

“Serious Christmas”

1 Peter 5:6-11

December 24, 2023

VIDEO: *Manger Savior*

1st Peter 1:8-9,22

8Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, 9obtaining the outcome of your faith, the salvation of your souls... 22Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart,

INTRO:

What do think about that?

How seriously are you taking Christmas?

CONTEXT:

1st Peter 1:1-3

1Peter, an apostle of Jesus Christ, To those who are elect exiles... 2according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

1st Peter 4:12-13,17

Suffering as a Christian

12Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. **13**But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed... **17**For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God?

1st Peter 5:1-5

Shepherd the Flock of God

1So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: **2**shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; **3**not domineering over those in your charge, but being examples to the flock. **4**And when the chief Shepherd appears, you will receive the unfading crown of glory. **5**Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."

BIG IDEA: Our sobering struggles with sin, suffering, & Satan... as well as our biblical blessings born out of God's grace, Gospel, & glory...are **seriously harmonized realities.**

PREVIEW:

- Christ/Christmas
- Certitude (*certainty; freedom from doubt!*)
- Corruption
- Church
- Commission

TEXT:

6Humble 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. **8**Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. **9**Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. **10**And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. **11**To him be the dominion forever and ever. Amen.

I. **BE** *Serious* about **CHRIST**/Christmas

6*Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you,*

1 Peter 1:20

20 He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you...

II. **BE *Serious* about CERTITUDE**

7 *casting all your anxieties on him,*

VIDEO: *The Bible*

7 casting all your anxieties on him,
because he cares for you.

VIDEO: *The Gospel*

III. **BE *Serious* about CORRUPTION**

8 *Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.*

Called to Be Holy

1:13-14: Therefore, **preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.** **14**As obedient children, do not be conformed to the passions of your former ignorance,

4:7-8a The end of all things is at hand; therefore **be self-controlled and sober-minded** for the sake of your prayers. **8**Above all, keep loving one another earnestly...

VIDEO: *Paul Tripp – Final Directive*

IV. **BE** *Serious* about **CHURCH**

9*Resist him, firm in your faith...*

VIDEO: *Mohler – Live Dangerously*

9*Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.*

V. **BE** *Serious* about **COMMISSION**

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

Some of 1st Peter's "*Serious Christmas Gifts*"
(Gospel, Promise, Perseverance, Holiness, Identity, Saved, Gifted)

#1 THE Gospel!

1:3b-4: According to his great mercy, he has caused us to be **born again to a living hope** through the resurrection of Jesus Christ from the dead, **4** to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you

Miraculous Mercy & Saving Grace & Heavenly Inheritance

#2 PROMISE!

1:5a: who by God's power are being guarded through faith for a salvation

3:12-13: For the eyes of the Lord are on the righteous, and his ears are open to their prayer.

But the face of the Lord is against those who do evil." Now who is there to harm you if you are zealous for what is good?

Perfect Protection & Power

#3 PERSEVERANCE!

1:6-7: In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.

From Sorrow to Joy OR Suffering to Glory

#4. HOLINESS!

1:15: but as he who called you is holy, you also be holy in all your conduct, 16since it is written, “You will be holy, for I am holy...”

You WILL be Holy!

#5. IDENTITY!

2:9-10 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 10Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

You are God’s Chosen, Called, & Commissioned Church!

#6. SAVED!

2:24-25: He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. **25**For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

3:18: For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit...

You were sacrificially died-for... atoned-for... forgiven!

VIDEO: *Ludy – The Gospel*

#7. GIFTED!

10As each has received a gift, use it to serve one another, as good stewards of God's varied grace... **11**—in order that in everything God may be glorified through Jesus Christ...

WE are Called to BE Christ's Great Commissioned Church!

REVIEW: Our sobering struggles with sin, suffering, & Satan... **as well as** our biblical blessings born out of God's grace, Gospel, & glory... are **seriously harmonized realities.**

CLOSE:

*These are some of our serious grace-gifts...
our blood-bought, Christian, Gospel-gifts...*

*But you can't have these gifts if you jump over the
seriousness of biblical surrender, submitting, sin,
Satan, and self... (self-rule/governance; self
reliance; self absorption; self deception;
self... self... self...).*

11 *To him be the dominion forever and ever.
Amen.*

And ALL God's people said (seriously) **Amen & AMEN!**

PRAYER

WORSHIP: *Gratitude & This Is Our God*

No Matter What 48
1 Peter 5:6-11
December 24, 2023

ESV:

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. **8** Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. **9** Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. **10** And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. **11** To him be the dominion forever and ever. Amen.

NASB:

6 Therefore humble yourselves under the mighty hand of God, so that He may exalt you at the proper time, **7** having cast all your anxiety on Him, because He cares about you. **8** Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. **9** **h** So resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your **h** brothers and sisters who are in the world. **10** After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen, *and* establish *you*. **11** To Him *be* dominion forever and ever. Amen.

KJV:

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: **7** Casting all your care upon him; for he careth for you. **8** Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: **9** Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Benediction and Final Greetings

[10](#)But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. [11](#)To him be glory and dominion for ever and ever. Amen.

NIV:

[6](#)Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. [7](#)Cast all your anxiety on him because he cares for you.

[8](#)Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. [9](#)Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings.

[10](#)And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. [11](#)To him be the power for ever and ever. Amen.

NLT:

[6](#)So humble yourselves under the mighty power of God, and at the right time he will lift you up in honor. [7](#)Give all your worries and cares to God, for he cares about you.

[8](#)Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour. [9](#)Stand firm against him, and be strong in your faith. Remember that your family of believers all over the world is going through the same kind of suffering you are.

[10](#)In his kindness God called you to share in his eternal glory by means of Christ Jesus. So after you have suffered a little while, he will restore, support, and strengthen you, and he will place you on a firm foundation. [11](#)All power to him forever! Amen.

New American Commentary: Schreiner

5:8

As Peter drew the letter to a close, he continued to give final exhortations to his readers.

