

GOOD TO GREAT FAMILIES "BAD TO WORSE FAMILY THREATS" 1 PETER 5:5-9

This Week's Core Competency

Self-control – I have the power through Christ to control myself. Titus 2:11-13 *For the grace of God that brings salvation has appeared to all men. 12 It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, 13 while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ . . .*

Generally speaking, self-control is all about doing the right thing and not doing the wrong thing. The dictionary defines the word self-control this way: "to exercise restraint over one's own impulses, emotions, or desires." From a biblical point of view, Christians with self-control bring their beliefs, practices, and values into conformity with the standard set by God's word-external pressures and internal inclinations notwithstanding. Biblical writers express this idea in a variety of ways. Paul speaks of self-control in terms of choosing to live according to the Spirit rather than the sinful nature. In Galatians 5:16-18 he points out that it takes discipline to do this. He says, "So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit,

Only if sheep forsake the fold are they at the mercy of a prowling lion.

– Norman Hillyer

and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want."

Peter says, "As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy" (1Pe 1:14, 15). In his other canonical letter he tells his readers to add self-control to their faith. "Make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ" (2Pe 1:5-8).

More specifically, the Greek word translated "self-controlled" in 1 Peter 5:8 literally refers to sobriety. Used figuratively it indicates a "complete clarity of mind and its resulting good judgment" (P. J. Budd, Dictionary of New Testament Theology, s.v. nephro) that entails self-control. It occurs twice in 1 Thessalonians 5:6-8 denoting the self-control required to live in light of the Lord's imminent return and once in 2 Timothy 4:5 where it refers to the clear thinking required to avoid false myths. Paul tells Timothy, "But you, keep your head in all situations." In fact, Peter uses it twice in earlier chapters of his letter. In 1:13 he tells his readers,

cont. pg. 2

"Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed." And in 4:7 he tells them, "The end of all things is near. Therefore be clear minded and self-controlled so that you can pray." The fact that the devil prowls around looking for someone to devour makes having self-control a matter of life or death.

day 1 ENCOUNTER – read God’s word to put yourself in touch with him.

1 Peter 5:5-9

5 Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because,

"God opposes the proud
but gives grace to the humble."

6 Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. 7 Cast all your anxiety on him because he cares for you.

8 Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. 9 Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

Cf., another translation

5 In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another, because,

"God opposes the proud
but shows favor to the humble."

6 Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. 7 Cast all your anxiety on him because he cares for you.

8 Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. 9 Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings.
(NIV(c)2011)

EXAMINE – what the passage says before you decide what it means.

- * Circle "young men" in vv. 5.
- * Underline "in the same way" indicating *continuity* in v. 5.
- * Bracket "those who are older" in v. 5.
- * Circle "clothe" in v. 5.
- * Box "because" indicating *reason* in v. 5, 7, 9.
- * Box "but" indicating *contrast* in v. 5.

- * Circle "grace" in v. 5.
- * Box "therefore" indicating *result* in v. 6.
- * Box "that" indicating *purpose* in v. 6.
- * Bracket "be self-controlled and alert" in v. 8.
- * Box "like" indicating *comparison* in v. 8.
- * Circle "brothers" in v. 9.

day 2

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. According to verse 5, church members are to be submissive to church leaders in authority over them. Give an example of this kind of submission to illustrate what Peter is talking about.
2. Peter used *reason* and *result* to logically support his command to be humble. (He used "because" in v. 5b before quoting Proverbs 3:34 and "therefore" in v. 6 afterward.) Explain his use of *reason* and *result* in verses 5b and 6.
3. Put the meaning of "Humble yourselves, therefore, under God's mighty hand" in your own words. (Cf. 4:19)
4. For what *purpose* are we to do this?
5. Verse 7 actually begins with a *participle*, "casting all your anxieties on him" (ESV); it does not start a new sentence in Greek. This indicates that there is a close connection between verses 6 and 7. Can you explain it?
6. Describe the opposite of being "self-controlled and alert."
7. What does the *simile* "like a roaring lion" add to the sense of verse 8?
8. To what do you think being devoured by the devil might refer?
9. What can you do to keep the devil from devouring you?
10. **Discussion:** Talk about what knowing "that your brothers throughout the world are undergoing the same kind of sufferings" has to do with resisting the devil and standing firm in the faith.

