

# Humble Yet Hardened

19 - 1 Peter: A New World & A New Way  
Church on the Park | Sunday, 10 Feb 2013

**Text:** 1 Peter 5:8-9

**Intro:** In our last passage we saw that God wants us to have humility toward leaders, one another and especially himself. We also learned that humility means casting our cares on the Lord rather than living a life of worry. Today, we learn that casting our cares on the Lord (living worry free) does not mean a life of ease. Life is not a holiday, but rather a pilgrimage and battle. Only by living watchful will we make it through to the glory of God. (Reading Pilgrim's Progress)

## 1) Be soft toward God, but be stalwart against the enemy. (1 Pet. 5:6-8)

- Many people are **soft** with the enemy and **strongly** against God.
- Humility means being **soft** and **submissive** to God. James says something very similar to Peter (**James 4:6-7**).
- The safest place in the world is under God's mighty hand. And God doesn't make the directions complicated; the pathway to that place is **humility**. (Psa. 5:11-12; \*Psa. 7:1-2)
- While we need to be **humble** with God, we need to be **hardened** toward our enemy, the devil (Eze. 3:7-8)
- The first sin was caused by a **lack of watchfulness** and alertness. Adam & Eve were nonchalant with God's Word and enticed by the serpent's reasoning. (Gen. 3)
  - The Garden. The craftiness, subtleness of the serpent. If Adam and Eve had been watchful and alert they could have resisted his temptations. Most of all, if they listened to God's Word. **Scripture** keeps us alert. **Scripture** keeps us wise. The **truth** sets us free. The truth opens our eyes. Watchfulness and Sobriety keep us from the cunning slyness of our enemy.
- Peter is echoing the words he heard from his Master, Jesus. "**Watch and pray that you fall not into temptation**" (Mark 14:38).

## 2) Every pilgrim (believer) has a real and fierce enemy. We need to actively resist the devil in order for him to flee from us. (1 Peter 5:8)

- Christians need to think like **warriors** not like **holidayers**. There is a real enemy who has teeth and breathes fire and wants to devour us. (I realize that all of this can make us quite fearful).
- **Revelation 12:1-17**
  - Do you know what the word devil means? (see notes)
  - The enemy's favorite tactics are **accusations** and **intimidation**. (John Bunyan's example of incessant accusations)
- How did they overcome? Three things

- 1) The **Blood** of the Lamb 2) The **Word** of their Testimony 3) **Not Loving** their Lives so much as to shrink from death (their life was not their own, they were not fearful of death or trials)
- pp. 35-37, Pilgrim's Progress: **Timorous & Mistrust**, Christian and the Lions before the Palace Beautiful. Christian is afraid, but Watchful (at the door) cries for him not to fear—**the lions are chained**.
  - There needs to be a **toughness and lion-like courage** about every believer. Without it you won't survive in this world and on your pilgrimage; you'll be like Timorous and Mistrust in Pilgrim's Progress.
  - If you can get past the lion, you'll make into into the **Palace Beautiful**.
- Remember, **God's love** for you is so much **fiercer** than the devil's wrath toward you. God's faithfulness to you is like **MT Everest** and the devil's anger toward you is like a **anthill** compared to God's love.
- We are to **kneel** before God and **stand** against the enemy, not **kneel** before the enemy and **stand** against God.
  - "Resistance, then, is not passive but represents active engagement against a foe. Believers will not triumph over the devil if they remain passive." (NAC on 1 Peter)

### 3) We resist the enemy through standing firm in THE FAITH. (1 Peter. 5:9)

- Standing firm in faith and in THE FAITH.
  - Lit. this passage says, "the faith"
  - The faith signifies not just your personal faith but all the truth God calls us to believe.
- Job's faith and perseverance (Job 1-2; 13:15)
- At the time of Job's fiercest trial, he had no idea what was going on in the heavenly realm. He didn't see satan and he didn't see God. He just need to trust that God was in charge and was good.
- Your not alone in your battle against the devil and temptation. Every genuine believer is going through warfare and suffering in the battle. No one is exempt.

**Conclusion:** The enemy seeks those who are proud and lackadaisical to devour; our God seeks those who are humble and watchful to favor. Our attitude toward the devil must never be pity or curiosity, but instead resistance. Our attitude toward God should always be humility and faith.

## ENDNOTES

Don't blame your problems on God or your pastor. Blame them on the real culprit, the devil. The enemy works through accusation, God works through forgiveness.

