

The Way to Exaltation (v.6)

VERSE 6 Therefore humble yourselves (Ταπεινώθητε οὖν [*aor.pass.imper.2.p.*, ταπεινῶω, *tapeinoo*, *humble*; cp. *Jam.4:10*, +*conj./infern.*, *oun*, *therefore*]), **under the mighty hand of God** (ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ [*prep.*, *hupo*, *under*, *w/adj.acc.f.s.*, *κραταιός*, *krataios*, *mighty*, + *acc.f.s.*, *cheir*, *hand*, + *def.art.w/gen.m.s.*, *theos*,]), **that He may exalt you at the proper time** (ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ [*conj.*, *hina* {*result*}, + *pro.acc.p.*, *su*, + *aor.act.subj.3.s.*, ὑψώω, *hupsoo*, *exalt*, *lift up*, + *prep.w/dat.m.s.*, *kairos*, *time*, *season*]),

The Way to Wait (v.7)

VERSE 7 casting all your anxiety upon Him (ἐπιρίψαντες πᾶσαν τὴν μέριμναν ὑμῶν ἐπ' αὐτόν [*aor.act.pt.n.m.p.*, ἐπιρίπτω, *epiripto*, *throw on*; 2X: *Lk.19:35*, + *adj.acc.m.s.*, *pas*, *all*, + *def.art.w/acc.f.s.*, *μέριμνα*, *merimna*, *care*, *anxiety*, *worry*, + *pro.gen.p.*, *su* + *prep.w/pro.acc.m.s.*, *autos*, *him*]), **because He cares for you** (ὅτι αὐτῷ μέλει περὶ ὑμῶν [*conj.*, *hoti*, *for*, + *pro.dat.m.s.*, *autos*, + *pres.act.ind.3.s.*, *melei*, *it is of concern*; 10X: *Mt.22:16*; *Mk.4:38*; *12:14*; *Lk.10:40*; *Jn.10:13*; *12:6*; *Acts.18:17*; *1Cor.7:21*; *9:9*; *1Pet.5:7*, + *prep.w/pro.gen.m.p.*]).

ANALYSIS: VERSES 6,7

1. The conjunction “therefore” introduces a conclusion to be drawn from the text (Prov.3:34) just quoted.
2. “The humble”, by definition, are those who persevere in the face of adversity, not allowing themselves to take matters into their own hands to alleviate the situation.
3. “The humble” accept their allotment of suffering and turn it into a positive, beneficial experience.
4. The command to “humble yourselves” demands a determined effort to acclimate to unpleasant circumstances in order to stay in the will of God.
5. This commands echoes Ps.106:42, where Israel is “subdued/humbled under” the “hands/power” of their enemies.
6. But Peter uses it in a positive sense of submission to God’s care and protection.
7. The use of a passive voice as a middle is distinctive enough here and in Jam.4:10 to suggest that Peter and James may be drawing upon a common source.
8. More common is the active voice with the reflexive pronoun “oneself”, as in Phil.2:8, and in a Synoptic saying of Jesus to much the same effect as Peter’s statement here (Lk.14:11; 18:14 “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted”).
9. Instead of simply “before God” (or “before the Lord”, cf. Jam.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 Egypt (in the Pentateuch alone, cf. Ex.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).

