

“A Mighty Humbling Humility”

1 Peter 5:5b-7

December 17, 2023

VIDEO: *Messy Christmas – No Matter What!*

INTRO: *Why do you suppose I opened today with that video?*

PRAYER

CONTEXT:

- 1st Peter: *No Matter What!*
- Holy, Harmonizing, Hurting, Helping, & Humble
- *“A Mighty Humbling Humility”*

BIG IDEA:

Biblically bold, **HOLY**, and harmonizing
humility is the call of **Christianity!**

PREVIEW:

1. Commands
2. Contexts
3. Conditions
4. Causes
5. Consequences

TEXT:

Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.” 6 Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, 7 casting all your anxieties on him, because he cares for you.

I. COMMANDS

Two commands:

- A. *“Clothe yourselves with humility...”*
- B. *“Humble yourselves...”*

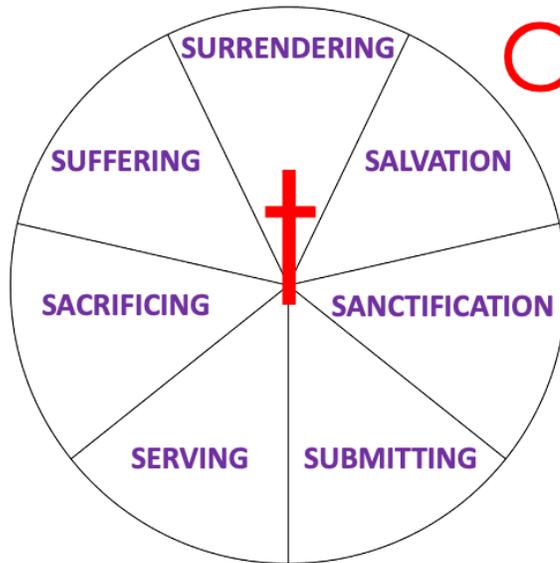
Let's dig into pride & humility...

VIDEO: *“Piper: Beg God For the Miracle of Humility” (2:10)*

VIDEO: *“Paul Tripp: The Value of Humility” (5:15)*

Think of Jesus as your standard for biblical HUMILITY...

MANGER to MIGHTY



CHRISTIAN'S

HUMBLE

PIE

(Think of the Pharisee vs. the Tax Collector)

II. CONTEXTS

Two contexts: Vertical & Horizontal

A. VERTICAL:

- a. v.5 = *God & He*
- b. v.6 = *God & He*
- c. v.7 = *Him & He*

B. HORIZONTAL

- a. v.5 = *yourselves, all of you, one another*
- b. v.6 = *yourselves & you*
- c. v.7 = *your & you*

III. CONDITIONS

Two conditions: Promises & Problems

A. PROMISES

i. v.5

1. **God opposes**
2. **God gives**

ii. v.6

1. **Therefore** (*everything prior*)
 - a. Blessed & Beloveds
 - b. Holy & Harmonized
 - c. Hurting & Helping
2. **He may/will**

iii. v.7

1. **He cares**
2. **He cares for you**

B. PROBLEMS

i. v.5 = Persecution & Pride

ii. v.6 = Protection & Penalty

iii. v.7 = Problems & Pressure

TEXT:

Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.” 6 Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, 7 casting all your anxieties on him, because he cares for you.

IV. CAUSES

Two causes: God & Man/woman

A. GOD

- a. God’s **SOVEREIGNTY**
- b. God’s **LOVE**
- c. God’s **MERCY**
- d. God’s **OPPOSITION**
- e. God’s **GRACE**
- f. God’s **POWER**
- g. God’s **PROVIDENCE**

“under God’s mighty hand”

VIDEO: “PreEminent ” (2:00)

B. MAN/WOMAN

- a. Man's *RESPONSIBILITY*
- b. Man's *ACCOUNTABILITY*
- c. Man's *RELATIONSHIPS*
 - i. Love or Hate Up
 - ii. Love or Hate In
 - iii. Love or Hate Out
- d. Man's *ABIDING & OBEYING*
- e. Man's *PRIDE or HUMILITY*

V. CONSEQUENCES

(exalted or expelled)

Two consequences: Temporary & Eternal

A. TEMPORARY

- a. God will oppose the proud in some way.
- b. God will bless humility by giving grace.
- c. God will accept the humble's anxieties.
- d. God will protect the humble spiritually.
- e. God may exalt the humble on earth.

B. ETERNAL

- a. God will end all opposition to Himself.
- b. All eternal opposers will be sent to hell.
- c. All signs of sin will be forever gone!
- d. All of grace's promises come to fruition!
- e. Heaven becomes the humble's home!

Think about the mighty hand of God
...from both sides of eternity's potential...

VIDEO: "Paul Tripp: Final Directives #1" (5:15)

PREVIEW:

Commands. Contexts. Conditions. Causes. Consequences

Biblically bold, **HOLY**, and harmonizing
humility is the call of Christianity!

CLOSE:

You can either humble yourself or... be humbled...
but make no mistake, EVERY-ONE will eventually BE
humble **under the mighty hand of God.**

*"...EVERY knee WILL bow and every tongue WILL
confess that Jesus Christ is LORD!..."*

- **Philippians 2:10ff**

PRAYER

WORSHIP: *Manger King & Little Drummer Boy*

Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.” 6 Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, 7 casting all your anxieties on him, because he cares for you.

1 Peter 5:6

New American Standard Commentary: Schreiner

5:6

The “therefore” in v. 6 demonstrates that the call to humility reaches back to v. 5.

The logic of the verse is as follows.

Since God resists the proud and pours his grace upon the humble, “therefore” believers should humble themselves. By humbling themselves they will experience God’s grace, for God bestows his favor on those who acknowledge their need of him.

The humbling enjoined probably means that they are to accept the suffering God has ordained as his will instead of resisting and chafing against his will while suffering.

They should realize that the purification of God’s house has begun (**1 Pet 4:17**).

When Peter said they are to humble themselves *under God’s “mighty hand”* (*krataian cheira*), he used **an expression that is associated particularly with God’s delivering Israel out of Egypt** (e.g., Exod 3:19; 32:11; Deut 4:34; 5:15; 6:21; 7:8, 19; 9:26; 11:2; 26:8; Dan 9:15).

Just as the Lord delivered his people from Egypt, so he would vindicate his people in Asia Minor who suffered.

The image of a mighty hand emphasizes the power of God. Believers humble themselves before a mighty God, the all-powerful one.

Humility should not
be seen as the ultimate goal here.

Those who humble themselves before the Lord will be exalted.

The theme that the humble will be exalted can be traced back to the teaching of Jesus (Matt 23:12; Luke 14:11; 18:14), and there is no reason to doubt that Peter recalled the teaching of his Lord here.

The verse promises exaltation “in due time” (*en kairō*). Peter was not promising vindication and exaltation in this life.

The point is not, against Grudem, that such vindication occurs occasionally in this life. The time in view is the day of judgment and salvation, what Peter called “the last time” (*en kairō eschatō*) in v. 6, or “the day of visitation” (RSV, *en hemera episkopēs*) in 2:12.

That the exaltation would occur on the last day fits with the eschatological focus of 1 Peter and draws us back into the orbit of the first verses of the letter (1:3–12), where the salvation envisioned is an end-time salvation.

The day of humiliation is limited to this world, but the readers will be lifted on high by God's grace forever.

The words of Peter here are remarkably similar to Jas 4:10. Indeed, the parallels with James are striking in this section since both also cite Prov 3:34 as noted above (Jas 4:6; 1 Pet 5:5), and both also call on believers to resist the devil (Jas 4:7; 1 Pet 5:9).

These commonalities have led some to think that James and 1 Peter draw on common tradition. The use of common tradition is possible, but the evidence for such a conclusion is by no means clear.

James and 1 Peter have remarkably different purposes in the texts in question.

James warned complacent believers, while Peter encouraged those who are suffering.

The content of Jas 4:6–10 and 1 Pet 5:5–9 also diverges in remarkable ways, so that the texts when read side by side have notable similarities and notable differences.

The themes of humiliation and exaltation are a staple of Christian tradition

and hence do not clearly show dependence on a common tradition.

The reference to resisting the devil probably is not distinctive enough to warrant the conclusion that the same source lies behind both Peter and James. If they did use the same tradition, Peter and James applied it in very different ways.¹

New Testament Commentary: Grudem

a. *Humble yourselves before God (5:6)*

6. From humility before others, Peter passes to humility before God:

¹ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 239–240.

Humble yourselves therefore under the mighty hand of God.

'Therefore' connects this statement with the quotation in v. 5:
if God opposes the proud it is true wisdom
to humble oneself before him.

Among other things...

***this will involve bowing to God's wisdom,
accepting the twists and turns of his providence,
and entrusting all our concerns to him.***

Though this may well mean personal disadvantage in this life, it is always in the believer's interest to humble himself or herself before God so **that in due time he may exalt you.**

Neither the specific time nor the kind of 'exaltation' are specified, so it is best to understand the statement generally: 'that in the time God deems best, **whether in this life or in the life to come, he may lift you up from your humble conditions and 'exalt' you in the way that seems best to him**—perhaps only in terms of increased spiritual blessing and deeper fellowship with himself, perhaps also in terms of responsibility, reward, or honour which will be seen by others as well.

Ellicott's Commentary for English Readers

(6) **Humble yourselves therefore.**—This, too, looks an amplification of a proverb, when we compare it with [James 4:10](#). The humility here recommended is not merely a submissive bearing of the strokes which it pleased God to let fall upon them, but **it was to be shown, as we see in the former verse, in their**

bearing toward one another. And **“the mighty hand of God”** is not to be regarded as that which is chastising them, but as **the protecting shelter which they are humbly to seek.**

In due time.—St. Peter probably means, in the day of judgment, which seemed so instant.

Matthew Henry's Concise Commentary

5:5-9

Humility preserves peace and order in all Christian churches and societies; pride disturbs them.

Where God gives grace to be humble, he will give wisdom, faith, and holiness.

To be humble, and subject to our reconciled God, will bring greater comfort to the soul than the gratification of pride and ambition.

But it is to be in due time; not in thy fancied time, but God's own wisely appointed time. Does he wait, and wilt not thou? What difficulties will not the firm belief of his wisdom, power, and goodness get over! Then **be humble under his hand.**

Cast all you care; personal cares, family cares, cares for the present, and cares for the future, for yourselves, for others, for the church, on God.

These are burdensome, and often very sinful, when they arise from unbelief and distrust, when they torture and distract the mind, unfit us for duties, and hinder our delight in the service of God. **The remedy is, to cast our care upon God, and leave every event to his wise and gracious disposal.** Firm belief that the Divine will and counsels are right, calms the spirit of a man. Truly the godly too often forget this, and fret themselves to no purpose. Refer all to God's

disposal. The golden mines of all spiritual comfort and good are wholly his, and the Spirit itself. Then, will he not furnish what is fit for us, if we humbly attend on him, and lay the care of providing for us, upon his wisdom and love? **The whole design of Satan is to devour and destroy souls. He always is contriving whom he may insnare to eternal ruin. Our duty plainly is, to be sober; to govern both the outward and the inward man by the rules of temperance. To be vigilant; suspicious of constant danger from this spiritual enemy, watchful and diligent to prevent his designs. Be stedfast, or solid, by faith.**

A man cannot fight upon a quagmire, there is no standing without firm ground to tread upon; this faith alone furnishes.

It lifts the soul to the firm advanced ground of the promises, and fixes it there. The consideration of what others suffer, is proper to encourage us to bear our share in any affliction; and in whatever form Satan assaults us, or by whatever means, we may know that our brethren experience the same.

Barnes' Notes on the Bible

Humble yourselves therefore - Be willing to take a low place - a place such as becomes you. **Do not arrogate to yourselves what does not belong to you; do not evince pride and haughtiness in your manner; do not exalt yourselves above others.** See the notes at [Luke 14:7-11](#). Compare [Proverbs 15:33](#); [Proverbs 18:12](#); [Proverbs 22:4](#); [Micah 6:8](#); [Philippians 2:8](#).

Under the mighty hand of God - This refers probably to the calamities which he had brought upon them, or was about to bring upon them; represented here, as often elsewhere, as the infliction of his hand - the hand being that by which we accomplish anything. When that hand was upon them they were not to be lifted up with pride and with a spirit of rebellion, but were to take a lowly place before him, and submit to him with a calm mind, believing that he would exalt them in due time. **There is no situation in which one will be more likely to feel humility than in scenes of affliction.**

That he may exalt you in due time - When he shall see it to be a proper time:

(1) They might be assured that this would be done at some time. He would not always leave them in this low and depressed condition. He would take off his heavy hand, and raise them up from their state of sadness and suffering.

(2) **this would be in due time; that is, in the proper time, in the best time:**

(a) It might be in the present life.

(b) It would certainly be in the world to come. There they would be exalted to honors which will be more than an equivalent for all the persecution, poverty, and contempt which are suffered in this world. He may well afford to be humble here who is to be exalted to a throne in heaven.