Christians need to think like warriors rather than holidayers. This season of our lives on earth is a war, not a vacation. In the end God will be vindicated as just and righteous

through our lives. He will show us all the times of protection and deliverance. He will show us what has happened behind the scenes like he did with Job after his trial.

**νήφω *nēphō***; fut. *nēpsō*. To be sober-minded, watchful, circumspect (1 Thess. 5:6, 8; 2 Tim. 4:5; 1 Pet. 1:13; 4:7; 5:8). The word does not mean to abstain from the use of alcohol but rather to refrain from the abuse of it which leads to intoxication.

**Deriv.:** *ananēphō* (366), to become sober; *eknēphō* (1594), to return to one's sense from drunkenness, become sober; *nēphálios* (3524), sober.

**Syn.:** *egkrateúomai* (1467), to exercise self-restraint; *sōphronéō* (4993), to act and think soberly; *sōphronízō* (4994), to cause someone to be of a sound mind or sober.

**Ant.:** *methúō* (3184), to be drunk with wine; *methúskō* (3182), to make drunk.<sup>1</sup>

**νήφω<sup>a</sup>**: (a figurative extension of meaning of νήφω 'to be sober, to not be drunk,' probably not occurring in the NT; see 88.86) to be in control of one's thought processes and thus not be in danger of irrational thinking—'to be sober-minded, to be well composed in mind.' ἄλλὰ γρηγορῶμεν καὶ νήφωμεν 'but we should be awake and sober-minded' 1 Th 5:6. It is also possible to understand νήφω in 1 Th 5:6 as meaning 'self-control,' as a characteristic of moral behavior (see 88.86).<sup>2</sup>

The idea: Don't be intoxicated by pleasure. Don't be lulled asleep by this world. Be watchful, alert, attentive. Be like the man Watchful in Pilgrim's Progress who was the guard at the Palace Beautiful. Watchful does not mean fearful and worried, it means ready for battle and wise enough to avoid the battle, if possible.

**γρηγορέω *grēgoreúō***; fut. *grēgorésō*, from *egeírō* (1453) **to arise, arouse. To watch, to refrain from sleep.** It was transferred in meaning from the physical to the moral religious sphere (Matt. 26:38, 40, 41). **It denotes attention (Mark 13:34) to God's revelation or to the knowledge of salvation (1 Thess. 5:6); a mindfulness of threatening dangers which, with conscious earnestness and an alert mind, keeps it from all drowsiness and all slackening in the energy of faith and conduct (Matt. 26:40; Mark 14:34, 37, 38; 1 Thess. 5:6; 1 Pet. 5:8).** It denotes the caution needed against anxiety resulting from the fear of the loss of one's salvation (1 Cor. 16:13; Col. 4:2; Rev. 16:15); the worry over the salvation and preservation of others (Acts 20:31; Rev. 3:2, 3). **The general attitude of alertness on the part of the Christian believer, in view of actual or imminent tests of his spiritual life, is inculcated through the verb grēgoréō (1127) (Matt. 24:42, 43; 25:13; 26:38, 40, 41; Mark 13:35; 14:34, 37, 38; Luke 12:37, 39). This involves the duty of vigilance combined with prayer in regard either to a certain day or hour when the Son of man shall arrive, or to some actual**

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<sup>1</sup> Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

<sup>2</sup> Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (352). New York: United Bible Societies.

**crisis or trial (especially the agony of Gethsemane), or as a preparation for some impending temptation.** In Acts 20:31 it is found in the exhortation by Paul to the elders at Miletus in view of the apostasy that has taken place or may be repeated under the influence of “fierce wolves” (a.t.). The duty of alertness as opposed to a slack or sleepy spirit is proclaimed in 1 Cor. 16:13; Col. 4:2; 1 Thess. 5:6; 1 Pet. 5:8; Rev. 3:2, 3; 16:15. In 1 Thess. 5:6 and 1 Pet. 5:8, the verb “to watch” is combined with *néphō* (3525), to exercise discretion or to be sober, which in 2 Tim. 4:5 and 1 Pet. 4:7 is translated, “be watchful” or “watch.” However, *néphō* means to be temperant or sober (originally to avoid intoxication, the abuse [not proper use] of alcohol). It conveys the sense of calmness or coolness prepared for any emergency and arising out of abstinence from what will excite rather than the more general self-control of *egkráteia* (1466), continence, and *sōphrosúnē* (4997), soberness or sobriety or the limitation of one’s freedom. Watchfulness or watching indicates that the Christian is alert or vigilant in order to defend himself against a spiritual foe. He is properly prepared for any surprise or sudden change in his circumstances, and above all, in order that his fellowship with God in prayer may be undistracted and efficacious.

