

First Peter 5:6-14

5:6 – Problem: the believers are going through suffering, not deliverance and not glorification “in due time” is simply “in time” in the Greek, but it means “the proper time” and “when the time is right.” (Matthew 24:45; Luke 12:42) This refers to both in temporal time and in eternal time. “humble yourselves” is done by “casting all your cares on him” (5:7). This is still to be understood in the context of the suffering they are facing. In humility they are to trust the Lord and know his timing is right. These believers cannot respond to their suffering and the “hopelessness” of their present condition by becoming anxious, faithless, hopeless or with despair.

5:7 – “casting” is “throwing on” or “loading.”

This is not an additional command, but how the original command to “humble yourselves” is done. Humbling yourself is not denying yourself of some honor, but is instead placing your trust in the Lord in the midst of suffering. Instead of complaining, worrying, compensating, manipulating in the midst of suffering (or, growth and testing) throwing your cares on him. It is as the writer of Hebrews says in Hebrews 12:3-13 (12:7, “It is for discipline that you have to endure.”)

5:8 – “**be self-controlled**” or “be sober” – (ingressive aorist active imperative which command the believers to STOP being distracted and start being alert and watchful NOW and to CONTINUE into the future) - Greek means “to be calm and collected in spirit, to be temperate, dispassionate. Applied to the mind the Christian is to see things from the divine view point and not in a distorted fashion influenced by the world in which they are:

- “strangers” (1:1), #4215, *parepidamos* on who lives alongside of, foreigner temporarily living in a place, staying for a while in a strange place”)
- “strangers” (1:17), #4229, *paroikia*, a temporary residency, temporary stay. *Paroikia* means to take residence in a place without taking out or being granted citizen rights.

“**be alert**” – (ingressive aorist active imperative which is the same: a command to STOP and begin NOW and to CONTINUE into the future) – commanded to make a decision (choice) to be mentally alert. Do not lose touch with reality. Don’t get so heavenly minded you are no earthly good. In 4:7 it referred to not being so focused on Christ’s return that you neglect your responsibilities here on earth. Here it means do not be so focused on your deliverance and your temporary suffering that you lose hope, doubt God or turn to some stupid pagan philosophy or religion. “Be alert” literally means “not drunk” and can refer to wine, but is focused on mental alertness compared to goofy thinking. Reality compared to false philosophies. Be alert to reality

Both of these (sober, alert) were emphasized in 1 Peter 1:13 and 4:7.

Proper thinking, correct knowledge, focus on the Truth can overcome anxiety.

5:9 – Greek says, “your brotherhood” which refers to the group or fraternity of which you are a member. This “brotherhood” is suffering around the world.

“Resist him” is aorist active imperative again. In James 4:7 it says resist Satan and he will flee. Victory here is not the absence of suffering, but instead the absence of doubt, confusion, hopelessness in the midst of suffering!!!

“Firm in your faith” does not mean deliverance (Job, Psalm 73)

5:10 – “a little while” refers to this life as in 1 Peter 1:6

5:11 – **Perfect, restore** (*kataptisei*) – (also Ep. 4) – to put in order, to mend, a medical term referring to set a broken bone

Confirm, strong (*stapizei*) – to set up, to fix firmly, to establish

Strengthen, firm (*sthenosei*) – strengthen, make strong

Establish, steadfast (*themeliosei*) – the foundation

5:12 – “Through Silvanus” could mean two things:

- Silvanus was the scribe that wrote Peter’s letter (unlikely since Mark was with Peter at this time and according to Colossians Mark was in Rome. Mark was Peter’s scribe.)
- Silvanus carried the letter to the churches that were to receive it from Paul (This is how the phrase is used in Acts 15:23; and by Ignatius in his letter to the Romans I 10:1 and to the Philadelphians in 11:2 and to the Smyrnaeans in 12:1; and by Polycarp in his letter to the Philippians in verse 14.)
- Most likely Silas (Silvanus) carried the letter from Rome where he was with Peter and John Mark.
- John Mark, the scribe, was likely the scribe who wrote down Peter’s letter

“True Grace” refers to the grace offered by God to the suffering believers just described by Peter. This means there are counterfeit forms of grace that people may claim and preachers may offer, but Peter was presenting the actual grace that is available to assist and empower believers in the suffering.

5:13 – “she” likely is a reference to the church in “Babylon” which most likely referred to the church in exile in a foreign world in the city of Rome.

“Babylon” was used to refer to the center of the world power which was now in Rome. Probably not to disguise Peter’s location, but to reinforce Peter’s point that he has made throughout the letter and began in 1 Peter 1:1 by telling the people they were exiles in a foreign land (“the world”) but elect of God who was from the true kingdom.

The actual OT city of Babylon was in ruins at the time of Peter’s writing.

“Mark” was in the city of Rome when Paul was there in 60 AD (within a few months of Peter’s first letter) when Paul wrote Colossians 4:10.

5:14 – “kiss” was the familiar greeting among family members and close friends in this culture.

The church historian from the days of Constantine around 350 AD writes the following concerning Peter and Mark:

"In his own book Papias gives us accounts of the Lord's sayings obtained from Aristion or learnt direct from the presbyter John. Having brought these to the attention of scholars, I must now follow up the statements already quoted from him with a piece of information which he sets out regarding Mark, the writer of the gospel:

This, too, the presbyter used to say. 'Mark, who had been Peter's interpreter, wrote down carefully, but not in order, all that he remembered of the Lord's sayings and doings. For he had not heard the Lord or been one of His followers, but later, as I said, one of Peter's. Peter used to adapt his teaching to the occasion, without making a systematic arrangement of the Lord's sayings, so that Mark was quite justified in writing down some things just as he remembered them. For he had one purpose only—to leave out nothing that he had heard, and to make no misstatement about it'" (Eusebius' *Ecclesiastical History* 3:39:12).

Irenaeus writing around 150 AD says the following concerning Mark and Peter that Papias the disciple of the Apostle John’s, along with Polycarp and Ignatius, heard John teach:

“These things are borne witness to in writing by Papias, the hearer of John, and a companion of Polycarp.”