

Surrendering Worries to God Through a Philosophical and Theological Perspective on 1 Peter 5:7 in the Context of the Seventh-day Adventist Church

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Abstract

This study examines the philosophical and theological meaning of 1 Peter 5:7 within the framework of the Seventh-day Adventist Church, in order to understand its original meaning in the historical, linguistic, and pastoral context of the author to the Christian congregation. This verse emphasizes the importance of leaving all worries to God, a concept that is relevant in the context of an anxious life. Using theological hermeneutics and existentialistic philosophical approaches, this study explores the relationship between faith, reason, and free will in the practice of surrender to God. Ellen G. White's writings show that worry is often used by Satan to weaken faith, while surrender to God is an active act that strengthens man's spiritual relationship with Him. From a philosophical perspective, Soren Kierkegaard's thinking on the leap of faith and Stoicism regarding the acceptance of the uncontrollable also enriched the theological understanding of this verse. This study concludes that the concept of surrendering worries in 1 Peter 5:7 is not just a passive attitude, but an integration of faith and rationality that allows humans to face life's challenges with calm and complete trust in God.

Keywords: *Worries, Faith, Theological Philosophy, Seventhday Adventist Church*

Introduction

Human life today is inseparable from various worries and anxieties¹. In facing the complexity of life, humans are often faced with various challenges that can cause deep anxiety. This condition has become a concern in the study of philosophy, as well as theology. In Christianity, the response to these concerns is not detached from man's relationship with God. One of the Bible texts that explicitly alludes to this is 1 Peter 5:7: "Throw all your anxiety on him, because he cares for you".

Ellen G. White, in her book *Step to Christ*, provides a deep understanding of the concept of surrendering worries to God. She wrote: "Many people should entrust their worries to God, not to carry their own burdens, and as a result to endure unnecessary distress. Excessive worry and anxiety are not only futile but also hinder the work of the

¹ Sidiq Nur Zaman, "Survey Deloitte: Kekhawatiran Gen Z Dalam Hidup," *AKADEMIK: Jurnal Mahasiswa Humanis* 4, no. 1 (2024): 54–62. <https://doi.org/10.37481/jmh.v4i1.658>

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Holy Spirit in our lives”. This view confirms that excessive worry can be an obstacle in the spiritual relationship between man and God.²

In the Seventh-day Adventist Church, the understanding of surrendering concerns to God is inseparable from the doctrine of the Great Controversy between Christ and Satan. Ellen G. White in *The Great Controversy* emphasizes that human worries often arise because of the enemy's strategy to weaken the faith of believers. She wrote, “Satan seeks to divert our minds from the Savior and thus obstruct the communion of the soul with Christ. Worldly pleasures, life's concerns, and life's worries are the tools he uses to achieve his goals”.³

Previous research provides a starting foundation for understanding 1 Peter 5 from a different perspective. The research in Yowei et al. titled *The Principles of Christian Leadership: A Theological Analysis of 1 Peter 5:1-11* highlights in the context of Christian leadership, focusing on principles such as loyalty, integrity, and motivation for love in shepherding the congregation. This study shows that the Apostle Peter's leadership pattern is still relevant in the context of the church today and can serve as a guide for Christian leaders⁴. Meanwhile, research from Santo and Arifianto specifically addresses 1 Peter 5:7 in relation to God's protection for believers during the Covid-19 pandemic. This article emphasizes how this verse is a source of peace for Christians in the face of life's worries and uncertainties to bring believers to become obedient to God by obeying the rules made by the government.⁵ In addition, Angkouw et al.'s study in *Principles of Pastoral Ministry Based on 1 Peter 5:1-5 for Youth and Student Ministry* discusses the principles of pastoral ministry based on 1 Peter 5:1-5, emphasizing how pastoral ministry based on love can shape the character of Christian youth and students.⁶

These three studies have made important contributions to understanding 1 Peter 5:7, both in terms of leadership, pastoral comfort, and church service. However, in order to gain a more complete understanding, this research is here to complement existing studies by delving deeper into the philosophical and theological meaning of 1 Peter 5:7, especially in the context of Adventist thought. Although this verse is often quoted in pastoral and consolation contexts, studies from a philosophical theological perspective are limited, especially in relation to the relationship between faith and rationality as understood in the Seventh-day Adventist Church. The Adventist understanding emphasizes that faith does not stand alone without reason, as stated by Ellen G. White in *Education*, that “Faith is not a substitute for reason; Faith and reason must work together

² Ellen G. White, *Kebahagiaan Sejati* (n.d.), 93, Bab 11, par. 22, <https://m.egwwritings.org/id/book/11525.437#437>.

