

5:1 *Presbuteros*, adj ᵂ AV 67x ᵂ 1) elder, of age, forefathers 2) a term of rank or office 2a) among the Jews 2a1) members of the great council or Sanhedrin (because in early times the rulers of the people, judges, etc., were selected from elderly men) 2a2) of those who in separate cities managed public affairs and administered justice 2b) among the Christians, those who presided over the assemblies (or churches) The NT uses the term bishop, elders, and presbyters interchangeably 2c) the twenty four members of the heavenly Sanhedrin or court seated on thrones around the throne of God / as denoting leaders who preside over Christian assemblies elder (AC 14.23; 15.2)

Parakaleo, *pres act ind* ᵂ AV 109x ᵂ 1) to call to one's side, call for, summon 2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc. 2a) to admonish, exhort 2b) to beg, entreat, beseech 2b1) to strive to appease by entreaty 2c) to console, to encourage and strengthen by consolation, to comfort 2c1) to receive consolation, be comforted 2d) to encourage, strengthen 2e) exhorting & comforting & encouraging 2f) to instruct, teach

I exhort the elders among you, *Sumpresbuteros* ᵂ AV 1x ᵂ 1) a fellow elder / fellow elder, elder along with others, as church leaders possessing authority and dignity in common (1P 5.1)

as your fellow elder

Martus ᵂ AV 34x ᵂ 1) a witness - in an ethical sense: those who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death / witness; (1) as a witness to ascertainable facts; (a) legally (MT 26.65); (b) generally, as one **and** who testifies to something (RO 1.9); (2) as one who declares facts directly known to himself; (a) from firsthand knowledge (AC 1.22) or (b) from firsthand experience (HE 12.1); (3) as one who tells what he believes, even though it results in his being killed for it witness, martyr (AC 1.8; RV 17.6)

witness of the sufferings of Christ,

Pathema ᵂ AV 16x ᵂ 1) that which one suffers or has suffered 1a) externally, a suffering, misfortune, calamity, evil, affliction 1a1) of the sufferings of Christ 1a2) also the afflictions which Christians must undergo in behalf of the same cause which Christ patiently endured 1b) of an inward state, an affliction, passion 2) an enduring, undergoing, suffering

Koinonos ᵂ AV 10x ᵂ 1) a partner, associate, comrade, companion 2) a partner, sharer, in anything / as one who **and** fellowships and shares something in common with another partner (LU 5.10); partaker (1C 10.18); fellow participant, companion (HE 10.33)

Doxa ᵂ AV 168x ᵂ in the NT always a good opinion concerning one, resulting in praise, honour, and glory; a thing belonging to God & Christ - the kingly majesty which belongs to Him as supreme ruler, majesty in the sense of the absolute perfection of the deity

a partaker also of the glory that is to be revealed,

Apokalupto, *aur pass ind*, 26x, 1) to uncover, lay open what has been veiled or covered up 1a) disclose, make bare 2) to make known, make manifest, disclose what before was unknown ᵂ *apokalupto* is an internal disclosure, to the thinking believer, and abiding. The *apokalupto* or "unveiling" precedes and produces the *phaneroo* or "manifestation"; the former looks toward the object revealed, the latter toward the persons to whom the revelation is made. Some question this explanation



5:2

Poimaino, aor pass imp α AV 11x α 1) to feed, to tend a flock, keep sheep 1a) to rule, govern 1a1) of rulers 1a2) to furnish pasture for food 1a3) to nourish 1a4) to cherish one's body, to serve the body 1a5) to supply the requisites for the soul's need α **Synonyms** α *poimaino* is the wider, *bosko* is the narrower term; the former include oversight, the latter denotes nourishment; *poimaino* may be rendered "tend", *bosko* specifically "feed" / metaphorically, of administrative and protective activity in relation to a community of believers; guide, care for, look after (AC 20.28); with emphasis on the governing aspects of administration rule (RV 2 27)

shepherd the flock of God among you,

Poimnion α AV 5x α 1) a flock (esp.) of sheep 2) a group of Christ's disciples 3) bodies of Christian (churches) presided over by elders / (1) literally *flock*, especially a group of sheep; (2) metaphorically in the NT; (a) as the community of Jesus' followers *disciples* (LU 12.32); (b) as the church (AC 20.28)

What are general characteristics of sheep. What then is true of believers?

exercising oversight not under compulsion,

Anagkastos, adv α AV 1x α 1) by force or constrain / in a forced manner, unwillingly, out of obligation (1P 5.2), opposite *ekousios* (willingly, voluntarily)

Episkopeo, pres act ptc α AV 2x α 1) to look upon, inspect, oversee, look after, care for 1a) of the care of the church which rested upon the elders 1b) to look carefully, beware / (1) as denoting the responsibilities of elders and church officials (*episkopoi*) *care for, watch out for* (1P 5.2); (2) of community responsibility for its members *see to, look after* (HE 12.15)

but

Hekousios, adv α AV 2x α 1) voluntarily, willingly, of one's own accord 1a) to sin wilfully as opposed to sins committed inconsiderately, and from ignorance or from weakness / (1) willingly, voluntarily, spontaneously (1P 5.2), opposite *anagkastos* (unwillingly); (2) deliberately, intentionally (HE 10.26)

voluntarily,

according to the will of God;

and

"for the sake of filthy lucre" (*aischrou kerdous charin*). Clearly the elders received stipends, else there could be no such temptation. (Rob)

not for sordid gain,

Aischrokerdos, adv α AV 1x α 1) eagerness for base gain / covetously, greedily, with eagerness for dishonest gain (1P 5.2)

but

with eagerness; *Prothumos, adv* α AV 1x α 1) willingly, with alacrity / eagerly, willingly, readily (1P 5.2)

Tend (*poimante*). First aorist active imperative of *poimainô*, old verb, from *poimên* (shepherd) as in Lu 17:7. Jesus used this very word to Peter in the interview by the Sea of Galilee (Joh 21:16) and Peter doubtless has this fact in mind here. Paul used the word to the elders at Miletus (Ac 20:28). See 2:25 for the metaphor. (Rob)



