



### III. EXHORTATIONS TO ALL (1 Peter 5:8-9)

#### A. The Exhortation to Sobriety and Vigilance (1 Peter 5:8)

1. The content of the exhortation
  - a. Be sober—The word *sober* is used in conjunction with the words grave (1 Timothy 3:11; Titus 2:2) and temperate (Titus 1:8; Titus 2:2) indicating that it is accomplished when one is in control, down to earth, and finds the proper balance in his thoughts and actions.
  - b. Be vigilant—The word *vigilant* means to stay alert to danger or trouble (1 Timothy 3:2; 1 Peter 5:8).
2. The motivation of the exhortation
  - a. The presence of an adversary
    - (1) The focus of this adversary—“your adversary”
    - (2) The identity of this adversary—“the devil”
  - b. The practice of the adversary—“walketh about”
    - (1) Obviously, sitting still is not one of the Devil’s occupations.
    - (2) He is a being of action (Job 1:7; Job 2:2; Matthew 13:25).
    - (3) He actively prowls seeking any opportunity he can find to cause trouble among and for God’s people.
  - c. The likeness of the adversary—“as a roaring lion”
    - (1) A lion roars when it has prey (Amos 3:4).
    - (2) According to some, a lion roars to let its family, also known as a *pride*, know that someone is near.
  - d. The preference of the adversary—“seeking whom he may devour”; One of the great benefits of context is that it reveals the fullest account of a passage’s intention. In the context, the *devouring* is a devouring of people and relationships within a body caused by a refusal for believers to submit one to another and likely included a loose tongue that accused (Revelation 12:10) rather than keeping peace (Romans 14:19).

#### B. The Exhortation to Resistance (1 Peter 5:9)

1. The content of the exhortation
  - a. The subject of the exhortation—“Whom”
  - b. The nature of the exhortation—“resist stedfast in the faith”
    - (1) The Devil must be resisted (see James 4:7; Luke 4:1-13).
    - (2) He must be resisted in stedfastness. Obviously, the Devil may depart for a season, but he will return again in hopes of catching the believer in a more vulnerable time (Luke 4:13).
2. The motivation of the exhortation—“knowing that the same afflictions are accomplished in your brethren that are in the world”
  - a. The comfort—These believers needed to know that others were suffering through like difficulties (1 Corinthians 10:13).
  - b. The challenge—How would other believers be weakened should Peter’s audience fail in their duties!



## The First Epistle General of Peter

### *The Summation of the Subject of the Epistle*

#### *1 Peter 5:10-11*

- I. THE PLAN OF GOD (1 Peter 5:10)
  - A. The Character of God
    1. The change in tone—"But"
      - a. The context has been warning of the impending trials brought on by personal suffering and an adversarial foe (1 Peter 5:8-9).
      - b. Obviously, the coordinating conjunction *but* suggests that a change in direction is about to take place.
    2. The change in focus—"the God of all grace"
      - a. From the devouring adversary
      - b. From the afflicted brethren
      - c. To the God of all grace
        - (1) Certainly, the grace of God is well-known for its work in salvation (Ephesians 2:5, 8).
        - (2) However, it is more likely that this reference is for the purpose of ensuring the power of God's grace in the midst of suffering (2 Corinthians 12:1-10; Hebrews 4:16).
        - (3) After all, "God is able to make all grace abound toward you" (2 Corinthians 9:8).
  - B. The Calling of God
    1. The end of the call—"who hath called us unto his eternal glory"
      - a. The invitation of the glory—"who hath called"
      - b. The beneficiary of the glory—"us"
      - c. The source of the glory—"his...glory"
        - (1) Glory that will be revealed IN us (Romans 8:18).
        - (2) Glory to which we have been received (Romans 15:7) and in which we can partake (1 Peter 5:1).
        - (3) Glory that increases in response to affliction (2 Corinthians 4:17).
        - (4) Glory that calls for a worthy walk (1 Thessalonians 2:12; 2 Peter 1:3).
      - d. The duration of the glory—"eternal" (2 Timothy 2:10)
    2. The means of the call—"by Christ Jesus"
  - C. The Consideration of God
    1. The difficulty for the saints—"after that ye have suffered"
    2. The duration of the difficulty—"a **while**" (2 Corinthians 4:17)



- D. The Confidence of God
  - 1. The assignment of the confidence—"after...a while"
    - a. One could read two different applications into the passage and both are likely true.
    - b. First, the sufferings that we endure have an expiration date. Often, the expiration date is within this lifetime. After the temporary storm passes, the Lord will work in us to strengthen us, etc. In this application, the fulfillment is only partial as new trials will arise to fill the void left by those that pass.
    - c. Second, eventually the sufferings of this life will completely pass and God will do His work in us completely and for eternity.
  - 2. The work of the confidence
    - a. Make you perfect
    - b. Stablish you
    - c. Strengthen you
    - d. Settle you
  
- II. THE PRAISE OF GOD (1 Peter 5:11)
  - A. The Recipient of the Praise
    - 1. The general—"To him"
    - 2. The specific
      - a. While we know that both the Father and the Son are worthy of praise, the context points to the God of all grace as the One receiving the praise.
      - b. This is understood by removing the parenthetical phrase, "who hath call us unto his eternal glory by Christ Jesus."
      - c. When that is done, the passage reads, "But the God of all grace...after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion."
  
  - B. The Nature of the Praise
    - 1. Glory
    - 2. Dominion
  
  - C. The Duration of the Praise
    - 1. For ever
    - 2. And ever
  
  - D. The Agreement with the Praise
    - 1. The statement of agreement—"Amen."
    - 2. The meaning of agreement (see 1 Kings 1:36)



## The First Epistle General of Peter

### *The Closing of the Epistle*

#### *1 Peter 5:12-14*

- I. THE AMANUENSIS OF THE EPISTLE (1 Peter 5:12)
  - A. The Identification of the Amanuensis
    1. His name—Silvanus; This name is thought by many to be a longer form of the name Silas (Acts 15:40; 2 Corinthians 1:19).
    2. His character—“a faithful brother”
  - B. The Job of the Amanuensis
    1. The description given—“By...I have written”
    2. The commonality of the concept
      - a. The importance of the spoken word (2 Peter 1:21)
        - (1) Holy men of God *spake*.
        - (2) As they were moved by the Holy Ghost
      - b. It was the apostle Paul’s practice to use an amanuensis.
        - (1) The token of Paul’s epistles (2 Thessalonians 3:17-18)
        - (2) The common practice of the apostle
          - a) Tertius penned Romans (Romans 16:22).
          - b) Tychicus likely penned Ephesians (Ephesians 6:21 with postscript).
          - c) Tychicus and Onesimus likely penned Colossians (Colossians 4:7-9 with postscript).
        - (3) As an **exception**, Paul penned Galatians (Galatians 6:11).
      - c. Peter obviously implemented the same practice.
- II. THE SALUTATION OF THE EPISTLE (1 Peter 5:13-14)
  - A. The Senders of the Salutation (1 Peter 5:13)
    1. The church that is at Babylon (see notes on pages 1, 6-8)
    2. Marcus, my son; This is thought by many to be Mark, the nephew of Barnabas (Colossians 4:10).
  - B. The Content of the Salutation (1 Peter 5:14)
    1. Greet ye one another with a kiss of charity (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26).
    2. Peace be with you all that are in Christ Jesus.
    3. Amen.