

1 Peter 5 - Concluding Exhortations to Elders; Crown of Glory; Resist the Devil

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1 Peter 5

- (5) Suffering as a shepherd (5:1-5a)
 - (A) Shepherd's responsibility (5:1-3)

1 Therefore, I **urge** elders among you, as ***your* fellow elder** and a witness of the sufferings of Christ, *and* one who is **also a fellow partaker of the glory** that is to be revealed:

1 Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed,

1 Therefore, as a fellow elder, a witness of the Messiah's sufferings, and one who shares in the glory to be revealed, I appeal to the elders among you:

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

- "...I urge" - Peter, an apostle, could have given these elders a "command," but he chooses to identify himself as a "fellow elder" and "exhort" them

- "...*your* fellow elder" - Peter does not call himself a "chief elder," but a "fellow elder"; the Greek word is used only here
- A "fellow elder" is all that Simon Peter ever claimed to be. He never claimed a superior place above his brethren, but as a "fellow elder," he exhorts them.
- "...also a fellow partaker of the glory" - Peter was in a unique position because he was an eyewitness of the sufferings of Christ
- In the past Peter also saw that glory. In his second epistle, Peter identifies this as taking place on the Mount of Transfiguration.

2 **shepherd the flock of God** among you, exercising **oversight, not under compulsion** but **voluntarily**, according to *the will of God*; and not with greed but with eagerness;
 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness;

2 Be shepherds of God's flock that is among you, watching over it, not because you must but because you want to, and not greedily but eagerly, as God desires.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

- "shepherd" - teach, pastor, guard

- This command was also given by Jesus when Peter was reinstated (John 21:16)

- "...flock of God" - the local church

- After giving the exhortation to feed, teach, pastor the local church, Peter now spells out the manner by which they are to do so in seven points:

- "...oversight" - *episkopountes*, related to the participle "serving as overseers"; watching over those for whom they must give an account (Heb 13:17); the noun "overseer" (*episkopeo*) used five other times (Phil 1:1; 1 Tim 3:1-2; Titus 1:7; 1 Peter 2:25)

- The exhortations reflect Ezek 34:1-16, where false shepherds were contrasted with the True Shepherd

- "...not under compulsion" - willingly, not by compulsion; an elder should not be drafted, but accept the position out of his own free will

- "...voluntarily" - according to the will of God; "as God desires" [ISV]

- The human will is important, but his service must also be in accordance with the will of God

- "...greed" - not for money's sake (Cf. Luke 10:7; 1 Tim 5:18); not for material gain

- "...eagerly" - serve eagerly and zealously; he must serve with inward delight for the love of the ministry, not for profit

3 nor yet as **domineering** over those assigned to your care, but by proving to be examples to the flock.

3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

3 Do not lord it over the people entrusted to you, but be examples to the flock.

3 Neither as being lords over God's heritage, but being ensamples to the flock.

- "...domineering" - the elder is not a dictator over the flock; although they have real authority, it must not be misused

(B) Shepherd's reward (5:4)

4 And when the **Chief Shepherd appears**, you will receive the unfading **crown of glory**.

4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.

4 Then, when the Chief Shepherd appears, you will receive the victor's crown of glory that will never fade away.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

- "...Chief Shepherd appears" - the One in authority over all the elders; refers to the Rapture

— At His First Coming, He was the Good Shepherd, who gave His life for the sheep (Ps 22; John 10:11)

— Today, He is the Great Shepherd, who watches over and works out His purpose in the sheep (Ps 23; Heb 13:20)

— In the future, at the Rapture, He will be the Chief Shepherd who will reward His under-shepherds (Ps 24; 1 Peter 5:4)

- "...crown of glory" - *stephanos*, an overcomer's crown; victor's crown

— At least five crowns are specifically mentioned, which will be cast upon the glassy sea (Rev 4:10)

Crowns (*stephanos*)

- Cf. 1 Cor 9:25; 1 Thess 2:19; 2 Tim 4:8; James 1:12; 1 Peter 5:4
 - Reward for works, not salvation (James 1:12)
 - Never promised to angels
 - Reward is with Him: at the "Bema" seat

Crowns Promised

- Crown of Life (James 1:12; Rev 2:10) for those who have suffered for His sake
- Crown of Righteousness (2 Tim 4:8) for those who loved His appearing

- Crown Incorruptible (1 Cor 9:25) for those who press on steadfastly
- Crown of Rejoicing (1 Thess 2:19) for those who win souls
- Crown of Glory (1 Peter 5:4) for those who feed the flock

(C) Responsibility of the sheep toward their shepherds (5:5a)

(6) Suffering as a soldier (5:5b-9)

(A) In humility (5:5b-6)

5 You younger men, likewise, be subject to *your* elders; and all of you, **clothe** yourselves with humility toward one another, because GOD IS OPPOSED TO THE PROUD, BUT HE GIVES GRACE TO THE HUMBLE.

