RESEARCH FROM BLUE LETTER BIBLE

1 Peter 5:8

CSB

Be sober-minded, be alert. Your adversary the devil is prowling around like a roaring lion, looking for anyone he can devour.

KJV

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

SOURCES

David Guzik, Study Guide for 1 Peter 5, plus the authors Guzik cites: Adam Clarke, C. H. Spurgeon, D. Edmond Hiebert and G. Campbell Morgan. The Bible Says, 1 Peter 5:8-9 Meaning. Matthew Henry, Commentary on 1 Peter 5. J. Vernon McGee, Notes for 1 Peter. Jamieson, Fausset and Brown, Commentary on 1 Peter 5, plus J. A. Bengel, whom JFB cites. Chuck Smith, Verse by Verse Study on 1 Peter 3-5 (C2000). Matthew Poole, 1 Peter 5. John Trapp, 1 Peter 5. Thayer's Greek Lexicon and Strong's Definitions.

Contents

1 Devotional Summary 3

1. Introduction and Literary Context 4
2. Structural Outline 5
3. Phrase-by-Phrase Exegetical Analysis 5
4. Major Theological Themes 11
5. Key Term Notes 12
6. Homiletical and Applicational Summary 13

2 Cultural Details, Stories, Illustrations and Analogies 14

John Trapp (1 Peter 5:8) 15
Jamieson, Fausset and Brown (1 Peter 5:8-9) 15
Matthew Poole (1 Peter 5:9) 16
Matthew Henry (1 Peter 5:9) 16
Chuck Smith (1 Peter 5:8-9) 16
The Bible Says (1 Peter 5:8-9) 17
David Guzik and the authors he cites (1 Peter 5:9) 17

3 Greek Word Studies 18

νήφω (nēphō) "Be sober" 19
γρηγορέω (grēgoreō) "Be vigilant" 19
ἀντίδικος (antidikos) "Adversary" 19
διάβολος (diabolos) "The devil" 19
ὠρύομαι (ōryomai) "Roaring" 19
λέων (leōn) "Lion" 19
περιπατέω (peripateō) "Walketh about" 19
ζητέω (zēteō) "Seeking" 19
καταπίνω (katapinō) "Devour" 19

4 Further Research 54

1. Daniel 6:24: The accusers thrown to the lions 55
2. Peter's words for how a person lives: ἀναστροφή and ἀναστρέφω 56
3. The Hebrew behind "Satan" and "roaring" 57
4. ESV Global Study Bible: "1 Kings Fact #15: Lions" 59
5. C. H. Spurgeon, The Treasury of David, Psalm 57 59
6. John Trapp on 1 Samuel 17:34-37 61
7. F. E. Marsh, "474. Watchfulness" (on Matthew 24:42-51) 61
8. Neal Pirolo, "Chapter 4: Tactics of Satan," and Don Stewart, "Why Is God Compared to Animals?" 62
9. Clarence Larkin, Dispensational Truth, "Chapter 18. Satan" 65
10. Sermons listed on Blue Letter Bible for 1 Peter 5:8 66

PART 1

Devotional Summary

The verse in context, phrase by phrase, with the major themes and a homiletical summary

Devotional Summary

1. Introduction and Literary Context

J. Vernon McGee dates 1 Peter around A.D. 64, with Nero on the throne. **McGee** says the theme of the letter is Christian hope in the time of trial. **McGee** counts the word suffering and its related words sixteen times in the letter.

The Bible Says places 1 Peter 5:8 right after Peter tells believers to humble themselves under the mighty hand of God and cast their anxiety on Him in 1 Peter 5:6-7. **The Bible Says** reads 1 Peter 5:8 as Peter turning to a second source of opposition. The first source was persecution from the world. The second source is the devil.

The Bible Says treats 1 Peter 5:8-9 as a capstone to the argument Peter started in 1 Peter 3. That argument says suffering for being a Christian is the common experience of believers, and believers should expect to suffer the way Jesus suffered (1 Peter 3:17-18; 4:12-13).

Matthew Henry outlines 1 Peter 5 in three movements. Peter instructs the elders in 1 Peter 5:1-4. Peter tells the younger and the whole church to be humble and cast their care on God in 1 Peter 5:5-7. Peter then calls everyone to sobriety, watchfulness against temptation, and steadfastness in the faith in 1 Peter 5:8-14.

Guzik titles the section from 1 Peter 5:5 forward "Everyone should be humble and watchful." **Guzik** labels 1 Peter 5:8-9 as "Be watchful for the devil."

Jamieson, Fausset and Brown say Peter has in mind the warning Christ gave Peter himself to watch against Satan. **JFB** says Peter fell because Peter forgot that warning. **The Bible Says** makes a similar connection. **The Bible Says** points to Mark 8:33, where Jesus told Peter, "Get behind Me, Satan," right after Peter confessed Jesus as the Christ. The Bible Says suggests Peter may have had that rebuke in mind as he wrote 1 Peter 5:8, because Peter knew from experience what taking on the devil's way of thinking looks like.

The link between 1 Peter 5:7 and 1 Peter 5:8

JFB reads 1 Peter 5:8 as tied directly to 1 Peter 5:7. **JFB** says care, meaning anxiety, intoxicates the soul. So Peter says be sober, meaning self-restrained. **JFB** then says Peter adds "be vigilant" so freedom from anxiety does not slide into false security. **JFB** says the vigilance against the adversary is the one care believers are supposed to keep. **JFB** quotes **Bengel** on the point: God provides, so do not be anxious. The devil seeks, so watch.

Clarke, cited by **Guzik**, links the two verses as well. **Clarke** says the devil has access to you everywhere, knows your feelings and tendencies, and studies your circumstances. **Clarke**

says only God knows more and can do more than the devil. **Clarke** concludes your care must be cast on God for that reason.

2. Structural Outline

Matthew Henry divides 1 Peter 5:8-9 into three parts.

1. The danger. **Henry** says Peter shows the believers an enemy more cruel and restless than the worst of men. **Henry** describes this enemy by his names (adversary, devil, roaring lion) and by his business (walking about, seeking whom he may devour).
2. The duty. **Henry** lists three duties drawn from the danger: be sober, be vigilant, and resist him steadfast in the faith (1 Peter 5:9).
3. The encouragement. **Henry** says Peter tells the believers their trouble is not unique, because their brothers all over the world face the same afflictions (1 Peter 5:9).

The Bible Says structures 1 Peter 5:8 around two mental preparations. The first is "be of sober spirit." The second is "be on the alert." The Bible Says then reads the rest of 1 Peter 5:8 as the reason for both: the identity of the enemy and the goal of the enemy.

Chuck Smith reads the verse as two commands followed by a description of the enemy. **Smith** glosses "be vigilant" as "on guard." **Smith** then moves straight into 1 Peter 5:9 and the command to resist.

3. Phrase-by-Phrase Exegetical Analysis

"Be sober" (Greek: nēpsate, from nēphō)

The Bible Says notes the phrase "be of sober spirit" translates a single Greek word, nēphō, meaning self-controlled. **The Bible Says** notes Peter uses the same word in 1 Peter 1:13 and 1 Peter 4:7.

Thayer says the word nēphō literally means to be sober. **Thayer** says the New Testament always uses nēphō figuratively: to be calm and collected in spirit, to be temperate, dispassionate, and circumspect. **Strong's** says the root meaning is to abstain from wine, and the figurative meaning is to be discreet.

The Blue Letter Bible interlinear parses nēpsate as an aorist active imperative, second person plural.

Matthew Poole says the command to be sober reaches past food and drink. **Poole** includes the cares of this life and anything else that tends to intoxicate the mind and leave a believer

exposed to the devil. **Poole** says believers are dealing with a mad enemy and a raging devil, so believers need to be sober themselves.

Matthew Henry defines sober as governing both the outward man and the inward man by the rules of temperance, modesty, and mortification. **Henry** later adds that sobriety means moderating your affection for worldly things. **Henry** says Satan will soon overcome a believer who does not.

JFB defines sober as self-restrained and ties the word to the anxiety of 1 Peter 5:7. **JFB** says anxiety intoxicates the soul.

Guzik defines sober as remaining clear-headed.

"Be vigilant" (Greek: grēgorēsate, from grēgoreō)

The interlinear parses grēgorēsate as an aorist active imperative, second person plural, the same form as nēpsate.

Thayer says the word grēgoreō comes from a verb meaning to have been roused from sleep. **Thayer** gives the literal meaning as to watch, to stay awake. **Thayer** gives the figurative meaning as to give strict attention, to be cautious and active. **Thayer** lists several kinds of watching the New Testament calls for. One is watching so that some destructive calamity does not suddenly overtake a person through laziness. Another is watching so that a person is not led to forsake Christ (Matthew 26:41). Another is watching so that a person does not fall into sin. **Thayer** places 1 Peter 5:8 in that last group, alongside 1 Thessalonians 5:6, 1 Corinthians 16:13, and Revelation 3:2.

The Bible Says connects the word to Matthew 26:41, where Jesus told the disciples in Gethsemane, "Keep watching and praying that you may not enter into temptation." **The Bible Says** notes the word translated "be on the alert" in 1 Peter 5:8 is the same word rendered "keep watching" in Matthew 26:41. **The Bible Says commentary** says the alertness Peter calls for is awareness of temptation so the believer avoids falling into temptation. **The Bible Says** adds James 1:14-15, which says temptation comes from a person's own desires.

Matthew Henry defines vigilant as refusing to be secure or careless. **Henry** says the vigilant believer stays suspicious of constant danger from this spiritual enemy, and from that awareness stays watchful and diligent to block his designs and save the soul.

Poole defines vigilant as spiritually watchful and circumspect, careful of your salvation, and aware of Satan's snares and temptations. **Poole** cross-references Matthew 24:42, Matthew 25:13, Matthew 26:41, and 1 Thessalonians 5:6.

Chuck Smith glosses vigilant as "on guard."

"Because" (Greek: hoti)

JFB notes the word "because" is missing in the oldest manuscripts. **JFB** says the broken sentences without "because" read with more urgency and force. **JFB** notes Lucifer of Cagliari, an early Latin writer, reads the verse the way the King James Version reads.

The Blue Letter Bible Morphological Greek New Testament text confirms the difference. The Textus Receptus reads hoti before "your adversary." The Morphological Greek New Testament text leaves hoti out.

"Your adversary" (Greek: ho antidikos hymōn)

Thayer gives two meanings for antidikos. The first is an opponent in a lawsuit, as in Matthew 5:25, Luke 12:58, and Luke 18:3. The second is a general adversary or enemy. **Thayer** places 1 Peter 5:8 under the general meaning. **Thayer** adds that a reader may prefer the legal meaning here, because the devil accuses men before God. **Strong's** defines antidikos as an opponent in a lawsuit, and specifically Satan as the arch-enemy.

JFB takes the legal sense. **JFB** says the word literally means an opponent in a court of justice and points to Zechariah 3:1, where Satan stands at the right hand of Joshua the high priest to accuse him. **JFB** says the name Satan itself means opponent.

Matthew Henry also takes the legal sense. **Henry** calls the devil an enemy who brings charges against you and argues against you in your great pending case, aiming at your very souls.

Poole says the adversary is the one who contends with you as plaintiff against you, citing Matthew 5:25 and Luke 12:58. **Poole** says the word answers to the Hebrew word Satan in Zechariah 3:1.

John Trapp says antidikos properly means an adversary at law. **Trapp** then names the believer's defense in that court: an advocate, Jesus Christ the righteous (1 John 2:1), who appears in the presence of God for us (Hebrews 9:24). **Trapp** says Christ throws out every accusation and pleads the believer's cause.

JFB makes a similar point under "roaring lion." **JFB** says the devil gained God's justice on his side against us through man's sin. **JFB** says Christ, our Advocate, met every demand of justice for us, so our redemption stands fully consistent with justice.

The Bible Says commentary says the word is usually translated opponent. **The Bible Says commentary** says the devil opposes the walk of faith and intends to throw believers off and cause them to stumble.

Matthew Henry renders the phrase "that adversary of yours."

"The devil" (Greek: diabolos)

Thayer says diabolos means prone to slander, accusing falsely. As a noun, diabolos means a slanderer or false accuser. **Thayer** says the Bible applies the title to Satan, the prince of demons and the author of evil. **Thayer** says Satan persecutes good men (Job 1, Zechariah 3:1, Revelation 12:10), draws mankind away from God, and entices people to sin. **Strong's** defines diabolos as a traducer, specifically Satan, and connects the word to the Hebrew satan.

Matthew Henry calls the devil the grand accuser of all the brethren. **Henry** says the title comes from a word meaning to strike through or to stab. **Henry** says the devil wants to strike malice into our natures and poison into our souls. **Henry** applies the point to Peter's first readers. **Henry** says the devil would have liked to strike them with resentment and grumbling in their sufferings, and so draw them into apostasy and ruin.

JFB lists the names Scripture gives this enemy. **JFB** lists Satan, meaning opponent. **JFB** lists devil, meaning accuser or slanderer (Revelation 12:10). **JFB** lists the enemy (Matthew 13:39), a murderer from the beginning (John 8:44), and the tempter. **JFB** says the devil works against the gospel and the people who carry the gospel.

Poole says the devil is your accuser, the one who maligns you, slanders you, and informs against you. **Poole** says the devil earns the name by accusing God to men (Genesis 3:4-5), accusing men to God (Job 1 and 2, Revelation 12:10), and accusing people to each other (John 8:44).

The Bible Says identifies the devil with Satan from Matthew 4:10, where Jesus addresses the tempter as Satan. **The Bible Says commentary** says the word devil stresses Satan's activity as accuser and slanderer, and the word Satan stresses his role as adversary.

The Bible Says also traces the devil's position. **The Bible Says** commentary says Satan wants to reign over the earth as a tyrant independent of God (Isaiah 14:12-14). **The Bible Says commentary** says Jesus displaced Satan through His death (Hebrews 2:9) and received authority over all (Philippians 2:8-10). **The Bible Says commentary** says Satan has been defeated and is still at large until Jesus throws him into the lake of fire (Revelation 20:10).

John Trapp says Satan envies the believer for enjoying the paradise Satan left and the comforts Satan once had. **Trapp** says Satan stays restless out of an infinite hatred of God and goodness. **Trapp** says Satan has already been overcome and still walks up and down seeking to devour.

"As a roaring lion" (Greek: hōs leōn ōryomenos)

Thayer says ōryomai means to roar or howl, used of a lion, wolf, dog, and other beasts. **Thayer** notes the Septuagint uses ōryomai to translate the Hebrew word for a lion's roar.

Thayer cross-references Judges 14:5, Psalm 22:13, and Jeremiah 2:15. The interlinear parses ōryomenos as a present participle.

Matthew Henry describes the roaring lion as hungry, fierce, strong, and cruel, the fierce and greedy pursuer of souls. **Poole** describes him as strong, fierce, and cruel, especially when hungry and roaring after prey. **JFB** says the picture shows the devil's violent and unending thirst for prey, like a hungry lion.

Guzik says that for Christians, Satan is a lion who may roar and who was de-fanged at the cross (Colossians 2:15). **Guzik** says the roar, meaning his lies, still carries real power. **Guzik** says the devil still has power to devour souls and rob Christians of effectiveness.

Guzik sets 1 Peter 5:8 beside two other pictures of Satan. Psalm 91:3 shows a fowler, quiet and secret. 2 Corinthians 11:14 shows an angel of light, attractive and good-looking. **Guzik** says 1 Peter 5:8 shows the loud, intimidating approach. **Guzik** lists three ways the devil roars: through persecution, through strong temptation, and through blasphemies and accusations against God.

The Bible Says commentary says Peter uses the lion picture to raise the need for a clear head. **The Bible Says commentary** says nobody stays casual knowing a lion is prowling nearby. A person in that spot stays on high alert, ready to run or defend himself.

Chuck Smith says the devil scares believers to death with his roar. **Smith** tells about a high school football scrimmage where **Smith** folded when a feared player tackled him, without resisting at all. **Smith** says believers do the same with the devil. **Smith** says believers crumble because they think of his power and cunning, when Satan is no match for the believer who has the Spirit (1 John 4:4).

Matthew Henry reads the roaring lion through persecution. **Henry** says every great persecution in history was raised, stirred up, and directed by the devil. **Henry** says the devil is the grand persecutor as well as the deceiver and accuser. **Henry** says men are his willing instruments (Genesis 3:15; Revelation 12:12).

"Walketh about" (Greek: peripatei, from peripateō)

Strong's says peripateō means to tread all around, to walk at large. The interlinear parses peripatei as a present active indicative, third person singular.

Chuck Smith and **JFB** both connect the phrase to Job 1:7 and Job 2:2, where Satan tells the LORD he has been going to and fro in the earth and walking up and down in the earth. **Poole** cites Job 1:7 as well. **Poole** says the phrase means the devil is diligent and restless in his attempts, either by getting around you or by assaulting you.

