

# THE 1<sup>ST</sup> EPISTLE OF PETER

## FINAL EXHORTATIONS AND CLOSING REMARKS

### CHPTR. 5

#### SOLIDARITY WITH THE ELDERS

##### EXEGESIS VERSE 1:

<sup>GNT</sup> 1 Peter 5:1 Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

<sup>NAS</sup> 1 Peter 5:1 (Revised) **Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, οὖν (infer. conj.; "Therefore") παρακαλῶ παρακαλέω (vipa--1s; "I exhort/call along side"; same as 2:11) Πρεσβυτέρους πρεσβύτερος (ap-am-p; "elders/presbyters"; used 66x; emphatic position) ἐν (pL; of location; "among") ὑμῖν σύ (nrd-2p) ὁ συμπρεσβύτερος (d.a. + n-nm-s; "the fellow elder"; hapax; the singular identifies the one exhorting hence, "as a fellow elder") καί (cc) μάρτυς (n-nm-s; "witness"; used 34x) τῶν τῶ παθημάτων, πάθημα (d.a. + n-gn-p; "the sufferings"; same as 1:11; 4:13) τοῦ ὁ Χριστοῦ Χριστός (d.a. + n-gm-s; objective gen.; "of the Christ") **also a partaker of the glory that is to be revealed, καί (adjunct.; "also") ὁ κοινωνός· (d.a. + n-nm-s; "the partaker/sharer/partner"; used 10x) τῆς ἡ δόξης δόξα (d.a. + n-gf-s; "of the glory") μελλούσης μέλλω (suppl. ptc./p/a/gf-s; "coming about/destined/about to") ἀποκαλύπτεσθαι ἀποκαλύπτω (compl. inf./pp; "to be revealed"; same as 1:5,12)****

##### ANALYSIS VERSE 1:

1. Peter now begins to wind down the epistle with some final exhortations and warnings.
2. He will take opportunity to again highlight specific groups of believers (cp.2:18; 3:1,7) in vss.1-5a, before resuming a general address in vs.5b.
3. He will conclude with a doxology (vs.11) and individual acknowledgements (vss.12-14) lending the epistle a personal touch of authenticity.
4. His individual exhortation begins vs.1 maintaining the momentum of the theme of suffering as brought out by the inferential conjunction “**Therefore/οὖν – oun**”.
5. The conjunction looks back to vss.12-19 that highlighted the intensity of undeserved suffering.
6. Specifically as suffering brought about by the opposition of Satan’s world with unrighteous judgment and the need for believers to hold fast the Christian faith to enjoy God’s righteous judgment.
7. The crisis of “opposing judgments” in the midst of the A/C demands that these believers adhere to God’s will faith-resting in the teaching of BD (vs.19).

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8. Peter **therefore** now turns to those responsible to ensure that local churches have the advantage of sound teaching, “**I exhort the elders among you**”.
9. As vs.2 makes clear, “**the elders**” in view are Pastor-Teachers/Prophets responsible for shepherding “*the flock of God*”.
10. That Peter appeals with a pastoral metaphor places the office of P-T center stage in his exhortation.
11. Peter recognizes the gravity of this office designed to carry the Church throughout the bulk of the CA singularly replacing the other temporary communicative gifts. Cp.2Pet.2:1 (infers a transition from prophets to teachers)
12. The etymology of the adjective “**elders**/Πρεσβύτερος – Presbuteros” indicates an evolution of taking on this more technical reference:
  - A. In the OT its meaning was first used to denote chronological age (Gen.27:15) and then was adopted to refer to those holding positions of authority both religiously and politically (Exo.3:16,18; et al).
  - B. This nuance carried forward into NT times with reference to the religious/political leaders of Israel as indicated in the Gospels. Mat.16:21; Mar.8:31; Luk.9:22
  - C. As the Church progressed in history, this term was adopted to refer to those that held office in the Church. Cp.Act.4:23 to 14:23
  - D. Initially, an elder was distinct from an Apostle (Act.15:2), but later it absorbed even that office (Pet.5:1; 2Joh.1:1; 3Joh.1:1).
  - E. Most specifically, while its use can refer to both offices of P-T’s and deacons (1Tim.5:17), it highlights overseers/bishops in office (cp.Act.20:17 cp.vs.28).
13. Adjusted spiritual leadership was essential to the cohesion and unity of these churches as they faced a common crisis.
14. The term “**elders**” is the first word of the Greek sentence designed to emphatically draw their attention to the exhortation.
15. This because of the very nature of their office being a leader and open advocate of the truth.
16. These place themselves on the front lines of the A/C as primary targets for attack.
17. The verb “**exhort**/παρακαλέω – parakaleo” means to “call along side”.
18. It serves as a rallying call for these P-T’s to continue to stand-fast as spiritual leaders and not to waver on their part in the face of cosmic attacks.
19. Peter is then quick to establish a common bond between himself and them when he refers to himself “**as your fellow elder**/ὁ συμπρεσβύτερος - sumpresbuteros (hapax)”.
20. Peter’s ad hoc formulation (“**fellow elder**”) is completely natural in light of “**fellow servant**” (e.g., Col.1:7; 4:7) and “**fellow worker**” (e.g., Rom.16:3,9,21; 2Cor.8:23; Philm.1,24).
21. While Peter at this late date in his ministry still considered himself an apostle (1:1), he makes it clear that his *modus operandi* is essentially the same as theirs.
22. Peter’s intention is to establish collegiality (power-sharing) with the **elders** in the churches to which he writes.
23. Although his apostolic authority is not made explicit here, we should not be misled by his modest stance, as if he was presenting himself as their authoritative equal.
24. His reference to himself as “the elder” is the same as that of John in 2Joh.1 and 3Joh.1 (ὁ πρεσβύτερος).

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25. While the term is not synonymous with “apostle”, both are compatible, with “elder” being secondary to “apostle” in authority.
26. He uses this term to indicate that the **elders** have his full support since he is in the trenches with them.
27. Peter thus establishes rapport with the **elders** in Asia Minor as “**the fellow elder**”.
28. His appeal to the “**elders**” provides the occasion for an explicit self-reference, the first since his opening phrase, “apostle of Jesus **Christ**”, in 1Pet.1:1.
29. The second of three self-designations, “**and witness of the sufferings of Christ**” is linked by a common definite article (d.a.).
30. The nominative masculine singular of the d.a. before “**fellow elder**” also serves the n.m.s. noun “**witness/μάρτυς - martus**” with both connected by “**and/καί - kai**”.
31. In Greek syntax, this is called the “Granville Sharp” rule (named after its discoverer and a.k.a. a “hendiadys”).
32. In Greek, when two nouns are connected by “**and**” (καί), and the d.a. precedes only the first noun, there is a close connection between the two.
33. That connection indicates some sort of *equality* as with the hyphenated “P-T” (Eph.4:11) and a literal English translation would be “**the fellow elder–witness**”.
34. The dual designation indicates identification with the Pastors on two fronts.
35. The application of this rule influences how we interpret the second of Peter’s self-designations – “**witness of the sufferings of Christ**”.
36. It first rules out the view that says Peter is referring to his eyewitness experience with respect to Jesus’ Passion, since these **elders** were not “**fellow**” eyewitnesses.
37. Though many interpreters understand the phrase so, there is much to be said against what might seem obvious on the surface.
38. This interpretation (namely, that Peter was an eyewitness to the Passion) is at odds not only with the grammar, but also with the fact that Peter could hardly be described in a strict sense as a spectator of the Passion.
39. Peter fled the scene shortly after Jesus’ arrest, and along with the other disciples went into hiding. Cp.Mar.14:27,50; only John is recorded as being at the cross cf.Joh.19:26,27
40. We know he was an eyewitness of Christ’s public ministry and resurrection, having seen **Christ** after the event. Cf.Act.2:32; 3:15; 10:39,41
41. Yet, again, where is any evidence the same held true for these **elders**?
42. How then could he refer to himself as a hands-on **witness** in association with the **elders**?
43. Is Peter saying that both he and they are witnesses of the truth of Christ’s sufferings, and if so, why and how?
44. In 2Pet.1:16, he uses a separate term to describe himself as an “eyewitness” (ἐπότης - epotes) of the Transfiguration.
45. That term describes one that is an “on-looker/observer” of events.
46. Our term “**witness/μάρτυς – martus**” carries a nuance of someone having a first hand experience as to the event. Cf.Mat.18:16; 26:65; Act.1:8 (implies no need for any further involved); etc.
47. The problem finds its completed solution in the final clause “**also a partaker of the glory that is to be revealed**”.

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48. The noun “**a partaker**/ὁ κοινωνός – ho koinonos” is the cognate to the verb “*share* (κοινωνέω – koinoneo) used in 4:13, that emphasized a common participation in “**the sufferings of Christ**”.
49. Peter uses a parallelism between “**witness**” and “**partaker**” and 1Pet.4:13, where he displays a correspondence between “sharing” Christ’s **sufferings** and now in our verse “sharing” His **glory**.
50. In other words, he is claiming to be a “**witness of the sufferings of Christ**” in a deeper sense of himself suffering for his testimony.
51. This in identifying with the Pastors as to their own **sufferings of Christ**.
52. Peter was a living testimony to **the sufferings of Christ**, as he suffered the same kinds of things **Christ** suffered for the same reasons.
53. This interpretation satisfies the grammar, the context, and the historical facts.
54. The Asian elders were co-witnesses to what it meant to be a believer leading a congregation in the fires of the Angelic Conflict.
55. Phi.3:10 sheds light on this interpretation. Cp.1The.2:14
56. The Greek syntax has the force of carrying “**fellow**” to the second noun, “**witness**”.
57. Peter, as an apostle and elder, was at one with the Asian **elders** in their present tribulations.
58. The third noun dealing with self-designation, “**partaker**”, stands apart from the first two nouns, having its own definite article.
59. But “**partaker**” is connected with the preceding noun, “**witness**”, by the adjunctive use of “**also**/καί - kai”.
60. Here, the sharing is in the vindicating “**glory**/ἡ δόξα – he doxa” that parallels the 1<sup>st</sup> hand experience of sharing Christ’s **sufferings**.
61. Obviously, there is a sharp contrast between the two physical states, as it is in the case of Christ’s experience (1Pet.1:11).
62. The contrast (suffering vs. **glory**) is obvious and the comparison is extraordinary. Cf.Rom.8:18; 1Pet.1:6,7; 4:13
63. “**The glory that is to be revealed**” refers to the coming of **Christ** at the Rapture.
64. Peter looks ahead to the time when he and they (and we) will partake of Ph<sub>3</sub> **glory** according to the measure of our Ph<sub>2</sub> willingness to suffer all the things that adherence to BD brings into our lives.
65. The “**glory that is to be revealed**” holds reward of particular significance for spiritual shepherds, and thus for Peter himself, as specified in v.4.

