Synoptic tradition (cf. Matt 24:42; 25:13; 26:38; 41; Mark 13:37; 14:34, 38; cf. Acts 20:31; 1 Cor 16:13; Did. 16.1; also γρηγορῶμεν, 'let us stay awake,' in 1 Thess 5:6), while νήψατε, 'pay attention,' has a different

ὡς οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν), the present tense hortatory subjunctive use by Paul carries the different sense of 'let's stay awake and stay clear headed' in contrast to the many who were already sleeping (καθεύδωμεν). Clearly Paul's use is in an eschatological context of vigilant preparation for 'the day of the Lord' (ἡμέρα κυρίου; v. 2). Most likely, in light of a similar emphasis in 5:4, Peter has a similar background perspective in mind here as well, although Peter stresses initial preparation for facing persecution.

The connection of these emphases to the Prov. 3:34 is indirect and implicit from the stress on divine help being granted to those humbling themselves before God. In receiving the divine grace to provide help in facing one's enemies, the believer must prepare himself mentally and emotionally to face the supernatural enemy that is working through the human enemies. Divine grace is the only effective deterrent to a supernatural force such as the Devil. And that divine help can't be appropriated into our lives while we are ignorant of or indifferent to the nature of our opposition. Thus Peter says in forceful terms, "Get your minds awake and your heads clear about what you are going up against!"

The cosmic battle behind the persecution (vv. 8b-9): ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν· ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. Peter first identifies this supernatural enemy and then issues an admonition to resist him.

ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν, "your adversary the devil like a roaring lion is walking around seeking someone to devour." The more common label (57x for σατανᾶς; 37 times for διάβολος) for the Devil in the New Testament is Satan (σατάν, ὁ indecl. and σατανᾶς, ὁ), but all three Greek words are derived from the Hebrew מְשִׁיחַ in Job 2:1.³⁰ The idea of false accuser lies behind both σατάν and διάβολος with the divine court as described in Job as a part of the background. But in our passage the divine court is not in view; rather this world is the battleground between God and Satan.

Rev. 20:2 adds further images with the designations τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ ὁ Σατανᾶς, "the dragon, that ancient serpent, who is the Devil and Satan." People opposing God and His ways are labeled *children of the Devil* (cf. John 8:44; Acts 13:10; 1 John. 3:8, 10). Jesus labeled Judas as the Devil (John 6:70), and Peter earlier in his life had felt the sting of Jesus calling him the Devil (Mk. 8:33). Here the derivative idea of διάβολος as slanderer and deceiver comes to the forefront. The false accusations, that were being leveled at Peter's readers through other people in their towns and cities (cf. 3:13, 16; 4:4, 14), Peter sees as Satan using people for his own purposes of seeking to destroy God's people.³¹ Peter sees him primarily as ὁ ἀντίδικος, enemy.³² Making false accusations against God's people in

connotation from the νῆφε, 'be steady' (RSV) of 2 Tim 4:5, or the νήφωμεν, 'let us be sober,' of 1 Thess 5:6, 8 (cf. rather ἐκνήψατε δικαίως, 'come to your right mind' [RSV] in 1 Cor 15:34)." [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 297.]

³⁰**Job 2:1**, 1 One day the heavenly beings came to present themselves before the Lord, and *Satan* also came among them to present himself before the Lord.

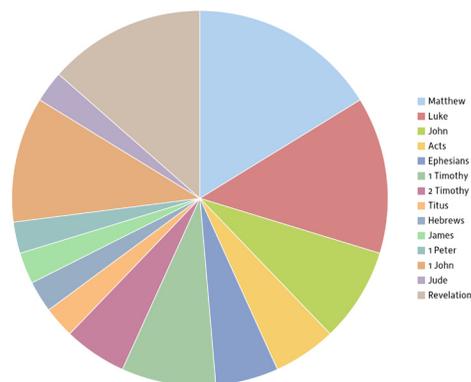
Ἐγένετο δὲ ὡς ἡ ἡμέρα αὕτη καὶ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἔναντι κυρίου, καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν παραστῆναι ἔναντι τοῦ κυρίου.† [*Septuaginta*: SESB Edition, ed. Alfred Rahlfs and Robert Hanhart (Stuttgart: Deutsche Bibelgesellschaft, 2006), Job 2:1.]