Matthew Henry says the devil is unwearied and restless. **Henry** says Satan works night and day, studying and planning whom he may trap to their eternal ruin.

Guzik reads the phrase in light of Revelation 20:1-2. **Guzik** says Satan has not yet been bound and restrained for the thousand years Revelation 20:1-2 describes. For the present, the devil walks about. The Bible Says places the devil's final removal at Revelation 20:10.

Guzik says the devil is a finite being and can only be in one place at a time. **Guzik** says the devil still spreads his influence all over the world and into every area of life through his effort, his energy, and his associates.

JFB addresses how a devil who walks about fits with 2 Peter 2:4 and Jude 1:6, which say evil angels are held in chains of darkness. **JFB** says those verses describe their final doom, a doom already begun in part. **JFB** says for a time they are still permitted to roam the world, of which Satan is prince.

John Trapp says Satan is called the tempter in the present tense in Scripture. **Trapp** says the present tense shows the devil is never lazy at his business and always moving toward some harm for us. **Trapp** quotes an old Latin saying: throw the devil out the front door and he will creep back in the back door. So, **Trapp** says, watch him.

"Seeking whom he may devour" (Greek: zētōn tina katapiē)

Thayer says katapinō properly means to drink down or swallow down (Matthew 23:24; Revelation 12:16). **Thayer** says the word means to devour in 1 Peter 5:8. **Thayer** says the passive form means to be swallowed up or destroyed (1 Corinthians 15:54; 2 Corinthians 5:4; Hebrews 11:29). **Strong's** says the word means to gulp down whole. The interlinear parses katapiē as a second aorist active subjunctive. **Thayer** notes that some editions read the infinitive katapiein, and the Morphological Greek New Testament text on Blue Letter Bible reads katapiein.

John Trapp says the Greek means whom he may drink up at one gulp.

Poole says the devil aims to swallow up and utterly destroy, either by himself or through people he uses.

Spurgeon, cited by **Guzik**, says the devil will never be satisfied until he sees the believer utterly devoured. **Spurgeon** says believers should not think Satan's main goal is to make them miserable. **Spurgeon** says the devil is pleased by misery, and destruction is his end goal. **Spurgeon** says the devil will sometimes make believers happy, because he has sweet-tasting poisons. **Spurgeon** says if Satan thinks sweets will destroy a believer faster than bitter things, Satan will use sweets.

Matthew Henry says Satan's whole design is to devour and destroy souls. **Henry** says the goal behind the persecutions Satan raises is apostasy. **Henry** says Satan aimed at the faith of these believers. If Satan could overturn their faith and pull them into apostasy, Satan knew he had won and their souls were ruined.

JFB defines devour as entangling a believer in worldly care (1 Peter 5:7) and other snares, so as finally to destroy him. **JFB** cross-references Revelation 12:15-16.

The Bible Says notes the word for devour is used literally of swallowing (Matthew 23:24) and figuratively of being overwhelmed with sorrow (2 Corinthians 2:7). **The Bible Says commentary** says Satan's goal is to bring believers under his influence so they follow his ways, which lead to their destruction. **The Bible Says** ties the goal to John 8:44, which calls Satan a murderer by nature.

The Bible Says applies the devouring to believers in two ways. The first is in this life, where persistent sin starts a downward progression (Romans 1:24, 26, 28). The second is at the judgment seat, where believers will suffer loss for works that do not survive the fire (1 Corinthians 3:15).

4. Major Theological Themes

The battlefield of the mind

The Bible Says makes the mind the primary battleground with Satan. **The Bible Says** points to 2 Corinthians 10:5, about taking every thought captive, and Ephesians 6:16, about faith putting out the flaming arrows of the evil one. **The Bible Says commentary** says the battle comes down to what a person chooses to believe and what perspective a person chooses. **The Bible Says commentary** says Satan wants believers to believe lies and adopt false perspectives, and Satan frames life as death and death as life.

The Bible Says uses the temptation of Jesus in Matthew 4 as the model. Satan framed life as following your own way. Jesus answered with Scripture, which says life is found in the will of God. **The Bible Says** ties the same pattern back to Genesis 3:4-5, where Satan offered Eve knowledge to choose her own best life apart from God.

Anxiety and the devil working together

JFB, **Clarke**, **Poole**, and **Henry** all connect 1 Peter 5:7 and 1 Peter 5:8. **JFB** says anxiety intoxicates the soul and the devil uses worldly care to entangle believers. **Poole** lists the cares of this life among the things that intoxicate the mind and expose the believer. **Henry** says sobriety includes moderating affection for worldly things. **Clarke** says the devil's knowledge and reach are the reason believers must cast their care on God.

Persecution as the devil's tool

Matthew Henry says the devil raises persecutions to drive believers into apostasy. **Poole** says persecution comes immediately from people in the world and in the end at the prompting of

the devil, the prince of this world. **Poole** concludes that when men oppress believers, believers are to resist the devil, who tempts them through that oppression. **Poole** says believers have a spiritual enemy to deal with even in their physical afflictions. **Guzik** lists persecution first among the ways the devil roars.

The accuser and the Advocate

JFB, **Henry**, **Poole**, and **Trapp** each read antidikos as a legal opponent. **Trapp** and **JFB** both answer the accuser with Christ the Advocate. **Trapp** cites 1 John 2:1 and Hebrews 9:24. **JFB** says Christ met every demand of justice, so redemption stands consistent with justice.

A defeated enemy still at large

Guzik says Satan was de-fanged at the cross (Colossians 2:15) and still walks about until the binding of Revelation 20:1-2. **The Bible Says** commentary says Satan is defeated and still holds office until Revelation 20:10. **JFB** says the doom of evil angels has begun and they are still permitted to roam for now. **Trapp** says Satan has already been overcome and keeps seeking to devour.

5. Key Term Notes

nēphō (G3525). **Thayer**: to be sober; in the New Testament always figurative, to be calm and collected in spirit, temperate, dispassionate, circumspect. **Strong's**: to abstain from wine, figuratively to be discreet. Peter uses nēphō three times in the letter: 1 Peter 1:13, 1 Peter 4:7, and 1 Peter 5:8. Aorist active imperative, second person plural.

grēgoreō (G1127). **Thayer**: from a verb meaning to have been roused from sleep; to watch; figuratively, to give strict attention, be cautious and active. **Thayer** places 1 Peter 5:8 under watching lest one fall into sin. **Strong's**: to keep awake, to watch. Aorist active imperative, second person plural.

antidikos (G476). **Thayer**: an opponent in a lawsuit (Matthew 5:25; Luke 12:58; Luke 18:3), or an adversary in general. **Thayer** allows the legal sense in 1 Peter 5:8, since the devil accuses men before God. **Strong's**: an opponent in a lawsuit, specially Satan as arch-enemy.

diabolos (G1228). **Thayer**: slanderous, accusing falsely; as a noun, a false accuser or slanderer; in the Bible, the title of Satan, the prince of demons. **Strong's**: a traducer, connected to the Hebrew satan.

ōryomai (G5612). **Thayer**: to roar or howl, used of lions, wolves, and dogs; the Septuagint word for a lion's roar. Present participle in 1 Peter 5:8.

katapinō (G2666). **Thayer**: to drink down, swallow down; to devour; in the passive, to be swallowed up or destroyed. **Strong's**: to gulp down whole. **Trapp**: to drink up at one gulp.

6. Homiletical and Applicational Summary

Be sober about more than wine. Poole says sobriety covers the cares of this life and anything that intoxicates the mind. **Henry** says sobriety means moderating your affection for worldly things, or Satan will soon overcome you. **JFB** says anxiety itself intoxicates the soul.

Cast your care and keep your guard. JFB, quoting **Bengel**, says God provides, so do not be anxious, and the devil seeks, so watch. **JFB** says the one care a believer keeps is vigilance against the adversary. **Clarke** says the devil knows your feelings and circumstances, and only God knows more, so cast your care on God.

Watch your thinking. The Bible Says commentary says the battle with Satan is won or lost in what you believe and what perspective you choose. **The Bible Says commentary** says the cure is to put away the false perspectives of the flesh and receive the implanted word (James 1:21).

Expect sweet poison. Spurgeon, cited by **Guzik**, says the devil will make you happy if happiness destroys you faster than misery.

Resist the devil. Chuck Smith says believers lose to the devil before the fight starts when they think about his power and give up. **Smith** says Satan is no match for the believer in Christ, and the believer has authority over him (1 John 4:4; James 4:7). **Hiebert**, cited by **Guzik**, says Scripture tells believers to flee many evils, and Scripture nowhere tells believers to flee the devil. **Guzik** says Satan runs from the resistance of the lowliest believer standing in what Jesus did on the cross.

Answer the accuser with the Advocate. Trapp says believers have an advocate against the adversary at law, Jesus Christ the righteous, who appears for them and throws out every accusation.

Remember you are not alone. Matthew Henry says the knowledge that others suffer the same things helps a believer carry his own share (1 Peter 5:9). **G. Campbell Morgan**, cited by **Guzik**, says no soul fights alone, and each believer supports and is supported by all the rest.

Let Peter's failure teach you. JFB and The Bible Says both connect the verse to Peter's own history. **JFB** says Peter fell because Peter forgot Christ's warning to watch. **The Bible Says** commentary says Peter took on Satan's way of thinking in Mark 8:33 without knowing, and learned from that rebuke that keeping your mind on obeying God takes constant vigilance.

Use the attack to run to Christ. Spurgeon, cited by **Guzik**, says to pray more every time the devil gets more active. **Spurgeon** says the devil will soon quit when he finds his attacks drive you to Christ.

PART 2

Cultural Details, Stories, Illustrations and Analogies

Images, comparisons and history the commentators use, grouped by commentator

Cultural Details, Stories, Illustrations and Analogies

These come from the same Blue Letter Bible commentaries used for the 1 Peter 5:8 Devotional Summary. None of these items appear in that summary. Items are grouped by commentator, and each item is marked with the verse it comes from.

John Trapp (1 Peter 5:8)

- **Trapp** compares Satan's restlessness to a **scorpion**, which keeps putting out its sting.
- **Trapp** says the **leopard** hates men so much that if a leopard sees even a picture of a man, the leopard jumps on the picture and tears the picture apart. **Trapp** uses the leopard to show the devil's hatred of people.
- **Trapp** says **Hannibal**, the Carthaginian general, never rested whether he won or lost. **Trapp** says Satan is the same way. Satan has been overcome and keeps walking up and down seeking to devour.
- **Trapp** says Satan commits the sin against the Holy Ghost every day and will lie lowest in hell. **Trapp** says every soul Satan drew into hell by temptation will lie on top of Satan and press him down like a **millstone** under the unbearable wrath of God.
- **Trapp** says the devil, as accuser, often turns **petty larceny** in the saints into **treason**.
- **Trapp** says the devil works both sides of a believer's circumstances. In prosperity the devil makes us set our hearts too close to the prosperity. In adversity the devil makes us take the adversity too close to heart.
- **Trapp** quotes **Sixtinus Amama** in Latin, calling the devil the watchful bishop of his own synagogue who never sleeps.
- **Trapp** closes with a line from the Roman poet **Horace**: "Ut teipsum serves non expergisceris?" The line translates as, "Will you not wake up to save yourself?"

Jamieson, Fausset and Brown (1 Peter 5:8-9)

- **JFB** says the evil spirits are allowed to roam the world for a time, especially the **dark air that surrounds the earth**. **JFB** suggests the occasional **miasma**, or poisoned air, may come from their presence, because physical evil and moral evil are closely connected.

- On 1 Peter 5:9, **JFB** says Satan's harassing the believers the way Satan harassed **Job** is a sign of God's favor and no sign of God's displeasure.
- On 1 Peter 5:9, **JFB** says the world lies in the wicked one, and so the world is necessarily the place of tribulation (John 16:33).

Matthew Poole (1 Peter 5:9)

- **Poole** compares holding on to the faith with **soldiers in war guarding their shields**. **Poole** says losing a shield in battle was dishonorable.
- **Poole** says believers who suffer have **good company** in their sufferings, so they should not resent suffering.

Matthew Henry (1 Peter 5:9)

- **Henry** says Satan stirs up the **great rulers of the world** against believers in order to destroy their faith.
- **Henry** calls all the people of God **fellow soldiers in this warfare**.

Chuck Smith (1 Peter 5:8-9)

- **Smith** gives the details of his football story. **Smith**'s family had moved from **Ventura** to the Santa Ana area, and **Smith** went to **Santa Ana High School**. The feared player was **Bill Duffy**, a great football player whom everyone was terrified of. **Smith** was playing fullback in an intersquad scrimmage. The play call was "thirty-eight on two," which sent **Smith**, the number three back, around right end. **Smith** was headed for a touchdown when Duffy hit him. **Smith** says he thought something like, what a pleasure to be tackled by this guy. The coach called **Smith** over and chewed him out for not even trying to run Duffy over. **Smith** says that after playing alongside Duffy a while, **Smith** found out Duffy was human like anybody else.
- **Smith** quotes **Martin Luther's hymn** about the prince of darkness. In the hymn, believers do not tremble at him, and one little word will bring him down. **Smith** says that word is **the name of Jesus**.
- **Smith** describes the scene in **Job 1**. The sons of God came before God, Satan came with them, and God asked Satan where he had been.

The Bible Says (1 Peter 5:8-9)

- **The Bible Says** cites **Psalm 8:2** and says one reason God created humans was to silence Satan. Humans silence Satan by ruling the earth in obedience to God (Psalm 8:4-6). **The Bible Says** says Psalm 8:2 calls humans "infants and nursing babes" because humans are weak newcomers in creation compared with the angels.
- **The Bible Says** says humans control **three things**: who or what we believe, what perspective we choose, and what actions we take. What we believe and the perspective we choose lead to the actions we take.
- **The Bible Says** gives more of Peter's story from **Mark 8 and Matthew 16**. **The Bible Says** suggests Peter thought Jesus came to be a physical king who would drive Rome out, so Jesus could not submit to arrest and death. **The Bible Says** says Peter thought he knew better than Jesus and was setting Jesus straight. **The Bible Says** says Peter mistook Satan's will for Peter's own will without realizing what he was doing.
- **The Bible Says** says the different kinds of submission Peter teaches through the letter **train the will** (1 Peter 2:13, 18; 3:1, 7-8). Submitting to others trains a believer to say no to inner pleasures and yes to God's will.
- **The Bible Says** lists the appetites Satan uses: entertainment, affirmation, sensual pleasure, and other desires. **The Bible Says** says the lie behind them is that happiness comes from feeding your appetites.
- On 1 Peter 5:9, **The Bible Says** compares resisting to **setting up a defensive position in battle**.
- On 1 Peter 5:9, **The Bible Says** lists the defenses from **Ephesians 6**: faith, righteousness, peace, truth, and prayer.
- **The Bible Says** notes the Greek word for "souls" in James 1:21 is **psychē**, which is translated "life" about half the time.

David Guzik and the authors he cites (1 Peter 5:9)

- **Spurgeon**, cited by **Guzik**, calls Satan **a big black dog** that drives Christ's sheep closer to the Master.
- **Guzik** says the Greek word for resist comes from **two words, stand and against**.

PART 3

Greek Word Studies

Nine Greek words, from classical Greek through the early church

Greek Word Studies

This section studies the nine Greek words in 1 Peter 5:8: νήφω, γρηγορέω, ἀντίδικος, διάβολος, ὠρύομαι, λέων, περιπατέω, ζητέω, and καταπίνω. Each word is covered for its meaning, how the word was built, classical Greek, papyri and inscriptions, the Septuagint, Jewish writers, the New Testament, and the early church.

SOURCES (ALL FROM BLUE LETTER BIBLE)

Thayer's Greek Lexicon. Strong's Definitions. Vine's Expository Dictionary of New Testament Words. The Blue Letter Bible Outline of Biblical Usage. The Blue Letter Bible Septuagint (LXX) concordance, with English from Brenton's English Septuagint (BES). The King James Version for the New Testament and for Old Testament texts translated from the Hebrew.

WHAT BLUE LETTER BIBLE DOES NOT HAVE

Blue Letter Bible carries no papyri collection, no inscription collection, no classical Greek authors, no Josephus, no Philo, no Apocrypha text in its Septuagint concordance, and no early church writers. Wherever Thayer cites one of those texts, this study gives the citation exactly as Thayer gives the citation and says plainly that the text is not available here. Blue Letter Bible also lists a Theological Dictionary of the New Testament (TDNT) reference number for most of these words. Blue Letter Bible gives the volume and page number only. The TDNT text itself is not on Blue Letter Bible.

1 νήφω

nēphō G3525 "Be sober"

Form in 1 Peter 5:8: νήψατε (nēpsate), aorist active imperative, second person plural.

MEANING

νήφω in **Thayer**: **Thayer** defines the word as to be sober. **Thayer** says the New Testament uses νήφω everywhere in a figurative sense: to be calm and collected in spirit, to be temperate, dispassionate, and circumspect.

