

A Final Assurance (v.10)

VERSE 10 **After you have suffered for a little while** (παθόντας ὀλίγον [aor.act.pt.acc.m.p., πάσχω, *pascho*, *suffer*, + adv., *oligon*, *little*; “for a little while]), **the God of all grace** (Ὁ δὲ θεὸς πάσης χάριτος [conj., *de*, *now*, + def.art.w/n.m.s., *theos*, + adj.gen.f.s., *pas*, *all*, + gen.f.s., *charis*, *grace*]), **who called you to His eternal glory in Christ** (ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [def.art.w/aor.act.pt.n.m.s., *kaleo*, *call*, + prep.w/def.art.w/adj.acc.f.s., *aionios*, *eternal*, + acc.f.s., *doxa*, *glory*, + prep.w/loc.m.s., *Christos*]), **will Himself perfect, confirm, strengthen and establish you** (αὐτὸς καταρτίσει, στηρίζει, σθενώσει, θεμελιώσει [pro.n.m.s., *autos*; “himself”, + fut.act.ind.3.s., καταρτίζω, *katartizo*, *mend* {of nets; Mk.1:29}, *restore*; “perfect” {cf. 2Cor.13:11; Gal.6:1; 1Thess.3:10; Heb.13:21}, + fut.act.ind.3.s., στηρίζω, *sterizo*, *strengthen*, *establish*; *resolve* {Lk.9:51; cf. Rom.1:11; 16:25; 1Thess.3:2; 3:13; 2Thess.2:17; 3:3; Jam.5:8; 2Pet.1:12}, + fut.act.ind.3.s., σθενώω, *sthenoo*, *strengthen*; IX, + fut.act.ind.3s., θεμελιόω, *themelioo*, *firmly establish*]).

ANALYSIS: VERSE 10

1. Following the Greek word order, the verse reads: “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”.
2. This verse contains a promise to all that suffer and endure in Ph2.
3. Peter concludes the letter by applying directly to his audience the promise of Ph2 success to all who suffer as positive Christians.
4. God is designated as “the God of all grace” (cp. “God of all comfort” in 2Cor.1:3).
5. “All grace” corresponds in scope to the “manifold grace” of 1Pet.4:10 and the “grace of life” of 3:7.
6. In each and every situation that the beleaguered suffer, God supplies ample grace.
7. There is no situation that is too great for God’s grace.
8. He provides everything we need in order to finish our course.
9. Grace is something we do not earn or deserve.
10. It is available to those who trust in God as we wait for future victory and vindication.
11. The designation of God as the One “who called you” refers to their past conversion (cf. 1Pet.2:9).
12. Calling is a Ph1 doctrine of salvation.
13. This reality has Ph2 implications (1Pet.1:15; 2:21), as well as Ph3 implications (1Pet.3:9).
14. Here the accent is upon past calling (Ph1 evangelization) and future destiny, which echoes the thought of 1Pet.3:9 (the “blessing” is SG3).
15. God’s “eternal glory” is, of course, the same future glory mentioned repeatedly in the letter (1Pet.1:7; 4:13; 5:1,4).