³¹“The range of meaning for διάβολος, ‘the devil,’ and ἀντίδικος, ‘opponent,’ is quite similar. Just as ‘the devil,’ originally (like the Hebrew equivalent, ‘Satan’) the slanderer or accuser in God's court (e.g., Job 2:1; Zech 3:1–2; cf. Rev 12:9–10), became the enemy of God and humanity in the broadest possible sense, so ἀντίδικος, ‘opponent,’ can have both a narrower and a broader meaning. If the devil is an accuser or a courtroom antagonist here, it is not in the court of heaven (as, e.g., in Rev 12:10), but before pagan magistrates — hardly his traditional role (although cf. Rev. 2:10). Actually, the scene Peter sketches in this verse and the next is not a courtroom proceeding at all whether on earth or in heaven — but a universal conflict between the devil and the people of God, with the whole world as its arena (cf. v 9b).” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 298.]

³²“ἀντίδικος, οὐ, ὁ (s. δίκη; Aeschyl. et al.)

1. one who brings a charge in a lawsuit, accuser, plaintiff (so X. et al.; SIG 656, 24; 953, 5 and 15; very oft. pap, e.g. POxy 37 I, 8; 237 VII, 24 and 32; VIII, 12; BGU 592, 7; Pr 18:17; Jer 27:34; Philo, Aet. M. 142; Jos., Ant. 8, 30; loanw. in rabb.) **Mt 5:25; Lk 12:58; 18:3**. Of the devil, since he appears in court as an accuser **1 Pt 5:8** (cp. Rv 12:10; Job 1:6ff; Zech 3:1); but here and in

lemma:διάβολος in NRSV



human courts is only a part of his destructive work. In every day life, he fosters gossip, rumors, slander, and all kinds of verbal and physical actions to persecute believers. With evil people at his disposal, he has a vast array of tools to work with in accomplishing his mission.

In order to stress the intensity of his work along with the danger he poses, Peter compares him to a *ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν*.³³ The lion in the Bible serves as an image with a variety of significances, both positive and negative. That a negative image is in view here can be clearly seen from *ζητῶν [τινα] καταπιεῖν*, “seeking someone to devour.”³⁴ This lion is out to destroy people wherever he can find them.³⁵ And he is on the prowl, περιπατεῖ ζητῶν, and thus is very dangerous.³⁶ The image is of a very hungry

Lk 18:3 it could mean

2. one who is continuously antagonistic to another, enemy, opponent in gener. (so Aeschyl., Ag. 41; Philod., Ira p. 65 W.; PGM 3, 6; 1 Km 2:10; Is 41:11; Sir 36:6; Jos., Ant. 13, 413). This would corresp. to the designation of the devil as *ἔχθρος* TestDan 6:3f.—B. 1432. DELG s.v. δίκη. M-M. TW.” [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 88.]