νήφω in **Strong's**: **Strong's** defines the word as to abstain from wine, to keep sober. **Strong's** gives the figurative meaning as to be discreet. **Strong's** lists the King James renderings as "be sober" and "watch."

νήφω in **Vine**'s: **Vine** says the word means to be free from the influence of intoxicants. **Vine** says the New Testament uses νήφω metaphorically. **Vine** says νήφω carries no idea of watchfulness by itself. **Vine** says the New Testament places νήφω beside watchfulness, as in 1 Thessalonians 5:6. Under the heading "Watch," **Vine** says the word, meaning to abstain from wine, is used metaphorically of moral alertness.

νήφω in the Blue Letter Bible Outline of Biblical Usage: to be sober, to be calm and collected in spirit; to be temperate, dispassionate, circumspect.

HOW THE WORD WAS BUILT

νήφω in **Strong's**: **Strong's** says the word is "of uncertain affinity." **Strong's** gives no root.

νήφω has two compound forms in the New Testament, and **Thayer** points the reader to both.

ἐκνήφω (eknēphō), G1594, in **Strong's**: **Strong's** says the word is built from ἐκ (out of) and νήφω. **Thayer** defines ἐκνήφω first as to return to oneself from drunkenness, to become sober. **Thayer** cites Genesis 9:24, 1 Samuel 25:37, and Joel 1:5 in the Septuagint for that literal sense. Genesis 9:24 is Noah waking from his wine. 1 Samuel 25:37 is Nabal sobering up the morning after his feast. **Thayer** gives the figurative sense as to return to soberness of mind, citing 1 Corinthians 15:34, which the King James Version renders "Awake to righteousness, and sin not."

ἀνανήφω (ananēphō), G366, in **Strong's**: **Strong's** says the word is built from ἀνά (again) and νήφω, meaning to become sober again, to regain one's senses. **Thayer** says Greek writers add the words "out of drunkenness" to ἀνανήφω. **Thayer** gives the one New Testament use, 2 Timothy 2:26: "that they may recover themselves out of the snare of the devil." **Thayer** explains the verse as being set free from the snare of the devil and returning to a sound mind. **Thayer** quotes Philo, Allegorical Interpretation 2.16, where Philo says ἀνανήφει means "he repents." The Philo text is not available on Blue Letter Bible.

CLASSICAL GREEK

νήφω in **Thayer**: **Thayer** says the word is used "from Theognis, Sophocles, Xenophon down." **Thayer** gives no specific passages from those authors. The texts of Theognis, Sophocles, and Xenophon are not available on Blue Letter Bible.

νήφω in Green, quoted by **Thayer** under ἀγρυπνέω: Green quotes an old Greek saying, νᾶφε καὶ μέμνασ' ἀπιστεῖν, to show νήφω as a word for wariness. The saying means, "Be sober and remember to distrust." Green does not name the author, and the source text is not available on Blue Letter Bible.

ἀνανήφω in **Thayer**: **Thayer** cites Cebes, Tabula 9; Marcus Antoninus 6.31; and Chariton 5.1. None of those texts are available on Blue Letter Bible.

ἐκνήφω in **Thayer**: **Thayer** cites Lynceus as quoted in Athenaeus 4.5, and Plutarch, Life of Demosthenes 20. Neither text is available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for νήφω.

SEPTUAGINT

νήφω in the Blue Letter Bible Septuagint concordance: νήφω occurs zero times in the Septuagint.

ἐκνήφω in the Septuagint: **Thayer** lists Genesis 9:24, 1 Samuel 25:37, Joel 1:5, and Sirach 34:2 (31:2 in some numbering). The Blue Letter Bible inflection count shows ἐκνήφω five times in the Septuagint.

ἔκνηψις (eknēpsis), a noun from the same family, appears in the Septuagint of Lamentations 3:49. **Brenton** translates the verse: "Mine eye is drowned [with tears], and I will not be silent, so that there shall be no rest." The word ἔκνηψιν stands where **Brenton** has "rest."

JEWISH WRITERS

ἀνανήφω in **Thayer**: **Thayer** cites Philo, Allegorical Interpretation 2.16, and Josephus, Antiquities 6.11.10. Neither text is available on Blue Letter Bible.

ἐκνήφω in **Thayer**: **Thayer** cites Sirach 34:2. The Apocrypha text is not available in the Blue Letter Bible Septuagint concordance.

NEW TESTAMENT

νήφω in the Blue Letter Bible concordance: νήφω occurs six times in six verses in the Textus Receptus. The King James Version renders νήφω "be sober" four times and "watch" two times. **Thayer**, **Vine**, and the concordance list the same six verses.

> *1 Thessalonians 5:6: "Therefore let us not sleep, as do others; but let us watch and be sober." Paul sets νήφω beside γρηγορέω, the same pair Peter uses in 1 Peter 5:8. Paul is writing about the day of the Lord coming as a thief in the night (1 Thessalonians 5:2).*

> *1 Thessalonians 5:8: "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."*

> *2 Timothy 4:5: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." The King James Version renders νήφω as "watch" here.* **Vine**

> *says the Revised Version reads "be sober."*

> *1 Peter 1:13: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."*

> *1 Peter 4:7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."* **Thayer** *reads the phrase εἰς τὰς προσευχάς as "unto (the offering of) prayer."*

> *1 Peter 5:8: "Be sober, be vigilant."*

νήφω in **Thayer**: **Thayer** points the reader to Ellicott's commentary on 2 Timothy 4:5 for more on the word. Ellicott's commentary is not available on Blue Letter Bible.

SYNONYMS

νήφω, **γρηγορέω**, and **ἀγρυπνέω** in Green, quoted by **Thayer**: **Thayer** quotes Green's Critical Notes on the New Testament (note on Mark 13:33). Green says ἀγρυπνέω expresses the absence of sleep, and from there a wakeful frame of mind as opposed to listlessness. Green says γρηγορέω represents a waking state that comes from some arousing effort, a more stirring picture than ἀγρυπνέω. Green says νήφω completes the group. Green says νήφω means a state untouched by anything that makes a person drowsy or clouds the mind, and so a state guarded against drowsiness or confusion. Green says νήφω becomes a term for wariness against spiritual dangers and deceptions, and Green cites 1 Peter 5:8.

EARLY CHURCH

Blue Letter Bible has no early church writers for νήφω.

2 γρηγορέω

grēgoreō **G1127** **"Be vigilant"**

Form in 1 Peter 5:8: γρηγορήσατε (grēgorēsate), aorist active imperative, second person plural.

MEANING

γρηγορέω in **Thayer**: **Thayer** defines the word as to watch. **Thayer** gives the literal meaning first: to stay awake, as in Matthew 24:43, Matthew 26:38 and 40, Mark 13:34, Mark 14:34 and 37,

and Luke 12:37 and 39. **Thayer** says γρηγορέω once means to be alive on earth, in 1 Thessalonians 5:10, since sleep often stands for death. **Thayer** gives the figurative meaning as to give strict attention, to be cautious and active. **Thayer** lists four kinds of figurative watching:

1. Watching so that some destructive calamity does not suddenly overtake a person through carelessness and laziness: Matthew 24:42, Matthew 25:13, Mark 13:35 and 37, Revelation 16:15.
2. Watching so that a person is not led to forsake Christ: Matthew 26:41, Mark 14:38.
3. Watching so that a person does not fall into sin: 1 Thessalonians 5:6, 1 Corinthians 16:13, 1 Peter 5:8, Revelation 3:2 and 3.
4. Watching so that a person is not corrupted by errors: Acts 20:31.

Thayer adds a fifth use with ἐν: to be watchful in something, to take the most careful pains in something, citing Colossians 4:2.

γρηγορέω in **Strong's**: **Strong's** defines the word as to keep awake, to watch, literally or figuratively. **Strong's** lists the King James renderings as "be vigilant," "wake," and "be watchful."

γρηγορέω in **Vine**'s: **Vine** says the word is used of keeping awake (Matthew 24:43; 26:38, 40, 41) and of spiritual alertness (Acts 20:31; 1 Corinthians 16:13; Colossians 4:2; 1 Thessalonians 5:6, 10; 1 Peter 5:8; Revelation 3:2, 3; 16:15). **Vine** notes the Revised Version renders 1 Peter 5:8 "be watchful."

γρηγορέω in **Vine**'s on 1 Thessalonians 5:10: **Vine** says γρηγορέω in 1 Thessalonians 5:10 does not mean "to be alive." **Vine** says Paul sets γρηγορέω against καθεύδω, "to sleep," and Paul never uses καθεύδω to mean "to be dead." **Vine** says the meaning in 1 Thessalonians 5:10 is vigilance and expectancy set against laxity and indifference. **Vine** says all believers will live together with Christ from the time of the Rapture described in 1 Thessalonians 4, and believers who are lax and fail to watch will suffer loss (1 Corinthians 3:15; 9:27; 2 Corinthians 5:10). **Vine** says the Rapture depends solely on the death of Christ for believers, apart from their spiritual condition, and **Vine** calls the Rapture a matter of salvation.

γρηγορέω in the Blue Letter Bible Outline of Biblical Usage: to watch; metaphorically, to give strict attention, to be cautious, active; to take heed lest through remission and indolence some destructive calamity suddenly overtake one.

HOW THE WORD WAS BUILT

γρηγορέω in **Thayer**: **Thayer** says the word comes from ἐγρήγορα, the perfect tense of ἐγείρω, meaning "to have been roused from sleep, to be awake."

γρηγορέω in **Strong's**: **Strong's** gives the root as ἐγείρω (G1453), to rouse or raise.

γρηγορέω in Green, quoted by **Thayer**: Green calls γρηγορέω "the offspring of ἐγρήγορα." Green says the word pictures a waking state that results from an effort to rouse oneself.

CLASSICAL GREEK

γρηγορέω in **Thayer**: **Thayer** cites Aristotle, On Plants 1.2, page 816b, lines 29 and 37, and Achilles Tatius. Neither text is available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for γρηγορέω.

SEPTUAGINT

γρηγορέω in the Blue Letter Bible Septuagint concordance: γρηγορέω occurs two times in the Septuagint.

> *Jeremiah 5:6, Septuagint: "καὶ πάρδαλις ἐγρηγόρησεν ἐπὶ τὰς πόλεις αὐτῶν." **Brenton** translates the verse: "Therefore has a lion out of the forest smitten them, and a wolf has destroyed them even to [their] houses, and a leopard has watched against their cities: all that go forth from them shall be hunted: for they have multiplied their ungodliness, they have strengthened themselves in their revoltings." The scene: the LORD is sending judgment on Jerusalem because no one in the city does justice or seeks the truth (Jeremiah 5:1). The lion, the wolf, and the leopard are the judgment. The leopard is the animal that ἐγρηγόρησεν, "watched," over the cities. In the same verse, a lion attacks.*

> *Daniel 9:14, Septuagint: "καὶ ἐγρηγόρησεν κύριος καὶ ἐπήγαγεν αὐτὰ ἐφ' ἡμᾶς." **Brenton** translates: "The Lord also has watched, and brought the evils upon us: for the Lord our God is righteous in all his work which he has executed, but we have not hearkened to his voice." The scene: Daniel is praying and confessing the sins of Israel after reading in Jeremiah that the desolation of Jerusalem would last seventy years (Daniel 9:2-3). Daniel says the LORD kept watch over the disaster and brought the disaster on Israel.*

γρηγορέω in **Thayer**: **Thayer** cites Baruch 2:9 and 1 Maccabees 12:27. The Apocrypha text is not available in the Blue Letter Bible Septuagint concordance.

JEWISH WRITERS

γρηγορέω in **Thayer**: **Thayer** cites Josephus, Antiquities 11.3.4. The Josephus text is not available on Blue Letter Bible.

NEW TESTAMENT

γρηγορέω in the Blue Letter Bible concordance: γρηγορέω occurs twenty-three times in twenty-three verses in the Textus Receptus. The King James Version renders the word "watch" twenty-one times, "wake" one time, and "be vigilant" one time. 1 Peter 5:8 is the only verse where the King James Version renders the word "be vigilant."

The Olivet Discourse. Jesus uses γρηγορέω about His return. Matthew 24:42: "Watch therefore: for ye know not what hour your Lord doth come." Matthew 24:43: "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Matthew 25:13 closes the parable of the ten virgins: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Mark 13:34-37 tells of a man who leaves on a long journey and commands the porter to watch. Mark 13:35: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." Mark 13:37: "And what I say unto you I say unto all, Watch." Luke 12:37: "Blessed are those servants, whom the lord when he cometh shall find watching." Luke 12:39 repeats the picture of the thief and the house.

Gethsemane. Jesus uses γρηγορέω six times in the Gethsemane accounts in Matthew and Mark, and Peter is in the scene. Matthew 26:38: "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Matthew 26:40: "And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" Matthew 26:41: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Mark 14:34 repeats "tarry ye here, and watch." Mark 14:37 names Peter directly: "And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?" Mark 14:38: "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

Paul to the Ephesian elders. Acts 20:31: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." The scene: Paul is meeting the elders of Ephesus at Miletus and warning them that grievous wolves will enter the flock and men will rise from among them speaking perverse things (Acts 20:29-30). **Thayer** places this use under watching against corruption by errors.

Paul's letters. 1 Corinthians 16:13: "Watch ye, stand fast in the faith, quit you like men, be strong." Colossians 4:2: "Continue in prayer, and watch in the same with thanksgiving." 1 Thessalonians 5:6: "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thessalonians 5:10: "Who died for us, that, whether we wake or sleep, we should live together with him."

Revelation. Revelation 3:2-3, to the church at Sardis: "Be watchful, and strengthen the things which remain, that are ready to die... If therefore thou shalt not watch, I will come on thee as a

thief, and thou shalt not know what hour I will come upon thee." Revelation 16:15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

SYNONYM

ἀγρυπνέω (agrypneō), G69, in **Thayer**: **Thayer** defines ἀγρυπνέω as to be sleepless, to keep awake, to watch, and says the word is equivalent to γρηγορέω. **Thayer** gives the figurative meaning as to be circumspect, attentive, ready (Mark 13:33; Luke 21:36). **Thayer** says ἀγρυπνέω with εἰς means to be intent on something (Ephesians 6:18). **Thayer** says ἀγρυπνέω with ὑπέρ means to keep constant watch over something, a picture drawn from shepherds, citing Hebrews 13:17: "for they watch for your souls, as they that must give account." Green's comparison of the three words appears under νήφω above.

EARLY CHURCH

Blue Letter Bible has no early church writers for γρηγορέω.

3 ἀντίδικος

antidikos G476 "Adversary"

Form in 1 Peter 5:8: ὁ ἀντίδικος ὑμῶν, nominative singular masculine, "your adversary."

MEANING

ἀντίδικος in **Thayer**: **Thayer** gives two meanings. The first is an opponent in a suit at law, citing Matthew 5:25, Luke 12:58, and Luke 18:3. The second is an adversary or enemy in general. **Thayer** places 1 Peter 5:8 under the general meaning. **Thayer** adds a note on 1 Peter 5:8: "unless we prefer to regard the devil as here called ἀντίδικος because he accuses men before God."

ἀντίδικος in **Strong's**: **Strong's** defines the word as an opponent in a lawsuit, and specially Satan as the arch-enemy.

ἀντίδικος in **Vine**'s: **Vine** defines the word first as an opponent in a lawsuit (Matthew 5:25 twice; Luke 12:58; 18:3). **Vine** says the word also means an adversary or enemy with no reference to legal affairs. **Vine** says the general meaning is "perhaps" the meaning in 1 Peter 5:8. **Vine** says some regard the word in 1 Peter 5:8 as legal, because the devil accuses men before God.

ἀντίδικος in the Blue Letter Bible Outline of Biblical Usage: opponent; an opponent in a suit of law; an adversary, enemy.

HOW THE WORD WAS BUILT

ἀντίδικος in **Strong's**: **Strong's** says the word is built from ἀντί (G473), "against," and δίκη (G1349), "a lawsuit" or "justice." **Thayer** marks the root as δίκη.

CLASSICAL GREEK

ἀντίδικος in **Thayer**: For the legal meaning, **Thayer** cites Xenophon, Plato, and "often in the Attic orators." For the general meaning, **Thayer** cites Aeschylus, Agamemnon 41. None of those texts are available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for ἀντίδικος.

SEPTUAGINT

ἀντίδικος in the Blue Letter Bible Septuagint concordance: ἀντίδικος occurs seven times in seven verses in the Septuagint.