16. The absence of the definite article before “in Christ” tends to link the phrase (ἐν Χριστῷ) with the verb “called” rather with the noun “glory”.
17. For Peter (as for Paul), “in Christ” is the immediate consequence of divine calling (cp. v.14).
18. “In Christ” is a reference to positional sanctification, or union with Christ, the special privilege of believers of this dispensation.
19. “In Christ” points to the doctrine of eternal security.
20. Those who are “in Christ” are safe and assured of Ph3 glory (immortality in a resurrection body).
21. The phrase “after you have suffered a little while” stands in contrast to “eternal glory”, just as “suffered” stands in contrast to “glory” (cf. 1Pet.1:11; 4:13; 5:1; also Rom.8:18; 2Cor.4:17).
22. The whole phrase echoes the “even though now for a little while, if necessary” of 1Pet.1:6.
23. Christian suffering pales in comparison to the SG3 vindication brought to us at the Rapture.
24. The verse has the appearance of a benediction, except that the verbs (“may perfect, confirm, strengthen *and* establish”) are not optatives (as e.g., Rom.15:13; 1Thess.3:11-13; 5:23; 2Thess.2:16,17; Heb.13:20,21), but future indicatives. (cf. 2Cor.13:11; Phil.4:9b).
25. The benediction turns out to be a promise of Ph2 grace enabling believers to weather the conflict that is against them.
26. The phrase begins with an emphatic αὐτός (“He”), referring to what God will do toward positive volition to ensure their survival in terms of Ph2.
27. The four verbs are roughly synonymous.
28. They sum up what God will accomplish in the spiritual development of the community of faith in order that they might prevail on their way to ultimate vindication.
29. The verb “will perfect” (καταρτίζω, *katartizo*) means “to fit or join together”.
30. It is used of James and John mending their fishing nets, thus preparing them for service (Mk.1:19).
31. The cognate noun (καταρτισμός, *katatismos*) is used in Eph.4:12, where the communication gifts equip the body of Christ for service (application).
32. The word group has the connotation of being set right (cf. 1Cor.1:10; “made complete”).
33. In 2Cor.13:11 the verb is used by way of a command.
34. It is used of the restoration of a believer caught in a notable sin in Gal.6:1 (“restore”).
35. In 1Thess.3:10 it is used of completing what may be “lacking in” Ph2 understanding.
36. In Heb.10:5 it is used of the genetic weaving of Christ’s humanity.
37. In Heb.11:3 it is used of the various spheres of creation.
38. 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.
39. The thought here is that of spiritual improvement via the function of GAP.
40. God will fill in all the blanks so that they can face whatever suffering comes their way.
41. The second verb (στηρίζω, *sterizo*, “confirm”) has the meaning of being steadfast, or determined.
42. The cognate adjective occurs in v.9, where it is translated “firm”.
43. The object is “faith”.
44. God will develop the faith of positive volition into a rock-like faith able to weather any storm (cp. Lk.22:32).
45. The verb is used of the resoluteness of Jesus with respect to His going to the Cross (Lk.9:51).
46. It refers to that which is fixed (Lk.16:26; 1Thess.3:2).

47. It, too, is related to GAP in Rom.1:11 and 2Pet.1:12.
48. Other references include: 1Thess.3:13; 2Thess.2:17; 3:3; Jam.5:8; Rev.3:2.
49. The third verb (σθενόω, *sthenoo*, “strengthen”) occurs only here and means “to strengthen”.
50. The fourth verb (θεμελιόω, *themelioo*, “establish”) means to ground on a firm foundation (cf. Mt.7:25; Eph.3:17; Col.1:23; Heb.1:10).
51. So it means to ground a superstructure on a solid foundation.
52. The foundation is Bible doctrine.
53. By way of review, the expanded translation is: “He will equip you (that no deficiencies remain), buttress you (that no test will deter), strengthen you (that no test is too great), and ground you (that no test can move us).
54. Again, all four verbs constitute things God has promised to do for positive volition so that we can overcome the forces of evil that are against us, with a view to Ph3 victory.
55. Central to the realization of these things is the consistent intake of BD.

Final Benediction (v.11)

VERSE 11 To Him be dominion forever and ever. Amen (αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν [*pro.dat.m.s., autos, him, + def.art.w/n.nt.s., kratos, might, dominion, + conj. + prep.w/def.art.w/acc.m.p., aion, age, or “into the ages” = “forever and forever”, + particle of affirmation, amen*]).

ANALYSIS: VERSE 11

1. This is a shortened form of the doxology in 1Pet.4:11, this time in the name of the “God of all grace” (v.10) rather than Jesus Christ .
2. Like the first doxology, this too is an affirmation of fact; the verb εἰμί (is), explicit in 1Pet.4:11, should be supplied here as well.
3. The effect is to still further the certainty of future deliverance and vindication.
4. God will prevail because of who and what He is.
5. All enemies will be brought into subjection and the righteous will shine in the kingdom of His glory.

