

1 Peter 5:8-14

Verse 8

- We are to have a clear mind so we can be on alert for our adversary, the devil. The word adversary means enemy or opponent. You have an enemy and someone who wants to bring destruction to your life and devour you.
- The Bible most often describes the devil as a serpent for his craftiness and sneakiness. We see this sneakiness and deceit in the way that he will disguise himself as an angel of light as his servants (demons) do the same ([2 Corinthians 11:13-15](#)).
- In this verse the imagery of a lion is used. This could be reaching back to [Psalm 22:13-21](#) (which is a Messianic prophecy about Christ and the cross) in which the enemy is described as lions with a call to be rescued from the lion's mouth. This reference would also parallel with the story of Daniel and the lion's den which is a type and shadow point to Christ and His resurrection from the tomb. Daniel was saved from the lion. The imagery being used for the lion is one of a vicious, prowling enemy who is ferocious in his attack.
- We must understand that the devil is more powerful than we as humans on our own strength and power. We see that in [Luke 22:31-32](#), where Jesus tells Peter that Satan has demanded permission to sift him like wheat. Satan can only do what God gave him permission to do ([Job 1 and 2](#)). Without the restraint put on him by God and the permission given to the devil to only do what God would allow, the devil would have sifted Peter like wheat. We are just like Peter in the fact that none of us could withstand an attack from Satan on our own power. However, Christians are not alone. We are indwelt by the Holy Spirit and our power comes from God. We are to put on the full armor of God ([Ephesians 6:10-17](#)) so that we can stand in the strength of God's might and stand firm against the schemes of the devil. When we stand firm and resist Satan, he will flee with his tail between his legs.
 - [James 4:6-10](#) But He gives a greater grace. Therefore *it* says, "God is opposed to the proud, but gives grace to the humble." ⁷Submit therefore to God. Resist the devil and he will flee from you. ⁸Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. ⁹Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. ¹⁰Humble yourselves in the presence of the Lord, and He will exalt you.

The accuser

The name devil comes from the Greek word *diabolos* which means slanderer. He is the father of lies and slander ([John 8:44](#)). One of his primary actions and most effective tactics toward Christians is to accuse them ([Revelation 12:10](#)).

- [Zechariah 3:1-5](#) Then he showed me Joshua the high priest standing before the angel of the Lord, and ^{1a}Satan standing at his right hand to accuse him. ²The Lord said to Satan, "The Lord rebuke you, Satan! Indeed, the Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?" ³Now Joshua was clothed with filthy garments and standing before the angel. ⁴He spoke and said to those who were standing before him, saying, "Remove the filthy garments from him." Again he said to him, "See, I have taken your iniquity away from you and ^{1b}will clothe you with festal robes." ⁵Then I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments, while the angel of the Lord was standing by.

Satan will accuse us continually. We have no problem being accused of things that are not true. However, what about when what he accuses us of is true? This is a tactic that he uses to discourage and cause doubt in believers. Questions and doubts may arise in our minds from such accusations such as "how could a Christian really do that?" or "how could God ever forgive me?"

What is the difference between the accusation of the devil and the conviction of sin from God?

- The accusation of the enemy is meant to ruin you.
- The conviction of the Holy Spirit is to restore you!

Romans 8:33-39 Who will bring a charge against God's elect? God is the one who justifies; ³⁴ who is the one who condemns? Christ Jesus is He who died, yes, rather who was ^[a]raised, who is at the right hand of God, who also intercedes for us. ³⁵ Who will separate us from the love of ^[b]Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ Just as it is written, "For Your sake we are being put to death all day long; We were considered as sheep to be slaughtered."³⁷ But in all these things we overwhelmingly conquer through Him who loved us. ³⁸ For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Verse 9

Resist the devil being firm in your faith. Christians are called to suffer, and we are not alone in our sufferings. There are Christians all around the world suffering for the sake of Christ and most often more severely than we are.

Verse 10

Peter states that these suffer for a "little while." He also had mentioned this in **1 Peter 1:6-7** that trials would be present. God's time and our time are different, so His meaning of "a little while" may seem a lot longer than our idea of "a little while." Regardless, our trials will end at the exact time God ordains them to end and not a second too late or a second too soon. Each trial will accomplish what God has desired them to accomplish.