> *1 Samuel 2:10, Septuagint: "κύριος ἀσθενῆ ποιήσει ἀντίδικον αὐτοῦ." **Brenton** translates: "The Lord will weaken his adversary." The scene: Hannah is praying after giving Samuel to the LORD at Shiloh (1 Samuel 1:28 to 2:1). **Thayer** cites this verse for the general meaning.*

> *Esther 8:11, Septuagint: "χρῆσθαι τοῖς ἀντιδίκοις αὐτῶν καὶ τοῖς ἀντικειμένοις αὐτῶν ὡς βούλονται." **Brenton** translates: "to treat their adversaries, and those who attacked them, as they pleased." The scene: King Artaxerxes (Ahasuerus in the Hebrew) gives the Jews the right to defend themselves against the people who planned to destroy them under Haman's decree.*

> *Proverbs 18:17, Septuagint: "δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογίᾳ ὡς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος ἐλέγχεται." **Brenton** translates: "A righteous man accuses himself at the beginning of his speech, but when he has entered upon the attack, the adversary is reproved." The verse sets ἀντίδικος beside κατήγορος, "accuser," in a courtroom scene. The King James Version, from the Hebrew, reads: "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."*

> *Isaiah 41:11, Septuagint: "καὶ ἀπολοῦνται πάντες οἱ ἀντίδικοί σου." **Brenton** translates: "Behold, all thine adversaries shall be ashamed and confounded; for they shall be as if they were*

> *not: and all thine opponents shall perish." The scene: the LORD is speaking to Israel, "my servant" (Isaiah 41:8), and promising "Fear thou not; for I am with thee" (Isaiah 41:10).* **Thayer** *cites this verse for the general meaning.*

Jeremiah 50:34 (27:34 in the Septuagint): "κρίσιν κρινεῖ πρὸς τοὺς ἀντιδίκους αὐτοῦ." **Brenton** translates: "But their Redeemer is strong; the Lord Almighty is his name: he will enter into judgment with his adversaries, that he may destroy the earth." The King James Version, from the Hebrew, reads: "he shall throughly plead their cause." The scene is the LORD's judgment on Babylon, and the verse calls the LORD the Redeemer of His people.

Jeremiah 51:36 (28:36 in the Septuagint): "ἰδοὺ ἐγὼ κρινῶ τὴν ἀντίδικόν σου καὶ ἐκδικήσω τὴν ἐκδίκησίν σου." **Brenton** translates: "Behold, I will judge thine adversary, and I will execute vengeance for thee." The King James Version, from the Hebrew, reads: "Behold, I will plead thy cause, and take vengeance for thee." The adversary in the verse is Babylon.

> *Hosea 5:11, Septuagint: "κατεδυνάστευσεν Εφραιμ τὸν ἀντίδικον αὐτοῦ κατεπάτησεν κρίμα."* **Brenton** *translates: "Ephraim altogether prevailed against his adversary, he trod judgment under foot, for he began to go after vanities." The King James Version, from the Hebrew, reads: "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment."*

JEWISH WRITERS

ἀντίδικος in **Thayer**: **Thayer** cites Sirach 33:9 for the general meaning. The Apocrypha text is not available in the Blue Letter Bible Septuagint concordance. **Thayer** cites no Josephus or Philo for ἀντίδικος.

NEW TESTAMENT

ἀντίδικος in the Blue Letter Bible concordance: ἀντίδικος occurs five times in four verses in the Textus Receptus. The King James Version renders the word "adversary" all five times.

Matthew 5:25-26, the Sermon on the Mount: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." The scene: the adversary is the man bringing a lawsuit. The two men are on the road to court together. The adversary hands the defendant to the judge, the judge hands him to the officer, and the officer puts him in prison.

> *Luke 12:58: "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison." Luke places the saying right*

> *after Jesus warns the crowd that they can read the weather and cannot read the times (Luke 12:54-57).*

Luke 18:3, the parable of the unjust judge: "And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary." The scene: Luke says Jesus told the parable to teach "that men ought always to pray, and not to faint" (Luke 18:1). The judge "feared not God, neither regarded man" (Luke 18:2). The widow keeps coming until the judge grants her justice so she will stop wearing him out (Luke 18:4-5). Jesus then says, "And shall not God avenge his own elect, which cry day and night unto him" (Luke 18:7).

> *1 Peter 5:8: "your adversary the devil."*

EARLY CHURCH

Blue Letter Bible has no early church writers for ἀντίδικος.

4 διάβολος

diabolos G1228 "The devil"

Form in 1 Peter 5:8: διάβολος, nominative singular masculine. The Blue Letter Bible interlinear parses the word as an adjective used as a noun.

MEANING

διάβολος in **Thayer**: **Thayer** defines the adjective as prone to slander, slanderous, accusing falsely, citing 1 Timothy 3:11, 2 Timothy 3:3, and Titus 2:3. **Thayer** says the word used as a noun means a calumniator, false accuser, or slanderer. **Thayer** says the Bible and the church writers apply ὁ διάβολος, by way of eminence, to the one called in Hebrew הַשָּׂטָן, Satan. **Thayer** describes Satan as the prince of demons and the author of evil. **Thayer** says Satan persecutes good men (Job 1; Zechariah 3:1; Revelation 12:10), estranges mankind from God, entices people to sin, and afflicts people with diseases through demons who take possession of their bodies at his bidding. **Thayer** calls Satan the malignant enemy of God and the Messiah.

διάβολος in **Strong's**: **Strong's** defines the word as a traducer, specially Satan, and points to the Hebrew satan (H7854). **Strong's** lists the King James renderings as "false accuser," "devil," and "slanderer."

διάβολος in **Vine**'s under "Accuser": **Vine** says the word is used thirty-four times as a title of Satan, and the English word "devil" comes from διάβολος. **Vine** says the word is used once of

Judas (John 6:70). **Vine** says that apart from John 6:70, Scripture never calls men devils. **Vine** says διάβολος is always to be kept separate from δαίμων, "a demon."

διάβολος in **Vine**'s under "Devil": **Vine** says the word "Devil" should be used only of Satan, as a proper name. **Vine** says δαίμων is frequently and wrongly translated "devil" and should always be translated "demon." **Vine** says there is one devil and there are many demons. **Vine** lists what the devil does:

- He accuses man to God (Job 1:6-11; 2:1-5; Revelation 12:9-10) and God to man (Genesis 3).
- He afflicts men with physical suffering (Acts 10:38).
- He sins himself (1 John 3:8), led man into sin (Genesis 3), and tempts man to do evil (Ephesians 4:27; 6:11), encouraging him by deception (Ephesians 2:2).
- He had the power of death, and Christ through His own death has triumphed over him and will bring him to nothing (Hebrews 2:14).
- He contended with Michael over the body of Moses (Jude 1:9).
- He raised himself in pride against God and fell under condemnation, and believers are warned against the same sin (1 Timothy 3:6).
- He lays snares for believers (1 Timothy 3:7), seeking to devour them as a roaring lion (1 Peter 5:8).
- Those who fall into his snare may be recovered to the will of God (2 Timothy 2:26).
- If believers resist him, he will flee from them (James 4:7).
- His fury and malice will be especially at work at the end of this age (Revelation 12:12).
- His doom is the lake of fire (Matthew 25:41; Revelation 20:10).

διάβολος in **Vine**'s under "Slanderers": **Vine** says the word in 1 Timothy 3:11 refers to people given to finding fault with the behavior and conduct of others and spreading their insinuations and criticisms in the church.

διάβολος in the Blue Letter Bible Outline of Biblical Usage: prone to slander, slanderous, accusing falsely; a calumniator, false accuser, slanderer; metaphorically, applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him.

HOW THE WORD WAS BUILT

διάβολος in **Strong's**: **Strong's** gives the root as διαβάλλω (G1225).

διαβάλλω in **Strong's**: **Strong's** says διαβάλλω is built from διά (G1223), "through," and βάλλω (G906), "to throw." **Strong's** defines διαβάλλω figuratively as to traduce.

διαβάλλω in **Thayer**: **Thayer** defines the verb first as to throw over or across, to send over. **Thayer** says that very often, from Herodotus down, the verb means to traduce, calumniate,

slander, accuse, defame. **Thayer** compares the Latin perstringere and the German durchziehen. **Thayer** explains διά as "as it were from one to another." **Thayer** says the verb is used of people who bring a false charge. **Thayer** says the verb is also used of people who spread the truth about a man maliciously, insidiously, and with hostility. For the false charge, **Thayer** cites Josephus, Antiquities 7.11.3. For the hostile spreading of truth, **Thayer** cites Daniel 3:8 in the Septuagint and Daniel 6:24 in Theodotion's Greek version.

διαβάλλω in Daniel 3:8, Septuagint: **Brenton** translates: "Then came near [certain] Chaldeans, and accused the Jews to the king." The scene: Nebuchadnezzar has set up a golden image, and the Chaldeans report that Shadrach, Meshach, and Abednego will not worship the image (Daniel 3:12). **Thayer** places this use under spreading the truth with hostility.

διαβάλλω in Luke 16:1, the only New Testament use: "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods." **Thayer** cites Luke 16:1 under the hostile spreading of truth.

διαβάλλω in **Thayer**: **Thayer** points the reader to κατηγορέω for the synonym. **Thayer**'s κατηγορέω entry says κατηγορέω is built from κατά and ἀγορεύω, properly "to speak against" in court or in the assembly of the people. **Thayer**'s κατηγορέω entry cites Revelation 12:10 for an accusation outside a court: "the accuser of our brethren is cast down, which accused them before our God day and night."

CLASSICAL GREEK

διάβολος in **Thayer**: For the adjective, **Thayer** cites Aristophanes, Andocides, and Plutarch. For the noun, **Thayer** cites Xenophon, Agesilaus 11.5, and Aristotle. None of those texts are available on Blue Letter Bible.

διαβάλλω in **Thayer**: **Thayer** cites Herodotus 5.35 and 5.96, Xenophon, Hellenica 2.3.23, Plato, Epistles 7, page 334a, and Lucian's essay on not believing slander too quickly. None of those texts are available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for διάβολος.

SEPTUAGINT

διάβολος in the Blue Letter Bible Septuagint concordance: διάβολος occurs twenty times in sixteen verses in the Septuagint. The Septuagint uses διάβολος for the Hebrew satan in Job, Zechariah, 1 Chronicles, and Psalms. In Esther, the Septuagint uses the word for Haman.

> *1 Chronicles 21:1, Septuagint: "καὶ ἔστη διάβολος ἐν τῷ Ισραηλ καὶ ἐπέσεισεν τὸν Δαυιδ τοῦ ἀριθμῆσαι τὸν Ισραηλ." **Brenton** translates: "And the devil stood up against Israel, and moved*

> *David to number Israel." The scene: David orders Joab to count the fighting men of Israel. Joab objects, and God judges Israel for the census with a pestilence (1 Chronicles 21:2-14).*

> *Esther 7:4, Septuagint: "οὐ γὰρ ἄξιος ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως."* **Brenton** *translates: "For both I and my people are sold for destruction, and pillage, and slavery; [both] we and our children for bondmen and bondwomen: and I consented not to it, for the slanderer [is] not worthy of the king's palace." The scene: Esther is at her second banquet with the king and Haman, pleading for her life and her people. The slanderer is Haman.*

> *Esther 8:1, Septuagint: "ἐδωρήσατο Εσθηρ ὅσα ὑπῆρχεν Αμαν τῷ διαβόλῳ."* **Brenton** *translates: "And in that day king Artaxerxes gave to Esther all that belonged to Aman the slanderer." The King James Version, from the Hebrew, reads "Haman the Jews' enemy." The scene: Haman has been hanged on the gallows he built for Mordecai (Esther 7:10).*

Job 1:6-12, Septuagint. Job 1:6 uses ὁ διάβολος for the one who comes with the angels of God before the LORD. Job 1:7: "καὶ εἶπεν ὁ κύριος τῷ διαβόλῳ πόθεν παραγέγονας καὶ ἀποκριθεὶς ὁ διάβολος τῷ κυρίῳ εἶπεν περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ' οὐρανὸν πάρειμι." **Brenton** translates: "And the Lord said to the devil, Whence art thou come? And the devil answered the Lord, and said, I am come from compassing the earth, and walking up and down in the world." Job 1:9: "μὴ δωρεὰν σέβεται Ιωβ τὸν θεόν," which the King James Version renders, "Doth Job fear God for nought?" Job 1:12: the LORD gives everything Job has into the devil's hand, and the devil goes out from the presence of the LORD.

Job 2:1-7, Septuagint. Job 2:2: "τότε εἶπεν ὁ διάβολος ἐνώπιον τοῦ κυρίου διαπορευθεὶς τὴν ὑπ' οὐρανὸν καὶ ἐμπεριπατήσας τὴν σύμπασαν πάρειμι." **Brenton** translates: "Then the devil said before the Lord, I am come from going through the world, and walking about the whole earth." Job 2:4: the devil says, "δέρμα ὑπὲρ δέρματος," which the King James Version renders, "Skin for skin, yea, all that a man hath will he give for his life." Job 2:7: the devil goes out and strikes Job with sore boils from his feet to his head.

Psalm 109:6 (108:6 in the Septuagint): "καὶ διάβολος στήτω ἐκ δεξιῶν αὐτοῦ." **Brenton** translates: "Set thou a sinner against him; and let the devil stand at his right hand." The psalm is David's prayer against his accusers. The King James Version, from the Hebrew, reads: "let Satan stand at his right hand."

> *Zechariah 3:1-2, Septuagint: "καὶ ὁ διάβολος εἱστήκει ἐκ δεξιῶν αὐτοῦ τοῦ ἀντικεῖσθαι αὐτῷ."* **Brenton** *translates: "And the Lord shewed me Jesus the high priest standing before the angel of the Lord, and the Devil stood on his right hand to resist him. And the Lord said to the Devil, The Lord rebuke thee, O Devil, even the Lord that has chosen Jerusalem rebuke thee: behold! is not this as a brand plucked from the fire?"* **Brenton**'s *"Jesus" is the Greek form of the name Joshua.*

> *The scene: Joshua the high priest stands before the angel of the LORD clothed in filthy garments (Zechariah 3:3). The devil stands at his right hand to oppose him. The LORD rebukes the devil, removes Joshua's filthy garments, and clothes him with change of raiment (Zechariah 3:4).*

JEWISH WRITERS

διάβολος in **Thayer**: **Thayer** cites Wisdom of Solomon 2:24 for διάβολος as Satan. The Apocrypha text is not available in the Blue Letter Bible Septuagint concordance.

διαβάλλω in **Thayer**: **Thayer** quotes Josephus, Antiquities 7.11.3: διέβλητο πρὸς αὐτὸν ἀδίκως, "he had been unjustly slandered to him." The Josephus text is not available on Blue Letter Bible.

NEW TESTAMENT

διάβολος in the Blue Letter Bible concordance: διάβολος occurs thirty-eight times in the Textus Receptus. The King James Version renders the word "devil" thirty-five times, "false accuser" two times, and "slanderer" one time.

The temptation of Jesus. Matthew 4:1: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matthew 4:10: "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." **Thayer** cites Matthew 4:1, 5, 8, 11 and Luke 4:2, 3, 5, 6, 13.

The parables. Matthew 13:39, the parable of the wheat and the tares: "The enemy that sowed them is the devil." Luke 8:12, the parable of the sower: "Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

The judgment. Matthew 25:41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

John's Gospel. John 6:70: "Have not I chosen you twelve, and one of you is a devil?" **Thayer** and **Vine** both cite this verse for Judas. John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 13:2: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him."

Acts. Acts 10:38, Peter preaching in the house of Cornelius: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 13:10, Paul to Elymas the sorcerer: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Paul's letters. Ephesians 4:27: "Neither give place to the devil." Ephesians 6:11: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." 1 Timothy 3:6-7, on the qualifications of a bishop: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Timothy 3:11, of the women: "not slanderers." 2 Timothy 2:26: "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Hebrews and James. Hebrews 2:14: "that through death he might destroy him that had the power of death, that is, the devil." James 4:7: "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

1 John. 1 John 3:8: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:10: "In this the children of God are manifest, and the children of the devil."

> *Jude 1:9: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."*

Revelation. Revelation 2:10, to the church at Smyrna: "the devil shall cast some of you into prison, that ye may be tried." Revelation 12:9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." Revelation 12:10: "for the accuser of our brethren is cast down, which accused them before our God day and night." Revelation 12:12: "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 20:2: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Revelation 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone."

διάβολος in **Thayer** on people: **Thayer** says people who resemble the devil in mind and will are said to be "of the devil" (John 8:44; 1 John 3:8), "children of the devil" (1 John 3:10), and "child of the devil" (Acts 13:10). **Thayer** says the name is applied to a man who opposes the cause of God and so acts the part of the devil, citing John 6:70 and comparing Matthew 16:23 and Mark 8:33.