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### DO'S AND DON'TS OF PASTORS

#### EXEGESIS VERSES 2 – 3:

<sup>GNT</sup> 1 Peter 5:2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

<sup>NAS</sup> 1 Peter 5:2 **shepherd the flock of God among you**, ποιμάνετε ποιμαίνω (vImpaa--2p; "shepherd/pastor"; used 11x) τὸ ποίμνιον (d.a. + n-an-s; "the flock; used 5x) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) ἐν (pL of location) ὑμῖν σύ (npL-2p) **exercising oversight ἐπισκοποῦντες ἐπισκοπέω** (imperat. ptc./p/a/nm2p; "exercising oversight/overseeing"; used 2x; textual variance: included in some important manuscripts [p<sup>72</sup>; **Ν**<sup>2</sup>; A] and omitted in others [**Ν**\*; B]). Has no theological bearing in either case. Seems these verbs are to parallel 2:25 where the cognate nouns "poimen" and "episkopos" i.e., "Shepherd and Guardian" are used. The imperatival ptc. is also Peter's style.) **not under compulsion, but voluntarily, according to the will of God**; μή (neg. +) ἀναγκαστῶς (adv.; "not under compulsion/not unwillingly"; hapax) ἀλλά (strong advers.) ἐκουσίως (adv.; "willingly/voluntarily/with willful intent"; used 2x, Heb.10:26) κατὰ (pa; "according to") θεόν, θεός (n-am-s) **and not for sordid gain, but with eagerness**; μηδέ (neg. conj.; "and not/nor yet") αἰσχροκερδῶς (adv.; "covetously/for sordid gain"; hapax) ἀλλά (strong advers.) προθύμως, (adv.; "eagerly/readily"; used 1x; in the LXX "zealously" 2Chr.29:34)

<sup>GNT</sup> 1 Peter 5:3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

<sup>NAS</sup> 1 Peter 5:3 **nor yet as lording it over those allotted to your charge**, μηδ' μηδέ (neg. conj.; "nor yet/and not") ὡς (compar. conj. manner; "as") κατακυριεύοντες κατακυριεύω (imperat. ptc./p/a/nm2p; "lording over/abusing authority"; used 4x) τῶν ὁ κλήρων κλήρος (d.a. + n-gm-p "the ones assigned/allotted/proportioned share"; used 11x) **but proving to be examples to the flock**. ἀλλά (strong advers.) γινόμενοι γίνομαι (imperat. ptc./p/d/nm2p; "proving") τύποι τύπος (n-nm-p; "examples/patterns"; used 15x) τοῦ τὸ ποιμνίου· ποίμνιον (d.a. + n-gn-s; gen. ref.; "to the flock"; same as 5:2)

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### ANALYSIS VERSES 2 – 3:

1. Peter now addresses the particulars of his exhortation mentioned in vs.1.
2. Vs.2 makes clear the pastoral function of the elders, “**shepherd the flock of God among you, exercising oversight**”.
3. The metaphorical use of the aorist imperative “**shepherd**/ποιμαίνω – poimaino” conjures up all of the pastoral visuals of a **shepherd** tending his sheep.
4. The aorist tense serves as a “snapshot” of the life of shepherds throughout the CA establishing a pattern of behavior expected from all that hold office.
5. The command to “**shepherd**” echoes Jesus’ command to Peter in Joh.21:16, “*Shepherd My Sheep*”.
6. As that passage makes clear, the primary responsibility placed upon shepherds is to teach BD. Cp.21:15: “*feed* (βόσκω – bosko) *My Lambs*”; 21:17 “*feed My sheep*”.
7. The core of shepherding comes through the consistent study/teach routine of Bible class.
8. It is through the understanding of BD that both the Pastor and sheep recognize the rules and guidelines expected of both parties.
9. It is BD that the Pastor provides that is designed to protect believers from all of the dangers and pitfalls of living in Satan’s world.
10. It is the Pastor’s responsibility to establish the time for Bible class to which his sheep are to respond. Cp.Joh.10:3-4
11. Peter then makes clear that the sheep belong neither to him or the elders but is “**the flock of God**”.
12. The singular noun with the d.a. “**flock**/ποίμνιον – poimnion” consolidates all of the sheep in view as a corporate entity.
13. The phrase “**flock of God**” looks to the totality of the Church Universal as further supported by the following phrase “**among you**”.
14. Peter recognizes that believers belong first and foremost to the Father.
15. Jesus taught that all of His sheep were given to Him by the Father in Joh.10:27-29.
16. Christ who laid down His life for the sheep gathers those +V Ph<sub>1</sub> and Ph<sub>2</sub>.
17. This universal “**flock**” are a.k.a. “*the Church of God*” in Act.20:28.
18. The genitive “**of God**” is possessive in this case.
19. That the Father has given all things to the Son (Joh.3:35; 13:3), Christ is exalted as the “**Good Shepherd**” (Joh.10:11,14), “**The Great Shepherd**” (Heb.13:20) or as Peter states, “**the Chief Shepherd**” (1Pet.5:4).
20. Christ is the head of the Church (Eph.1:22; 5:23; Col.1:18) of which Pastors are made “sub-shepherds” given the responsibility to oversee local churches in His absence.
21. That local churches are of issue is also implied by the phrase “**among you**”.
22. This phrase suggests allotment, or assignment (Act.20:28) and geographical locale.
23. In other words, right Pastor/right congregation.
24. While shepherding highlights Pastor’s as “providers” (feeding) for the sheep, Peter then specifically acknowledges their matching roles as “protectors/defenders”.
25. This is the nuance of the following imperatival participle, “**exercising oversight**/ἐπισκοπέω – episkopeo”.
26. The verb is used one other time in Heb.12:15 translated “*See to it*” in exhortation to the Saints in Jerusalem to be on guard against lack of grace orientation and pending conflicts stirred by STA agitation among their ranks.

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27. The cognate noun “overseer(s)/ἐπίσκοπος – episkopos” is used 5x, 4x exclusively for Pastors differentiated from deacons (Act.20:28; Phi.1:1; 1Tim.3:2; Tit.1:7) and 1x for Christ (1Pet.2:25 “Guardian”).
28. While there is a textual question as to whether this verb was omitted from the original manuscript, the exegete must acknowledge the cognate nouns in 1Pet.2:25.
29. The nouns “poimen/Shepherd” and “episkopos/Guardian” used of Christ in 2:25 describe Jesus’ role as the “Chief/Good/Great **Shepherd**”.
30. It is only logical to conclude that Peter now uses the corresponding verbs to articulate the roles of His under-shepherds taking care of His “**flock**” in His absence.
31. The main idea of Pastoral **oversight** emphasizes the management qualities necessary to ensure the integrity of the church.
32. It denotes his authority derived from **God** and ordained by man in defending of the faith that in turn defends those +V that align with sound teaching.
33. The Pastor’s protecting of the **flock** is as a result of ensuring that sound BD is the standard used in managing his church.
34. The only partiality to be exercised in governing of believers is BD.
35. Friendships, family, positions, etc., are not to be the primary issue of how the Pastor enforces his authority.
36. He is to subscribe strictly to BD as the ultimate authority in regulating all that the church and its individual believers do as part of the corporate entity.
37. Peter then gives summary examples of the approach Pastors are to employ otherwise fulfilling their obligations before **God**.
38. He does so by presenting 3 pairs of contrasting negatives with positives:
  - A. “**Not under compulsion, but voluntarily, according to the will of God**”.
  - B. “**And not for sordid gain, but with eagerness**”.
  - C. Vs.3: “**Nor yet as lording it over those allotted to your charge, but proving to be examples to the flock**”.
39. Each pair of contrasts are established with the strong adversative “**but/ἀλλά** - alla” indicating a parallel opposite.
40. Each pair indicates the personal struggles faced in the ministry in reaction to rejection, indifference and failure to apply the teaching and otherwise tedious study/teach routine.
41. These are pressures Peter knows 1<sup>st</sup> hand as a “fellow elder”.
42. Further, each pair demands a primary focus to excel in the right application.
43. Each of the negatives is brought about by failure to isolate the STA and otherwise engage in the energy of the flesh.
44. The focus of the 1<sup>st</sup> contrast is that the Pastor must keep his eyes on **God** and not men or self.
45. The phrase “**not under compulsion/μή ἀναγκαστῶς** – me anagkastos” is a hapax and is set against the adverb “**voluntarily/ἑκουσίως** – hekousios” used 2x.
46. The other use of “hekousios” is in Heb.10:26 where it is used in a bad sense of “intentionally/deliberately”.
47. In a good sense, it would mean to “do with good will” or “with the right intent” set forth in accomplishing a deliberate purpose.
48. Here the purpose is “**according to the will of God**”.

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49. The Pastor is to keep before him the standard expected of +V maintaining a desire to fulfill his ministry in accord with BD.
50. This would include the right MA of freely serving **God** recognizing Him as his Master. Cp.Col.3:23
51. His office is to maintain the same intensity of “aspiration/ambition” that underwrote his initial desires to enter the ministry. Cf.1Tim.3:1
52. Being an adjusted Pastor means staying “fired up” as a result of maintaining the FHS and function of his spiritual gift. Cf.2:Tim.1:6
53. Otherwise, there might be any number of reasons a Pastor might serve “**under compulsion**” that equates to less than God’s standards.
54. Various distractions, pursuits and pressures might cause him to falter in his duties.
55. Compulsive behavior comes from energy of the flesh in seeking the approbation of men, power, monetary and other lust trends.
56. It can be the result of “resignation” reacting to a niche often unflattering and unappreciated.
57. Due to personal testing (financial, relationships, health) often coupled with opposition to the teaching; the Pastor may be compelled to reach for STA alternatives for relief.
58. Not sticking to the straight and narrow has led many ministries to compromise doctrine to monetarily and numerically advance their cause.
59. Hirelings operate **under compulsion** and will abandon the sheep under pressure. Cp.Joh.10:12,13
60. When a Pastor gets his eyes on people or self, he can easily slip into the mode of obligation to STA sponsored agendas rather than BD.
61. Much the same concern is expressed with respect to church leaders in Heb.13:17.
62. Those things not edifying or spiritually profitable become priorities of the ministry rather than God’s will being accomplished through a properly functioning church.
63. The focus of the 2<sup>nd</sup> contrast is keeping his eyes on SG<sub>3</sub>.
64. Again, Peter employs two adverbs to denote the opposing force of the STA seeking to upset the Pastor’s momentum.
65. The adverb “**sordid gain**/αἰσχροκερδῶς – aischrokerdos” is another hapax.
66. It indicates obtaining something illicitly motivated by lust or greed.
67. It is construed as having a nuance of fraud.
68. This concept is then set against the idea of “**eagerness**/προθύμως – prothumos” used 1x in the NT.
69. In the LXX, this adverb means “zealously” (2Chr.29:34; Heb. translated “*more conscientious*”).
70. The question is, how is “**illicit gain**” a parallel opposite to “**eagerness**”?
71. Commentaries readily recognize the idea that the Pastor is not to be in the ministry just for the money.
72. However, the idea goes beyond that to include using the ministry to profit oneself in any illegitimate way.
73. Peter is instructing the elders to avoid any tendencies to pursue prosperity at the expense of Divine good and eternal reward. Cf.Tit.3:8 cp.Jam.4:13
74. The contrasting **eagerness** to **illicit gain** emphasizes the Pastor maintaining his zeal by remaining motivated to maximize his SG<sub>3</sub> account.
75. Vs.4 epitomizes the ultimate legit profit for the Pastor that endures.

