

Text: 1 Pt 5.10-14

With this message, we come to the end of 1 Peter.

In 1 Peter we find practical applications for life situations. The culture of the 1st century is not the same as the culture of the 21st century, but the human concerns of every age *are* the same.

Consequently, the theme of suffering, and living for Christ when suffering, has broad appeal to us today.

Peter concludes in such a way as to remind us of this focus but also to emphasize that we have divine help to overcome all our troubles, which brings us to a satisfying conclusion.

I'm going to work through our verses in a haphazard manner, not verse by verse, but hopefully will cover everything.

Read 1 Pt 5.10-14

Proposition: God provides what we need to endure any trials that come. Stand firm in Him!

I. The general thesis of 1 Peter: endure suffering! (12)

- A. Peter says he wrote “briefly” — implying more could be said
- B. Peter says Christian steadfastness in suffering is the true grace of God in action
- C. Therefore: “Stand firm in it”

“a summary of the hortatory message of the epistle”¹

II. The testimony of Peter and company

- A. Silvanus must be Paul’s companion on 2nd missionary journey, Silas
 - 1. Silas always used in Acts, Silvanus in epistles, same man proved by 2 Cor 1.19
 - 2. Silas is at least the bearer of the letter to the churches, and probably also the scribe who wrote Peter’s dictation

¹ D. Edmond Hiebert, *1 Peter* (Winona Lake, Ind.: BMH Books, 1997), 329.

B. She who is in Babylon (a church or Peter's wife)

1. If Peter's wife, Hiebert argues: "We have no information about any woman residing in Babylon who was so well known to the churches in Asia Minor that she would be personally identified without her name."²
2. Some later mss. add the word "church" to the text: they understand this as a greeting from a church
3. The KJV translators didn't depend on those mss. but they did supply "the church that is in Babylon" to show how they took it
4. Babylon likely is figurative for Rome, this is well-attested in extra-biblical writings

"The Bible uses Babylon as a symbol of ungodliness as well as the name of a real town (cf. Rev. 17–18). Similarly the name Hollywood is both a literal town name and the symbol of the entertainment industry for which the town is famous."³

C. Mark – author of the gospel, relative of Barnabas, one who abandoned the work in the 1st missionary journey, but later valuable to Paul

"She" and Mark send greetings, whereas Silvanus does not (bolstering the idea he carries the letter personally).

All three are examples of believers standing steadfast in a hostile environment.

III. The promise of God to the saints

"There is no need to distinguish carefully between the meanings of the verbs, for together they emphatically make the same point."⁴

We, of course, will bring out the distinctions!

² Hiebert, 329.

³ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), 1 Pt 5.13.

⁴ Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary, v. 37 (Nashville, Tenn: Broadman & Holman, 2003), 245.

A. He will perfect you (mend your nets Mt 4.21)

1. Make whole by fitting together
2. Order and arrange properly
3. Setting right what has gone wrong

B. He will confirm you

1. To make firm or solid
2. Stabilizing by supporting or buttressing

I have a wooden fence: some of my posts rotted out. Bright idea: create a concrete base, attach post to base with metal embedded in concrete, less exposure to dirt and rot.

Problem: less stable. Solution – buttressing post at an angle (also imbedded in concrete)

C. He will strengthen you

1. Only use in NT
2. Means to supply additional strength: to intensify ability to stand

D. He will establish you

1. To lay the foundation for, or to establish on a foundation
2. Rather than buttressing supports, this refers to the sure ground on which a structure rests

IV. The fruit of an enduring faith

A. Glory to God (11)

1. God gets the credit for forming the faith of the believer (10)

The God of all grace, who called you... “The assurance is grounded in the character and action of God (*ho theos*), the true God whom Christians now love and serve.”⁵

Also note the priority of “himself” – the emphasis is that God will take care of you!

⁵ Hiebert, *1 Peter*, 317.

2. God gets the glory (and dominion) over his saints for his work (11)
 - a. The verb “be” is offered by the translators: lit., “to him dominion forever and ever”
 - b. Dominion is “kratos” – “might, power, rule”
 - 1) Democracy is “might of the people”
 - 2) Monocracy is “might of one”
 - c. This is the expression of grateful hearts – perfected, confirmed, strengthened, established

B. Warm-hearted Christian love (13-14)

Note on the custom of kissing: “The literature of the subapostolic age reveals that by that time, the kiss had become part of public worship with liturgical significance and was widely observed during the celebration of the Lord’s Supper. The practice was open to misunderstanding and abuse. To eliminate various occasions for embarrassment and trouble, the early church councils issued various regulations concerning its practice. Kissing as a ritual in the Western church disappeared almost completely by the end of the thirteenth century.”⁶

C. Peace in Christ (14)

“‘Peace’ was more than a greeting; it was a blessing, formally addressed to the recipient but implicitly functioning as a request (or at least hope) that God would bless the person with well-being (cf. Num. 6:26; Matt. 10:13; Luke 10:5).”⁷

⁶ Hiebert, 331.

⁷ Craig S. Keener, *1 Peter: A Commentary* (Grand Rapids, Michigan: Baker Academic, a division of Baker Publishing Group, 2021), 412.