Jamieson-Fausset-Brown Bible Commentary

6. under the mighty hand—afflicting you (1Pe 3:15): "accept" His chastisements, and turn to Him that smiteth you. He depresses the proud and exalts the humble.

in due time—Wait humbly and patiently for His own fit time. One oldest manuscript and Vulgate read, "In the season of visitation," namely, His visitation in mercy.

Matthew Poole's Commentary

The mighty hand of God; by this he means God's omnipotence, which sometimes is called *a strong hand*, [Exodus 3:19](#), *a mighty hand*, [Exodus 32:11](#) [Deu 3:24](#), *the right hand of power*, [Matthew 26:64](#);

by which he is able to beat down those that are proud and high, and to defend or exalt those that are humble and lowly.

In due time; Greek, in season, viz. **that which God sees most fit and conducing to his own glory and your real welfare.**

Gill's Exposition of the Entire Bible

Humble yourselves therefore,... Or be ye humbled before God, and in his sight; quietly submit to his will; patiently bear every affliction without murmuring, repining, or replying

against him; be still under the rod, and despise not the chastening of the Lord; mourn over sin as the cause, acknowledge your vileness and unworthiness, and stand in awe of his majesty, considering yourselves as under the mighty hand of God a phrase expressive of his omnipotence which cannot be stayed, and it would be madness to oppose it; and which is able to cast down the proud, and dash them to pieces, as well as to exalt the humble. His hand, upon men, in a way of chastisement, presses sore, and, in a way of punishment, presses down, and crushes to pieces; but to be under it in an humble manner is safe and profitable; such are hid as in the hollow of his hand, and are safe as in a pavilion, and comfortable under the shadow of his wings; and such humiliation and submission to him, and putting themselves under his mighty hand and care, is the way to exaltation:

that he may exalt you **in due time:** the Arabic version reads, "in the time of exaltation": when his time to exalt is come, either in this world, or more especially at the appearance of Christ and his kingdom. The Vulgate Latin version, and two copies of Beza's, one of Stephens's, and the Alexandrian, read, "in the time of visitation"; and so the Ethiopic version, "when he shall have visited you"; which **seems to be taken out of 1 Peter 2:12 sooner or later such who are humbled shall be exalted;** it is the usual way and method which God takes to abase the proud, and exalt the humble; for humble souls honour him, and therefore such as honour him he will honour; and this he does in his own time, in a time that makes most for his glory, and their good; **oftentimes he does it in this life, and always in that which is to come.**

Geneva Study Bible

Humble yourselves therefore {10} under the mighty hand of God, that he may exalt you in due time:

(10) Because those proud and lofty spirits threaten the modest and humble, the apostle warns us to set the power of God against the vanity of proud men, and to rely completely on his providence.

Meyer's NT Commentary

[1 Peter 5:6](#). Conclusion drawn from the Old Testament passage, ταπεινώθητε οὖν ὑπὸ κ.τ.λ.] see [Jam 4:6](#); not: “become humble,” as Wiesinger interprets, on account of the passive (for if the meaning must be passive, in accordance with the form, it ought to be: “be made humble”), but in a middle sense: “*humble yourselves*.” [1 Peter 5:7](#) shows that this self-humbling here refers to the lowly and submissive bearing of afflictions (otherwise in [Luke 14:11](#)).

τὴν κραταιὰν χειρᾶ] Old Testament expression denoting the power of God which rules and judges all; cf. [Deuteronomy 3:24](#), LXX.; **it does not refer here to the laying on of afflictions only (de Wette), but to the being exalted out of them** (so, too, Brückner); cf. [Luke 1:51](#) : ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους ... καὶ ὑψώσε ταπεινοῦς. The purpose of this subordination: ἵνα ὑμᾶς ὑψώσῃ, is the glory which follows upon the sufferings; ἵνα is not put ἐκβατικῶς (Pott), but τελικῶς.

ἐν καιρῷ] [Matthew 24:45](#) : “tempore statuto;” Erasmus: ut vos extollat, cum erit opportunum, cum judicabit id vobis expedire vel in hoc saeculo, vel in die iudicii; this last is here the principal point of view.

Expositor's Greek Testament

[1 Peter 5:6](#). ταπεινώθητε οὖν echoes the exhortation and its accompanied scripture in [1 Peter 5:5](#)—obey in order that the promise ([Luke 14:11](#)) may be fulfilled for you, *he that humbleth himself shall be exalted* (sc. by God). So too St. James, *subject yourselves therefore* to God ([1 Peter 4:7](#)). —τὴν κραταιὰν χειρᾶ. God's *mighty hand* is a common O.T. expression; see [Exodus 3:19](#), etc. for connexion with deliverance and especially [Ezekiel 20:33](#) f., ἐν χειρὶ κραταιᾷ καὶ ... ἐν θυμῷ κεχυμένῳ βασιλεύσω ἐφ' ὑμᾶς.

The parallelism with St James ([James 4:10](#)) will again be noticed, but **the thought is one which occurs in many forms elsewhere** ([Job 22:29](#); [Proverbs 29:23](#); [Matthew 23:12](#); [Luke 1:52](#); [Luke 14:11](#); [Luke 18:14](#)).

The plural “the mighty hand of God,” reproduces the LXX. version of [Deuteronomy 3:24](#).

in due time] The promise is purposely left in this vague indeterminate form. St...

Peter does not say that the exaltation of victory will come in this life. He does not say either, that it will not come till the Resurrection. He is certain, with the full assurance of faith, that this is God’s law of retribution, and he is content to leave “the times and the seasons” in the Father’s hands, certain that the season chosen will be the right one.

Bengel's Gnomon

[1 Peter 5:6](#). Κραταιὰν χεῖρα, *the powerful hand*) The hand of God establishes different ranks; He depresses the proud, and exalts the humble. He who is subject to the ordinances of man for the Lord's sake, ch. [1 Peter 2:13](#), submits himself also to the Lord Himself. Comp. [Romans 13:2](#).—ἐν καιρῷ, *in due time*) at the befitting time. Comp. ὀλίγον, [1 Peter 5:10](#). Peter often looks to the day of judgment.

Pulpit Commentary

Verse 6. - *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.* The Alexandrine Manuscript and some ancient versions add ἐπισκοπῆς, "in the time of visitation," probably from [Luke 19:44](#). For "the mighty hand of God," comp. [Deuteronomy 3:24](#); [Luke 1:51](#). St. Peter was doubtless thinking of **the well-remembered words of the Lord, "He that humbleth himself shall be exalted."** 1 Peter 5:6

Vincent's Word Studies

Mighty hand (κραταιὰν χεῖρα)

A phrase found nowhere else in the New Testament, but occurring in the Septuagint, [Exodus 3:19](#); [Deuteronomy 3:24](#); [Job 30:21](#). The adjective κραταιὰν, mighty, is, moreover, used only here. Compare [Luke 1:51](#), [Luke 1:52](#).

◀ 5013. tapeinoó ▶

Strong's Concordance

tapeinoó: to make low, fig. to humble

Original Word: ταπεινώω

Part of Speech: Verb

Transliteration: tapeinoó

Phonetic Spelling: (tap-i-no'-o)

Definition: to make low, to humble

Usage: I make or bring low, humble, humiliate; pass: I am humbled.

HELPS Word-studies

Cognate: 5013 *tapeinōō* – make (become) *low*, to humble. [See 5011](#) (*tapeinos*).

With the believer, [5013](#) /*tapeinōō* ("show humility, true lowliness") happens by being fully dependent on the Lord – dismissing reliance upon *self* (self-government) and *emptying carnal ego*.

This exalts the Lord as our all-in-all and prompts the gift of His fullness in us.

NAS Exhaustive Concordance

Word Origin

from [tapeinos](#)

Definition

to make low, fig. to humble

NASB Translation

brought low (1), get along (1), humble (2), humble means (1), humbled (4), humbles (4), humbling (1), humiliate (1).

Thayer's Greek Lexicon

STRONGS NT 5013: ταπεινῶω

ταπεινῶω, ταπεινῶ; future ταπεινώσω; 1 aorist ἐταπεινώσα; passive, present ταπεινοῦμαι; 1 aorist ἐταπεινώθη; 1 future ταπεινωθήσομαι; (ταπεινός); to make low, bring low (Vulg.humilio);

a. properly: ὄρος, βουνόν, i. e. to level, reduce to a plain, passive, [Luke 3:5](#) from [Isaiah 40:4](#).

b. metaphorically, to bring into it humble condition, reduce to meaner circumstances; i.

e. *α.* to assign a lower rank or place to; to abase; τινα, passive, to be ranked below others who are honored or rewarded (R. V. to humble): [Matthew 23:12](#); [Luke 14:11](#); [Luke 18:14](#). *β.* ταπεινῶ ἑμαυτόν, to humble or abase myself, by frugal living, [2 Corinthians 11:7](#); in the passive of one who submits to want, [Philippians 4:12](#); ἑαυτόν, of one who stoops to the condition of s servant, [Philippians 2:8](#).

c. to lower, depress (English **humble**): **τινα**, one's soul, **bring down one's pride; ἐμαυτόν, to have a modest opinion of oneself, to behave in an unassuming manner devoid of all haughtiness**, [Matthew 18:4](#); [Matthew 23:12](#); [Luke 14:11](#); [Luke 18:14](#);

passive, **ταπεινοῦμαι ἐνώπιον κυρίου** (see **ἐνώπιον**, 2 b. at the end) in a middle sense (Buttmann, 52 (46)), to confess and deplore one's spiritual littleness and unworthiness, [James 4:10](#) (in the same sense **ταπεινοῦν τήν ψυχὴν αὐτοῦ**, Sir. 2:17 Sir. 7:17; the Sept. for **הַנְּפִלְשׁוּן**, **he afflicted his soul**, of persons fasting, [Leviticus 16:29, 31](#); [Leviticus 23:27, 32](#); [Isaiah 58:3, 5, 10](#); **τήν ψυχὴν τίνος**, to disturb, distress, the soul of one, Protevangelium Jacobi,

c. 2.13.15 (rather, to **humiliate**; see the passages)); **ὑπό τὴν χειρὰ τοῦ Θεοῦ, to submit oneself in a lowly spirit to the power and will of God, 1 Peter 5:6 (cf. [Genesis 16:9](#)); equivalent to to put to the blush, 2 Corinthians 12:21**. ((Hippocrates), Xenophon, Plato, Diodorus, Plutarch; the Sept. for **הַנְּפִלְשׁוּן**, **הַנְּפִלְשׁוּן** and **הַנְּפִלְשׁוּן**, **הַנְּפִלְשׁוּן**, **הַנְּפִלְשׁוּן**, etc.) (See references under the word **ταπεινοφροσύνη**.)

Strong's Exhaustive Concordance

to humble

From [tapeinos](#); to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

see GREEK [tapeinos](#)

Englishman's Concordance

[Matthew 18:4 V-FIA-3S](#)

GRK: ὅστις οὖν **ταπεινώσει** ἑαυτὸν ὡς

NAS: Whoever then **humbl**es himself as this

KJV: therefore **shall humble** himself

INT: whoever therefore **will humble** himself as

Matthew 23:12 V-FIP-3S

GRK: ὑψώσει ἑαυτὸν **ταπεινωθήσεται** καὶ ὅστις
NAS: himself *shall be humbled*; and whoever
KJV: himself *shall be abased*; and
INT: will exalt himself *will be humbled* and whoever

Matthew 23:12 V-FIA-3S

GRK: καὶ ὅστις **ταπεινώσει** ἑαυτὸν ὑψωθήσεται
NAS: and whoever *humbles* himself
KJV: he *that shall humble* himself
INT: and whoever *will humble* himself will be exalted

Luke 3:5 V-FIP-3S

GRK: καὶ βουνὸς **ταπεινωθήσεται** καὶ ἔσται
NAS: AND HILL *WILL BE BROUGHT LOW*; THE CROOKED
KJV: hill *shall be brought low*; and
INT: and hill *will be made low* and will become

Luke 14:11 V-FIP-3S

GRK: ὑψῶν ἑαυτὸν **ταπεινωθήσεται** καὶ ὁ
NAS: himself *will be humbled*, and he who humbles
KJV: himself *shall be abased*; and
INT: exalts himself *will be humbled* and he that

Luke 14:11 V-PPA-NMS

GRK: καὶ ὁ **ταπεινῶν** ἑαυτὸν ὑψωθήσεται
NAS: will be humbled, *and he who humbles* himself
KJV: and *he that humbleth* himself
INT: and he that *humbles* himself will be exalted

Luke 18:14 V-FIP-3S

GRK: ὑψῶν ἑαυτὸν **ταπεινωθήσεται** ὁ δὲ
NAS: himself *will be humbled*, but he who humbles
KJV: himself *shall be abased*; and
INT: exalts himself *will be humbled* the [one who] however

Luke 18:14 V-PPA-NMS

GRK: ὁ δὲ **ταπεινῶν** ἑαυτὸν ὑψωθήσεται
NAS: will be humbled, *but he who humbles* himself
KJV: and *he that humbleth* himself
INT: the [one who] however *humbles* himself will be exalted

2 Corinthians 11:7 V-PPA-NMS

GRK: ἐποίησα ἑμαυτὸν **ταπεινῶν** ἵνα ὑμεῖς

NAS: a sin *in humbling* myself
KJV: an offence *in abasing* myself
INT: did I commit myself *humbling* that you

2 Corinthians 12:21 V-ASA-3S

GRK: ἐλθόντος μου ταπεινώσει με ὁ
NAS: my God *may humiliate* me before
KJV: my God *will humble* me among
INT: having come of me *should humble* me the

Philippians 2:8 V-AIA-3S

GRK: ὡς ἄνθρωπος ἐταπεινώσεν ἑαυτὸν γενόμενος
NAS: as a man, *He humbled* Himself
KJV: a man, *he humbled* himself,
INT: as a man *he humbled* himself having become

Philippians 4:12 V-PNM/P

GRK: οἶδα καὶ ταπεινοῦσθαι οἶδα καὶ
NAS: I know how *to get along with humble means*, and I also
KJV: I know *both how to be abased*, and
INT: I know also *[how] to be brought low* I know also

James 4:10 V-AMP-2P

GRK: ταπεινώθητε ἐνώπιον Κυρίου
NAS: *Humble* yourselves in the presence
KJV: *Humble yourselves* in the sight
INT: *Humble yourselves* before Lord

1 Peter 5:6 V-AMP-2P

GRK: Ταπεινώθητε οὖν ὑπὸ
NAS: Therefore *humble* yourselves under
KJV: *Humble yourselves* therefore under
INT: *Be humbled* therefore under

Strong's Greek 5013

14 Occurrences

Strong's Concordance

krataios: strong

Original Word: κραταίος, ἄ, ὄν

Part of Speech: Adjective

Transliteration: krataios

Phonetic Spelling: (krat-ah-yos')

Definition: strong

Usage: strong, powerful, mighty.