³³*λέων, οντος, ὁ* (Hom.+; also BGU 957, 4 [10 B.C.]; PGrenf II, 84, 7) **lion Hb 11:33**; MPol 12:2; Philo; AcPl Ha 2, 7; 4, 19; 34; 38; 5, 2; 4f; 9; 13; 18. Symbol of rapacity 1 Cl 35:11 (Ps 49:22 v.l. [ARahlf., Psalmi cum Odis ’31]). *λάκκος λέοντων* (s. *λάκκος*) 45:6. Of the devil *ὡς λ. ὠρυόμενος περιπατεῖ he goes about like a roaring lion 1 Pt 5:8* (Ps 21:14; TestSol 11:1 βρυχώμενος ὡς λέων; cp. JosAs 12:9 ὁ λέων ὁ ἄγριος ὁ παλαιὸς καταδιώκει με). Apocalyptic usage also makes comparisons w. the lion, or parts of his body, or his actions (Il. 6, 181; Strabo 16, 4, 16 fabulous beings: σφίγγες κ. κυνοκέφαλοι κ. κῆβοι [monkeys] λέοντος μὲν πρόσωπον ἔχοντες τὸ δὲ λοιπὸν σῶμα πάνθηρος κτλ.; quite similarly Diod S 3, 35, 6; TestAbr A 17 p. 99, 21 [Stone p. 46]; Ath. 18, 3) **Rv 4:7; 9:8** (cp. Jo 1:6), **17; 10:3; 13:2**. Metaphorically (cp. Il. 21, 483, of Artemis) of a lion-hearted hero (cp. Lycophron 33 [Heracles]; Ael. Aristid. 46 p. 191f D. [Pericles]; Esth 4:17s; Jos., Ant. 18, 228), the Messiah ὁ λ. ὁ ἐκ τῆς φυλῆς Ἰουδα *the lion fr. the tribe of Judah Rv 5:5* (cp. Gen 49:9).—*ῥυσθῆναι ἐκ στόματος λ. be rescued from the jaws of the lion*, i.e. fr. great danger **2 Ti 4:17** (cp. Ps 21:22). The rapacious lion is found as funerary motif, and both **1 Pt 5:8** (above) and **2 Ti 4:17** may refer to death (the former to physical death, the latter to spiritual death or apostasy: New Docs 3, 50f).—OKeller, *Die Antike Tierwelt*, 2 vols. 1909–13: II 24–61. EGoodenough, *Jewish Symbols VII*, ’58, 29–86. Pauly-W. XIII/1 968–90.—B. 185. DELG. M-M. TW.” [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 593.]

³⁴The use of *τινα* (someone) is not certain in the history of the copying of this text:

4 8 {C} *τινα καταπιεῖν* & K L P 81 322 323 (1241 *καταποιεῖν* [sic]) 1243 1292 1505 1611 1739 1852 1881 2138 2464 1590 1592 1895 11159 11298 1 1365 cop^{bo} (Origen^{gr} 1/6) Eusebius^{ms} Cyril-Jerusalem^{dub}; Cyprian (Hilary) Jerome¹⁹ // *τινα καταπιή* P⁷² A 436 945 1067 1409 2298 Byz Lect it^{ar, h, q, t, z} vg arm eth geo slav Origen^{gr} 4/6, lat ^{9/10} Eusebius Asterius Athanasius Cyril-Jerusalem Didymus^{6/7} Chrysostom Nilus Marcus-Eremita Isidore Cyril; Lucifer Ambrosiaster Priscillian Ambrose Jerome^{8/9} Rufinus Niceta Augustine Quodvultdeus // *τινα καταπιεί* 1735 2344 1 591 1 809 1 1153 1 1364 Didymus¹⁷ // *καταπιεῖν* B Ψ 0206^{vid} 1175 Origen^{gr} 1/6, lat ^{1/10}

[Kurt Aland, Matthew Black, Carlo M. Martini et al., *The Greek New Testament*, Fourth Revised Edition (With Apparatus); The Greek New Testament, 4th Revised Edition (With Apparatus) (Deutsche Bibelgesellschaft; Stuttgart, 2000; 2009).]

³⁵The apparent source of Peter’s imagery is a psalm in which Christians took considerable interest in connection with Jesus’ passion: i.e., Ps 21:14 [22:13] LXX, where the psalmist speaks of ‘fat bulls’ who ‘opened their mouth against me, like a ravaging and roaring lion’ (*ὡς λέων ὁ ἀρπάζων καὶ ὠρυόμενος*; cf. Ezek 22:25). The lion, which in some traditions stands for the Jewish Messiah (cf. 4 Ezra 12:31–32) or even Jesus Christ (cf. Rev 5:5), in this psalm represents the enemies of God and of his people. When 2 Tim 4:17 attributes to Paul an allusion to another verse in the same psalm (‘I was delivered from the lion’s mouth’; cf. Ps 21:22 [22:21]), it is possible (although not certain) that deliverance from physical death is in view, and it is natural to ask whether or not the same is true of 1 Peter.” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 298.]