5 You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble.

5 In a similar way, you young people must submit to the elders. All of you must clothe yourselves with humility for the sake of each other, because: "God opposes the arrogant, but gives grace to the humble."

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

- After addressing the elders, Peter now addresses the flock; these younger believers need to be in subjection to the elders

- "...clothe" - they are to put on humility like they would put on an article of clothing

— The means of showing humility is by serving one another

- Peter quotes Prov 3:34 to prove that God wants believers to possess the virtue of humility

— God arrays Himself against the proud, but those who are willing to humble themselves will be exalted by God

6 Therefore humble yourselves under the mighty hand of God, so that He may exalt you at the proper time,

6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time,

6 Therefore, humble yourselves under the mighty hand of God, so that at the proper time he may exalt you.

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

- This means to submit to God's dealings as part of divine discipline, which is the same point he established in 4:12-19 within the context of submission
- The means of showing humility in this context is by submitting to the elders

(B) In courage (5:7)

- 7 having **cast** all your **anxiety** on Him, because **He cares about you**.
- 7 casting all your anxiety on Him, because He cares for you.
- 7 Throw all your worry on him, because he cares for you.
- 7 Casting all your care upon him; for he careth for you.
- "...cast" - *epirriptō*, placing upon; throwing upon; handling over to. The only other time this word is used in the NT is Luke 19:35, when the disciples "threw" or "cast" their cloaks onto the colt that Jesus rode into Jerusalem.
- Peter commands us to "cast" every anxiety onto Christ with that same deliberate action. He is also echoing one of the Psalms (Ps 55:22): Cast your burden upon the LORD and He will sustain you; He will never allow the righteous to be shaken.
- In the Greek translation of the OT (LXX), the verb "cast" is the same Greek word Peter uses here (*epirriptō*).
- "...anxiety" - cares and concerns. The admonition is to pray to appropriate grace, to relieve the burden by throwing it on Him.
- "...He cares about you" - the Greek literally reads, "to Him it is a care concerning you"

Peter repeats the word "humble" 3x in v5-6. He insists that humble behavior is the key to receiving grace from God. At its root, pride fuels the desire to control our lives apart from God and the Bible. The humble depend on God and receive His grace. How do we humble ourselves (v6)? By casting all our anxieties upon God. How do we act in pride? By shouldering all of our anxieties ourselves, as if we're capable of holding them up.

Why is worry a manifestation of pride? Because when we worry, when we are consumed with anxiety, we act as though everything depends on us. We think we are the ones who must bear all the burdens of this life. We convince ourselves that whatever comes our way, we have to hold everything together and shoulder every weight ourselves.

That is impossible. You know it. Everyone knows it. There are countless things in life that are too heavy for us to bear. And that is precisely the point of humility. We acknowledge the reality that we can't bear everything and we confess that we are not strong enough. They we follow Peter's commands here to throw all of our worries, anxieties, and frailties on the One who can bear them: Jesus Christ. He will gladly carry what you never could.

(C) In spiritual warfare (5:8-9)

8 Be of **sober** *spirit*, be on the **alert**. **Your** **adversary**, the **devil**, prowls around like a **roaring lion**, **seeking** someone to **devour**.

8 Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

8 Be clear-minded and alert. Your opponent, the Devil, is prowling around like a roaring lion, looking for someone to devour.