Katakurieuo, pres act ptc α AV 4x α 1) to bring under one's power, to subject one's self, to subdue, master 2) to hold in subjection, to be master of, exercise lordship over / (1) gain power over, overpower, subdue (AC 19.16); (2) of exercising dominion for one's own advantage *lord it over, rule over, domineer over* (MK 10.42)

5:3 *Kleros* α AV 13x α **nor yet as lording it over those allotted to your charge,**

(1) strictly, a small object thrown to determine a choice or assign a portion lot (MK 15.24); (2) as what is assigned or allotted portion, share (AC 8.21); (3) plural, as parts of a congregation that have been entrusted to the oversight of individual leaders responsibility, those entrusted to someone's care (1P 5.3) / those whose care & oversight has been assigned to one [allotted charge], used of Christian churches, the administration of which falls to the lot of presbyters
Tupos α AV 16x α 1) the mark **but** of a stroke or blow, print 2) a figure formed by a blow or impression 3) form 3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter 4) an example 4a) in the technical sense, the pattern in conformity to which a thing must be made 4b) in an ethical sense, a dissuasive example, a pattern of warning 4b1) of ruinous events which serve as admonitions or warnings to others 4c) an example to be imitated 4c1) of men worthy of imitation / of behavior *example, pattern, model*

proving to be examples to the flock.

Ginomai, pres mid ptc α AV 678 α 1) to become

5:4 And

Archipoimen α AV 1x α literally, as one who directs other shepherds chief shepherd; metaph. of Christ as in

Phaneroo, aor pass ptc α AV 49x α 1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way 1a) make actual and visible, realised 1b) to make known by teaching 1c) to become manifest, be made known 1d) of a person, expose to view, make manifest, to show one's self, appear / of a person - passive *become known, be shown, be in true character* (2C 5.11); *appear, become visible, be revealed* (JN 21.14; 1T 3.16)

when the Chief Shepherd appears,

charge of leaders of Christian communities (1P 5.4)

Komizo, fut mid ind, 11x, to receive, obtain: the promised blessing / middle, with a sense of receiving back as recompense or reward get for

you will receive the unfading crown of glory.

oneself, obtain, receive (back) (1P 1.9; 2P 2.13)

Amarantinos, adj α AV 1x α 1) composed of amaranth 1a) a flower so called because it never withers or fades, and when plucked off revives if moistened with water 1b) a symbol of perpetuity and immortality / literally *unfading, as flowers; figuratively enduring, lasting* (1P 5.4)

Stephanos α AV 18x α crown, wreath; (1) literally, as an adornment worn around the head, given as an award in athletic contests (1C 9.25a); metaph. (a) of success achieved in life viewed as a race reward, sign of accomplishment (understood in 1C 9.25b); (b) as a community of believers who exist as proof of a worker's success (1TH 2.19); (c) as a symbol of heavenly honor and authority (RV 4.4); (2) literally, as the symbol of authority worn by a ruler crown, scornfully accorded to Jesus as a crown made of thorns (MT 27.29) α **Synonyms** α *diadema* is a crown as a badge of royalty; *stephanos* like the Latin "corona" is the crown in the sense of a chaplet, wreath or garland -- the badge of "victory in the games of civic worth, of military valour, of nuptial joy, of festive gladness"