10. The theme of humility and exaltation is conspicuous in the O.T. (e.g., 1Sam.2:7,8; Isa.1:25; 2:11; 40:4; Ezek.17:24; Job.5:11), in the Gospel tradition (not only Lk.14:11, 18:14, Mt.18:4, and 23:12, but also Lk.1:52), and elsewhere in the N.T. (2Cor.11:7; Phil.2:8,9; Jam.1:9; 4:10).
11. The explicit command is coupled with the promise of divine exaltation (as in Jam.4:10 and the sayings of Jesus).
12. 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).
13. To humble oneself under the Omnipotent hand of God is to remain faithful under ongoing adverse circumstances.
14. It means not to abandon one's niche and the duties demanded under the perfect will of God.
15. The promise is that "when the time is right, God will give you help" (Jam.4:10 "Humble yourselves in the sight of the Lord, and He will lift you up").
16. God has promised to deliver the righteous out of all his afflictions (Ps.34:19 "Many are the afflictions of the righteous, but the LORD delivers him out of them all").
17. The words "at the proper time" (ἐν καιρῷ) mean simply "the right time" (as in Mt.13:30; 24:45; Lk.12:42; 1Pet.1:5; also Lk.8:13).
18. As far as persecution is concerned, it lasts as long as we are in Ph2, and so ultimate deliverance and exaltation await the coming of Christ (as in 1:5b).
19. Final vindication awaits the coming of Christ when the righteous will shine as the noonday sun and the unbelieving will suffer eternal disgrace from His presence.
20. We should not exclude the principle that God provides temporal (as compared to ultimate) vindication for those who are faithful.
21. Examples of this abound in Scripture and experience.
22. Verse 7 describes our *modus operandi* as we wait upon God under our testing.
23. The verb "casting", or "throwing" (ἐπιρίπτω, *epiripto*; 2X: Lk.19:35), is not strictly imperatival in meaning.
24. The aorist participle is contemporaneous with the main verb, "humble yourselves".
25. The effect of this participle ("casting") is to define "humble yourselves".
26. The self-humbling is explained here as entrusting oneself and one's troubles to the One who "cares".
27. The words "all your cares/anxiety" mean just that (cf. Ps.94:19).
28. Anything that is a source of concern or worry is to be transferred to the Lord via prayer and Faith-Rest (cf. Phil.4:6; Ps.139:23; Isa.35:4).
29. Only in this manner can we enter into His rest (Heb.4:1-10).
30. Those who claim the promises like Heb.13:5 enter into His rest.
31. His rest is a soulful state akin to the literal Sabbath.
32. It is characterized by letting go and letting God handle the situation.
33. The noun "cares" occurs 5X in the N.T. (cf. Mt.13:22; Mk.4:19; Lk.8:14; 21:34; 2Cor.11:28; 1Pet.5:7).
34. The believer who trusts in God and His promises is not afraid when threatening circumstances rise up before him (Jer.17:8).
35. The cognate verb μεριμνάω (*merimnao*), meaning to "be anxious/worry about", occurs 27X (Mt.6:25,27,28,31,34; Lk.12:11,22,25,26; Mt.10:19; Lk.10:41; 1Cor.7:32-34).
36. The word is used in a non-sinful sense (Phil.2:20; 2Cor.11:28).

37. Although not itself strictly an imperative, Peter's warning against "anxiety" is derived from an imperative in Ps.55:22: "Cast your burden upon the LORD and He will sustain you; He will never allow the righteous to be shaken".
38. The reason we have no need for worry or fear is reflected in the words "for He cares for you" (literally, "it matters to him about you").
39. The impersonal verb μέλει (*melei*) is used by Paul, ironically, from God's care for oxen to His care for His communicators (1Cor.9:9).
40. Peter's interest is in God's special protecting care for those who trust in His promises in the face of suffering.

Call to Vigilance (v.8)

VERSE 8 Be of sober spirit, be on the alert (Νήψατε, γρηγορήσατε [*aor.act.imper.2.p.*, νήφω, *nepho*, *be sober*; 6X: 1Thess.5:6,8; 2Tim.4:5; 1Pet.1:13; 4:7; 5:8, + *aor.act.imper.2.p.*, γρηγορέω, *gregoreo*, *keep awake, be alert*; 22X]). **Your adversary, the devil** (ὁ ἀντίδικος ὑμῶν διάβολος [*def.art.n.m.s.*, *antidikos*, *opponent at law, adversary*, + *pro.gen.p.* + *n.m.s.*, *diabolos*, *given to malicious gossip*]), **prowls about like a roaring lion** (περιπατεῖ ὡς λέων ὠρούμενος [*pres.act.ind.3.s.*, *περιματέω*, *peripateo*, *walk*; "prowls", + *adv./compar.*, *hos*, *as*, + *n.m.s.*, *leon*, *lion*, + *pres.dep.pt.n.m.s.*, ὠρούμαι, *oruomai*, *roar {of lions}*]), **seeking someone to devour** (ζητῶν [τινα] καταπιεῖν [*pres.act.pt.n.m.s.*, *ζητέω*, *zeteo*, *seek*, + *pro./indef.acc.m.s.*, *tis*, *someone*, + *aor.act.infin.*, *καταπίνω*, *katapino*, *devour, swallow up*; 7X: Mt.23:24; 1Cor.15:54; 2Cor.2:7; 5:4; Heb.11:29; 1Pet.5:8; Rev.12:16]).