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76. The P-T must keep his STA overruled when facing the pressures of limited physical assets often associated with the ministry.
77. This would include seeking additional employment at the expense of his role as **shepherd** and protector whereas existing living grace remains sufficient.
78. The P-T must have the confidence that **God** will supply his needs and wants in spite of lack of application that the ministry is made dependent.
79. The P-T is not free to pursue the normal avenues available to the sheep in providing material **gain**.
80. This is why the #1 priority of the local church is to provide support for the P-T. 2Tim.2:6
81. Peter's concern presupposes that elders were paid for their labors.
82. Apostolic teaching promoted the financial support of those that taught the WOG. 1Cor.9:11-14
83. It is not wrong for a P-T to labor in hope of financial advancement, as long as he does not make that the criterion for continued service.
84. Otherwise, in times of deficiency, the P-T is to remain focused on his eternal vindication for sacrifice.
85. Again, hirelings are often ruled by the monetary factor.
86. Other avenues of "**illicit gain**" might include establishing friendships with those not +V (4 walls test), hedonism (off-set boredom), pursuit of details, etc.
87. Those pastors that are avid students of the text demonstrating their love by the quality of their work will prove themselves honorable regardless of their income or unglamorous niche. Cp.1Tim.4:15
88. The final contrasting set entails two focuses: Grace orientation and applying what one teaches.
89. The 1<sup>st</sup> two adverbial sets of contrasts emphasized mitigating circumstances associated with the ministry.
90. They are designed to address the pressures of the shepherd as a "provider" not allowing the STA to distract them from their job.
91. Peter now returns to the use of imperatival participles to emphasize personal interaction with the sheep.
92. The participles are designed to parallel the Pastor in his authority as "overseer/protector" of **the flock** (imper. ptc. "**exercising oversight**").
93. The participle "**lording it over**/κατακυριεύω – katakurieuo" is used 4x and has to do with abuse of authority, not exercise of authority.
94. The verb is used 2x of Gentile rulers ruling with oppression and recalls Jesus' warning to His disciples not to follow suit. Mat.20:25; Mar.10:42
95. It is used 1x of the demoniac "subduing" the Jewish exorcists in Act.19:16.
96. The office of elder carries with it rank and authority.
97. The P-T is not to use the pulpit as a "bully" pulpit seeking to coerce believers into application or using them as a target for his own frustrations in life.
98. Spiritual bullies are those that tend not to care about others, lacking compassion and humility.
99. At all times, the P-T must maintain the balance and perspective of grace when dealing with the saints.

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100. This comes by allowing the text and doctrine to determine the appropriate measures and timing on how to deal with specifics as well as corporate issues.
101. In contrast, the P-T is to set example in grace by adhering and applying the very doctrine that he expects from others.
102. An authority not willing to abide by his own expectations is hypocritical and generally abusive.
103. The inserted phrase **“those allotted to your charge”** is designed to remind the elders of the primary owner of their sheep.
104. The phrase is one word in the Greek with the d.a., “ὁ κλῆρος – ho kleros”.
105. The noun strictly means a small object such as a pebble or twig that is thrown to determine a choice or assign a portion/lot (cf.Mar.15:24).
106. It further came to mean a “share”, however assigned, but especially “by grace” (Act.1:17; 8:21; Col.1:12).
107. The “share” in view is to be understood in light of the implied parallelism with **“the flock”** at the end of the verse.
108. If the **“flock of God”** is the Church Universal, then the “shares” are portions of **the flock** under the care of designated Pastors.
109. Each Pastor in a given locale has his “allotment” that is determined by the H.S. that operates under the Chief **Shepherd**. Act.20:28
110. The H.S. brings the two parties together as the sheep identify with the shepherd’s voice. Joh.10:3,5
111. The pairing of right Pastor with right congregation is an act of grace from **God**.
112. Hence the importance of the elders to always exemplify that grace in the exercise of their authority over their sheep.

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### THE P-T'S ETERNAL PRIZE

#### EXEGESIS VERSE 4:

<sup>GNT</sup> 1 Peter 5:4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

<sup>NAS</sup> 1 Peter 5:4 (Revised) **And when the Chief Shepherd appears, you will receive the unfading wreath of glory.** καί (cs) φανερωθέντος φανερώω (gen. absol. ptc./a/p/gm-s; "when appearing/after being revealed"; same as 1:20) τοῦ ὁ ἀρχιποίμενος ἀρχιποίμην (d.a. + n-gm-s; "the Chief Shepherd"; hapax) κομιεῖσθε κομίζω (vifm--2p; "you yourselves will receive/obtain"; same as 1:9) τὸν ὁ ἀμαράντινον ἀμαράντινος (d.a. + a--am-s; "the unfading"; used with reference to flowers; hapax) στέφανον. στέφανος (n-am-s; "wreath") τῆς ἡ δόξης δόξα (d.a. + n-gf-s; "of glory")

#### ANALYSIS VERSE 4:

1. Peter now reveals why Pastors should be so motivated to perform their offices correctly.
2. This because of the eternal vindication that awaits them, “**And when the Chief Shepherd appears, you will receive the unfading wreath of glory**”.
3. The genitive absolute phrase “**when the Chief Shepherd appears**/φανερώω ὁ ἀρχιποίμενος – phaneroo ho archipoimenos” is reference to Christ Himself.
4. The genitive absolute points to Christ in His uniqueness as a **Shepherd** of the sheep, a title already bestowed by Peter in 1Pet.2:25.
5. It sets His position apart from the under-shepherds to whom Peter is exhorting (the gen. absol. recognizes the difference between sub-shepherds and **The Shepherd**).
6. Christ is not only the **Chief Shepherd**, He is the sovereign King and ruler over all (cf.3:22).
7. Peter’s unique designation appeals to the LXX of 2Kgs.3:4 whereas the king of Moab is referred to literally as a “sheep-master”.
8. Metaphorically, Peter’s title implies Jesus’ sovereignty and role in the spiritual birth that designates those that are His sheep.
9. With this title, Peter seems to acknowledge the charge he himself is said to have received from Jesus according to Joh.21:15-17: “*Feed My lambs...Feed My sheep*”.
10. Again, other designations along this line include “*the Great Shepherd*” (Heb.13:20) and “*the Good Shepherd*” (Joh.10:11,14).
11. His appearing is of course reference to the Rapture of the Church.
12. The Rapture concludes the Church Age.
13. The Rapture is associated with an awards (rewards) ceremony called the Judgment/Bema Seat of Christ. Cf.1Cor.3:12-15; 2Cor.5:10
14. The Judgment Seat of Christ occurs immediately after the Rapture and before our journey into the third heaven.

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15. Christ's **glory** is revealed to the church universal when He appears in the earth's upper atmosphere. Cf. 1The.4:13-18; cp. Joh.14:3
16. All believers by association with Him are guaranteed a resurrection body just like Christ's. Cf. 1Cor.15:35-57; 1Joh.3:2
17. The aorist passive verb "**appears**" means to make manifest that which has been previously concealed.
18. The same form of the verb was used in 1:20 of Christ's "appearing" on earth for redemption (as a "*lamb unblemished and spotless*", 1:19) and is now used here to His future appearing in **glory** (as "**Chief Shepherd**").
19. The verb "**you will receive**/κομίζω – komizo" means "**receive payment**", or "collect a reward".
20. Peter's use of the word both here and in 1Pet.1:9 ("*obtaining*") indicates SG<sub>3</sub> remuneration for faith plus works (application).
21. Shepherds that execute under their godliness code will receive a payment, or reward, for their faithful diligence from the **Chief Shepherd** Himself at His appearing.
22. The "**wreath**/στέφανος – stephanos" is a victor's wreath and here does not have to do with the authority to rule, but with a conferred honor for achievement.
23. The genitive "**of glory**" is appositional, as in: The "**wreath**" is **glory**, the same kind of **glory** to which Peter referred in 1Pet.1:7 and 5:1.
24. This "**wreath of glory**" is available to all believers that complete their Ph<sub>2</sub> on earth according to the rules laid down in Scripture. Cf. 2Tim.2:5; 4:8
25. The "**wreath**" represents the highest and most distinguished category of Ph<sub>3</sub> **glory**, or SG<sub>3</sub>.
26. It is a.k.a. "the **wreath** of righteousness" (2Tim.4:8); "the **wreath** of life" (Jam.1:12; Rev.2:10); "the **wreath** of boasting" (1The.2:19); or "the prize" (1Cor.9:24; Phi.3:14; Col.2:18; 2Tim.2:5); or simply "the **wreath**" (1Cor.9:25; Phi.4:1; Rev.3:11).
27. That "the **wreath**" and "the prize" are one and the same, see 1Cor.9:24,25 and 2Tim.2:5.
28. The background to these references to the "**wreath**" was the athletic games held in Roman times.
29. Winning an event qualified the victor for a **wreath** and associated perks.
30. Peter highlights the character of the crown, or **wreath**, by describing it as that which is "**unfading**/ἀμαράντινος – amarantinos" often spoken of in terms of flowers.
31. Peter may have in mind actual flowers from which some wreaths were made.
32. The adjective is formed from the name of an actual flower, the amaranth. Philostratus, *Heroicus* 19.14
33. The meaning is the same as in 1Pet.1:4: the believer's Ph<sub>3</sub> inheritance is the everlasting **glory** and honor that falls upon those that faithfully adhere to BD in Ph<sub>2</sub>.
34. While all believers will enjoy Ph<sub>3</sub> **glory**, there will be distinctions based on compliance or non-compliance with the imperatives of BD. Cf. 1Cor.3:12-15; 15:40
35. Pastor-Teachers that **receive** "the **wreath of glory**" will be an elite fraternity.
36. The **glory** of SG<sub>3</sub>, unlike temporal acquisitions, will never be diminished due to time and circumstances.
37. Peter reinforces the argument of Paul in 1Cor.9:25 that athletes compete for "a corruptible **wreath**", but "we for an incorruptible".
38. *Review the Doctrines of Pastor-Teacher and Surpassing Grace/SG<sub>3</sub>.*

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### CALL TO SUBMISSION AND HUMILITY

#### EXEGESIS VERSE 5:

<sup>GNT</sup> 1 Peter 5:5 Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

<sup>NAS</sup> 1 Peter 5:5 **You younger men, likewise, be subject to your elders;** *νεώτεροι, νέος (compar. adj.pro./Vm-p; of quality or time: new/recent; of age "younger men"; used 23x) Ὁμοίως, (adv.; "likewise/similarly") ὑποτάγητε ὑποτάσσω (vImpap--2p; "be subject/be subordinate"; same as 2:13,18; 3:1,5,22) πρεσβυτέροις· πρεσβύτερος (ap/compara./dm-p; "to the elders"; same as 5:1) and all of you, clothe yourselves with humility toward one another,* *δέ (cc) πάντες πᾶς (ap-Vm-p; "all of you") ἐγκομβώσασθε, ἐγκομβόομαι (vImpad--2p; "clothe yourselves"; hapax) τὴν ἢ ταπεινοφροσύνην ταπεινοφροσύνη (d.a. + n-af-s; "with humility"; opposite of ὑπερηφάνια - huperephania: arrogance,pride; used 7x) ἀλλήλοις ἀλλήλων (recipr.pro./dm2p; "to one another"; how they are to relate to one another; same as 1:22; 4:9) for God is opposed to the proud, but gives grace to the humble.* *ὅτι (causal) Ὁ θεός (d.a. + n-nm-s) ἀντιτάσσεται, ἀντιτάσσω (vipm--3s; "keeps on Himself being opposed/resists"; used 5x) ὑπερηφάνους ὑπερήφανος (ap-dm-p; "to the proud/arrogant/haughty"; used 5x) δέ (ch) δίδωσιν δίδωμι (vipa--3s; "keeps on giving") χάριν. χάρις (n-af-s; "grace") ταπεινοῖς ταπεινός (ap-dm-p; "to the humble/gentle" used 8x)*

#### ANALYSIS VERSE 5:

1. Following the Pastor's responsibility to shepherd God's sheep (vss.1-4), Peter now turns his attention back to the sheep.
2. He first addresses the adult males in vs.5a and then absorbs the remaining recipients in 5b.
3. Following on the heels of exhorting the elders to not let their STA's rule in abuse of their ministry/authority, the concern now becomes the laymen's obligation in return.
4. This is the force of the opening adverb in the Greek text "**likewise**/Ὁμοίως – homioos" that has the nuance of "**in turn**" or "**for your part**".
5. Peter's initial target for concern is aimed at "**you younger men**", whom he exhorts to "**be subject to your elders**".
6. The contrasting comparative adjectives of "**younger men**/νέος – neos" and "**elders**/πρεσβύτερος – presbuteros" are designed to parallel what is observed in society.
7. In the ancient world the division of society into older and **younger** people was taken for granted, as the division between **men** and women, free and slaves, etc.

