

Exegetical Notes for 1 Peter 5:6-11

KEY

ACC = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Cedar = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Linguistic Key = The Linguistic Key to the Greek New Testament.

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Maclaren = Expositions of Holy Scripture: 1 Peter (Alexander Maclaren).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

Basic Diagram of 5:6-11

- 6 Ταπεινώθητε οὖν
| ὑπὸ τὴν κραταιὰν χεῖρα
| τοῦ θεοῦ,
| ἵνα ὑμᾶς ὑψώσῃ
| ἐν καιρῷ,
- 7 ὅτι πάντα τὴν μέριμναν ὑμῶν
ἐπιρίψαντες ἐπ' αὐτόν,
ὅτι αὐτῷ μέλει περὶ ὑμῶν.
- 8 Νήψατε,
γρηγορήσατε.
ὁ ἀντίδικος ὑμῶν
διάβολος
ὡς λέων ὠρυόμενος
περιπατεῖ
ζητῶν [τινᾶ] καταπιεῖν·
- 9 καὶ φανερωθέντος τοῦ ἀρχιποίμενος
κομμεισθε
τὸν ἀμαράντινον τῆς δόξης στέφανον.
- 10 Ὁ δὲ θεὸς πάσης χάριτος,
ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν
ἐν Χριστῷ Ἰησοῦ,
ὀλίγον παθόντας
αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.
- 11 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

6 **Humble** yourselves,
| **therefore,**
| under the mighty hand
| of **God,**
| *so that* **He** may lift you up
| in time:
7 **casting** all your anxiety upon **Him,**
| for He cares for you.

8 **Be sober,**
be alert;
| your adversary,
| **the Devil**
| | prowls about
| | like a **roaring lion**
| | seeking someone to devour.
9 **Resist him,**
| **firm in the faith,**
| **knowing**
| that the same sufferings
| are being accomplished by your brethren
| in the world.
10 And the **God** of all grace,
| the **One** who called you
| to **His** eternal glory
| in **Christ,**
| after you have suffered a little while,
| **He** will -perfect, -confirm, -strengthen, [and] -establish [you].
11 To **Him**
| be the dominion for all eternity. Amen!

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, 7 πάσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. 8 Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν (τινὰ) καταπιεῖν· 9 ᾧ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν (τῷ) κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελείσθαι. 10 Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ (Ἰησοῦ), ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει. 11 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

ENGLISH TRANSLATION:

6 Humble yourselves, therefore, under the mighty hand of God, so that He may lift you up in time: 7 casting all your anxiety upon Him, for He cares for you. 8 Be sober, be alert; your adversary, the Devil prowls about like a roaring lion seeking someone to devour. 9 Resist him, firm in the faith, knowing that the same sufferings are being accomplished by your brethren in the world. 10 And the God of all grace, the One who called you to His eternal glory in Christ, after you have suffered a little while, He will perfect, confirm, strengthen, [and] establish [you]. 11 To Him be the dominion for all eternity. Amen!

PASSAGE OUTLINE:

- I. Peter's Concluding Exhortations to the Saints (6-11)
 - A. Running the Race with Endurance to the Finish (6-11)
 - 1. Be humble and not anxious (6-7)
 - 2. Recognize that the adversary seeks to destroy you (8-9)
 - a. Be alert and sober (8)
 - b. Resist Him (9)
 - c. Be firm in the faith (9)
 - d. Know that you are not alone in the fight (9)
 - (1) Need for being in the life of the body
 - 3. We are called to suffering, not Ease (9-10)
 - 4. Keep your eyes on the prize to the end of the race (10)
 - 5. Remember that God is sovereign (11)

INITIAL SERMON OUTLINE:

- I. Peter's Concluding Exhortations to the Saints (6-11)
 - A. A Checklist for Running the Race with Endurance to the Finish (6-11)
 - 1. Is your life marked by humility? (6)
 - a. The relationship between humility and anxiety (7)
 - 2. Do you know you are being hunted by a powerful adversary? (8-9)
 - a. Be alert and sober (8)
 - b. Resist Him (9)
 - c. Be firm in the faith (9)

3. Are you trying to fight the fight alone? (9)
 - (1) Need for being in the life of the body
4. Are you grasping too tightly on the things of this world? (9-10)
 - a. We are called to suffering, not ease
5. Are you confident in God's care and call? (10-11)
 - a. Keep your eyes on the prize (10)
 - (1) Confidence in God's Grace and Call

PASSAGE SUBJECT/THEME (what is the passage talking about): Persevering through suffering to the end

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): by humbling ourselves before God, being alert to the wiles of the Adversary, resisting him, firm in the faith, knowing that the church is called to suffering, while being confident in God's care and call.

PASSAGE MAIN IDEA (central proposition of the text):

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?):

SERMON SUBJECT/THEME (what am I talking about):

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):

INITIAL CENTRAL PROPOSITION OF THE SERMON: Humble dependence on God's sovereign will is that which carries us through the sufferings of this life to the finish line of faith.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: "Humble dependence on God's sovereign will is that which carries us through the sufferings of this life to the finish line of faith."

SERMONIC IDEA/TITLE: "Faithfully Fighting the 'Fight of Faith' to the Finish" (Part 1)

FINAL SERMON OUTLINE:

- I. How to Persevere Through Suffering (6-11)
 - A. Humble Yourself Before God (6-7)
 1. It is a Humility that Bows to God's Sovereignty (6)
 2. It is a Humility that Looks to Eternity (6)
 3. It is a Humility that Forsakes Worldly Anxiety (7)
 4. It is a Humility that Rests in God's Care (7)
 - B. Be Aware of your Adversary (8-9)
 1. You are being hunted
 - a. Don't Run, Resist!
 2. Stay firm in the faith: Guard Your Heart and Your Doctrine
 - C. Know that you Don't Suffer Alone (9)
 1. Need for being in the life of the body
 - D. Focus on the Finish Line of Faith (10-11)

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

This section begins Peter's concluding exhortations to the saints. JND Kelly notes that it consists of "loosely connected pieces of exhortation."

"These six verses are most appropriately understood as Peter's exposition of the text of Prov. 3:34 LXX quoted in v 5b. James, in similar fashion, cites the same text in 4:6b and expounds it in 4:7-10. It is natural to explore the relationship between Peter's use of the text and that of James. Is Peter dependent on James? James on Peter? Are both drawing on a common early Christian exegesis of Prov. 3:34? Or do the two have only the text itself in common?" [Michaels, 293]

1 Peter 4:5b-11 (directed toward the suffering)	James 4:6-10 (directed toward the apathetic)
<p>5b "God is opposed to the proud, but gives grace to the humble."</p> <p>6 Humble yourselves, therefore, under the mighty hand of God, so that He may lift you up in time:</p> <p>7 casting all your anxiety upon Him, for He cares for you.</p> <p>8 Be sober, be alert; your adversary, the Devil prowls about like a roaring lion seeking someone to devour. 9 Resist him, firm in the faith, knowing that the same sufferings are being accomplished by your brethren in the world.</p> <p>10 And the God of all grace, the One who called you to His eternal glory in Christ, after you have suffered a little while, He will perfect, confirm, strengthen, [and] establish [you].</p> <p>11 To Him be the dominion for all eternity. Amen!</p> <p>-----</p> <p>-----</p>	<p>6b "God is opposed to the proud, but gives grace to the humble."</p> <p>10 Humble yourselves in the presence of the Lord, and He will exalt you.</p> <p>-----</p> <p>7 Submit therefore to God. Resist the devil and he will flee from you.</p> <p>-----</p> <p>-----</p> <p>8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.</p> <p>9 Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom.</p>

Note Peter's quote from the LXX which is nearly a direct citation with the exception of his substituting θεός for κύριος.