With two aorist imperatives he summoned them to be vigilant: “Be self-controlled and alert.” The first imperative could be translated literally as “be sober” (*nēpsate*). The same verb is used in 1:13 and 4:7, and both contexts address the need for alertness **since the end is impending (cf. also 1 Thess 5:6, 8; 2 Tim 4:5).**

Similarly, the second imperative, which can be translated “watch” (*grēgorēsate*) is also used in eschatological contexts (Matt 24:42–43; 25:13; Mark 13:34–35, 37; Luke 12:37; 1 Thess 5:6; Rev 3:2–3; 16:15).

The call for vigilance hearkens back to the beginning of the letter (1:13) and functions as an inclusio.

Vigilance is needed because the devil is on the prowl. A number of manuscripts add the word “because” (*hoti*) to explain the relationship between the imperatives and the latter part of the verse. Even though the word “because” is secondary, it reveals an early and accurate interpretation of the verse.

Believers must remain vigilant and alert until the very end because the devil seeks to destroy their faith. The devil inflicts persecution on believers so that they will deny Christ and lose their eschatological reward.

Peter identified the devil as an “enemy” (*antidikos*). The term is not used elsewhere for the devil, but the same idea is found in the word “Satan,” which means “adversary.” The word “devil” means “slanderer” or “accuser,” and we are reminded of his accusations against Job (Job 1:9–11; 2:4–5) and Joshua, the high priest, in the Old Testament (Zech 3:1–2; cf. also Rev 12:10).

Peter portrayed the devil here as a roaring lion seeking to devour its prey. The devil roars like a lion to induce fear in the people of God.

In other words...

persecution is the roar by which he tries to intimidate believers in the hope that they will capitulate at the prospect of suffering.

If believers deny their faith, then the devil has devoured them, bringing them back into his fold.

The contrast between God and the devil is quite striking. God tenderly cares for his children (5:6–7), inviting them to bring their worries to him so that he can sustain them. God promises to protect his flock (v. 2) in all their distress. Conversely, the devil’s aim is not to comfort but to terrify believers. He does not want to deliver them from fear but to devour their faith.

Peter warned believers to be vigilant. The roaring of the devil is the crazed anger of a defeated enemy, and if they do not fear his ferocious bark, they will never be consumed by his bite.

5:9

V. 9 continues the exhortation to stand against the devil.

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

**Believers will not triumph over the devil
if they remain passive.**

The NIV renders the next line “standing firm in the faith.” In Greek there is no verb, and the word “steadfast” is an adjective; hence it could be understood as if it were in apposition to the first clause, “You who are steadfast in faith, should resist the devil.” It is much more likely, however, that the NIV is correct and that an imperative idea is implied in the text.¹⁰¹ Peter was not simply saying that believers are firm in their faith. He explained what resistance to the devil truly means. The call to resistance does not summon believers to do Herculean acts on God’s behalf. Believers are not encouraged to gather all their resources to do great works for God.

No, resisting the devil means that believers remain firm in their faith, that is, in their trust in God.

Believers triumph over the devil as they continue to trust God, believing that he truly cares for them and will sustain them until the end.

Perseverance until the last day is accomplished from first to last by faith.

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

What encouragement did Peter provide to the readers here? He remarked that believers elsewhere experience suffering in the same way as his readers. Believers in Asia Minor should not fear that they are singled out specially for torment. They are simply experiencing the same opposition Christians face throughout the world.¹⁰⁶ The “world” (*kosmos*) here does not refer to the world in enmity against God, as John regularly used the term. Such an idea may be implied, but **Peter’s point was that such sufferings are inflicted on believers throughout the Greco-Roman world.**¹⁰⁸ Not everyone in the world faces such opposition; **it is directed against those who believe in Jesus Christ.**

It is noted that the sufferings are experienced **“by your brotherhood”** (NKJV, *adelphotēti*). In other words, everyone in the Christian family faces the same rejection and discrimination. It is a mark, indeed, of being part of the same family.

As Goppelt says, their sufferings “are not the personal misfortune of individuals, but belong to the essence of faith and are signs of its power against evil. Even more, they are signs that faith is sustained through grace.”

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

5:10

Verses 10–11 together constitute the conclusion to the body of the letter and contain the message of the letter as a whole.

The conjunction *de* loosely connects vv. 10–11 to vv. 6–8.

It is likely that Peter now focused on God’s strength as the means by which believers obtain their eternal reward.

The one who called believers by his grace will also enable them to persevere until the end.

He begins by designating God as ***“the God of all grace.”***

“Grace” is a favorite word of Peter’s (1:2, 13; 2:19, 20; 3:7; 4:10; 5:5, 12), and here it means that God is both the possessor and giver of all grace. The sufferings of believers are intense, but God’s grace is stronger still.

This grace is expressed particularly in God’s calling of believers to eternal glory. The word ***“calling”*** (*kalesas*) has occurred previously in Peter (1:15; 2:9, 21; 3:9) with the same meaning it has here.

We have another indication that as the letter concludes, crucial terms used previously are reprised to remind readers of the letter’s central themes.

Here it should simply be said (see esp. 2:9) that “calling” refers to God’s effective work by which he inducts believers into a saving relationship with himself.

That the calling is to salvation is clear since believers are called to God's "*eternal glory.*" The eschatological character of the glory is apparent from earlier Petrine usage (**1:7, 11, 21; 4:13; 5:1, 4**).

The words "in Christ" could be understood as modifying the entire clause, "eternal glory" or "called." Each interpretation is possible, but on balance the latter is preferable. Peter thereby emphasized that God's saving calling is effectual in and through Christ.

The theme of calling to glory reminds the readers that end-time salvation is sure, for God himself is the one who initiated and secured their salvation.

As the rest of the verse will demonstrate, God will certainly complete what he has inaugurated.

Their calling to glory is not questionable but sure.

Before glory arrives, however, believers must suffer. Still, the suffering is for a short while (*oligon*). The **echo to 1:6** is quite noticeable since there believers are said "for a little while [*oligon*] ... to suffer grief in all kinds of trials." Saying that the suffering will last a short time does not mean that it will only last for a brief interval during the earthly sojourn of believers.¹¹⁶

The short time period refers to the entire interval before eternal glory commences.

The sufferings of this life will seem as if they lasted a little while when compared to the eternal glory that endures forever (cf. 2 Cor 4:16–18).

