

## 1 Peter 1 – Study Notes

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### Contextual Summary

1 Peter 1 opens with encouragement to believers scattered throughout Asia Minor, reminding them of their living hope and secure inheritance through the resurrection of Christ. Peter presents salvation as divinely guarded and eternal, even amid trials. The chapter emphasizes grace in suffering, the refining of faith, and the call to holiness grounded in redemption through the blood of Christ. Obedience, purity, and brotherly love flow from the believer's new birth. This chapter celebrates eternal security, not conditional perseverance — salvation rests fully on God's mercy, not human endurance.

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1–2. “Peter, an apostle of Jesus Christ, to the strangers scattered... Elect according to the foreknowledge of God the Father...”

“Strangers” (parepidēmois) refers to spiritual exiles, believers dispersed geographically yet united in destiny. “Elect according to foreknowledge” (eklektois kata prognōsin) speaks of God's predetermined plan based on His omniscient knowledge — not deterministic selection for salvation, but His choosing of believers for sanctified service. The Spirit's sanctification and the “sprinkling of the blood of Jesus Christ” secure eternal fellowship.

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3–5. “Blessed be the God... which according to his abundant mercy hath begotten us again unto a lively hope...”

New birth (anagennēsas hēmas) springs from divine mercy, not merit. The “lively hope” (zōsan elpida) is living, anchored in Christ's resurrection. Believers possess “an inheritance incorruptible, undefiled, and that fadeth not away” (aphtharton kai amianton kai amaranton), reserved (tēroumenēn) in heaven. Verse 5 assures preservation “by the power of God through faith unto salvation” — eternal security grounded in divine keeping, not human striving.

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6–7. “Wherein ye greatly rejoice, though now for a season... ye are in heaviness through manifold temptations.”

Trials (peirasmois poikilois) refine faith's quality like gold tested by fire (dokimion hymōn tēs pisteōs). Temporary suffering produces eternal praise, honor, and glory at Christ's revelation. Faith's testing confirms its genuineness, not its existence.

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8–9. "Whom having not seen, ye love... receiving the end of your faith, even the salvation of your souls."

Faith rests in the unseen Christ. "Salvation of your souls" (sōtērian psychōn) here refers to the ultimate realization of eternal life and reward at Christ's appearing. The present participle "receiving" (komizomenoi) implies ongoing enjoyment of spiritual deliverance even now.

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10–12. "Of which salvation the prophets have enquired and searched diligently..."

Old Testament prophets anticipated grace now revealed through Christ. The Spirit testified beforehand of His sufferings and subsequent glory (ta eis Christon pathēmata kai tas meta tauta doxas). Angels desire to look into this redemption — a marvel even to heaven.

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13–16. "Wherefore gird up the loins of your mind... be ye holy; for I am holy."

"Gird up" (anazōsamenoi) calls believers to mental readiness and sober hope. Grace governs conduct "as obedient children" (tekna hypakoēs), not conforming to former lusts. Holiness (hagios) flows from identity, not effort — believers are called to live consistently with their position in Christ.

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17–21. "If ye call on the Father... pass the time of your sojourning here in fear..."

"Fear" (phobos) means reverent respect, not terror. Redemption was not with corruptible things like silver or gold, but with "the precious blood of Christ" (timio haimati Christou), "as of a lamb without blemish." He was foreordained (proegnōsmenou) before the foundation of the world, revealed for our sake. Faith and hope rest securely in God who raised Him from the dead.

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22–25. “Seeing ye have purified your souls in obeying the truth through the Spirit... being born again... by the word of God, which liveth and abideth for ever.”

Purification occurs through obedience to truth — responding to the gospel by faith. The “incorruptible seed” (sporas aphthartou) is the Word of God that eternally endures (menontos). All flesh withers, but God’s Word guarantees eternal life for those who believe.

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### Koine Greek Linguistic Notes

Parepidēmois (Gk., v.1): “sojourners, temporary residents.”

Eklektois kata prognōsin (Gk., v.2): “elect according to foreknowledge.”

Anagennēsas hēmas (Gk., v.3): “begotten us again.”

Zōsan elpida (Gk., v.3): “living hope.”

Aphtharton kai amianton kai amaranton (Gk., v.4): “incorruptible, undefiled, unfading.”