³⁶Of particular interest (although the enemy is a dragon and not a lion) is Jer 28[51]:34 (‘Nebuchadnezzar, king of Babylon, has swallowed me [κατέπιεν], as a dragon he has filled his belly with my vitals’) and its sequel, v 44 (‘and I will take vengeance on Babylon, and I will bring back out of her mouth what she has swallowed’). It is unlikely that Peter has this passage directly in mind, yet it illumines his argument, for two reasons: first, possibly, because of its mention of ‘Babylon’ (cf. v 13, ‘The [congregation] in Babylon’); second, and more important, because of the apparent use of Jeremiah and of 1 Peter simultaneously in the epistle from the churches of Vienne and Lyons (Eusebius, HE 5.1–2). There the devil ‘thought that he had already swallowed’ (*καταπεποκέναι*) Biblis the martyr, and wanted ‘to condemn her through blasphemy as well’ (5.1.25), but was thwarted when she ‘came to her senses’ (*ἀνένηψεν*) and ‘awoke’ (*ἀνεγρηγόρησεν*; see Comment above). The martyrs’ victory, the narrative concludes, ‘was this, that the beast [i.e., the devil] should be choked into throwing up alive those he earlier thought he had swallowed’ (*καταπεποκέναι*; HE 5.2.6). While the Jeremiah passage may have to do with deliverance from death, it is clear from this martyrological use of similar imagery that being ‘swallowed’ by the devil refers not to physical death but to spiritual death, i.e., to renouncing one’s allegiance to Christ (a similar application to religious faithfulness can be seen in Joseph and Asenath 12.9, where Asenath says, ‘For behold, the ancient and savage lion pursues me closely and his children are the gods of the Egyptians ... and their father the Devil tries to

lion seeking food.

ὡς αντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. At the heart of preparing oneself to face the devil (Nήψατε, γρηγορήσατε) is the responsibility then of ὡς αντίστητε. By attaching the admonition as a relative clause to the main clause admonitions (see the above diagram for illustration of the grammar here), Peter stresses that this responsibility grows out of the core admonitions at the beginning of verse eight. This is almost impossible to express clearly in English Bible translation!

Believers are to oppose the Devil.³⁷ Both Paul and James have similar admonitions to believers:

Eph. 6:11-13. 11 Put on the whole armor of God, so that you may be able *to stand against the wiles of the devil*. 12 For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. 13 Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm.

11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς *σῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου*. 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἔπουρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι σῆναι.

James 4:7. Submit yourselves therefore to God. *Resist the devil*, and he will flee from you.

ὑποτάγητε οὖν τῷ θεῷ· *ἀντίστητε* δὲ *τῷ διαβόλῳ*, καὶ φεύξεται ἀφ' ὑμῶν

Although the concepts among these three writers is essentially the same, the differences in language and expression argues against them drawing off of some common source of Christian tradition, such as instruction given to new converts at baptism.³⁸

These three New Testament writers saw the cosmetic struggle of believers in warfare with the Devil and admonished their Christian leaders to oppose him. Interestingly, James is developing his admonition as an exposition of Prov. 3:34 just as Peter is, although with slightly different trajectories of meaning.

What does it mean to oppose the Devil? Peter is not proposing protest marches against the Devil, nor is he suggesting an *offensive* warfare against the Devil and his forces. Instead, he is talking about a *defensive* stance by believers, as opposed to a capitulation to the forces of evil when they attack. Already he has sent signals of what he implies here: doing good (3:14), giving a defense of one's faith (3:15), keeping one's conscience clear (3:16), following Christ's example (3:17-22); arming oneself with Christ's intention (4:1); living for the will of God (4:2), serious disciplining of oneself for prayer (4:7), maintaining constant love for the community of believers (4:9); serving unselfishly the community of believers (4:10-11), glorifying God in sufferings

swallow me up [καταπιεῖν]). There is every reason to believe that the same is true in 1 Peter (cf. Horsley, 51), for Peter's consistent assumption is that physical death holds no fear for those who know they will 'live before God in the Spirit' (4:6: cf. 1:3, 21)." [Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 299.]

