

Wednesday, February 21, 2024
THE WRITINGS OF PETER
PART 8

Tonight, we continue our study of the writings of the apostle Peter. In fact, this is the final study in the book of 1 Peter. Peter finishes the first letter on the theme of suffering but by also giving some very powerful instruction to those in the body.

1 Peter 5:1-4 (NIV)

Remember that this was written as a letter and not as a book with chapters. The attention of the letter briefly shifts to the leadership of the church. What is written here is very interesting and again must be studied in the original language to receive the full lesson. Peter “appeals” to the elders:

parakaléō (from */pará*, "from close-beside" and */kaléō*, "to call") – properly, "make a call" from being "close-up and personal." */parakaléō* ("personally make a call") refers to believers *offering up evidence that stands up in God's court.*

(parakaléō), the root of */paráklētos* ("legal advocate"), likewise has *legal overtones.*

Where else do we find this word? The Holy Spirit. Three words are used to describe the leaders among the believers:

Elders: *presbýteros* – properly, a *mature man* having seasoned judgment (experience); an *elder*. The NT specifies elders are *men*. (The feminine singular, *presbytera*, never occurs in the Bible.)

[The feminine plural, *presbyteras*, occurs in 1 Tim 5:2. It refers to *aged women*, i.e. not women with an official church office or title.]

Their title is “elder”. They are then told what elders do:

Shepherd: */poimaínō* ("shepherding, pastoring") is distinct from "feeding" (*/bóskō*). (*poimaínō*) focuses on "*tending*" ("*shepherding*"), which includes guarding, guiding, and folding the flock and is only provided (ultimately) by Jesus Christ – *the Shepherd*, who calls under-shepherds (such as elder-overseers) to guard and guide His people by His direction (1 Pet 5:1-5).

Peter takes the instruction given to him by Jesus in John 21 and gives it to the leaders.

Oversee: *episkopéō* (from *epí*, "on, fitting," intensifying */skopéō*, "look intently") – properly, focus on, look at with real (caring) interest. The prefix (*epi*) implies "looking with *fitting, apt* concern," a looking *on* that requires what that naturally leads to.

This word has been translated as "bishop". It implies watching to ensure safety. There is no safety without fidelity to the Word. These men are servant leaders – examples for living godly lives. They will receive a reward from the Chief Shepherd for faithful service.

Hebrews 13:17 (NIV)

Now, let's move on.

1 Peter 5:5-13 (NIV)

One of the themes of this letter is submission. True humility is a component of true submission. Pride is a form of self-exaltation. In the kingdom, pride is a pathway to destruction.

When pride comes, then comes dishonor; But with the humble there is wisdom. /// Proverbs 11:2

Wise people understand submission – practice humility – and submit themselves to authority. If anxiety tries to come, we don't carry it – we cast it. *God sees your biblical trust in Him evidenced by your submission to authority and will exalt you in due time (due time referring to the "right moment in His wisdom")*. Suffering is often a moment in which our enemy – the devil – seeks to take advantage of us. Entering our circumstances LIKE a roaring lion – seeking to convince us that he is in control and thus setting us up for him to devour. It helps to know that this is his pattern. We are to:

Resist: /anthístēmi ("oppose fully") means to forcefully declare one's personal conviction (where they unswervingly stand); to keep one's possession; ardently withstand, without giving up (letting go).

Firm: stereós – (an adjective) properly, solid (firm); referring to what is immovable (will not budge); stable (not changeable), standing fast without buckling or giving way (steadfast).

1 Peter 4:12-13 (NIV)

Suffering is temporary. Beyond your suffering is restoration, maturity, perseverance, and character.

2 Corinthians 4:17-18 (NIV)

At the end of his letter, Peter mentions two people:

- **Silas:** Whilst in the Acts he is named “Silas,” Paul, like Peter, calls him “Silvanus.” He was sent from the convention of apostles, along with Paul, Barnabas, and Judas Barsabas, as bearers of the epistle to Antioch. After this he accompanied Paul on his second missionary journey.
- **Mark:** It is natural, in the absence of any evidence to the contrary, to assume that the Marcus so named is identical with the “John whose surname was Mark,” the son of the Mary to whose house Peter went on his release from imprisonment ([Acts 12:12](#)), the cousin of Barnabas ([Colossians 4:10](#)), the companion of Paul on his first missionary journey ([Acts 13:5](#)). Author of the Gospel of Mark.

Today’s Scriptures:

- 1 Peter 5:1-13 (NIV)
- Hebrews 13:17 (NIV)
- Proverbs 11:2
- 1 Peter 4:12-13 (NIV)
- 2 Corinthians 4:17-18 (NIV)