Four different verbs are used to describe God's promise for believers.

There is no need to distinguish carefully between the meanings of the verbs, for together they emphatically make the same point.¹¹⁸

The God who has called believers to eternal glory will strengthen and fortify them, so that they are able to endure until the end. He will fulfill his promise to save and deliver them.

We understand from this that the exhortations to vigilance and resistance are not intended to raise questions about whether believers will receive the eschatological promise. Peter instead conceived of his exhortations as means by which believers will persevere and receive the promise of salvation on the last day.

The God who has given such promises also uses exhortations to provoke his people to be faithful until the last day.

The exhortations and promises, therefore, should not be played off against each other, as if the exhortations introduce an element of uncertainty to the promises.

The exhortations are the very means by which God's promises are secured, and indeed God in his grace grants believers the strength to carry out the exhortations. Still, such grace can never be used to cancel out the need for responding to the exhortations.

5:11

After emphasizing the power of God's sustaining grace, even in the midst of suffering, it is not surprising that **Peter concluded with a doxology.**

Some manuscripts add the word "glory" (*doxa*) here, but this is almost surely due the word's presence in other doxologies, and it should be rejected as secondary. Rather, **Peter** emphasized here the sovereignty and power of God, and hence he used the term *kratos*. The God who permits suffering in the lives of his children, and even allows the devil to rage at them (cf. Job 1–2), is the sovereign God and the God who cares (5:7).

The *dominion belongs to him—forever*.

He wields a *“mighty hand”* (5:6) on behalf of his people.

Hence, **believers should be full of comfort, knowing that they are on the side of victory and celebration.** The NIV is possibly correct in understanding the verb to be an implied optative or imperative, so that we have a prayer, “To him be the power”; but the parallel in 4:11 suggests that the indicative verb “is” (*estin*) is more likely. We should then translate *“dominion belongs to him.”*

The doxology, as is typical, concludes with *“amen,”* signifying that **Peter longed for the day when God’s rule will be evident** to all, that **he anticipated the day when suffering is past and glory and peace and joy reign forevermore.**

The New Testament Commentary: Grudem

1. Beware of the devil (5:8)

8.

A new section begins here with an admonition to spiritual watchfulness.

Just as a person walking down a dangerous road might be advised to be alert and careful, so Peter’s readers are warned,

Be sober, be watchful. (See note on *sober* [*nēphō*] at 1:13; the same spiritual alertness of mind and soundness of judgment is urged ‘for your prayers’ at 4:7.) *Watchful* translates a word (*grēgoreō*) which also **indicates spiritual alertness**, with perhaps more of an emphasis on one’s focus of attention (‘watching’ for sin, for attacks of evil: so of Jesus and the disciples in the Garden, Matt. 26:38, 40–41; cf. also Acts 20:31; Col. 4:2; and, translated ‘awake’, in Rev. 3:2, 3; 16:15).

The opposite of this sober watchfulness is a kind of spiritual drowsiness in which one sees and responds to situations no differently than unbelievers, and God’s perspective on each event is seldom if ever considered.

One great reason for alertness is the genuine danger of attacks by the Enemy: *Your adversary the devil prowls around like a roaring lion, seeking some one to devour.*

The metaphor is apt, for **a prowling lion attacks suddenly, viciously, and often when its unsuspecting victim is engaged in routine activities.**

Devour means ‘swallow, swallow up something’ (the same term is used of the great fish swallowing Jonah in Jon. 1:17).

The devil (*diabolos*) refers to a personal spiritual being who is in active rebellion against God and who has leadership of many demons like himself (Matt. 4:1–11; 13:39; 25:41; Rev. 12:9; etc.—the Greek term translates the Hebrew word *śāṭān*, ‘Satan’, eighteen times in the LXX). But

when *diabolos* is not used to refer to one individual being, the devil, the term is a noun meaning ‘slanderer, false accuser’ (as in 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3; the word is applied to Haman in the LXX of Esther 8:1).

Peter here views Satan as a cunning and evil personal being who has the ability and the propensity to attack (and presumably harm) Christians.

A survey of the results of demonic influence in the New Testament will indicate certain characteristics which a sober and watchful Christian may suspect to be caused, at least in part, by the devil or demons: bizarre or violently irrational evil behaviour, especially in opposition to the gospel or to Christians (Mark 1:24; 5:2–5; 9:18; Acts 16:16–18; Rev. 2:10); malicious slander and falsehood in speech

(John 8:44; 1 John 4:1–3); increasing bondage to self-destructive behaviour (Mark 5:5; 9:20); stubborn advocacy of false doctrine (1 John 4:1–6); the sudden and unexplained onslaughts of emotions (such as fear, hatred, depression, anxiety, violent anger, etc.) which are both contrary to God’s will and inappropriate in one’s situation (note the ‘flaming darts of the evil one’ in Eph. 6:16); and simply the deep spiritual uneasiness which might be called the ‘discernment’ (cf. 1 Cor. 12:10) of spiritual evil. Yet caution is appropriate here, for there is much evil in the world which is not directly from Satan or demons but simply from sin remaining in our own hearts or in the lives of unbelievers around us.

And excessive curiosity about the devil’s workings is also harmful—we are to ‘be babes in evil’ (1 Cor. 14:20).

2. Resist the devil with firm faith (5:9)

9.

Far from saying that Christians should fear such a formidable adversary, Peter says, *Resist him, firm in your faith.*

This is an encouraging verse, for it gives hope that Christian resistance to the devil's attacks will be **successful**. While it is wrong to ignore the devil's existence, it is also wrong to cower before him in fear: *Resist him!*

The phrase *firm in your faith* implies a confidence that God will intervene and give the Christian victory, not defeat. In a similar way, **James tells Christians to resist the devil, and promises, 'and he will flee from you' (Jas 4:7).**

In both passages the word *resist* implies active, determined opposition, often through confrontation (it is used of the Egyptian magicians who opposed Moses in 2 Tim. 3:8; cf. its use in Acts 13:8; Rom. 13:2; Gal. 2:11; 2 Tim. 4:15).