^{37c} **ἀντίστημι** fut. ἀντιστήσομαι LXX; 2 aor. ἀντέστην; pf. ἀνθέστηκα; 1 aor. pass. ἀντεστάθην Hm 12, 2, 3 (ἀντί, ἴστημι; Hom. et al.) 'set against'; the forms occurring in our lit. have the mid. sense

1. be in opposition to, set oneself against, oppose

a. pers. τινί *someone* (PGiss 65, 9) **Mt 5:39; Ac 13:8**; κατὰ πρόσωπον αὐτῷ ἀντέστην (Dt 7:24; 9:2; 11:25) *I opposed him to his face Gal 2:11*; ἄ. Μωϋσεῖ **2 Ti 3:8**; ἄ. τῷ διαβόλῳ **Js 4:7**; cp. **1 Pt 5:9**; Hm 12, 5, 2 and 4; ἀντιστήτω μοι let him oppose me B 6:1 (Mel., P. 101, 774 [both Is 50:8]).

b. impers. τινί τῇ σοφίᾳ **Lk 21:15; Ac 6:10**. τ. βουλήματι αὐτοῦ **Ro 9:19** (cp. Demosth. 18, 49 τοὺς ἀνθισταμένους τ. ὑμετέροις βουλήμασι). θεοῦ διαταγῇ **13:2**. τῷ κράτει τῆς ἰσχύος αὐτοῦ 1 Cl 27:5 (cp. Wsd 11:21). τῇ ἀληθείᾳ **2 Ti 3:8**. τοῖς ἡμετέροις λόγοις **4:15** (cp. Jdth 8:28). ἐπιθυμίαις Hm 12, 2, 3f. ἄ. τῇ ὄξυχολίᾳ resist ill temper m 5, 2, 8.

2. to be resistant to power, resist, abs. (BGU 747 II, 10; Esth 9:2; 3 Macc 6:19) ἵνα δυνηθῆτε ἀντιστῆναι that you might be able to stand your ground **Eph 6:13** (cp. PPetr II, 37, 2a, 14 [III B.C.] οὐ δύναμαι ἀνθιστάνειν). ἀντιστῶμεν let us take a firm stand B 4:9. οἱ ἀνθεστηκότες those who resist **Ro 13:2b** (sc. τ. διαταγῇ).—DELG s.v. ἴστημι. M-M."

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 80.]

^{38c} The only other places a similar command to resist the devil is found in the NT are in Jas 4:7 and, in intent, in Eph 6:11-13, not enough evidence to assume that our author drew it from early catechetical instruction,⁸⁴ although it does share with the other two passages the notion that the Christian is engaged in a spiritual warfare with the forces of evil.⁸⁵ [Paul J. Achtemeier and Eldon Jay Epp, *1 Peter : A Commentary on First Peter*, Hermeneia--a critical and historical commentary on the Bible (Minneapolis, Minn.: Fortress Press, 1996), 342.]

(4:16); entrusting oneself into God's care (4:19) etc. These are the ways believers take a stand against the Devil, in Peter's teaching.³⁹

Important to being able to oppose the Devil is being στερεοὶ τῇ πίστει, "firm in faith."⁴⁰ Being resolute in one's faith commitment to Christ plays a vital role in being able to take a stand against the Devil. The idea of firmness is literally being 'hard' like a rock -- something that Peter may very well be playing off of out of his own experience and name. His earlier use of Isa. 28:16⁴¹ in 2:6 lies in the background; Isa. 50:7 very well may also lay behind Peter's thought here.⁴² Whatever may lie behind Peter's image of hardness here, his point is clear and consistent with the rest of his words: only out of the resources provided by God can we successfully stand up against the forces of supernatural evil. And our commitment to God through Christ is central to accessing those divine resources.

