

1 PETER 5:5-9 | INSTRUCTIONS FOR THE YOUNGER

- Verse 5 –
 - There is potential that the only instruction to the younger is the first sentence, the remainder being an instruction to **all**.
 - The **younger** are the νεος [neos], which can be *younger in age* or *younger in presence*.
 - In English, we use the prefix *neo-* to refer to something that is *the newer version*, such as *neoorthodoxy*.
 - The **younger** are to **submit...unto the elder**.
 - The word **submit**, when used in the Bible, never carries with it the negative connotations that it often carries in the modern world.
 - It carries the idea of subordination out of respect and duty (as one would see in the Army, for example).
 - Peter moves onward to instruct **all of you to be subject one to another**.
 - In addition, **all** are to be **clothed with humility**.
 - Humility is ταπεινοφροσύνη [tapeinophrosune], which includes the word *phren*, a word that is a *thinking word* having to do with self-understanding. We might say, “consider yourself humble.”
 - Peter then loosely quotes Proverbs 3:34, saying that **God resisteth the proud, and giveth grace to the humble**.
 - Clearly this is not in the context of salvation, but any relationship with God requires the individual to *humbly submit*.
- Verse 6 –
 - This instruction proves that humility is something into which a person can actively and immediately enter.
 - The young must be careful not to *humble themselves into uselessness*, waiting (and waiting) for God’s exaltation.
 - This can be wrongly applied in a very Calvinistic sense.
 - If a young person is living **under the mighty hand of God**, they will boldly step forward in God’s service, doing so humbly.
- Verse 7 –
 - Verse 7 is, grammatically, antecedent to the imperative of verse 6. Knowing that God **careth for you** and therefore **casting all your care upon him** you can then **humble yourselves** (v. 6).
 - Care is μέριμνα [merimna], which is built on the word *meros*, which is a *portion* or *section* of land or other resources.
 - The idea of **care** or *concern* is based on the connotations of *ownership of a portion*. “How do I care for that which is my portion?”
 - How is one to cast their cares upon God? The verse does not give instruction, and probably could not do so, such cares being immensely personal and individual.

- The beautiful reminder that **he careth for you** is encouraging any time for any one.
- Verse 8 –
 - This is one of the most oft-quoted verses of the epistle. It asks the young person to *be ready and undistracted* as they understand that **the devil** seeks to **devour**.
 - In the Bible, *sobriety* moves well beyond the idea of being unhindered by alcoholic beverage. It is a general *self-control* term. Biblically, one can lack sobriety and never have touched alcohol.
 - For those of all ages, it is easy to get caught in the devil’s snares. In retrospect, we almost always knew we were in danger, but kept going. That is, we were not **sober** and **vigilant**.
 - This passage does not speak to those who are around someone who has been caught by the devil’s hunting expeditions. However, the general tone of Scripture is that those injured by Satan’s schemes should be graciously restored.
- Verse 9 –
 - For the one being pursued by the devil, the answer is always spiritual.
 - They are to **resist steadfast in the faith**.
 - The phrase **in the faith** is given in contrast to **your brethren that are in the world**.
 - The devil does not have a set of *temptations for Christians*. He simply has *temptations for people*. The Christian, however, has **the faith** by which to **resist**, while **your brethren that are in the world** must fight a spiritual reality with no faith.
 - The term **your brethren** is likely a reference to Jews who are not living in faith.

1 PETER 5:10-14 | PETER’S CLOSING WORDS

- Verses 10-11 –
 - In the last of the spiritual truths, Peter reminds the Jewish believers that God’s election upon them will use their collective suffering to **make you perfect**.
 - Note that this verse is national in scope, using the second person plural (rather than first person singular), each with a singular (i.e. collective) outcome.
 - Before Peter gives some personal words, he gives a benediction of praise in verse 10.
- Verse 12 –
 - Silvanus was either the one who put the epistle onto parchment or the one who delivered the epistle.
 - This is likely the same man who helped Paul (2 Cor. 1:19).
- Verse 13 –
 - The Greek simply says **the at Babylon, elected together with you**. For English, something must be supplied after the definite article. This article is *singular* and *feminine*, and thus that which is supplied must be as well. The word **church**, as used by the KJV, meets the criteria. But *wife* (Peter’s wife) or *diaspora* (scattered Jews in Babylon) also fits.
 - I see no reason to take **Babylon** in a representative sense, for what would it represent? There is no Biblical means of interpretation if we do not take the literal. Why would this be Rome, as some surmise? Paul certainly had no problem calling Rome by its name. Furthermore, Josephus says that Jews were “in great numbers” in Babylon during this time (*Antiquities, XV, ii.2*).
- Verse 14 - Peter concludes with a customary greeting.