³ Ellen G. White, *The Great Controversy* (Nampa, ID: Pacific Press Publishing Association, n.d.), 519.1–519.2, <https://m.egwwritings.org/id/book/12876.2288#2305>.

⁴ Philipus Yonathan Yowei, Sutikto, and Daud Manno, “Prinsip Pemimpin Kristen: Analisa Teologis 1 Petrus 5:1-11,” *Phronesis: Jurnal Teologi dan Misi* 6, no. 1 (2023): 164–177. <https://doi.org/10.47457/phr.v6i1.373>

⁵ Joseph Christ Santo and Yonatan Alex Arifianto, “Kajian Teologis 1 Petrus 5:7 Tentang Perlindungan Allah Terhadap Orang Percaya Di Tengah Pandemi Covid-19,” *KHARISMATA: Jurnal Teologi Pantekosta* 4, no. 1 (2021): 1–15. <https://doi.org/10.47167/kharis.v4i1.80>

⁶ Samuel Ruddy Angkouw, Ilona Olvy Karamoy, and Edward Wawolangi, “Prinsip Pelayanan Pastoral Berdasarkan 1 Petrus 5:1-5 Bagi Pelayanan Pemuda Dan Mahasiswa,” *Jurnal Teologi dan Pendidikan Kristen* 3, no. 1 (2021): 65–77. <https://doi.org/10.59177/veritas.v6i1.272>

in harmony”.⁷

The problem that arises in this case is how the concept of surrendering concerns can be explained rationally without reducing the element of faith in it. Ellen G. White in *Testimonies for the Church* asserts that “the Lord does not ask us to give up our intellect”. He wants us to use every ability He has given us to seek and understand truth. This opens up space for how a balance between faith and ratio can be achieved in the context of leaving worries to God.⁸

Important questions arise around the relationship between human freedom to make decisions and dependence on God. The Seventh-day Adventist Church, through the writings of Ellen G. White, emphasizes the importance of free will in a relationship with God. In *Step to Christ*, she wrote, “God will not take over our will; but we must leave it to Him”.⁹ This raises philosophical questions about how the concept of surrender can be in line with human freedom.

Furthermore, the question arises about the extent of the role of human free will in the context of faith that relies on divine inclusion. This is in line with the view in the journal “Free Will for Man in the Biblical Perspective and Its Application to God's Church Today,” which affirms that free will is God's gift given to man from birth, with the aim of glorifying Him. God wants us to use reason and free will in cooperating with Him, just as man is empowered to manage the world and make his own choices (Genesis 1:28). However, this free will is not absolute and unlimited freedom, but remains in God's law and sovereignty. As shown in the life of Jesus Christ, despite having free will, He chose to submit completely to His Father's will (Matthew 26:39). God wants us to use our intellect and free will in cooperating with Him.¹⁰

In connection with the above description, this study identifies two main problems that need to be studied more deeply. First, how the concept of letting go of worries as stated in 1 Peter 5:7 can be understood from the perspective of theological philosophy according to the understanding of the Seventh-day Adventist Church. Second, how is the relationship between the use of reason and faith in the practice of surrendering worries to God.

This research is expected to make a significant contribution to the study of theological philosophy by integrating the perspective of existentialism¹¹ and the theological understanding of the Seventh-day Adventist Church. As Pardosi's research entitled “Holiness in Ellen G. White's Understanding” affirms that truth is progressive, in which man must walk in the ever-increasing light and bear fruit, as stated in Romans 6:22¹². This statement reinforces that the integration of philosophical thought and theological understanding is not only relevant but also in harmony with the principles of

⁷ Ellen G. White, *Membina Pendidikan Sejati* (Bandung: Indonesia Publishing House, n.d.), 13–14, <https://m.egwwritings.org/id/book/12875.19#42>.

⁸ Ellen G. White, *Nasihat Bagi Sidang* (Bandung: Indonesia Publishing House, 1998), Hal. 135.