Tēroumenēn (Gk., v.4): “reserved, guarded.”

Peirasmois poikilois (Gk., v.6): “various trials.”

Dokimion hymōn tēs pisteōs (Gk., v.7): “testing of your faith.”

Komizomenoi (Gk., v.9): “receiving, obtaining.”

Anazōsamenoi (Gk., v.13): “gird up, prepare.”

Hagios (Gk., v.16): “holy, set apart.”

Timio haimati Christou (Gk., v.19): “precious blood of Christ.”

Proegnōsmenou (Gk., v.20): “foreknown, foreordained.”

Sporas aphthartou (Gk., v.23): “incorruptible seed.”

Menontos (Gk., v.23): “abiding, remaining.”

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## Doctrinal Insight

1 Peter 1 unites eternal security with practical sanctification. Believers are kept by God's power through faith, possessing an unlosable inheritance. Trials serve to refine faith, not to prove salvation. Holiness is the believer's response to grace, reflecting God's character rather than earning His favor. The chapter emphasizes that salvation originates in divine mercy, continues in divine power, and culminates in divine glory — all by grace through faith.

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## Free Grace Summary

Election is grounded in God's foreknowledge, not fatalism.

The believer's inheritance is incorruptible and eternally secure.

Trials refine faith but never threaten salvation.

Holiness and obedience flow from identity, not obligation.

Redemption rests on the precious blood of Christ alone.

The Word of God guarantees regeneration and eternal preservation.

1 Peter 1 celebrates eternal security in the midst of temporal suffering — grace at the beginning, middle, and end of salvation.

## 1 Peter 2 – Study Notes

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## Contextual Summary

1 Peter 2 continues the theme of living out the believer's secure position in Christ. Peter urges believers to grow through the pure Word, recognizing their identity as a spiritual house and holy priesthood. The passage contrasts those who believe — who find honor in Christ — with those who stumble through unbelief. The second half calls believers to live honorably among

unbelievers, submitting to authority, and enduring unjust suffering as Christ did. The focus is sanctified testimony, not earning or maintaining salvation.

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1–3. “Wherefore laying aside all malice... as newborn babes, desire the sincere milk of the word...”

Believers are called to put away (apothemenoi) relational sins like deceit, hypocrisy, envy, and evil speech. “Newborn babes” (artigennēta brephē) emphasizes dependence, not immaturity. The “sincere milk of the word” (to logikon adolon gala) refers to unadulterated Scripture — nourishment that promotes spiritual growth “if ye have tasted that the Lord is gracious” (chrēstos ho Kyrios). Growth reflects fellowship and maturity, not salvation status.

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4–5. “To whom coming, as unto a living stone... Ye also, as lively stones, are built up a spiritual house...”

Christ is the “living stone” (lithon zōnta), rejected by men but chosen and precious to God. Believers, as “living stones,” form a “spiritual house” (oikos pneumatikos), serving as a “holy priesthood” (hierateuma hagian). This priesthood offers spiritual sacrifices (pneumatikas thysias) acceptable to God through Jesus Christ — acts of worship and service under grace, not rituals for merit.

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6–8. “Behold, I lay in Sion a chief corner stone... Unto you therefore which believe he is precious...”

Quoting Isaiah 28:16 and Psalm 118:22, Peter identifies Christ as the cornerstone (akrogōniaion). For believers, He is precious (entimon); for unbelievers, a “stone of stumbling” (lithos proskommatos). Their “stumbling at the word” (proskoptousin tō logō) stems from unbelief, not loss of faith.

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9–10. “But ye are a chosen generation, a royal priesthood, an holy nation...”

This describes the Church's spiritual identity. "Chosen generation" (genos eklekton) and "royal priesthood" (basileion hierateuma) affirm privilege, not elitism. Believers are called to "show forth the praises" (exangellēte tas aretas) of Him who brought them from darkness into light. Once "not a people," now "the people of God," echoing Hosea's prophecy fulfilled spiritually, not politically.

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11–12. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts... having your conversation honest among the Gentiles."

"Strangers and pilgrims" (paroikous kai parepidēmous) describe heavenly citizens living in a fallen world. Fleshly lusts (sarkikōn epithymiōn) war against the soul, hindering fellowship. Good conduct (kalēn anastrophēn) among unbelievers leads them to glorify God. This is evangelistic testimony, not salvation maintenance.