How should Christians resist the devil? Peter does not tell us, but Paul's discussion of the equipment for spiritual warfare in Ephesians 6:10–18 is a good commentary on this passage.

In practical terms, all the positive resources of the Christian life are to be used—prayer, the word of God, praise, the help of fellow believers, verbal rebuke of the enemy (Luke 10:17–20; Acts 16:18), renewed holiness of life (note ‘righteousness’ in Eph. 6:14); in short ‘the whole armour of God’ (Eph. 6:11).

Therefore, the command, *Resist him, firm in your faith*, signifies that defeat is not inevitable. Christians must resist, expecting that the enemy will flee, God’s kingdom will advance, they will grow in faith and holiness through conflict, and **God will take Satan’s plans for evil and turn them to their good.**

When Peter adds, *knowing that the same experience of suffering is required of* (or: ‘is being accomplished, experienced by’) *your brotherhood throughout the world*, **he seeks to encourage them by showing that their circumstances are not unusual but in fact to be expected by Christians everywhere.**

3. God will restore you after you have suffered (5:10–11)

10.

The transition to this verse is better marked by **‘But’** than by the RSV’s *And*, for Peter regularly (twenty-eight times in 1 Peter) uses this conjunction (***de***) to indicate a distinct contrast with a previous statement.

The sense is that **the suffering and the attacks of the devil which accompany the suffering—and are the cause of some of it—may seem difficult but they will not last long.**

Indeed, *after you have suffered a little while*—an expression intentionally vague in the amount of time it implies, allowing for restoration either in this present life or later—*the God of all grace* will restore them or 'make them fully prepared and complete' with respect to any resource or ability which they have lost through this suffering.

He will *establish* them firmly in any position, rightful privilege, or responsibility which this suffering has taken from them.

He will *strengthen* them for any weakness they have been made to suffer, any inadequacy for overcoming evil which they may have known.

And we should add (with RSV MG., SIMILARLY NIV, NASB) that he will *settle (or: found, establish, firmly place)* them in any rightful place from which the suffering has wrongfully removed them.

In sum: all loss will soon be made right, and that for eternity.

This comforting thought is strengthened by the reminder that God is the God *who has called you to (or 'into', eis) his eternal glory in Christ.*

That is the realm that really counts, for **it lasts forever**.

In that realm, the manifold excellence of God's character is given spectacular expression in *his eternal glory*—something that ordinarily would cause us to remain distant in fearful awe. Yet God has decided that we should not remain distant, but that we should be summoned into the midst of his own glory—yes, even that we should come *in Christ* (i.e. in union with Christ) to share in it, partially now and more fully in the life to come.

*Here is promise of abundant grace
sufficient to overcome any
suffering in this life.*

11. A concluding brief doxology appropriately looks to God's power and rule over a world where so much evil is present, a world so badly in need of God's just reign: *To him be the dominion for ever and ever, Amen.*¹

¹ Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, vol. 17, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 202–205.

St. Andrews Expository Commentary: Sproul

A Roaring Lion

Peter goes on to say, **Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour** (v. 8). The sobriety Peter has in mind here is not simply being free from drunken stupors but to be awake and alert. The reason for that is our adversary the Devil. **One great error we make is to underestimate the power of Satan. Those who do not believe that Satan exists fall into his hands because they do not believe in his power.**

Others become so obsessed with Satan that they see a demon behind every bush, and it seems that their faith is more in the occult than in the truth of God.

We need a sober and a vigilant understanding of the nature of Satan, of his person and work.

In the sixteenth century, Luther spoke of the three great obstacles to Christian growth—the world, the flesh, and the Devil. He experienced an unbridled, relentless attack from Satan. Some have thought that Luther’s acute sensitivity to the presence of Satan was madness, but if ever there was a man in history, apart from Jesus, who was the target of the Devil, it was Martin Luther. The Devil did not want to see the gospel of the free grace of Christ recovered from the darkness of the Middle Ages.

The metaphor that Peter uses for Satan here is rather strange—he describes Satan as a lion. In Scripture the typical metaphor for Satan is that of serpent or snake, the one who lies, seduces, accuses. The image of a lion in Scripture is usually associated with something more positive, more kingly. We noted earlier that Judah received a benediction from his father, Jacob:

Judah is a lion's whelp;
From the prey, my son, you have gone up.
He bows down, he lies down as a lion;
And as a lion, who shall rouse him?

The scepter shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh comes. (Gen. 49:9–10).

The descendants of the tribe of Judah looked forward to the full manifestation of the lion that would come from the seed of David, the Lion of Judah, the title given to Jesus. Here in Peter's epistle, Satan receives that marvelous metaphor of the lion that was usually reserved for Christ.

Peter describes Satan as our adversary. He is our supreme opponent, the one who stands against us and seeks our ruin. **So often, we think that the principal role of Satan is to entice or tempt us to sin. Indeed, he does that, but even more devastating is his role of accuser. In the book of Zechariah, we find a vision of the high priest whose clothes were soiled. Satan came to accuse him, and the Lord said, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?" (Zech. 3:2). Satan focused on the sins of the high priest in order to discredit him, but that high priest was clothed with the righteousness of Christ. Satan comes to us at times and says, "Are you sure you're a Christian? How can you be a Christian and do the things that you do, think the things that you think, and say the things that you say?"**

A parishioner said to me recently, "The Christian life is really hard," to which I replied that it is hard indeed.

**Life in this world does not become
complicated until we become
Christians.**

Before then, we willingly obey Satan. We follow him and do his bidding, so there is no real conflict, but once we have been rescued and our life has been taken by Jesus, Satan lets go of the prize with great resistance and will seek to cause us to trip. More importantly, he can take away the assurance of our salvation.

***If he can take away our confidence, then he can
render us spiritually impotent.***

Satan does not simply slander us, though he does that and will often accuse us of things for which we are not guilty.

How can we tell the difference between the ministry of the Holy Spirit, who is sent to convict us of our sins, and the work of Satan, who comes to accuse us of our sins?

Both point to the same sin but for radically different reasons. When Satan accuses us of sin, it is to ruin us, to cripple and destroy. When the Holy Spirit convicts us of sin, it is to redeem and cleanse us.