HELPS Word-studies

Cognate: 2900 *krataiós* (from [2904](#) /*krátos*) – *dominating* (manifested) power, referring to God's supreme mastery (unrivaled dominion). [2900](#) (*krataiós*) is only used in 1 Pet 5:6. [See](#) [2904](#) (*kratos*).

NAS Exhaustive Concordance

Word Origin

from [kratos](#)

Definition

strong

NASB Translation

mighty (1).

Thayer's Greek Lexicon

STRONGS NT 2900: κραταίος

κραταίος, κραταιᾶ, κραταιόν (κράτος), the Sept. mostly

for קִיָּה, **mighty:** ἡ κραταίος χεὶρ τοῦ Θεοῦ, i. e. the power of God, [1 Peter](#)

[5:6](#); τοῦ κυρίου, Baruch 2:11; 1 Esdr. 8:46 (47), 60 (61), and often in the Sept. (In earlier Greek only poetic (Homer, others) for the more common κρατερός; but later, used in prose also (Plutarch, others).)

Strong's Exhaustive Concordance

mighty.

From [kratos](#); powerful -- mighty.

see GREEK [kratos](#)

Forms and Transliterations

κραταία κραταιαν κραταιάν κραταιὰν κραταίας κραταιοί κραταιόν κραταίος κραταίος
κραταιότερον κραταιότητι κραταιού κραταιούς κραταιώ κραταιών krataian krataiàn

Englishman's Concordance

[1 Peter 5:6 Adj-AFS](#)

GRK: ὑπὸ τὴν **κραταιὰν** χεῖρα τοῦ

NAS: yourselves under *the mighty* hand

KJV: under *the mighty* hand

INT: under the *mighty* hand

[Strong's Greek 2900](#)

[1 Occurrence](#)

◀ 2904. kratos ▶

Strong's Concordance

kratos: strength, might

Original Word: κράτος, οὐς, τό

Part of Speech: Noun, Neuter

Transliteration: kratos

Phonetic Spelling: (krat'-os)

Definition: strength, might

Usage: dominion, strength, power; a mighty deed.

HELPS Word-studies

2904 *krátos* (from a root meaning "to perfect, complete," so Curtius, Thayer) – properly, *dominion, exerted power*.

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

strength, might

NASB Translation

dominion (6), might (1), mightily (1), mighty deeds (1), power (1), strength (2).

Thayer's Greek Lexicon

STRONGS NT 2904: κράτος

κράτος, κρατεος (κράτους) (from a root meaning 'to perfect, complete' (Curtius, § 72); from Homer down), **τό**, Hebrew יָד;

1. force, strength.

2. power, might: **τό κράτος τῆς ἰσχύος αὐτοῦ**, the might of his strength, [Ephesians 1:19](#); [Ephesians 6:10](#); **τῆς δόξης αὐτοῦ**, [Colossians 1:11](#); **κατὰ κράτος**, **mightily**,

with great power, *ἠΰξανε*, [Acts 19:20](#); metonymy, a mighty deed, a work of power: *ποιεῖν κράτος* (cf. *ποιεῖν δυνάμεις*), [Luke 1:51](#).

3. dominion: in the doxologies, [1 Timothy 6:16](#); [1 Peter 4:11](#); [1 Peter 5:11](#); [Jude 1:25](#); [Revelation 1:6](#); [Revelation 5:13](#); *τίνος* (the genitive of object), [Hebrews 2:14](#) (*τό Περσέων κράτος ἔχοντα*, Herodotus 3, 69). (Synonym: see *δύναμις*, at the end.)

Strong's Exhaustive Concordance

dominion, power, strength.

Perhaps a primary word; vigor ("great") (literally or figuratively) -- dominion, might(-ily), power, strength.

Forms and Transliterations

κρατει κράτει κράτη κρατος κράτος κρατους κράτους kratei krátai kratos krátos kratous krátous

Englishman's Concordance

[Luke 1:51 N-ANS](#)

GRK: Ἐποίησεν *κράτος* ἐν βραχίονι

NAS: He has done *mighty deeds* with His arm;

KJV: He hath shewed *strength* with his

INT: He has shown *strength* with the arm

[Acts 19:20 N-ANS](#)

GRK: Οὕτως κατὰ *κράτος* τοῦ κυρίου

NAS: was growing *mightily* and prevailing.

INT: Thus with *might* the Lord

[Ephesians 1:19 N-GNS](#)

GRK: ἐνέργειαν τοῦ *κράτους* τῆς ἰσχύος

NAS: with the working *of the strength* of His might

KJV: of his mighty *power*,

INT: working of the *might* of the strength

[Ephesians 6:10 N-DNS](#)

GRK: ἐν τῷ *κράτει* τῆς ἰσχύος

NAS: in the Lord *and in the strength* of His might.

KJV: and in *the power* of his might.

INT: in the *strength* of the might

Colossians 1:11 N-ANS

GRK: κατὰ τὸ **κράτος** τῆς δόξης
NAS: to His glorious *might*, for the attaining of all
KJV: his glorious *power*, unto all
INT: according to the *might* glorious

1 Timothy 6:16 N-NNS

GRK: τιμὴ καὶ **κράτος** αἰώνιον ἀμήν
NAS: and eternal *dominion!* Amen.
KJV: and *power* everlasting.
INT: honor and *might* eternal Amen

Hebrews 2:14 N-ANS

GRK: τὸν τὸ **κράτος** ἔχοντα τοῦ
NAS: him who had *the power* of death,
KJV: him that had *the power* of death,
INT: him who the *power* has

1 Peter 4:11 N-NNS

GRK: καὶ τὸ **κράτος** εἰς τοὺς
NAS: the glory *and dominion* forever
KJV: praise and *dominion* for ever
INT: and the *might* to the

1 Peter 5:11 N-NNS

GRK: αὐτῷ τὸ **κράτος** εἰς τοὺς
NAS: *To Him [be] dominion* forever and ever.
KJV: [be] glory and *dominion* for ever
INT: to him [be] the *power* for the

Jude 1:25 N-NNS

GRK: δόξα μεγαλωσύνη **κράτος** καὶ ἐξουσία
NAS: majesty, *dominion* and authority,
KJV: and majesty, *dominion* and power,
INT: [be] glory majesty *dominion* and authority

Revelation 1:6 N-NNS

GRK: καὶ τὸ **κράτος** εἰς τοὺς
NAS: to Him [be] the glory *and the dominion* forever and ever.
KJV: [be] glory and *dominion* for ever
INT: and the *power* to the

Revelation 5:13 N-NNS

GRK: καὶ τὸ **κράτος** εἰς τοὺς

NAS: and glory *and dominion* forever
KJV: and *power*, [be] unto him that sitteth
INT: and the *might* to the

Strong's Greek 2904
12 Occurrences

◀ **5495. cheir** ▶

Strong's Concordance

cheir: the hand

Original Word: χεῖρ, χειρός, ἡ

Part of Speech: Noun, Feminine

Transliteration: cheir

Phonetic Spelling: (khire)

Definition: the hand

Usage: a hand.

HELPS Word-studies

5495 *xeír* – properly, *hand*; (figuratively) the instrument a person uses to accomplish their purpose (intention, plan).

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

the hand

NASB Translation

agency (1), charge* (1), grasp (1), hand (82), hands (88), help (1).

Thayer's Greek Lexicon

STRONGS NT 5495: χεῖρ

χεῖρ, genitive χειρός, accusative χειραν ([1 Peter 5:6](#) Tdf.; see ἄρσην, at the end), ἡ (from the root meaning 'to lay hold of'; cf. Latin *heres*, etc.; Curtius, § 189; Vanicek, p. 249f), from Homer down, Hebrew תָּ, **the hand**: [Matthew 3:12](#); [Mark 3:1](#); [Luke 6:6](#); [1 Timothy 2:8](#); [Hebrews 12:12](#), and often; the genitive with the verbs ἄπτομαι, ἐπιλαμβάνομαι, κρατέω, πιάζω, etc., which see in their places; the dative with ἐργάζομαι, ἐσθίω, etc.; ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ, [1 Corinthians 16:21](#); [Colossians 4:18](#); [2 Thessalonians 3:17](#); the accusative with the verbs αἶρω, δέω, ἐκπετάννυμι, ἐκτείνω, ἐμβάπτω, ἐπιτίθημι, καθαρίζω, κατα

σειώ, νίπτω, etc. ἡ ἐπίθεσις τῶν χειρῶν (see ἐπίθεσις and references), [1 Timothy 4:14](#); [2 Timothy 1:6](#); [Hebrews 6:2](#); ἐν χειρὶ τίνος, in imitation of the Hebrew עֲלֵי יָדַי (cf. Buttman, § 133, 20 cf. 319f (274); Lightfoot on Galatians, 3:19), **by the help or agency, of anyone, by means of anyone**, [Acts 7:35](#) Rec.; [Galatians 3:19](#);

(σύν χειρὶ ἀγγέλου, with the aid or service of the angel (cf. Buttman, as above), [Acts 7:35](#) L T Tr WH; those things in the performance of which the hands take the principal part (as e. g. in working miracles), are said to be done διὰ χειρός or χειρῶν or τῶν (cf. Buttman, § 124, 8 d.) χειρῶν τίνος, [Mark 6:2](#); [Acts 5:12](#); [Acts 14:3](#); [Acts 19:11](#); universally, [Acts 2:23](#); [Acts 7:25](#); [Acts 11:30](#); [Acts 15:23](#); ἐπὶ χειρῶν, [Matthew 4:6](#); [Luke 4:11](#); ἐπὶ τὴν χεῖρα, [Revelation 14:9](#); [Revelation 20:1](#) (here Treg. marginal reading ἐν τῇ χειρὶ), [Revelation 20:4](#); ἐκ, [Acts 28:4](#); [Revelation 8:4](#); εἰς τὴν χεῖρα (on his hand), [Luke 15:22](#); ἡ χεῖρ, as an acting subject (see γλῶσσα, 1), [Luke 22:21](#); plural, [Acts 17:25](#); [Acts 20:34](#); [1 John 1:1](#); τὰ ἔργα τῶν χειρῶν, [Acts 7:41](#); [Revelation 9:20](#); ἐκδίκησιν τὸ αἷμα τίνος ἐκ τίνος (see ἐκδικέω, b. and ἐκ I. 7), [Revelation 19:2](#). By metonymy, ἡ χεῖρ is put for **power, activity** (for examples from secular authors from Homer down see Passow, under the word, p. 2431b; (Liddell and Scott, under the word, p. 1720a)): παραδιδόναι τινα εἰς χεῖρας τινῶν, into the hostile hands ([Deuteronomy 1:27](#); [Job 16:11](#)), [Matthew 17:22](#); [Matthew 26:45](#); [Mark 9:31](#); [Luke 9:44](#); [Luke 24:7](#); [Acts 21:11](#); [Acts 28:17](#); δίδοναι τί ἐν τῇ χειρὶ τίνος, to commit to one's protecting and upholding power, [John 3:35](#); also εἰς τὴν χεῖρα τίνος, [John 13:3](#); τινα ἐκ τῶν χειρῶν or ἐκ χειρός τίνος (from the hostile power of anyone) ἀπάγειν, [Acts 24:7](#) Rec.; ἐξελεσθαι, [Acts 12:11](#) ([Genesis 32:11](#); [Exodus 18:8f](#)); ἐξέρχεσθαι, [John 10:39](#); ὀυσθῆναι, [Luke 1:74](#); σωτηρία, [Luke 1:71](#); ἐκφεύγειν τὰς χεῖρας τίνος, [2 Corinthians 11:33](#). By a figure use of language χεῖρ or χεῖρες, are attributed to God, symbolizing his **might, activity, power**; conspicuous α. in creating the universe: ἔργα τῶν χειρῶν αὐτοῦ, [Hebrews 1:10](#) ([Psalm 101:26](#) ()). β. in upholding and preserving: [Luke 23:46](#); [John 10:29](#) (cf.); χεῖρ κυρίου ἐστὶ μετὰ τίνος, God is present, protecting and aiding one, [Luke 1:66](#); [Acts 11:21](#). γ. in punishing: χεῖρ κυρίου ἐπὶ σε, [Acts 13:11](#) ([1 Samuel 12:15](#)); ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος, [Hebrews 10:31](#). δ. in determining and controlling the destinies of men: [Acts 4:28](#); ταπεινοῦσθαι ὑπὸ τὴν κραταιάν χεῖρα τοῦ Θεοῦ, [1 Peter 5:6](#).