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the passage.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.
 - √ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

Verbs:	ποιμάνετε (ποιμαινω = to tend, shepherd Verb: Second Person Plural Aorist Imperative Active). ἀποκαλύπτεσθαι (ἀποκαλύπω = to reveal, disclose Verb: Present Passive Infinitive).
Nouns:	παθημάτων, (παθημά = suffering Noun: Neuter Genitive Plural).
Participles:	μελλούσης (μελλω = to be about to Present Active Participle: Feminine Genitive Singular).
Adjectives:	(ἐπιεικής = gentle, kind Adjective: Masculine Dative Plural).
Pronouns:	(ἐγώ = I First Person Independent Personal Pronoun: Nominative Singular). ὑμῖν (σὺ = you Second Person Independent Personal Pronoun: Dative Plural). (αὐτός = He, Him Third Person Independent Personal Pronoun: Masculine Genitive Singular). (τούτο = this Near Demonstrative Pronoun: Neuter Nominative Singular).

5:6 EXEGESIS

GREEK TEXT:

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

Ταπεινώθητε (ταπεινω = to humble || Verb: Second Person Plural First Aorist Passive Imperative). Imperative of command. Cf. Matt. 18:4.
οὖν ὑπὸ τὴν κραταιὰν (κραταιος = powerful, mighty || Adjective: Feminine Accusative Singular). Cf. Eph. 1:19.
χεῖρα (χεῖρ, χεῖρος = hand || Noun: Feminine Accusative Singular). Adverbial Accusative of Place. τοῦ θεοῦ, (θεος || Noun: Masculine Genitive Singular). Genitive of Possession. Cf. "hand of God" in Exo. 3:19; 20:33, etc.
ἵνα ὑμᾶς (συ = you || Second Person Independent Personal Pronoun: Accusative Plural). ὑψώσῃ (ὑψοω = to lift up, exalt || Verb: Third Person Singular Aorist Active Subjunctive). Subjunctive of Result. Cf. Luke 14:11; Phil. 2:9.
ἐν καιρῷ, (καιρος = time, season || Noun: Masculine Dative Singular). Dative/Locative of Time. Same phrase used in Matt. 24:45.

ENGLISH TRANSLATION:

Humble yourselves, therefore, under the mighty hand of God, so that He may lift you up in time:

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Note the transition from v. 5 to v. 6

You young men, likewise, be subject to your elders. And all of you clothe yourselves with humility toward one another, FOR GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

THEN - Peter goes from humility as it relates to one another (horizontal) TO humility before God (vertical) ==>

Humble yourselves, therefore, under the mighty hand of God so that HE may lift you up in time: (or exalt you at t/proper time - NAS)

Peter quotes here from Proverbs 3:34 ==>

Proverbs 3:34 (Hebrew) **Though He scoffs at the scoffers, Yet He gives grace to the afflicted.**

Proverbs 3:34 (Greek LXX) **The Lord resists the proud; but he gives grace to the humble.**

Peter's quote is nearly ID to t/LXX except for one word: LXX uses t/word "Lord" (κυριος) and Peter substitutes t/word θεος (God). Every other word is identical in form.

Comparison to James ==>

1 Peter 4:5b-11 (To the Suffering)	James 4:6-10 (To the Apathetic)
<p>5b “God is opposed to the proud, but gives grace to the humble.”</p> <p>6 Humble yourselves, therefore, under the mighty hand of God, so that He may lift you up in time:</p> <p>7 casting all your anxiety upon Him, for He cares for you.</p> <p>8 Be sober, be alert; your adversary, the Devil prowls about like a roaring lion seeking someone to devour. 9 Resist him, firm in the faith, knowing that the same sufferings are being accomplished by your brethren in the world.</p> <p>10 And the God of all grace, the One who called you to His eternal glory in Christ, after you have suffered a little while, He will perfect, confirm, strengthen, [and] establish [you].</p> <p>11 To Him be the dominion for all eternity. Amen!</p> <p><i>N/A - relates to the apathetic</i></p> <p><i>N/A - relates to the apathetic</i></p>	<p>6b “God is opposed to the proud, but gives grace to the humble.”</p> <p>10 Humble yourselves in the presence of the Lord, and He will exalt you.</p> <p><i>N/A - relates to the suffering</i></p> <p>7 Submit therefore to God. Resist the devil and he will flee from you.</p> <p><i>N/A - relates to the suffering</i></p> <p><i>N/A</i></p> <p>8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.</p> <p>9 Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom.</p>

Interesting how two inspired authors apply the same passage to two different circumstances.

As it relates to humility within Peter's context – It's a humility that is characterized by 4 things ==>

Phrase "mighty hand of God" or "God's mighty hand" is an O.T. reference to 2 things: 1) God's dominion; 2) God's discipline. As it relates to God's dominion (sovereignty) his mighty hand is associated with the Exodus. As it relates to discipline – to be subject to God's hand or his "mighty hand" as we have it here is to submit to his judgment.

Here we have a thread that goes back to 4:17 ==>

For [it is] time for judgement to begin from the house of God; and if [it begins] with us first, what will [be the] end of those who are disobedient to Gospel of God?

This judgement connects to verse 12 of chapter 4 "**do not be surprised at the fiery ordeal among you**" The F.O. is God's judgement. Suffering is one way that God purifies His Church.

We see that t/o history. Suffering and persecution purify and grow t/CH. One of the early Romans spoke about how persecuting Xns only seemed to cause their movement to grow and flourish. Seems contra. You try to kill us // silence us // persecute us – it only makes us stronger.

Both of those ideas (Dom. + Disc.) are encompassed in t/command that we must ==>

Humble [ourselves] . . . under God's mighty hand . . .

It's a humility that bows to His sovereign control over all things, even our suffering.

Be humble; place your heart in God's hands // w/humility receive His discipline. If you do, here's the promise ==>

... He [will] lift you up (or exalt you) in time (or in His timing) ...

Ultimately, that time is eschatological. In other words, after you have finished t/course of this life and enter into the next.

Interesting that MacArthur doesn't see this as an eternal promise per se, but as a temporal one. IOW - he contends that this is for the here and now. Humble yourself before God and He will exalt you in time during this life.

I have to disagree - the phrase *εν καιρω* (in time) is best understood as "the last time" or "the time of the end." This fits t/regular emphasis of Peter on t/final glorification of the believer.

Humble yourselves, therefore (Ταπεινώθητε οὖν)

Ταπεινώθητε (ταπεινω = to humble || Verb: Second Person Plural First Aorist Passive Imperative). Imperative of command. Cf. Matt. 18:4.

Note the interpretation K. Wuest takes:

"The verb translated "humble yourselves" is not in the aorist middle but the passive voice, which means that the subject of the verb is passive in the hands of God and is acted upon by Him. The exhortation is, "Be humbled" or "Suffer yourselves to be humbled." The humbling process which God was using was the persecution and suffering through which these Christians were passing. Peter exhorts these believers to react towards these in a God-honoring way, to be submissive to the discipline which God was using to make them more humble." [Wuest, 128]

under the mighty hand of God, (ὕπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ,)

οὖν ὑπὸ τὴν κραταιὰν (κραταιος = powerful, mighty || Adjective: Feminine Accusative Singular). Cf. Eph. 1:19.

τοῦ θεοῦ, (θεος || Noun: Masculine Genitive Singular). Genitive of Possession. Cf. "hand of God" in Exo. 3:19; 20:33, etc.

God's absolute sovereignty and dominion (cf. v. 11). This phrase often used in the OT - esp. of God's delivering his people from Egypt, Exo. 13:9; Deut. 3:24, 26:8, . The same power that delivered the Jews from Egyptian slavery is available to us to deliver us from the slavery of fear, pride, doubt.

God's hand also signifies discipline (Exo. 3:20; Job 30:21; Psa. 32:4). This discipline would be in keeping with 4:17. We must humble ourselves under his hand of discipline and in keeping w/His sov. will.

You cannot strive against God's sovereign will. All things bow to Him and Him alone. He does as He pleases.

Cf. Nebuchadnezzar in Daniel 4.

The kind of humility that bows to God's sovereignty is also the only way that we can ultimately be delivered from our affliction.

so that He may lift you up in time: (ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,)

ἵνα ὑμᾶς (σὺ = you || Second Person Independent Personal Pronoun: Accusative Plural).