Being convicted of sin by the Holy Spirit can be an exceedingly painful process, and true repentance can be painful, but there is always something sweet about it.

When the Spirit convicts us, and we recognize it, He takes us to the Savior for forgiveness, not destruction.

Satan's goal is not our redemption but our ruin.

He is our adversary, and he "walks about like a roaring lion, seeking whom he may devour" (1 Pet. 5:8).

There was a time in Peter's life when he grossly underestimated the power of the Devil...

At the Last Supper when Jesus told the men that one among them would betray Him, each asked him, “Is it I?” (Matt. 26:22; Mark 14:19). To Judas, Jesus said, “You have said it” (Matt. 26:25). Then He announced Peter’s betrayal and said to him, “Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren” (Luke 22:31–32). That night in the courtyard, Satan sifted Peter like wheat. Now, in his later years, Peter is writing to this young flock with warning. Peter knew, and we must know, that we are no match for Satan. That is why we need the whole armor of God.

Elsewhere in Scripture we are told, “Resist the devil and he will flee from you” (James 4:7), and *“He who is in you is greater than he who is in the world” (1 John 4:4).*

We are no match for Satan, but once we are equipped with the whole armor of God, Satan is no match for us.

This stalking, roaring, threatening lion will flee with his tail between his legs.

If we are going to be sober and vigilant about the wiles of the Devil, we must be aware of how he is described elsewhere in Scripture. Satan does not appear like a roaring lion or a sneaky snake; he manifests himself as an angel of light. He masks his evil with counterfeit good, which is why he is deceptive.

No sin can ever bring us happiness, but sin can bring us pleasure.

The Devil comes as an angel of light and promises us pleasure in sin so that we begin to think that what God forbids is not only allowable but good.

Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world (v. 9). People interpret these words in different ways. Some say we are to resist him by a steadfast or solid faith, which is a possible rendering of the text. However, I think Peter meant that the way we resist him is by having ourselves deeply rooted in the content of the Christian faith or doctrine. Doctrine has to do with God's revealed truth, and **those who master the doctrine of the Word of God have a solid foundation by which they are empowered to resist the devouring enemy.**

Peter also says here that our problems are not unique.

We are not alone in our experiences of suffering and affliction. Suffering is the natural course of things.

We must remember that Peter began this section with, ***“Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you”*** (4:12).

God of All Grace

But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you (v. 10).

Every good thing we experience comes to us from the benevolent hand of God. We live by grace alone. We move from faith to faith, life to life, and grace to grace, and God is the author of all of these graces.

He is not just the God of grace or just a gracious God, but He is the God of all grace.

God’s eternal glory, which is in Him alone from all eternity, He will not share with any man. Nevertheless, by His grace He has called us to participate in it. **The only one who can perfect us is God. The only one who is able to establish us is God. The only one who can give us abiding strength is God. The only one who can settle us is God.**

Augustine said,

“Almighty God, you have made us for yourself, and our hearts are restless till they find their rest in you.”

Augustine was saying that the human spirit remains perpetually unsettled.

As long as we are estranged from God, who made us for Himself, we cannot possibly be settled in our spirits. To be settled is an act of divine grace,

so Peter’s plea is that God would settle us.

Then Peter gives a benediction:

To Him be the glory and the dominion forever and ever. Amen (v. 11)—soli Deo gloria.

Peter had been there for the Sermon on the Mount. He had heard Jesus explain how to pray:

“Yours is the kingdom and the power and the glory forever. Amen”

(Matt. 6:13).

◀ 4731. stereos ▶

Strong's Concordance

stereos: hard, firm

Original Word: στερεός, ἄ, ὄν

Part of Speech: Adjective

Transliteration: stereos

Phonetic Spelling: (ster-eh-os')

Definition: hard, firm

Usage: solid, firm, steadfast.

HELPS Word-studies

4731 *stereós* – (an adjective) properly, *solid* (firm); referring to what is immovable (will *not* budge); stable (not changeable), standing fast without buckling or giving way (steadfast).

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

hard, firm

NASB Translation

firm (2), solid (2).

Thayer's Greek Lexicon

STRONGS NT 4731: στερεός

στερεός, στερεά, στερεόν (Vanicek, p. 1131; Curtius, § 222), from Homer down, **firm, solid, compact, hard, rigid:** λίθος, Homer Odyssey 19, 494; **strong, firm, immovable, θεμέλιος, 2 Timothy 2:19; τροφή**, solid food, Hebrews 5:12, 14; **στερεωτερα τροφή**, Diodorus 2, 4; Epictetus diss. 2, 16, 39; tropically, in a bad sense, **cruel, stiff, stubborn, hard;** often so in Greek writings from Homer down: **κραδιη στερεωτερη λιθιοι**, Odyssey 23, 103; in a good sense, **firm, steadfast: τῇ πίστει**, as respects faith, firm of faith (cf. Winer's Grammar, § 31, 6 a.), **1 Peter 5:9** (see **στερεόω**, at the end).

Strong's Exhaustive Concordance

hard, strong, sure.

From **histemi**; stiff, i.e. Solid, stable (literally or figuratively) -- stedfast, strong, sure.

see GREEK **histemi**

Englishman's Concordance

2 Timothy 2:19 Adj-NMS

GRK: ὁ μέντοι **στερεὸς** θεμέλιος τοῦ
NAS: Nevertheless, *the firm* foundation
KJV: of God standeth *sure*, having this
INT: Nevertheless [*the*] *firm* foundation of

Hebrews 5:12 Adj-GFS

GRK: καὶ οὐ **στερεᾶς** τροφῆς
NAS: to need milk *and not solid* food.
KJV: and not *of strong* meat.
INT: though not *of solid* food

Hebrews 5:14 Adj-NFS

GRK: ἐστὶν ἢ **στερεὰ** τροφή τῶν
NAS: *But solid* food is for the mature,
KJV: But *strong* meat
INT: is *solid* food who

1 Peter 5:9 Adj-NFP

GRK: ὧ ἀντίστητε **στερεοὶ** τῇ πίστει
NAS: But resist *him, firm* in [your] faith,
KJV: resist *stedfast* in the faith,
INT: Whom resist *firm* in faith

Strong's Greek 4731

4 Occurrences

◀ 2675. katartizó ▶

Strong's Concordance

katartizó: to complete, prepare

Original Word: καταρτίζω

Part of Speech: Verb

Transliteration: katartizó

Phonetic Spelling: (kat-ar-tid'-zo)

Definition: to complete, prepare

Usage: (a) I fit (join) together; met: I compact together, (b) act. and mid: I prepare, perfect, for his (its) full destination or use, bring into its proper condition (whether for the first time, or after a lapse).