The True Grace of God (v.12)

VERSE 12 Through Silvanus, our faithful brother (Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ [*prep.w/gen.m.s., Silvanus, the same as Silas, + pro.dat.p., su; “our”, + def.art. w/adj.gen.m.s., pistos, faithful, reliable, w/gen.m.s., adelphos, brother*]) **(for so I regard him** [ὡς λογίζομαι [*conj. + pres.dep.ind.1.s., logizomai, consider*]), **I have written to you briefly** [ἔγραψα δι’ ὀλίγων [*aor.act.ind.1.s., grapho, write, + prep.w/adj.gen.m.p., oligos, small, little, “briefly”*]), **exhorting and testifying** (παρακαλῶν καὶ ἐπιμαρτυρῶν [*pres.act.pt.n.m.s., parakaleo, exhort, + conj. + pres.act.pt.n.m.s., ἐπιμαρτυρέω, epimartureo, testify*]) **that this is the true grace of God** (ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ [*pro.acc.f.s., houtos, this, +*

pres.act.infin., eimi, + adj.acc.f.s., ἀληθής, akethes, true, + def.art.w/gen.m.s., theos]). Stand firm in it (εἰς ἧν στήτε [prep.w/pro.acc.f.s., hos {"in it"}, + aor.act.imper.2.p., ἵστημι, histemi, stand])!

ANALYSIS: VERSE 12

1. Peter wrote this letter from Rome in about 63/64AD.
2. One Silvanus was the “scribe” through whom Peter dictated this inspired book of the N.T. canon.
3. Silvanus (Latin transliteration into Greek) is the Silas (Greek) of the book of Acts (Acts.15:22,27,32,34,40; 16:19,25,29; 17:4,10,14,15; 18:5).
4. In the N.T. epistles he is referred to as Silvanus (2Cor.1:19; 1Thess.1:1; 2Thess.1:1; 1Pet.5:12).
5. He evidently served as Paul and Peter’s secretary.
6. It is also possible that he was the courier of this letter.
7. In that case, the words “through Silvanus” would serve double duty.
8. Certain of Paul’s letters were transcribed by another (Rom.16:22; 1Cor.16:21; Col.4:18; 2Thess.3:17).
9. Peter describes Silvanus as “our faithful brother”, indicating that he was a valued co-worker throughout his career.
10. He was associated with Paul in his missionary work to the Greek cities of Philippi (Acts.16:19,25,29), Thessalonica (Acts.17:4), Berea (Acts.17:10,14), and Corinth (Acts.18:5; cf. 2Cor.1:19).
11. He was known as well to the churches to which Peter wrote.
12. The mention of Silvanus in this fashion is not a case of “name-dropping”; rather, he needed a word of introduction and commendation.
13. The effect of “for so I regard *him*” is not to weaken Silvanus’s credentials (as if to imply, “that’s just my opinion”), but to strengthen them.
14. The words “I have written” is one of only four first person plurals in this letter.
15. Some have objected that neither Silvanus nor any other single messenger is likely to have delivered the letter to all the churches throughout the five provinces mentioned in 1Pet.1:1.
16. Silvanus could simply have carried the letter to its port of entry, probably either Amisus or Amastris on the Black Sea, and have been officially welcomed there and at a few other congregations in the area.
17. “I have written to you briefly” also occurs at the end of Hebrews (13:22), a document more than twice the size of First Peter.
18. The formula was one of conventional politeness, as letters were expected to be brief, and so the author is depreciating having had to compress so important a subject into such a comparatively restricted space.
19. Peter summarizes his message with admirable succinctness.
20. In his letter he has been “exhorting” his readers to apply the ethical instruction which comprises much of his letter.
21. The second participle, “testifying”, indicates his function as a witness to something.
22. Peter was a faithful witness to what he calls “the true grace of God”.
23. Grace, like anything else, is subject to distortion.

24. When to the right, we call it “legalism”; when to the left, we call it “liberalism”.
25. The “true grace of God” refers to every grace factor related to Ph1, Ph2, and Ph3.
26. The term grace occurs 8X in 1Pet. (1:2,20,13; 3:7; 4:10; 5:5,10,12).
27. Doctrine, or what the text of Scripture says, defines grace.
28. By taking this letter seriously, the recipients will fulfill the imperative to “Stand in it” (aorist active imperative).
29. The prepositional phrase “in it” (εἰς ἡν) refers to grace as defined by Scripture.
30. The proper understanding of grace comes from the literal grammatical approach to exegesis.