Crowns as Rewards

1 Cor 9:24-27 – the imperishable crown for those who keep their bodies under subjection

Phil 4:1 – faithful believers = my joy and crown

1 Thess 2:19-20 – faithful believers = our hope or joy or crown of exultation & glory

2 Tim 4:6-8 - the crown of righteousness for those who love His appearing

1 Pet 5:1-4 – the unfading crown of glory for faithful shepherds

Rev 2:10 - the crown of life for those faithful until death

Warning

Rev 3:11 – hold fast what you have, that no one take your crown

Purpose of Crowns

Rev 4:9-11 – crowns to be cast down in worship of God

Shepherds and Shepherding

In the New Testament	In the Old Testament	
<p>Matt 2:6 – Out of Bethlehem will come a Ruler who will shepherd God's people, Israel</p> <p>Luke 17:7 - a slave tending sheep</p> <p>John 21:16 – Peter told to shepherd Christ's sheep</p> <p>Acts 20:28 – Elders to guard for themselves & for all the flock / the Holy Spirit has made them overseers, to shepherd the church of God purchased with Christ's own blood</p> <p>1 Cor 9:7 - tends a flock</p> <p>Jude 12 – ungodly men feast with you without fear, caring for themselves</p> <p>Rev 2:26-27 (to Thyatira) – To overcomer, Christ will give authority over the nations & he shall rule them with a rod of iron</p> <p>Rev 7:16-17 - They shall not hunger, thirst anymore nor suffer from the sun or heat, for the Lamb shall be their shepherd & shall guide them to the water of life</p> <p>Rev 12:5 - she gave birth to a male child, who is to rule all the nations with a rod of iron</p> <p>Rev 19:15 - He will rule them with a rod of iron & He treads the wine press of the fierce wrath of God</p> <p>Matt 9:35-38 - the multitudes were distressed & downcast like sheep without a shepherd</p> <p>John 10:1-16 – Jesus is the door of the sheep, the good shepherd; the good shepherd lays down His life for the sheep; the good shepherd & He knows His own & His own knows Him</p> <p>John 21:15-17 – Basis of Service to Christ is predicated on love for Him</p>	<p>Ezek 34:1-24 – Pronouncement of Woe to the shepherds of Israel & Promises to Devliever the Sheep</p> <p><u>Their sins:</u></p> <ol style="list-style-type: none"> 1. Feed themselves and not the flock (v2,8) 2. eat the fat, clothe yourselves with wool, slaughter the fat sheep without feeding the flock (v3) 3. Those who are sickly you have not strengthened (v4) 4. the diseased you have not healed (v4) 5. the broken you have not bound up (v4) 6. the scattered you have not brought back (v4) 7. you have not sought for the lost (v4) 8. with force & with severity you have dominated them (v4) 9. feed in the good pasture, & tread down with your feet the rest of your pastures (v18,19) 10. drink of the clear waters & foul the rest with your feet (v18,19) 11. push with side and shoulder, and thrust at all the weak with your horns, until you have scattered them abroad (v21) <p><u>Results:</u></p> <ol style="list-style-type: none"> 1. the flock were scattered for lack of a shepherd (v5,9,21) 2. they became food for every beast of the field and were scattered (v5) 3. My flock wandered through all the mountains & on every high hill (v6) 4. My flock was scattered over all the surface of the earth (v6) 5. there was no one to search or seek for them (v6,8) 6. My flock has become a prey & food for all the beasts of the field for lack of a shepherd (v8) 7. My flock must eat what you tread down with your feet, and drink what you foul with your feet (v19) 	<p><u>Their Judgment</u></p> <ol style="list-style-type: none"> 1. God is against the shepherds & shall demand My sheep from them and make them cease from feeding sheep (v10) 2. the shepherds will not feed themselves anymore (v10) 3. God will destroy the fat & the strong & feed them with judgment (v16) 4. God will judge between one sheep & another (v17,22), between the rams & the male goats (v17) 5. God will judge between the fat sheep & the lean sheep (v20) <p><u>God's Protection</u></p> <ol style="list-style-type: none"> 1. God shall deliver His flock from their mouth, that they may not be food for them (v10) 2. God will search for His sheep and seek them out (v11) 3. He will care for His sheep and will deliver them from all the places they were scattered (v12) 4. He will bring them out from the peoples and bring them to their own land & feed them on the mountains of Israel (v13) 5. He will feed them in a good rich pasture on the mountain heights of Israel (v14) 6. He will feed His flock and lead them to rest (v15) 7. He will seek the lost, bring back the scattered, bind up the broken, and strengthen the sick (v16) 8. God will deliver His flock, and they will no longer be a prey (v22) 9. He will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd (v23) 10. the LORD, will be their God, and My servant David will be prince among them (v24)

Homoios, adv ἄ AV 30x ἄ 1) likewise, equally, in the same way

5:5 You younger men, likewise, *Hupotasso*, aor pass imp ἄ AV 40x ἄ 1) active subject, bring under firm control, subordinate (RO 8.20b); (2) passive with a middle sense; (a) with a component of compulsion have to submit (LU 10.17, 20); b) with a component of voluntary submission be submissive, obey, subject oneself (LU 2.51; EP 5.21)

be subject to your elders; *Elders presbuteros*, adj ἄ AV 67x ἄ 1) elder 2) a term of rank or office among the Christians, those who presided over the assemblies (or churches) The NT uses the term bishop, elders, and presbyters interchangeably

Egkoomboimai, aor mid imp ἄ AV 1x ἄ 1) knot or band

and by which two things are fastened together, to fasten or gird one's self ἄ This was the white scarf or apron of slaves, which was fastened to the belt of the vest and distinguished slaves from freemen, hence in 1 Pet. 5:5, "gird yourselves with humility as your servile garb" means by putting on humility, show your subjection one to another. Also, this refers to the overalls which slaves wore to keep clean while working, an exceedingly humble garment. / strictly clothe oneself with a garment by tying it on with a kombos (string, band); figuratively, of taking on an essential characteristic be humble, act humbly (1P 5.5)

clothe yourselves with humility toward one another, (moral) littleness 3) modesty, humility,

Antitassomai, pres mid ind ἄ AV 5x ἄ 1) to range in battle

for

Tapeinophrosune ἄ AV 7x ἄ 1) the having a humble opinion of one's self 2) a deep sense of one's lowliness of mind / in the NT, as a quality of voluntary submission and unselfishness humility, self-effacement (AC 20.19), opposite *hyperphania* (arrogance, pride); in a negative sense, as a misdirected submission in cultic behavior self-abasement, (false) humility, self-mortification (CO 2.18, 23)

against 2) to oppose one's self,

GOD IS OPPOSED TO THE PROUD,

Huperephanos, adj ἄ AV 5x ἄ 1) showing one's self above others, overtopping, conspicuous above others, pre-eminent 2) with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty / strictly showing above; hence, in a negative sense arrogant proud, haughty, of an empty boaster who brags of his position and despises others (2T 3.2)

resist / only middle oneself against oppose, resist, be hostile toward (AC 18.6)

BUT

charis, ἄ AV 156x ἄ grace, good-will, loving kindness, favor, of God's merciful kindness & favor by which He turns souls to Christ, keeps, strengthens, grows them in faith, knowledge &

Didomi, pres act ind ἄ AV 413x ἄ 1) to give

love & obedience *Tapeinos*, adj ἄ AV 8x ἄ 1) not rising far from the ground 2) metaph. 2a) as a condition, lowly, of low degree 2b) brought low with grief, depressed 2c) lowly in spirit, humble 2d) in a bad sense, deporting one's self

Gird yourselves with humility

GIVES GRACE TO THE HUMBLE.

(*tên tapeinophrosunen egkombosasthe*). First aorist middle imperative of *egkoomboimai* abjectly, deferring servilely to others late & rare verb (in Apollodorus, fourth cent. B.C.), here only in N.T., from *en* and *kombos* (knot, like the knot of a girdle). *Egkombôma* was the white scarf or apron of slaves. It is quite probable that Peter here is thinking of what Jesus did (Joh 13:4ff.) when he girded himself with a towel and taught the disciples, Peter in particular (Joh 13:9ff.), the lesson of humility (Joh 13:15). Peter had at last learned the lesson (Joh 21:15-19). (Rob)



5:6 *Tapeinoo, aor pass imp* α AV 14x α 1) to make low, bring low 1a) to level, reduce to a plain 1b) metaph. to bring into a humble condition, reduce to meaner circumstances 1b1) to assign a lower rank or place to 1b2) to abase 1b3) to be ranked below others who are honoured or rewarded 1b4) to humble or abase myself by humble living 1c) to lower, depress 1c1) of one's soul bring down one's pride 1c2) to have a modest opinion of one's self 1c3) to behave in an unassuming manner 1c4) devoid of all haughtiness / of voluntary submission humble (oneself), become humble (JA 4.10); as disciplining oneself to live without abundance *be in need, be poor* (PH 4.12)