HELPS Word-studies

2675 *katartízō* (from 2596 /*katá*, "according to, down," intensifying *artizō*, "to adjust," which is derived from 739 /*ártios*, "properly adjusted") – properly, *exactly* fit (adjust) to be in good *working order*, i.e. adjusted *exactly* "down" to fully function.

NAS Exhaustive Concordance

Word Origin

from *kata* and *artizó* (to get ready, prepare)

Definition

to complete, prepare

NASB Translation

complete (1), equip (1), fully trained (1), made complete (2), mending (2), perfect (1), prepared (4), restore (1).

Thayer's Greek Lexicon

STRONGS NT 2675: καταρτίζω

καταρτίζω; future **καταρτίσω** (1 Peter 5:10 L T Tr WH (Buttmann, 31 (32); but Rec. **καταρτίσαι**, 1 aorist optative 3 person singular)); 1 aorist infinitive **καταρτίσαι**; passive, present **καταρτίζομαι**; perfect **κατήρτισμαι**; 1 aorist middle 2 person singular **κατηρτίσω**; properly, "to render **ἄρτιος**, i. e. fit, sound, complete" (see **κατά**, III. 2); hence,

a. to mend (what has been broken or rent), **to repair**: **τά δίκτυα**, Matthew 4:21; Mark 1:19 (others reference these examples to next entry); equivalent to **to complete**, **τά ὑστερήματα**, 1 Thessalonians 3:10.

b. to fit out, equip, put in order, arrange, adjust: **τούς αἰῶνας**, the worlds, passive Hebrews 11:3 (so, for **ἡλίον**, Psalm 73:16 (); **σελήνην**, Psalm 88:38 ()); **σκεύη κατηρτισμένη εἰς ἀπώλειαν**, of men whose souls God has so constituted that they cannot escape destruction (but see Meyer (edited by Weiss) in the place cited), Romans 9:22 (**πλοῖα**, Polybius 5, 46, 10, and the like); of the mind: **κατηρτισμένος ὤς** etc. so instructed, equipped, as etc. (cf. Buttmann, 311 (267); but others take **κατηρτισμένος** as a circumstantial participle "when perfected shall be as (not 'above') his master" (see Meyer, in the place cited); on this view the passage may be referred to the next entry), Luke 6:40; middle **to fit or frame for oneself, prepare**: **αἶνον**, Matthew 21:16 (from Psalm 8:3; the Sept. for **טִּוַּר**); **σῶμα**, Hebrews 10:5.

c. ethically, to strengthen, perfect, complete, make one what he ought to be: **τινα** (1 Peter 5:10 (see above)); Galatians 6:1 (of one who by correction may be brought back into the right way); passive, 2 Corinthians 13:11; **τινα ἐν παντί ἔργω** ((T WH omit)) **ἀγαθῶ**, Hebrews

13:21; *κατηρτισμένοι ἐν τῷ αὐτῷ νοικ κτλ.*, of those who have been restored to harmony (so *πάντα εἰς τωυτό*, Herodotus 5, 106; *ἵνα καταρτισθῆ ἡ στασιαζουσα πόλις*, Dionysius Halicarnassus, Antiquities 3,10), 1 Corinthians 1:10. (Compare: *προκαταρτίζω*.)

Strong's Exhaustive Concordance

fit, frame, mend, restore.

From *kata* and a derivative of *artios*; to complete thoroughly, i.e. Repair (literally or figuratively) or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

see GREEK *kata*

see GREEK *artios*

Englishman's Concordance

Matthew 4:21 V-PPA-AMP

GRK: πατρὸς αὐτῶν *καταρτίζοντας* τὰ δίκτυα

NAS: their father, *mending* their nets;

KJV: their father, *mending* their nets;

INT: father of them *mending* the nets

Matthew 21:16 V-AIM-2S

GRK: καὶ θηλαζόντων *κατηρτίσω* αἶνον

NAS: AND NURSING BABIES *YOU HAVE PREPARED* PRAISE

KJV: sucklings *thou hast perfected* praise?

INT: and infants *you have ordained* praise

Mark 1:19 V-PPA-AMP

GRK: τῷ πλοίῳ *καταρτίζοντας* τὰ δίκτυα

NAS: in the boat *mending* the nets.

KJV: were in the ship *mending* their nets.

INT: the boat *mending* the nets

Luke 6:40 V-RPM/P-NMS

GRK: τὸν διδάσκαλον *κατηρτισμένος* δὲ πᾶς

NAS: but everyone, *after he has been fully trained*, will be like

KJV: every one *that is perfect* shall be

INT: the teacher *fully trained* moreover every one

Romans 9:22 V-RPM/P-ANP

GRK: σκεύη ὀργῆς **κατηρτισμένα** εἰς ἀπώλειαν

NAS: of wrath **prepared** for destruction?

