

## PETER'S FINAL WORDS AND FARWELL

5:10-14

When I write an important letter or email the final remarks are always important. So it is here with Peter's letter!

**V.10** Peter's summary statement that capture what he has been talking about...

1. **After you have suffered for a little while**, ties God's calling in their present circumstances.
  - a. A little while stand in strong contrast to eternal glory. (Rom 8:18; 2 Cor. 4:17)
2. **The God of all grace**, speaks of him being the sources and giver of grace.
  - a. Grace is God giving to those who don't deserve it... enabling those who cannot do it.
  - b. But may also point to the variety of ways "**all**" God graces help and assist us in every occasion. (4:10; 2Cor. 1:3)
3. **Called you to His eternal glory**, speaks of God's initiative, not only did he deliver us from past sins, but set us on a course to be a part of His glory now and in the future.
  - a. The reality of the Christian life is that we have a union "in Christ" and not just a relationship "through Christ" as though he is helping us. Christ is the environment of the Christian's life... without Him we can do nothing (John 15:4-5)
  - b. Our present trials have meaning and importance **now** and in the **future**. (1:7, 11, 21; 4:11; 5:1)
4. How **will, He Himself**, emphasizes God's work and purpose in our present persecution in four ways. (Uses 4 verbs in success)
  - a. **Restore**, carries the idea of God arranging or putting in order matters so we'll become useful. How, by restoring/repairing us from sin's habits, and equip us for usefulness.
  - b. **Establish**, to stabilize or become steadfast set, in a certain direction. God's using suffering in our live to turn us toward him and become steadfast through him.
  - c. **Strengthen**, in adversity God provides us vigor, make us strong in our commitment to Him. Our own steadfastness is nothing without God's strengthening.
  - d. **Settle us**, no longer be shaken by things of this world. God uses the affliction to bring us to a secure foundation that our life rest upon and where we are under His control.

**V. 11-** The doxology... **word of glory**

1. Focuses on **God's power**, His mighty power **working in us** as described in these in four verbs, will **produce a deep gratitude** in and through our lives.

**V. 12-14** Peter concludes on a very personal note...

1. **Through Silvanus**, brings another person into the composition of this letter,
  - a. **Silvanus** (Latin form) **or Silas** (Greek form) double form to connect his Roman citizenship, is also Paul's companion on his second missionary journey (2 Cor.1:19)
  - b. Peter's personal words "**Faithful brother**" were words of praise to this brother,
  - c. Was he like a scribe to whom Peter dictated the letter to, or was he the one to transport it? It's believed that Silvanus recorded Peter's dictation, and also delivered it. Some want to question how Peter could write so well and not being educated.
2. He said he wrote it **briefly**, it's not necessary small in size, but small compared to the enormity of the subject.

3. This summary **testifies** of the purpose and wants all to see ... **this is the true Grace of God, stand firm in it.**
  - a. His writing about the grace of God comes as an **exhortation**, the verb here carries the idea of being encouraged and confronted.
  - b. We have seen the grace of God in this book...
    - i. Grace points to an objective message, the gospel, that comes through Christ alone, and which save us completely and give us an inheritance. (1:10-12)
    - ii. But this grace/message provides us a sure foundation, and the saving power to operate under adversity, persecution and hardship (1:9).
    - iii. Someday this grace will fully be realized, and we rejoice exceedingly (4:13)
4. In verse 13 Peter gives **Personal Greetings**
  - a. **She who is Babylon**, poses some questions.
    - i. **Who is she?** Peter's wife (1 Cor. 9:5), or an unnamed prominent woman living in Babylon. Probably "she" refers to the church there because the Greek word for church is in the feminine.
  - b. **Where is Babylon?** Literal view: referring a Roman outpost in a place called Babylon Egypt. This is very unlikely. Figurative view: Tradition shows that Christians gave code name or cryptic designation to the city of Rome, and called it Babylon... In OT it was a world power that opposed God and his people.
  - c. **Chosen together with you**, point to a divine initiative that produced a connected body of people throughout the world.
  - d. **John Mark**, is not Peter's son (some has supported because Peter doesn't use teknon like Paul) but the author of the second Gospel and was known to be very close to Peter, and may have been a convert through Him.
  - e. The **mutual greeting** of a **holy kiss** was an expression common to the culture. It showed their unity and mutual affection. It was holy in character, unlike the many other kinds of kiss the culture and bible set forth.
    - i. We do not need to use the cultural express of that day...today. But the truth it encourages should be upheld. We can show this by a hand shake or a hug.
  - f. Peter ends with "**Peace be to all of you who are in Christ**" Paul ended his epistles with grace..., but here Peter closes with peace which he heard his Lord say occasionally and was fitting for those being persecuted.
  - g. All of this can only be found "**in Christ**" points again the inclusiveness of all of this is found only in Christ.

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