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13–17. "Submit yourselves to every ordinance of man for the Lord's sake..."

Submission (hypotagēte) to civil authority reflects trust in divine sovereignty. Freedom in Christ (eleutherian) is not license but responsibility. "Honor all men... Fear God. Honour the king." expresses balanced respect. True liberty operates under grace-controlled humility.

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18–20. "Servants, be subject to your masters... if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Submission under unjust treatment (adikos pathōn) pleases God when endured with conscience toward Him. "Acceptable" (charis para Theō) denotes favor — divine approval, not merit for salvation. Such suffering aligns believers with Christ's example.

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21–23. "For even hereunto were ye called... when he suffered, he threatened not..."

Christ's patient suffering provides the model for believers. "Leaving us an example" (hypogrammon) means a pattern to trace. His silence before revilers demonstrated perfect trust in the righteous Judge (tō krinonti dikaiōs).

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24–25. “Who his own self bare our sins in his own body on the tree...”

This verse anchors substitutionary atonement. “Bare” (anēnenken) echoes sacrificial terminology — Christ bore sin’s penalty once for all. “By whose stripes ye were healed” (tō molōpi iathēte) refers to spiritual restoration, not physical healing. “Ye were as sheep going astray” (ēte hōs probata planōmena) but are now returned (epestraphēte) to the Shepherd and Overseer (poimena kai episkopon) of your souls — eternal security confirmed by divine guardianship.

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#### Koine Greek Linguistic Notes

Apothemenoi (Gk., v.1): “laying aside, putting off.”

Artigennēta brephē (Gk., v.2): “newborn babes.”

To logikon adolon gala (Gk., v.2): “pure spiritual milk.”

Lithon zōnta (Gk., v.4): “living stone.”

Oikos pneumatikos (Gk., v.5): “spiritual house.”

Hierateuma hagion (Gk., v.5): “holy priesthood.”

Akrogōniaion (Gk., v.6): “chief cornerstone.”

Lithos proskommatos (Gk., v.8): “stone of stumbling.”

Genos eklekton (Gk., v.9): “chosen generation.”

Basileion hierateuma (Gk., v.9): “royal priesthood.”

Exangellēte tas aretas (Gk., v.9): “proclaim His excellencies.”

Paroikous kai parepidēmous (Gk., v.11): “sojourners and pilgrims.”

Hypotagēte (Gk., v.13): “submit yourselves.”

Eleutherian (Gk., v.16): “liberty, freedom.”

Adikos pathōn (Gk., v.19): “suffering unjustly.”

Hypogrammon (Gk., v.21): “example, writing copy to trace.”

Anēnenken (Gk., v.24): “bore up, offered.”

Tō molōpi iathēte (Gk., v.24): “by His wound you were healed.”

Epestraphēte (Gk., v.25): “you have returned.”

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### Doctrinal Insight

1 Peter 2 connects positional security with practical submission. Believers, already accepted in Christ, are exhorted to live as spiritual priests offering sacrifices of praise and service. Christ's example in suffering demonstrates divine submission, not loss of power. Redemption is finished; sanctification continues through imitation of His humility. The Shepherd guards His sheep eternally, ensuring that suffering refines but never removes the believer from grace.

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### Free Grace Summary

Spiritual growth flows from feeding on the pure Word, not law or ritual.

Believers form a living temple and holy priesthood through grace.

Christ, the cornerstone, secures the believer forever.

Submission to authority and endurance under injustice glorify God.

Suffering is a call to fellowship, not a condition for salvation.

The Shepherd and Overseer ensures eternal security — believers may suffer for righteousness but remain forever safe in His care.

### 1 Peter 3 – Study Notes



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## Contextual Summary

1 Peter 3 applies the principle of submission and grace to domestic, social, and spiritual life. Peter instructs wives and husbands to model humility and understanding, then exhorts all believers to return blessing for insult and maintain good conscience amid persecution. The chapter transitions to Christ's example of suffering and victory, affirming His once-for-all atonement and proclamation of triumph over fallen spirits. The section on baptism clarifies that water does not save but symbolizes identification with Christ's death and resurrection. Throughout, the believer's eternal security in Christ remains the foundation for patient endurance.