⁹ Ellen G. White, *Kebahagiaan Sejati* (n.d.), hlm 37. <https://m.egwwritings.org/id/book/11525.182>

¹⁰ Basrianiksun Labudo, “Kehendak Bebas Bagi Manusia Dalam Perspektif Alkitab dan Penerapannya Bagi Gereja Tuhan Saat Ini,” *Lentera Nusantara: Jurnal Teologi dan Pendidikan Agama Kristen* 2, no. 1 (2022): 68–77, <https://jurnal.sttkn.ac.id/index.php/JL/index>.

¹¹ Adheline Novita Swandini, “Filsafat Eksistensialisme Oleh Filsuf Jean-Paul Sartre Dan Hubungannya Dengan Isu Teologi Tentang Kebebasan Dan Tanggung Jawab Manusia” (2023). <https://doi.org/10.31219/osf.io/qnvw2>

¹² Milton T. Pardosi, “Kekudusan Dalam Pemahaman Ellen G. White,” *Jurnal Koinonia* 12, no. 2 (2020): 37–47. <https://doi.org/10.35974/koinonia.v12i2.2560>

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the development of faith taught in Adventist doctrine.

Thus, This study integrates existentialism and Adventist theology to address a gap in understanding how faith, reason, and free will work in harmony in surrendering worries to God.

Method

This research uses a qualitative approach, integrating exegesis and theological-philosophical hermeneutics to explore the meaning of texts within their historical, cultural, and doctrinal contexts. Exegesis is used to analyze the original meaning of 1 Peter 5:7 by examining its linguistic and socio-historical background. Hermeneutics then serves to interpret the verse in light of contemporary understanding and the theological framework of the Seventh-day Adventist Church.

Primary and secondary sources were carefully selected, particularly the writings of Ellen G. White, including *The Great Controversy*, *Education*, *Steps to Christ*, and *Testimonies for the Church*. These works were chosen because explicit treatment of themes such as trust in God, the surrender of anxiety, and the progressive revelation of divine truth make them directly relevant to the message of 1 Peter 5:7. Academic journals and theological commentary are also included to provide broader scientific insights.

This study applies a theological hermeneutic to interpret 1 Peter 5:7 within the Adventist doctrinal context, highlighting the interaction between divine sovereignty, human freedom, and rational trust. Stoicism was selected over other classical philosophies due to its thematic emphasis on emotional resilience, rational control over worry, and moral responsibility in the face of adversity, which align meaningfully with the concept of surrender in 1 Peter 5:7. While other philosophies like Platonism or Epicureanism offer perspectives on inner peace, Stoicism provides a more direct ethical parallel to the biblical imperative of casting one's anxieties.

Furthermore, existentialist thought is integrated to explore the subjective dimensions of faith and the human experience of anxiety, emphasizing the role of rational dependence on God in everyday life. Through this combined approach, the research aims to deepen the understanding of how the principle of surrendering worry to God, as taught in 1 Peter 5:7, can be understood, contextualized, and practically applied in the believer's spiritual journey.

Discussion

Philosophical and Theological Meaning of 1 Peter 5:7

1. Language and Meaning Analysis 1 Peter 5:7

1.1. Language Analysis 1 Peter 5:7

1 Peter 5:7 in Koine Greek reads: “πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν”. Transliteration, Pasan tēn merimnan hymōn epiripsantes ep' auton, hoti autō melei peri hymōn. With a literal translation, “Cast all your worries on

Him, because He cares for you”.¹³

Linguistic analysis of this verse shows several keywords that have deep meanings. Cover “merimna” (μέριμνα) in Greek it refers to “worry” or “anxiety that weighs down the mind.” This word does not simply indicate ordinary concerns, but something that can interfere with man's relationship with God. In Matthew 6:25, this word appears in Jesus' command not to worry about his life, emphasizing that worry is often rooted in a lack of trust in God's providence.¹⁴

Meanwhile, the verb “epiripsantes” (ἐπιρίψαντες) means “to throw” or “to surrender completely”. This word also appears in Psalm 55:23 which reads, “Cast all your burdens on the Lord, and he will sustain you”. The meaning of this word confirms that surrender to God is not just asking for help, but an active action that shows complete trust in His providence.¹⁵

The last important word is “melei” (μέλει), which means “caring” or “loving attention”. This form of the word shows that God's concern is not only limited to knowing human needs, but also shows real actions in supporting them. Thus, 1 Peter 5:7 is not only an invitation to let go of worries, but also an assurance that God is genuinely concerned about every aspect of a believer's life.¹⁶

1.2. Theological Meaning in 1 Peter 5:7

This verse has a deep theological significance in the New Testament, especially in the context of dependence on God and faith in the face of life's challenges. The concept of surrendering worries in 1 Peter 5:7 is closely related to Jesus' teachings in Philippians 4:6-7, which advises believers not to worry, but to surrender all requests to God in prayer and thanksgiving.