KJV: of wrath **fitted** to

INT: vessels of wrath **fitted** for destruction

1 Corinthians 1:10 V-RPM/P-NMP

GRK: ἦτε δὲ **κατηρτισμένοι** ἐν τῷ

NAS: among **you, but that you be made complete** in the same

KJV: [that] ye be **perfectly joined together** in

INT: you be moreover **knit together** in the

2 Corinthians 13:11 V-PMM/P-2P

GRK: ἀδελφοί χαίρετε **καταρτίζεσθε** παρακαλεῖσθε τὸ

NAS: rejoice, **be made complete**, be comforted,

KJV: farewell. **Be perfect**, be of good comfort,

INT: brothers rejoice **be perfected** be encouraged the

Galatians 6:1 V-PMA-2P

GRK: οἱ πνευματικοὶ **καταρτίζετε** τὸν τοιοῦτον

NAS: you who are spiritual, **restore** such a one

KJV: are spiritual, **restore** such an one

INT: the spiritual [ones] **restore** the such a one

1 Thessalonians 3:10 V-ANA

GRK: πρόσωπον καὶ **καταρτίσαι** τὰ ὑστερήματα

NAS: your face, **and may complete** what is lacking

KJV: and **might perfect** that which is lacking INT: face and **to supply** the things lacking

Hebrews 10:5 V-AIM-2S

GRK: σῶμα δὲ **κατηρτίσω** μοι

NAS: BUT A BODY **YOU HAVE PREPARED** FOR ME;

KJV: but a body **hast thou prepared** me:

INT: a body however **you did prepare** me

Hebrews 11:3 V-RNM/P

GRK: Πίστει νοοῦμεν **κατηρτίσθαι** τοὺς αἰῶνας

NAS: that the worlds **were prepared** by the word

KJV: that the worlds **were framed** by the word

INT: By faith we understand **to have been formed** the worlds

Hebrews 13:21 V-AOA-3S

GRK: **καταρτίσαι** ὑμᾶς ἐν

NAS: **equip** you in every good thing

KJV: Make you *perfect* in every
INT: *perfect* you in

1 Peter 5:10 V-FIA-3S

GRK: παθόντας αὐτὸς **καταρτίσει** στηρίξει σθενώσει

NAS: will Himself *perfect*, confirm,

KJV: you *perfect*, stablish,

INT: [you] having suffered himself *may he thoroughly prepare* may he establish may he strengthen

Strong's Greek 2675

13 Occurrences

◀ 4741. stérizó ▶

Strong's Concordance

stérizó: to make fast, establish

Original Word: στηρίζω

Part of Speech: Verb

Transliteration: stérizó

Phonetic Spelling: (stay-rid'-zo)

Definition: to make fast, establish

Usage: (a) I fix firmly, direct myself towards, (b) generally met: I buttress, prop, support; I strengthen, establish.

HELPS Word-studies

4741 *stērizō* (from *stēringks*, "a support that fixes, plants down"; akin to **2476** /*hístēmi*, "to stand," having a duplication of the primitive Gk root/*sta*, "to make stand") – properly, set fast (fix); give *support to secure* (firmly establish); solidly plant (which eliminates vacillation).

NAS Exhaustive Concordance

Word Origin

akin to stérigx (support, prop)

Definition

to make fast, establish

NASB Translation

confirm (1), determined (1), establish (2), established (2), fixed (1), strengthen (6), strengthening (1).

Thayer's Greek Lexicon

STRONGS NT 4741: στηρίζω

στηρίζω; future **στηριξέω** (as in the best Greek writings), and **στηρίσω** (in 2 Thessalonians 3:3 manuscript Vat., as in Jeremiah 17:5; **στηριῶ**, Jeremiah 3:12; Jeremiah 24:6; Ezekiel 14:8; Sir. 6:37 (see references below)); 1 aorist **ἐστήριξα**, and **ἐστήρισα** (**στήρισον**, Luke 22:32 L T Tr WH; Revelation 3:2 G L T Tr WH, as in Judges 19:5, 8; Ezekiel 6:2; Proverbs 15:25, etc.; cf. (WHs Appendix, p. 170); Alexander Buttmann (1873) Ausf. Sprchl. i., p. 372; Buttmann, 36 (32); Kühner, § 343, i., p. 910; (Veitch, under the word)); passive, perfect **ἐστηριγμαι**; 1 aorist **ἐστηρίχθην**; (**στήριγξ** a support; akin to **στερεός**, which see, **στερρός**, and German stärken; cf. Curtius, § 222); from Homer down;

a. to make stable, place firmly, set fast, fix: **ἐστήρικται** (**χάσμα**), is fixed, Luke 16:26; **στηρίζω τό πρόσωπον**, to set one's face steadfastly, keep the face turned (Ezekiel 6:2; Ezekiel 13:17; Ezekiel 15:7; etc.) **τοῦ πορεύεσθαι εἰς** with an accusative of place, a Hebrew expression (see **πρόσωπον**, 1 b. (and cf. Buttmann, § 140, 16 δ.; Winer's Grammar, 33)), Luke 9:51.

b. to strengthen, make firm; tropically (not so in secular authors) **to render constant, confirm, one's mind** (A. V. **establish**): **τινα**, Luke 22:32; (Acts 18:23 where R G **ἐπιστηρίζων**); Romans 1:11; Romans 16:25; 1 Thessalonians 3:2; 2 Thessalonians 3:3; 1 Peter 5:10 (here Rec. has 1 aorist optative 3 person singular **στηρίξαι**); Revelation 3:2; **τήν καρδίαν τίνος**, 1 Thessalonians 3:13; James 5:8; **τινα ἐν τίνι**, 2 Thessalonians 2:17; 2 Peter 1:12. (Compare: **ἐπιστηρίζω**.)

Strong's Exhaustive Concordance

to establish

From a presumed derivative of **histemi** (like **stereos**); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

see GREEK **histemi**

see GREEK **stereos**

Englishman's Concordance

Luke 9:51 V-A1A-3S

GRK: τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι

NAS: for His ascension, *He was determined* to go

KJV: he *stedfastly set* his face
INT: the face *stedfastly set* to go

Luke 16:26 V-RIM/P-3S

GRK: χάσμα μέγα ἐστήρικται ὅπως οἱ
NAS: chasm *fixed*, so
KJV: gulf *fixed*: so that
INT: a chasm great *has been fixed* so that they who

Luke 22:32 V-AMA-2S

GRK: ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς
NAS: you have turned again, *strengthen* your brothers.
KJV: art converted, *strengthen* thy
INT: when having turned back *strengthen* the brothers

Romans 1:11 V-ANP

GRK: εἰς τὸ στηριχθῆναι ὑμᾶς
NAS: gift *to you, that you may be established*;
KJV: to the end ye *may be established*;
INT: to the [end] *be strengthened* you