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1–2. “Likewise, ye wives, be in subjection to your own husbands... that, if any obey not the word, they also may without the word be won by the conversation of the wives.”

“Subjection” (*hypotassomenai*) reflects voluntary order, not inferiority. Wives influence unbelieving or disobedient husbands through conduct (*anastrophēs*), characterized by purity and reverence. Salvation is not achieved through behavior, but godly testimony draws others toward truth.

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3–4. “Whose adorning let it not be that outward adorning of plaiting the hair... but the hidden man of the heart...”

Peter contrasts external decoration with internal virtue. The “hidden man of the heart” (*ho kryptos tēs kardias anthrōpos*) refers to the inner life renewed by the Spirit. The “meek and quiet spirit” (*praeos kai hēsychiou pneumatos*) is precious (*polyteles*) before God—of eternal worth beyond appearance.

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5–6. “For after this manner in the old time the holy women also... even as Sara obeyed Abraham...”

Sarah's submission illustrates trust in divine order. "Calling him lord" expresses respect, not servility. Daughters of Sarah follow her example when they act without fear (mē phoboumenai mēdemian ptoēsīn), resting in God's care.

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7. "Likewise, ye husbands, dwell with them according to knowledge... giving honour unto the wife..."

Husbands must live "according to knowledge" (kata gnōsin)—understanding their wives with tenderness. The wife is called the "weaker vessel" (asthenesterō skeuei), meaning physically, not spiritually, weaker. Both are "heirs together of the grace of life," confirming equality in salvation and the warning that mistreatment "hinders prayers."

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8–9. "Finally, be ye all of one mind... not rendering evil for evil... but contrariwise blessing."

Harmony (homophrones) and compassion (sympathēs) are fruits of grace. To "bless" (eulogountes) those who wrong us aligns with Christ's teaching. Such gracious response brings reward (klēronomian eulogias)—inheritance of blessing, not salvation itself.

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10–12. "He that will love life, and see good days... Let him refrain his tongue from evil..."

Quoting Psalm 34:12–16, Peter links righteous speech and conduct with temporal blessing. God's eyes are "over the righteous" (epi dikaios), meaning His favor and care rest on them.

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13–17. "And who is he that will harm you, if ye be followers of that which is good?... For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."

Believers may suffer unjustly, yet suffering for righteousness brings divine approval. "Better" (kreitton) reflects value, not comfort. This passage emphasizes reward for faithfulness, not perseverance for salvation.

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18. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God...”

Christ’s substitutionary suffering is final and sufficient. “Once” (hapax) underscores completion. “Being put to death in the flesh but quickened by the Spirit” (thanatōtheis men sarki, zōopoiētheis de pneumatī) affirms both His humanity and divine resurrection power. Salvation is eternally secured through this finished work.

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19–20. “By which also he went and preached unto the spirits in prison...”

This refers to Christ’s proclamation (ekēruxen) of victory to disobedient spirits from Noah’s day—fallen angels, not human souls. The “eight souls saved by water” (di’ hydatos sōthēsan) illustrates temporal deliverance, not eternal salvation.

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21. “The like figure whereunto even baptism doth also now save us... not the putting away of the filth of the flesh, but the answer of a good conscience toward God...”

Baptism “saves” symbolically—antitupos (“corresponding figure”)—as an outward testimony of inward faith. It is “not the removal of dirt,” but the pledge (eperōtēma) of a conscience cleansed by Christ’s resurrection. The saving agent is faith in Christ’s work, not the water itself.

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22. “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

Christ’s ascension (poreutheis eis ouranon) marks victory and dominion. All spiritual powers are under His authority. The believer’s position in Him ensures eternal security—sharing in the triumph of their risen Lord.

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## Koine Greek Linguistic Notes

Hypotassomenai (Gk., v.1): “being subject, submitting.”

Anastrophēs (Gk., v.1): “conduct, manner of life.”

Ho kryptos tēs kardias anthrōpos (Gk., v.4): “hidden man of the heart.”

Praeos kai hēsychiou pneumatos (Gk., v.4): “meek and quiet spirit.”

Mē phoboumenai mēdemian ptoēsīn (Gk., v.6): “not fearing any terror.”