**Deriv.:** *diagrēgoréō* (1235), to be awake.

**Syn.:** *agrupnéō* (69), keep awake; *blépō* (991), to take heed, beware; *horáō* (3708), behold, take heed; *proséchō* (4337), turn one’s attention to, take heed; *epéchéō* (1907), to give attention to, give heed; *skopéō* (4648), to watch, look, take heed; *phulássō* (5442), to guard.

**Ant.:** *katheúdō* (2518), to sleep, fall asleep; *koimáomai* (2837), to sleep; *ameléō* (272), to neglect.<sup>3</sup>

**ἀντίδικος *antídikos***; gen. *antidikou*, masc., fem. noun from *antí* (473), against, and *díkē* (1349), a cause or suit at law. An adversary, enemy, or opponent in a lawsuit (Matt. 5:25; Luke 12:58). In Luke 18:3, it is equivalent to *echthrós* (2190), enemy. It is applied to the devil, the great adversary of man and accuser of the brethren (1 Pet. 5:8 [cf. Job 1:6; Zech. 3:1; Rev. 12:10]; Sept.: 1 Sam. 2:10; Is. 41:11; Jer. 50:34; 51:36).

**Syn.:** *hupenantíos* (5227), one who is contrary to; *ho antikeímenos* (480), the one lying in opposition, the adversary; *diábolos*, the devil, the false accuser; *Satanás* (4567), the adversary, Satan; *ho ponēros* (4190), the wicked one, the devil.

**Ant.:** *phílos* (5384), friend; *hetáiros* (2083), one who pretends to be a friend for selfish purposes.<sup>4</sup>

**διάβολος *diábolos***; gen. *diabólou*, masc., fem. noun from *diabállō* (1225), to accuse. A false accuser, used for the devil.

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<sup>3</sup> Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

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(I) One who falsely accuses and divides people without any reason. He is an accuser, a slanderer (1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3; Sept.: Esth. 7:4; 8:1).

(II) With the art. *ho diábolos*, Satan is called by that name because originally he accused or slandered God in paradise, being averse to the increase of man's knowledge and happiness (Gen. 3:5; John 8:44, the children of the devil).

In Rev. 12:10 Satan is called *ho katégoros* (2725), the accuser, as if he were standing in a court of law. The devil still slanders God by false and blasphemous suggestions and because he is also the accuser of the brethren before God (Rev. 12:9, 10 [cf. Job 1–2]). He is called our adversary (*antídikos* [476]) or opponent. *Diábolos* is used either for the prince of devils (Matt. 4:1; Rev. 12:9; 20:2) or for evil spirits in general (Acts 10:38; Eph. 4:27; 6:11). The Lord Jesus calls Judas *diábolos* (John 6:70) because under the influence of this evil spirit he would be Christ's accuser and betrayer (cf. Matt. 16:23; Mark 8:33 where the Lord calls Peter *Satanás* [4567], Satan or adversary, and not *diábolos*, devil). This prince of the devils is called *diábolos* thirty–eight times, and *Satanás* thirty–four times in the NT. Other references to *diábolos*: Matt. 4:5, 8, 11; 13:39; 25:41; Luke 4:2, 3, 5, 6, 13; 8:12; John 13:2; Acts 13:10; 1 Tim. 3:6, 7; 2 Tim. 2:26; Heb. 2:14; James 4:7; 1 Pet. 5:8; 1 John 3:8, 10; Jude 1:9; Rev. 2:10; 12:12; 20:10; Sept.: 1 Chr. 21:1; Job 1:6f.; 2:1f.; Zech. 3:1, 2. The devil is also identified in the NT as Beelzebub or Beelzebul, the prince of the devils (Matt. 12:24–29 [cf. 10:25; Mark 3:22; Luke 11:15–19]). He is also called *ho ponēros* (4190), the evil, malignant or hurtful one (Matt. 13:19, 38; 2 Thess. 3:3, and perhaps in the Lord's Prayer in Matt. 6:13); *óphis ho archaios* ([3789], serpent; [744], old or original), the old serpent (Rev. 12:9; 20:2); *ho echthros* ([2190] from *échthō*, to hate), the enemy, the hateful one, the adversary (Matt. 13:39); *ho tou kósmou archōn* ([2889] of the world; [758], the first, chief, ruler), the prince of this world (John 12:31; 14:30; 16:11); *archōn tōn daimoniōn* ([1140], of the demons), the prince of the devils (Matt. 9:34; 12:24; Mark 3:22; Luke 11:15); *ho archōn tēs exousias* ([1849], authority, power) *tou aēros* ([109], of the air), “the prince of the power of the air” (Eph. 2:2).