Humble yourselves, therefore, under the mighty hand of God,

Krataios, adj α AV 1x α 1) **mighty** 1a) of the mighty power of God / **strong, mighty, powerful** (1P 5.6)

that *Hupsoo, aor act subj* α AV 20x α 1) to lift up on high, to exalt 2) metaph. 2a) to raise to the very summit of opulence and prosperity 2b) to exalt, to raise to dignity, honour and happiness / literally lift up, raise high (JN 3.14a); euphemistically, of the method of Christ's death by crucifixion lift up (JN 3.14b); figuratively, of honor and position uplift, exalt (LU 1.52); in a negative sense *hupsoun heauton* exalt oneself, think oneself better than others (MT 23.12)

He may exalt you at the proper time,

Merimna α AV 6x α 1) care, anxiety / care, concern (2C 11.28); often in a negative sense anxiety, worry, distraction (LU 8.14)

5:7 casting all your anxiety upon Him,

Epirrhupto, aor act ptc α AV 2x α 1) to throw upon, place upon / throw on; literally, as putting clothes on a riding animal as a kind of saddle cloth throw on (LU 19.35); idiomatically *ten merimnan epiriptein epi*, literally cast cares on, i.e. stop worrying and trust completely (1P 5.7)

Kairos α AV 87x α a measure of time, hence: a) a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for b) opportune or seasonable time 2c) the right time d) a limited period of time e) to what time brings, the state of the times, the things and events of time α **Synonyms** α *kairos*, a definitely limited portion of time with the added notion of suitability; *chronos*, time in general

because

Melo, pres act ind α AV 10x α 1) to care about / to A. be an object of care, B. trans., C. gen. to care for.

He cares for you.



Humility	How to Handle Anxiety	
<p>humble (5:6), aorist passive imperative, tapeino,w tapeinos, adj ἄ AV 8x ἄ 1) not rising far from the ground 2) metaph. 2a) as a condition, lowly, of low degree 2b) brought low with grief, depressed 2c) lowly in spirit, humble 2d) in a bad sense, deporting one's self abjectly, deferring servilely to others / (1) literally, of situation <i>low</i>, opposite <i>u`yhlo,j (high)</i>; (2) figuratively in the NT; (a) of persons, of trivial power or significance <i>lowly, poor, undistinguished</i> (JA 1.9); substantively <i>tapeinoi, unimportant people</i> (LU 1.52); (b) as an emotional state <i>downhearted, depressed</i> (2C 7.6); substantively <i>oi` tapeinoi, the downhearted people</i> (2C 7.6); (c) as an attitude; in a bad sense <i>servile, abject, subservient</i> (probably 2C 10.1); in a good sense <i>lowly, humble, gentle</i> (MT 11.29; perhaps 2C 10.1); substantively <i>tapeinoi, humble people</i> (JA 4.6); (d) neuter plural <i>ta. tapeina</i>, as a substantive, of things <i>humble tasks</i> (probably RO 12.16), opposite <i>ta. u`yhla, (high things, lofty things)</i></p> <p>Easton: a prominent Christian grace (Ro 12:3 15:17,18 1Co 3:5-7 2Co 3:5 Php 4:11-13) It is a state of mind well pleasing to God (1Pe 3:4) it preserves the soul in tranquillity (Ps 69:32,33) and makes us patient under trials (Job 1:22) Christ has set us an example of humility (Php 2:6-8) We should be led thereto by a remembrance of our sins (La 3:39) and by the thought that it is the way to honour (Pr 16:18) and that the greatest promises are made to the humble (Ps 147:6 Isa 57:15 66:2 1Pe 5:5) It is a "great paradox in Christianity that it makes humility the avenue to glory."</p>	<p style="text-align: center;"><u>Matthew 6:24-34 – God's Cure for Anxiety</u></p> <p><u>Facts about Anxiety:</u></p> <ol style="list-style-type: none"> 1. No one can serve two masters (v24) 2. Uselessness of anxiety (v27) 3. Gentiles seek all these things (v32) <p><u>Promises to Cling to:</u></p> <ol style="list-style-type: none"> 1. God cares for His creation (v30) 2. Your heavenly Father knows you need all these things (v32) 3. Seek first God's kingdom and righteousness, and all these things shall be added to you (v33) <p><u>Instructions:</u></p> <ol style="list-style-type: none"> 1. do not be anxious for your life nor your body (v25) 2. Look at the birds of the air (v26) 3. Observe how the lilies of the field grow (v28) 4. Do not be anxious (v31) 5. seek first His kingdom and His righteousness (v33) 6. do not be anxious for tomorrow (v34) <p><u>Checks for Anxiety</u></p> <ol style="list-style-type: none"> 1. Check your allegiance – serving God AND mammon or God alone? (v24) 2. Check your faith level – LITTLE faith or GREAT faith? (v30) 3. Check your priorities – God's kingdom and righteousness FIRST or second or...? (v33) 	<p><u>Matt 11:28-29 - Christ's Invitation</u></p> <ul style="list-style-type: none"> * Come to Me, all who are weary and heavy-laden, and I will give you rest (v28) * Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls (v29) <p><u>Phil4:6-7 – God's Way of Handling Anxiety</u></p> <p><u>What to Do</u></p> <ul style="list-style-type: none"> * Be anxious for nothing * in everything by prayer and supplication with thanksgiving let your requests be made known to God (v6) <p><u>What God Does:</u> the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus</p> <p><u>Phil 4:19 – God's Promise to Supply</u></p> <p>And my God shall supply all your needs according to His riches in glory in Christ Jesus.</p> <p><u>Romans 8:28 – God's Promise to Work Things for Good</u></p> <p>And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.</p>

5:8 *Nepho, aor act imp* α AV 6x α 1) to be sober, to be calm and collected in spirit 2) to be temperate, dispassionate, circumspect

Be of sober spirit,

Gregoreuo, aor act imp α AV 23x α 1) to watch 2) metaph. give strict attention to, be cautious, active 2a) to take heed lest through remission and indolence some destructive calamity suddenly overtake one / (1) literally *watch, be or keep awake* (MK 13.34); figuratively *be watchful, vigilant, alert* (MT 24.42); (2) as an antonym for the metaphor of sleep as death *be awake, be alive* (1TH 5.10)

be on the alert.