The importance of this action is also emphasized by Ellen G. White in *The Great Controversy*, where she states that Satan often uses worries to distract believers from Christ.¹⁷ Thus, worry is not just a psychological burden, but also a tool that the enemy uses to weaken faith. This makes it even clearer that surrender to God is not only a spiritual act, but also part of resistance to Satan's strategy.

In addition, it also teaches total dependence on God, which is in line with the principle of divine providence in the Old Testament. In Deuteronomy 31:6, God promises not to abandon His people, and in Psalm 23:1, God is described as a faithful shepherd who cares for His sheep. Therefore, 1 Peter 5:7 becomes part of a larger narrative in the Bible that teaches that the life of believers must be based on full trust in God's providence.

2. Context History

The letter of 1 Peter was written by the apostle Peter, one of Jesus' twelve disciples,

¹³ 1 Petrus 5:7 (Greek Text), *Kitab Suci Mobi*, diakses 19 Maret 2025, <https://kitab suci.mobi/yunani-tch/1Pt/5/7/>.

¹⁴ Makna Merimna dalam Bahasa Yunani, *Ministry Voice*, diakses 19 Maret 2025, <https://www.ministryvoice.com/id/merimna-in-greek/>.

¹⁵ Analisa Tata Bahasa Yunani dalam Alkitab, *Reformed Exodus Community*, diakses 20 Maret 2025, <https://rec.or.id/analisa-tata-bahasa/>

¹⁶ Ibid.

¹⁷ Ellen G. White, *The Great Controversy* (Nampa, ID: Pacific Press Publishing Association, n.d.), 519.1–519.2, <https://m.egwwritings.org/id/book/12876.2288#2305>.

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who was known as a leading leader in the early Christian church. This letter is thought to have been written around 54-58 AD, during the reign of Emperor Nero in the Roman Empire.¹⁸

The letter of 1 Peter was written to the Christian church in the first century who lived in difficult conditions. The congregation at that time suffered persecution, social discrimination, and economic pressure, both from the Roman authorities and from the Jewish community that rejected their existence.¹⁹

At the time, Christianity was still considered a minor sect in Judaism and was not yet recognized as an official religion in Rome. The congregation that became the recipients of this letter were believers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Peter 1:1), which is now part of modern Turkey.²⁰

The historical context of writing this letter is very important because at that time, Christians were under great pressure. Emperor Nero, known as one of the most ruthless rulers in Roman history, had begun persecuting Christians after a great fire in Rome in 64 AD. Many historians, including Tacitus, note that Nero made Christians scapegoats for the fires and began brutal persecutions, including the arrest, torture, and public execution of believers.²¹

The Christian congregation that received this letter not only faced threats from the Roman government, but also experienced social and economic rejection. Many of them were Jews who had accepted Jesus as the Messiah and were then ostracized by their own Jewish community. In addition, non Jewish Christians also faced discrimination for refusing to worship Roman gods, which was an obligation in social and political life at the time.

In this stressful situation, the Apostle Peter wrote this letter to strengthen the faith of the church, reminding them to remain faithful to Christ in the face of suffering, and emphasizing that God's providence is always with them in the midst of adversity. This is why 1 Peter 5:7 is an important part of this letter, because it gives the assurance that they do not have to face suffering alone, but can leave all their worries to the God who cares for them.

As a fledgling minority group, Christians often face ostracism, job loss, and threats of violence. In situations like this, anxiety and worry are inevitable. They must face uncertainty regarding their future, personal safety, and the stability of their communities.