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8. The shift from “**elders**” to “**younger**” is natural as the spiritual leadership is generally taken from those with time (age) and grade (experience).
9. The designation of “**younger**” here does not demand chronological youthfulness though that is generally the norm.
10. Rather it is to be contrasted to those that hold authority of office as **elders** (the same designation given to Pastors in vs.1).
11. Timothy, as a Pastor, was **younger**, but yet he was an elder. Cf.1Tim.4:12
12. The idea of “**younger men**” is those that have less than seniority of “**elders**” (cp. use of “**younger**” in Luk.22:26).
13. This technical interpretative use compliments Peter’s technical use of the term “**elders**” (5:1,5).
14. Further it conforms to the exclusive use of the verb to “**be subject in submission to authority** (ὕποτάσσω)” as with all its other uses (2:13,18; 3:1,5,22) in the epistle.
15. “**Younger men**” is a catch all phrase for the male students of the WOG subordinate to their “teacher” irrespective of age. Cp.Mat.10:24,25
16. These are obligated to respect their church leaders just as youths are obligated to respect adults in a normal society.
17. Typically, it is the more immature (youthful) types of believers that personify an independent mentality, though any believer can react rebelliously.
18. It is generally other males that have the propensity to challenge or undermine the authority of Pastors in local churches that places proper emphasis on the male’s role. Cp.1Tim.2:12
19. Peter’s admonition is that these **men** are not to take advantage of the Pastor’s grace code as a test of his patience or tolerance.
20. These are not to provide the Pastor with additional ammunition to react to his ministry in a negative manner as outlined in vss.2-3.
21. Rather, they are to show the proper respect of double honor afforded the office. 1Tim.5:17
22. There is no evidence that Peter knows of any cases of rebellion with these churches and his admonition is simply designed to provide further support for the elders.
23. It should go without saying after all that Peter has taught as to the priority **God** places upon acclimation to authority.
24. The proper MA between the shepherd and sheep is that both are obligated to apply BD for the purpose of well-being for all concerned.
25. Peter then expands that thought in application to the church corporately, “**and all of you, clothe yourselves with humility toward one another**”.
26. “**All of you**” gathers into a single command the preceding advice of responsibility of “**likewise**” while addressing **all** classifications of believers in these churches.
27. The accompanying “**toward one another**” picks up the note of mutuality sounded in 1Pet.4:8-10, where the proper posture of believers is love (v.8), hospitality (v.9), and service (v.10).
28. Here the call is to “**humility**/ἡ ταπεινοφροσύνην - tapeinophrosunan” (cf. “**humble of spirit**” in 1Pet.3:8).
29. Believers are to “**clothe**” themselves with this fruit of the spirit, as with a garment.
30. The particular verb (ἐγκομβόομαι – egkomboomai) means, literally, “to fasten on”.

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31. It is possible, though not certain, that Peter is alluding to the action of Jesus in girding Himself with a towel to wash the disciples' feet in Jn.13:4.
32. The lesson was designed to demonstrate two things.
33. The absolute necessity of Rebound and the importance of **humility** towards **one another**.
34. If their superior was willing to **humble** Himself and wash their feet, so should we serve one another regardless of rank.
35. To **humble** oneself is to do what is Biblically specified in any given situation.
36. Peter again appeals to the O.T. for support and to clarify what true **humility** is following the LXX of Pro.3:34, "**for God is opposed to the proud, but gives grace to the humble**".
37. The same quotation occurs in Jam.4:6b.
38. Since pride is the opposite of **humility**, the antithetical parallelism of the proverb is designed to distance us from pride, since "**God is opposed to the proud**".
39. Whenever and wherever you see pride and arrogance, you are witnessing someone **God** is against.
40. Pride is the original sin committed at the time of Satan's fall from perfection. Cf.Eze.28:15,17
41. Pride unarrested always precedes a fall. Pro.16:18; 29:23
42. The present tense of the verbs "**opposed/ἀντιτάσσω** - antitasso" and "**gives/δίδωμι** - didomi" refers to that which awaits the respective groups – "**the proud**" and "**the humble**".
43. The "**grace/χάρις** - charis" given to "**the humble**" includes all that **God** does to sustain us as we endure adversity.
44. This as well as the final vindication when Ph<sub>3</sub> **grace** is brought to us at the Bema Seat (cf. 1Pet.1:13).
45. "**The proud**" have **God** as their enemy, and He deals with all of them in judgment and humiliation.
46. "**The humble**" are characterized by obedience to the revealed will of God.
47. They enjoy Ph<sub>2</sub>, but especially Ph<sub>3</sub>, vindication.
48. The "**grace**" **God gives to the humble** is the same as James' "*greater grace*", where this O.T. citation also occurs in Jam.4:6.
49. The context in James deals with adhering to **God** the HS no matter the cost, knowing that **God** will supply "*greater grace*" to those that do not rely on the cosmos or its ways, but trust in **God** to deliver and vindicate those that follow the lead of the HS.
50. Following the promise to give "*greater grace*", there follows in vss.7-10 a series of commands indicating the need for a decisive and urgent break with worldliness (see vss.1-4).
51. Here that call is to act in a **humble** manner toward other members of the Royal Family by doing (and thinking and saying) the things that are in their spiritual interests.
52. When we **humble** ourselves, we can be assured that **God** will give us the Ph<sub>2</sub> **grace** to overcome the hardships associated with our applications.
53. God's Ph<sub>2</sub> **grace** is sufficient for any circumstance.

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### EXEGESIS VERSES 6 – 7:

#### TRUE HUMILITY RESULTS IN EXALTATION

GNT 1 Peter 5:6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

NAS 1 Peter 5:6 **Humble yourselves, therefore, under the mighty hand of God,** *Ταπεινώθητε ταπεινῶ (vImpap--2p; "Be humble/Humble yourselves"; cognate of the adj. "humble" vs.5; used 14x) οὖν (infer. conj.; "therefore") ὑπό (pa; "under") τὴν ἡ κραταιὰν κραταιός (d.a. + a--af-s; "the mighty/powerful"; used 1x) χεῖρα χεῖρ (n-af-s; "hand") τοῦ ὁ θεοῦ, θεός (d.a. + n-gm-s) that He may exalt you at the proper time, ἵνα (cs; "resulting that") ὑψώσῃ ὑψώω (vsaa--3s; lit. lift up/raise high; "exalt") ὑμᾶς σύ (npa-2p) ἐν (pL of time; "at") καιρῷ, καιρός (n-dm-s; "the due or proper time")*

#### THE M.O. FOR SUSTAINING HUMILITY

GNT 1Peter 5:7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

NAS 1 Peter 5:7 **casting all your anxiety upon Him, because He cares for you.** *ἐπιρίψαντες ἐπιρίπτω (imper. ptc./a/a/nm2p; lit. "throw on" cp. Luk.19:35; "casting"; used 2x) πᾶσαν πᾶς (a--af-s; "all") ὑμῶν σύ (npg-2p ref. believers) τὴν ἡ μέριμναν μέριμνα (d.a. + n-af-s; "care/anxiety/worry"; used 6x) ἐπ' ἐπί (pa; "upon") αὐτόν, αὐτός (npam3s; ref. God) ὅτι (causal conj.) αὐτῷ αὐτός (npdm3s; emphatic; "He Himself") μέλει (vipa--3s; "keeps on being concerned/caring for/having interest or deference for"; used 10x) περὶ (pg; "concerning") ὑμῶν. σύ (npg-2p; ref. believers)*

### ANALYSIS VERSES 6 – 7:

1. The inferential conjunction “**therefore/οὖν – οὖν**” assumes a logical deduction to be made from the contrasting postures of **God** toward the proud vs. the **humble** in vs.5 (LXX Pro.3:34).
2. What believer in their right mind wants to be God’s enemy?
3. Yet believers (both Pastors and sheep) unwilling to function towards one another in true humility per vss.2-5 operate under the very pride designating them as such. Cf.Phi.3:17-19
4. Pride (arrogance) is the underwriter to all sin asserting the STA over submission to **God**.
5. Pride always has a counterpart in its expression (e.g. Satan’s beauty; Eze.28:17).
6. Contextually, pride is seen in asserting one’s own will/standard(s) over God’s.

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7. Peter pays no mind to those that might reject the doctrine and simply concludes what +V would naturally expect in way of exhortation to, “**Humble yourselves under the mighty hand of God**”.
8. The imperatival verb “**Be humble**/ταπεινώω – tapeinoō” is the cognate to the adjective “**humble** (tapeinos)” ending vs.5 indicating the necessity of application to possess this Christian quality.
9. The middle translation of the verb “**humble yourselves**” is in light of its passive voice that demands an outside force to make humility a reality.
10. Of the 8x this verb is used for self-humility, 6x the author uses the active voice plus a reflexive pronoun to emphasize the willingness to apply. Cf. Mat.18:4; 23:12b; Luk.14:11b; 18:14c; 2Cor.11:7; Phi.2:8
11. Only in our verse and Jam.4:10 is the passive voice used in this vein.
12. Both Peter and James want to emphasize the submissive nature of humility (cf. Jam.4:7a) that implements the true power/agent that results in being **humble**.
13. That is that true humility is the result of FHS/BD (cf. Jam.4:8).
14. The “**humble**” are those acclimated to God’s plan of grace overruling STA pride.
15. Contextually they are defined as those believers willing to persevere in the face of those otherwise antagonistic to grace (the “proud”).
16. The adjusted believer does not allow himself to compromise BD to alleviate the situation.
17. These accept their allotment of suffering and turn it into a positive, beneficial experience under grace.
18. Rather than to succumb to the pressures of human STA pride, they submit themselves “**under the mighty hand of God**”.
19. The **humble** are the same +V believers that “*entrust their souls to a faithful Creator in doing what is right*” (cf. 4:19).
20. Whereas 4:19 implied God’s omnipotence, Peter now explicitly declares it.
21. The phrase “**mighty hand**/ἡ κραταιός χεῖρ – he krataios cheir” is an anthropomorphism to illustrate the power of God’s deliverance.
22. The phrase is used in the O.T. repetitively for God’s deliverance of Israel from Egypt. Exo.13:3,9,14,16; Deu.3:24; 4:34; 5:15; 6:21; 7:8; 9:26,29; 11:2; et al
23. The preposition “**under**/ὑπό - hupo” emphasizes that the **humble** ultimately relies on the power and protection of **God** to deliver them in the A/C.
24. It is the FHS with BD that shows the believer the path to take to ensure God’s grace for deliverance.
25. Peter then couples a promise of Divine exaltation with his explicit command, “**that He may exalt you at the proper time**”.
26. The theme of humility and exaltation is also conspicuous in the O.T. (e.g.; 1Sam.2:7,8; Isa.2:11; Eze.17:24; Job 5:11) as well as the Gospel tradition (Mat.23:12; Luk.1:52; 14:11; 18:14) and elsewhere (2Cor.11:7; Jam.4:10).
27. The subjunctive mood of potential “**may exalt**/ὑψώω – hupsoō” plays on the passive voice of “**Be humble**” to indicate that apart from submission to **God** (via FHS/BD), there is no potential for ultimate exaltation.
28. In contrast to the self-absorbed “proud”, the adjusted believer lets **God** provide the approbation, boast, etc., associated with self-praise.