Strong's Exhaustive Concordance

hand.

Perhaps from the base of [cheimon](#) in the sense of its congener the base of [chasma](#) (through the idea of hollowness for grasping); the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

see GREEK [cheimon](#)

see GREEK [chasma](#)

Englishman's Concordance

[Matthew 3:12 N-DFS](#)

[GRK](#): ἐν τῇ χειρὶ αὐτοῦ καὶ

[NAS](#): His winnowing fork *is in His hand*, and He will thoroughly clear

[KJV](#): his *hand*, and

[INT](#): in the *hand* of him and

[Matthew 4:6 N-GFP](#)

[GRK](#): καὶ ἐπὶ χειρῶν ἀρουσίν σε

[NAS](#): CONCERNING *YOU*'; and *'ON [their] HANDS* THEY WILL BEAR

[KJV](#): in *[their] hands* they shall bear

[INT](#): and in *[their] hands* will they bear up you

[Matthew 5:30 N-NFS](#)

[GRK](#): δεξιὰ σου χεῖρ σκανδαλίζει σε

[NAS](#): your right *hand* makes you stumble,

[KJV](#): thy right *hand* offend thee,

[INT](#): right of you *hand* cause to stumble you

[Matthew 8:3 N-AFS](#)

[GRK](#): ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ

[NAS](#): Jesus stretched *out His hand* and touched

[KJV](#): put forth *[his] hand*, and touched

[INT](#): having stretched out the *hand* he touched him

[Matthew 8:15 N-GFS](#)

[GRK](#): ἤψατο τῆς χειρὸς αὐτῆς καὶ

[NAS](#): He touched *her hand*, and the fever

[KJV](#): he touched her *hand*, and the fever

[INT](#): he touched the *hand* of her and

[Matthew 9:18 N-AFS](#)

[GRK](#): ἐπίθεσ τὴν χεῖρά σου ἐπ'

[NAS](#): and lay *Your hand* on her, and she will live.

[KJV](#): and lay thy *hand* upon her,

[INT](#): lay the *hand* of you upon

Matthew 9:25 N-GFS

GRK: ἐκράτησεν τῆς χειρὸς αὐτῆς καὶ

NAS: and took *her by the hand*, and the girl

KJV: and took her *by the hand*, and the maid

INT: he took hold of the *hand* of her and

Matthew 12:10 N-AFS

GRK: ἰδοὺ ἄνθρωπος χειρὰ ἔχων ξηρὰν

NAS: And a man [*was there*] *whose hand* was withered.

KJV: which had [*his*] *hand* withered.

INT: behold [there was] a man *hand* having withered

Matthew 12:13 N-AFS

GRK: σου τὴν χειρὰ καὶ ἐξέτεινεν

NAS: Stretch *out your hand!* He stretched

KJV: thine *hand*. And

INT: your *hand* And he stretched [it] out

Matthew 12:49 N-AFS

GRK: ἐκτείνας τὴν χειρὰ αὐτοῦ ἐπὶ

NAS: And stretching *out His hand* toward

KJV: he stretched forth his *hand* toward his

INT: having stretched out the *hand* of him to

Matthew 14:31 N-AFS

GRK: ἐκτείνας τὴν χειρὰ ἐπελάβετο αὐτοῦ

NAS: stretched *out His hand* and took hold

KJV: stretched forth [*his*] *hand*, and caught

INT: having stretched out the *hand* took hold of him

Matthew 15:2 N-AFP

GRK: νίπτονται τὰς χειρὰς αὐτῶν ὅταν

NAS: For they do not wash *their hands* when

KJV: not their *hands* when they eat

INT: they wash the *hands* of them when

Matthew 15:20 N-DFP

GRK: δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ

NAS: with unwashed *hands* does not defile

KJV: with unwashed *hands* defileth

INT: moreover with unwashed *hands* eating not

Matthew 17:22 N-AFP

GRK: παραδίδοσθαι εἰς χειρὰς ἀνθρώπων

NAS: to be delivered *into the hands* of men;
KJV: betrayed into *the hands* of men:
INT: to be betrayed into *[the] hands* of men

Matthew 18:8 N-NFS

GRK: δὲ ἡ χεῖρ σου ἢ
NAS: If *your hand* or your foot
KJV: if thy *hand* or thy
INT: moreover the *hand* of you or

Matthew 18:8 N-AFP

GRK: ἢ δύο χεῖρας ἢ δύο
NAS: to have two *hands* or two
KJV: having two *hands* or two
INT: [rather] than two *hands* or two

Matthew 19:13 N-AFP

GRK: ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς
NAS: that He might lay *His hands* on them and pray;
KJV: he should put *[his] hands* on
INT: that *[his] hands* he might lay on them

Matthew 19:15 N-AFP

GRK: ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη
NAS: After laying *His hands* on them, He departed
KJV: And he laid *[his] hands* on them,
INT: having laid *[his] hands* upon them he departed

Matthew 22:13 N-AFP

GRK: πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν
NAS: Bind *him hand* and foot,
KJV: Bind him *hand* and foot,
INT: feet and *hands* cast out him

Matthew 26:23 N-AFS

GRK: ἐμοῦ τὴν χεῖρα ἐν τῷ
NAS: He who dipped *his hand* with Me in the bowl
KJV: He that dippeth *[his] hand* with
INT: me the *hand* in the

Matthew 26:45 N-AFP

GRK: παραδίδοται εἰς χεῖρας ἀμαρτωλῶν
NAS: is being betrayed *into the hands* of sinners.

KJV: is betrayed into *the hands* of sinners.
INT: is betrayed into *[the] hands* of sinners

Matthew 26:50 N-AFP

GRK: ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν
NAS: and laid *hands* on Jesus
KJV: came they, and laid *hands* on Jesus,
INT: they laid *hands* on

Matthew 26:51 N-AFS

GRK: ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν
KJV: stretched out *[his] hand*, and drew
INT: having stretched out *[his] hand* drew the

Matthew 27:24 N-AFP

GRK: ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ
NAS: and washed *his hands* in front
KJV: and washed *[his] hands* before
INT: he washed *[his] hands* before the

Mark 1:31 N-GFS

GRK: κρατήσας τῆς χειρός καὶ ἀφῆκεν
NAS: her up, taking *her by the hand*, and the fever
KJV: her *by the hand*, and lifted
INT: having taken of the *hand* And left

Strong's Greek 5495 **179 Occurrences**

◀ 5312. hupsoó ▶

Strong's Concordance

hupsoó: to lift or raise up, to exalt, uplift

Original Word: ὑψόω

Part of Speech: Verb

Transliteration: hupsoó

Phonetic Spelling: (hoop-so'-o)

Definition: to lift or raise up, to exalt, uplift

Usage: (a) I raise on high, lift up, (b) I exalt, set on high.

HELPS Word-studies

5312 *hypsóō* (from [5311](#) /*hýpsos*, "height") – properly, raise high (elevate), *exalt*.

NAS Exhaustive Concordance

Word Origin

from [hupsos](#)

Definition

to lift or raise up, to exalt, uplift

NASB Translation

exalt (2), exalted (9), exalts (3), lift (1), lifted (4), made...great (1).

Thayer's Greek Lexicon

STRONGS NT 5312: ὑψόω

ὑψόω, ὑψῶ; future ὑψώσω; 1 aorist ὑψωσα; passive, 1 aorist ὑψωθην; 1 future ὑψωθήσομαι; (ὑψος); (Batr. 81; Hippocrates, others); the Sept. very often for מִרְבֵּי, also for מִרְבֵּי, מִרְבֵּי, מִרְבֵּי, etc.; **to lift up on high, to exalt**, (Vulg. exalto): **τινα** or **τί**, properly, of place, [John 3:14](#){a}; used of the elevation of Jesus on the cross, [John 3:14](#){b}; ; with ἐκ τῆς γῆς added, to remove from (literally, **out of**) the earth by crucifixion (ὑψοῦν τινα followed by ἐκ, [Psalm 9:14](#)), [John 12:32](#) (the Evangelist himself interprets the word of the lifting up upon the cross, but a careful comparison of [John 8:28](#) and [John 12:32](#) renders it probable that Jesus spoke of the heavenly exaltation which he was to attain by the crucifixion (cf. [John 12:23](#)ff, [John 13:31](#)ff, [Luke 24:26](#)), and employed the Aramaic word מִרְבֵּי, the ambiguity of which allowed it to be understood of the crucifixion; cf. Bleek, Beiträge zur Evangelienkritik, p. 231f; (the 'lifting up' includes death and the victory over death; the passion itself is regarded as a glorification; cf. Westcott at the passage)); **τινα ἕως τοῦ οὐρανοῦ** (opposed to καταβιβάζειν (or καταβαίνειν ἕως ἄδου), metaphorically, **to raise to the very summit of opulence and prosperity**, passive, [Matthew 11:23](#); [Luke 10:15](#) (others understood exaltation in privilege as referred to in these passages (see [Matthew 11:21](#)))); simply **τινα**, **to exalt, to raise to dignity, honor, and happiness**: [Luke 1:52](#) (where opposed to ταπεινῶ); [Acts 13:17](#); to that state of mind which ought to characterize a Christian, [2 Corinthians 11:7](#); **to raise the spirits by the blessings of salvation**, [James 4:10](#); [1 Peter 5:6](#); ἐμμαντόν, **to exalt oneself** (with haughtiness and empty pride) (opposed to ταπεινῶ), [Matthew 23:12](#); [Luke 14:11](#); [Luke 18:14](#); — in these same passages ὑψωθήσεται occurs, **he shall be raised to honor**. By a union of the literal and the

tropical senses God is said **ὑψῶσαι** Christ **τῇ δεξιᾷ αὐτοῦ**, [Acts 5:31](#); passive, [Acts 2:33](#); the dative in this phrase, judged according to Greek usage, hardly bears any other meaning than **with (by means of) his right hand** (his power) (R. V. text); but the context forbids it to denote anything except **at (to) the right hand of God** (so R. V. marginal reading); hence, the opinion of those has great probability who regard Peter's phrase as formed on the model of the Aramaean ܡܝܢ ܕܝܡܝܢܐ; cf. Bleek, Einl. in das N. T. edition 1, p. 346 (but see Winer's Grammar, 214 (201), 215 (202); Meyer at the passage Compare: **ὑπερουψόω**.)

Strong's Exhaustive Concordance

exalt, lift up.

From [hupsos](#); to elevate (literally or figuratively) -- exalt, lift up.

see GREEK [hupsos](#)

Englishman's Concordance

[Matthew 11:23 V-FIP-2S](#)

GRK: ἕως οὐρανοῦ ὑψωθήσῃ ἕως ἄδου

NAS: And you, Capernaum, *will not be exalted* to heaven,

KJV: which *art exalted* unto

INT: to heaven *have been lifted up* to Hades

[Matthew 23:12 V-FIA-3S](#)

GRK: Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται

NAS: Whoever *exalts* himself

KJV: whosoever *shall exalt* himself

INT: he who moreover *will exalt* himself will be humbled

[Matthew 23:12 V-FIP-3S](#)

GRK: ταπεινώσει ἑαυτὸν ὑψωθήσεται

NAS: humbles himself *shall be exalted*.

KJV: himself *shall be exalted*.

INT: will humble himself *will be exalted*

[Luke 1:52 V-AIA-3S](#)

GRK: θρόνων καὶ ὑψωσεν ταπεινοῦς

NAS: from [their] thrones, *And has exalted* those who were humble.

KJV: and *exalted* them of low degree.