Greetings from the Roman Church (v.13)

VERSE 13 She who is in Babylon (ἡ ἐν Βαβυλῶνι [*def.art.n.f.s.*, “She”, + *prep.w/loc.f.s.*, *Babylon*]), **chosen together with you** (συνεκλεκτῇ [*adj.n.f.s.*, *suneklektes*, *chosen with*; “chosen together with you”]), **sends you greetings** (Ἀσπάζεταιται [*pres.dep.ind.3.s.*, *aspazomai*, *greet*]), **and so does my son, Mark** (καὶ Μάρκος ὁ υἱός μου [*conj.*, *also*, + *proper noun*, *Markos*, + *def.art.w/n.m.s.*, *huios*, *son*, + *pro.1.s.*, *ego*; “my”]).

Final Command (v.14)

VERSE 14 Greet one another with a kiss of love (Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης [*aor.dep.imper.2.p.*, *aspazomai*, *greet*, + *pro./reciprocal acc.p.*, *allelon*, *one another*, + *prep.w/instr.nt.s.*, *φίλημα*, *philema*, *kiss*, + *gen.f.s.*, *agape*, *love*]). **Peace be to you all who are in Christ** (εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ [*n.f.s.*, *eirene*, *peace*, + *pro.dat.p.*, *su*, + *adj.dat.m.p.*, *pas*, *all*, + *prep.w/loc.m.s.*, *Christos*]).

ANALYSIS: VERSES 13,14

1. “She who is in Babylon” is both a cryptic and prophetic reference to the Christian community in the city of Rome.
2. In the first century AD “Babylon” was becoming, in Jewish and Christian circles, a cryptic, or symbolical, title for Rome.
3. Rome was the capital of the pagan world, the notorious center of affluence, power, and sensuality.
4. 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.
5. At the time of writing, the mother-son cult was worshipped there as it had been in all places.
6. The head of the cult was the Pontifex Maximus, its chief priest.
7. That Peter is referring to the true church at Rome is made apparent when he speaks of those “chosen together with you”.
8. The doctrine of election recognizes all who God foreknew (cf. 1Pet.1:1,2).
9. It was known among Christians at Rome that Peter was writing this letter.
10. For a personal touch Peter mentions Mark, or John Mark, the evangelist, who in the early days had been a member of the Jerusalem community (Acts.12:12-17).

11. He had set out with Paul and Barnabas on the first missionary journey, but had turned back, to the displeasure of Paul.
12. Years later he was at Paul's side during his Roman imprisonments (Col.4:10; Philm.24; 2Tim.4:11).
13. At Rome he became associated with his old family friend, Peter.
14. According to tradition (Papias in Eusebius), he attached himself to the apostle Peter, deriving much of his material for the Gospel of Mark.
15. Papias refers to Mark as Peter's "interpreter" (*hermeneutes*).
16. The description "my son" reflects the relationship of trust and affection between the older man and his younger friend.
17. These tidbits of historical information lend the ring of historical authenticity.
18. After conveying the Roman church's greeting, the author bids his reading audience to "Greet one another with a kiss of love".
19. Paul concludes several of his letters with a similar request (Rom.16:16; 1Cor.16:20; 2Cor.13:12; 1Thess.5:26).
20. The practice evidently established itself very early with Christians, as a token of their affectionate spiritual ties, to embrace one another.
21. It was entirely Christian in its origin, without precedent in the synagogue.
22. Finally comes an apostolic blessing which recalls 1Pet.1:2: "Peace be to you all who are in Christ".
23. Paul normally concludes his letters in a call for grace (Rom.16:20; 1Cor.16:23; 2Cor.13:13; Gal.6:18; Eph.6:24; Phil.4:23; Col.4:18; 1Thess.5:28; 2Thess.3:18; 1Tim.6:21; 2Tim.4:22; Ti.3:15; Philm.25).
24. The persons addressed are described as being "in Christ", the suggestion being that "peace" is grounded in relationship with Christ.
25. As a result of union with Christ, the individual has moved into a new sphere of existence.
26. He is united with Christ and shares His life and destiny.
27. Peter refers to "peace" in its fullest scope.
28. All aspects of peace are what he has in mind.
29. Experiential (Ph2) peace refers to inner peace, the consequence of intake and application of BD.
30. Only then can we suffer, if need be, and have inner peace and happiness.

END: FIRST PETER CHAPTER FIVE

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