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29. To **be humble under the Omnipotent hand of God** is to remain faithful under ongoing adverse circumstances not taking matters into our own hands.
30. It means to stay the course in one's niche and duties under the perfect will of **God**.
31. The prepositional phrase "**at the proper time**/έν καιρός – en kairos" simply means "**at the right time**" (cp.same form: Mat.13:30; 24:45; Luk.12:42; 1Pet.1:5).
32. The promise is that "when the **time** is right, **God** will give you help". Cp.Jam.4:10
33. **God** has promised to deliver the righteous out of all his afflictions. Psa.34:19
34. As for persecution, it lasts only as long as we are in Ph<sub>2</sub> and so ultimate exaltation awaits the coming of Christ as in 1:5b.
35. We should not exclude the principle that **God** provides temporal as well as ultimate vindication for those that are faithful.
36. The sentence continues in vs.7 where Peter then describes the *modus operandi* of humility, "**casting all your anxiety upon Him, because He cares for you**".
37. The participle "**casting**/ἐπιρίπτω – epiipto" is here more circumstantial than imperatival and is designed to be contemporaneous with the main verb "**be humble**".
38. It is designed to define a specific operating procedure employed by the **humble**.
39. The verb "**casting**" figuratively means to stop worrying and trust completely.
40. The phrase "**all your anxiety**/πᾶς σύ ἡ μέριμνα – pas su he merimna" means just that. Cp. Psa.94:19
41. It indicates concern and is used in both a bad (sinful worry) and good (righteous) way. Luk.21:34 cp.2Cor.11:28
42. Anything that is a source of concern or worry is to be transferred to the Lord via prayer and faith-rest. Cf.Phi.4:6; Psa.139:23; Isa.35:4
43. This demands that the believer overrule sin fear in all matters.
44. Only in this manner can we enter into His rest that is a soulish state akin to the literal Sabbath. Cf.Heb.4:1-10
45. It is characterized by avoiding energy of the flesh and letting **God** handle the situation.
46. Those that claim promises like Heb.13:5 enter into His rest.
47. It is Ph<sub>2</sub> faith that drives the believer's confidence i.e., **God** truly "**cares for you**".
48. The present tense of the verb "**cares**/μέλει – melei" is used 10x in the N.T. and has the nuance of impartiality when used with the negative (e.g., Mat.22:16 Mar.12:14).
49. God's impartiality indicates that any deference/respect/interest (to be partial) He has for others otherwise is based on the truth of His Word.
50. Ironically, it is used by Paul of God's care for oxen to His real concern for His communicators (1Cor.9:9) being apropos as Peter has in mind both Pastors and sheep.
51. God's care is an extension of His love that is provided for all men (Joh.3:16) but actively pursues the **humble** that reciprocate in love (Rom.8:28).
52. There is special attention given to the adjusted believer that humbles himself/herself **under** faith-rest (application of Divine love).
53. The believer that trusts in **God** and His promises is not afraid when threatening circumstances rise up before him. Cf.Jer.17:7-8
54. Peter's interest is in God's special protecting care for those that trust in His promises in the face of suffering.
55. When you fail to faith-rest, you fail to enjoy the grace that **God** gives the **humble**.
56. *Review the Doctrine of Pride.*

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### EXEGESIS VERSES 8 – 9:

#### PREPARING FOR BATTLE IN THE A/C

<sup>GNT</sup> 1 Peter 5:8 *Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν.*

<sup>NAS</sup> 1 Peter 5:8 **Be of sober spirit, be on the alert.** *Νήψατε, νήφω (vImpaa--2p; "Be sober [of sober spirit]; same as 1:13; 4:7) γρηγορήσατε. γρηγορέω (vImpaa--2p; "watch/keep awake/be alert"; used 22x; fig. used as the opposite of spiritually unprepared/maladjusted cf. 1The.5:6,10; Rev.3:2,3; 16:15) Your adversary, the devil, prowls about like a roaring lion, ὑμῶν σύ (npg-2p; ref. believers) ὁ ἀντίδικος (d.a. + n-nm-s; legally a plaintiff/opponent at law cf. Mat.5:25; 12:58; Luk:18:3; "adversary/accuser"; used 4x) διάβολος (ap-nm-s; "slanderer/malicious gossip/devil") περιπατεῖ περιπατέω (vipa--3s; "keeps on walking around/prowling about") ὡς (compar. conj.; "like") ὠρυόμενος ὠρύομαι (adj. ptc./p/d/nm-s; lit. the loud cry of animals, hence "roaring"; used 1x) λέων (n-nm-s "lion") seeking someone to devour. ζητῶν ζητέω (adj. ptc./p/a/nm-s; "seeking/looking for") τινα τις (indef. pro./am-s; "someone") καταπιεῖν καταπίνω (inf. purp./aa; lit. drink, gulp down, swallow; "to devour"; used 7x)*

#### ENGAGING THE ENEMY

<sup>GNT</sup> 1 Peter 5:9 *ὧ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.*

<sup>NAS</sup> 1 Peter 5:9 (Revised) **Concerning him, resist, firm in your faith,** *ὧ ὅς (rel. pro./dm-s; dative of ref.; "Concerning whom or him [ref. the devil]") ἀντίστητε ἀνθίστημι (vImpaa--2p; "resist/oppose/stand firm against"; used 14x) στερεοὶ στερεός (a--nm-p; "firm/solid/steadfast"; used 4x) τῇ ἢ πίστει πίστις (d.a. + n-Lf-s; "in faith"; "your" supplied) knowing that the same experiences of suffering εἰδότες οἶδα (circ. ptc./PF/a/nm2p; "while knowing"; PF indicates absolute certainty) τὰ τό (d.a./anp +) αὐτὰ αὐτός (pers. pro./-an-p; "the same things/experiences") τῶν τό παθημάτων πάθημα (d.a. + n-gn-p; "of sufferings"; same as 1:11; 4:13; 5:1) are being accomplished by your brotherhood who are in the world. ἐπιτελεῖσθαι. ἐπιτελέω (Inf/pp; functions as d.o. of the ptc. "knowing" further explaining "the same experiences [epexegetically]"; "are being accomplished/completed/finished/performed") τῇ ἢ ἀδελφότητι ἀδελφότης*

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(d.a. n-If-s; "by the brotherhood"; same as 2:17) ὑμῶν σύ (npg-2p; "your") ἐν (pL) τῷ  
ὁ κόσμῳ κόσμος (d.a. + n-Lm-s)

### ANALYSIS VERSES 8 – 9:

1. Having emphasized the passive nature of humility between fellow believers inviting maximum grace (vss.5-7), Peter now shifts gears to a proactive approach.
2. This sharp contrast adds strength to the force of the 3 aorist imperatives, “**Be sober, alert and resist**”.
3. The aorist tenses are a snapshot of expectation throughout the believer’s life.
4. The purpose of contrast is to succinctly present two levels of which the believer must operate for a successful Ph<sub>2</sub> in light of the A/C:
  - A. Humility under passive submission to the POG looking to His ultimate power to deliver (faith-rest).
  - B. Actively (aggressively) pursuing BD in application as a defense for ourselves awaiting God’s help (cp.vs.10).
5. Living the Christian life is neither only passive nor only active; it is a harmony of the two together.
6. This addresses any extreme views believers may have that the Christian life is to be all passive (e.g., hearers, not doers; cp.Jam.1:22) or all active (e.g., zeal without knowledge; cp.Rom.10:2; energy of the flesh types).
7. The assertive side of BD is found in maintaining spiritual awareness (vs.8) and standing firm against the enemy’s opposition to BD (vs.9).
8. Further, vs.8 places emphasis on the inner conflict and vs.9 on the external.
9. Whereas Peter implicitly addressed the A/C and its impact in 4:12-19, he now makes clear of its existence in vs.8, “**Be of sober spirit, be on the alert. Your adversary the devil, prowls about like a roaring lion, seeking someone to devour**”.
10. The 1<sup>st</sup> two imperatives indicate a constant state of readiness believers are to maintain as they engage in spiritual warfare.
11. The verb “**be of sober spirit**/νήφω – nepho” has already been presented by Peter 2x as critical to being an adjusted believer in 1:13 and 4:7.
12. In indicates spiritual sobriety or sound judgment that is a result of isolation of the STA (FHS) and the intake of BD.
13. Both involve conscious effort and self-discipline.
14. When we are under the influence of the STA and human viewpoint we are “drunk”.
15. We are not to allow the cosmic antithesis to BD dull our spiritual senses.
16. This demands constant training under the rigors of MPR designed to keep before us at all times the mind of Christ to keep in check any STA/cosmic influence otherwise.
17. Staying in fellowship and in Bible class is essential and has a direct affect on our prayer life (4:7).
18. Failure to stay in shape under MPR produces believers that are easy targets for the schemes of the enemy.
19. Spiritual sobriety describes believers that come to the light avoiding the darkness of the world (Cf.1The.5:7,8 cp.Joh.3:20).
20. The 2<sup>nd</sup> imperative “**be on the alert**/γρηγορέω – gregoreo” builds on spiritual sobriety.