ὑψώσῃ (ὑψοῶ = to lift up, exalt || Verb: Third Person Singular Aorist Active Subjunctive). Subjunctive of Result. Cf. Luke 14:11; Phil. 2:9.

ἐν καιρῷ, (καιρος = time, season || Noun: Masculine Dative Singular). Dative/Locative of Time. Same phrase used in Matt. 24:45.

Note MacArthur doesn't believe this to be an eschatological term. However, see Kelly (page 208):

". . . and this will be brought about at the appointed time. This expression paraphrases the enigmatic *en kairoi* (lit. 'in time'), which in classical Greek can mean (e.g. *Thucydides*, Hist. iv. 59; vi. 9) 'at the opportune time' or (e.g. *ib.* i. 121) 'in our good time'). But in the N.T. *ho kairos* acquires eschatological overtones, meaning 'the time of crisis', 'the last time', 'the time of the End' (e.g. Mt. viii. 29; Mk. xiii. 33; Lk. xxi. 8; i Cor. iv. 5). This is clearly its force here; it is equivalent to 'in the last time' (*en kairoi eschatoi*) of i. 5, i.e. the time of the Parousia, and indeed in some MSS it is glossed by the insertion (after ii. 12) of 'of visitation' (*episkopes*)."

"Exaltation to Come. Chrysostom: "Peter says that this will happen in due time, because he is teaching them that they will have to wait until the next life for this exaltation." [Catena]

"The early apocryphal manuscript known as The Acts of Peter was the first to purport that the apostle's death came by inverted crucifixion. By the close of the second century Tertullian held the same view, and, in agreement, Origen is recorded as saying, 'Peter was crucified at Rome with his d downwards, as he had desired to suffer.' Later Saint Jerome set his approval on this view,

and eventually Michelangelo painted it into stone in a chapel at the Vatican. Tradition is fixed — Peter was martyred by inverted crucifixion. If this is true, then we can say that Peter's long hoped for exaltation — his entrance into eternal glory — came after one brief and final season of human humiliation. In the end, for the Apostle Peter, Heaven's inheritance (1:4) was gained only after being crucified head downward upon the earth." [Helm, 167]

This suffering to hope is what we also noted in chapter 1:5 ff. Again, following the familiar theme of suffering to glory, or humiliation must come before exaltation (as in the case of our Lord). Cf. this theme t/o 1 Peter and esp. in 5:6 and 5:10.

"In due time. This is not the time that suits you, but God's wisely appointed time. You think, 'I am sinking; if God does not help me now, it will be too late.' But God sees it differently. He can let you sink still lower and bring you up again. He only acts at the most appropriate time. You cannot see this now, but you will see someday that God has chosen the best time. 'Yet the LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him' (Isaiah 30:18). Does God wait and you do not? What difficulty cannot firm belief in God's wisdom, power, and goodness surmount? So be humble under his hand. Submit not only your possessions, your health, your life, but your soul as well. Seek and wait for your pardon as a condemned rebel, with the rope around your neck. Lay yourself low before God, stoop at his feet, and ask permission to say, 'Lord, I am justly under the sentence of death. If I fall under it, you are righteous, and I do now acknowledge this. But if it seems good to you to save the vilest, most wretched of sinners, and to show great mercy in pardoning such a debt, the higher will be the glory of that mercy. However, I am resolved to wait until either you graciously receive me or absolutely reject me. If you do the latter, I do not have a word to say against it; but because you are gracious, I hope that you will yet have mercy on me.' I dare say that the promise in the text belongs to such a soul, and he may lift you up in due time." [Robert Leighton, 233]

"What if most or all of our life passes without feeling any spiritual comfort? Let us not overestimate this moment. Provided we can humbly wait for free grace and depend on the word of promise, we are safe. If the Lord will clearly shine on us and refresh us, this is much to be desired and prized. But what if he thinks it fit that we should be under a cloud of wrath all our days? It is but a moment. 'For his anger lasts only a moment, but his favor lasts a lifetime; weeping may remain for a night, but rejoicing comes in the morning' (Psalm 30:5). What follows a lifetime of his favor is an endless lifetime. No evening follows the morning of eternity." [Ibid]

Peter has in mind the time 'when Jesus Christ is revealed' (1:7,13), or when 'the chief shepherd appears' (v. 4), i.e. the 'end of all things (4:7). Cf. Michaels' grammatical argument for this being eschatological (Michaels, 296).

Note that exaltation is God's timing, not ours. This can apply to temporal situations (examples) or ultimately, eternal ones (where all of God's elect are exalted). Note the example of Jesus in Gethsemane.

EXO 3:19 "But I know that the king of Egypt will not permit you to go, except under compulsion.

EXO 10:3 And Moses and Aaron went to Pharaoh and said to him, "Thus says the \Lord\, the God of the Hebrews, 'How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.

1KI 21:29 "Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the evil in his days, {but} I will bring the evil upon his house in his son's days."

2KI 22:19 because your heart was tender and you humbled yourself before the \Lord\ when you heard what I spoke against this place and against its inhabitants that they should become a desolation and a curse, and you have torn your clothes and wept before Me, I truly have heard you, "declares the \Lord\.

2CH 12:6-7, 12 6 So the princes of Israel and the king humbled themselves and said, "The \Lord\ is righteous." 7 And when the \Lord\ saw that they humbled themselves, the word of the \Lord\ came to Shemaiah, saying, "They have humbled themselves so I will not destroy them, but I will grant them some {measure} of deliverance, and My wrath shall not be poured out on Jerusalem by means of Shishak. 12 And when he humbled himself, the anger of the \Lord\ turned away from him, so as not to destroy {him} completely; and also conditions were good in Judah.

2CH 30:11 Nevertheless some men of Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem.

2CH 32:26 However, Hezekiah humbled the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the \Lord\ did not come on them in the days of Hezekiah.

2CH 33:12 And when he was in distress, he entreated the \Lord\ his God and humbled himself greatly before the God of his fathers.

2CH 33:19 His prayer also and {how God} was entreated by him, and all his sin, his unfaithfulness, and the sites on which he built high places and erected the Asherim and the carved images, before he humbled himself, behold, they are written in the records of the Hozai.

2CH 33:23 Moreover, he did not humble himself before the \Lord\ as his father Manasseh had done, but Amon multiplied guilt.

PRO 29:23 A man's pride will bring him low, But a humble spirit will obtain honor.

ISA 57:15 For thus says the high and exalted One Who lives forever, whose name is Holy, "I dwell {on} a high and holy place, And {also} with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite.

MIC 6:8 He has told you, O man, what is good; And what does the \Lord\ require of you But to do justice, to love kindness, And to walk humbly with your God?

MAT 23:12 "And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

LUK 1:52 "He has brought down rulers from {their} thrones, And has exalted those who were humble.

LUK 14:11 "For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

LUK 18:14 "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."

JAM 1:9-10 But let the brother of humble circumstances glory in his high position; and {let} the rich man {glory} in his humiliation, because like flowering grass he will pass away.

JAM 4:10 Humble yourselves in the presence of the Lord, and He will exalt you.

5:7 EXEGESIS

GREEK TEXT:

πάσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

πάσαν (πάς, πασα, παν = all, every || Adjective: Feminine Accusative Singular).

τὴν μέριμναν (μέριμνα = anxiety, worry, care || Noun: Feminine Accusative Singular). Accusative of Direct Object.

ὑμῶν (συ = you || Second Person Independent Personal Pronoun: Genitive Plural).

ἐπιρίψαντες (ἐπιρίπτω = to cast upon, throw || Participle: Nominative Masculine Plural Aorist Active). Imperative of means. "Although treated as an independent command in several modern translations . . . the participle should be connected with the verb of v 6, ταπεινωθητε. As such, it is not offering a new command, but is defining how believers are to humble themselves. Taking the participle as means enriches our understanding of both verbs: Humbling oneself is not a negative act of self-denial per se, but a positive one of active dependence on God for help." [Daniel Wallace, *Greek Grammar*, 630, cf. 340] The word is only used here and in Luke 19:35, of casting garments upon a colt.

ἐπ’ αὐτόν (αὐτός = he, him || Third Person Independent Personal Pronoun Masculine Accusative Singular).