Resisting the Enemy (v.9)

VERSE 9 But resist him (ᾧ ἀντίστητε [*pro./rel.dat.m.s.*, *hos*; "him", + *aor.act.imper.2.p.*, ἀνθίστημι, *anthistemi*, *resist, oppose*]), **firm in your faith** (στερεοὶ τῇ πίστει [*adj.n.m.p.*, *στερεός*, *stereos*, *firm, solid*, + *def.art.w/loc.f.s.*, *pistis*, *faith*]), **knowing that the same experiences of suffering** (εἰδότες τὰ αὐτὰ τῶν παθημάτων [*pf.act.pt.n.m.p.*, οἶδα, *oida*, *know*, + *def.art.w/pro.acc.nt.p.*, *autos*, *the same {preceded by the article}*, + *def.art.w/gen.nt.p.*, πάθημα, *pathema*, *suffering*; "experience of suffering"]) **are being accomplished** (ἐπιτελεῖσθαι [*pres.pass.infin.*, ἐπιτελέω, *epiteleo*, *complete, accomplish; finish; perform*]) **by your brethren who are in the world** (τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι [*def.art.w/instr.f.s.*, ἀδελφότης, *adelphotes*, *brotherhood*; "brothers"; 2X: 1Pet.2:17, + *prep. w/def.art.w/loc.m.s.*, *kosmos*, *world*]).

ANALYSIS: VERSE 8,9

1. The three strong imperatives which follow are a call to these believers to prepare themselves in mind and spirit for decisive battle with their invisible enemy, the devil (cp. Eph.6:10-18).
2. The aorist imperatives (“Be sober”, “be on the alert”, and “resist him”) are “ingressive” and “programmatically” in setting a new course of action once and for all (like “fix your hope” in 1Pet.1:13, another aorist imperative).
3. As they face the “fiery ordeal” (1Pet.4:12) they need to heed these imperatives in order not to be swallowed up by the forces (human and angelic) that are against them.
4. The call to spiritual sobriety (here and in 1Pet.4:7; cp. 1Thess.5:6,8; 2Tim.4:5; 1Pet.1:13) refers to sound judgment with respect to the pressures from within (ISTA) and without.
5. We are to avoid reactor factors (fear, bitterness, hate, lusts).
6. In the face of adversity we are not to overreact to the threats against us, knowing that our Chief Shepherd is in control and will not allow anything to work against our vital interests.
7. Sober thinking is to look at all things through the lens of divine viewpoint.
8. We are not to “freak out” when testing comes our way.
9. God is in control and works all things together for our good.
10. He provides sufficient grace for every situation.
11. We can be assured that He hears when we call upon Him in the midst of the storm.
12. The WOG is full of promises and examples that we can claim.
13. Joy and peace are our heritage if we but keep our focus on the specifics of BD.
14. The first imperative means to be mentally self-controlled (versus panic and despair).
15. The second imperative, “be on the alert”, means “be vigilant”, or “be on guard”.
16. The idea of watchfulness is enjoined throughout Scripture.
17. It is used with respect to living in the last days (Mt.24:42,43; 25:13; 1Thess.5:6,10) or facing a personal hour of crisis when subject to extreme temptation (Mt.26:38,40,41; Acts.20:31).
18. Vigilance is a manly characteristic (1Cor.16:13).
19. It is associated with prayer (Col.4:2).
20. For those who are asleep at the wheel, it carries the connotation of “wake up” (Rev.3:2,3; 16:15).
21. All of us need to heed this imperative considering the fact that we are living in the waning moments of the dispensation.
22. Distractions abound which can take our focus off of the goal of appearing before Christ irreprehensible, having made the sacrifices so as to finish our course.
23. Now is the time to pull out all the stops, regardless of the sacrifice, to attain to the Ph2 sanctification.
24. The reason believers need to be of sound thinking and on red alert is now stated in terms of how dangerous our enemy is.
25. For the first time in First Peter, opposition to believers is personified in a single “adversary”, clearly identified as “the devil”.
26. Everywhere else in the letter the opposition is plural:
 - a. The “disobedient” of 1Pet.2:7,8 and 4:17.
 - b. The “Gentiles” of 2:12.
 - c. Foolish men” in 2:15.
 - d. The unreasonable masters of 2:18.
 - e. The unbelieving husbands of 3:1.
 - f. Those who revile your good behavior in 3:16.