The foundation of this admonition to oppose the Devil is stated as ἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι, "because you know that your fellow brothers and sisters in the world are undergoing the same sufferings." The causal participle ἰδότες signals a reason for the call to oppose the Devil.⁴³ The content of that reason is specified by the Greek present tense passive voice infinitive ἐπιτελεῖσθαι, "to be being completed."⁴⁴ Such a grammar construction is not possible in English, but was quite normal in ancient Greek and is found elsewhere in the pages of the New Testament as well.⁴⁵

³⁹“To ‘resist’ the devil is not the same as ‘resisting’ human adversaries. Jesus, in fact, explicitly forbids the latter according to Matt 5:39a: ‘But I say to you not to resist the evil one’ (μὴ ἀντιστῆναι τῷ πονηρῷ). That ‘the evil one’ means a human being and not the devil is shown by the concrete examples that immediately follow (5:39b–42). There is no evidence that Peter, who knows portions of the Sermon on the Mount (cf., e.g., 2:19–20; 4:14), is reflecting on this passage in particular. Yet the tradition to which he does appeal, a tradition visible also in James 4:7 and Eph 6:11–13, makes it clear that the principle of ‘nonresistance,’ whatever its merits in human encounters, did not extend to the devil or to spiritual warfare. An explicit distinction is drawn in Eph 6:12: ‘For our combat is not against flesh and blood, but against powers, against authorities, against the world rulers of this darkness, against the spiritual forces of evil in the heavens.’ For Peter the distinction, although implicit, is no less real. Even though he perceives ‘disobedient spirits’ (3:19) behind those in Roman society who reject and denounce the Christian message, he consistently urges ‘respect’ and ‘deference’ toward the human critics and oppressors. Not so in relation to the devil himself.” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 299–300.]

⁴⁰“The phrase στερεοὶ τῇ πίστει, ‘firm in faith,’ recalls ἐστερεοῦντο τῇ πίστει, ‘they were strengthened in faith,’ in Acts 16:5; for τῇ πίστει, ‘in faith,’ as a dative of respect (BDF §197) in similar expressions, cf. Col 1:23; Ign. Eph. 10.2. ‘Faith’ refers here to personal or communal commitment, just as in 1:5, 7, 9, 21, not to a body of doctrine or a formal system of belief (i.e., ‘the faith,’ as, e.g., in Jude 3; cf. Selwyn, 238). The adjective στερεός, ‘hard,’ usually had negative connotations when applied to people (i.e., ‘stubborn’; Selwyn, 238), but Peter may well be writing with the stone imagery of 2:4–8 still in mind, drawing from it the further implication of steadfastness or rocklike resolution (cf. the emphasis on ὁ πιστεύων, ‘the one who believes,’ in 2:6–7). Selwyn (238) cites Isa 50:7: ‘I have set my face as a hard rock [ὡς στερεὰν πέτραν] and I know that I will not be put to shame’ (οὐ μὴ αἰσχυνθῶ; cf. οὐ μὴ κατασχυνθῆ, ‘will not be put to shame’ in Isa 28:16, cited in 1 Peter 2:6). Although Isa 50:7 is not among the texts to which Peter explicitly appeals (in contrast to Barn. 5.14; 6.3), it may well have contributed to early descriptions of ‘God’s firm foundation’ laid in Jesus Christ (2 Tim 2:19), or (as here) to calls for Christian ‘steadfastness’ (especially a call attributed to Πέτρος, the ‘rock’; see Introduction).” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 300.]

⁴¹Isa. 28:16, therefore thus says the Lord God, See, I am laying in Zion a foundation stone, a tested stone, a precious cornerstone, a sure foundation: “One who trusts will not panic.”

⁴²Isa. 50:7–8, 7 The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; 8 he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me.

⁴³ Achtemeier and Epp blow the interpretive challenges of this phrase out of proportion:

The interpretation of the second half of the verse faces several problems: (1) the construal and meaning of εἰδότες (“knowing”), (2) the construal and meaning of τὰ αὐτὰ τῶν παθημάτων (“the same [kinds of] suffering”), (3) the construal and meaning of ἐπιτελεῖσθαι (“be completed, paid,” “complete, pay for oneself”), (4) the construal of τῇ ἀδελφότητι (“the brotherhood”), and (5) the meaning of κόσμῳ (“world”). [Paul J. Achtemeier and Eldon Jay Epp, *1 Peter : A Commentary on First Peter*, Hermeneia--a critical and historical commentary on the Bible (Minneapolis, Minn.: Fortress Press, 1996), 342.] In reality the meaning of the participle phrase is much easier to determine.