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21. This verb emphasizes the necessity to maintain our zeal for MPR/FHS and not to loose the discipline and otherwise being in less than peak performance spiritually.
22. The command is used as a “wake up” call for those that otherwise are “asleep at the wheel” (Rev.3:2,3; 16:15).
23. It means at no time are we to let our spiritual guards down unless we become victims to the distractions of our STA and fall into the hands of our enemy.
24. The **alert** believer is set in contrast to the maladjusted and otherwise unprepared believer. Cp.1The.5:6,10
25. The maladjusted believer is one that is apathetic, lethargic or void in dealing with the STA, maintaining their MPR and applying the royal imperatives otherwise as necessary.
26. The idea of “*watchfulness*” is used with respect to living in the last days (Mat.24:42,43; 25:13; 1The.5:6,10) and facing a personal hour of crises when subject to extreme temptation (Mat.26:38,40,41).
27. All of us today need to heed this imperative considering that we are living in the waning moments of the dispensation.
28. Vigilance is a manly (assertive) characteristic. Cp.1Cor.16:13
29. It too is associated with prayer. Col.4:2
30. Distractions abound that can take our focus off of the goal of appearing before Christ irreprehensible, having made the sacrifices so as to finish our course.
31. Now is the time to pull out all the stops, regardless of sacrifice, to attain to Ph<sub>2</sub> sanctification.
32. Believers must heed these imperatives as they face the “fiery ordeal” (4:12) in order not to be swallowed up by the forces (human and angelic) that are against them.
33. Peter then gives reason why the need of sound thinking and being on red alert as stated in terms of how dangerous our enemy is.
34. For the 1<sup>st</sup> time in the epistle, opposition to believers is personified in a single “**adversary**” clearly identified as “**the devil**”.
35. All other references to opposition have been in the plural:
  - A. The “disobedient”. 2:7,8; 4:17
  - B. The “Gentiles”. 2:12
  - C. “Foolish men”. 2:15
  - D. The “unreasonable masters”. 2:18
  - E. The “unbelieving husbands”. 3:1
  - F. “Those that revile your good behavior”. 3:16
  - G. The “blasphemers”. 4:4b
  - H. The indefinite “they”. 3:14; 4:14
36. Peter now brings into focus the core of the A/C as a universal conflict between **the devil** and God and His people.
37. The A/C revolves around the two opposing forces of –V vs. +V.
38. The noun “**adversary**/ἀντίδικος – antidikos” is used of a plaintiff (opponent) in a lawsuit. Mat.5:25 (2x); Luk.12:58; 18:3
39. Peter chooses this term contextually because of the charges being leveled against these early Christians (cp.2:12,15).
40. Hence, the following term “**devil**/διάβολος – diabolos” that means “accuser”.

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41. Satan is forever slandering believers, either directly (cp.Job 1:11 Rev.12:10) or via his agents (as with these believers).
42. This term “**devil**” refers consistently in the N.T. to Satan as the archenemy of God and the fountain of evil in the world.
43. The whole world is his territory. Cf.Job.1:7; cf.1Pet.5:9b
44. He operates through his demonic hordes (unclean spirits) and willing human agents.
45. Even believers can be his agents. 1Tim.5:15; 2Tim.2:26
46. The idea of the phrase “**prowls about like a roaring lion**” parallels the thought of Job.1:7 (**prowls**/περιπατέω – peripateo/*walking around*).
47. The **lion** analogy indicates that Satan is a dangerous creature that is always looking for prey.
48. It denotes his counterfeit role of ruling the world in place of Christ. Cp.Rev.5:5 cf.Isa.14:13
49. The adjectival participle “**roaring**/ὤρούμαι - oruomai” suggests the intimidation factor intended to induce believers to capitulate rather than suffer.
50. The “**roaring**” is the threats hurled against believers by their opponents.
51. Those who capitulate are “**devoured**/καταπίνω - katapino” that literally means to be “swallowed up”.
52. The potential “devouring” here is not martyrdom (a positive event), but a denial of the faith under the STA in order to alleviate or thwart **suffering** from the source of Satan’s agents.
53. To capitulate to Satanic attack can come from one of two sources; cowardice or retaliation.
54. The visual Peter is painting is the Satanic attack against humanity **seeking** to engulf them into his system of STA/human viewpoint evil.
55. How he does so is by using all the instruments at his disposal that appeals to the lust grid of the STA including fear, anger, bitterness, hate, etc.
56. With the 3<sup>rd</sup> imperative (vs.9), Peter admonishes believers to “**resist him**/ὄς ἀνθίστημι – hos anthisthemi” now emphasizing external temptations, “**Concerning him, resist, firm in your faith**”.
57. This verb is a military term and means to “stand firm against” or “oppose”.
58. This imperative is only as affective as the commitment to heed the 1<sup>st</sup> 2 imperatives.
59. The resistance he calls upon Christians to engage in is refusal to deny the **faith** in the face of threats and accusations and temptations.
60. This often demands a verbal stand for the truth as an act of defense.
61. The satanic attack is formidable, but the weapons of our warfare will prove superior. Cf.Eph.6:13 “*in the evil day*” = satanic offensive
62. Satan will abandon the attack if we stand up to him. Cf.Jam.4:7
63. The phrase “**firm in the faith**” (*your* – supplied) interprets “**resist**”.
64. To **resist** Satan is not to engage in hostile action against anyone, but to trust in God. Cf.4:19; 5:6; Jam.4:7
65. While “**humility**” (vss.5-7) is passive and our imperatives are active, both demand the employment of the faith-rest technique.
66. Faith-rest is that which harmonizes both the passive and active sides of spirituality.
67. The imperatival force of “**resist**” is fed by the adjective “**firm**/στερεος – stereos”.
68. The idea of “**firm/solid/steadfast**” is as in a “rock-like” resolution.

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69. The noun “**faith**/πίστις – pistis” is with the definite article and can be used of either personal faith (active: Acts.3:16; 15:9; Rom.4:19,20; 5:2; 11:20; Phil.3:9; 2Tim.3:10; Heb.4:2; 2Pet.1:5) or in reference to BD (passive: Acts.6:7; 14:22; 16:5; 1Cor.16:13; 2Cor.13:5; Phil.1:27; Col.1:23; 2:7; Ti.1:13; 2:2).
70. The question here is, which usage best suits the context?
71. As all other uses of “**faith**” in 1<sup>st</sup> Peter refer to active (1:5,7,9,21), it is best assumed the same here, though passive might be implied.
72. The overall idea is to remain steadfast with +V to BD.
73. Believers are not to waver in their **faith**, but to possess a rock-like **faith** in the presence of the roar of the satanic **lion**.
74. We are not to give an inch to anyone who is trying to induce us to abandon our hope.
75. When we use the spiritual weapons of our warfare, the satanic attack will be turned back, as was Jesus’ experience in the great temptation. Cf.Mat.4:1-11
76. He used Scripture to overcome Satan’s strategies.
77. When we stand our ground, Satan will give up the fight.
78. Courage will win the day against all his assaults.
79. The believer is to stand firm in his/her own **faith**, trusting in God for victory.
80. There is a very important piece of information that will help bolster us in the day of temptation, which Peter then sets before them in the final phrase of vs.9, “**knowing that the same experiences of suffering are being accomplished by your brotherhood who are in the world**”.
81. The perfect participle “**knowing**/οἶδα - oida”, followed by the accusative “**the same experiences**/τό αὐτός – to autos” and an infinitive functioning epexegetically “**are being accomplished**/ἐπιτελέω - epiteleo”, cohesively illustrate one main idea.
82. It is a matter of **knowing** that something is true that arms the believer with moral support in the face of temptation.
83. In effect, Peter is saying “*know this*” as he introduces this important piece of information.
84. The important information – very important in any presentation of the doctrine of **suffering** – is that believers facing slander and persecution in the Asian provinces are not alone.
85. Peter clearly affirms the solidarity of his own community of faith (cf. vs.13), and that of the Christian **brotherhood** worldwide, with the distant congregations to which he writes.
86. The phrase “**the same experiences of suffering**” refers to the fact that what the recipients were currently undergoing was mirrored by the universal “**brotherhood**” scattered throughout “**the world**”.
87. The term “**brethren**” (NAS) is literally “**brotherhood**/ἀδελφότης – adelphotes”, used only here and in 1Pet.2:17.
88. The infinitive “**being accomplished**” means to complete, accomplish, finish, perform and suggests a fixed amount of **suffering** (cf.Col.1:24).
89. This verb is chosen to accentuate the fact that the sufferings of the body of Christ are not a matter of chance but a necessary part of God’s purposes.
90. The fact that others are **suffering** and have suffered the same kind of things we are undergoing is a great boost to our morale in our corner of the kingdom.
91. Much is at stake, and we do not want to fall short when we all compare notes in Ph<sub>3</sub>!

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### A FINAL PROMISE FOR PH<sub>2</sub> GRACE

#### EXEGESIS VERSE 10:

<sup>GNT</sup> 1 Peter 5:10 Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

<sup>NAS</sup> 1 Peter 5:10 **And after you have suffered for a little while,** *δέ (cc) παθόντας πάσχω (suppl. ptc./a/a/am2p; "after having suffered"; antecedent to the 4 future verbs immediately following in the Greek text) ὀλίγον ὀλίγος (adv.; lit. few, little, small; of time "for a little while")* **the God of all grace, who called you to His eternal glory in Christ,** *Ὁ θεός (d.a. + n-nm-s) πάσης πᾶς (a--gf-s; "of all") χάριτος, χάρις (n-gf-s; "grace") ὁ καλέσας καλέω (d.a. + adj. ptc./a/a/nm-s; "who called/the One calling") ὑμᾶς σὺ (npa-2p; ref. believers) εἰς (pa) αὐτοῦ αὐτός (nprgm3s; ref. God) τὴν ἢ αἰώνιον αἰώνιος (d.a. + a--af-s; "eternal/everlasting") δόξαν δόξα (n-af-s; "glory") ἐν (pL) Χριστῷ Χριστός (n-Lm-s)* **will Himself perfect, confirm, strengthen and establish you.** *αὐτὸς αὐτός (nprnm3s; ref. God; emphatic; "He Himself") καταρτίσει, καταρτίζω (vifa--3s; to adjust, mend, restore, made complete; "will perfect"; used 13x) στηρίξει, στηρίζω (vifa--3s; to make fast, set, establish; "will confirm"; used 13x) σθενώσει, σθενώω (vifa--3s; "will strengthen/make strong"; hapax) θεμελιώσει. θεμελιώω (vifa--3s; to lay a foundation, firmly ground; "will establish"; used 5x)*

#### ANALYSIS VERSE 10:

1. Having bolstered the morale of his readers with the knowledge they are not alone in their sufferings (vs.9), Peter now re-assures them with a final promise for Ph<sub>2</sub> victory.
2. He presents the promise in such a way as to initiate the closing of the epistle with a unique twist.
3. A literal reading of the Greek text for vs.10 is, **“Now the God of all grace, who called you to His eternal glory in Christ, after you have suffered for a little while, will Himself, perfect, confirm, strengthen and establish you”**.
4. While the verse takes on the form of a benediction (expressing good wishes/blessing), Peter avoids the use of the optative in the final 4 verbs (e.g., Rom.15:13; 1The.3:11-13; 5:23; 2The.2:16,17; Heb.13:20,21) substituting instead with future indicatives (cf.2Cor.13:11; Phi.4:9b).
5. This hybrid approach serves two purposes:
  - A. To wind down the epistle in closing.
  - B. To avoid losing the impact of the perfect participle of “knowing with certainty” (vs.9), regarding truth that serves to arm the believer with moral support.
6. Though Peter is initiating his sign off, he wants to maintain the momentum of thought that knowledge of truth is designed to benefit spiritual advance.