- g. The “blasphemers” of 4:4b.
- h. The indefinite “they” in 3:14 and 4:14.
- 27. The term “adversary” (διάβολος) was used as an opponent in a lawsuit (e.g., Mt.5:25; Lk.12:58; 18:3), and Peter has used the term because of charges being leveled there against Christians.
- 28. Hence, the term “devil”, which means “accuser”.
- 29. Satan is forever slandering believers, either directly (as in Job.1:11; Rev.12:10) or via his agents (as in the case of the recipients).
- 30. This term refers consistently in the N.T. to Satan as the arch enemy of God and the fountain of evil in the world.
- 31. The scene that Peter has in mind here is the universal conflict between the devil and the people of God.
- 32. The whole world is his territory (Job.1:7; cf. v.9b).
- 33. He operates through his demonic hordes (unclean spirits) and willing human agents.
- 34. Even believers can be his agents (1Tim.5:15; 2Tim.2:26).
- 35. “Prowls about like a lion” parallels the thought of Job.1:7.
- 36. The lion analogy indicates that Satan is a dangerous creature who is always looking for prey.
- 37. The adjectival participle “roaring” suggests the intimidation factor intended to induce believers to capitulate rather than suffer.
- 38. The “roaring” is the threats hurled against believers by their opponents.
- 39. Those who capitulate are “devoured”, or “swallowed up” (the aorist infinitive of καταπίνω *katapino*; 7x):
 - a. Mt.23:24 (“swallow a camel”).
 - b. 1Cor.15:54 (“DEATH IS SWALLOWED UP”).
 - c. 2Cor.2:7 (“overwhelmed by excessive sorrow”).
 - d. 2Cor.5:4 (“what is mortal may be swallowed up by life”).
 - e. Heb.11:29 (“the Egyptians, when they attempted it, were drowned”).
 - f. Rev.12:16 (“The earth opened its mouth and drank up the river”).
- 40. The potential “swallowing” here refers not to martyrdom (a positive event), but to denial of the faith in order to alleviate suffering from the source of Satan’s agents.
- 41. Peter admonishes believers to “resist him” (the third aorist imperative in vv.8,9).
- 42. The resistance he calls upon Christians to engage in is refusal to deny the faith in the face of threats and accusations and temptations.
- 43. The satanic attack is formidable, but the weapons of our warfare will prove superior (cf. Eph.6:13 “Therefore, take up the full armor of God, so that you will be able to resist in the evil day [satanic offensive], and having done everything, to stand firm”).
- 44. Satan will abandon the attack if we stand up to him (cf. Jam.4:7 “Therefore submit to God. Resist the devil and he will flee from you”).
- 45. The words “firm in the faith” interprets “resist”.
- 46. To resist Satan is not to engage in hostile action against anyone, but to trust in God (cf. 4:19; 5:6; Jam.4:7).
- 47. The imperatival force of “resist” carries over to the adjective “firm” (στερεοί, *stereoí*).
- 48. The phrase “firm in *your* faith” recalls “they were strengthened in the faith” in Acts.16:5.
- 49. The adjective “firm” (στερεός), or “hard”, usually had negative connotations when applied to people (i.e., “stubborn”).
- 50. Here the term has a positive connotation, as in rock-like resolution.