⁴⁴The erroneous reading of εἰδότες... ἐπιτελεῖσθαι as ‘knowing how to complete the sufferings for themselves’ fails on numerous grounds, grammatical, contextual, theological etc. This older reading has largely been abandoned by more recent commentators.

⁴⁵“εἰδότες, ‘knowing,’ followed by the accusative and an infinitive is equivalent to εἰδότες ὅτι with an indicative (cf. Note f*; also 1:18), expressing indirect discourse: ‘knowing that the same kinds of suffering are accomplished’ (for the construction, cf. Luke 4:41b; 1 Clem 43.6; 62.3; BDF §397.1). It is a matter of knowing that something is true (BGD, 555.1).” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 300.]

What Peter reminds his readers of is that they are not alone in their sufferings. Other believers elsewhere outside the region addressed in the letter (cf. 1:1), τῆ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι, are suffering persecution as well as his readers.⁴⁶ The term ἀδελφότης, ‘brotherhood,’ underscores the sense of oneness felt by believers toward one another no matter what the geographical location. Peter has already urged his readers to love the brotherhood (τὴν ἀδελφότητα ἀγαπᾶτε) in 2:17. Now he reminds them of what his readers share in common with fellow believers elsewhere.

What they share in common is τὰ αὐτὰ τῶν παθημάτων,⁴⁷ “the same things of the sufferings.”⁴⁸ Sufferings produce effect or consequence. Different pains, however, can lead to similar consequences. Peter carefully words his expression to include a varieties of differing painful experiences that all point to similar consequences. Things that he has already alluded to in his letter largely in relationship to Christ’s sufferings: 1:11, 4:13, 5:1. In our spiritual union with Christ, we come to share His sufferings as we experience opposition to our faith commitment to Him. Paul intriguingly calls it a ‘fellowship with His sufferings’ in Phil. 3:10, τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, (to know Him and the power of His resurrection and the fellowship with His sufferings as I am made conformable to His death). For us pleasure oriented Westerners, such language is a mystery that seems irrational. But for those enduring religious persecution there is a bondedness with Christ in such sufferings that defies explanation, and is unquestionably real and profoundly meaningful.

Wow! Just about when you thought there was nothing else to say about persecution, Peter drops on us the deeper spiritual reality that our physical sufferings from human opponents actually signals a gigantic spiritual confrontation taking place between our God and the Devil himself. In realizing this, we need to turn ourselves over to God completely and in the process realize that by taking a stance opposing the Devil we can discover the necessary spiritual resources to ward off even this supernatural power intent on destroying us.

49, *Word Biblical Commentary: 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 300.]

⁴⁶Most commentators speak of a ‘universal’ suffering of Christians implied in this phrase. But such is not implied in the Greek construction, as would be the case with either the construction ὅλῳ τῷ κόσμῳ (cf. Matt. 16:26, 26:13 et als.) or παντὶ τῷ κόσμῳ (Col. 1:6, Rom. 3:19 et als). The way the construction is set up simply implies that others Christians elsewhere in the Roman Empire are experiencing what these believers in ancient Anatolia were facing. Whether this was isolated or widespread cannot be inferred from Peter’s expression. This statement carries no implication about an official empire wide government persecution of Christians.