In this context, the Apostle Peter's call to leave worries to God is not just general counsel, but a call to remain faithful in challenging circumstances. Peter wanted to strengthen the church not to dissolve in worldly fears and worries, but to rely on God as a

¹⁸ Tri Endah Astuti and Betty Latupeirissa, "Analisis Kepenulisan Surat 1 Petrus: Suatu Tanggapan Terhadap Teori Pseudonymous," *Predica Verbum: Jurnal Teologi dan Misi* 1 (2021): 16-30. <https://doi.org/10.51591/predicaverbum.v1i1.5>

¹⁹ Warseto Freddy Sihombing, "Penderitaan Orang Percaya Dalam Surat 1 Petrus," *KERUGMA: Jurnal Teologi dan Pendidikan Agama Kristen* 1 (2019). <https://doi.org/10.2500/kerugma.v1i2.12>

²⁰ Tri Endah Astuti and Betty Latupeirissa, "Analisis Kepenulisan Surat 1 Petrus: Suatu Tanggapan Terhadap Teori Pseudonymous," *Predica Verbum: Jurnal Teologi dan Misi* 1 (2021): 16-30. <https://doi.org/10.51591/predicaverbum.v1i1.5>

²¹ I Wayan Pardi, "The Edict of Milano: Perjuangan Dan Kemerdekaan Agama Kristen Di Kekaisaran Romawi Tahun 313 M," *HISTORIA Jurnal Program Studi Pendidikan Sejarah* 6, no. 2 (2018): 179. <http://dx.doi.org/10.24127/hj.v6i2.1361>

source of strength and comfort. It also reminds us that the suffering experienced by believers is not a sign that God has abandoned them, but rather part of a journey of faith that must be lived with full confidence in His providence.

3. Theological Context

Theologically, this verse affirms God's nature as a faithful keeper, a concept known in Christian theology as Divine Providence or divine providence. Divine providence is the belief that God not only created the world and allowed it to run its own way, but is actively involved in the lives of His people, providing for everything they need and guiding them in every step of life.²²

In Psalm 55:23, it says, “Cast all your burdens on the Lord, and he will sustain you”. This verse describes God as a trustworthy refuge, where His people can lay down all the burdens of their lives with the confidence that God will sustain and help them. The same thing is also affirmed in Philippians 4:6-7, where the Apostle Paul teaches that true peace comes when one surrenders all anxiety to God in prayer and thanksgiving. Thus, 1 Peter 5:7 not only speaks of God's providence in a physical sense, but also includes spiritual and emotional aspects, where God provides peace to those who rely on Him.

The concept of divine providence in 1 Peter 5:7 is also closely related to the doctrine of the Great Controversy, which describes the battle between Christ and Satan in the history of the world. Ellen G. White in *The Great Controversy* emphasizes that one of Satan's main strategies to weaken believers' faith is to plant worry and anxiety in their hearts.²³

Satan understands that people who are filled with anxiety will be more susceptible to doubt, despair, and distrust of God's love and nurturing. When a person is too preoccupied with worldly problems, future uncertainties, or life pressures, then he loses focus on his spiritual relationship with God. Therefore, surrendering worry to God is not only an act of faith, but also part of the resistance to Satan's strategy in this spiritual battle.

In this case, the role of the pastor as a spiritual leader is closely related to the issue of the concerns of the congregation. As Siang, Sagala, and Pardosi affirm, the success of spiritual leadership in the church depends heavily on the spiritual qualifications of the pastor, which includes the ability to guide, teach, and comfort church members through biblical truth and personal example. This is in line with the message of 1 Peter 5:7, where the act of throwing one's anxiety to God is not only an exercise of personal faith but also a ministry duty to guide others in surrendering their worries to God's providence. Pastors must embody a life of faith and spiritual power to effectively lead the congregation in their faith journey.²⁴

4. Philosophical Perspective in 1 Peter 5:7

The theological implications of 1 Peter 5:7 reflect the concept of free will in man's

²² Rolin Ferdilianto Sandelgus Taneo, “Paradoks: Providensia Allah Dengan Penderitaan Dan Kematian Manusia,” *ARUMBAE: Jurnal Ilmiah Teologi dan Studi Agama* 5, no. 2 (2023): 191–204, <http://ojs.ukim.ac.id/index.php/arumbae/article/view/1091>.

²³ Ellen G. White, *The Great Controversy* (Nampa, ID: Pacific Press Publishing Association, n.d.), 519.1–519.2, <https://m.egwwritings.org/id/book/12876.2288#2305>.

²⁴ Jhoni Lagun Siang, Rudolf Weindra Sagala, and Milton Thorman Pardosi, “Kualifikasi Rohani Pendeta Jemaat Yang Ideal Menurut Surat-Surat Penggembalaan” 2, no. 16 (2023): 809–820. <https://jurnal.peneliti.net/index.php/JIWP/article/view/7520/4686>

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relationship with God. In Christian philosophy, the question often arises about how human freedom can go hand in hand with God's sovereignty. Humans are given the freedom to make decisions in their lives, but at the same time, they are invited to leave all their worries to God. This creates a philosophical tension between human freedom and dependence on God.