σατανᾶς (satanas), G4567, in **Thayer**: **Thayer** says σατανᾶς comes from the Aramaic and the Hebrew שָׂטָן and means adversary, one who opposes another in purpose or act. **Thayer** lists what the New Testament says of Satan. He incites to apostasy and sin (Matthew 4:10; Luke 22:31; Acts 5:3; 1 Corinthians 7:5). He circumvents men by stratagems (2 Corinthians 11:14; 2 Thessalonians 2:9). He enters into people to act through them (Luke 22:3; John 13:27). He is overcome by God's help (Romans 16:20). **Thayer** says that on Christ's return from heaven Satan will be bound with chains for a thousand years, then will walk the earth in greater

power when the thousand years are finished, then shortly after will be given over to eternal punishment (Revelation 20:2, 7, 10). **Thayer**'s second meaning for σατανᾶς is a Satan-like man, citing Matthew 16:23 and Mark 8:33, where Jesus says to Peter, "Get thee behind me, Satan."

EARLY CHURCH

διάβολος in **Thayer**: **Thayer** says the church writers, along with the Bible, apply ὁ διάβολος to Satan. **Thayer** names no specific church writer or passage. Blue Letter Bible has no early church texts.

5 ὠρύομαι

ōryomai **G5612** **"Roaring"**

Form in 1 Peter 5:8: ὠρυόμενος, present middle (deponent) participle, nominative singular masculine.

MEANING

ὠρύομαι in **Thayer**: **Thayer** defines the word as to roar, to howl, of a lion, wolf, dog, and other beasts. **Thayer** says the word is used of men in two ways: to raise a loud, inarticulate cry of grief or of joy, and to sing with a loud voice.

ὠρύομαι in **Strong's**: **Strong's** says the word is the middle voice of an apparently primary verb, meaning "to roar." The King James Version renders the word "roaring" in its one New Testament use.

ὠρύομαι in **Vine**'s: **Vine** defines the word as "to howl" or "roar." **Vine** says the word is onomatopoeic, built to imitate the sound, and is used of animals or men. **Vine** says 1 Peter 5:8 uses the word of a lion as a simile of Satan.

HOW THE WORD WAS BUILT

ὠρύομαι in **Strong's**: **Strong's** calls the word the middle voice of an apparently primary verb. **Thayer** calls the word a deponent middle. **Vine** calls the word onomatopoeic.

CLASSICAL GREEK

ὠρύομαι in **Thayer**: For animals, **Thayer** cites Theocritus and Plato. For men crying out in grief, **Thayer** cites Herodotus 3.117. For men crying out in joy, **Thayer** cites Herodotus 4.75. For loud singing, **Thayer** cites Pindar, Olympian 9.163. None of those texts are available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for ὠρύομαι.

SEPTUAGINT

ὠρύομαι in **Thayer**: **Thayer** says the Septuagint uses ὠρύομαι for the Hebrew שָׁאַג, the lion's roar.

ὠρύομαι in the Blue Letter Bible Septuagint concordance: ὠρύομαι occurs nine times in nine verses in the Septuagint.

> *Judges 14:5, Septuagint: "καὶ ἰδοὺ σκύμνος λεόντων ὠρυόμενος εἰς ἀπάντησιν αὐτοῦ."* **Brenton** *translates: "And Sampson and his father and his mother went down to Thamnatha, and he came to the vineyard of Thamnatha; and behold, a young lion roared in meeting him." The scene: Samson is going down to Timnath to take a Philistine woman as his wife. The young lion roars against him in the vineyards. The Spirit of the LORD comes on Samson, and Samson tears the lion apart with his bare hands (Judges 14:6). Later Samson finds a swarm of bees and honey in the carcass (Judges 14:8), and the honey becomes his riddle at the wedding feast (Judges 14:14).* **Thayer** *cites this verse.*

Psalm 22:13 (21:14 in the Septuagint): "ἤνοιξαν ἐπ' ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ὁ ἁρπάζων καὶ ὠρυόμενος." **Brenton** translates: "They have opened their mouth against me, as a ravening and roaring lion." The scene is the psalm that opens, "My God, my God, why hast thou forsaken me?" (Psalm 22:1). The enemies surround the sufferer like bulls, dogs, and a lion (Psalm 22:12-16). Psalm 22:21 cries out, "Save me from the lion's mouth." **Thayer** cites Psalm 22:13. **Vine** cites Psalm 22:13 as an example of the lion's cruelty.

Psalm 38:8 (37:9 in the Septuagint): "ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου." **Brenton** translates: "I have been afflicted and brought down exceedingly: I have roared for the groaning of my heart." The speaker is David under God's chastening for his sin (Psalm 38:1-4). This is the one Septuagint use of ὠρύομαι for a man.

Psalm 104:21 (103:21 in the Septuagint): "σκύμνοι ὠρυόμενοι ἁρπάσαι καὶ ζητῆσαι παρὰ τοῦ θεοῦ βρῶσιν αὐτοῖς." **Brenton** translates: "[even] young lions roaring for prey, and to seek meat for themselves from God." The verse uses ὠρύομαι and ζητέω together, the same two verbs Peter uses in 1 Peter 5:8. The scene: the psalm praises God for His care of creation. Psalm 104:20 says God makes darkness and night, when the beasts of the forest creep out. Psalm 104:22 says the young lions lie down in their dens when the sun rises.

> *Jeremiah 2:15, Septuagint: "ἐπ' αὐτὸν ὠρύοντο λέοντες καὶ ἔδωκαν τὴν φωνὴν αὐτῶν οἳ ἔταξαν τὴν γῆν αὐτοῦ εἰς ἔρημον."* **Brenton** *translates: "The lions roared upon him, and uttered their voice, which have made his land a wilderness: and his cities are broken down, that they should*

not be inhabited." The scene: the LORD asks why Israel, His servant, has become a spoil (Jeremiah 2:14). The lions are the nations who laid Israel waste. **Thayer** *cites this verse.*

Ezekiel 22:25, Septuagint: "ὡς λέοντες ὠρυόμενοι ἁρπάζοντες ἁρπάγματα ψυχὰς κατεσθίοντες ἐν δυναστείᾳ." **Brenton** *translates: "whose princes in the midst of her are as roaring lions seizing prey, devouring souls by oppression, and taking bribes; and thy widows are multiplied in the midst of thee." The King James Version, from the Hebrew, reads: "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls." The scene: the LORD is listing the sins of Jerusalem's leaders before judgment. The verse joins the roaring lion with the devouring of souls.*

Hosea 11:10, Septuagint: "ὀπίσω κυρίου πορεύσομαι ὡς λέων ἐρεύξεται ὅτι αὐτὸς ὠρύσεται καὶ ἐκστήσονται τέκνα ὑδάτων." **Brenton** *translates: "I will go after the Lord: he shall utter [his voice] as a lion: for he shall roar, and the children of the waters shall be amazed." The one who roars in this verse is the LORD. In the King James Version, the children tremble from the west when the LORD roars (Hosea 11:10).*

Zephaniah 3:3, Septuagint: "οἱ ἄρχοντες αὐτῆς ἐν αὐτῇ ὡς λέοντες ὠρυόμενοι οἱ κριταὶ αὐτῆς ὡς λύκοι τῆς Ἀραβίας." **Brenton** *translates: "Her princes within her were as roaring lions, her judges as the wolves of Arabia; they remained not till the morrow." The King James Version reads: "her judges are evening wolves; they gnaw not the bones till the morrow." The scene: Zephaniah is pronouncing woe on Jerusalem, "the oppressing city" (Zephaniah 3:1).*

Zechariah 11:3, Septuagint: "φωνὴ ὠρυομένων λεόντων ὅτι τεταλαιπώρηκεν τὸ φρύαγμα τοῦ Ιορδάνου." **Brenton** *translates: "[There is] a voice of the shepherds mourning; for their greatness is brought low: a voice of roaring lions; for the pride of Jordan is brought down."*

JEWISH WRITERS

ὠρύομαι in **Thayer**: **Thayer** cites Wisdom of Solomon 17:18. The Apocrypha text is not available in the Blue Letter Bible Septuagint concordance.

NEW TESTAMENT

ὠρύομαι in the Blue Letter Bible concordance: ὠρύομαι occurs one time in the New Testament, in 1 Peter 5:8.

EARLY CHURCH

Blue Letter Bible has no early church writers for ὠρύομαι.

6 λέων

leōn **G3023** **"Lion"**

Form in 1 Peter 5:8: λέων, nominative singular masculine.

MEANING

λέων in **Thayer**: **Thayer** defines the word as a lion. **Thayer** gives the literal use in Hebrews 11:33, 1 Peter 5:8, Revelation 4:7, 9:8, 9:17, 10:3, and 13:2. **Thayer** gives two figurative uses. The first is 2 Timothy 4:17, "I was delivered out of the mouth of the lion," which **Thayer** says means "I was rescued out of the most imminent peril of death." **Thayer** says the figure lies in the whole phrase, beyond the word lion alone. The second is a brave and mighty hero, in Revelation 5:5, where **Thayer** sees an allusion to Genesis 49:9 and compares Nahum 2:13.

λέων in **Strong's**: **Strong's** defines the word as a primary word meaning "a lion."

λέων in **Vine**'s: **Vine** says 2 Timothy 4:17 is probably figurative of the imminent peril of death, with the figure in the whole phrase. **Vine** then lists three other views of the lion in 2 Timothy 4:17. Some suppose the lions of the amphitheater. The Greek commentators regarded the lion as Nero. Others understand the lion to be Satan. **Vine** says the language likely recalls Psalm 22:21 and Daniel 6:20. **Vine** says Revelation 5:5 uses the word metaphorically of Christ, "the Lion of the tribe of Judah." **Vine** says the word has its literal meaning everywhere else in the New Testament, including 1 Peter 5:8.

λέων in **Vine**'s on the three features: **Vine** says the Old Testament and New Testament uses point to three great features of the lion:

1. Majesty and strength, pointing to royalty (Proverbs 30:30).
2. Courage (Proverbs 28:1).
3. Cruelty (Psalm 22:13).

λέων in the Blue Letter Bible Outline of Biblical Usage: a lion; a brave and mighty hero. The Outline adds: "Both Christ and Satan are referred to as a lion, indicating great strength, Satan as a 'roaring lion' (1Pe 5:8) and Christ as 'the Lion of the tribe of Judah' (Rev 5:5)."

HOW THE WORD WAS BUILT

λέων in **Strong's**: **Strong's** calls λέων a primary word. Blue Letter Bible lists the root as "a root word." Neither source breaks the word down further.

CLASSICAL GREEK

λέων in **Thayer**: **Thayer** says the word is used "from Homer down." **Thayer** gives no specific passage. The text of Homer is not available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for λέων.

SEPTUAGINT

λέων in **Thayer**: **Thayer** says the Septuagint uses λέων for the Hebrew words אֶרִי and אַרְיֵה, both meaning lion, and כְּפִיר, a young lion.

λέων in the Blue Letter Bible Septuagint concordance: λέων occurs one hundred seventeen times in the Septuagint. The Septuagint passages above under ὠρύομαι (Psalm 22:13, Jeremiah 2:15, Ezekiel 22:25, Hosea 11:10, Zephaniah 3:3, Zechariah 11:3) and under γρηγορέω (Jeremiah 5:6) all contain λέων. The passages **Thayer** and **Vine** cite are these:

> *Genesis 49:9, KJV: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" The scene: Jacob is blessing his twelve sons before his death.* **Thayer** *says Revelation 5:5 alludes to this verse.*

Nahum 2:13, which **Thayer** compares with Revelation 5:5. The scene: Nahum 2:11-12 pictures Nineveh as a lions' den where the lion tore prey for his whelps and filled his dens with ravin. In Nahum 2:13 the LORD says He is against Nineveh and the sword will devour the young lions.

> *Psalm 22:21, KJV: "Save me from the lion's mouth."* **Vine** *says 2 Timothy 4:17 likely recalls this verse.*

> *Daniel 6:20, KJV: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The scene: King Darius comes to the den at dawn after a sleepless night.* **Vine** *says 2 Timothy 4:17 likely recalls this verse.*

> *Proverbs 30:30, KJV: "A lion which is strongest among beasts, and turneth not away for any."* **Vine** *cites this verse for the lion's majesty and strength.*

> *Proverbs 28:1, KJV: "The wicked flee when no man pursueth: but the righteous are bold as a lion."* **Vine** *cites this verse for the lion's courage.*

JEWISH WRITERS

Thayer cites no Jewish writers for λέων.

NEW TESTAMENT

λέων in the Blue Letter Bible concordance: λέων occurs nine times in nine verses in the Textus Receptus. The King James Version renders the word "lion" all nine times.

> *2 Timothy 4:17: "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." The scene: Paul is writing from prison near the end of his life. In 2 Timothy 4:16 Paul says, "At my first answer no man stood with me, but all men forsook me."* **Thayer** *and* **Vine** *read the lion's mouth as the peril of death.* **Vine** *lists the other views above.*

> *Hebrews 11:33: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." The chapter is the list of the heroes of faith.*

> *1 Peter 5:8: "as a roaring lion."*

> *Revelation 4:7: "And the first beast was like a lion." The scene is the four living creatures around the throne.*

> *Revelation 5:5: "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." The scene: John weeps because no one in heaven or earth is found worthy to open the scroll (Revelation 5:4). One of the elders tells John the Lion has prevailed. John turns and sees "a Lamb as it had been slain" (Revelation 5:6).*

> *Revelation 9:8: "And they had hair as the hair of women, and their teeth were as the teeth of lions." The scene is the locusts from the bottomless pit at the fifth trumpet.*

> *Revelation 9:17: "the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone." The scene is the army of horsemen at the sixth trumpet.*

> *Revelation 10:3: "And cried with a loud voice, as when a lion roareth." The scene is the mighty angel with the little book.*

> *Revelation 13:2: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Revelation 12:9 names the dragon as "that old serpent, called the Devil, and Satan."*

EARLY CHURCH

λέων in **Vine**'s: **Vine** says "the Greek commentators" regarded the lion in 2 Timothy 4:17 as Nero. **Vine** names no specific commentator or passage. Blue Letter Bible has no early church texts.

7 περιπατέω

peripateō **G4043** **"Walketh about"**

Form in 1 Peter 5:8: περιπατεῖ, present active indicative, third person singular.

MEANING

περιπατέω in **Thayer**: **Thayer** defines the word as to walk. **Thayer** notes the King James Version renders 1 Peter 5:8 "walk about." **Thayer** gives two main uses.

The first use is literal walking. **Thayer** lists 1 Peter 5:8 among the plain, literal uses, with Matthew 9:5, Mark 2:9, John 5:8, Acts 3:6, and Revelation 9:20. **Thayer** says the word can mean to make one's way or make progress, and in figurative speech to make good use of opportunities (John 12:35). **Thayer** lists added phrases. With ἐν and a place, the word means to frequent or stay in a place (Mark 11:27; John 7:1; John 10:23; Revelation 2:1). With ἐν and persons, the word means to go about among people (John 11:54). **Thayer** cites John 21:18, "walkedst whither thou wouldest," as personal liberty. **Thayer** cites walking on the sea (Matthew 14:25-29; Mark 6:48-49). **Thayer** cites walking in darkness as being subject to error and sin (John 8:12; 12:35; 1 John 1:6; 2:11). With μετά and a person, the word means to associate with someone as a follower (John 6:66; Revelation 3:4).

The second use is Hebrew in origin: to live. **Thayer** says this use is common in Paul and John and is not found in James or in Peter. **Thayer** points the reader to ἀναστρέφω and ἀναστροφή. Under this use, **Thayer** lists walking worthily (Ephesians 4:1; Colossians 1:10), honestly (Romans 13:13), circumspectly (Ephesians 5:15), disorderly (2 Thessalonians 3:6, 11), after the

flesh and after the Spirit (Romans 8:4), in newness of life (Romans 6:4), in Christ (Colossians 2:6), by faith (2 Corinthians 5:7), and in the flesh (2 Corinthians 10:3).

περιπατέω in **Strong's**: **Strong's** defines the word as to tread all around, to walk at large, "especially as proof of ability." **Strong's** gives the figurative meanings as to live, to conduct oneself, to follow as a companion or devotee. **Strong's** lists the King James renderings as "go," "be occupied with," and "walk (about)."

περιπατέω in **Vine**'s under "Walk": **Vine** says the word is used physically in the Synoptic Gospels (except Mark 7:5), always in Acts except Acts 21:21, and never in the letters of Paul or John. **Vine** quotes Hogg and **Vine**, Notes on Thessalonians, page 67, for the figurative use: the word signifies the whole round of the activities of the individual life, whether of the unregenerate (Ephesians 4:17) or of the believer (1 Corinthians 7:17; Colossians 2:6). **Vine** lists the ways the Christian is to walk: in newness of life (Romans 6:4), after the spirit (Romans 8:4), in honesty (Romans 13:13), by faith (2 Corinthians 5:7), in good works (Ephesians 2:10), in love (Ephesians 5:2), in wisdom (Colossians 4:5), in truth (2 John 1:4), and after the commandments of the Lord (2 John 1:6).