Jesus felt Himself in the presence of demons belonging to a kingdom of evil ruled over by a supreme personality, Satan, the devil or Beelzebub. These personal agencies of the devil work every form of physical and moral calamity. They recognize, however, the might of the Lord Jesus, the Messiah, gifted with the power of God to destroy the works of Satan and all his personal subordinates (Mark 1:24, 34; 3:11, 12, 15, 23–27; 6:7; Luke 10:17–20; 11:14–22; 13:32). Jesus fully recognized the existence and power of the kingdom of Satan which resists the establishment of the kingdom of God (Matt. 12:26; Mark 3:24).

In the narrative of the temptation, the world is regarded as ruled by Satan (cf. John 14:30); but in Luke 4:6, Satan confesses that his authority is not original and fundamental. He is given limited authority, but never to cancel God's overall plan and purpose. This power which he falsely claims to have he is willing to transfer to Jesus upon condition of His allegiance. The narrative illustrates the character of cunning that belongs to Satan as the tempter of mankind (Gen. 3:1), for he quotes Ps. 91:11, 12 for his own purposes (Matt. 4:6) and applies the words to the Messiah.

Jesus warns His disciples against this subtle deceit. Satan is eager to sift Simon as wheat (Luke 22:31) and enters like a demon into Judas (Luke 22:3).

Christ acknowledged that physical maladies could be caused by the direct agency of evil spirits. This demonic power that works physical havoc is under the control of Satan and is ascribed to him in the case of the afflicted woman (Luke 13:16). In the expulsion of demons by His disciples, Christ sees the overthrow of Satan's power (Luke 10:18 in which utterance our Lord refers to the well-known passage in Is. 14:12f.).

Satan's power is definitely set under the control of God's righteous rule, whereby a definite term is determined for Satan's sway. Nevertheless, Satan sets up a rival kingdom with himself as a quasi-god (cf. 2 Cor. 4:14). This evil is intellectual, moral, and physical. The devil takes the seed of the divine Word out of the heart of man (Matt. 13:19, 39; Mark 4:15) and plants the spurious wheat (*zizánia* [2215], tares). He blinds the thoughts of the unbeliever so that they are unable to behold the gospel light of Christ's glory (2 Cor. 4:4). In Rom. 8:38; 1 Cor. 15:24 the Apostle Paul refers to *archaí* (746), powers, principalities, *exousíai* (1849), authorities, jurisdictions, and *dunámeis* (1411), powers. All are in the pl. Perhaps the *archaí* are to be identified with the *árchontes* (758), magistrates, rulers of this world in 1 Cor. 2:6.

The gods of the heathen are not absolutely nonexistent but are evil spirits and have a subordinate potency in heathen religions as *theoí* (2316), gods, and *kúrioi* (2962), lords (1 Cor. 8:4–6 [cf. 12:2]). These supernatural "princes of this world" have a certain wisdom of their own (1 Cor. 2:6, 8), to whom the eternal wisdom revealed by God's Spirit to simple faith appears to be folly. Their "wisdom" will be brought to naught (cf. 2 Cor. 10:5).

To these lords and gods may correspond the *stoicheía* (4747), elements or principles of the world which may be considered to be an abstraction standing in place of the personal concrete names (cf. *archaí*, *exousíai*, *thrónoi* [2362], thrones, and *kuriótētes* [2963], dominions, governments), or principles which represent the sphere of their personal activity. These are called the *kosmokrátōres* (2888), the world-rulers of the dark spiritual world against which the Christian is to arm himself (Eph. 6:12) and over which the Lord Jesus triumphed on the cross (Col. 2:15).