INT: thrones and *exalted* [the] humble

[Luke 10:15 V-FIP-2S](#)

GRK: ἕως οὐρανοῦ ὑψωθήσῃ ἕως τοῦ

NAS: And you, Capernaum, *will not be exalted* to heaven,
KJV: which *art exalted* to
INT: to heaven *have been lifted up* to

Luke 14:11 V-PPA-NMS

GRK: πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται
NAS: For everyone *who exalts* himself
KJV: whosoever *exalteth* himself
INT: everyone that *exalts* himself will be humbled

Luke 14:11 V-FIP-3S

GRK: ταπεινῶν ἑαυτὸν ὑψωθήσεται
NAS: himself *will be exalted*.
KJV: himself *shall be exalted*.
INT: humbles himself *will be exalted*

Luke 18:14 V-PPA-NMS

GRK: πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται
NAS: for everyone *who exalts* himself
KJV: every one *that exalteth* himself
INT: everyone who *exalts* himself will be humbled

Luke 18:14 V-FIP-3S

GRK: ταπεινῶν ἑαυτὸν ὑψωθήσεται
NAS: himself *will be exalted*.
KJV: himself *shall be exalted*.
INT: humbles himself *will be exalted*

John 3:14 V-AIA-3S

GRK: καθὼς Μωυσῆς ὑψωσεν τὸν ὄφιν
NAS: As Moses *lifted* up the serpent
KJV: as Moses *lifted up* the serpent in
INT: even as Moses *lifted up* the serpent

John 3:14 V-ANP

GRK: ἐρήμῳ οὕτως ὑψωθῆναι δεῖ τὸν
NAS: the Son of Man *be lifted* up;
KJV: the Son of man *be lifted up*:
INT: wilderness thus *to be lifted up* it behoves the

John 8:28 V-ASA-2P

GRK: Ἰησοῦς Ὅταν ὑψώσητε τὸν υἱὸν
NAS: When *you lift* up the Son

KJV: When *ye have lifted up* the Son

INT: Jesus When *you shall have lifted up* the Son

John 12:32 V-ASP-1S

GRK: καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς

NAS: And I, if *I am lifted* up from the earth,

KJV: if *I be lifted up* from

INT: and I if *I be lifted up* from the

John 12:34 V-ANP

GRK: ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν

NAS: of Man must *be lifted* up? Who is this

KJV: of man must *be lifted up?* who is

INT: that must *be lifted up* the Son

Acts 2:33 V-APP-NMS

GRK: τοῦ θεοῦ ὑψωθεὶς τὴν τε

NAS: Therefore *having been exalted* to the right hand

KJV: of God *exalted*, and

INT: of God *having been exalted* and

Acts 5:31 V-AIA-3S

GRK: καὶ σωτῆρα ὑψωσεν τῇ δεξιᾷ

NAS: He is the one whom God *exalted* to His right hand

KJV: hath God *exalted* with his

INT: and Savior *exalted* by the right hand

Acts 13:17 V-AIA-3S

GRK: τὸν λαὸν ὑψωσεν ἐν τῇ

NAS: our fathers *and made* the people

KJV: fathers, and *exalted* the people when

INT: the people *exalted* in the

2 Corinthians 11:7 V-ASP-2P

GRK: ἵνα ὑμεῖς ὑψωθῆτε ὅτι δωρεὰν

NAS: so *that you might be exalted*, because

KJV: ye *might be exalted*, because

INT: that you *might be exalted* because freely

James 4:10 V-FIA-3S

GRK: Κυρίου καὶ ὑψώσει ὑμᾶς

NAS: of the Lord, *and He will exalt* you.

KJV: he shall lift you *up*.

INT: Lord and *he will exalt* you

[1 Peter 5:6 V-ASA-3S](#)

GRK: ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ

NAS: of God, *that He may exalt* you at the proper time,

KJV: of God, that *he may exalt* you in

INT: that you *he might exalt* in [due] time

[Strong's Greek 5312](#)

[20 Occurrences](#)

◀ 2540. kairos ▶

Strong's Concordance

kairos: time, season

Original Word: καιρός, οὐ, ὁ

Part of Speech: Noun, Masculine

Transliteration: kairos

Phonetic Spelling: (kahee-ros')

Definition: time, season

Usage: fitting season, season, opportunity, occasion, time.

HELPS Word-studies

2540 *kairós* – time as opportunity. [2540](#) /*kairós* ("opportune time") is derived from *kara* ("head") referring to things "coming to a head" to take full-advantage of. [2540](#) (*kairós*) is "the suitable time, the right moment (e.g. Soph., *El.* 1292), a favorable moment" (*DNTT*, 3, 833).

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

time, season

NASB Translation

age (1), epochs (2), occasion (1), opportune time (1), opportunity (3), proper time (5), right time (1), season (1), seasons (4), short* (1), time (54), times (11), while (1).

Thayer's Greek Lexicon

STRONGS NT 2540: καιρός

καιρός, καιροῦ, ὁ (derived by some from **κάρα** or **κάρη, τό**, the head, summit (others besides; cf. Vanicek, p. 118)); the Sept. for **קַיִר** and **קַיִרִי**; in Greek writings (from Hesiod down):

1. **due measure**; nowhere so in the Biblical writings.

2. **a measure of time**; a larger or smaller portion of time; hence,

a. universally, **a fixed and definite time**: [Romans 13:11](#); [2 Corinthians 6:2](#); ὕστεροι καιροί, [1 Timothy 4:1](#); ἄχρι καιροῦ, up to a certain time, for a season, [Luke 4:13](#) (but in ἄχρι, 1 b. referred apparently to b. below; cf. Fritzsche, Romans, i., p. 309f); [Acts 13:11](#); πρὸς καιρόν, for a certain time only, for a season, [Luke 8:13](#); [1 Corinthians 7:5](#); πρὸς καιρόν ὥρας, for the season of an hour, i. e. for a short season, [1 Thessalonians 2:17](#); κατὰ καιρόν, at certain seasons (**from time to time**), [John 5:4](#) (R G L); at the (divinely) appointed time, [Romans 5:6](#) (others bring this under b.); before the time appointed, [Matthew 8:29](#); [1 Corinthians 4:5](#); ἔσται καιρός, ὅτε etc. [2 Timothy 4:3](#); ὀλίγον καιρόν ἔχει, a short time (in which to exercise his power) has been granted him, [Revelation 12:12](#); ἐν ἐκείνῳ τῷ καιρῷ, [Matthew 11:25](#); [Matthew 12:1](#); [Matthew 14:1](#); [Ephesians 2:12](#); κατ' ἐκείνον τῷ καιρῷ, [Acts 12:1](#); [Acts 19:23](#); κατὰ τῷ καιρῷ τοῦτον, [Romans 9:9](#); ἐν αὐτῷ τῷ καιρῷ [Luke 13:1](#); ἐν ᾧ καιρῷ, [Acts 7:20](#); ἐν τῷ νῦν καιρῷ, [Romans 3:26](#); [Romans 11:5](#); [2 Corinthians 8:14](#) (13); ἐν παντί καιρῷ always, at every season (Aristotle, top. 3, 2, 4, p. 117{a}, 35), [Luke 21:36](#); [Ephesians 6:18](#); εἰς τινα καιρόν, [1 Peter 1:11](#). with the genitive of a thing, **the time of** etc. i. e. at which it will occur: τῆς ἐμῆς ἀναλύσεώς, [2 Timothy 4:6](#); τῆς ἐπισκοπῆς, [1 Peter 5:6](#) Lachmann; [Luke 19:44](#); περιασμου, [Luke 8:13](#); τοῦ ἄρξασθαι τό κρῖμα, for judgment to begin, [1 Peter 4:17](#); καιροί τῶν λόγων, of the time when they shall be proved by the event, [Luke 1:20](#); — or when a thing usually comes to pass: τοῦ θερισμοῦ, [Matthew 13:30](#); τῶν καρπῶν, when the fruits ripen, [Matthew 21:34, 41](#); σύκων, [Mark 11:13](#). with the genitive of a person: καιποὶ ἐθνῶν, the time granted to the Gentiles, until God shall take vengeance on them, [Luke 21:24](#); ὁ ἑαυτοῦ (T Tr WH αὐτοῦ) καιρῷ, the time when antichrist shall show himself openly, [2 Thessalonians 2:6](#); ὁ καιρός μου, the time appointed for my death, [Matthew 26:18](#); τῶν νεκρῶν κριθῆναι, the time appointed for the dead to be recalled to life and judged, [Revelation 11:18](#) (Buttmann, 260 (224)); ὁ ἐμός, ὁ ὑμέτερος, the time for appearing in public, appointed (by God) for me, for you, [John 7:6, 8](#); καιρῷ ἰδίῳ, the time suited to the thing under consideration, at its proper time, [Galatians 6:9](#); plural, [1 Timothy 2:6](#); [1 Timothy 6:15](#); [Titus 1:3](#). ὁ καιρός alone, **the time when things are brought to a crisis, the decisive epoch waited for**: so of the time when the Messiah will visibly return from heaven, [Mark 13:33](#); ὁ καιρός ἤγγικεν, [Luke 21:8](#); ἐγγύς ἐστιν, [Revelation 1:3](#); [Revelation 22:10](#).

b. opportune or seasonable time: with verbs suggestive of the idea of advantage, *καιρόν μεταλαμβάνειν*, [Acts 24:25](#); *ἔχειν*, [Galatians 6:10](#) (Plutarch, Luc. 16); *ἐξαγοράζεσθαι*, [Ephesians 5:16](#); [Colossians 4:5](#), see *ἐξαγοράζω*, 2; followed by an infinitive, opportunity to do something, [Hebrews 11:15](#); *παρά καιρόν ἡλικίας*, past the opportunity of life (A. V. **past age**), [Hebrews 11:11](#) (simply *παρά καιρόν*, Pindar Ol. 8, 32; several times in Plato, cf. Ast, Platonic Lexicon, ii., p. 126).

c. the right time: *ἐν καιρῷ* (often in classical Greek), in due season, [Matthew 24:45](#); [Luke 12:42](#); [Luke 20:10](#) R G L ((stereotype edition only)); [1 Peter 5:6](#); also *καιρῷ*, [Luke 20:10](#) L T Tr WH; *τό καιρῷ*, [Mark 12:2](#).

d. a (limited) period of time: ([1 Corinthians 7:29](#)); plural the periods prescribed by God to the nations, and bounded by their rise and fall, [Acts 17:26](#); *καιροὶ καρποφοροὶ*, the seasons of the year in which the fruits grow and ripen, [Acts 14:17](#) (cf. [Genesis 1:14](#), the Sept.); *καιρόν καὶ καιρούς καὶ ἡμισυ καιροῦ*, a year and two years and six months (A. V. **a time, and times, and half a time**; cf. Winer's Grammar, § 27, 4), [Revelation 12:14](#) (cf. 6; from [Daniel 7:25](#); [Daniel 12:7](#)); stated seasons of the year solemnly kept by the Jews, and comprising several days, as the passover, pentecost, feast of tabernacles, [Galatians 4:10](#) ([2 Chronicles 8:13](#); cf. Baruch 1:14). in the divine arrangement of time adjusted to the economy of salvation: *καιρός (πεπλήρωται)*, the preappointed period which according to the purpose of God must elapse before the divine kingdom could be founded by Christ, [Mark 1:15](#); plural, the several parts of this period, [Ephesians 1:10](#); *ὁ καιρός ὁ ἐνεστώς*, the present period, equivalent to *ὁ αἰὼν οὗτος* (see *αἰὼν*, 3), [Hebrews 9:9](#), opposed to *καιρός διορθώσεως*, the time when the whole order of things will be reformed (equivalent to *αἰὼν μέλλων*), [Hebrews 9:10](#); *ὁ καιρός οὗτος*, equivalent to *ὁ αἰὼν οὗτος* (see *αἰὼν*, 3), [Mark 10:30](#); [Luke 18:30](#); *ὁ νῦν καιρός*, [Romans 8:18](#); *ἐν καιρῷ ἐσχάτῳ*, the last period of the present age, the time just before the return of Christ from heaven (see *ἔσχατος*, 1 under the end, etc.), [1 Peter 1:5](#); *καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου*, denotes the time from the return of Christ on, the times of the consummated divine kingdom, [Acts 3:20](#) (19).