περιπατέω in **Vine**'s under "Occupy": **Vine** says the word is sometimes used of the state in which a person lives or of what a person is given to, as in Hebrews 13:9, where the people "occupied themselves" with meats.

περιπατέω in the Blue Letter Bible Outline of Biblical Usage: to walk; to make one's way, progress; to make due use of opportunities; Hebrew for, to live; to regulate one's life; to conduct one's self; to pass one's life.

HOW THE WORD WAS BUILT

περιπατέω in **Strong's**: **Strong's** says the word is built from περί (G4012), "around," and πατέω (G3961), "to tread." **Strong's** gives the literal sense of the compound as "to tread all around."

ἐμπεριπατέω (emperipateō), G1704, in **Strong's**: **Thayer**'s περιπατέω entry closes with "Compare: ἐμπεριπατέω." **Strong's** says ἐμπεριπατέω is built from ἐν (G1722), "in," and περιπατέω. **Strong's** defines the word as to walk about on a place, and figuratively to be busy among persons. **Thayer** defines ἐμπεριπατέω as to go about in, to walk in. **Thayer** gives the one New Testament use, 2 Corinthians 6:16, quoting Leviticus 26:12: "I will dwell in them, and walk in them." **Thayer** cites Job 1:7 in the Septuagint.

CLASSICAL GREEK

περιπατέω in **Thayer**: For the literal meaning, **Thayer** cites Aristophanes, Xenophon, Plato, Isocrates, and Aelian. **Thayer** cites Epictetus, Discourses 3.22.10, for walking about in scarlet clothing. None of those texts are available on Blue Letter Bible.

ἐμπεριπατέω in **Thayer**: **Thayer** cites Plutarch, Lucian, and Achilles Tatius. None of those texts are available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for περιπατέω.

SEPTUAGINT

περιπατέω in **Thayer**: **Thayer** says the Septuagint uses περιπατέω for the Hebrew הָלַךְ, "to walk."

ἐμπεριπατέω in the Septuagint, Job 1:7 and Job 2:2. The verb Peter uses in 1 Peter 5:8 is περιπατέω. The Septuagint of Job uses the compound ἐμπεριπατέω for the devil's walking. Job 1:7: "περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ' οὐρανὸν πάρειμι." **Brenton** translates: "I am come from compassing the earth, and walking up and down in the world." Job 2:2: "διαπορευθεὶς τὴν ὑπ' οὐρανὸν καὶ ἐμπεριπατήσας τὴν σύμπασαν πάρειμι." **Brenton** translates: "I am come from going through the world, and walking about the whole earth." In both verses, the speaker the Septuagint names is ὁ διάβολος. **Thayer** cites Job 1:7 under ἐμπεριπατέω.

ἐμπεριπατέω in the Blue Letter Bible Septuagint concordance: ἐμπεριπατέω occurs seven times in the Septuagint. Besides Job 1:7 and 2:2:

> *Leviticus 26:12: "καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός." **Brenton** translates: "and I will walk among you, and be your God, and ye shall be my people." The speaker is the LORD, promising His presence to an obedient Israel. Paul quotes the verse in 2 Corinthians 6:16.*

> *Deuteronomy 23:14: "ὅτι κύριος ὁ θεός σου ἐμπεριπατεῖ ἐν τῇ παρεμβολῇ σου ἐξελέσθαι σε καὶ παραδοῦναι τὸν ἐχθρόν σου πρὸ προσώπου σου." **Brenton** translates: "Because the Lord thy God walks in thy camp to deliver thee, and to give up thine enemy before thy face; and thy camp shall be holy." The scene is the law for keeping Israel's war camp clean.*

Judges 18:9: the spies of the tribe of Dan report that they have walked through the land as far as Laish. **Brenton** translates: "Arise, and let us go up against them, for we have seen the land, and, behold, [it is] very good." The spies had been looking over the land to take the land.

> *2 Samuel 7:6: "καὶ ἤμην ἐμπεριπατῶν ἐν καταλύματι καὶ ἐν σκηνῇ." **Brenton** translates: "but I have been walking in a lodge and in a tent." The speaker is the LORD, answering David's wish to build Him a house.*

> *Proverbs 30:31: "καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὔψυχος." **Brenton** translates: "and a cock walking in boldly among the hens." Proverbs 30:29 opens the list: "There be three things which go well, yea, four are comely in going."*

περιπατέω in the Blue Letter Bible Septuagint concordance: περιπατέω occurs twenty-six times in twenty-six verses in the Septuagint. The verses, with **Brenton**'s English:

- Genesis 3:8: "And they heard the voice of the Lord God walking in the garden in the afternoon." Genesis 3:10: "I heard thy voice as thou walkedst in the garden, and I feared because I was naked and I hid myself." The scene is right after Adam and Eve ate from the tree.
- Exodus 21:19: "if the man arise and walk abroad on his staff, he that smote him shall be clear." The scene is the law about a man injured in a fight.
- Judges 21:24: the children of Israel went from there, each man to his tribe.
- 1 Samuel 17:39: Saul girds David with his armor, and David "made trial walking [with them] once and again," then tells Saul he cannot go in armor he has not tested.
- 2 Samuel 11:2: "And it came to pass toward evening, that David arose off his couch, and walked on the roof of the king's house, and saw from the roof a woman bathing." The woman is Bathsheba.
- 2 Kings 20:3: Hezekiah, sick unto death, prays, "Lord, remember, I pray thee, how I have walked before thee in truth and with a perfect heart."
- Esther 2:11: "But Mardochæus used to walk every day by the women's court, to see what would become of Esther."
- Job 9:8: God "walks on the sea as on firm ground."
- Job 20:25 speaks of terrors coming on the wicked man.
- Job 38:16: the LORD asks Job, "hast thou gone to the source of the sea, and walked in the tracks of the deep?"
- Psalm 12:8 (11:9 in the Septuagint): "κύκλῳ οἱ ἀσεβεῖς περιπατοῦσιν." **Brenton** translates: "The ungodly walk around." The Greek κύκλῳ means "in a circle" or "round about." The King James Version reads, "The wicked walk on every side."
- Psalm 104:3: God "walks on the wings of the wind."
- Psalm 115:7 and 135:17: idols "have feet, but they cannot walk."
- Proverbs 6:22: of a father's commandment, "Whensoever thou walkest, lead this along and let it be with thee; and when thou sleepest let it keep thee." Proverbs 6:28: "will any one walk on coals of fire, and not burn his feet?" The scene is the warning against the adulteress.

- Proverbs 8:20: Wisdom says, "I walk in ways of righteousness."
- Proverbs 23:31 in the Septuagint warns against drunkenness: "For if thou shouldest set thine eyes on bowls and cups, thou shalt afterwards go more naked than a pestle." The Greek verse opens μὴ μεθύσκεσθε οἴνῳ, "be not drunk with wine," and the word for "go" is περιπατήσεις.
- Ecclesiastes 4:15: "all the living who were walking under the sun." Ecclesiastes 11:9: "walk in the ways of thy heart blameless... yet know that for all these things God will bring thee into judgment."
- Isaiah 8:7: the king of Assyria, pictured as a flooding river, "shall come up over every valley of yours, and shall walk over every wall of yours."
- Isaiah 59:9: "while they waited for brightness, they walked in perplexity."
- Daniel 3:24 and 3:92 in the Septuagint (Daniel 3:23-25 in **Brenton**): Shadrach, Meshach, and Abednego "walked in the midst of the flame, singing praise to God." Nebuchadnezzar says, "But I see four men loose, and walking in the midst of the fire, and there has no harm happened to them; and the appearance of the fourth is like the Son of God."
- Daniel 4:29: "After a twelvemonth, as he walked in his palace in Babylon." The scene: Nebuchadnezzar is walking in his palace and boasting of the great Babylon he built when the voice from heaven announces his judgment (Daniel 4:30-31).

JEWISH WRITERS

περιπατέω in **Thayer**: **Thayer** cites Josephus for the literal meaning. **Thayer** gives no passage number. The Josephus text is not available on Blue Letter Bible.

ἐμπεριπατέω in **Thayer**: **Thayer** cites Wisdom of Solomon 19:20 and Philo. Neither text is available on Blue Letter Bible.

NEW TESTAMENT

περιπατέω in the Blue Letter Bible concordance: περιπατέω occurs ninety-six times in the Textus Receptus. The King James Version renders the word "walk" ninety-three times, "go" one time, "walk about" one time, and "be occupied" one time. 1 Peter 5:8 is the one verse rendered "walk about."

περιπατέω in **Thayer**: **Thayer** lists 1 Peter 5:8 under the literal meaning, to walk.

Revelation 2:1, one of the passages **Thayer** cites for walking about in a place: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." The one walking among the churches is Christ.

Mark 6:48, cited by **Thayer** for walking on the sea: "And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them,

walking upon the sea." In Matthew's account of the same night, Peter walks on the water toward Jesus (Matthew 14:29).

John 21:18, cited by **Thayer** for personal liberty: "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Jesus is speaking to Peter. John 21:19 says Jesus spoke these words "signifying by what death he should glorify God."

EARLY CHURCH

Blue Letter Bible has no early church writers for περιπατέω.

8 ζητέω

zēteō G2212 "Seeking"

Form in 1 Peter 5:8: ζητῶν, present active participle, nominative singular masculine.

MEANING

ζητέω in **Thayer**: **Thayer** defines the word as to seek, and gives two main meanings.

The first meaning is to seek in order to find. **Thayer** divides this into three uses.

a. Seeking in general. **Thayer** lists seeking a person (Mark 1:37; John 6:24), seeking pearls as a merchant does (Matthew 13:45), seeking something lost (Matthew 18:12; Luke 19:10), and seeking fruit on a tree (Luke 13:6-7). **Thayer** says that, after the Hebrew, ζητεῖν τὴν ψυχήν τινος means to seek or plot against someone's life (Matthew 2:20; Romans 11:3; Exodus 4:19).

b. Seeking by thinking, meditating, or reasoning, to find something out, to inquire into something. **Thayer** places 1 Peter 5:8 under this use. **Thayer** groups 1 Peter 5:8 with verses where ζητέω is followed by an indirect question with πῶς, τί, or τίνα: Mark 11:18, Mark 14:1, Mark 14:11, Luke 12:29, and Luke 22:2. In 1 Peter 5:8 the indirect question is τινα καταπίῃ, "whom he may devour."

c. Seeking after, aiming at, striving after. **Thayer** lists seeking an opportunity (Matthew 26:16; Luke 22:6), seeking false witness (Matthew 26:59), seeking the kingdom of God (Matthew 6:33), seeking the things above (Colossians 3:1), and seeking peace (1 Peter 3:11).

The second meaning is to require or demand, as in seeking a sign (Mark 8:11-12) or seeking wisdom (1 Corinthians 1:22), and requiring something of someone (1 Corinthians 4:2).

ζητέω in **Strong's**: **Strong's** defines the word as to seek, literally or figuratively. **Strong's** says that by a Hebrew usage the word can mean to worship God, and in a bad sense to plot against life. **Strong's** lists the King James renderings as "be (go) about," "desire," "endeavour," "enquire (for)," "require," and "seek."

ζητέω in **Vine**'s under "Seek": **Vine** lists three uses. The first is to seek or seek for (Matthew 7:7-8; 13:45; Luke 24:5; John 6:24), including plotting against a person's life (Matthew 2:20; Acts 21:31; Romans 11:3), and seeking by thinking, seeking how to do something (Mark 11:18; Luke 12:29). The second is to strive after, endeavor, desire. The third is to require or demand.

ζητέω in the Blue Letter Bible Outline of Biblical Usage: to seek in order to find; to seek a thing; to seek in order to find out by thinking, meditating, reasoning, to inquire into; to seek after, seek for, aim at, strive after; to seek, that is, require, demand; to crave, demand something from someone.

HOW THE WORD WAS BUILT

ζητέω in **Strong's**: **Strong's** says the word is "of uncertain affinity." **Thayer** gives no root. **Thayer** lists the compound forms ἀναζητέω, ἐκζητέω, ἐπιζητέω, and συζητέω.

CLASSICAL GREEK

ζητέω in **Thayer**: **Thayer** says the word is used "from Homer on." **Thayer** gives no specific passage. The text of Homer is not available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for ζητέω.

SEPTUAGINT

ζητέω in **Thayer**: **Thayer** says the Septuagint uses ζητέω for the Hebrew דָּרַשׁ, and much more often for בִּקֵּשׁ. **Thayer** cites Exodus 4:19 for seeking someone's life. In Exodus 4:19 the LORD tells Moses in Midian to return to Egypt, "for all the men are dead which sought thy life."

ζητέω in the Blue Letter Bible Septuagint concordance: ζητέω occurs two hundred forty-three times in the Septuagint. Psalm 104:21, quoted under ὠρύομαι above, joins ζητέω with the roaring of young lions: "young lions roaring for prey, and to seek meat for themselves from God."

JEWISH WRITERS

ζητέω in **Thayer**: For seeking the knowledge of God, **Thayer** cites Wisdom of Solomon 1:1 and 13:6, and Philo, On the Monarchy 1.5. None of those texts are available on Blue Letter Bible.

NEW TESTAMENT

ζητέω in the Blue Letter Bible concordance: ζητέω occurs one hundred nineteen times in the Textus Receptus. The King James Version renders the word "seek" one hundred times, "seek for" five times, "go about" four times, "desire" three times, and other ways seven times.

The verses **Thayer** groups with 1 Peter 5:8, under seeking by reasoning with an indirect question:

> *Mark 11:18: "And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine." The scene: Jesus has just cleansed the temple and said, "My house shall be called of all nations the house of prayer? but ye have made it a den of thieves" (Mark 11:17).*

> *Mark 14:1: "After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death."*

> *Mark 14:11: "And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him." The one seeking is Judas Iscariot.*

> *Luke 22:2: "And the chief priests and scribes sought how they might kill him; for they feared the people." Luke 22:3, the next verse, reads: "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve."*

> *Luke 12:29: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind." The scene is Jesus' teaching on anxiety, "Consider the ravens" (Luke 12:24).*

The verses **Thayer** and **Vine** cite for seeking a life:

> *Matthew 2:20: "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." The angel speaks to Joseph in Egypt after the death of Herod, who had killed the children of Bethlehem.*

> *Romans 11:3: "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." Paul quotes Elijah fleeing Jezebel (1 Kings 19:10).*

Other uses **Thayer** cites:

> *Luke 19:10: "For the Son of man is come to seek and to save that which was lost." The scene is the house of Zacchaeus in Jericho.*

> *Acts 17:27: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." The scene is Paul's sermon on Mars Hill in Athens.*

EARLY CHURCH

Blue Letter Bible has no early church writers for ζητέω.

9 καταπίνω

katapinō **G2666** **"Devour"**

Form in 1 Peter 5:8: καταπίῃ, second aorist active subjunctive, third person singular.

MEANING

καταπίνω in **Thayer**: **Thayer** defines the word properly as to drink down, to swallow down (Matthew 23:24; Revelation 12:16). **Thayer** gives "to devour" for 1 Peter 5:8. **Thayer** says the passive means to be swallowed up, destroyed (1 Corinthians 15:54; 2 Corinthians 5:4; Hebrews 11:29). **Thayer** says λύπῃ καταποθῆναι means to be consumed with grief (2 Corinthians 2:7).

καταπίνω in **Strong's**: **Strong's** defines the word as to drink down, to gulp entire, literally or figuratively. **Strong's** lists the King James renderings as "devour," "drown," and "swallow (up)."

καταπίνω in **Vine**'s under "Devour": **Vine** says the word comes from κατά, "down," used as an intensive, and πίνω, "to drink." **Vine** says the word is translated "devour" in 1 Peter 5:8 of Satan's activities against believers.

καταπίνω in **Vine**'s under "Drown": **Vine** says the word literally means to drink down and signifies to swallow up. **Vine** notes the Revised Version renders Hebrews 11:29 "swallowed up" for the Authorized Version's "were drowned." **Vine** says the word is translated "swallow" or "swallow up" everywhere else except 1 Peter 5:8, "devour."

καταπίνω in **Vine**'s under "Swallow": **Vine** says the word is used physically but figuratively in Matthew 23:24 and Revelation 12:16. **Vine** says the word is used metaphorically in the passive of death swallowed by victory (1 Corinthians 15:54), of being overwhelmed by sorrow (2 Corinthians 2:7), and of the mortal body swallowed by life (2 Corinthians 5:4).

καταπίνω in the Blue Letter Bible Outline of Biblical Usage: to drink down, swallow down; to devour; to swallow up, destroy.

HOW THE WORD WAS BUILT

καταπίνω in **Strong's**: **Strong's** says the word is built from κατά (G2596), "down," and πίνω (G4095), "to drink." **Vine** calls κατά intensive in this word.

CLASSICAL GREEK

καταπίνω in **Thayer**: **Thayer** says the word is used "from Hesiod and Herodotus down." **Thayer** gives no specific passage. Neither text is available on Blue Letter Bible.

