

*Resisting*

# The Roaring Lion

*1 Peter 5:8-14*

*(plus a review of 1 Peter)*

*Pastor Paul Viggiano  
Branch of Hope Church  
2370 W. Carson Street #100  
Torrance, CA 90501  
(310) 212-6999*

# The Roaring Lion

*1 Peter 5:8-14*

*(plus a review of 1 Peter)*

## **I. Review 1 Peter**

Since this is the last sermon in 1 Peter it would do us well to move into Peter's final words by reviewing the entire epistle.

### **Chapter One: Verses One Through Twelve**

In chapter one we learn that Peter is writing to Christians who have been dispersed to various regions. He immediately launches into what amounts to be a short lesson on systematic theology. In verses two through twelve Peter covers election, foreknowledge, sanctification, law, gospel, regeneration, the resurrection, heaven, perseverance of the saints, salvation, eschatology, trials, faith, the glory of God, joy, prophecy and angels. It was important to Peter, as an apostle (which means it was also important to God) that we seek to understand these things in order to accomplish what Peter calls us to in verses thirteen through seventeen.

### **Thirteen Through Seventeen**

In these five verses Christians are called to be sober minded and rest our hope on what is revealed to us through Christ and the revelation of Christ Himself. We are to obedient children, not conforming to our former lusts. We are to be holy because God is holy. Peter informs us that even Christians undergo a type of judgment<sup>1</sup> which should cause us conduct our lives here in fear.

### **Eighteen Through Twenty-One**

In verses eighteen through twenty-one he tells us that we do this knowing we were redeemed by the blood of Christ – God's plan from the beginning of the world. In the end of chapter one Peter reminds us that we're born again and should love one another fervently. God has regenerated us through His word which abides forever. He finishes chapter one with a sober quotation from Isaiah 40 "**All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away,<sup>2</sup> But the word of the LORD endures forever.**"

### **Chapter Two: One Through Three**

In chapter two Peter informs us how all this information should affect us. We should be laying aside malice, deceit, hypocrisy, envy and evil speaking and desire the pure

---

<sup>1</sup> Although not one where our works merit salvation.

word of God for our growth. The kingdom of God was taken from Israel (as prophesied) and would reveal itself as the church.

### **Four Through Ten**

Peter uses, perhaps the strongest new testament language to describe this in verses four through ten. Using the imagery of the temple Peter tells us that we are living stones coming to the living stone who is Christ. We are a priesthood but instead of offering animal sacrifices we offer spiritual sacrifices. The cornerstone (Jesus) would be rejected by Israel (by God's appointment 2:8) but it would be on this cornerstone that the true temple – the Israel of God – the church would be built. Therefore those who are in Christ would be given the most holy, gracious and honorable designations; terms which once described Israel but now the church. We would be called a chosen generation, a royal priesthood, a holy nation and His own special people.

### **Eleven Through Twenty**

Once again in verses eleven through twenty Peter would repeat the call to obedience. Abstain from fleshly lusts, have honorable conduct in order to be evangelistic toward the gentiles. Submit to governing authorities (which are designed to punish evil and praise good) and never use our liberty as a license for sin or a cloak for vice. We are to submit to those in authority over us even if they're harsh. He finishes chapter two by calling us to follow the example of Christ. He had no sin, no deceit, did not revile, did not threaten but committed Himself to His Father in heaven. We were healed by His stripes. We, like sheep were going astray but now have returned to the Shepherd and Overseer of our souls.

### **Chapter Three: One Through Seven**

In the first seven verses of chapter three Peter moved from submitting to governing authorities to much more intimate relationships, between husbands and wives. He briefly describes the quality in a woman that is precious to God. Wives are to submit to their husbands and husbands are to honor and be understanding to their wives.

### **Eight Through Fourteen**

In verses eight through fourteen Peter talks about the qualities that should exist in order for man to see good days and love life. Among the qualities are: oneness of mind, compassion, love, tenderheartedness, courtesy, refraining from evil, seeking peace and pursuing it. In verse fourteen we are challenged not to allow sinful men to deter us from these qualities. He makes the assumption that men will therefore ask us the reason for our hope. The hope, by the way, is not archeological digs, rationalism, empiricism (science) the discovery of confirming ancient manuscripts of the Bible or the shroud of Tehran. Ultimately the reason for our hope is the word of God itself and that faith He has given us regarding it.

## **Fifteen Through Twenty-Two**

Peter finishes chapter three by telling us that it is better to suffer for doing good than evil. He again calls our attention to Christ who suffered, the just for the unjust. Being persecuted and being in the minority should not be discouraging to the Christian. Christ, in spirit, was preached during the time of Noah and was rejected by all. Yet He is presently at the right hand of God and has authority over all.

## **Chapter Four: One Through Eleven**

Peter starts chapter four telling us to arm ourselves with the mind of Christ. Having been baptized into Christ and into His death we should no longer live for the lusts of men but for the will of God. A judgment was soon coming. In verse seven we see the end of the old covenant was at hand. This would be a cataclysmic event where Rome would lay siege of Jerusalem. Peter tells his readers in verses seven through eleven to, therefore, be serious and watchful in their prayers and fervent in their love for one another. We are to use our gifts to minister to one another to the glory of God to whom belong glory and dominion forever and ever.

## **Twelve Through Nineteen**

In verse twelve he tells his readers they should not think trials to be a strange thing for Christian to endure but should rejoice recognizing that when they suffer as a Christian, God is glorified. Judgment would begin with the house of God so Christians should commit their souls to God in doing good.