Romans 16:25 V-ANA

GRK: δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ
NAS: to Him who is able *to establish* you according
KJV: to him that is of power *to stablish* you
INT: is able you *to strengthen* according to

1 Thessalonians 3:2 V-ANA

GRK: εἰς τὸ στηρίξαι ὑμᾶς καὶ
NAS: of Christ, *to strengthen* and encourage
KJV: of Christ, to *establish* you, and
INT: in order *to strengthen* you and

1 Thessalonians 3:13 V-ANA

GRK: εἰς τὸ στηρίξαι ὑμῶν τὰς
NAS: so *that He may establish* your hearts
KJV: To the end *he may stablish* your hearts
INT: so that *to strengthen* your

2 Thessalonians 2:17 V-AOA-3S

GRK: καρδίας καὶ στηρίξαι ἐν παντὶ
NAS: comfort *and strengthen* your hearts
KJV: hearts, and *stablish* you in
INT: hearts and *may he strengthen* in every

2 Thessalonians 3:3 V-FIA-3S

GRK: κύριος ὁς **στηρίξει** ὑμᾶς καὶ
NAS: is faithful, *and He will strengthen* and protect
KJV: faithful, who *shall stablish* you, and
INT: Lord who *will strengthen* you and

James 5:8 V-AMA-2P

GRK: καὶ ὑμεῖς **στηρίξατε** τὰς καρδίας
NAS: be patient; *strengthen* your hearts,
KJV: also patient; *stablish* your hearts:
INT: also you *strengthen* the hearts

1 Peter 5:10 V-FIA-3S

GRK: αὐτὸς καταρτίσει **στηρίξει** σθενώσει θεμελιώσει
NAS: perfect, *confirm*, strengthen
KJV: perfect, *stablish*, strengthen,
INT: himself may he thoroughly prepare *may he establish* may he strengthen may he ground you

2 Peter 1:12 V-RPM/P-AMP

GRK: εἰδότας καὶ ἐστηριγμένους ἐν τῇ
NAS: you [already] know *[them]*, *and have been established* in the truth
KJV: [them], and *be established* in
INT: knowing [them] and *having been strengthened* in the

Revelation 3:2 V-AMA-2S

GRK: γρηγορῶν καὶ **στήρισον** τὰ λοιπὰ
NAS: Wake *up*, *and strengthen* the things that remain,
KJV: and *strengthen* the things which remain,
INT: watchful and *strengthen* the things that remain

Strong's Greek 4741

13 Occurrences

◀ 4599. sthenóó ▶

Strong's Concordance

sthenóó: to strengthen

Original Word: σθενόω

Part of Speech: Verb

Transliteration: sthenóō

Phonetic Spelling: (sthen-o'-o)

Definition: to strengthen

Usage: I strengthen.

HELPS Word-studies

4599 *sthenóō* (from *sthenos*, "strength") – properly, make strong so as to be *mobile* – i.e. able to move in a way that *achieves* something in the *most effective way*.

NAS Exhaustive Concordance

Word Origin

from *sthenos* (strength)

Definition

to strengthen

NASB Translation

strengthen (1).

Thayer's Greek Lexicon

STRONGS NT 4599: σθενόω

σθενόω, σθένω: (σθένος (allied with *στήναι*, hence, properly, steadfastness; Curtius, p. 503f) strength), **to make strong, to strengthen:** *τινα*, one's soul, **1 Peter 5:10**, where for 1 aorist optative active 3 person singular *σθενώσαι*, we must read the future *σθενώσει*, with G L T Tr WH. (passive in Rhet. Gr. edition Walz, vol. i. c. 15.)

Strong's Exhaustive Concordance

strengthen.

From *sthenos* (bodily vigor; probably akin to the base of *histemi*); to strengthen, i.e. (figuratively) confirm (in spiritual knowledge and power) -- strengthen.

see GREEK [histemi](#)

Englishman's Concordance

1 Peter 5:10 V-FIA-3S

GRK: καταρτίσει στηρίξει **σθενώσει** θεμελιώσει

NAS: confirm, *strengthen* [and] establish

KJV: stablish, *strengthen*, settle

INT: may he thoroughly prepare may he establish *may he strengthen* may he ground you

Strong's Greek 4599

1 Occurrence

◀ 2311. themelioó ▶

Strong's Concordance

themelioó: to lay the foundation of

Original Word: θεμελιώω

Part of Speech: Verb

Transliteration: themelioó

Phonetic Spelling: (them-el-ee-o'-o)

Definition: to lay the foundation of

Usage: I found, lay the foundation (lit. and met.).

NAS Exhaustive Concordance

Word Origin

from [themelios](#)

Definition

to lay the foundation of

NASB Translation

establish (1), firmly established (1), founded (1), grounded (1), laid the foundation (1).

Thayer's Greek Lexicon

STRONGS NT 2311: θεμελιώω

θεμελιώω: future **θεμελιώσω**; 1 aorist **ἐθεμελίωσα**; passive, perfect participle **τεθεμελιωμένος**; pluperfect 3 person singular **τεθεμελίωτο** ([Matthew 7:25](#); [Luke 6:48](#) R G; without augment cf. Winers Grammar, § 12, 9; (Buttmann, 33 (29); Tdf. Proleg., p. 121)); the Sept. for **ἰδῶ**; (from Xenophon down); **to lay the foundation, to found:** properly, **τὴν γῆν**, [Hebrews 1:10](#) ([Psalm 101:26](#) ()) [Proverbs 3:19](#); [Isaiah 48:13](#), others); **τί ἐπί τί**, [Matthew 7:25](#); [Luke 6:48](#). metaphorically, (Diodorus 11, 68; 15, 1) **to make stable, establish** (A. V. **ground**): of the soul (1 aorist optative 3 person singular) [1 Peter 5:10](#) (Rec.; but T, Tr marginal reading in brackets, the future); passive, [Ephesians 3:17](#) (18); [Colossians 1:23](#).

Strong's Exhaustive Concordance

lay the foundation, ground, settle.

From [themelios](#); to lay a basis for, i.e. (literally) erect, or (figuratively) consolidate -- (lay the) found(-ation), ground, settle.

see GREEK [themelios](#)