PAPYRI AND INSCRIPTIONS

Blue Letter Bible has no papyri or inscription entries for καταπίνω.

SEPTUAGINT

καταπίνω in the Blue Letter Bible Septuagint concordance: καταπίνω occurs thirty-six times in thirty-six verses in the Septuagint. The verses, with **Brenton**'s English:

Pharaoh's dream. Genesis 41:7 and 41:24: "And the seven thin ears and blasted with the wind devoured the seven choice and full ears." The thin ears stand for the seven years of famine Joseph predicts.

Aaron's rod. Exodus 7:12: "And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods." The scene: Pharaoh's magicians copy Moses and Aaron by turning their rods into serpents.

The Red Sea. Exodus 15:12: "Thou stretchedst forth thy right hand, the earth swallowed them up." The verse is in the Song of Moses after Pharaoh's army drowns. Hebrews 11:29 uses καταπίνω of the same event: "which the Egyptians assaying to do were drowned."

Korah, Dathan, and Abiram. Numbers 16:30-34: Moses says that if the LORD does a new thing, "the earth shall open her mouth and swallow them up, and their houses, and their tents, and all that belongs to them, and they shall go down alive into Hades." The ground splits, "and swallowed them up, and their houses, and all the men that were with Core, and their cattle. And they went down and all that they had, alive into Hades." Numbers 16:34: "And all Israel round about them fled from the sound of them, for they said, Lest the earth swallow us up [also]." The Septuagint retells the event with καταπίνω in Numbers 26:10, Deuteronomy 11:6, and Psalm 106:17.

Heshbon. Numbers 21:28: "For a fire has gone forth from Esebon, a flame from the city of Seon, and has consumed as far as Moab, and devoured the pillars of Arnon."

David fleeing Absalom. 2 Samuel 17:16: Hushai sends word to David, "Lodge not this night in Araboth of the wilderness: even go and make haste, lest [one] swallow up the king, and all the people with him."

Job. Job 7:19: "How long dost thou not let me alone, nor let me go, until I shall swallow down my spittle?" Job 8:18: "If [God] should destroy [him], his place shall deny him."

The Psalms.

- Psalm 35:25: "Let them not say in their hearts, Aha, aha, [it is pleasing] to our soul: neither let them say, We have devoured him." David is praying against enemies who rejoice at his hurt.
- Psalm 58:9: "he shall swallow you up as living, as in his wrath."
- Psalm 69:15: "Let not the waterflood drown me, nor let the deep swallow me up; neither let the well shut its mouth upon me."
- Psalm 107:27: sailors in a storm "stagger as a drunkard, and all their wisdom is swallowed up."
- Psalm 124:3: "verily they would have swallowed us up alive, when their wrath was kindled against us." The psalm opens, "If it had not been the LORD who was on our side" (Psalm 124:1).
- Psalm 141:6: "Their mighty ones have been swallowed up near the rock."

Proverbs.

- Proverbs 1:12: "and let us swallow him alive, as Hades [would], and remove the memorial of him from the earth." The scene: sinners are enticing a son to join them in lying in wait for innocent blood (Proverbs 1:10-11).
- Proverbs 19:28: "the mouth of ungodly men shall drink down judgments."
- Proverbs 21:20: "A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up."
- Proverbs 23:7: "so he eats and drinks as if any one should swallow a hair." The scene is the warning about eating with a stingy man.

Isaiah.

- Isaiah 9:16: "And they that pronounce this people blessed shall mislead them; and they mislead them that they may devour them."
- Isaiah 16:8: "The plains of Esebon shall mourn, the vine of Sebama: swallowing up the nations, trample ye her vines, even to Jazer."
- Isaiah 25:8: "Death has prevailed and swallowed [men] up; but again the Lord God has taken away every tear from every face." The King James Version, from the Hebrew, reads:

"He will swallow up death in victory." 1 Corinthians 15:54 reads: "Death is swallowed up in victory."

- Isaiah 28:4: the fading glory of Ephraim is like an early fig, "he that sees it, before he takes it into his hand, will desire to swallow it down."
- Isaiah 49:19: "they that devoured thee shall be removed far from thee."

Jeremiah and Lamentations.

- Jeremiah 51:34: "He has devoured me, he has torn me asunder, airy darkness has come upon me; Nabuchodonosor king of Babylon has swallowed me up, as a dragon has he filled his belly with my delicacies." The speaker is Jerusalem. The Greek word for dragon in the verse is δράκων.
- Jeremiah 51:44: "And I will take vengeance on Babylon, and bring forth out of her mouth what she has swallowed down."
- Lamentations 2:16: "All thine enemies have opened their mouth against thee: they have hissed and gnashed their teeth, and said, We have swallowed her up: moreover this is the day which we looked for."
- Lamentations 3:49: "Mine eye is drowned [with tears]."

> *Hosea 8:8: "Israel is swallowed up: now is he become among the nations as a worthless vessel."*

Jonah 1:17 (2:1 in the Septuagint): "Now the Lord had commanded a great whale to swallow up Jonas: and Jonas was in the belly of the whale three days and three nights."

> *Habakkuk 1:13: "wilt thou be silent when the ungodly swallows up the just?" The scene: Habakkuk asks the LORD why He would use the Chaldeans, a people more wicked than Judah, to judge Judah.*

JEWISH WRITERS

Thayer cites no Jewish writers for καταπίνω.

NEW TESTAMENT

καταπίνω in the Blue Letter Bible concordance: καταπίνω occurs seven times in seven verses in the Textus Receptus. The King James Version renders the word "swallow" or "swallow up" five times, "drown" one time, and "devour" one time.

> *Matthew 23:24: "Ye blind guides, which strain at a gnat, and swallow a camel." The scene: Jesus is pronouncing woes on the scribes and Pharisees, who tithe mint, anise, and cummin and leave aside judgment, mercy, and faith (Matthew 23:23).*

1 Corinthians 15:54: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The scene is Paul's teaching on the resurrection body.

2 Corinthians 2:7: "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." The scene: Paul is telling the church at Corinth to restore a man the church had disciplined. Paul says in 2 Corinthians 2:11, "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

2 Corinthians 5:4: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Hebrews 11:29: "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned."

1 Peter 5:8: "seeking whom he may devour."

Revelation 12:16: "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The scene: the dragon, named in Revelation 12:9 as the Devil and Satan, persecutes the woman and pours water like a flood out of his mouth to carry her away (Revelation 12:13-15).

EARLY CHURCH

Blue Letter Bible has no early church writers for καταπίνω.

PART 4

Further Research

Ten leads from the earlier research, followed to their sources

Further Research

This section follows up on 10 leads that came out of the earlier research: three leads from the lexicons and seven sources listed on the Blue Letter Bible page for 1 Peter 5:8. Every point is attributed to the source that made the point. The section adds no opinions and no applications. Where Blue Letter Bible had nothing to read, the section says so.

SOURCES (ALL FROM BLUE LETTER BIBLE)

Thayer's Greek Lexicon. Strong's Definitions. Vine's Expository Dictionary. Brown-Driver-Briggs Hebrew Lexicon. The Blue Letter Bible Septuagint concordance, with Brenton's English Septuagint. The ESV Global Study Bible. C. H. Spurgeon, The Treasury of David. John Trapp. F. E. Marsh. Neal Pirolo. Don Stewart. Clarence Larkin. The King James Version.

1. Daniel 6:24: The accusers thrown to the lions

διαβάλλω in the Blue Letter Bible Septuagint concordance: διαβάλλω, the verb behind διάβολος, occurs two times in the Septuagint. Both uses are in Daniel, and both are accusations against God's people that end with a death sentence. Daniel 3:8 is the Chaldeans accusing the Jews about the golden image. Daniel 6:24 is the second use.

> *Daniel 6:24, Septuagint: "καὶ ἠγάγοσαν τοὺς ἄνδρας τοὺς διαβαλόντας τὸν Δανιηλ καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν." The men are called τοὺς διαβαλόντας, "the ones who accused."* **Brenton** *translates the verse: "And the king commanded, and they brought the men that had accused Daniel, and they were cast into the den of lions, they, and their children, and their wives: and they reached not the bottom of the den before the lions had the mastery of them, and utterly broke to pieces all their bones."*

> *The King James Version reads: "And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."*

The scene in Daniel 6. Daniel 6:4: "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." Daniel 6:5:

"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." The men get King Darius to sign a decree that anyone who prays to any god or man except the king for 30 days goes into the den of lions. Daniel 6:13: they report that Daniel "regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." Daniel goes into the den. God shuts the lions' mouths. In Daniel 6:24, the accusers go into the same den.

διαβάλλω in **Thayer**: **Thayer** files Daniel 3:8 and Daniel 6:24 under the use of the verb for people who spread the truth about a man "maliciously, insidiously, with hostility." Daniel did pray three times a day. The charge was true, and the purpose of the charge was to kill him.

2. Peter's words for how a person lives: ἀναστροφή and ἀναστρέφω

περιπατέω in **Thayer**: **Thayer** says the "live, conduct yourself" use of περιπατέω is common in Paul and John and is not found in James or in Peter. **Thayer** points to ἀναστρέφω and ἀναστροφή. Peter's one use of περιπατέω is 1 Peter 5:8, the devil walking about.

ἀναστροφή (anastrophē), G391, in **Thayer**: **Thayer** defines the word as properly "walk," that is, manner of life, behavior, conduct. **Thayer** gives the German Lebenswandel. **Thayer** says the word means life as shown in conduct (Hebrews 13:7). **Thayer** says the plural in 2 Peter 3:11 means the ways holy living shows itself. **Thayer** says the word appears in Greek writings from Polybius 4.82.1 on, and in Scripture first in Tobit 4:14 and 2 Maccabees 5:8. **Thayer** also cites Epictetus, Discourses 1.9.5 and 4.7.5. None of those texts are available on Blue Letter Bible.

ἀναστροφή in **Vine**'s: **Vine** says the word literally means "a turning back." **Vine** says the Revised Version translates the word "manner of life," "living," and "behavior," where the Authorized Version has "conversation."

ἀναστροφή in **Strong's**: **Strong's** defines the word as behavior and says the word comes from ἀναστρέφω. The King James Version translates ἀναστροφή "conversation" all 13 times.

ἀναστροφή in the Blue Letter Bible concordance: ἀναστροφή occurs 13 times in the New Testament. Six of the 13 are in 1 Peter, and two more are in 2 Peter.

- 1 Peter 1:15: "But as he which hath called you is holy, so be ye holy in all manner of conversation."
- 1 Peter 1:18: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers."
- 1 Peter 2:12: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

- 1 Peter 3:1: "that, if any obey not the word, they also may without the word be won by the conversation of the wives."
- 1 Peter 3:2: "While they behold your chaste conversation coupled with fear."
- 1 Peter 3:16: "Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."
- 2 Peter 2:7: "And delivered just Lot, vexed with the filthy conversation of the wicked."
- 2 Peter 3:11: "what manner of persons ought ye to be in all holy conversation and godliness."

ἀναστρέφω (anastrephō), G390, in **Strong's**: **Strong's** says the verb is built from ἀνά and στρέφω, "to turn." **Strong's** gives the meanings to overturn, to return, and to remain or live.

ἀναστρέφω in **Thayer**: **Thayer** lists three meanings. The first is to turn upside down, as Jesus overturned the tables in John 2:15. The second is to turn back, to return. The third is to turn oneself about, to stay or dwell in a place. Under the third meaning, **Thayer** says the word is used like the Hebrew הָלַךְ, "to walk," of a person's manner of life and moral character. **Thayer** cites 1 Peter 1:17 for this use. **Thayer** also cites Clement of Rome, 1 Corinthians 21.8, the one early church writer cited in this section. The Clement text is not available on Blue Letter Bible.

> *1 Peter 1:17, KJV: "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." The word translated "pass" is ἀναστράφητε.*

3. The Hebrew behind "Satan" and "roaring"

שָׂטָן (śāṭān), H7854, in **Strong's**: **Strong's** defines the noun as an opponent. **Strong's** says that with the article prefixed, the word means Satan, "the arch-enemy of good." The King James Version translates the word "Satan" 19 times, "adversary" 7 times, and "withstand" one time.

שָׂטָן in **Brown-Driver-Briggs**: **BDB** gives two meanings.

1. An adversary in general, personal or national. **BDB** cites the angel of the LORD who stood in Balaam's way "for an adversary" (Numbers 22:22, 32). **BDB** cites the Philistine princes who feared David would become "an adversary" in battle (1 Samuel 29:4). **BDB** cites Hadad the Edomite and Rezon, the adversaries God raised up against Solomon (1 Kings 11:14, 23, 25).
2. A superhuman adversary, with the article: הַשָּׂטָן, "the satan." **BDB** lists the uses in Job 1 and 2, where the satan comes among the sons of God. **BDB** lists Zechariah 3:1-2, where the

satan opposes Joshua the high priest, and notes the Septuagint there reads ὁ διάβολος. **BDB** says 1 Chronicles 21:1 uses שָׂטָן as a proper name, Satan, without the article.

BDB notes the Arabic root means to be remote, "especially from the truth, and from the mercy of God."

שָׂטָן (śāṭan), H7853, the verb, in **Strong's**: **Strong's** defines the verb as "to attack, (figuratively) accuse." **BDB** defines the verb as "be or act as adversary." The verb occurs 6 times. Five are in the Psalms, where David names his accusers. Psalm 109:4: "For my love they are my adversaries: but I give myself unto prayer." The sixth is Zechariah 3:1, "Satan standing at his right hand to resist him," where "resist" is the verb, לְשִׂטְנוֹ.

שָׂאַג (śāʾag), H7580, "roar," in **Strong's**: **Strong's** defines the verb as to rumble or moan, to roar. The King James Version translates the verb "roar" 19 times.

שָׂאַג in **Brown-Driver-Briggs**: **BDB** lists the uses under two headings.

1. Roar. **BDB** lists the uses in this order:
    - A lion roaring (Judges 14:5; Amos 3:4, 8; Psalm 104:21).
    - Invaders and enemies pictured as roaring lions (Jeremiah 2:15; Psalm 22:13; Psalm 74:4; Isaiah 5:29; Jeremiah 51:38).
    - Greedy rulers pictured as roaring lions (Zephaniah 3:3; Ezekiel 22:25).
    - The LORD roaring like a lion to call scattered Israel (Hosea 11:10).
    - The LORD roaring in thunder (Jeremiah 25:30; Amos 1:2; Joel 3:16; Job 37:4).
2. A human cry of distress (Psalm 38:8).

The Hebrew verses **BDB** cites, King James Version:

- Amos 3:4: "Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?"
- Amos 3:8: "The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?"
- Psalm 74:4: "Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs."
- Isaiah 5:29: "Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it."
- Jeremiah 25:30: "The LORD shall roar from on high, and utter his voice from his holy habitation."
- Joel 3:16: "The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people."

Blue Letter Bible also carries Gesenius' Hebrew-Chaldee Lexicon for שָׂטָן. The Gesenius entry would not load as text on the page, so this section uses **BDB** alone.

4. ESV Global Study Bible: "1 Kings Fact #15: Lions"

λέων in the ESV Global Study Bible: The entry is two sentences long. The entry is attached to 1 Kings 13:24, the man of God from Judah killed by a lion on the road. The ESV Global Study Bible says lions were once plentiful in the ancient Near East. The entry says the last recorded sighting of a lion in the region was in the 13th century A.D. The entry gives no other information.

5. C. H. Spurgeon, The Treasury of David, Psalm 57

> *Psalm 57:4, KJV: "My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." The psalm heading places David in the cave, fleeing from Saul.*

Spurgeon's exposition of Psalm 57:4. Spurgeon calls David "a very Daniel." **Spurgeon** says David was howled at, hunted, and wounded, and was not killed. **Spurgeon** says the cave may have reminded David of a lions' den, and Saul and his band, shouting in their disappointment at missing him, were the lions. **Spurgeon** says faith let David lie down and rest in the middle of that danger. **Spurgeon** suggests Saul's men may have lit a fire in the cave while they halted there, which reminded David of the fiercer fire of their hatred. **Spurgeon** compares the believer to the bush at Horeb, often in the middle of flames and never consumed. On the teeth that are spears and arrows, **Spurgeon** says malicious men have no molars, only canine teeth, and their nature is "canine, leonine, wolfish, devilish." **Spurgeon** says no weapon is as terrible as "a tongue sharpened on the devil's grindstone," and cites Isaiah 54:17, "No weapon that is formed against thee shall prosper."

Spurgeon on Psalm 57:3. Psalm 57:3 asks God to save David "from the reproach of him that would swallow me up." **Spurgeon** says God rescues His servants from being swallowed up and also from being reproached. **Spurgeon** says, "O dog of hell, I am not only delivered from thy bite, but even from thy bark."