e. as often in Greek writings, and like the Latintempus, *καιρός*; is equivalent to **what time brings, the state of the times, the things and events of time:** [Luke 12:56](#); *δουλεύειν τῷ καιρῷ*, Latintempori servire (see *δουλεύω*, 2 a.), [Romans 12:11](#) Rec.st; *τά σημεῖα τῶν καιρῶν*, equivalent to *ἃ οἱ καιροὶ σημαίνουσι*, [Matthew 16:3](#) (here T brackets WH reject the passage); *καιροὶ χαλεποὶ*, [2 Timothy 3:1](#); *χρονοὶ ἢ καιροὶ (times or seasons, German Zeitumstände)*, [Acts 1:7](#); *οἱ χρονοὶ καὶ οἱ καιροὶ* [1 Thessalonians 5:1](#); and in the opposite order, [Daniel 2:21](#) the Sept.; Wis. 8:8. [SYNONYMS: *καιρός, χρόνος: χρόνος* time, in

general; **καιρός** a definitely limited portion of time, with the added notion of suitability. Yet while, on the one hand, its meaning may be so sharply marked as to permit such a combination as **χρόνου καιρός** 'the nick of time,' on the other, its distinctive sense may so far recede as to allow it to be used as nearly equivalent to **χρόνος**; cf. Thomas Magister, Ritschl edition, p. 206, 15ff (after Ammonius under the word); p. 215, 10ff **καιρός οὐ μόνον ἐπὶ χρόνου ἀπλῶς τίθεται, ἀλλὰ καὶ ἐπὶ τοῦ ἀρμοδίου καὶ πρεποντος, κτλ.**; Schmidt, chapter 44; Trench, § lvii.; Tittmann i. 41ff; Cope on Aristotle, rhet. 1, 7, 32. "In modern Greek **καιρός** means **weather**, **χρόνος** **year**. In both words the kernel of meaning has remained unaltered; this in the case of **καιρός** is changeableness, of **χρόνος** duration." Curtius, Etym., p. 110f]

Strong's Exhaustive Concordance

appointed time

Of uncertain affinity; an occasion, i.e. Set or proper time -- X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [chronos](#).

see GREEK [chronos](#)

Englishman's Concordance

[Matthew 8:29 N-GMS](#)

GRK: ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς

NAS: to torment us before *the time?*

KJV: us before *the time?*

INT: here before [the] *time* to torment us

[Matthew 11:25 N-DMS](#)

GRK: ἐκεῖνω τῷ καιρῷ ἀποκριθεὶς ὁ

NAS: *At that time* Jesus said,

KJV: At that *time* Jesus answered

INT: that *time* having answered

[Matthew 12:1 N-DMS](#)

GRK: ἐκεῖνω τῷ καιρῷ ἐπορεύθη ὁ

NAS: *At that time* Jesus went

KJV: At that *time* Jesus went

INT: that *time* went

[Matthew 13:30 N-DMS](#)

GRK: καὶ ἐν καιρῷ τοῦ θερισμοῦ

NAS: the harvest; *and in the time* of the harvest

KJV: and in *the time* of harvest I will say
INT: and in *the time* of the harvest

Matthew 14:1 N-DMS

GRK: ἐκεῖνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης
NAS: *At that time* Herod the tetrarch
KJV: At that *time* Herod the tetrarch
INT: that the *time* heard Herod

Matthew 16:3 N-GMP

GRK: σημεῖα τῶν καιρῶν οὐ δύνασθε
NAS: [discern] the signs *of the times?*
KJV: not [discern] the signs *of the times?*
INT: [the] signs of the *times* not you are able

Matthew 21:34 N-NMS

GRK: ἤγγισεν ὁ καιρὸς τῶν καρπῶν
NAS: the harvest *time* approached,
KJV: when *the time* of the fruit
INT: drew near the *season* of the fruits

Matthew 21:41 N-DMP

GRK: ἐν τοῖς καιροῖς αὐτῶν
NAS: him the proceeds *at the [proper] seasons.*
KJV: in their *seasons.*
INT: in the *seasons* of them

Matthew 24:45 N-DMS

GRK: τροφήν ἐν καιρῷ
NAS: them their food *at the proper time?*
KJV: meat in *due season?*
INT: food in *season*

Matthew 26:18 N-NMS

GRK: λέγει Ὁ καιρὸς μου ἐγγύς
NAS: says, *My time* is near;
KJV: saith, My *time* is at hand;
INT: says the *time* of me near

Mark 1:15 N-NMS

GRK: Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν
NAS: and saying, *The time* is fulfilled,
KJV: saying, *The time* is fulfilled, and
INT: Has been fulfilled the *time* and has drawn near

Mark 10:30 N-DMS

GRK: ἐν τῷ καιρῷ τούτῳ οἰκίας

NAS: in the present *age*, houses

KJV: in this *time*, houses, and

INT: in the *time* this houses

Mark 11:13 N-NMS

GRK: ὁ γὰρ καιρὸς οὐκ ἦν

NAS: but leaves, *for it was not the season* for figs.

KJV: leaves; for *the time* of figs was

INT: the indeed *season* not it was

Mark 12:2 N-DMS

GRK: γεωργοὺς τῷ καιρῷ δοῦλον ἵνα

NAS: *At the [harvest] time* he sent a slave

KJV: And *at the season* he sent to

INT: tenants at the *season* a servant that

Mark 13:33 N-NMS

GRK: πότε ὁ καιρὸς ἐστίν

NAS: when *the [appointed] time* will come.

KJV: not when *the time* is.

INT: when the *time* is

Luke 1:20 N-AMS

GRK: εἰς τὸν καιρὸν αὐτῶν

NAS: will be fulfilled *in their proper time*.

KJV: in their *season*.

INT: in the *season* of them

Luke 4:13 N-GMS

GRK: αὐτοῦ ἄχρι καιροῦ

NAS: he left Him until *an opportune time*.

KJV: him for *a season*.

INT: him until *opportune time*

Luke 8:13 N-AMS

GRK: οἱ πρὸς καιρὸν πιστεύουσιν καὶ

NAS: they believe *for a while*, and in time

KJV: which for *a while* believe, and

INT: who for *a time* believe and

Luke 8:13 N-DMS

GRK: καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται

NAS: for a while, *and in time* of temptation
KJV: and in *time* of temptation fall away.
INT: and in *time* of testing fall away

Luke 12:42 N-DMS

GRK: δίδοναι ἐν καιρῷ τὸ σιτομέτριον
NAS: them their rations *at the proper time?*
KJV: in *due season?*
INT: to give in *season* the measure of food

Luke 12:56 N-AMS

GRK: δοκιμάζειν τὸν καιρὸν δὲ τοῦτον
NAS: do you not analyze this *present time?*
KJV: discern this *time?*
INT: to discern the *time* moreover this

Luke 13:1 N-DMS

GRK: αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ
NAS: on the same *occasion* there were some
INT: the same *time* telling him

Luke 18:30 N-DMS

GRK: ἐν τῷ καιρῷ τούτῳ καὶ
NAS: at this *time* and in the age
KJV: in this *present time*, and in
INT: in the *time* this and

Luke 19:44 N-AMS

GRK: ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς
NAS: you did not recognize *the time* of your visitation.
KJV: not *the time* of thy
INT: you knew the *season* the of visitation

Luke 20:10 N-DMS

GRK: καὶ καιρῷ ἀπέστειλεν πρὸς
NAS: *At the [harvest] time* he sent a slave
KJV: And at *the season* he sent a servant
INT: And *[in the] season* he sent to

Strong's Greek 2540

86 Occurrences

1 Peter 5:7

New American Standard Commentary: Schreiner

5:7 The NIV begins v. 7 with a command, “cast all your anxiety.” The Greek text, however, uses the participle “casting” (*epiripsantes*), and hence the NASB represents a better translation,

“casting all your anxiety upon him.” The participle should be understood as an instrumental participle, and it explains how believers can humble themselves under God’s strong hand.

*Seeing the relationship between the main verb (“humble yourselves,” v. 6) and the participle (“casting all your anxiety upon him,” NASB) is important because ***it shows that giving in to worry is an example of pride.****

The logical relationship between the two clauses is as follows:

believers humble themselves by casting their worries on God. Conversely, if believers continue to worry, then they are caving in to pride.

How can anxiety and worry be criticized as pride? We can see that it might be a lack of faith, but does it make sense to identify worry as pride?

Worry is a form of pride because when believers are filled with anxiety, they are convinced that they must solve all the problems in their lives in their own strength.

The only god they trust in is themselves.

When believers throw their worries upon God, they express their trust in his mighty hand, acknowledging that he is Lord and Sovereign over all of life.

As Goppelt says,

“Affliction either drives one into the arms of God or severs one from God.”

Peter wrote this to a church afflicted by suffering and distress, and hence he realized that they faced anxiety.

Casting one's worries on God would not bring comfort if he were unable to afford assistance in times of distress. Nor would anyone tell his worries to those who are cruel or apathetic, for those who are hateful and indifferent mock our worries by their lack of concern.

Giving our anxiety to God makes eminent sense "because he cares for you."

God is not indifferent, nor is he cruel. He has compassion on his children and will sustain them in every distress.

Peter's words here remind us of Jesus' exhortation to avoid anxiety (Matt 6:25–34),

The Cure for Anxiety

25"For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? **26**"Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? **27**"And who of you by being worried can add a *single* hour to his life? **28**"And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, **29**yet I say to you that not even Solomon in all his glory

clothed himself like one of these. [30](#)“But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? You of little faith! [31](#)“Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’ [32](#)“For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. [33](#)“But seek first His kingdom and His righteousness, and all these things will be added to you.

[34](#)“So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

and some even see an allusion to Jesus’ words. **More probably, the allusion is to Ps 55:22.**

Psalm 55 fits nicely with Peter’s theme, for the psalmist implored God to help him because the wicked were attempting to destroy him, and even his close friend had turned against him.

Verses 4–8 express the anguish and torment he felt in the midst of such opposition. Again we see evidence that Peter considered the thematic context of the Old Testament when he alluded to it.

We find the allusion in v. 22, “*Cast your anxiety upon the Lord, and he will sustain you*” (epiripson epi kyrion tēn merimnan sou, kai autos se diathrepsei).²

New Testament Commentary: Grudem

b. *Gain humility by casting your cares on God (5:7)*

Cast all your anxieties on him, for he cares about you.

No new sentence begins here in Greek, and an important connection between verses 6 and 7 is missed by those English translations (such as RSV and NIV) which start a new sentence at v.7.

Peter continues the command of verse 6 (‘Humble yourselves ...’) with a participial phrase telling how this is to be done.

Proper humility is attained by ‘casting all your anxieties on him, for he cares about you’.

² Thomas R. Schreiner, [1, 2 Peter, Jude](#), vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 240–241.

Peter recognizes that a great barrier to putting others first and thinking of them as more important is the legitimate human concern 'But who then will care for me?' The answer is that God himself will care for our needs. He is able to do so far better than we are (his hand is 'mighty', v. 6), and he wants to do so, for he continually *cares* for his children. Therefore, **casting all your anxieties on him is the path to humility, freeing a person from constant concern for himself and enabling him or her truly to be concerned for the needs of others.**

Cast means to throw something upon someone or something else (so in Luke 19:35). **The background for this statement is the use of this same term in the LXX of Psalm 54:23, 'Cast your burden on the LORD, and he will sustain you.'** Moreover, the word translated 'anxieties' is used for 'burden' in Psalm 55:22 (**LXX 54:23**). It means 'cares, concerns, things one is anxious or worried about' (note its use in Luke 21:34; 2 Cor. 11:28).

Ellicott's Commentary for English Readers

(7) **Casting all your care upon him.**—An adaptation of [Psalm 55:22](#), according to the LXX. **Anxiety implies not only some distrust of God's providence, but also some kind of belief that we may be able to manage better for ourselves;**

therefore here,

as in the Sermon on the Mount, we are exhorted, especially in time of danger, simply to do what we know we ought to do, and to be unheeding about the rest.

“Lord, it belongs not to my care

Whether I die or live.”

The confidence cannot be misplaced, for God is not forgetful of us. The play of words in the English does not represent anything in the original, where **the two words for “care” are quite different.**

Matthew Henry's Concise Commentary

5:5-9 Humility preserves peace and order in all Christian churches and societies; pride disturbs them. Where God gives grace to be humble, he will give wisdom, faith, and holiness. To be humble, and subject to our reconciled God, will bring greater comfort to the soul than the gratification of pride and ambition. But it is to be in due time; not in thy fancied time, but God's own wisely appointed time. Does he wait, and wilt not thou? What difficulties will not the firm belief of his wisdom, power, and goodness get over! Then be humble under his hand. Cast all you care; personal cares, family cares, cares for the present, and cares for the future, for yourselves, for others, for the church, on God. These are burdensome, and often very sinful, when they arise from unbelief and distrust, when they torture and distract the mind, unfit us for duties, and hinder our delight in the service of God. **The remedy is, to cast our care upon God, and leave every event to his wise and gracious disposal. Firm belief that the Divine will and counsels are right, calms the spirit of a man.**

Truly the godly too often forget this, and fret themselves to no purpose.

Refer all to God's disposal.

The golden mines of all spiritual comfort and good are wholly his, and the Spirit itself. Then, will he not furnish what is fit for us, if we humbly attend on him, and lay the care of providing for us, upon his wisdom and love? The whole design of Satan is to devour and destroy souls. He always is contriving whom he may insnare to eternal ruin. Our duty plainly is, to be sober; to govern both the outward and the inward man by the rules of temperance. To be vigilant; suspicious of constant danger from this spiritual enemy, watchful and diligent to prevent his designs. Be stedfast, or solid, by faith. A man cannot fight upon a quagmire, there is no standing without firm ground to tread upon; this faith alone furnishes. It lifts the soul to the firm advanced ground of the promises, and fixes it there. The consideration of what others suffer, is proper to encourage us to bear our share in any affliction; and in whatever form Satan assaults us, or by whatever means, we may know that our brethren experience the same.