ὅτι αὐτῷ (αὐτός = he, him || Third Person Independent Personal Pronoun Masculine Dative Singular). μέλει (μέλει = singular of μέλω used impers. it is a care || Verb: Third Person Singular Present Indicative Active). Descriptive Present. God does care. Cf. Luke 21:18.

περὶ ὑμῶν (συ = you || Second Person Independent Personal Pronoun: Genitive Plural).

ENGLISH TRANSLATION:

casting all your anxiety upon Him, for He cares for you.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

casting all your anxiety upon Him, (πάσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν,)

τὴν μέριμναν (μέριμνα = anxiety, worry, care || Noun: Feminine Accusative Singular). Accusative of Direct Object.

merimnāō, promerimnāō, mérimna. 1. Greek Usage. This group covers much the same range of meaning as the English “care”: a. “to care for someone or something,” b. “to be concerned or anxious,” c. “to be intent on or strive after,” d. “to be anxiously expectant,” e. “to be solicitous,” and f. “to brood, speculate, or inquire.” The plural mérimnai is often used for the cares of life which disturb sleep, from which refuge is sought in love or drink, and which only death can end. 2. Hellenistic Jewish Use. The group is used in the LXX for intentness, for pondering, and for

anxiety or anxious care. Only Ps. 55:22 has theological significance. Philo and Josephus do not use the group.

3. The N.T. a. *mérimna* and *merimnán* occur several times in the NT but only rarely in post-NT works. The usual Greek meanings are to be found, e.g, caring for in Mt. 6:25ff., intentness in Mt. 6:31, anxiety in 1 Pet. 5:7, sorrow in Lk. 8:14, and pondering in Mt. 10:19.

b. The NT realizes that life is swayed by care. Concern is unavoidable but it is given a new orientation. Liberation from it comes as one casts it upon God, not because God grants every wish, but because prayer grants freedom from care. To be anxious about food or clothing is opposed to concern for the kingdom of God (Mt. 6:26ff.). Naturally we have to work (1 Th. 2:9 etc.), but we cannot secure life by care; our concern must be for the kingdom. To care for the world is to fall victim to it. If care gains control over us, it leads to apostasy (Lk. 21:34). We must focus on the one thing needful (Lk. 10:41-42), confronting worldly ties with a *hōs m* (1 Cor. 7:29ff.). We belong to the coming aeon and must be ready for it (Lk. 21:34). But this entails care for others as members of the same body (1 Cor. 12:25).

c. In Mt. 6:25ff. *merimnán* is self-concern relative to the future. The questions show that worry is what is meant. It is this that makes a proper concern foolish by fostering the illusion that concern for the means of life can grant security to life itself. The future is not in our hands. We cannot add one cubit (either length of days or stature) by worrying. The right course is to seek first the kingdom, and God will see to other things, not removing uncertainty, but taking the worry out of it. A bit of secular wisdom drives home the point in home in v. 34. It is ridiculous to add tomorrow's worry to that of today. [Kittle, abridged]

"Distraction" - Cf. Martha in Luke 10:41.

ἐπιρίψαντες (ἐπιρίπτω = to cast upon, throw || Participle: Nominative Masculine Plural Aorist Active). Imperative of means. "Although treated as an independent command in several modern translations . . . the participle should be connected with the verb of v 6, ταπεινωθητε. As such, it is not offering a new command, but is defining how believers are to humble themselves. Taking the participle as means enriches our understanding of both verbs: Humbling oneself is not a negative act of self-denial per se, but a positive one of active dependence on God for help." [Daniel Wallace, *Greek Grammar*, 630, cf. 340] The word is only used here and in Luke 19:35, of casting garments upon a colt.

Cf. Michaels who translates the verse: "All your anxiety you may throw on him, for he cares about you." [296]

Translation of the participle as "casting" (NASB) over that of "cast" (NIV).

How is anxiety a form of pride:

"Worry is a form of pride because when believers are filled with anxiety, they are convinced that they must solve all the problems in their lives in their own strength. The only god they trust in is themselves. When believers throw their worries upon God, they express their trust in his mighty hand, acknowledging that he is Lord and Sovereign over all of life. As Goppelt says, 'Affliction either moves one into the arms of God or severs one from God.'" [Schreiner, 241]

Peter probably had in mind Psalm 55:22: Cast your burden upon the \Lord,\ and He will sustain you; He will never allow the righteous to be shaken. Note that the word for 'burden' in Psalm 55:22 (LXX 54:23) is the same word translated 'anxieties' here.

What about the issue of today's near-epidemic of anxiety disorders? Panic attacks? Generalized anxiety?

To follow Wuest's line of argumentation (taken from his interpretation of humility in verse 6):

"The apostle exhorts them that while this humbling process is going on, they should cast all their care upon God. The word "care" is the translation of a Greek word which means "anxiety" or "worry." The word "all" in the Greek text has the idea, not of every worry that comes along, but the whole of their worries. They are to cast upon God the whole of worries, that is, come to the place where they resolve to cast the whole of their future worries upon Him. . . . "Anxiety is a self-contradiction to true humility. Unbelief is, in a sense, an exalting of self against God in that one is depending upon self and failing to trust God. Why worry therefore, if we are His concern. He is more concerned about our welfare than we could possibly be." [Wuest, 128-29]

Note the connection between humbling oneself and anxiety. What does anxiety have to do with pride? What about general anxiety? There is anxiety that is sinful and rebellious. But there is also anxiety that is part of our fallen nature, our frame. Then there is anxiety that is unavoidable. It reacts to perceived danger. Not all who are anxious are sinning and not all who are anxious are sinning to the same extent. God knows each one of us and what areas we are weak in and what areas we are strong in. My concern with some nouthetic counseling / my background with panic attacks / anxiety / depression. Cf. Calvin and Spurgeon who suffered from same.

When and where is it sinful? How does someone prone to it overcome it. We cast our anxieties on him, note this, "because he cares for us." We need to be sure it's not of pride/selfish independence. Note the increase in anxiety today that runs parallel to the increased godlessness of our society. German angst.

Context of persecution and suffering for Peter's readers.

Bunyan's 'Pilgrim' who upon coming in his journey to the cross of Christ, found that his heavy burden fell off of his back. It is the anxieties of this world that cause the word to be unfruitful (Matt. 13:22).

IOW - Anxiety is a form of pride. This phrase ==>

casting all your anxiety upon Him . . .

must be understood in connection w/humility. That's t/context. This is HOW we are to humble ourselves B4 God: By forsaking our anxieties.

a. Anxiety or Worry can be a subtle form of idolatry

It's to deny God's rightful place as Sov. Lord of t/Universe.

It's to say, "I don't really trust that you're in control and that you are working all things for good in my life."

Note that this isn't a "God helps those who help themselves" sort of thing (*BTW - that little cliché is bad theology - unless you use it at the dinner table or when reaching for t/cookie jar!*).

This isn't like me saying, "Throw that in the garbage" and then I don't provide you with a garbage can! This isn't God saying, "Don't be anxious." *Just stop it! Don't do it.*" Or, You may be anxious, but just deny that you really are. "What? Me Worry?!" *I'm not worrying*" (as you pace t/floor & devour t/Rolaids as if they were buttered popcorn!).

Humble yourselves . . . under the mighty hand of God . . . casting all your anxiety . . . WHERE? ==> upon Him . . .

Give it to Him. He's provided t/means to winning over worry ==> Humble yourself by giving Him all your worries ==>

for He cares for you. (ὅτι αὐτῷ μέλει περὶ ὑμῶν.)

ὅτι αὐτῷ (αὐτός = he, him || Third Person Independent Personal Pronoun Masculine Dative Singular).

μέλει (μέλει = singular of μελεω used impers. it is a care || Verb: Third Person Singular Present Indicative Active). Descriptive Present. God does care. Cf. Luke 21:18.

περὶ ὑμῶν (σὺ = you || Second Person Independent Personal Pronoun: Genitive Plural).

Trust element in beating anxiety. Do we believe that God cares for us?