51. The noun “faith” occurs here with the dative case with the definite article (dative of reference).
52. This construction can be used of either personal faith (the active sense, as in Acts.3:16; 15:9; Rom.4:19,20; 5:2; 11:20; Phil.3:9; 2Tim.3:10; Heb.4:2; 1Pet.5:9; 2Pet.1:5) or in reference to the body of doctrine (Acts.6:7; 14:22; 16:5; 1Cor.16:13; 2Cor.13:5; Phil.1:27; Col.1:23; 2:7; Ti.1:13; 2:2).
53. The question here is, which usage best suits the context?
54. All other references to “faith” in First Peter refer to faith in the active sense (1:5,7,9,21).
55. It will be taken here as “faith” in the personal, or active, sense (as in Heb.11).
56. Believers are not to waver in their faith, but to possess a rock-like faith in the presence of the roar of the satanic lion.
57. We are not to give an inch to anyone who is trying to induce us to abandon our hope.
58. This “lion” can be effectively resisted, hence the imperative “Resist him” (rel.pro.dat.m.s. plus aor.act.imper.2.p., ἀνθήσημι, *anthistemi*, stand against, oppose).
59. The aorist imperative of this verb occurs here and in Jam.4:7; both references are used of resisting “the devil”.
60. James adds the thought that Satan “will flee from you”.
61. When we use the spiritual weapons of our warfare, the satanic attack will be turned back, as was Jesus’ experience in the great temptation.
62. He used Scripture to overcome Satan’s strategies.
63. When we stand our ground, Satan will give up the fight.
64. Courage will win the day against all his assaults.
65. The verbal adjective “steadfast” is a military term.
66. Paul uses the noun στερέωμα (*stereoma*, steadfastness, firmness, solidarity) of the Colossian church’s solidity in the Angelic Conflict (Col.2:5 “For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your *good* order [*taxis*] and the stability [*stereoma*] of your faith in Christ”).
67. The Greek phalanx was a body of heavily-armed infantry formed in ranks and files, close and deep.
68. The believer is to stand firm in his/her own faith, trusting in God for victory.
69. There is a very important piece of information that will help bolster us in the day of temptation, which Peter sets before them in the final phrase of v.9.
70. The perfect participle “knowing”, followed by the accusative (“the same sufferings”) and an infinitive (“are experienced”), is used of indirect discourse.
71. It is a matter of knowing that something is true that arms the believer with moral support in the face of temptation.
72. The participle “knowing” shares somewhat in the imperatival character of what precedes it.
73. In effect, Peter is saying “know this” as he introduces an important piece of information.
74. The important information – very important in any presentation of the doctrine of suffering – is that believers facing slander and persecution in the Asian provinces are not alone.
75. Peter clearly affirms the solidarity of his own community of faith (cf. v.13), and that of the Christian brotherhood worldwide, with the distant congregations to which he writes.
76. The phrase “the same experiences of suffering” refers to the fact that what the recipients were currently undergoing was mirrored by the universal “brotherhood” scattered throughout “the world”.

77. The term “your brethren” is, literally, “your brotherhood” (ἀδελφότης, *adelphotes*), used only here and in 1Pet.2:17.
78. The infinitive “being accomplished” (ἐπιτελέω, *epiteleo*, complete, accomplish; finish; perform [duty]; erect [tabernacle]) suggests a fixed amount of suffering, as in Col.1:24.
79. This verb is chosen to accentuate the fact that the sufferings of the body of Christ are not a matter of chance but a necessary part of God’s purposes before the end of the age.
80. The fact that others are suffering, and have suffered, the same kind of things we are undergoing is a great boost to our morale in our corner of the kingdom.
81. Much is at stake, and we do not want to fall short when we all compare notes in Ph3!