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

The NIV(c)1984 translates 1 Peter 5:5 this way: "Young men, in the same way be submissive to those who are older," which makes it sound like the apostle is telling *young adults* to respect *older adults*, or as a former generation put it, "young'uns, listen to your elders." But the NIV(c)2011 gives the passage a slightly different sound by translating it this way: "In the same way, you who are younger, submit yourselves to your elders," which makes it sound like he may be telling everyone to respect their leaders called "elders" since the leaders would presumably also be chronologically older. One commentator splits the difference arguing that Peter is telling young men to respect their leaders since they would be the ones most likely to rebel against authority (Wayne Grudem, *The First Epistle of Peter*, TNTC, 193), while the NET Bible blends the meanings, stating: "In this context younger and elder are terms that combine two meanings: relative age and an official structure of leadership in the church. As in v. 1, *elder* here denotes those who exercise spiritual leadership, who for the most part are older in years. Likewise *younger* means the rest of the community, who for the most part are younger in age, who are urged to accept the authority of their leaders" (the NET Bible, 8^{sn} on 1Pe 5:5). Perhaps a little background information would be helpful at this point.

The leaders of New Testament churches were called elders. The term, which may not only refer to church leaders in particular but also to older people in general, suggests that these men were older adults who were mature in the faith. It comes as no surprise then that a recent convert was not qualified to be an elder (1Ti 3:6). Elders, also referred to as "overseers" in the NIV or "bishops" in the NKJV, were responsible to oversee the ministry of the churches. The two Greek words translated "elder" and "overseer" or "bishop" refer to the same office (Ac 20: 17, 28; cf. 1Pe 5:1, 2); however, the first suggests the leader's maturity, the second his function. "In addition to general oversight of the work, elders ruled (1 Ti 5:17), guarded and taught the truth (Titus 1:9) and supervised financial matters (Acts 11:30). The question of how many elders there were in each assembly is debated. Clearly there were several elders in each city where there were churches

(Ac 14:23; Phil 1:1), but whether this meant several elders in each house church or possibly one elder in each individual congregation (and thus a plurality in each city) is debatable" (Charles C. Ryrie, *A Survey of Bible Doctrine*, 143). The term "pastor" refers to a *spiritual gift* rather than to an *office* in the church, which makes for considerable confusion since the principal leader in the church is nowadays called the senior pastor. There are other important distinctions between the spiritual gift of pastor and the office of elder. A person with the spiritual gift of pastor may not actually hold the office of elder in a church, whereas an elder is an elder only while he holds the office. Furthermore, spiritual gifts are given to men and women alike, but the office of elder is to be filled by men; women may have the gift of pastor (i.e., the ability to shepherd) but may not hold the office of elder.

Having said that, what is 1 Peter 5:5-9 all about? Although it reads like a "to do" list, a closer look reveals Peter's train of thought. The apostle begins by telling members of the congregations to whom he was writing (1:1) to submit to their leaders (v. 5). Their leaders called "elders" were not only mature spiritually but also seniors chronologically. It follows, then, that the rest of the people in their congregations—the "young men" to whom Peter refers—would be by comparison less mature and younger. The command "be submissive," which he gives to this group, follows perfectly from the commands he gives the "elders" in verses 1-4. Exemplary leaders deserve exemplary followers.

Next, the apostle directs leaders and followers alike "to put on the apron of humility to serve one another" (GNT) and then clarifies *why* and *how* (vv. 6, 7). Quoting the Greek translation of the Hebrew Old Testament, first he explains *why*: "God opposes the proud but gives grace to the humble." Think of it this way: God frustrates the proud but helps the humble. Then he explains *how*: "Casting all your anxiety on him." Peter's readers were suffering, but instead of turning against God or turning on their oppressors, Peter tells them to trust their sovereign God. As one commentator observes, "A drowning man must submit to the one who comes to his aid. If he struggles in his own strength to try to save

himself—in effect in the pride of self-sufficiency—he is likely to defeat the best efforts of his would-be rescuer, who in the end may even have to disable him before getting him to safety. Trust in divine deliverance will be rewarded in due time, not necessarily with the immediacy that one often craves in distress, but at the divinely right moment, as God sees the whole situation" (Norman Hillyer, *1 and 2 Peter, Jude*, NIBC, 145).