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

- "...sober" - *nepho*, to be watchful; circumspect

— The idea is for us to recognize the method of Satan's work; to be in spiritual control (Cf. 1:3; 4:7)

- "...alert" - this is the very admonitions Peter failed to fulfill in Gethsemane when Jesus asked him to watch and pray

— The reason believers need to be watchful and alert is because we have a real, bitter, malignant, resourceful enemy: Satan

- "...Your" - this pronoun makes Satan the personal enemy of every believer

- "...adversary" - *antikikos*, only time this word is used of Satan. It pictures him as an opponent in a court of law, which he is (Zech 3:1; Matt 6:25; Luke 12:58)

— The word *satan* in Hebrew means "adversary"

- "...devil" - *diabolos*, slanderer; one who presents false charges against God and His people

- "...roaring lion" - emphasizes his fierce nature; he is ravishingly hungry and intent on capturing prey

- "...seeking" - active present participle picturing Satan as continually and persistently searching

- "...devour" - "to drink down"; an aorist infinitive pointing to his deadly action. It pictures Satan as trying to totally destroy his victim.

In order to resist Satan, it is important to know the method by which he works.

9 So **resist him**, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brothers and sisters who are in the world.

9 But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

9 Resist him and be firm in the faith, because you know that your brothers throughout the world are undergoing the same kinds of suffering.

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

- "...resist him" - using the divine resources that God provides, through the Holy Spirit. These are listed as the armor of God (Eph 6:10-20; James 4:7).

— The work of Jesus on the cross was the means by which He defeated Satan. The believer must have faith in the work Jesus did on the cross when He defeated Satan and must understand that in Him is the faith by which Satan is resisted.

- In addition, believers need to recognize that fellow believers are experiencing the same sufferings

— The believer does not stand alone in his fight to resist Satan...all believers are in the same battle (Cf. Eph 6:12,18)

THE CHRISTIAN'S THREE-FOLD ENEMY	
<i>Problem</i>	<i>Solution</i>
The World	Flee
1 John 2:15-17	1 Timothy 6:11; 2 Timothy 2:22
Lust of the Flesh	
Lust of the Eyes	
Pride of Life	
The Flesh	Deny
Romans 7:18-24	Romans 6:12-13; 8:13
The Devil	Resist
1 Peter 5:8	1 Peter 5:9

(7) Conclusion (5:10-14)

(A) Benediction (5:10-11)

10 After you have **suffered for a little while**, the God of all grace, who called you to His eternal glory in Christ, will Himself **perfect, confirm, strengthen, and establish you**.

10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you.

10 After you have suffered for a little while, the God of all grace, who called you by the Messiah Jesus to his eternal glory, will restore you, establish you, strengthen you, and support you.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

- It is God's purpose that suffering will lead to eternal glory
- "...suffered for a little while" - Peter adds that after suffering for a short time, believers will be perfected, established, strengthened, and settled
- All suffering in this life is temporary, while our future glory is eternal
- "...perfect" - "to fit together," "to order," "to arrange properly"
- The picture is of completeness, to make good that which is still needed
- The idea is that God will equip and outfit the believers so they can become what they need to be in order to serve God
- "...confirm" - "to fix," "to make firm or solid," "to stabilize"
- God will make believers solid to prepare them to resist Satan; He will supply them with the necessary support so they will not fail
- "...strengthen" - to be equipped for active service
- God will impart the spiritual strength needed to resist the devil and endure suffering; He will give them the strength needed to keep them from collapsing
- "...establish" - to lay a foundation; to be grounded
- God will establish believers on a sure foundation; He will set believers on an unmovable foundation so they cannot be swept away

11 To Him *be* dominion forever and ever. Amen.

11 To Him *be* dominion forever and ever. Amen.

11 Power belongs to him forever and ever! Amen.

11 To him be glory and dominion for ever and ever. Amen.

(B) Information concerning letter's bearer (5:12a)

(C) Concluding exhortation (5:12b)

12 Through **Silvanus**, our faithful brother (for so I regard *him*), I have written to you briefly, exhorting and testifying that this is the **true grace** of God. Stand firm in it!

12 Through Silvanus, our faithful brother (for so I regard *him*), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it!

12 Through Silvanus, whom I regard as a faithful brother, I have written this short letter to encourage you and to testify that this is to be the true grace of God in which you are to stand firm!