Antidikos α AV 5x α 1) opponent 1a) an opponent in a suit of law 1b) an adversary, enemy / adversary, enemy; in a lawsuit *opponent, accuser* (MT 5.25); as one who is constantly hostile toward another *adversary* (1P 5.8)

Your adversary,

Diabolos, adj α AV 38x α 1) prone to slander, slanderous, accusing falsely 1a) a calumniator, false accuser, slanderer, 2) metaph. applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him α Satan the prince of the demons, the author of evil, persecuting good men, estranging mankind from God and enticing them to sin, afflicting them with diseases by means of demons who take possession of their bodies at his bidding. / slanderous (2T 3.3); substantively *ho d.* the slanderer; predominately, as a specific name for Satan as the accuser the devil (MT 4.1)

the devil, prowls about like a roaring lion, *Peripateo, pres act ind* α AV 96x α 1) to walk 1a) to make one's way, progress; to make due use of opportunities 1b) Hebrew for, to live 1b1) to regulate one's life 1b2) to conduct one's self 1b3) to pass one's life / (1) literally; (a) with a connotation of spending some time in a place walk around, go about (MK 11.27); (b) with an indication of how one is dressed go about (MK 12.38); (c) generally walk, go (along) (MT 4.18); (2) figuratively, of how one conducts one's daily life behave, live (CO 1.10); with the dative to denote attendant circumstances, manner, and kind of life (GA 5.16); with a prepositional phrase behave in such a way (EP 2.10); with an adverb (EP 4.1)

seeking someone to devour.

Zeteo, pres act ptc α AV 119x α (1) as a searching for what is lost seek, try to find, look for (LU 19.10); (2) of man's quest for God and what can be obtained only from him seek, search for, try to obtain (AC 17.27); (3) of what God requires or expects from man seek, demand (LU 12.48); (4) as making inquiry or investigation examine, question, deliberate (JN 16.19); (5) of man's effort to obtain something pursue, endeavor to obtain, strive for (MT 6.33); (6) of man's desire toward something seek for, wish for, want (1C 10.24)

Whom he may devour (katapiein)... the devil's purpose is the ruin of men. He is a "peripatetic" (*peripatei*) like the peripatetic philosophers who walked as they talked. Satan wants all of us and sifts us all (Lu 22:31).

Katapino, aor act inf α AV 7x α 1) to drink down, swallow down 2) to devour 3) to swallow up, destroy



5:9 *Anthistemi, aor act imp* α AV 14x α 1) to set one's self against, to withstand, resist, oppose 2) to set against / set against; in the NT all forms have a middle sense; (1) set oneself against, oppose, resist, refuse to yield (GA 2.11); (2) with an impersonal sense oppose, resist something (RO 9.19); (3) absolutely, as taking a firm stand *stand firm, stand one's ground* (EP 6.13)

resist him, *Stereos, adj* α AV 4x α 1) strong, firm, immovable, solid, hard, rigid 1a) in a bad sense, cruel, stiff, stubborn, hard 1b) in a good sense, firm, steadfast / (1) solid, firm, strong; of a foundation firm; figuratively basic (2T 2.19); (2) of adult food solid, in contrast to *ga,la* (milk); figuratively, of advanced or deeper doctrine *mature* (HE 5.12, 14); (3) figuratively, of faith *steadfast, strong* (1P 5.9)

firm in your faith, Cowardice never wins against the devil (2Ti 1:7), but only courage.

Oida, perf act ind (with pres meaning) α AV 666x α 1) to see 2) to know α **Synonyms** α *ginosko*, a knowledge grounded on personal experience; *oida*, to see with the mind's eye, signifies a clear and purely mental perception; *epistamai*, a knowledge obtained by proximity to the thing known, cf. our understanding: *sunimi* implies a native insight, knowledge

knowing

gained through the five senses

James 4:1-10; John 8:44; 2Cor 11:13-15; Eph 6:10-20; 1 John 4:4

that *Epiteleo, pres pass inf* α AV 11x α 1) to bring to an end, accomplish, perfect, execute, complete 1a) to take upon one's self 1b) to make an end for one's self 1b1) to leave off 2) to appoint to, impose upon / (1) in a temporal sense finish, end, successfully complete what has been begun (GA 3.3); (2) as bringing something about accomplish, complete, perfect (2C 7.1); of ritual duties perform (HE 9.6); as setting up a tent erect (HE 8.5); (3) passive, as experiencing purposeful trials undergo, endure, go through (1P 5.9)

the same experiences of suffering are being accomplished

Pathema α AV 16x α 1) that which one suffers or has suffered 1a) externally, a suffering, misfortune, calamity, evil, affliction 1a1) of the sufferings of Christ 1a2) also the afflictions which Christians must undergo in behalf of the same cause which Christ patiently endured

The same sufferings (*ta auta tôn pathêmatôn*). An unusual construction with the genitive rather than the usual *ta auta pathêmata*, perhaps as Hofmann suggests, "the same tax of sufferings" ("the same things in sufferings"). Probably this is correct and is like Xenophon's phrase in the *Memorabilia* (IV. 8. 8), *ta tou gêrôs epiteleisthai* (to pay the tax of old age).

In your brethren who are in the world (*têi en tôi kosmôi humôn adelphotêti*). Even so *eidotes* (second perfect active participle of *oida*) with an infinitive usually means "knowing how to" (object infinitive) as in Lu 12:56; Php 3:18 rather than "knowing that" (indirect assertion) as taken above.