Barnes' Notes on the Bible

Casting all your care upon him - Compare [Psalm 55:22](#), from whence this passage was probably taken. "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Compare, for a similar sentiment, [Matthew 6:25-30](#).

The meaning is, that we are to commit our whole cause to him. If we suffer heavy trials; if we lose our friends, health, or property; if we have arduous and responsible duties to perform; if we feel that we have no strength, and are in danger of being crushed by what is laid upon us, we may go and cast all upon the Lord; that is, we may look to him for grace and strength, and feel assured that he will enable us to sustain all that is laid upon us.

The relief in the case will be as real, and as full of consolation, as if he took the burden and bore it himself.

He will enable us to bear with ease what we supposed we could never have done; and the burden which he lays upon us will be light,

[Matthew 11:30](#). Compare the notes at [Philippians 4:6-7](#).

For he cares for you –

See the notes at [Matthew 10:29-31](#). He is not like the gods worshipped by many of the pagan, who were supposed to be so exalted, and so distant, that they did not interest themselves in human affairs; but He condescends to regard the needs of the meanest of his creatures. It is one of the glorious attributes of the true God, that he can and will thus notice the needs of the mean as well as the mighty; and one of the richest of all consolations when we are afflicted, and are despised by the world, is the thought that we are not forgotten by our heavenly Father. He who remembers the falling sparrow, and who hears the young ravens when they cry, will not be unmindful of us. "Yet the Lord thinketh on me," was the consolation of David, when he felt that he was "poor and needy," [Psalm 40:17](#). "When my father and my mother forsake me, then the Lord will take me up," [Psalm 27:10](#).

Compare [Isaiah 49:15](#). What more can one wish than to be permitted to feel that the great and merciful Yahweh thinks on him? What are we - what have we done, that should be worthy of such condescension?

*Remember, poor, despised, afflicted child of God,
that you will never be forgotten.*

Friends on earth, the great, the frivolous, the noble, the rich, may forget you; God never will. Remember that you will never be entirely neglected. Father, mother, neighbor, friend, those whom you have loved, and those to whom you have done good, may neglect you, but God never will. You may become poor, and they may pass by you; you may lose your office, and flatterers may no longer throng your path; your beauty may fade, and your admirers may leave you; you may grow old, and be infirm, and appear to be useless in the world, and no one may seem to care for you; but it is not thus with the God whom you serve. When he loves, he always loves; if he regarded you with favor when you were rich, he will not forget you when you are poor; he who watched over you with a parent's care in the bloom of youth, will not cast you off when you are "old and grey-headed," Psalm 71:18. If we are what we should be, we shall never be without a friend as long as there is a God.

Jamieson-Fausset-Brown Bible Commentary

7. Casting—once for all: so the Greek aorist.

care—"anxiety? The advantage flowing from **humbling ourselves under God's hand (1Pe 5:6) is confident reliance on His goodness.** Exemption from care goes along with humble submission to God.

careth for you—literally "***respecting you.***" Care is a burden which faith casts off the man on his God. **Compare Ps 22:10; 37:5; 55:22, to which Peter alludes; Lu 12:22, 37; Php 4:6.**

careth—not so strong a Greek word as the previous Greek "anxiety."

Matthew Poole's Commentary

Casting, as a burden, **all your care upon him**; your care for all sorts of things, even which concern this life, that care which will otherwise cut and divide your hearts, (as the Greek word in Matthew imports), and be grievous and tormenting to you.

For he careth for you;

**God concerns himself in
the affairs of his servants,**

and in whatsoever befalls them, and takes diligent care that no good thing be wanting to them, **Psalm 84:11 Philippians 4:6.**

Gill's Exposition of the Entire Bible

Casting all your care upon him,... "Upon God": as the Syriac and Ethiopic versions read. The words are taken out of, or at least refer to **Psalm 55:22**, where, instead of "cast thy burden upon the Lord", the Septuagint have it, "cast thy care upon the Lord"; the care of the body, and of all the affairs of life, concerning which saints should not be anxiously thoughtful, but depend upon the providence of God, though in the diligent use of means, which is not forbidden, nor discouraged by this, or any such like exhortation; as also the care of the soul, and the spiritual and eternal welfare of it, which should be committed

into the hands of Christ, on whom help is laid, and who is become the author of eternal salvation; nor should this slacken and make persons negligent in the use of means, for the good, comfort, and advantage of their souls:

for he careth for you; for the bodies of his people, and their outward concerns of life, for food and raiment for them, and for the preservation of them, who will not suffer them to want, nor withhold any good thing from them, or ever leave them and forsake them; and for their souls, for which he has made provision in his Son, and in the covenant of his grace has laid help upon **a mighty Saviour; and who has obtained an eternal redemption for them, bestows his grace upon them, and gives every needful supply of it to them, and keeps them by his power through faith unto salvation.**

Geneva Study Bible

Casting all your care upon him; for he careth for you.

Meyer's NT Commentary

[1 Peter 5:7](#) is closely connected with [1 Peter 5:6](#); hence the participle. The idea and expression are taken from Ps. 54:23, LXX. (ἐπιρῶσον ἐπὶ κύριον τὴν μέριμνάν σου καὶ αὐτός σε διαθρέψει), although somewhat altered; πᾶσαν τὴν μέριμναν ὑμῶν:[275] “*your whole care;*” **the singular unites all individual cares together into one uniform whole.** Hofmann, without reason, assumes that in this passage μέριμνα does not mean care itself, but the object which causes care. **The context shows that the care specially meant here is that which is occasioned by the sufferings;** cf. [Matthew 6:25](#); [Php 4:6](#).

ὅτι αὐτῷ κ.τ.λ.] “*for He careth for you;*” the same construction of the verb with περί occurs frequently in the N. T., e.g. [John 10:13](#); ἐπ’ αὐτὸν, ὅτι αὐτῷ, “are intentionally brought together” (Wiesinger).

[275] Gerhard: “μέριμνα significat curam sollicitam et dubiam, quae mentem in partes divisas velut dividit, a μερίζειν τὸν νοῦν.”

Expositor's Greek Testament

[1 Peter 5:7](#). τὴν μέριμναν ... αὐτὸν comes from [Psalm 55:12](#), ἐπίριψον ἐπὶ Κύριον τὴν μέριμνάν σου, which is the source of part of the Sermon on the Mount ([Matthew 6:25](#) ff.).—ὅτι ... ὑμῶν substituted for καὶ αὐτός σε διαθρέψει of Ps. *l.c.* in accordance with Jesus' amplification and application of the metaphor. God cares for His flock as the hireling shepherd does not (οὐ μέλει αὐτῷ περὶ τῶν προβάτων, [John 10:13](#)).

[Cambridge Bible for Schools and Colleges](#)

7. *casting all your care upon him; for he careth for you*]

The English version effaces a distinction in the Greek, the first word for “care” implying “distracting anxiety,” as in [Matthew 13:22](#); [Mark 4:19](#); [Luke 8:14](#); [Luke 21:34](#), the latter conveying the idea simply of the care that foresees and provides, as in [Mark 4:38](#); [John 10:13](#); [John 12:6](#).

The thought expressed is accordingly that:

Our anxiety is to be swallowed up in our trust in the loving Providence of the Father.

Here again we have a quotation somewhat altered from the LXX. version ([Psalm 55:22](#)),

“Cast thy care upon the Lord and he shall nourish thee,” and in the warning against anxiety we may find an echo of the precepts against “taking thought” (where the Greek verb is formed from the same noun) in [Matthew 6:25-34](#).

Bengel's Gnomon

[1 Peter 5:7](#). Πᾶσον τὴν μέριμναν, *all your anxiety*) If the world depresses you, or if many things are wanting to you.—ἐπιρῳίψαντες, *casting*) boldly. [Exemption from anxieties is pre-eminently accordant with humility.—V. g.] [Psalm 55:22](#), Septuagint, ἐπιρῳίψον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει, *Cast thine anxiety upon the Lord, and He shall sustain thee. Casting, watch*. There is a close agreement between these two duties, [Luke 12:22](#); [Luke 12:37](#); and Peter adds to each its own *because*. God provides: therefore do not be anxious. The devil seeks: therefore watch.—μέλει, *there is a care*) Not so strong a word as μέριμνα, *anxiety*.

Pulpit Commentary

Verse 7. - *Casting all your care upon him*; rather, ***all your anxiety*** μέριμνα. Peter is quoting, with slight alterations, the Septuagint Version of [Psalm 55:22](#).

We cast our anxiety upon God when we fulfill the Lord's commandment,

"Take no thought [rather, 'be not anxious'], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things." **God cares for us; therefore we must not be over-anxious, but trust in him.** The participle is aorist, as if implying that we are to cast the whole burden of all our anxieties πᾶσαν τὴν μέριμναν ὑμῶν by one act of faith upon the Lord. *For he careth for you.*

The Greek word is μέλει, quite different from the μέριμνα of the foregoing clause.

The care which is forbidden is that anxiety about worldly things which harasses a man and distracts his mind, so that he cannot compose himself to prayer and holy meditation. God's care for us is calm, holy, thoughtful providence. He "knoweth that we have need of all these things;" and he maketh all things work together for good to his chosen, to them that love him. **1 Peter 5:7**

Vincent's Word Studies

Casting (ἐπιρρίψαντες)

The aorist participle denoting an act once for all; throwing the whole life with its care on him.

All your care (πᾶσαν τὴν μέριμναν)

The whole of your care. "Not every anxiety as it arises, for none will arise if this transference has been effectually made." Care.

See on [Matthew 6:25](#), take no thought. Rev., rightly, anxiety.

He careth (μέλει)

Meaning the watchful care of interest and affection.

The sixth and seventh verses should be taken together:

Humble yourselves and cast all your anxiety. Pride is at the root of most of our anxiety. To human pride it is humiliating to cast everything upon another and be cared for. See [James 4:6](#), [James 4:7](#).

◀ 3308. merimna ▶

Strong's Concordance

merimna: care, anxiety

Original Word: μέριμνα, ης, ἡ

Part of Speech: Noun, Feminine

Transliteration: merimna

Phonetic Spelling: (mer'-im-nah)

Definition: care, anxiety

Usage: care, worry, anxiety.

HELPS Word-studies

Cognate: 3308 *mérimna* (see [3307](#) /*merízō*, "divide") – properly, a *part, separated* from the whole; (figuratively) *worry (anxiety), dividing and fracturing* a person's being *into parts*. See [3309](#) (*merimnaō*).

NAS Exhaustive Concordance

Word Origin

of uncertain origin

Definition

care, anxiety

NASB Translation

anxiety (1), concern (1), worries (3), worry (1).

Thayer's Greek Lexicon

STRONGS NT 3308: μέριμνα

μέριμνα, μεριμνᾶς, ἡ (from μερίζω, μερίζομαι, to be drawn in different directions, cf. (English 'distraction' and 'curae quae meum animum divorce trahunt) Terence, Andr. 1, 5, 25; Vergil Aen. 4, 285f; (but according to others derived from a root meaning to be thoughtful, and akin to μάρτυς, memor, etc.; cf. Vanicek, p. 1201; Curtius, § 466; Fick 4:283; see μάρτυς)), **care, anxiety:** [1 Peter 5:7](#) (from [Psalm 54:23](#) ()); [Luke 8:14](#); [Luke 21:34](#); with the genitive of the object, care to be taken of, care for a thing, [2 Corinthians 11:28](#); τοῦ αἰῶνος (τούτου), anxiety about things pertaining to this earthly life, [Matthew 13:22](#); [Mark 4:19](#). ((Homer h. Merc.), Hesiod, Pindar, others)

Strong's Exhaustive Concordance

care.

From [merizo](#) (through the idea of distraction); solicitude -- care.

see GREEK [merizo](#)

Englishman's Concordance

[Matthew 13:22 N-NFS](#)

GRK: καὶ ἡ μέριμνα τοῦ αἰῶνος
NAS: the word, *and the worry* of the world
KJV: the word; and *the care* of this world,
INT: and the *care* the age

[Mark 4:19 N-NFP](#)

GRK: καὶ αἱ μέριμναι τοῦ αἰῶνος
NAS: *but the worries* of the world,
KJV: And *the cares* of this world,
INT: and the *cares* the of this life

[Luke 8:14 N-GFP](#)

GRK: καὶ ὑπὸ μεριμνῶν καὶ πλούτου
NAS: they are choked *with worries* and riches
KJV: are choked with *cares* and riches
INT: and under *cares* and riches

[Luke 21:34 N-DFP](#)

GRK: μέθη καὶ μερίμναις βιωτικαῖς καὶ
NAS: and drunkenness *and the worries* of life,
KJV: and *cares* of this life,
INT: drunkenness and *cares* of life and

[2 Corinthians 11:28 N-NFS](#)

GRK: ἡμέραν ἢ μέριμνα πασῶν τῶν
NAS: pressure *on me [of] concern* for all
KJV: daily, *the care* of all the churches.
INT: day the *care* concentering all the

[1 Peter 5:7 N-AFS](#)

GRK: πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες
NAS: all *your anxiety* on Him, because
KJV: all your *care* upon him;
INT: all the *anxiety* of you having cast

[Strong's Greek 3308](#)

[6 Occurrences](#)

◀ 1977. epiptó ▶

Strong's Concordance

epiptó: to cast upon

Original Word: ἐπιρρίπτω

Part of Speech: Verb

Transliteration: epiptó

Phonetic Spelling: (ep-ir-hrip'-to)

Definition: to cast upon

Usage: I throw (cast) (upon), as of cares.