## **Chapter Five: One Through Seven**

Finally, in chapter five, Peter turns to the elders and informs them of their grave responsibilities and necessary attitudes and dispositions. He addresses the congregation at large with the exhortation to be clothed in humility for God resists the proud but gives grace to the humble. In being humble we are behaving as people who trust God and are putting ourselves under His mighty hand. We are to cast our cares upon Him for He cares for us. This bring us to the final words in Peter's first epistle.

## **II. Resist The Devil**

**“Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. <sup>9</sup> Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world” (1 Peter 5:8,9).**

## **Sober And Vigilant**

There is much written and said about resisting the devil. Much of it, it seems, comes from Hollywood or men's imaginations. Here we read a first-hand account method of what it means to resist the devil. First, be sober. To be sober means to be temperate, dispassionate, circumspect (know what is going on around you). Frankly, in much of Christendom we see quite the opposite. Resisting the devil is often equated with outbursts and passionate tirades. If you want to resist the devil you must keep your wits about you. Peter tells us to be vigilant. Which mean to give strict attention to, to be cautious.

## **A Roar Which Tempts**

There is an enemy of our souls who seeks to devour us and it is critical for us to recognize that there is a means by which he finds success – by roaring loud enough to get us to depart from the steadfastness of our faith. He is, by the way, a roaring lion and not a biting lion. He cannot sink his fangs into us and drag us to his lair. He can, however, roar loud enough to tempt us to his lair. He roars by feeding on my weaknesses; my insecurities, my greed, my lust, my anger, in short, my sin nature. Paul writing about the same subject in Ephesians 4:27 tells Christians they are not to give the devil a foothold (or a place). In the surrounding verses (i.e. 26 and 28) he mentions anger and stealing. The way Christians give the devil a place is by catering to our own flesh. It is then that the devouring can take place.

## **Steadfast In Faith**

We are to remain steadfast or immovable in our faith. That can mean one of two things or both. We remain immovable in doing what is right or immovable in believing what is true. We cannot allow ourselves to be tempted to think that there is a law or wisdom greater than the law of God and we cannot allow ourselves to believe that our hope lies in anything other than the cross of Christ. It is common for the devil to seek to lead us away from both the law and the gospel. We must put on the full armor of God: Truth, righteousness, the gospel, faith, salvation, the word and prayer. These qualities must be ours and growing in our lives.

## **Happening Throughout The World**

In this particular case Peter is trying to get his readers to realize that it is no strange thing for Christians to suffer. It was happening, and is still happening to Christians throughout the world. Christians shouldn't expect a life of continuous ease. There will be conflict. The degree of the conflict with generally correspond to the brightness of your Christian life versus the darkness of the culture in which you live.

### **III. Peter's Benediction**

**“But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.<sup>11</sup> To Him *be* the glory and the dominion forever and ever. Amen” (1 Peter 5:10,11).**

#### **Peter's Desire**

Peter has the end goal in mind as he stops and offers a benediction. It was Peter's desire (or prayer) that there be a rich and holy end (goal or purpose) to the suffering of faithful believers. After suffering a short while (which likely means a short time on earth followed by earthly deliverance since the qualities that follow the suffering on to be had by Christians on earth) God would accomplish something in the lives of His children.

#### **Perfect**

God will perfect His children. This means to make complete, to make one what he ought to be. Jesus was perfected through suffering (Hebrews 2:10) and His followers shouldn't think that the means of their growth would be any different.

#### **Establish**

Peter then uses the word 'establish' which means to make stable or to place firmly. It is the hope of Peter, and should be the hope of every pastor, that trials bring Christians to a place where they are established in their faith. That they would fight with all their heart, soul, mind and strength to do what is right and never waiver from trusting in Jesus as the Savior of their souls. Alternatives to these two things will always fail. Suffering should bring faithful Christians to this as the rock-bed of their faith.

#### **Strengthened And Settled**

Finally, we see that it is Peter's desire that Christians be strengthened (likely in our souls – our thinking and wills) and settled. To settle means to lay a foundation; that wherever we travel in mind or deed we always find our faith to be directly underfoot. We never stray from the fountain of God's wisdom and grace.

#### **Chief End**

Peter finishes the benediction with the chief end of man. That in all endeavors, goals, means and ambitions to bring glory to God. For to Him belongs the glory and the dominion forever and ever. Amen.

#### **IV. Final Greetings**

**“By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.<sup>13</sup> She who is in Babylon, elect together with you, greets you; and *so does* Mark my son.<sup>14</sup> Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen” (1 Peter 5:12-14).**

#### **The True Grace**

It was through Silvanus that this epistle was delivered and as a final word of encouragement he wants them to know that they hadn't missed the message. They were standing in the true grace of God even though it might have seemed that God had forsaken them.

#### **Elect**

It is suspected that Babylon refers to Rome. Peter started the epistle with the term 'elect' and now finishes with the same. Those chosen of God in Rome were of the same family and chosen by the same God as those dispersed throughout the regions.

#### **Accosting (in a good way)**

In all his high and mighty theology, the apostle Peter doesn't neglect personal amenities. He uses a very endearing term for Mark calling him his son. Greet one another with a kiss of love was a cultural custom and often done man to man. Being Italian I don't have a big problem with that. The word 'greet' itself carries a much stronger meaning that we usually find ourselves accustomed to. It was a term used of those accosting anyone (in a good way here).

#### **Peace**

Peter finishes with his final benediction. Peace to you all who are in Christ Jesus. May Christians have the tranquil state of a soul assured of its salvation through Christ, and so enjoying fellowship with God and content with their earthly lot, of whatsoever sort that is.