Ellen G. White in the book *Step to Christ*, “The Lord will not take over our will, but we must willingly surrender it to Him.”²⁵ This statement shows that surrender to God is not a denial of human freedom, but a conscious choice to submit to God's plan.

In the philosophy of existentialism, worry is an inevitable part of human life. Søren Kierkegaard, a Christian philosopher, emphasized that humans live in a tension between anxiety and faith. The concept of leap of faith that he put forward shows that man must dare to surrender himself to God in the midst of uncertainty.²⁶

This theistic existentialist view stands in stark contrast to the atheistic existentialism of Jean-Paul Sartre, who famously asserted that “man is condemned to be free.” Sartre rejected the idea of divine purpose and taught that, in a godless universe, humans bear full responsibility for constructing meaning in their lives. This radical freedom, unanchored from transcendence, leads to existential anguish.²⁷ In contrast, Kierkegaard's leap of faith provides a spiritual resolution by calling man to embrace divine guidance in the midst of uncertainty. This philosophical divergence deepens the understanding of surrender in 1 Peter 5:7 as not merely passive submission, but a conscious theological act rooted in trust.

This perspective closely aligns with the application of Kierkegaard's existential stages to contemporary challenges in moral decision-making. In research, Pardosi emphasizes that today's younger generation, particularly Gen Z, must be guided to move beyond the aesthetic stage characterized by self-indulgence and anxiety toward the ethical and religious stages, where decisions are shaped by deep moral and spiritual convictions. The study highlights that instilling faith and moral values requires a collaborative effort involving the family, the church, the educational system, and society at large. Thus, the exhortation to cast all worries upon God, as stated in 1 Peter 5:7, can be understood as an essential “existential leap” that harmonizes the human heart and actions with divine guidance.²⁸

Verse 1 Peter 5:7 echoes this principle by affirming that man needs to entrust all his worries to God. On the other hand, the philosophy of Stoicism, by thinkers such as Marcus Aurelius, taught that humans should accept what they cannot control and focus on

²⁵ Ellen G. White, *Kebahagiaan Sejati* (n.d.), hlm 37. <https://m.egwwritings.org/id/book/11525.182>

²⁶ Aloysius Disan Vitores Unab and Surip Stanislaus, “RELASI EKSISTENSIAL MANUSIA: Deskripsi Kritis Atas Filsafat Eksistensialisme Søren Aabye Kierkegaard,” *RAJAWALI* (2023): 67–77, <https://ejournal.ust.ac.id/index.php/Rajawali/article/view/2865>.

²⁷ Jean-Paul Sartre, *Man is Condemned to Be Free*, from the lecture *Existentialism Is a Humanism* (1946), translated by Philip Mairet (1948), hlm 5 <https://docslib.org/doc/1723354/man-is-condemned-to-be-free-by-jean-paul-sartre-from-the-lecture-existentialism-is-a-humanism-1946-translated-by-philip-mairet-1948> (accessed May 8, 2025).

²⁸ Milton T Pardosi, “Unlocking Opportunities In Shaping Gen Z ' s Decision Making Based On Moral And Religious Values : A Perspectif From Søren Aabye Kierkegaard” 2024 (2024): 1822–1834. <https://jurnal.unai.edu/index.php/isc/article/view/3717>

actions that are within their control²⁹. Although different in theological foundations, Stoicism has similarities with Christian teachings in terms of acceptance and inner peace, but differs in that it does not rely on God's grace and providence.

In terms of suffering, this verse is very important because suffering is an inseparable part of human existence. Suffering can be defined as negative experiences that involve pain, fear, sadness, or loss, whether physical, emotional, social, or spiritual. Within the framework of the Christian faith, suffering is seen not only as a result of the sinfulness of the world, but also as a means of building faith and character. A fundamental philosophical question arises, why is there suffering if God is Almighty and All-Merciful? The answer to this question is often attributed to the existence of free will, the reality of a world that has fallen into sin, and God's purpose that is often beyond human comprehension.

Suffering comes in many forms. Physical suffering includes illness, accidents, or painful bodily conditions. Social distress includes rejection, discrimination, or the loss of meaningful social relationships. Mental suffering comes in the form of anxiety, stress, or deep psychological trauma. Meanwhile, spiritual suffering occurs when a person feels distant from God, experiences a spiritual drought, or experiences a crisis of faith. The Bible itself records that suffering was part of the lives of prophets and apostles, and even Christ himself was not spared suffering.