NAS Exhaustive Concordance

Word Origin

from [epi](#) and [rhiptó](#)

Definition

to cast upon

NASB Translation

casting (1), threw (1).

Thayer's Greek Lexicon

STRONGS NT 1977: ἐπιρρίπτω

ἐπιρρίπτω (L T Tr WH ἐπιρίπτω, see Rho): 1 aorist ἐπέρριψα; (ρίπτω); **to throw upon, place upon:** τί ἐπί τί, [Luke 19:35](#); (Vulg.projicere, to throw away, throw off): τὴν μέριμναν ἐπί Θεόν, i. e. to cast upon, give up to, God, [1 Peter 5:7](#), from [Psalm 54:23](#) (). (Occasionally from Homer, Odyssey 5, 310 down.)

Strong's Exhaustive Concordance

cast upon.

From [epi](#) and [rhipto](#); to throw upon (literally or figuratively) -- cast upon.

see GREEK [epi](#)

see GREEK [rhipto](#)

Englishman's Concordance

[Luke 19:35](#) V-APA-NMP

GRK: Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ

NAS: it to Jesus, *and they threw* their coats

KJV: upon the colt, *and* they set Jesus

INT: Jesus and *having cast* their

[1 Peter 5:7 V-APA-NMP](#)

GRK: μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν

NAS: *casting* all your anxiety

KJV: *Casting* all your

INT: anxiety of you *having cast* upon him

[Strong's Greek 1977](#)

[2 Occurrences](#)

◀ 4496. rhiptó ▶

Strong's Concordance

rhiptó: to throw, cast, spec. to throw off, toss

Original Word: ῥίπτω

Part of Speech: Verb

Transliteration: rhiptó

Phonetic Spelling: (hrip'-to)

Definition: to throw, cast, to throw off, toss

Usage: I throw, cast, toss, set down; pass: I am dispersed.

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to throw, cast, spec. to throw off, toss

NASB Translation

cast (1), dispirited (1), laid...down (1), threw (2), throwing off (1), thrown (1), had thrown...down (1).

Thayer's Greek Lexicon

STRONGS NT 4496: ῥίπτω

ῥίπτω and ῥιπτέω (ῥιπτούντων, [Acts 22:23](#)); on the different views with regard to the difference in meaning between these two forms see Passow, under the word ῥίπτω, at the end; (Veitch, under the word ῥίπτω, at the end Hermann held that ῥίπτειν differed from ῥίπτειν as Latin jactare from jacere, hence, the former had a frequent. force (cf. Lob. Sophocles Aj., p. 177; Cope, Aristotle, rhet. vol. i., p. 91f); some of the old grammarians associate with ῥίπτειν a suggestion of earnestness or effort, others of contempt)); 1 aorist ἔρριψα G Tr, ἔρριψα R L, ἔριψα T WH (participle ([Luke 4:33](#)) ῥῖψαν R G Tr WH, better (cf. Tdf. Proleg., p. 102; Veitch, p. 512) ῥῖψαν L T); perfect passive 3 person singular ἔρριπται (G Tr; others ἔρριπται) ([Luke 17:2](#)), participle ἔρριμμενος G, ἔριμμένος T Tr WH, ῥεριμμένος (with smooth breathing) Lachmann ([Matthew 9:36](#)); on the doubling of rho and the use of the breathing; see Rho;

from Homer down; the Sept. chiefly for $\tau\eta\lambda\psi\eta$; **to cast, throw; equivalent to to throw down:** $\tau\acute{\iota}$, [Acts 27:19](#); $\tau\acute{\iota}$ ἐκ τίνος, *ibid.* 29; $\tau\iota\upsilon\alpha$ εἰς τὴν θάλασσαν, [Luke 17:2](#). equivalent to **to throw off:** $\tau\acute{\alpha}$ ἱμάτια (Plato, *rep.* 5, p. 474 a.), [Acts 22:23](#) (they cast off their garments that they might be the better prepared to throw stones (but cf. Wendt in Meyer 5te Aufl.)); $\tau\acute{\alpha}$ ὄπλα, 1 Macc. 5:43 1 Macc. 7:44 1 Macc. 11:51; Xenophon, *Cyril* 4, 2, 33, and often in other Greek writings equivalent to **to cast forward or before:** $\tau\iota\upsilon\alpha$ (or $\tau\acute{\iota}$) εἰς $\tau\acute{\iota}$ ([Matthew 27:5](#) (but here R G L ἐν τῷ ναῶ)); [Luke 4:35](#); $\tau\iota\upsilon\alpha\varsigma$ παρὰ τοὺς πόδας Ἰησοῦ, **to set down** (with the suggestion of haste and want of care), of those who laid their sick at the feet of Jesus, leaving them at his disposal without a doubt but that he could heal them, [Matthew 15:30](#). equivalent to **to throw to the ground, prostrate:** ἐρριμμένοι, prostrated by fatigue, hunger, etc. (R. V. **scattered**), [Matthew 9:36](#) (καταλαβῶν ἐρριμμενους καὶ μεθνοντας, the enemy prostrate on the ground, Polybius 5, 48, 2; of the slain, [Jeremiah 14:16](#); ἐρριμμένα σώματα, 1 Macc. 11:4; for other examples see Wahl, *Clariss Apocr.* V. T., under the word; τῶν νεκρῶν ἐρριμμενων ἀπι τῆς ἀγορᾶς, Plutarch, *Galb.* 28, 1). (Compare: ἀπορίπτω, ἐπιρίπτω.)

Strong's Exhaustive Concordance

cast down, scatter abroad, throw.

A primary verb (perhaps rather akin to the base of [rhapizo](#), through the idea of sudden motion); to fling (properly, with a quick toss, thus differing from [ballo](#), which denotes a deliberate hurl; and from [teino](#) (see in [ekteino](#)), which indicates an extended projection); by qualification, to deposit (as if a load); by extension, to disperse -- cast (down, out), scatter abroad, throw.

see GREEK [rhapizo](#)

see GREEK [ballo](#)

see GREEK [ekteino](#)

Englishman's Concordance

[Matthew 9:36 V-RPM/P-NMP](#)

GRK: ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα

NAS: they were distressed *and dispirited* like

KJV: and *were scattered abroad*, as

INT: wearied and *cast away* as sheep

[Matthew 15:30 V-AIA-3P](#)

GRK: πολλούς καὶ ἔρριψαν αὐτοὺς παρὰ

NAS: others, *and they laid them down* at His feet;

KJV: cast them *down* at Jesus'
INT: many and *they placed* them at

Matthew 27:5 V-APA-NMS

GRK: καὶ ῥίψας τὰ ἀργύρια
NAS: *And he threw* the pieces of silver
KJV: And *he cast down* the pieces of silver
INT: And *having cast down* the pieces of silver

Luke 4:35 V-APA-NNS

GRK: αὐτοῦ καὶ ῥίψαν αὐτὸν τὸ
NAS: out of him! And when the demon *had thrown him down* in the midst
KJV: And when the devil *had thrown* him in
INT: him And *having thrown* him the

Luke 17:2 V-RIM/P-3S

GRK: αὐτοῦ καὶ ἔρριπται εἰς τὴν
NAS: his neck *and he were thrown* into the sea,
KJV: neck, and *he cast* into the sea,
INT: of him and *he is thrown* into the

Acts 27:19 V-AIA-3P

GRK: τοῦ πλοίου ἔρριψαν
NAS: and on the third *day they threw* the ship's
KJV: the third [*day*] *we cast out* with our own hands
INT: of the ship *they cast away*

Acts 27:29 V-APA-NMP

GRK: ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας
NAS: on the rocks, *they cast* four
KJV: upon rocks, *they cast* four anchors
INT: out of [the] stern *having cast* anchors four

Strong's Greek 4496 7 Occurrences

◀ 3199. meló ▶

Strong's Concordance
meló: to be an object of care

Original Word: μέλει

Part of Speech: Verb

Transliteration: meló

Phonetic Spelling: (mel'-o)

Definition: to be an object of care

Usage: it is a care, it is an object of anxiety, it concerns.

HELPS Word-studies

3199 *mélō* (the third person singular of *melō*, "to care, be concerned") – to care about (be concerned with), especially paying attention (giving thought) to – i.e. "taking an interest" (*L-S*) with the "implication of some apprehension . . ." (*L & N*, 1, 25.223.)

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to be an object of care

NASB Translation

care (2), cares (1), concerned (4), defer (2), worry (1).

Thayer's Greek Lexicon

STRONGS NT 3199: μέλει

μέλει, 3 person singular present of μέλω used impersonally; imperfect ἔμελεν; **it is a care:** τίνι, to one; as in Greek writings with the nominative of the thing, οὐδέν τούτων, [Acts 18:17](#); with the genitive of the thing (as often in Attic), μή τῶν βοῶν μέλει τῷ Θεῷ; [1 Corinthians 9:9](#) (Buttmann, § 132, 15; cf. Winer's Grammar, 595 (554)); the thing which is a care to one, or about which he is solicitous, is evident from the context, [1 Corinthians 7:21](#); περί τίνος, genitive of object, **to care about, have regard for**, a person or a thing: [Matthew 22:16](#); [Mark 12:14](#); [John 10:13](#); [John 12:6](#); [1 Peter 5:7](#), (Herodotus 6, 101; Xenophon, mem. 3, 6, 10; Cyril 4, 5, 17; Hier. 9, 10; 1 Macc. 14:43; Wis. 12:13; Epistle of Barnabas 1, 5 [ET]; cf. Winer's Grammar, § 30, 10 d.); followed by ὅτι, [Mark 4:38](#); [Luke 10:40](#).

Strong's Exhaustive Concordance

take care.

A primary verb; to be of interest to, i.e. To concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

Forms and Transliterations

εμελεν ἔμελεν ἐμελλεν μελει μέλει μελετω μελέτω emelen émelen melei mélei meletō meletō meléto melétō

Englishman's Concordance

[Matthew 22:16 V-PIA-3S](#)

GRK: καὶ οὐ μέλει σοι περὶ

NAS: in truth, *and defer* to no one;

KJV: neither *carest* thou for

INT: and not *there is care* to you about

[Mark 4:38 V-PIA-3S](#)

GRK: Διδάσκαλε οὐ μέλει σοι ὅτι

NAS: to Him, Teacher, *do You not care* that we are perishing?

KJV: unto him, Master, *carest* thou not

INT: Teacher not *is it concern* to you that

[Mark 12:14 V-PIA-3S](#)

GRK: καὶ οὐ μέλει σοι περὶ

NAS: that You are truthful *and defer* to no one;

INT: and not *there is care* to you about

[Luke 10:40 V-PIA-3S](#)

GRK: Κύριε οὐ μέλει σοι ὅτι

NAS: Lord, *do You not care* that my sister

KJV: thou not *care* that my

INT: Lord not *is it concern* to you that

[John 10:13 V-PIA-3S](#)

GRK: καὶ οὐ μέλει αὐτῷ περὶ

NAS: he is a hired hand *and is not concerned* about

KJV: an hireling, and *careth* not for

INT: and not *is himself concerned* to him about

[John 12:6 V-IIA-3S](#)

GRK: τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ'

NAS: not because *he was concerned* about

KJV: that he *cared* for the poor;

INT: the poor *he was caring* to him but

[Acts 18:17 V-IIA-3S](#)

GRK: τῷ Γαλλίῳ ἐμελεν

NAS: But Gallio *was not concerned* about any

KJV: Gallio *cares* for none

INT: to Gallio *it mattered*

1 Corinthians 7:21 V-PMA-3S

GRK: μή σοι μελέτω ἄλλ' εἰ

NAS: while a slave? *Do not worry* about it; but if

KJV: care not *for it*: but if

INT: not to you *let it be a care* but if

1 Corinthians 9:9 V-PIA-3S

GRK: τῶν βοῶν μέλει τῷ θεῷ

NAS: God *is not concerned* about oxen,

KJV: Doth God *take care* for oxen?

INT: For the oxen *is there care* with God

1 Peter 5:7 V-PIA-3S

GRK: ὅτι αὐτῷ μέλει περὶ ὑμῶν

NAS: on Him, because *He cares* for you.

KJV: for he *careth* for you.

INT: because with him *there is care* about you

Strong's Greek 3199

10 Occurrences