"O You Who are good and almighty, You Who care for one of us as for one, and for all of us as for each." [Augustine, Confessions, iii.II.19]

That's Romans 8:32.

John Calvin, himself prone to anxiety, wrote ==> **“Those who are extremely anxious, wear themselves out and become their own executioners.”**

I know what that's like. I can testify that there is nothing worse than being plagued by anxiety. It imprisons you w/i a jail which is your mind. I know what it's like to suffer from depression (which is bad). But suffering from anxiety is worse. If you're depressed you usually can usually escape it at least w/sleep. Anxiety can be like your shadow.

There are different kinds of anxiety. Some are quite normal. If your car breaks down on Saturday night in a bad neighborhood it would be expected that you be anxious.

I suffer from panic attacks – something I've had to deal w/my entire life. I believe there are genetic or medical factors (family history). That's a result of living in a fallen world.

There are those that are more prone to worry and those who are less prone to worry. Some women can find a lump in their breast and stay very calm. Others go to pieces. But that same person who goes to pieces may have little temptations in another areas that the unflappable person struggles with. We have weaknesses at different places in our armor. I might be weak in one place where you're not; vice-versa.

However, for all of us there is a place where our anxieties cross a line from weakness to sinfulness. There's a place where we are really just refusing to trust God. We refuse to cast our anxieties upon Him because we don't really believe that He cares for us.

But don't give up . . . As one writer notes ==>

"Hope and peace don't come without a fight. God is pleased to work hope and peace in us surely but gradually. They come as we mediate, feed on Scripture, feed on Christ, and keep calling out for manna and grace. The kingdom of God advances through weakness and dependence on the King, not through quick and bloodless victories. If you are feeling a bit weak, you are probably on the right path."

He continues ==>

Essential to this battle with fear and anxiety is the gift of humility. . . . In our anxieties we are usually concerned about things we love [*includes not only our comforts, but our loved ones, TAB*]. We want control. We want to take matters into our own hands to protect our future, but we are finding that it is impossible to manage all possible contingencies. We want to protect our kingdom. Find anxiety and you often find that your agenda is more important to you than God's. You might find that you adopt your own interpretation of God's world rather than submit to God's clear words about His power, love, and care."

[Ed Welch, *Tabletalk*, January, 2010, page 23]

Andrew Murray, the noted South African pastor, upon facing a tremendous time of suffering, penned into his journal these wise words: First, [God] brought me here, it is by His will that I am in this strait place: in that fact I will rest. Next, He will keep me here in His love, and give me grace to behave as His child. Then, He will make the trial a blessing, teaching me the lessons He intends me to learn, and working in me the grace He means to bestow. Last, in His good time He can bring me out again—how and when He knows. [Therefore,] Let me say I am here, (1) By God's appointment; (2) In His keeping; (3) Under His training; (4) For His time.

PSA 56:3 When I am afraid, I will put my trust in Thee.

MAT 6:25-26,33-34 25 "For this reason I say to you, do not be anxious for your life, {as to} what you shall eat, or what you shall drink; nor for your body, {as to} what you shall put on. Is not life more than food, and the body than clothing? 26 "Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and {yet} your heavenly Father feeds them. Are you not worth much more than they? 33 "But seek first His kingdom and His righteousness; and all these things shall be added to you. 34 "Therefore do not be anxious for tomorrow; for tomorrow will care for itself. {Each} day has enough trouble of its own.

PHI 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

5:8 EXEGESIS

GREEK TEXT:

Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινᾶ] καταπιεῖν·

Νήψατε, (νηφω = to be sober || Verb: Second Person Plural Present Imperative Active). Descriptive Present. Imperative of Command.

γρηγορήσατε (γρηγορεω = to keep awake, be watchful || Verb: Second Person Plural Present Imperative Active). Descriptive Present. Imperative of Command. From εγειρω, "to arouse," as in Matt. 24:42.

ὁ ἀντίδικος (ἀντίδικος = adversary || Noun: Masculine Nominative Singular). Nominative of Appellation. This was an old word from the courts used of an opponent in a lawsuit.

ὑμῶν (συ = you || Second Person Independent Personal Pronoun: Genitive Plural).

διάβολος (διάβολος = devil, Devil || Noun: Masculine Nominative Singular). Monadic noun (see Wallace, 249). Nominative of Appellation.

ὡς (ὡς = "a comparative particle, indicating the manner in which proceeds as, *like*" || Comparative Particle).

λέων (λέων = lion || Noun: Masculine Nominative Singular). Predicate Nominative?

ὠρυόμενος (ὠρυόμαι = to roar, howl || Present Middle Participle, Masculine Nominative Singular). Adverbial-Modal Participle. Descriptive Present.

περιπατεῖ (περιπατεω = to walk around || Verb: Third Person Singular Present Indicative Active). Descriptive Present.

ζητῶν (ζητεω = to seek || Present Active Participle, Masculine Nominative Singular). Adverbial-Modal Participle. Descriptive Present. Note that he is roaring and roaming. Satan roars at the saints. Cf. Luke 22:31.

[τινᾶ] καταπιεῖν· (καταπινω = to devour, swallow up || Verb: Aorist Infinitive Active). Infinitive of Purpose ("in order to devour them" or "for the purpose of devouring them"). Lit. "to drink down" picturing an animal swallowing its prey. Cf. Jonah 2:1.

ENGLISH TRANSLATION:

Be sober, be alert; your adversary, the Devil prowls about like a roaring lion seeking someone to devour.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Be sober, be alert; (Νήψατε, γρηγορήσατε.)

That first point relates to trusting God. But this doesn't mean we don't have to act. We may know that God has ordained the length of our lives, but that doesn't mean we don't wear our seatbelts!

As Cromwell was reported to have said to his toops: "Trust in God, and keep your powder dry."

While we are to entrust ourselves to God and His sovereign care, we also must be diligent ourselves. We may know that God has ordained the length of our lives, but that doesn't mean we don't wear our seatbelts! As Cromwell was reported to have said to his toops: "Trust in God, and keep your powder dry."

Νήψατε, (νήφω = to be sober || Verb: Second Person Plural Present Imperative Active). Descriptive Present. Imperative of Command.

γρηγορήσατε (γρηγορέω = to keep awake, be watchful || Verb: Second Person Plural Present Imperative Active). Descriptive Present. Imperative of Command. From ἐγείρω, "to arouse," as in Matt. 24:42.

The phrase is often used of being ready for the last day (see Mark 13:35,37; 1 Thess. 5:6-8; Rev. 3:2). Here used to alert the believers to the activity of Satan.

He first emerges in Job 1-2 as the prosecutor in God's court (see Job 1:7; in the Greek version, he is called the *diabolos*, as here). He initiates the testing of the sincerity of God's siants, a role he retains here (as in Luke 22:31), or brings accusations against them before God (as in Zech. 3:1-2). the result that "Satan" becomes the archenemy of God, the leader of a revolt in heaven, who is himself expelled from God's court (Luke 10:18; Rev 12:9). Even so, he tries to turn them from the path of righteousness and obedience (as in Matt. 4:1-11); Satan is also behind the "tests" of Rev 2:10).

Be mentally self-controlled. Cf. 1:13. Alert/awake. Not slumbering. Why?

Note Peter's words (two present imperatives) ==> These two words complement one another. We saw t/same word for "sober" (Gk. verb νήφω) in 1:13 and 4:7.

1:13 Therefore, gird your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

4:7 The end of all things is at hand; therefore, be of sound judgment and sober spirit for the purpose of prayer.

Second word translated ==> "be alert" Is often used of watchfulness or being ready for t/Lord's return.

Matthew 24:42 “. . . be on the alert, for you do not know which day your Lord is coming."

Those who have been in t/military (& those who k now anything about warfare) realize how important being alert is, not only for your own safety, but for t/safety of your fellow soldiers.

Historically, falling asleep on guard duty was one of a soldier's worst poss. offenses. Many dreaded guard duty.

Some Gk. MSS add the word "because" {state} - that's just to clarify what's there.

Here the Devil, himself a fallen angel and t/commanding general of all demonic forces, here he is called ὁ ἀντίδικος == "THE adversary."