Satan reigns over all this world of evil energy, and all his collective power for evil is gathered up in his personality. He is the tempter (*ho peirázōn*, the tempter, the pres. part. of *peirázō* [3985], to tempt) (1 Cor. 7:5; 1 Thess. 3:5 [cf. Matt. 4:1–3]). Bodily diseases are ascribed to him just as in Luke 13:16.

In one remarkable passage, 1 Cor. 5:4, 5, we even see Satan utilized for the advantage of the individual and the church. The offender in a solemn church assembly is to be delivered over to Satan for the destruction of the flesh in order that the spirit of the sinner may be saved in the day of the Lord's appearing. Satan, as the inflicter of physical malady, is apparently identified with the destroyer (Sept.: Ex. 12:23; *ho olothreúōn*, from *ólethros* [3639], destruction, hence the destroyer, see word and also

*apollúōn* [623], the destroyer, Num. 16:21ff., to which 1 Cor. 10:10 evidently alludes [cf. also the destroying angel of 2 Sam. 24:16; 2 Kgs. 19:35]). According to the Apostle Paul, man's surrender to Satan brought death as the ultimate consequence imposed by God (1 Cor. 5:5; 2 Cor. 2:11). In John 8:44 Satan is called *anthrōpoktōnos* (443), a man-slayer, "murderer from the beginning" (cf. Gen. 3:19). The Lord Jesus destroyed this power by His death (Heb. 2:14).

The Apostle Paul ascribed his own physical maladies to Satan's agency. He called "a thorn in the flesh" (*skólōps* [4647]) "the messenger of Satan" (2 Cor. 12:7). The phrase *en astheneía* (769), weakness in 2 Cor. 12:9, followed by *en astheneíais* (pl.), clearly points to some bodily affliction, possibly chronic fever. Here again, Satan is made subordinate to God's purposes of grace. He becomes a servant to moral discipline which the Apostle Paul was strengthened to bear, though he prayed frequently to be delivered from it. See also 1 Cor. 5:4, 5; 1 Tim. 1:20. The Apostle Paul, like his contemporaries, did not think of the demons as inhabiting subterranean regions. The angels of God have their residence in the higher regions of the heavens, and even Satan and his retinue did not dwell beneath the earth (their final destination after the last judgment), but in the lower atmospheric realm. Thus in Eph. 2:2 Satan is called "the prince of the power of the air" (cf. Eph. 6:12, "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [*epouraníois* {2032}, in places above the heavens or the sky].") In Luke 10:18, Jesus states that he witnessed Satan falling (*pesón̄ta*, aor. part. of *píptō* [4098]) from heaven. This pronouncement occurred immediately following the disciples' report that they were successful in subduing even demonic spirits. This is the beginning and an adumbration of the defeat of Satan and his kingdom by Jesus and His kingdom. The decisive blow is dealt to the devil by Jesus through His death, resurrection and session.

Beliar or Belial is also apparently identified by the Apostle Paul in 2 Cor. 6:15 with Satan. Paul identifies Satan with the serpent which tempted Eve. This clearly corroborates Rom. 16:20, "The God of peace shall bruise Satan under your feet," obviously based on Gen. 3:15 (cf. 1 Tim. 2:14; Rev. 12:9; 20:2).

In the Book of Revelation we see a war carried on in heaven between God with His angels of light against Satan, or the dragon, the "old serpent," the deceiver of the whole world (Rev. 12:9), and the hosts of darkness. After the last great overthrow of the beast and the kings of the earth (Rev. 19), Satan is imprisoned in the bottomless pit one thousand years (Rev. 20:2). (The meaning of this is widely disputed by Christian scholars. Some treat this as formally literal believing that Satan will actually be bound with some kind of restraining device at Christ's return and will remain in an abyss during a future, earthly millennial reign of Christ. Others, because of the highly symbolic nature of apocalyptic literature, feel compelled to interpret this as materially literal and suggest this scene depicts the utter defeat of Satan in his effort to hinder the gospel [and hence Christ's kingdom] from reaching all nations.) After this he is loosed and deceives the nations, but at length is finally cast into the lake of fire and brimstone where the beast and false prophet are (Rev. 20:10 [cf. 2 Pet. 2:4]).