God is the God of all grace. It is by God's grace that we have been given sufferings and trials as they refine our faith, disciple us, and increase our sanctification. He will also show grace in the middle of our sufferings. He is also the God of all comfort (**2 Corinthians 1:3-5**).

This God of grace, by His amazing grace, has called us to His eternal glory in Christ!

After we have suffered a while, this God of grace will Himself perfect, confirm, strengthen, and establish us!

- **2 Corinthians 1:21-22** Now He who establishes us with you in Christ and anointed us is God, ²² who also sealed us and gave us the Spirit in our hearts as a ^[a]pledge.
- **1 Thessalonians 3:13** so that He may establish your hearts without blame in holiness before our God and Father at the ^[a]coming of our Lord Jesus with all His ^[b]saints.
- **Jude 24-25** Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, ²⁵ to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion and authority, before all time and now and ^[b]forever. Amen.
- **1 Corinthians 1:8-9** who will also confirm you to the end, blameless in the day of our Lord Jesus Christ. ⁹ God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

Verse 11

Dominion=sovereignty, control, authority

Ephesians 1:21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.

1 Timothy 6:15-16 which He will ^[b]bring about at the proper time—He who is the blessed and only Sovereign, the King of ^[b]kings and Lord of ^[b]lords, ¹⁶ who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen.

1 Peter 4:11 Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and **dominion** forever and ever. Amen.

Revelation 1:5-7 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins ^[a]by His blood— ⁶and He has made us *to be* a kingdom, priests to ^[b]His God and Father—to Him *be* the glory and the dominion forever and ever. Amen. ⁷Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.

Revelation 5:11-14 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, ¹²saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”¹³ And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, *be* blessing and honor and glory and dominion forever and ever.”¹⁴ And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.

Verse 12

Most commentators agree that the name is referring to Silas who went with Paul on his second missionary journey (**Acts 15:40**). Silas was with Paul in **Acts 16:22-40** when they were imprisoned. Silvanus (Silas) could have delivered the epistle or could have been a secretary in a similar way that Tertius wrote the letter to the Romans as instructed by Paul (**Romans 16:22**). Peter was exhorting his readers to stand firm in the true grace of God!

Verse 13

The “she” in this verse is referring to the church, the chosen of God. Babylon was a name used in antiquity to describe Rome. This verse indicates that Peter was more than likely writing this letter from Rome and was encouraging the recipients of this letter that the believers in Rome who were chosen by God as well were sending them greetings and supporting them. Mark in this verse is referring to John Mark (**Acts 12:12**) who was present in some missionary journeys (**Acts 12:25**). He had left Paul and his companions while on a missionary journey and returned to Jerusalem (**Acts 13:13**). As a result, Paul did not want to take him along on another missionary, but rather chose the aforementioned Silas (**Acts 15:36-41**). Paul and John Mark worked resolved everything eventually and would work together again and be useful to each other (**2 Timothy 4:11**). John Mark is the same Mark who would write the gospel according to Mark. Mark worked closely with Peter and had received a lot of information from Peter to assist in writing the book of Mark which can be confirmed by the writing of the early church father Papias (A.D 60-130). Mark is not Peter’s biological son, but is using this term in the sense of a “spiritual son” much in the same way Paul referred to Timothy as his son (**2 Timothy 1:1-2**).

Verse 14

A kiss of love was a common greeting to them at this time.

Peter ends this epistle with the exhortation of peace to all those who are in Christ. A primary theme of this epistle was suffering. Peter knows that the only peace that anyone can ever have comes from the Prince of Peace, God (**Isaiah 9:6**). Taking this verse which speaks on the peace of God and coupling it with verse 7 of this chapter which speaks on casting anxieties on the Lord, we see similarities to **Philippians 4:6-7** which tells us how to have peace in the middle of anxieties and sufferings.

- o **Philippians 4:6-7** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all ^[a]comprehension, will guard your hearts and your minds in Christ Jesus.