ἀντίδικος == an old word from the law courts that was used one's opponent in a lawsuit. It is to be t/accuser.

Word διάβολος = in ancient Greek = 'to slander, accuse, or defame.'
So even his name διάβολος speaks of his desire to accuse and oppose.

your adversary, the Devil (ὁ ἀντίδικος ὑμῶν διάβολος)

ὁ ἀντίδικος (ἀντίδικος = adversary || Noun: Masculine Nominative Singular). Nominative of Appellation. This was an old word from the courts used of an opponent in a lawsuit.

διάβολος (διάβολος = devil, Devil || Noun: Masculine Nominative Singular). Monadic noun (see Wallace, 249). Nominative of Appellation. δια + βαλλω = "to throw over, to throw across, to send over." "It was used in classical Greek with the meanings, 'to traduce, calumniate, slander, accuse, defame,' and was used not only of those who bring a false charge against one, and do so maliciously, insidiously, with hostility. All that, the devil is in his character and inn his actions against the saints." [Wuest, 129]

"Jewish teachers recognized that, as in the book of Job . . . Satan N.T. sought in this present age to turn people to apostasy from the truth, although his power was limited because he ultimately had to answer to God. The Dead Sea Scrolls called the present evil age the 'dominion of Satan.'" [Keener, Bible Background Commentary, 721-22]

prowls about like a roaring lion (ὡς λέων ὠρυόμενος περιπατεῖ)

ὡς (ὡς = "a comparative particle, indicating the manner in which proceeds as, *like*" || Comparative Particle).

λέων (λέων = lion || Noun: Masculine Nominative Singular). Predicate Nominative?

ὠρυόμενος (ὠρυόμαι = to roar, howl || Present Middle Participle, Masculine Nominative Singular). Adverbial-Modal Participle. Descriptive Present.

περιπατεῖ (περιπατεω = to walk around || Verb: Third Person Singular Present Indicative Active). Descriptive Present.

JOB Chapter 1 ==> Satan comes before the Lord who asks him "From where do you come?" Then Satan answers: "From roaming about on the earth & walking around on it." We see that same Q&A repeated in 2:2.

. . . **seeking someone to devour.** (ζητῶν [τινᾶ καταπιεῖν])

ζητῶν (ζητεω = to seek || Present Active Participle, Masculine Nominative Singular). Adverbial-Modal Participle. Descriptive Present. Note that he is roaring and roaming. Satan roars at the saints. Cf. Luke 22:31.

[τινᾶ] καταπιεῖν· (καταπιω = to devour, swallow up || Verb: Aorist Infinitive Active). Infinitive of Purpose ("in order to devour them" or "for the purpose of devouring them"). Lit. "to drink down" picturing an animal swallowing its prey. Cf. Jonah 2:1.

How Peter knew this from experience! He denied his Lord 3x.

There are a few cautions that I must mention at this point. In theology we call t/Biblical study of Satan and demons, "Demonology." This is an area where we struggle to stay doctrinally balanced.

1) We can over-emphasize Satan's role.

80s seemed to be a time of an unbalanced on spiritual warfare. Some of you remember books like Neil Anderson's "Bondage Breaker." There was a tendency to blame most anything and everything on Satan. So-called "Immoral Xns" (no such thing) were beset w/a sex demon. If you were prone to cursing you had a "profanity demon." On and on it went.

We can over-emphasize Satan's power and influence. Deifying Satan (omnipresence / omnipotence). Fall prey to dualism & demean God's sovereignty over all creation.

In some circles it is fashionable to boss demons around. You have those who talk about binding the devil and stomping on demons in Jesus' name.

I love the humorous account in Acts 19.

Acts 19 - **11 And God was performing extraordinary miracles by the hands of Paul,**

This shows you how confused Satan's kingdom is. God was doing special miracles in reaching the people by the hand of Paul, in Acts 19:11, and in verse 12, it says that ". . . handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out."

13 But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches."

14 And seven sons of one Sceva, a Jewish chief priest, were doing this. 15 And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?"

Amazing! Here were some demon-possessed exorcists trying to cast out some other demons and the other demons didn't even know that the other demons were trying to do this! So, what happens?

16 And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

One demon-possessed person beat up the other demon-possessed people. Satan doesn't even cooperate with himself!

2) We can under-emphasize Satan's role.

EPH 4:27 **and do not give the devil an opportunity.**

EPH 6:11 **Put on the full armor of God, that you may be able to stand firm against the schemes of the devil.**

We can be sure that neither Job nor Peter under emphasized Satan's power.

Luke 22:31-32 31 **“Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”**

How Peter knew this from experience! He denied his Lord 3x.

3) Question: How do we know? How do we know if we are being attacked by Satan?

How do we know if there is some demonic attack or influence going on in our lives. Perhaps we struggle w/some sin // some situation comes along to tempt us or trip us up. Is that our own sinfulness? Our flesh? Is it simply living in a fallen, sinful world? Or is it Satanic?

The World the Flesh and the Devil.

Principles / guidelines . . . Esp. the ? *"How do we know if an attack is sin in general or demonic?"*

Some people blame everything on demons. They have a faulty view of sin and depravity. Others blame everything on depravity and have a weak view of the powers of darkness. How do we know? Sometimes, this side of eternity, we can't.

Do you think Job knew what was going on in heaven between God and Satan? *"Have you cons. my servant Job?"* ||| *"Skin for skin - if you cause him to suffer, he'll curse you to your face!"* Satan goes to work on him. Job loses family members, his health, many of his possessions. His friends accuse him of being in sin. He's miserable and suffering and wishes that he had never been born.

Did he know what was going on? No. But that doesn't mean that all of your trials are caused by Satan either. Often, we don't know. In fact, it could be a combin. of the forces of evil in concert with a sinful world.

Was Hitler demon possessed? Maybe. Were demonic forces at work in his life? Certainly. But was he also an evil, depraved, megalomaniac hell-bent on ruling t/world w/a master race while he syst. exterminated millions of Jews? Yes!

There are other times when we can be fairly certain we are under Satanic assault. Satan doesn't waste his energy on menial sorts of things. He focuses on contereifing God's K.D. and attacking t/Gospel of grace.

He wants to persecute believers & cause them to fail (context here).

"Persecution is the roar by which he tries to intimidate believers in the hope that they will capitulate at the prospect of suffering." [Schreiner, 242]

At the worst he wants those who confess X to falter in their walk & witness; at best he wants them to deny their Lord.

Additionally ==> He wants to see CH's torn apart by dissension. He wants to see CH leaders fall prey to adultery and false doctrine.

J.I. Packer ==> "The devil is malicious and mean, more so than any of us can imagine, and he marauds constantly with destructive intent. Though he is, as Luther said, God's devil, and is on a chain (a strong one, though admittedly a long one), he is tireless in opposing God, and sets himself to spoil and thwart all the redemptive work that God ever does in human lives. As one means to this end, he labors to ensure that preachers' messages will be either misstated or misheard, so that they will not have the liberating, invigorating, upbuilding effect that is proper to the preached word." (to that we would add false doctrine and perversions of t/Gospel – these are legion in t/Evang. CH today). [J.I. Packer, "Why Preach?" Introduction to *The Preacher and Preaching*, edited by Samuel T. Logan (Presbyterian and Reformed Publishing, 1986), p. 27-29.]

Important: All men are always accountable no matter what. You can't say "*The Devil made me do it*". No excuses. All men are responsible, whether they're regenerate or not.

Not long ago a televangelist was on TV (why he's a televangelist); and he was contending that Satan can make people do things they don't want to do, even Xns.

When I heard that, I thought 'How convenient. This particular man was one of those caught up in the televangelist scandals of the 1980s. He was immoral, got caught, and now he can look back and say, "Gee, the Devil made me do that." IOW - I'm not really responsible.

Another age-old issue: Do whatever you can to shift the blame away from yourself. Goes back to the GOE (*The woman you gave me; The serpent tricked me*).