In the Gospel of John and his epistles we find Satan and Christ mutually opposed. Satan cannot touch him who is born of God (1 John 5:18). The devil is the ruler of this world and has nothing in Christ (John 14:30; 16:11 [cf. 12:31]). Sin enslaves through the power of the devil (John 8:34) and this bondage is established, as John and Paul alike taught, through the flesh which is the organic point of human attachment to the world. Satan sinned from the beginning (1 John 3:8) and was the cause of death (John 8:44) as a predetermined consequence of disobedience set by God Himself. Falsehood is his special realm (John 8:44). Jesus stands outside the world that is ruled by Satan (John 8:23; 17:14, 16) and gradually wins individuals from him into the kingdom of God. Christ's own disciples were rescued from Satan's worldly dominion (John 15:19; 17:12, 14). Only Judas, however, abandoned himself to the devil, to his own ruin (John 6:70). The world is at present in hostility to Jesus and His disciples (John 14:17, 19, 22; 15:18, 19; 16:8; 17:9; 1 John 2:15–17), but we are assured of Christ's final conquest of the world (John 16:33 [cf. 17:21, 23]). The Son of God was manifested for the express purpose of destroying the works of the devil (1 John 3:8). This is in harmony with Christ's own teaching respecting Satan's overthrow reported in Luke 10:18. In John 16:11 the judgment and condemnation of the devil are indicated according to the tense usage of *kékritai*, the perf. pass. indic. of *krínō* (2919), to judge, meaning he has been judged. In other words, there was a specific time in which he was condemned, and he still exists in this state of condemnation. It frequently occurs in the NT as having been already accomplished (John 12:31).

**Syn.:** *ho katégoros* (2725), the accuser; *Satanás* (4567), Satan or adversary; *apollúōn* (623), the destroyer.<sup>5</sup>

**καταπίνω *katapínō***; fut. *katapíomai*, from *katá* (2596), down, and *pínō* (4095), to drink. To swallow as in drinking, whether in a natural or figurative sense (Matt. 23:24; 1 Cor. 15:54; 2 Cor. 2:7; 5:4; Heb. 11:29; 1 Pet. 5:8; Rev. 12:16).

**Syn.:** *esthíō* (2068), to eat up, devour; *katēsthíō* (2719) and *kataphágō*, to consume by eating, to devour, metaphorically to squander, waste.

**Ant.:** *ptúō* (4429), to spit; *ekptúō* (1609), to spit out; *eméō* (1692), vomit, spew.<sup>6</sup>

**ἀνθίστημι *anthístēmi***; fut. *antistēsō*, perf. *anthéstēka*, 2d aor. *antéstēn*, imperf. mid. *anthístámēn*, from *antí* (473), against, and *hístēmi* (2476), to stand. To stand against, resist, whether in deed or word (Matt. 5:39; Luke 21:15; Acts 6:10; 13:8; Rom. 9:19; 13:2; Gal. 2:11; Eph. 6:13; 2 Tim. 3:8; 4:15; James 4:7; 1 Pet. 5:9; Sept.: 2 Chr. 13:7, 8; Josh. 1:5; 23:9; Job 9:19; Ps. 76:7; Jer. 49:18; 50:24; Dan. 4:32).

<sup>5</sup> Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

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**Syn.:** *antikathístēmi* (478), to stand firm against; *antitássō* (498), to set oneself against, resist, oppose; *antipíptō* (496), to fall against or upon, resist; *kōlúō* (2967), to forbid, hinder, withstand.

**Ant.:** *sumphōnéō* (4856), to be in accord, agree; *suntíthēmi* (4934), to assent; *sugkatatíthēmi* (4784), to consent; *eunoéō* (2132), to agree with; *peíthō* (3982), to persuade; *epineúō* (1962), to nod to, approve, consent; *súmphēmi* (4852), to express agreement with; *suneudokéō* (4909), to approve of, assent, consent.<sup>7</sup>

**στερεός** *stereós*; fem. *stereá*, neut. *stereón*, adj. Stable, firm, solid (as opposed to a liquid), e.g., *stereá trophḗ* (*trophḗ* [5160], food), solid food, in contrast to *gála* (1051), milk (Heb. 5:12, 14). Figuratively meaning firm, strong, immovable (2 Tim. 2:19; 1 Pet. 5:9).

**Deriv.:** *steíros* (4723), sterile, barren; *stereóō* (4732), to establish.

**Syn.:** *bébaios* (949), firm, steadfast, secure; *hedraíos* (1476), sedentary, settled, morally stable; *ametakínētos* (277), immovable; *ametáthetos* (276), unchangeable, immovable.

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<sup>7</sup> Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.