Pistis, 244x, 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it 1a) relating to God 1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ 1b) relating to Christ 1b1) a strong & welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God 1c) the religious beliefs of Christians 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same 2) fidelity, faithfulness 2a) the character of one who can be relied on

by your brethren

who are in the world.



5:10 *Pascho, aor act ptc* α AV 42x α 1) to be affected or have been affected, to feel, have a sensible experience, to undergo 1a) in a good sense, to be well off, in good case 1b) in a bad sense, to suffer sadly, be in a bad plight 1b1) of a sick person

Oligos, adj α AV 43x α 1) little, small, few 1a) of number: multitude, quantity, or size 1b) of time: short 1c) of degree or intensity: light, slight

after you have suffered for a little while,

the God of all grace,

charis, α AV 156x α grace, good-will, loving kindness, favor, of God's merciful kindness & favor by which He turns souls to Christ, keeps, strengthens, grows them in faith, knowledge & love & obedience

Doxa α AV 168x α in the NT always a good opinion concerning one, resulting in praise, honour, and glory; a thing belonging to God & Christ - the kingly majesty which belongs to Him as supreme ruler, majesty in the

who called you to His eternal glory in Christ,

Kaleo, aor act ptc α AV 146x α 1) to call 2) to call i.e. to name, by name 2a) to give a name to 2b) to be called i.e. to bear a name or title (among men) 2c) to salute one by name

Aionios, adj α AV 71x α 1) without beginning and end, that which always has been and always will be 2) without beginning 3) without end, never to cease, everlasting

sense of the absolute perfection of the deity

Katartizo, fut act ind α AV 13x α 1) to render, i.e. to fit, sound, complete 1a) to mend (what has been broken or rent), to repair 1a1) to complete 1b) to fit out, equip, put in order, arrange, adjust 1b1) to fit or frame for one's self, prepare 1c) ethically: to strengthen, perfect, complete, make one what he ought to be / with a basic meaning thoroughly prepare something to meet demands; (1) put in order, restore to a former condition, mend, repair (MT 4.21; GA 6.1); (2) prepare, make ready, complete (HE 13.21); (3) create, arrange, prepare (HE 11.3); (4) as thoroughly equipping and adjusting Christian character *perfect, fully qualify, make fully adequate* (1C 1.10)

prepare something to meet demands; (1) put in order, restore to a former condition, mend, repair (MT 4.21; GA 6.1); (2) prepare, make ready, complete

will Himself perfect,

Sterizo, fut act ind α AV 13x α 1) to make stable, place firmly, set fast, fix 2) to strengthen, make firm 3) to render constant, confirm, one's mind / literally, as setting up (firmly), establish, support (LU 16.26); Hebraistically set in a certain position or direction; "he fixed his face to go to Jerusalem", i.e. he firmly decided to journey to Jerusalem (LU 9.51); figuratively strengthen, confirm, stabilize someone (LU 22.32)

confirm,

strengthen

something so that it remains immovable fix
Sthenoo, fut act ind α AV 1x α 1) to make strong, strengthen 1a) of one's soul / strengthen, make strong, cause to be more able (1P 5.10)

and

Themelioo, fut act ind α AV 6x α 1) to lay the foundation, to found 2) to make stable, establish / literally provide with a foundation, found, lay the foundation of (MT 7.25); figuratively, as providing a firm basis for belief or practice establish, strengthen, settle, cause to be firm and unwavering (1P 5.10)

establish you.



Albert Barnes on 1 Peter 5:10

But the God of all grace - The God who imparts all needful grace. It was proper in their anticipated trials to direct them to God, and to breathe forth in their behalf an earnest and affectionate prayer that they might be supported. A prayer of this kind by an apostle would also be to them a sort of pledge or assurance that the needed grace would be granted them.

Who hath called us unto his eternal glory - And who means, therefore, that we shall be saved. As he has called us to his glory, we need not apprehend that he will leave or forsake us. On the meaning of the word called, see the notes at Eph 4:1.

After that ye have suffered a while - After you have suffered as long as he shall appoint. The Greek is, "having suffered a little," and may refer either to time or degree. In both respects the declaration concerning afflictions is true. They are short, compared with eternity; they are light, compared with the exceeding and eternal weight of glory.... See the notes at 2Co 4:16-18.

Make you perfect - By means of your trials. The tendency of affliction is to make us perfect.

Stablish - The Greek word means "to set fast; to fix firmly; to render immovable," Luk 16:26; Luk 9:51; Luk 22:32; Rom 1:11; Rom 16:25; 1Th 3:2, 1Th 3:13, et al.

Strengthen - Give you strength to bear all this.

Settle you - Literally, found you, or establish you on a firm foundation - θεμελιώσας themeliosas. The allusion is to a house which is so firmly fixed on a foundation that it will not be moved by winds or floods.

Compare the notes at Mat 7:24 ff

Adam Clarke on 1 Peter 5:10

But the God of all grace - The Fountain of infinite compassion, mercy, and goodness....

Who hath called us - By the preaching of the Gospel.

Unto his eternal glory - To the infinite felicity of the heavenly state.

By Christ Jesus - Through the merit of his passion and death, by the influence of his Holy Spirit, by the precepts of his Gospel, and by the splendor of his own example.

After that ye have suffered a while - Ολιγον παθοντας: Having suffered a little time; that is, while ye are enduring these persecutions, God will cause all to work together for your good.

Make you perfect - Καταρτισει, στηριξει, σθενωσει, θεμελιωσει: All these words are read in the future tense by the best MSS. and versions. **He will make you perfect.** - Καταρτισει: Put you in complete joint as the timbers of a building. **Stablish** - Στηριξει: Make you firm in every part; adapt you strongly to each other, so that you may be mutual supports, the whole building being one in the Lord.

Strengthen - Σθενωσει: Cramp and bind every part, so that there shall be no danger of warping, splitting, or falling.