You've heard of no-fault divorce? No-fault insurance? Ever since t/fall we have been living in a 'no fault' world! No one's to blame. How many of you have gotten into a fender bender and it was clearly the other person's fault, yet he tried to blame you!

Like==> *Well, if you would have stayed home today I never would have made that left turn in front of you.*

Listen: Buck up and be responsible. When you sin, don't blame someone else // don't blame demonic forces. Blame yourself.

Take a look at James 1:12 -16 . . . Yes, Satan prowls the earth like a hungry, roaring lion, seeking to devour you. He may tempt you and try you. But you have every means at your disposal to resist him and walk worthy before God.

Satan is on a chain – BUT t/Sovereign of t/universe holds t/end of it.

JOB 1:6-7, 2:2 6 Now there was a day when the sons of God came to present themselves before the \Lord\, and Satan also came among them. 7 And the \Lord\ said to Satan, "From where do you come?" Then Satan answered the \Lord\ and said, "From roaming about on the earth and walking around on it." 2:2 And the \Lord\ said to Satan, "Where have you come from?" Then Satan answered the \Lord\ and said, "From roaming about on the earth, and walking around on it."

JOE 3:16 And the \Lord\ roars from Zion And utters His voice from Jerusalem, And the heavens and the earth tremble. But the \Lord\ is a refuge for His people And a stronghold to the sons of Israel.

AMO 3:4 Does a lion roar in the forest when he has no prey? Does a young lion growl from his den unless he has captured {something}?

ZEC 3:1 Then he showed me Joshua the high priest standing before the angel of the \Lord,\ and Satan standing at his right hand to accuse him.

MAT 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

LUK 22:31 "Simon, Simon, behold, Satan has demanded {permission} to sift you like wheat;

EPH 4:27 and do not give the devil an opportunity.

EPH 6:11 Put on the full armor of God, that you may be able to stand firm against the schemes of the devil.

1TH 5:6-8 6 so then let us not sleep as others do, but let us be alert and sober. 7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night. 8 But since we are of {the} day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

2TI 4:17 But the Lord stood with me, and strengthened me, in order that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was delivered out of the lion's mouth.

1PE 1:13 Therefore, gird your minds for action, keep sober {in spirit,} fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

1PE 4:7 The end of all things is at hand; therefore, be of sound judgment and sober {spirit} for the purpose of prayer.

1JO 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

5:9 EXEGESIS

GREEK TEXT:

ὧ ἀντίσθητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

ὧ (ὅς = ὅς, ἡ, ὅ— relative p.n. *who, which, what, that* || Relative Pronoun Dative Singular). Translated "but" by the NASB.

ἀντίσθητε (ἀνθίσθημι = to oppose, resist || Verb: Second Person Plural Aorist Imperative Active). Imperative of Command. Imperative in a Dependent / Subordinate Clause (cf. Brooks and Winbery, 130). Possibly an Ingressive Aorist ("take your stand against").

στερεοὶ (στερεός = firm, steadfast || Adjective: Masculine Nominative Plural).

τῇ πίστει (πίστις || Noun: Feminine Dative Singular). Dative / Locative of Sphere.

εἰδότες (οἶδα = to know || Perfect Active Participle, Masculine Nominative Plural). Adverbial Participle.

τὰ αὐτὰ (αὐτός || Pronoun: Adjectival Intensive Neuter Accusative Plural).

τῶν παθημάτων τῆς γεμιθιμάτων (παθίμα = suffering || Noun: Neuter Genitive Plural). Genitive of Description. "An unusual construction with the genitive rather than the usual *ta auta pathemata*, perhaps as Hofmann suggests, 'the same tax of sufferings' ('the same things in sufferings')." [ATR]

τῇ (ἡ || Definite Article: Feminine Genitive Singular).

ἐν [τῷ] κόσμῳ (κόσμος || Noun: Masculine Dative Plural).

ὑμῶν (συ = you || Second Person Independent Personal Pronoun: Genitive Plural).

ἀδελφότητι (ἀδελφοτης = brotherhood || Noun: Feminine Dative Singular). Dative / Instrumental of Association.

ἐπιτελεῖσθαι. (ἐπιτελεω = to lay upon, accomplish, complete || Verb: Present Infinitive Middle or Passive). [P]res. mid. or pass. inf. . . . to complete, to perform, to lay something upon someone (BAG), mid. the meaning can be "is required," "to pay in full" (MT, 55) w. the idea of "knowing how to pay the same tax of suffering" (Bigg). The mid. could also have the meaning "to fulfill a religious duty," "to perform the obligations of piety." The gen. "sufferings" would be a gen. of definition and the meaning would be "to make the same fulfillment (of duty toward God) of sufferings" (Beare). If the pass. is adopted the verb might be translated "knowing that the same tax of suffering will be paid by your brotherhood" (s. Best). " [Linguistic Key to the Greek New Testament]

ENGLISH TRANSLATION:

Resist him, firm in the faith, knowing that the same sufferings are being accomplished by your brethren in the world.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Resist him, (ᾧ ἀντίστητε στερεοί)

ἀντίστητε (ἀνθίστημι = to oppose, resist || Verb: Second Person Plural Aorist Imperative Active). Imperative of Command. Imperative in a Dependent / Subordinate Clause (cf. Brooks and Winbery, 130). Possibly an Ingressive Aorist ("take your stand against").

JAM 4:7 Submit therefore to God. Resist the devil and he will flee from you.

Cf. Luther's "A Mighty Fortress."

Don't Run, Resist! You don't run; you resist and let him run ==>

Ja 4:7 Submit therefore to God. Resist the devil & he will flee from you

The word for 'resist' is used several times in t/N.T. ==> Elymas t/magician's resistance to t/Gospel in Acts 13:10; Used of Paul's opposition to Peter's hypocrisy in Gal. 2:11. Active, not passive.

ἀνθίστημι = to oppose, resist || Aorist Imperative. Possibly an Ingressive Aorist ("take your stand against").

Ja 4:7 **Submit therefore to God. Resist the devil & he will flee from you**

Here's spiritual warfare according to Scripture. Simple.

(2) Stay firm in the faith: Guard Your Heart and Your Doctrine

...firm in the faith...

two options: 1) The faith; or 2) Your faith (NAS). Cf. Jude 1 / Jesus' temptation. Doctrine and Devotion.

How do we resist? ==>

firm in the faith, (τῇ πίστει)

Stay firm in the faith: Guard Your Heart and Your Doctrine. Cont. believing & trusting & learning more & more of God's precious Word. God's Word and sound doctrine are t/fuel for a firm faith.

If you're not spending time in God's Word you are walking around naked – w/o your armor. The enemy will eat you alive.

Revelation 12:9-11 **9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. 10 And I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night. 11 "And they overcame him**

because of the blood of the Lamb and because of t/word of their testimony, & they did not love their life even to death.

knowing that the same sufferings are being accomplished by your brethren in the world. (εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.)

τῶν παωιτη τηε γειιθημάτων (παθημα = suffering || Noun: Neuter Genitive Plural). Genitive of Description. "An unusual construction with the genitive rather than the usual *ta auta pathemata*, perhaps as Hofmann suggests, 'the same tax of sufferings' ('the same things in sufferings')." [ATR]

ἀδελφότητι (ajdelfoth" = brotherhood || Noun: Feminine Dative Singular). Dative / Instrumental of Association.

ἐπιτελεῖσθαι. (ejpitlew = to lay upon, accomplish, complete || Verb: Present Infinitive Middle or Passive). [P]res. mid. or pass. inf. . . . to complete, to perform, to lay something upon someone (BAG), mid. the meaning can be "is required," "to pay in full" (MT, 55) w. the idea of "knowing how to pay the same tax of suffering" (Bigg). The mid. could also have the meaning "to fulfill a religious duty," "to perform the obligations of piety." The gen. "sufferings" would be a gen. of definition and the meaning would be "to make the same fulfillment (of duty toward God) of sufferings" (Beare). If the pass. is adopted the verb might be translated "knowing that the same tax of suffering will be paid by your brotherhood" (s. Best). " [Linguistic Key to the Greek New Testament]

Acts 14:22. 1 Thess. 3:3. Cf. 4:13. Also Rev. 6:11.