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7. That is, as important as it is for believers to recognize the fellowship of suffering in the brotherhood to bolster morale, just as important is knowing the promises of BD.
8. Peter closes with an understanding that the knowledge of all truth (both in the physical and spiritual/doctrinal realms) benefits the believer doing battle in the A/C.
9. This because our opposition is the father of lies with his followers. Cp.Joh.8:44
10. In this way, Peter concludes his letter by directly applying truth in both realms to his audience in vss.9 and10.
11. Now, on the doctrinal side, it is a promise of Ph<sub>2</sub> doctrine that ensures success for all that suffer as +V Christians.
12. Peter began his series of exhortations in the epistle (1:13) with the thought of the doctrine of the importance of BD under **grace** (cp.1:10-12) and now ends likewise.
13. Here the emphasis is on the Originator of BD as the author of **grace**.
14. **God** is designated as “**the God of all grace**/πᾶς χάρις – pas charis”.
15. “**All grace**” corresponds in scope to the “**manifold grace**” of 1Pet.4:10 and the “**grace of life**” of 3:7.
16. It is God’s **grace** that gives way to comfort under suffering, a title used by Paul for **God** in 2Cor.1:3.
17. In each and every situation that the embattled suffer, **God** supplies ample **grace**.
18. There is no situation that is too great for God’s **grace**.
19. He provides everything we need in order to finish our course.
20. **Grace** is something we do not earn or deserve.
21. It is available to those who trust in **God** (faith-rest both passive and active) as we wait for future victory and vindication.
22. The designation of **God** as the One “**who called you**/ὁ καλέω – ho kaleo” refers to their past conversion (cf. 1Pet.1:15; 2:9,21; 3:9).
23. Calling is a Ph<sub>1</sub> doctrine of salvation.
24. This reality has Ph<sub>2</sub> implications (1Pet.1:15; 2:21), as well as Ph<sub>3</sub> (1Pet.3:9).
25. Here the accent is upon Ph<sub>1</sub> and future destiny of “**eternal glory**” that echoes 1Pet.3:9 (the “*blessing*” is SG<sub>3</sub>).
26. God’s “**eternal glory**” is, of course, the same future glory mentioned repeatedly in the letter. Cf.1Pet.1:7; 4:13; 5:1,4
27. The absence of the definite article before “**in Christ**/ἐν Χριστός – in Christos” links the phrase with the participle “**called**” rather than the noun “**glory**”.
28. For Peter (as with Paul), “**in Christ**” is the immediate consequence of Divine calling (cp. 5:14).
29. “**In Christ**” is reference to positional sanctification (union with **Christ**), a privilege for believers in this dispensation.
30. Further, the phrase points to the doctrine of eternal security.
31. Those who are “**in Christ**” are safe and assured of Ph<sub>3</sub> **glory** (immortality in a resurrection body).
32. The participial phrase “**after you have suffered for a little while**/πάσχω ὀλίγος – pascho oligos” stands in contrast to “**eternal glory**”.
33. Peter has emphasized the contrast of these two ideas previously. Cf.1Pet.1:11; 4:13; 5:1
34. Paul also makes the distinction. Cp.Rom.8:18; 2Cor.4:17

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35. The whole phrase echoes the “*even though now for a little while, if necessary...*” of 1Pet.1:6.
36. Christian suffering pales in comparison to the SG<sub>3</sub> vindication brought to us at the Rapture.
37. Peter then plugs in 4 future promises of certainty for believers willing to endure enabling them to weather the conflict that is against them.
38. The verbs are initiated with the emphatic “**Himself**/αὐτός - autos” emphasizing the truth and reality for God’s part toward +V to ensure their survival in terms of Ph<sub>2</sub>.
39. The four verbs are roughly synonymous and designed to doctrinally lift their morale.
40. The future tenses are designed to compliment the certainty of the perfect participle “*knowing*” in vs.9
41. They sum up what **God** will accomplish in the spiritual development of the “*brotherhood*” in order that they might prevail on their way to ultimate vindication. i.e., “**eternal glory**”.
42. The verb “**will perfect**/καταρτίζω – katartizo” means “adjust/fit or join together”.
43. It is used of James and John mending their fishing nets, thus preparing them for service Mar.1:19
44. The cognate noun “καταρτισμός – katartismos” is used in Eph.4:12 where the communication gifts “equip” the body of Christ for service (application).
45. The word group has the connotation of being set right. Cf.1Cor.1:10; “*made complete*”
46. In 2Cor.13:11 the verb is used likewise by way of command (*be made complete*).
47. It is used of the restoration of a believer caught in a notable sin in Gal.6:1 (*restore*).
48. In 1The.3:10 it is used of completing what may be “*lacking in*” Ph<sub>2</sub> understanding.
49. In Heb.10:5 it is used of the genetic weaving (*prepared*) of Christ’s humanity.
50. In Heb.11:3 it is used of the various spheres of creation.
51. In Heb.13:21 it is used in the optative in a benediction in which the author wishes that believers may be “*equipped*” for every good work in order to accomplish God’s will.
52. The condensed thought for our verse is that of spiritual improvement via the function of GAP.
53. **God** will fill in all the blanks of BD so that they can face whatever suffering comes their way.
54. The second verb “**confirm**/στηρίζω – sthizo” has the meaning of being steadfast, determined or resolute..
55. The cognate adjective “στερεός – stereos/*firm*” occurred vs.9.
56. The object there was “*faith*”.
57. The same idea is now applied in that **God** will develop the faith of +V into a rock-like faith able to weather any storm. Cp.Luk.22:32
58. The verb is used of the resoluteness of Jesus with respect to His going to the Cross. Luk.9:51
59. It refers to that which is “*fixed*”. Cp.Luk.16:26
60. It, too, is related to GAP in Rom.1:11 and 2Pet.1:12.
61. Other references include: 1The.3:2,13; 2The.2:17; 3:3; Jam.5:8; Rev.3:2 (*strengthen or established*)
62. The third verb “**strengthen**/σθενόω – sthenoo” is a hapax meaning “to make strong”.
63. Here it carries the idea of confidence that comes from building a repertoire of BD.

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64. This further supports the resoluteness of +V.
65. The fourth verb “**establish**/θεμελιόω – themelioo” means to ground on a firm foundation. Cf. its other 4 uses; Mt.7:25; Eph.3:17; Col.1:23; Heb.1:10
66. So it means to ground a superstructure on a solid foundation.
67. The foundation is Bible doctrine recognizing its supreme importance for Ph<sub>2</sub> victory.
68. An extended translation of the promises could be rendered: “**He will equip you** (that no deficiencies remain), **fortify you** (that no test will deter), **strengthen you** (that no test is too great), **and ground you** (that no test can move us)”.
69. Again, all four verbs constitute things **God** promises to do for +V so that we can overcome the forces of evil that are against us, with a view to Ph<sub>2</sub> victory.
70. Central to the realization of these things is the consistent intake of BD highlighting the doctrine of the Importance of Bible Doctrine.

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### FINAL DOXOLOGY

#### EXEGESIS VERSE 11:

GNT 1 Peter 5:11 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

NAS 1 Peter 5:11 **To Him be dominion forever and ever. Amen.** αὐτῷ ἀπόδος (npdm3s; ref. God) τό κράτος (d.a. + n-nn-s; "the dominion/sovereignty/power"; same as 4:11) εἰς (pa+) τοὺς ὁ αἰῶνας, αἰών (d.a. + n-am-p; lit. into the ages; "forever/eternally") ἀμήν. (part. interj.; "I believe it")

#### ANALYSIS VERSE 11:

1. Peter concludes on a final victorious note.
2. Vs.11 is an abbreviation of the doxology in 4:11.
3. In both doxologies, God is the object of praise.
4. In 4:11, the praise stemmed from recognizing the spiritual and physical assets God provides believers to function as a local church that glorifies Him through Christ.
5. The final doxology stems from God as the author of all grace providing the means for the believer's successful Ph<sub>2</sub> (vs.10).
6. This as a result of the truth of BD impacting the +V believer and God controlling circumstances and situations otherwise.
7. God, who is the power and authority behind all of creation ensures that +V will not ever lack in grace necessary to run their course.
8. This stirs Peter's thoughts as to His rights of "**dominion**/κράτος – kratos".
9. This noun depicts God ruling in Sovereignty ensuring fulfillment of His word and plan.
10. It highlights the expression of His omnipotence (Luk.1:51 "*mighty works*"; Eph.1:19; 6:10 "*strength*"; Col.1:11 "*might*").
11. Believers serve an all-powerful God that cannot be impeded.
12. This doctrine in part gives believers confidence in "faith-rest".
13. The doxology in effect is to still further the certainty of "knowing" (vs.9) the truth of future deliverance and vindication.
14. God will prevail because of who and what He is.
15. All enemies will be brought into subjection and the righteous will shine in the kingdom of His glory.
16. A complete confidence as to this reality is found in the +V adjusted believer as seen in the final exclamation, "**Amen**/ἀμήν – amen; "*I believe it!*".

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## POSTSCRIPT VSS.12-14

### THE EPISTLE IS = TO TRUE GRACE

#### EXEGESIS VERSE 12:

<sup>GNT</sup> 1 Peter 5:12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στήτε.

<sup>NAS</sup> 1 Peter 5:12 **Through Silvanus, our faithful brother (for so I regard him),** Διὰ (pAbl; "through/by"; denotes agency) Σιλουανοῦ Σιλουανός (n-Ablm-s) τοῦ ὁ πιστοῦ πιστός (d.a. + a--gm-s "the faithful") ἀδελφοῦ, ἀδελφός (n-gm-s; "brother") ὡς (comp. conj.; "as/so") λογίζομαι, λογίζομαι (vipn--1s; "I keep on regarding/thinking/considering") **I have written to you briefly,** ἔγραψα γράφω (viaa--1s; epistolary aorist; "I have written") ὑμῖν σύ (npd-2p; ref. believes ) δι' διὰ (pAbl+) ὀλίγων ὀλίγος (ap-gm-p; small/few; lit. through few words [implied], hence, "briefly") **exhorting and testifying that this is the true grace of God.** παρακαλῶν παρακαλέω (circ. manner ptc./p/a/nmls "exhorting") καί (cc) ἐπιμαρτυρῶν ἐπιμαρτυρέω (circ. manner ptc./p/a/nmls; "testifying/attesting/bearing witness"; used 1x) ταύτην οὗτος (near dem. pro./af-s "this") εἶναι εἶμί (inf. object/pa; epexegetic; "to be/is") ἀληθῆ ἀληθής (a--af-s "the true/genuine") χάριν χάρις (n-af-s; "grace") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) **Stand firm in it!** στήτε. ἴστημι (vImpaa--2p; "stand") εἰς (pa+) ἣν ὅς (rel.pro./af-s; "in it"; ref. grace)

#### ANALYSIS VERSE 12:

1. The epistle concludes with an addendum concerning its penning and additional personal thoughts of Peter.
2. This serves to authentic his authorship addressing any questions of counterfeit through a noticeable difference of penmanship or style from other of his original autographs as might be in circulation.
3. As noted in our introduction to the letter, an objection to Petrine authorship stems from a sophisticated use of grammar from schooling beyond that of the common man.
4. Peter now makes clear that he has employed a “scribe”, one **Silvanus, through** whom he has dictated this inspired book of the N.T. canon.
5. The name **Silvanus** is the Latin transliteration into Greek of the Greek name “Silas”.
6. It is almost unanimously accepted by commentators as the same Silas of the book of Acts. Act.15:22,27,32,34,40; 16:19,25,29; 17:4,10,14,15; 18:5
7. Silas was associated with Paul in his missionary work to the Greek cities of Antioch (Act.15:22ff), Philippi (Act.16:12 cp.vss.19,25,29), Thessalonica (Act.17:1 cp.vs.4), Berea (Act.17:10,14) and Corinth (Act.18:1 cp.vs.5 cf.2Cor.1:19).

