

A Study of The Epistle of 1st Peter

Theme: "A LIVING HOPE!"

Trinity Lutheran Church - Norman, OK.
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Lesson: 36

Chapter 5:5-7

Date: 5-9-21

**CAST ALL YOUR ANXIETY ON
HIM BECAUSE HE CARES FOR
YOU.
1 PETER 5:7**



BIBLE TEXT:

(1 Peter 5:5-7)

Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "**God** opposes the proud but gives grace to the humble." (6) Humble yourselves, therefore, under **the mighty hand of God** so that at the proper time he may exalt you, (7) casting all your anxieties on **him**, because **he cares** for you.

STUDY NOTES:

(5) Likewise, you who are younger, be subject to the elders.

Clothe yourselves, all of you, with humility toward one another,

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

(Prov 3:34; Mt 20:26,27; 23:12; Lk 1:52; Jn 13:4-14; Eph 5:21; Heb 13:17)

(6) Humble yourselves, therefore, under **the mighty hand of God** so that at the proper time he may exalt you,

(Job 56:11; Lk 14:11; Jas 4:6-10)

(7) casting all your anxieties on **him**, because **he cares** for you.

(Ps 37:5; 40:17; 55:22; Mt 6:25; Php 4:6-7; Heb 13:5)

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5. *Likewise you that are younger be subject to the elders.*

Now these are the final admonitions in this epistle. St. Peter wants things to be ordered in such a way in Christendom that those who are young obey those who are old, in order that those who are in a subordinate position may always humbly obey those who are above them. If this were prevalent today, one would not need so many laws. This is exactly what the apostle wants.

Those who are younger should be governed according to the understanding of those who are old and know best how this is to be done to the glory of God. St. Peter believes, however, that such old people should be endowed with knowledge and understanding in the Holy Spirit. But if they themselves are fools and understand nothing, no good government will result. But if they have understanding, it is good that they rule the youth. Here, however, St. Peter is not yet speaking of the secular rule; he is saying in general that the elders should rule the younger, whether these elders are priests or old men.

Clothe yourselves, all of you, with humility toward one another.

Here the apostle has proceeded in another direction. He has modified his statement and wants everyone to be subject to the other person. But how can this be in agreement with what he said before, if the elders are to rule and yet all are subject to one another? Should one turn the situation around? He who is so inclined may explain the words to mean that above St. Peter was speaking about the old people and that here he is speaking about those who are young. But we shall let his words stand as they are and say that a general statement is made, as Paul also says in Rom. 12:10: "Outdo one another in showing honor." Those who are young should be subject to those who are old, yet in such a way that the latter, who are above the former, do not consider themselves lords but deign to obey if a younger person happens to have more understanding and knowledge. Thus in the Old Testament God often appointed young men who excelled the old men in understanding,

Thus in Luke 14:8–10 Christ also teaches: "When you are invited by anyone to a marriage feast, do not sit down in a place of honor, lest a more eminent man than you be invited by him; and he who invited you both will come and say to you: 'Give place to this man,' and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you: 'Friend, go up higher.' " In addition, Christ quotes the verse He uses in many other places: "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 14:11; 18:14; Matt. 23:12).

Therefore the young must indeed be subject to the elders. Yet the elders, on the other hand, must be so disposed that in his heart everyone considers himself the most insignificant. If this were done, we would have good peace, and things would go well on earth. Now we should do this, the apostle says, in order to show humility.

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

That is, God humbles those who refuse to yield, and, on the other hand, exalts those who humble themselves. This is a common saying. Would to God that it were also common in life!

6. Humble yourselves therefore under the mighty hand of God.

God wants everyone to be subject to the other person. Therefore do this willingly and gladly. Then He will exalt you. But if you do not do it willingly, you will be obliged to do it. God will cast you down nevertheless.

That in due time He may exalt you.

When God lets His own be cast down in this way, it appears as though He wanted to hold Himself aloof too long. This is why the apostle says: Do not be misled. Forget about it, and rely on the fact that you have a sure promise that this is the hand and the will of God. Therefore you should not think about how long you are subject; for even though God delays, He will nonetheless exalt you! Therefore he goes on to say:

7. Cast all your anxieties on Him, for He cares about you.

You have the kind of promise that makes you sure that God does not forsake you, but that He cares about you. Therefore forget about all your anxiety, and let Him manage. These are exceedingly delightful words. How could God act in a more pleasing and friendly manner? But why does He speak so alluringly? Because no one humbles himself gladly and forgets about his sentiments. Therefore St. Peter gives us the comfort that God not only sees us but also cares about us and has our best interests at heart."

LIFE APPLICATION

Why do you think **God** opposes the proud, but gives grace to the humble?

How can you cast all your anxieties on **him**, because **he cares** for you?