Finally, the apostle tells them how to respond to the devil's threat (vv. 8, 9). In the first place, they need to "Be self-controlled and alert." Put differently, they need to pay attention and stay awake. After all, the devil is prowling around,

looking for an evening meal. Peter's instructions fit the imagery nicely. Satan is on the prowl for any inattentive, sleepy victim to swallow whole. In the next place, if ever confronted, they are not to attack him but to resist him by standing firm in their faith and not giving in to his schemes. They are not to fear him, but neither are they to underestimate him. They are not to rely upon their own strength for they are no match for him. What they can and must do is stand firm knowing that he can successfully be resisted (cf., Jas 4:7) and knowing that they are not alone in their struggles. Other Christians throughout the world are going through the same kind of sufferings.

The Message of the Passage

To members of Christian congregations the Apostle Peter says: be submissive to your elders, clothe yourselves with humility to serve one another, and resist the devil by standing firm in your faith.

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

notes **N** STUDY – the commentaries to answer the questions.

v. 5 **young men** The *contrast* between young and old in v. 5 has been understood: 1) with respect to age, 2) with respect to office, and 3) with respect to both in some sense. While the commentators are divided in their views, the *contrast* is likely between those who hold the position of elder and the rest of the congregation. "If (as is widely acknowledged) the 'elders' [leaders] of v 1 are also 'older people,' there is little reason to doubt that the 'older people' of v 5 are, at the same time, 'elders' exercising leadership in the congregations (cf. 1 Tim 5:1-2, 17) . . . "In *1 Clement*, written from Rome a decade or two after 1 Peter (see Introduction), the uprising of 'the young against the old' (lit. 'elders,' 3:3; cf. Isa 3:5) is later explained as 'the steadfast and ancient church of the Corinthians rebelling against its elders' (*1 Clem.* 47.6; cf. 44:3-6; see also 54:2b, 'only let the flock of Christ have peace with the elders set over it'). It is likely, therefore, that Peter is using [*neoteroi*, i.e., "young men"] as a way of addressing the rest of the people to whom he writes (i.e., all those who were not elders)" (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, *1 Peter*, 288, 89).

v. 5 **in the same way** Cf., "likewise" (NASB, NKJV, ESV). "The first word of verse 5, 'likewise,' indicates that Peter is continuing the discussion begun in verses 1 to 4, just as 'likewise' in 3:7 indicates the continuation of the discussion begun in 3:1-6. And since the subject in verses 1 to 4 is those who hold the office of 'elder', verse 5a is to be seen as an instruction about relating to those who hold the office" (Grudem, 192).

v. 5 **older** Since the verb "be submissive" implies submission to an authority, the term probably refers to leaders rather than older people in general (192). "In the same way, you who are younger must accept the authority of the elders" (NRSV). And since the masculine plural noun "men" can refer to a mixed group of men and women, it follows that everyone in the church should be submissive to the elders.

v. 5 **clothe** This Greek verb is related to two nouns, one for "knot" and another for "a garment tied over other clothing," more particularly "the apron worn by slaves." "And all of you must put on the apron of humility, to serve one another" (TEV). Peter may have had Jesus' example of humble service in mind (cf. Jn. 13:1-17, esp. v. 4).

v. 5 **humility** "The term humility speaks of an attitude which puts others first, which thinks of the desires, needs, and ideas of others as more worthy of attention than one's own. This word (*tapeinophrosyne*) is well defined by Philippians 2:3-4: 'Do nothing from selfishness or conceit, but in humility count others better than (NASB: 'more important than') yourselves. Let each of you look not only to his own interests, but also to the interests of others' (Christ himself is the great example of this in Phil. 2:5-8)" (194).

v. 5 **God opposes** . . . Cf., Jas 4:6; Pr 3:34. "God, as the Greek implies, sends his armed forces against those who consider themselves far superior to others and treat the common herd with contempt. The implication is that the proud are those who ridicule and despise Christian believers (2:12; 3:16; 4:4-5)" (Hillyer, 144). "The attentive reader of the epistle will have no difficulty concluding that the 'arrogant' are the despisers of the Christian movement mentioned, for example, in 2:12; 3:16; and 4:4-5, while the 'humble' are the believers themselves, depicted as Peter wants them to be" (Michaels, 290).