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8. Paul and Peter use his Roman cognomen (surname) **Silvanus** in their epistles (2Cor.1:19; 1The.1:1; 1The.1:1; 1Pet.5:12).
9. The Latin name is derived from Roman mythology of the Roman god of fields and forest, protector of flocks and cattle and later came to be identified with the gods Pan and Faunus.
10. It was not uncommon for Paul to have his letters transcribed by another. Cp.Rom.16:22; 1Cor.16:21; Col.4:18; 2The.3:17
11. It is possible that Peter adds these final words in his own handwriting, as Paul often did as a standard practice.
12. Silas evidently also served as Paul and Peter's secretary on occasion.
13. He was known for his writing skills and helped compose the Apostolic Decree of Act.15:23-29 (vs.23a; the NAS "*sent*" is literally "*to write*" in the Greek).
14. It is conjectured that Silas attached himself to Peter when in Rome (from where the letter was sent) as Paul was imprisoned there.
15. It is further possible that Silas was the courier of this letter in which case the preposition "**through**/διὰ – dia" serves a double purpose.
16. The commendation of Silas "**our faithful brother**/ὁ πιστός ἀδελφός – ho pistos adelphos (lit. "**the faithful brother**") indicates that he was a valued co-worker throughout his career.
17. The mention of **Silvanus** in this fashion is not prompted as a case of a questionable status, but a further attestation of his continued integrity.
18. This is brought out in the parenthetical phrase "**for so I regard him**".
19. The present indicative of the verb "**I regard (consider)**/λογίζομαι – logizomai" that denotes continuous action stresses that fact (lit. "**I keep on regarding**").
20. Further, as the introductory definite article indicates **Silvanus** as one with a notable history of **faithful** service further fits identifying him as Silas.
21. While **Silvanus** was probably well known in this region of Asia Minor, any extended absence from the recipients would invite opportunity to re-validate his spirituality as he reappears with this important letter (would avoid any questionable doubt).
22. It can't help but be noticed that Peter expresses his own personal opinion in this case (1<sup>st</sup> person singular of the verb).
23. It goes to show that opinions of those grounded in the truth are designed to carry much weight in +V circles in light of any contradicting opinions otherwise.
24. Here specifically as it is the opinion of their spiritual shepherd.
25. The phrase "**I have written to you briefly**" is literally in the Greek text, "**through few [words] I have written to you**/διὰ ὀλιγος γράφω σύ - dia oligos grapho su".
26. This second use of the preposition of agency "**through/dia**" is not brought out in the English of the NAS.
27. Its importance is in the fact that it reveals a dual agency used by God to reveal His directive will to sustain the Church in its post-Apostolic era: He employed +V human agents to write it down in **words** for posterity.
28. Under inspiration (later transmission), the Canon of Scripture was formed in this fashion.
29. Peter then succinctly describes the content of the letter, "**exhorting and testifying that this is the true grace of God**".

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30. The circumstantial participles “**exhorting**/παρακαλέω – parakaleo **and testifying**/ἐπιμαρτυρέω – epimartureo” further describe the nature of what Peter means in having “**written briefly**”.
31. The adjective “**briefly**” looks beyond the brevity of the length of the letter and focuses more on style.
32. The writer of Hebrews ends his letter in the same vein (Heb.13:22), and it is easily more than twice the size of 1<sup>st</sup> Peter.
33. That its style is exhortative indicates that the epistle, while instructive, is more designed to encourage rather than teach.
34. While many doctrines are exposed in the epistle, they were mostly inferred by Peter rather than explicitly taught.
35. It follows our previous line of thinking that these Asian believers were no spiritual slouches, but well informed doctrinally as would be expected of those pushing maturity (cp.1:14 not immature, but at least “*adolescents*”).
36. It further infers that basic doctrines are numerous and cover a wide field of principles and concepts.
37. Peter exhorts assuming their understanding of the doctrines implied.
38. Peter’s primary intent for writing was not to fulfill the role of face-to-face teaching, but to encourage these believers to hang in there in the midst of suffering in the A/C.
39. The 2<sup>nd</sup> participle “**testifying**” indicates Peter’s function as a witness to something.
40. He is a witness to all that he has **written** by virtue of his own experiences and understanding of God’s will as he has been a **true** sharer of Christ’s sufferings (cp.5:1) for the sake of His name (4:14).
41. He has exhorted them with the same principles of truth that he himself lives by and can validate as real in his own Christian life.
42. He then describes the body of the letter as “**the true grace of God**”.
43. Peter equates the BD **written** with God’s **grace** that is genuine (not from the world).
44. **Grace**, like anything else, is subject to distortion.
45. When to the right, we call it “legalism”; when to the left, “liberalism”.
46. When believers operate outside God’s directive will (BD), **true grace** ends, judgment begins. Cp.Deu.5:32-33; 17:11-12; 28:14-15
47. The “**true grace of God**” refers to every **grace** factor related to Ph<sub>1,2</sub> & 3.
48. Peter has previously addressed the principle of **grace** with the Greek term “χάρις – charis” in the letter 9x (1:2,10,13; 2:19,20; 3:7; 4:10; 5:5,10).
49. Doctrine (what the text of Scripture says), as the case of this epistle, defines **grace**.
50. By taking the letter seriously, the recipients will fulfill the command to “**Stand firm in it!**”
51. The prepositional phrase and relative pronoun “**in it**/εἰς ὃς – eis hos” refers to **grace** as defined by BD.
52. The proper understanding of **grace** comes from the literal grammatical approach to exegesis.
53. God’s plan is a plan of **grace** and only through BD will the believer be a benefactor of that **grace** in its most complete sense.

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### EXEGESIS VERSES 13 – 14:

#### EXTENDED GREETINGS FROM ROME

GNT 1 Peter 5:13 Ἀσπάζεταιται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ Καὶ Μάρκος ὁ υἱὸς μου.

NAS 1 Peter 5:13 **She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark.** ἡ (d.a./nfs +) ἐν (Pl +) Βαβυλῶνι Βαβυλών (n-Lf-s; used 12x; “She who is in Babylon”) συνεκλεκτὴ συνεκλεκτός (ap-nf-s; “chosen together with”; hapax) ἀσπάζεταιται ἀσπάζομαι (vipd—3s; lit. to draw to oneself; when with the accusative of person, “greet”) ὑμᾶς σύ (npra-2p; ref. Asian believers) καὶ (adjunct.; “also”) μου. ἐγὼ (npg-1s; ref. Peter) ὁ υἱὸς (d.a. + n-nm-s) Μάρκος (n-nm-s)

#### STAY BONDED IN LOVE/BENEDICTION

GNT 1 Peter 5:14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

NAS 1 Peter 5:14 **Greet one another with a kiss of love. Peace be to you all who are in Christ.** ἀσπάσασθε ἀσπάζομαι (vImpad--2p; “Greet”; same as 5:13) ἀλλήλους ἀλλήλων (recipr. pro./am2p; “one another” [of the same kind]) ἐν (pI; “with”) φιλήματι φίλημα (n-In-s; “a kiss”; used 7x) ἀγάπης. ἀγάπη (n-gf-s; “of love”) εἰρήνη (n-nf-s; “Peace”) ὑμῖν σύ (npd-2p) πᾶσιν πᾶς (a--dm-p) τοῖς ὁ (d.a./dmp; “who/the ones” +) ἐν (pL) Χριστῷ. Χριστός (n-Lm-s)

### ANALYSIS VERSES 13 – 14:

1. Peter wrote this epistle from Rome ~63-64 AD, as accepted by most theologians.
2. Peter arrived at this destination ~63 AD and spent the remainder of his life there, along with Paul, until both were martyred by Nero ~66 AD.
3. The phrase “**She who is in Babylon**” is both a cryptic and prophetic reference to the Christian community in the city of Rome.
4. While many commentators take issue with the symbolism and insist on Peter’s wife as the reference, they disregard:
  - A. Babylon of Mesopotamia (present day Iraq) was mostly deserted at this time.
  - B. By all indications, married Apostles took their wives with them in their ministries (cf. 1Cor.9:5).
  - C. They are inconsistent in interpretation as the same commentaries readily accept Peter’s ref. to “**my son, Mark**” as metaphorical and hence, “symbolic”.
5. In the first century AD “**Babylon/Βαβυλών – Babulon**” was becoming, in Jewish and Christian circles, a cryptic, or symbolical, title for Rome.
6. Rome was the notorious center of affluence, power, and sensuality as capital of the pagan world.

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7. The designation appears more than anything else to anticipate the **Babylon** of Rev.17, where paganism would transmogrify (to change or alter, often with grotesque effect) itself into historical Roman Catholicism.
8. At the time of writing, the mother-son cult was worshipped there as it had been in all places. *See Doctrine of Religious Babylon.*
9. The head of the cult was the Pontifex Maximus (initiated by Julius Caesar, 63 AD), its chief priest.
10. That Peter is referring to the true church at Rome is made apparent when he speaks of those “**chosen together with you**/συνεκλεκτός - suneklektos”.
11. The doctrine of election recognizes all that God foreknew. Cf.1Pet.1:1,2
12. Peter had made it known to the saints at Rome that he was writing this letter.
13. For a personal touch Peter mentions **Mark**, or John **Mark**, the evangelist that in the early days had been a member of the Jerusalem community (Acts.12:12-17).
14. He was a cousin to Barnabas (Col.4:10).
15. He had set out with Paul and Barnabas on the first missionary journey (Act.12:25, but had turned back, to the displeasure of Paul (cf.Act.15:37,28).
16. Years later he was at Paul’s side during his Roman imprisonments. 2Tim.4:11
17. At Rome he reunited with his old family friend, Peter.
18. According to tradition (Papias in Eusebius), he attached himself to the apostle Peter, deriving much of his material for the Gospel of **Mark**.
19. Papias refers to **Mark** as Peter’s “interpreter” (*hermeneutes*).
20. The metaphorical description “**my son**/ἐγὼ ὁ υἱός – ego ho huios” reflects the relationship of trust and affection between the older man and his younger friend.
21. These tidbits of historical information lend the ring of historical authenticity.
22. After conveying the Roman church’s greeting, the author then bids his reading audience in vs.14 to “**Greet one another with a kiss of love**”.
23. Paul concludes several of his letters with a similar request. Rom.16:16; 1Cor.16:20; 2Cor.13:12; 1The.5:26
24. The practice evidently established itself early with Christians, as a token of their affectionate spiritual ties, to embrace **one another** in true fellowship under FHS.
25. Peter finally concludes with the benediction, “**Peace be to you all who are in Christ**”, where the optative (may) is implied.
26. His mention together of “*grace*” (vs.12) and now “**Peace**/εἰρήνη – eirene” recalls his opening benediction of 1:2.
27. Paul normally includes a call for grace in his letters. Rom.16:20; 1Cor.16:23; 2Cor.13:13; Gal.6:18; Eph.6:24; Phil.4:23; Col.4:18; 1The.5:28; 2The.3:18; 1Tim.6:21; 2Tim.4:22; Ti.3:15; Philm.25).
28. The persons addressed being described as “**in Christ**/ἐν Χριστός – en Christos”, suggests that “**peace**” is grounded **in** relationship with **Christ**.
29. As a result of union with **Christ**, the individual has moved into a new sphere of existence.
30. He is united with **Christ** and shares His life and destiny.
31. Peter refers to “**peace**” in its fullest scope.
32. Ph<sub>2</sub> **peace** refers to inner **peace**, the consequence of intake and application of BD.
33. Only then can we suffer, if need be, and have inner **peace** and happiness.
34. *Review the Doctrine of Grace.*