^{47c}πάθημα, ατος, τό (πάσχω; Soph., Hdt. et al.; Philo, Joseph.; Just., A II, 2, 16 [v.l.]; Ath. 28, 4)

1. that which is suffered or endured, suffering, misfortune, in our lit. almost always in pl. (Orig., C. Cels. 8, 599, 10. The pl. is also predom. in non-biblical wr.: Plut., Mor. 360d; Appian, Bell. Civ. 2, 64 §269; 4, 1 §2; Jos., Ant. 2, 299) τὰ π. τοῦ νῦν καιροῦ *what we suffer at the present time* **Ro 8:18**.—**2 Cor 1:6f** (on παθ. ... πάσχειν cp. Lamellae Aur. Orphicae ed. AOlivieri 1915 p. 16, 4 [IV/III B.C.]). τὰ παθήματα ὑπὲρ ὑμῶν *the sufferings* (that I, Paul, am enduring) *for you* (the Colossians) **Col 1:24** (JSchneider [s. below] 54–61; JSchmid, BZ 21, ’33, 330–44; GKittel, ZST 18, ’41, 186–91; SHanson, The Unity of the Church, ’46, 119f). W. διωγμοί **2 Ti 3:11**. ἄθλησις παθημάτων *a struggle w. suffering* **Hb 10:32**. Of the sufferings of persecuted Christians gener. **1 Pt 5:9**; ISm 5:1.—Of the sufferings of Christ **Hb 2:10**. They are ever before the eyes of Christians 1 Cl 2:1. τὰ παθήματα τοῦ Χριστοῦ Christ’s sufferings **2 Cor 1:5**; **1 Pt 4:13**; **5:1** (θεοῦ P⁷²). παθήματα αὐτοῦ (=τοῦ Χρ.) Phil 3:10. τὰ εἰς Χριστὸν παθήματα *the sufferings of Christ* **1 Pt 1:11** (s. εἰς 4cβ; CScott, Exp. 6th ser., 12, 1905, 234–40). Suffering Christians stand in close relation to the suffering Christ. They suffer as Christ did, or for Christ’s sake, or in mystic unity w. Christ. Cp. ASteubing, Der paul. Begriff ‘Christusleiden’, diss. Heidelb. 1905; TSchmidt, Der Leib Christi 1919, 210ff; RPausus, Das Christusproblem der Gegenwart 1922, 24f; RLiechtenhan, ZTK 32, 1922, 368–99; OSchmitz, Das Lebensgefühl d. Pls, 1922, 50ff, 105ff; JSchneider, D. Passionsmystik des Pls 1929; ASchweitzer, D. Mystik des Ap. Pls 1930, 141–58 (The Mysticism of Paul the Ap., tr. WMontgomery ’31, 141–59); BAhern, CBQ 22, ’60, 1–32, al.—The sing. (Arrian, Anab. 4, 22, 2=suffering, misfortune; 6, 11, 2; 3 of the wounding of Alexander) only **Hb 2:9** of Christ διὰ τὸ πάθημα τοῦ θανάτου (epexegetic gen.) because of the death he suffered.

2. an inward experience of an affective nature, feeling, interest (like πάθος, but less frequent than the latter. Pla., Phd. 79d [of the state of the soul when engaged in purest inquiry] al.; Aristot. [HBonitz, Index Aristot. 1870, 554]; Plut., Pomp. 622 [8, 6]) in a bad sense (Plut., Mor. 1128e) in our lit. only in Paul and only in the pl. interests, desires τὰ π. τῶν ἀμαρτιῶν (the) sinful desires (not limited to sexual interest) **Ro 7:5**. W. ἐπιθυμίας **Gal 5:24**.—B. 1089f. DELG s.v. πάσχω. M-M. EDNT. TW.”

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 747-48.]

^{48c}The formulation *ta auta tōn pathēmatōn* itself is unusual, involving a neut. pl. pron. substantive (*ta auta*) with a neut. pl. partitive genitive (*tōn pathēmatōn*), which reads literally, ‘these same of sufferings.’ The formulation is ‘strictly speaking incorrect’ (BDF §164.1), but the sense intended is either that expressed by the proper formulation *ta auta pathēmata* (‘these same sufferings’) or ‘the same sort of sufferings’ (so Robertson 1919, 687). These are the sufferings mentioned most immediately in 4:13, 19; namely, the sufferings that all believers experience as a consequence of their allegiance to the suffering Christ (5:1).⁷⁵⁴ [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 861.]