There are many reasons why a person suffers. It can be due to wrong personal decisions, the result of the sinful actions of others, or as a test of faith and character building. In some cases, suffering is a form of participation in Christ's suffering, a reminder that we are not alone in our suffering. Nevertheless, suffering is not left without a solution. From the human side, suffering can be dealt with through self-reflection, community support, proper mental and physical care, and the development of virtues such as patience and hope. From a nonhuman side or a divine dimension, the Bible offers a profound solution, which is to leave all worries to God, because He is the one who cares for us (1 Peter 5:7). The Holy Ghost is present as the Comforter, providing strength and serenity that the world cannot give (John 14:26–27).

At this point, the social dimension of humanity becomes especially significant. Humans are not merely individual beings but also inherently social. Pardosi emphasizes that human beings are *Homo Homini Socius*, meaning that a person can only fully realize their humanity in relation to others. This relational aspect is not merely instrumental for survival, but is a vital space in which individuals find meaning, construct life narratives, and actualize themselves. Therefore, even in the context of suffering, human beings require the presence and support of others, just as they are invited to cast their burdens on God. The relationship with fellow humans is inseparable from the relationship with God, as human perfection is not achieved solely through a vertical connection with the divine

²⁹ Nadi Asmara Wibawa, "MENCARI KEBAHAGIAAN SEJATI MELALUI PANDANGAN STOIKISME MARCUS AURELIUS," *Filsafat Manusia: Memahami Manusia sebagai Homo Complexus* (2024): 104, https://www.researchgate.net/profile/Gede-Agus-Siswadi/publication/377951590_FILSAFAT_MANUSIA_MEMAHAMI_MANUSIA_SEBAGAI_HOMO_COMPLEXUS/links/65be61a81e1ec12eff71a414/FILSAFAT-MANUSIA-MEMAHAMI-MANUSIA-SEBAGAI-HOMO-COMPLEXUS.pdf#page=117.

but also through horizontal engagement with others.³⁰

5. Miscellaneous Translations of 1 Peter 5:7

To understand the meaning of 1 Peter 5:7 more deeply, we can look at how this verse is translated in different versions of the Bible. Different translations often provide a richer sense of meaning, helping us to dig into the essence of the message the Apostle Peter was trying to convey.

In the New Translation of the Bible, this verse reads: “Throw all your anxiety on him, for he cares for you”. This translation emphasizes the active act of surrendering worries to God, affirming that God's providence is a guarantee for His people. The phrase “He who keeps you” means that God not only knows people's struggles, but is also actively involved in sustaining them.

In the Old Testament, this verse is translated as, “Cast all your worries upon him, for he cares for you”. Compared to the new translated version, the old version uses the word “stake”, which emphasizes the concept of letting go of burdens and entrusting them to God. This translation shows the relational closeness between man and God, where man can put all his worries on Him like a child who is completely dependent on the Father's love.

In Javanese (Ancient Java), This verse reads, “Pasrahna sakabehing sumelangmu marang Panjenengané, awit Panjenengané kang ngrawat kowé”. This translation emphasizes the word “pasrahna”, which means surrendering completely with full trust. In Javanese culture, the concept “pasrah” has a deep spiritual meaning, that is, surrendering oneself without hesitation to God's will. This shows that true serenity comes through surrender to God, not through human effort alone.

Other versions in everyday Javanese (Revised 2006) translates it as, “Sakèhing sumelangmu pasrahna marang Panjenengané, sabab Panjenengané kang ngrimati kowé kabèh”. Here, the word “ngrimati” means to nurture with love. It highlights how God is not only a protector in general, but also gives a deep concern to each individual.

In the King James Version (KJV), this verse reads, “Casting all your care upon him; for he careth for you”. The word “casting” denotes the act of throwing or throwing something intentionally, rather than just passively releasing it. It affirms that leaving worries to God is an act of faith that requires complete decision and conviction. The word “careth” means constant caring and love, not just temporary attention.

The New International Version (NIV) translates this verse as, “Cast all your anxiety on him because he cares for you”. This translation uses the word “anxiety”, which emphasizes a person's mental and emotional state in the face of life's uncertainties. Thus, this verse in the NIV version is very relevant to the challenges of modern life, where anxiety and stress are part of everyday life.