John Boys (1571-1625), quoted by Spurgeon, on Psalm 57:4. Boys says the verse can be read of the church. Boys says the church's spiritual foe is the devil, the roaring lion of 1 Peter 5:8, and "our sins are the whelps of lions, ready to devour us." Boys says the church in this world is like Daniel in the lions' den. Boys goes on to apply the verse to the popes named Leo, which

means lion. Boys says Leo X stripped Germany with his indulgences and so gave the first occasion of the Reformation there.

John Boys, quoted by Spurgeon, on the whole psalm. Boys reads the psalm of Christ. Boys cites Jerome, who said the chief priests and princes were like lions and the people like lions' whelps, all ready to devour Christ's soul. Boys says Christ's soul was among lions all the days of His life, and especially at His death. Boys says the devil laid a snare for Christ's feet, and death dug a pit thinking to devour Him.

James Anderson, quoted by Spurgeon, on Psalm 57:4. Anderson reports that Mudge translates the line "I lie with my soul amidst lionesses." Anderson reports that Bochart held the animals in the verse are lionesses nursing their young, when lionesses are especially fierce. Anderson reports Bochart's statement that the lioness equals or exceeds the lion in strength and fierceness, which Bochart proves from ancient writers. The writings of Mudge and Bochart are not available on Blue Letter Bible.

Hermann Venema, quoted by Spurgeon, on Psalm 57:4. Venema says the whole point of the verse lies in the Hebrew word אֶשְׁכְּבָה, "I will lie down," which pictures a calm and secure body and mind, as in Psalm 3:5 and Psalm 4:8.

John Morison, quoted by Spurgeon, on Psalm 57:4. Morison says David describes his danger with three pictures: the horrors of a lions' den, the burning of a fiery furnace, and the cruel attack of war.

Spurgeon's "Hints to the Village Preacher" on Psalm 57:4. Spurgeon's preaching outline on "My soul is among lions" asks how the believer came to be there. If the believer is there for God's sake, **Spurgeon** lists six things to remember:

1. My Lord was in the wilderness the same way.
2. The lions are chained.
3. Howling is all they can do.
4. I will come out of the den alive, unhurt, and honored.
5. The Lion of Judah is with me.
6. I will soon be among the angels.

W. M. Thomson, quoted by Spurgeon, on Psalm 57:6. Psalm 57:6 says, "They have prepared a net for my steps." Thomson says that without firearms, ancient people were far more skilled than modern people at using snares, nets, and pits to catch wild animals. Thomson says a large group of Bible pictures assume this way of life.

6. John Trapp on 1 Samuel 17:34-37

> *1 Samuel 17:34-35, KJV: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him."*

Trapp on "there came a lion, and a bear." Trapp says the lion and the bear came separately, at different times.

Trapp on "delivered it out of his mouth." Trapp says Christ delivered His church out of the mouth of the lion of hell in the same way. **Trapp** then makes a Greek wordplay. **Trapp** says that if the devil is λέων ὠρυόμενος, the "roaring lion" of 1 Peter 5:8, then Christ, the Lion of the tribe of Judah, is ὁ ῥυόμενος, "the one who delivers," citing 1 Thessalonians 1:10, "Jesus, which delivered us from the wrath to come." The two Greek words differ by one letter: ὠρυόμενος and ῥυόμενος.

Trapp on "I caught him by his beard." Trapp says David killed the lion fighting hand to hand. **Trapp** asks what Samson or Lysimachus could have done more. **Trapp** quotes a Latin natural history: the lion exceeds all other living creatures in strength, courage, and cruelty, and devours men as well as beasts. **Trapp** says some lions in some places have attacked 200 horsemen at once and killed five or six of them.

Trapp on 1 Samuel 17:36. Trapp says that as circumcision saved David, a believer, from Goliath, baptism now saves believers from Satan. **Trapp** qualifies the point with 1 Peter 3:21: "not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

Trapp on 1 Samuel 17:37. David says, "The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." **Trapp** says a man who has found God present in one crisis may trust Him in the next.

7. F. E. Marsh, "474. Watchfulness" (on Matthew 24:42-51)

γρηγορέω in **Marsh**: **Marsh** lists four things believers are to watch against or watch for:

1. Ourselves, so that no evil rises up and hurts our life (1 Thessalonians 5:6).
2. The enemy of our souls, who prowls about like an evil beast looking for prey (1 Peter 5:8).

3. The allurements of the world, which hold the soul the way a boa constrictor holds a bird by its gaze.
4. Christ, as a watchman guards a city, because Christ may come at any time.

Marsh then gives five reasons to watch for Christ from Matthew 24:

1. **Because of the Person who commands the watching.** Matthew 24:42 says "your Lord." **Marsh** calls the Lordship of Christ one of the forgotten truths of his day. **Marsh** says believers are Christ's by purchase (1 Corinthians 6:20) and by purpose (Ephesians 1:4). **Marsh** says His will should be our delight (Psalm 40:8), His word our law, and His way our pattern (1 Peter 2:21). **Marsh** says Paul gloried in being the slave of Jesus Christ (Romans 1:1). **Marsh** quotes a Christian's prayer: "O Lord, if You do not look after Your property, it will go wrong."
2. **Because no one knows when He will come** (Matthew 24:44). **Marsh** says the subject has fallen into disrepute because of unholy speculation. **Marsh** says believers dare not say when Christ will come, and Christ Himself has said He is coming.
3. **Because watching makes believers morally ready** (1 John 3:2-3). **Marsh** describes the seal of a missionary society: an ox standing between a plough and an altar, with the words "Ready for either." **Marsh** says the ox is ready for service or for sacrifice. **Marsh** cites Revelation 19:8 for readiness at the marriage supper of the Lamb.
4. **Because watching shows faithfulness** (Matthew 24:45). **Marsh** says faithfulness is another word for obedience. **Marsh** contrasts King Saul, who lost his kingdom through disobedience (1 Samuel 15:23), with Paul, who kept the faith and has a crown of righteousness (2 Timothy 4:7-8).
5. **Because watching brings blessing now and reward later** (Matthew 24:46-47). **Marsh** says blessing is the gift of grace (Ephesians 1:3) and reward is the outcome of service (2 Corinthians 5:10). **Marsh** says watching keeps the believer from evil (Matthew 24:48-51).

8. Neal Pirolo, "Chapter 4: Tactics of Satan," and Don Stewart, "Why Is God Compared to Animals?"

Pirolo's opening text is 2 Corinthians 2:11: "lest Satan should get an advantage of us: for we are not ignorant of his devices." **Pirolo** notes that Paul wrote in 1 Corinthians 16:9 that a great door had opened to him at Ephesus, "and there are many adversaries." **Pirolo** says Paul learned that every door of opportunity comes with adversaries.

Pirolo on Satan's two defensive tactics, drawn from Ephesians 6:12, "we wrestle not against flesh and blood":

1. **"There is no war." Pirolo** says Satan has stopped much of the church at that point by persuading believers to live as if there is no war. **Pirolo** quotes J. I. Packer, Hot Tub Religion (1993), page 61. Packer pictures the last step of the comfort-seeking church as clearing the auditorium of seats and installing hot tubs. **Pirolo** pictures a church where a speaker raises the cry "We are Soldiers of the Cross!" and the people grow nervous. The song leader closes the service with "I'm a Child of the King."
2. **"Flesh and blood" battles. Pirolo** says that if Satan cannot convince believers there is no war, Satan turns their attention to physical battles. **Pirolo** lists four of those battles:
    - Christians against Christians. **Pirolo** cites more than 20,800 denominations and Proverbs 6:19 on sowing discord among brethren. **Pirolo** quotes Melody Green on Christians pointing fingers at fallen Christians, from The Last Days Magazine (1987).
    - Christians against non-Christians. **Pirolo** cites 2 Chronicles 7:14.
    - Christians against world religions. **Pirolo** tells of a first-term missionary heading to a Roman Catholic country with a shoe box of anti-Catholic tapes as sermon material. **Pirolo** says the missionary agreed to leave the tapes behind after hearing two accounts. The first is the Ephesus riot, where the town clerk said Paul's men had neither robbed temples nor blasphemed the goddess (Acts 19). The second is Mars Hill, where Paul used the altar to the Unknown God as a bridge (Acts 17).
    - Christians against social injustice.

Pirolo on the character of Satan. Pirolo lists twelve traits:

1. **A liar** (John 8:44). **Pirolo** says Satan can speak the truth, gets the listener nodding in agreement, and then slips in a lie. **Pirolo** says the best way to recognize a lie is to be totally familiar with the truth.
2. **A deceiver** (Matthew 24:24; 2 Thessalonians 2:9). **Pirolo** points to Revelation 20, where Satan, loosed after a thousand years of Christ's just rule, deceives a multitude "as the sand of the sea." **Pirolo** cites Isaiah 14:16, where those who see Satan "narrowly look upon thee." **Pirolo** compares that moment to the curtain pulled back in "The Wizard of Oz," revealing a wizened old man. **Pirolo** says believers will be amazed at the puniness of the master deceiver.
3. **Subtle** (2 Corinthians 11:3; Genesis 3:1-5). **Pirolo** says Satan never introduces himself by promising an eternity in hell.
4. **Slanderous. Pirolo** defines slander as part truth and part lie. **Pirolo** cites Job 1:9-10. The hedge around Job was true. The claim that Job feared God only because things went his way was the lie.
5. **An accuser** (Revelation 12:10). **Pirolo** says he has a perfect High Priest, his advocate before the Father, who says, "I covered that at Calvary."
6. **Fierce** (James 1:2).

7. **Powerful** (Ephesians 6:12; 2 Thessalonians 2:9).
8. **Proud** (the five "I wills" of Isaiah 14:13-14).
9. **A cowardly imitator.** Under this trait **Pirolo** cites 1 Peter 5:8. **Pirolo** says Satan "roars like a lion" and is not the Lion of the tribe of Judah. **Pirolo** says Satan masquerades as an angel of light (2 Corinthians 11:14) and in cowardly disguise tries to make people think he is Jesus.
10. **Wicked** (1 John 3:12; Proverbs 4:14-17).
11. **The adversary** (1 Timothy 5:14). **Pirolo** says Satan is a created being and not the equal opposite of God. **Pirolo** says God is omnipotent, omniscient, omnipresent, and eternal, and Satan is none of those.
12. **Pirolo** closes the character sketch by saying that ignoring the nature of the enemy is playing ostrich.

Pirolo on the methods of Satan. Pirolo quotes Lt. Col. P. R. Courtney-Green, Ammunition for the Land Battle: a wounded soldier saps his comrades' morale more than a dead one and burdens his own side's medical and supply services. **Pirolo** says Satan's maiming tactics come from that strategy. **Pirolo** lists the tactics under these headings:

- Misdirection of priorities. **Pirolo** cites the booklet Tyranny of the Urgent and Martha in Luke 10:41-42.
- Burnout. Under this heading **Pirolo** lists sleeplessness, citing Psalm 127:2 and 1 Peter 5:7, and constant accusation.
- Isolation of thought.
- Majority rules.
- Prosperity, physical well-being, security.
- Pride, sex, money.
- Temptation, condemnation, stronghold.
- Curiosity, experimentation, addiction.

Don Stewart on λέων. Stewart lists five animals Scripture uses for God: the lion, the lamb, the eagle, the mother hen, and the moth. For the lion, **Stewart** cites Isaiah 31:4, where the LORD comes down to fight for Mount Zion like a lion growling over its prey that is not frightened by a band of shepherds. **Stewart** then notes the devil is also pictured as a lion in 1 Peter 5:8. **Stewart** says a lion can carry a good or a bad meaning in Scripture, depending on the context. **Stewart** says the key word in all these comparisons is "like." **Stewart** says the comparisons describe what God does, and say nothing about His character or physical form.

9. Clarence Larkin, Dispensational Truth, "Chapter 18. Satan"

Larkin on 1 Peter 5:8. Larkin opens the chapter against the view that Satan is only a "principle of evil." **Larkin** compares that view to treating evil as a kind of malaria floating in the air. **Larkin** quotes 1 Peter 5:8. **Larkin** says Satan "walketh," he "roareth," and he is to be "chained" (Revelation 20:1-3), and none of those could be said of a principle. **Larkin** lists Satan's names: Satan, Devil, Beelzebub, Belial, Adversary, Dragon, Serpent. **Larkin** says one or another of these names appears 174 times in the Bible.

Larkin on Satan's position. Larkin calls Satan "The Prince of the Powers of the Air" (Ephesians 2:2) and "The God of this World" (2 Corinthians 4:4). **Larkin** says Satan is the god of the "World Systems": business, society, politics, and religion. **Larkin** says Satan's position is so high that Michael the archangel dared not insult him (Jude 9). **Larkin** says man cannot resist Satan successfully without divine help.

Larkin divides the chapter into seven parts.

1. **His origin. Larkin** says Satan is a created being who was "the anointed cherub that covereth," the guardian of the throne of God (Ezekiel 28:11-19). **Larkin** says Satan's beauty caused the pride that brought his fall (Isaiah 14:12-20). **Larkin** reads both passages as previews of the Antichrist indwelt by Satan.
2. **His present location. Larkin** says the common idea that Satan is imprisoned in hell is false. **Larkin** says the angels bound in chains in 2 Peter 2:4 and Jude 6 are a separate class of angels, whose sin caused the Flood. **Larkin** cites Job 1:7 and 2:2, "going to and fro in the earth, and from walking up and down in it," as proof that Satan was free on the earth and had access to God in Job's day. **Larkin** says Satan has not been cast out of heaven yet and is still at liberty in the heavenlies and on the earth.
3. **His kingdom. Larkin** says Satan's kingdom is made up of principalities, powers, rulers of darkness, and wicked spirits in heavenly places (Ephesians 6:12). **Larkin** cites the prince of Persia who held back a heavenly messenger from Daniel for three weeks (Daniel 10:10-14). **Larkin** lists the subjects of the kingdom as angels, demons, and unregenerate human beings. **Larkin** says there is one devil, and "devils" in the New Testament should read "demons."
4. **His methods. Larkin** says Satan is the deceiver of the world, blinding minds (2 Corinthians 4:3-4) and adulterating great Bible truths with false doctrine. **Larkin** says Satan is the adversary of God's people. **Larkin** traces the conflict from Genesis 3:15 through Cain, the Flood, Babel, Sarah's barren womb, Moriah, Esau and Jacob, Joseph, Pharaoh's decree, and Herod's slaughter at Bethlehem. **Larkin** carries the line on through

the temptation in the wilderness, the storms on Galilee, Judas, and Gethsemane. **Larkin** cites 1 Thessalonians 2:18, "Satan hindered us," and Paul's thorn in the flesh.

5. **His expulsion from the heavenlies. Larkin** places the war in heaven of Revelation 12:7-12 in the middle of the Tribulation Period. **Larkin** says the brethren Satan accuses in Revelation 12:10 are the Jewish remnant. **Larkin** reads Luke 10:18, "I beheld Satan as lightning fall from heaven," as a prophecy of a future fall. **Larkin** ties the timing to Daniel 12:1, when Michael stands up.
6. **His incarnation. Larkin** says that when Satan is cast out of the heavenlies, he will incarnate himself in the Antichrist.
7. **His doom. Larkin** says that when Christ returns to the Mount of Olives at the close of the Tribulation Period, an angel will bind Satan and cast him into the bottomless pit for a thousand years. **Larkin** says Satan will then be loosed for a season and cast into the lake of fire (Revelation 20:1-3, 7-10; Matthew 25:41).

10. Sermons listed on Blue Letter Bible for 1 Peter 5:8

None of these sermons has a transcript on Blue Letter Bible. Here is what the site provides for each one.

- **Brian Brodersen, "Your Adversary the Devil."** Audio only. The message covers 1 Peter 5:8-14. The page gives no text or outline.
- **Bob Davis, "1 Peter 5:8."** Audio only. The message covers 1 Peter 5:8-14. The page gives no text or outline.
- **Bill Foote, "Wake Up! You're Being Stalked."** Audio only. The page lists the Scriptures Foote uses, in this order: John 10:27; Titus 2:11-12; 2 Peter 1:4-7; 1 Peter 2:2; Luke 18:1; Hebrews 10:25; Philippians 3:14; Ephesians 1:19-20; 1 Peter 5:8; Revelation 2:1-4; Ephesians 6:12; Ephesians 1:4, 6-7, 13-14; Ephesians 2:6; Ephesians 6:12-18; 1 Peter 1:1; 1 Corinthians 12:30; 1 Peter 2:5; Hebrews 10:24-25; Romans 7:21-23; Romans 8:13; Revelation 2:4-5.
- **Derek W. H. Thomas, "The Roaring Lion,"** and **Sinclair B. Ferguson, "Humble, Sober, Watchful."** Blue Letter Bible lists both under SermonAudio Messages. Neither title carries a link to a page on Blue Letter Bible, so the site provides nothing to read for either sermon.