v. 6 **mighty hand** Refers to God's hand of deliverance rather than his hand of judgment (Hillyer, 145).

v. 6 **due time** Lit., "in time;" cf., "proper time" (ESV); "right time" (NLT). While the expression is indefinite, Peter may have "the last time" in mind (1:5, 7, 13; 4:7; see Michaels, 296).

v. 7 **cast** Lit., "casting;" cf., "Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you" (ESV). "The only other NT occurrence of *epiriptein* is in Luke 19:35, where the disciples cast their clothes upon the animal, so letting it carry the garments" (Hillyer, 146). "The participle [*epiripsantes*, "casting"] reinforces the command given in v 6a without adding a new command. Its effect is simply to define [*tapeinothete*], 'humble yourselves,' as the equivalent of Peter's advice to his readers in 4:19 to 'entrust their lives to the faithful Creator in the doing of good' (Michaels, 296).

v. 8 **self-controlled** Cf., "Be sober" (NET, NKJV, NRSV); "stay alert" (NLT, GNT). This is the third time Peter's readers have been so exhorted (1:13; 4:7). "Christians can lose their spiritual concentration through 'mental intoxication' with the things of this world" (Grudem, 76). The word might also be translated, "Pay attention!"

v. 8 **alert** The same word is used in Matthew 26:38, 40, and 41 with reference to the disciples who could not stay awake while Jesus prayed at Gethsemane. The word might also be translated "stay awake!"

v. 9 **resist** "The phrase [*stereoi te pistei*], 'firm in faith,' interprets [*antistete*], 'resist.' To resist the devil is not to engage in hostile action against anyone [cf., 3:9], but to trust God (cf. 4:19; 5:6; James 4:7; also Best, 174)" (300).

Family Talk

Encouragement from one parent's heart to another

Special note to parents: From April 7 to May 26, your children will be learning about families in the Old Testament in our series "Family Road Trip." During this series we will be on a journey to discover important biblical principles we can apply to our families today. Please note that kids will be studying different scriptures than the ones in the adult Scrolls. Next Sunday we are studying the story of Joseph and his brothers when they sold him into slavery (Genesis 37).

Conflict is unavoidable in our families. Unfortunately in Joseph's case, it took years to be resolved. In Joseph's circumstances God had a plan and used the situation to spare the nation He was building for Himself. As parents, you and I have the responsibility of teaching our children how to resolve differences with others in an appropriate way. (A.K.A. - not selling your brother to foreign slave traders) Here are a few tips on healthy conflict resolution in your home. (1) It's ok to not agree or get along 100% of the time. (2) It's not ok to engage in name calling or attacking the character of another person. (3) Take a time out, pray about the situation and then commit to resolve it in a calm manner. Your family is worth taking the time to learn to resolve conflict in a healthy way that makes you stronger together!

What Does The Bible Say

Weekly Verse: Genesis 37

Paraphrase the first part of Genesis 37 for your kids and then read Genesis 37:28-36.

1. Who did Joseph's brother sell him to and for how much?
2. Which brother was upset when he returned and found Joseph gone?
3. What did the brothers do with Joseph's coat?

What Do You Think

1. Why were the brothers upset with Joseph?
2. What are some ways you can resolve conflict with your siblings/friends?
3. Did God have a plan for Joseph?

What R U Going To Do

Be a conflict resolution detective this week. Pay attention at home, at school or as you watch television this week to see how people resolve conflict. Talk with your parents about what you've discovered and brainstorm some ways the situation could have been handled better.

MEMORY TIME

Core Comp

Self-Control - Taking charge of myself with Jesus' help

Memory Verse

Psalm 46:1 – "God is our refuge and strength, an ever-present help in trouble"

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church. He and his wife Ruth have been married forty-five years and have one son, Zach.

Wendy Hollabaugh (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



8001 Anderson Blvd.
Ft. Worth, TX 76120
1-866-PANTEGO
Fax 817-275-6403
www.pantego.org

The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.