In the New Living Translation (NLT), this verse reads, “Give all your worries and cares to God, for he cares about you”. This translation emphasizes more on the personal relationship between man and God, using the phrase “He cares about you”, which emphasizes that God's concern is personal and specific to each individual.

Finally, in the Amplified Bible (AMP), this verse reads, “Casting all your cares (all

³⁰ Milton T. Pardosi, “A Reflection of Man as a Social Being in Human Philosophical Thought,” *Jurnal Indonesia Sosial Teknologi* 5, no. 5 (2024): 2120–2129.
<https://pdfs.semanticscholar.org/3c89/65ff1089703d0b1bbdc671398a152efdc20a.pdf>

your anxieties, all your worries, and all your concerns, once and for all) on Him, for He cares about you (with deepest affection, and watches over you very carefully).” This version provides a more detailed explanation of the types of worries that should be left to God, including anxiety, worry, and all forms of worry that weigh heavily on the human heart. The phrase “watches over you very carefully” shows that God cares for His people with love and never leaves them alone.

If we compare all these translations, there are a few key themes. First, surrendering your worries to God is an active action, not just hoping without confidence. Second, God not only knows our concerns, but also cares deeply and is involved in our lives. Third, surrender to God brings true peace, not because problems will disappear immediately, but because faith in God allows one to live a more peaceful life.

In Peter's context, the concern occurred because of Satan's approach to humans personally. Concern arises because humans face satanic attacks that must be fought through faith, namely by surrendering them to God. When Satan approaches, there is concern in man's heart, but when man draws close to God and surrenders his worries, then comfort and restoration are expressed as written in 1 Peter 5:10.

In modern life, where many people experience tremendous life stresses, this verse is a source of comfort and serenity. Anxiety often stems from uncertainty about the future, work pressure, financial problems, or social relationships. However, 1 Peter 5:7 teaches that faith in God allows a person not to get caught up in crippling anxiety, but rather to remain steadfast in the belief that God is in control of all things.

In the teachings of the Seventh-day Adventist Church, this principle is also in line with the concept of divine providence. Ellen G. White wrote that “The Lord does not ask us to bear our own burdens, but He invites us to leave all those burdens upon Him”.³¹ This shows that true faith involves complete trust in God, without losing the role of man in living a life of wisdom and responsibility.

All eight of these translations provide a broader understanding of the meaning of 1 Peter 5:7, while also teaching that true peace can only be found in a close relationship with God. Every individual is called to surrender their concerns to God, not with resignation without action, but with the confidence that God will always nurture and care for His people with perfect love.

Conclusion

A study of 1 Peter 5:7 from a philosophical and theological perspective shows that surrendering worry to God is not merely a passive attitude, but an active action based on faith, rationality, and theological understanding. The Apostle Peter wrote this verse in the context of the first-century Christian church facing severe persecution, affirming that trust in God's providence was an important part of their spiritual resilience.

Theologically, this verse affirms that God is a faithful keeper, as understood in the concept of Divine Providence in Christian theology. In Adventist doctrine, this concept was further reinforced through the Great Controversy, where worry was considered a tool Satan used to divert believers' faith away from God. Therefore, surrendering worry to God is not only about avoiding stress, but it is also a form of spiritual resistance to

³¹ Ellen G. White, *Kebahagiaan Sejati* (n.p.: n.d.), Bab 11, par. 22, <https://m.egwwritings.org/id/book/11525.437>.

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worldly influences that hinder man's relationship with God.

From a philosophical perspective, this study finds that worry is related to existentialism, where humans are faced with the uncertainty of life. Soren Kierkegaard's thinking about leaps of faith is in line with the Bible's teaching about trusting in God in the face of anxiety. Moreover, in the context of free will, the Seventh-day Adventist Church emphasizes that man must use reason and faith in cooperating with God, as affirmed in Ellen G. White's writing that "God will not take over our will; but we must leave it to Him".

Surrendering worries to God does not mean ignoring human responsibilities, but on the contrary, inviting people to use reason, free will, and faith in a balanced manner in their life decisions. Practically, church pastors and spiritual leaders must take active roles in guiding members through spiritual counseling and teaching biblical truths that encourage surrender to God. Additionally, churches can develop faith-based programs such as mental health seminars, prayer support groups, or anxiety workshops that apply the principle of 1 Peter 5:7. These concrete steps can help bridge theological understanding with daily pastoral care and church life.

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