Settle - Θεμελιωσει: Cause all to rest so evenly and firmly upon the best and surest foundation, that ye may grow together to a holy temple in the Lord: in a word, that ye may be complete in all the mind that was in Christ; supported in all your trials and difficulties; strengthened to resist and overcome all your enemies; and after all abide, firmly founded, in the truth of grace. **All these phrases are architectural;** and the apostle has again in view the fine image which he produced 1Pe 2:5 (note)

Gill on 1 Peter 5:10

But the God of all grace,.... Who has riches of grace, an immense plenty of it in himself, has treasured up a fulness of grace in his Son; is the author of all the blessings of grace, of electing, adopting, justifying, pardoning, and regenerating grace; and is the giver of the several graces of the Spirit, as faith, hope, love, repentance, &c. and of all the supplies of grace; and by this character is God the Father described as the object of prayer, to encourage souls to come to the throne of his grace, and pray, and hope for, and expect a sufficiency of his grace in every time of need; as well as to show that the sufferings of the saints here are but for a while; that they are in love and kindness; and that they shall certainly enjoy the glory they are called unto by him; and which is the next thing by which he stands described,

who hath called us unto his eternal glory by Jesus Christ. This "call" is not a mere external one by the ministry of the word, which is not always effectual and unto salvation; but an internal, special, and efficacious one, and which is high, holy, heavenly, and unchangeable. The persons who are the subjects of it are us, whom God has chosen in Christ, and are preserved in him, and redeemed by him; and who are a select people, and distinguished from others, and yet in themselves no better than others; nay, often the vilest, meanest, and most contemptible. Some ancient copies read "you", and so do the Arabic and Ethiopic versions: what **they are called to is "his eternal glory"**; that which is glorious in itself, and is signified by what is the most glorious in this world, as a kingdom, crown, throne, inheritance, &c. and lies in constant and uninterrupted communion with Father, Son, and Spirit; in a complete vision of the glory of Christ, and in perfect conformity to him; in a freedom from all evil, and in a full enjoyment of all happiness: and this is "his", God the Father's; which he has prepared and provided for his people of his own grace, and which he freely gives unto them, and makes them meet for; and it is "eternal"; it will last for ever, and never pass away, as does the glory of this world; it is a continuing city, a never fading inheritance, an eternal weight of glory; and to this the saints are called "by", or "in Jesus Christ"; the glory they are called to is in his hands; and they themselves, by being called unto it, appear to be in him, and as such to belong unto him, or are the called of Christ Jesus; and besides, they are called by him, by his Spirit and grace, and into communion with him, and to the obtaining of his glory.

After that ye have suffered awhile, make you perfect, stablish, strengthen, settle you; some copies, and also the Vulgate Latin and Ethiopic versions, read these words in the future tense, not as a prayer, but as a promise, "shall make you perfect", &c. the sense is the same; for if it is a prayer, it is a prayer in faith, for what shall be done; for God will make his people "perfect": and which respects **not their justification**; for in that sense they are perfect already in Christ, their head, who has perfectly fulfilled the law for them, and fully expiated their sins; has completely redeemed them, and procured for them the pardon of all their trespasses; and has justified them from all their iniquities: **but their sanctification**; for though all grace is implanted in them at once, yet it is gradually brought to perfection; there is a perfection of parts, of all the parts of the new man, or creature, but not of degrees; and there is a comparative perfection with respect to themselves, before conversion, or with respect to hypocrites; for perfection oftentimes means no other than integrity and sincerity; or with respect to other Christians, who are weaker in knowledge and experience: and there is a perfection of holiness in Christ, who is their sanctification, but not in themselves; for every part of the work of grace is imperfect, as faith, love, knowledge, &c. and sin dwells in them, and they stand in need of fresh supplies of grace; and even the best of them disclaim perfection, though they greatly desire it, as here the apostle prays for it; and which shows that, as yet, they had it not, though they will have it hereafter in heaven, where there will be perfect knowledge, and perfect holiness, and perfect happiness. He also prays that God would "stablish" them, or believes and promises that he would. The people of God are in a safe and established state and condition already; they are in the arms of everlasting love, and in the hands of Christ, and in a sure and inviolable covenant of grace, and are built on the rock of ages; and are in a state of grace, of justifying, adopting, and sanctifying grace, from whence they can never finally and totally fall; and yet they are very often unstable in their hearts and frames, and in the exercise of grace, and discharge of duty, and in their adherence to the doctrines of the Gospel; and need to be established, and to have a more firm persuasion of their interest in the love of God, and a more steady view of their standing in Christ, and the covenant of his grace, and a more lively and comfortable exercise grace on him, and a more constant discharge of duty, and a more firm and closer adherence to the truths and ordinances of the Gospel; and they will have a consummate stability in heaven, where are sure dwelling places. Another petition, or promise, is, that God would "strengthen" them; which supposes them to be weak and feeble, not as to their state and condition, for their place of defence is the munition of rocks; nor in the same sense as natural men are, or as they themselves were before conversion; nor are they all alike weak, some are weaker in faith and knowledge, and of a more weak and scrupulous conscience than others, and are more easily drawn aside by corruptions and temptations, and are in greater afflictions: and this is to be understood, **not of bodily, but spiritual strength**; that God would strengthen their souls, and the work of his grace in them, their faith, hope, and love; and strengthen them to perform their duties, to withstand temptations, oppose their own corruptions, bear the cross, reproaches, and persecutions, and do their generation work; and he further adds, and "settle" you, or "found" you; not that God would now lay the foundation, Christ, for he had been laid by him ready in his counsels and decrees, and in the covenant of his grace, in the mission of him into this world, and by his Spirit in their hearts; nor that he would afresh lay them on Christ, the foundation, for they were there laid already, and were safe; but that he would build them up, and settle their faith on this foundation, that they might be rooted and grounded in the love of God, have a lively sense and firm persuasion of their interest in it, and be grounded and settled in the faith of the Gospel; be settled under a Gospel ministry, have a fixed abode in the house of God, enjoy the spiritual provisions of it, and have fellowship with Christ, and his people here; and at last enter and dwell in the city which has foundations, where they will be never more subject to wavering, instability, and inconstancy, and from whence they will never be removed; this will be their last and eternal settlement; and this will be "after" they have "suffered awhile"; in their bodies, characters, and estates, through the malice and wickedness of men; and in their souls, from their own corruptions, the temptations of Satan, and the hidings of God's face; which will be but for a very little while, for a moment, as it were; these are only the sufferings of this present time, and in the present evil world; nor are they inconsistent with God being the God of all grace unto them, or with their being called to eternal glory, the way to which lies through them; and they are the means of perfecting, establishing, strengthening, and settling them.