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

- "...Silvanus" - Silas, who was well-known in the NT Church

- Silvanus may have personally delivered the letter to the churches along the predetermined route suggested in 1:1: Pontus, Galatia, Cappadocia, Asia, and Bithynia
- He was the carrier of the letter from the Jerusalem Council to the Gentile churches (Acts 15:22-35)
- He was Paul's companion for a time and traveled with him on missionary journeys (Acts 16:19-34)
- He is mentioned in three of Paul's epistles (2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1)

(D) Greetings (5:13-14a)

(a) From those in Babylon (5:13)

(i) She who is in Babylon (5:13a)

(ii) Mark (5:13b)

13 She who is in **Babylon**, chosen together with *you*, sends you greetings, and *so does* my son, **Mark**.

13 She who is in Babylon, chosen together with you, sends you greetings, and *so does* my son, Mark.

13 Your sister church in Babylon, chosen along with you, sends you greetings, as does Mark, whom I regard as a son.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

- "...Babylon" - many scholars pontificate that Babylon really means Rome, not Babylon (even the Ryrie Study Bible). They surmise that Babylon was somehow destroyed, or that it is some type of code word for Rome, the Catholic Church, or something other than Babylon.

— The Jews were exiled to Babylon in 586 BC and were released to return to Israel 70 years later. However, most of the Israelites stayed in Babylon in disobedience. So there were a large number of Jews who remained in Babylon throughout the centuries, even up through the 1st century.

— Since Peter was the apostle to the Jews, it would make sense that he would travel to Babylon to preach the Gospel to the Jews who remained after the exile

— It would make no sense for Peter to go to Rome...Paul was already in Rome, and spent a number of years there, so it would make no sense for Peter to go to Rome.

— At this point in time, Babylon was the center of Judaism outside the Land; it is also the place where the *Babylonian Talmud* developed

— Since Peter was the Apostle to the Circumcision, it makes perfect sense that he would have traveled to Babylon after he left the Land.

— The term "Babylon" is interpreted by some as the literal city on the Euphrates everywhere in Scripture except here and Rev 17-18. These interpreters believe Peter

used Babylon as a "code word" for Rome or Jerusalem.

- Interpreting Babylon in this verse as Jerusalem is used as a cornerstone of preterism. They base this premise on their belief that Peter's life and acts were more closely associated with Jerusalem than any other city. They also cite 4:17 as proof that Babylon = Jerusalem in this verse.

— However, to equate Babylon here (or in Rev 17-18) with Jerusalem is unprecedented. Scripture consistently relates Jerusalem to the people of God, and Babylon to the world. Although Sodom and Egypt have precedent for being used as a metaphor for Jerusalem, Babylon is never used in this way. There is also no example in Jewish literature of the use of the name Babylon for Jerusalem.

— Throughout Scripture, Babylon means Babylon; Rome means Rome

- The assumption of advocates who believe Babylon = Rome is built around two pieces of evidence:

1. 1 Peter 5:13 - several reasons are cited by Rome advocates to support their conclusion, including tradition that Peter was in Rome at the end of his life, and (according to this verse) Mark was one of his companions. Mark was with Paul during his first Roman imprisonment (Col 4:10; Philemon 22-23), and may have accompanied Timothy to Rome for the second incarceration (2 Tim 4:11). Thus, it is more logical for Peter and Mark to be together in Rome than it was in Babylon.
2. Extra-biblical literature that equates Babylon with Rome, including the *Sibylline Oracles* [v. 143, 159-60, 434] and the *Apocalypse of Baruch* (10:1-3; 11:1; 67:7).

— For more information on additional "evidence" scholars use to equate Babylon with Rome or Jerusalem, see [Woods-What is the Identity of Babyon - Rev 17-18](#).

- "...chosen" - election is the sovereign act of God in grace whereby certain persons are chosen from among mankind for Himself (John 15:16), and whereby certain elect persons are chosen for distinctive service for Him (Luke 6:13; Acts 9:15; 1 Cor 1:27-28)

- "...Mark" - Mark = John Mark, who apparently accompanied Peter in the later years and wrote his gospel (the Gospel of Mark) in collaboration with Peter

— Peter called Mark "his son" because Peter led Mark to the Lord

— Earlier he had accompanied Paul and Barnabas but appeared unfaithful at first (Acts 15:37-39). He was later re-accredited to Paul's satisfaction (2 Tim 4:11).

(b) The exhortation to greet one another (5:14a)

(E) Concluding blessing (5:14b)

14 Greet one another with a kiss of love. Peace be to you all who are in Christ.

14 Greet one another with a kiss of love. Peace be to you all who are in Christ.

14 Greet one another with a loving kiss. Peace be to all of you who are in the Messiah!

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.