"World" =/= "World" as John uses the term Cf. Col. 1:4. "World" = "all of the Greco-Roman world at that time. Today, that "world" is much larger, and includes most every region of our globe.

Peter's point is that t/Christian family (brethren) suffers t/same sort of attacks and persecutions and sufferings no matter where they live.

2 Timothy 3:12 **And indeed, all who desire to live godly in Christ Jesus will be persecuted.**

We suffer together. When someone mocks you or gives you a hard time because of your relationship to X – you are experiencing t/same thing that believers have experienced for nearly 2k years!

As Peter said earlier (4:12-16)

Listen – pagans don't like it that you don't live and act and believe like they do. They hate it! Go to 4:3-5. Behind your persecution is t/hand of Satan who wants you to become weary, timid, falter in t/race.

Hebrews 13:3 **Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.** When one member suffers, all suffer.

Also speaks to the need for being in the life of the body. IOW - mandate that every believer be an active part of a local CH.

5:10 EXEGESIS

GREEK TEXT:

Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

Ὁ δὲ θεὸς (θεὸς || Noun: Masculine Nominative Singular). Subject Nominative.
πάσης (πας, πασα, παν || Adjective: Feminine Genitive Singular).
χάριτος (χαρις, χαριτος || Noun: Feminine Genitive Singular). Genitive of Description. Cf. 4:10.
ὁ καλέσας (καλεω || Aorist Active Participle Nominative Masculine Singular). Substantival Participle.
ὑμᾶς (συ = you || Second Person Independent Personal Pronoun: Accusative Plural).
εἰς τὴν αἰώνιον (αἰώνιος || Noun: Feminine Accusative Singular). Adverbial Accusative of Measure.
αὐτοῦ (αὐτος || Pronoun: Masculine Genitive Singular).
δόξαν (δόξα || Noun: Feminine Accusative Singular).
ἐν Χριστῷ [Ἰησοῦ] (Χριστος || Noun: Masculine Dative Singular). Dative of Sphere.
ὀλίγον (ὀλίγος = little || Adverb).
παθόντας (πασχω = to suffer || Aorist Active Participle, Masculine Accusative Plural). Adverbial Temporal Participle.
αὐτὸς (αὐτος || Pronoun: Masculine Nominative Singular).
καταρτίσει (καταρτίζω = to restore, make complete || Verb: Third Person Singular Future Indicative Active). Gnostic Future. Medical sense, "to mend." Cf. Mark 1:19; Gal. 6:1. God mends the broken. Cf. "By His stripes we are healed." Also not Job.
στηρίξει (στηρίζω = to establish || Verb: Third Person Singular Future Indicative Active). Gnostic Future.
σθενώσει (σθενω = to strengthen || Verb: Third Person Singular Future Indicative Active). Gnostic Future.
θεμελιώσει (θεμελιω = to establish, strengthen || Verb: Third Person Singular Future Indicative Active). Gnostic Future.

ENGLISH TRANSLATION:

And the God of all grace, the One who called you to His eternal glory in Christ, after you have suffered a little while, He will perfect, confirm, strengthen, [and] establish [you].

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

What a contrast! Satan is a roaring lion seeking to devour you. God cares for you. He invites you to cast all of your troubles and anxieties upon Him. He will protect you. And He will perfect, confirm, strengthen and establish you.

He's the God of all grace.

PSA 84:11 For the LORD God is a sun and shield; The LORD gives grace and glory; No good thing does He withhold from those who walk uprightly.

2CO 9:8 And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed;

God called you. This is His sovereign call to salvation.

We've seen this t/o 1 Peter.

1:15 but like the Holy One who called you, be holy yourselves also in all {your} behavior;

2:9 . . . God called us out of darkness into His marvelous light;

2:21 - called to suffer

3:9 called for the purpose of inheriting a blessing.

Here ==> . . . **the One who called you to His eternal glory in Christ**, That's salvation. It is unto eternal glory and it only comes in Christ.

That's the prize we fix our hope on. BUT

. . . after you have suffered a little while, He will perfect, confirm, strengthen, [and] establish [you].

First comes suffering. To quote John MacArthur: "We're to live with the understanding that God's purpose realized in the future requires some pain in the present... It may seem intense and it may seem long but it's really very brief, just a little while."

These thoughts bookend (inclusio) to Peter's thoughts in 1:1-7.

καταρτίζω = to restore, make complete, perfect. Medical sense, "to mend." Cf. Mark 1:19 (mending fishing nets); Gal. 6:1 (restoring a fallen brother or sister).

στηρίξω = to establish – translated "strengthen" in Luke 22:32 where Jesus predicts Peter's being sifted like wheat by Satan and how he would be restored and would "strengthen" his brethren.

σθενόω = to strengthen – word only used here in t/N.T.

θεμελιόω = to establish, set as a firm foundation.

4 different verbs overlap to make a point. The God who called you and cares for you will Himself ==> **perfect, confirm, strengthen, [and] establish [you].**

As JND Kelly writes in his commentary: "The permanent vindication and blessedness which God will ensure for [us is] hammered home in four powerful verbs in the future indicative." [213]

What a promise! Keep your eyes on the prize; don't be distracted by the trials and sufferings of this world!

5:11 EXEGESIS

GREEK TEXT:

αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

αὐτῷ (αὐτός = he, him || Third Person Independent Personal Pronoun Masculine Dative Singular).

τὸ κράτος (κράτος = might, power || Noun: Neuter Nominative Singular).

εἰς τοὺς αἰῶνας, (αἰών || Noun: Masculine Accusative Plural).

ἀμήν. (emphatic particle).

ENGLISH TRANSLATION:

To Him be the dominion for all eternity. Amen!

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

To Him be the dominion for all eternity. Amen!

John Calvin writes that Peter gives his readers a reminder "that they were called to eternal glory [and that] His purpose . . . was to confirm them in the conviction, that the work of their salvation, which he had begun, would be completed."

5:12-14 EXEGESIS

¹² Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στήτε. ¹³ σπάζεται ὑμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ καὶ Μάρκος ὁ υἱός μου. ¹⁴ ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

Sermon notes ==>

II. Concluding Words of Peter

Verses 12-14 really serve to summarize the entire letter. Peter wrote to encourage these suffering believers and to testify of God's grace.

A. Verse 12

Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it!

Silvanus - This is another variant for "Silas". It was S. who is mentioned often as Paul's co-laborer in ministry (Acts 15:22,27). Likely t/same Silvanus as in 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1.

As we noted back in our intro. t/mention of S. here does not mean that he was the secretary (amanuensis) who penned t/letter for Peter.

The use of the prep. δια (lit. "through") in conjunction w/his name refers to t/fact that he was the one who carried t/letter.

Often t/one who carried a letter is commended by the author.
We see that here.

Gave credibility for t/carrier and served as a way for the author (Peter) to say, "Listen to him. He can speak for me." If they would have had any questions regarding the meaning of some of t/contents, S. would have been able to clarify.

I have written to you briefly = (105 verses! But note a similar phrase is used of Hebrews).

B. Verse 13

She who is in Babylon, chosen together with you, sends you greetings . . .

In the 1st c. Babylon was becoming a symbolic title for Rome in both Xn and Jewish circles. B.G. in t/O.T. where literal Babylon was a proud, immoral, and godless city. In t/first c. ancient Babylon was in ruins. They had Rome. In t/N.T. Rome is as Babylon was in t/Old.

Cryptic title for t/city of Rome.

. . .and so does my son, Mark.

This would be John Mark who abandoned Paul / Barna. during t/first missionary journey in Acts (cf. Acts 13). Paul didn't want to give him a second chance; Barna. did and that resulted in a split between t/2. Barna. took JM and went to Cyprus while Paul & Silas went to Syria.

Paul later regrets his sternness and writes in 2 Tim. 4:11 . . .

Picture of failure second chances.

Peter sends his greetings from the elect / CH in Rome. He mentions Mark who was w/him.

C. Verse 14

Greet one another with a kiss of love. Peace be to you all who are in Christ.