5:11 To Him **be dominion** forever and ever. Amen.

Kratos ▫ AV 12x ▫ 1) force, strength 2) power, might: mighty with great power 2a) a mighty deed, a work of power 3) dominion

5:12 Through Silvanus, our **faithful** brother

Pistos, adj ▫ AV 67x ▫ 1) trusty, faithful 1a) of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties 1b) one who kept his plighted faith, worthy of trust 1c) that can be relied on

(for so

Logizomai, pres mid ind ▫ AV 41x ▫ 1) to reckon, count, compute, calculate, count over 1a) to take into account

I regard him),

Grapho, aor act ind ▫ AV 209x ▫ 1) to write

Oligos, adj ▫ AV 43x ▫ 1) little, small, few 1a) of number: multitude, quantity, or size 1b) of time: short 1c) of degree or intensity: light, slight

I have written to you briefly,

exhorting

Parakaleo, pres act ptc ▫ AV 109x ▫ 1) to call to one's side, call for, summon 2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc. 2a) to admonish, exhort 2b) to beg, entreat, beseech 2b1) to strive to appease by entreaty 2c) to console, to encourage and strengthen by consolation, to comfort 2c1) to receive consolation, be comforted 2d) to encourage, strengthen 2e) exhorting & comforting & encouraging 2f) to instruct, teach

and

Epimartureo, pres act ptc ▫ AV 1x ▫ 1) to bear witness to, establish by testimony

Alethes, adj ▫ AV 25x ▫ 1) true 2) loving the truth, speaking the truth, truthful

testifying that this is the true grace of God.

charis, ▫ AV 156x ▫ grace, goodwill, loving kindness, favor, of God's

Stand ye fast therein (*eis hên stête*). "In which (grace) take your stand" (ingressive aorist active imperative of

merciful kindness & favor by which He turns souls to Christ, keeps, strengthens, grows them in faith, knowledge & love & obedience

Stand firm in it! *histêmi*).

Histemi, aor act imp ▫ AV 158x ▫ 1) to cause or make to stand, to place, put, set 1a) to bid to stand by, [1b) to make firm, fix establish 1b1) to cause a person or a thing to keep his or its place 1b2) to stand, be kept intact (of family, a kingdom), to escape in safety 1b3) to establish a thing, cause it to stand 1b31) to uphold or sustain the authority or force of anything 1c) to set or place in a balance 2) to stand 2a) to stand by or near 2a1) to stop, stand still, to stand immovable, stand firm 2a1a) of the foundation of a building 2b) to stand 2b1) continue safe and sound, stand unharmed, to stand ready or prepared 2b2) to be of a steadfast mind 2b3) of quality, one who does not hesitate, does not waiver



5:13 *Babulon* α AV 12x α Babylon = "confusion" 1) a very large and famous city, the residence of the Babylonian kings, situated on both banks of the Euphrates. Cyrus had formerly captured it, but Darius Hystaspis threw down its gates and walls, and Xerxes destroyed the temple of Belis. At length the city was reduced to almost solitude, the population having been drawn off by the neighbouring Seleucia, built on the Tigris by Seleucus Nicanor. 2) of the territory of Babylonia 3) allegorically, of Rome as the most corrupt seat of idolatry and the enemy of Christianity

She who is in Babylon,

Suneklektos, adj α AV 1x α 1) elected or chosen (by God to eternal life) together with

chosen together with you,

Aspazomai, pres mid ind α AV 60x α 1) to draw to one's self 1a) to salute one, greet, bid welcome, wish well to 1b) to receive joyfully, **sends you greetings,** welcome α

Used **sends you greetings,** of those accosting anyone; of those who visit one to see him a little while, departing almost immediately afterwards; to pay respects to a distinguished person by visiting him; of those who greet one whom they meet in the way (even not in the East, Christians and Mohammedans do not greet one another); a salutation was

and made not merely by a slight gesture and a few words, but generally by embracing and kissing, a journey was retarded **so does my son, Mark.** frequently by saluting.

5:14 *Philema* α AV 7x α 1) a kiss 2) the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith

Greet one another with a kiss of love.

Eirene α AV 92x α 1) a state of national tranquillity 1a) exemption from the rage and havoc of war 2) peace between individuals, i.e. harmony, concord 3) security, safety, prosperity, felicity, (because peace and harmony make and keep **Peace be to you all who are in Christ.** things safe and prosperous) 4) of the Messiah's peace 4a) the way that leads to peace (salvation) 5) of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is 6) the blessed state of devout and upright men after death

She that is in Babylon, elect together with you (*hê en Babulôni suneklektê*). Either actual Babylon or, as most likely, mystical Babylon (Rome) as in the Apocalypse. If Peter is in Rome about A.D. 65, there is every reason why he should not make that fact plain to the world at large and least of all to Nero. It is also uncertain whether *hê suneklektê* (found here alone), "the co-elect woman," means Peter's wife (1Co 9:5) or the church in "Babylon." The natural way to take it is for Peter's wife. Cf. *eklektêi kuriâi* in 2Jo 1:1 (also verse 2Jo 1:13).

Mark my son (*Markos ho huïos mou*). So this fact agrees with the numerous statements by the early Christian writers that Mark, after leaving Barnabas, became Peter's "interpreter" and under his influence wrote his Gospel. We know that Mark was with Paul in Rome some years before this time (Col 4:10).

Agape α AV 116x α 1) brotherly love, affection, good will, love, benevolence 2) love feasts