Kata gnōsīn (Gk., v.7): “according to knowledge.”

Asthenesterō skeuei (Gk., v.7): “weaker vessel.”

Homophrones (Gk., v.8): “of one mind.”

Eulogountes (Gk., v.9): “blessing.”

Kreitton (Gk., v.17): “better, more advantageous.”

Hapax (Gk., v.18): “once for all.”

Thanatōtheis men sarkī, zōopoiētheis de pneumati (Gk., v.18): “put to death in the flesh, made alive by the Spirit.”

Ekēruxen (Gk., v.19): “proclaimed, heralded.”

Antitupos (Gk., v.21): “corresponding type or figure.”

Eperōtēma (Gk., v.21): “appeal, pledge, or response.”

Poreutheis eis ouranon (Gk., v.22): “gone into heaven.”

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## Doctrinal Insight

1 Peter 3 connects grace-centered relationships with Christ-centered endurance. Domestic submission and mutual respect testify of divine order, while suffering showcases faith’s strength. Christ’s death and resurrection secure salvation eternally; baptism merely symbolizes identification with that victory. His proclamation to the imprisoned spirits demonstrates absolute authority over evil. The believer’s conscience rests secure, purified by grace and sealed by the risen Lord’s triumph.

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## Free Grace Summary

Submission and humility reflect grace, not merit.

Husbands and wives are equal heirs of salvation.

Suffering for righteousness yields reward, not salvation.

Christ's once-for-all sacrifice secures eternal redemption.

Baptism is a symbol of identification, not a saving act.

The believer shares in Christ's triumph and eternal safety — grounded forever in His resurrection power.

## 1 Peter 4 – Study Notes

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## Contextual Summary

1 Peter 4 continues the theme of sanctified endurance in suffering. Peter exhorts believers to arm themselves with the same mindset as Christ—one willing to suffer for righteousness rather than sin. The passage emphasizes living for God's will, loving fervently, serving one another through grace-given gifts, and glorifying God amid fiery trials. The chapter distinguishes between suffering for wrongdoing and suffering for Christ, assuring believers that such suffering refines but never endangers salvation. Judgment begins with God's household—not for condemnation but purification and reward.

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1–2. “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind...”

The call to “arm yourselves” (hoplisasthe) is a military metaphor for readiness. Christ's suffering ended sin's dominion. “He that hath suffered in the flesh hath ceased from sin” means the believer, when willing to endure suffering for obedience, demonstrates victory over sin's

control—not sinless perfection. Living “the rest of his time” (ton epiloipon chronon) for God’s will expresses sanctification, not proof of salvation.

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3–4. “For the time past of our life may suffice us to have wrought the will of the Gentiles...”

Peter contrasts former pagan lifestyles—lusts, drunkenness, idolatries—with the believer’s new direction. Unbelievers “think it strange” (xenizontai) when believers no longer join them, resulting in ridicule. Separation from sin evidences fellowship with Christ, not the acquisition of eternal life.

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5–6. “Who shall give account to him that is ready to judge the quick and the dead...”

All will give account to Christ. The “gospel preached also to them that are dead” refers to believers who had died physically after receiving the gospel, not postmortem evangelism. They were judged by men in the flesh but live unto God in spirit (zōsin kata Theon pneumatī).

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7–9. “But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves...”

“Sober” (sōphroneō) means disciplined self-control in light of Christ’s imminent return. “Fervent love” (ektenē agapēn) covers “a multitude of sins,” meaning it overlooks faults and maintains unity in fellowship. “Use hospitality” (philoxenoi) without complaint—an expression of grace, not duty.

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10–11. “As every man hath received the gift, even so minister the same one to another... If any man speak, let him speak as the oracles of God...”

Each believer possesses spiritual gifts (charisma), given by grace for service. Speaking gifts must align with God’s Word (logia Theou); serving gifts must rely on His strength (ischyos). The goal: “that God in all things may be glorified through Jesus Christ.” Works done in grace glorify God; self-effort glorifies man.

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12–13. “Beloved, think it not strange concerning the fiery trial which is to try you...”

“Fiery trial” (tēn en humin pyrōsin) refers to intense persecution. Believers should “rejoice” (chairēte) because sharing Christ’s sufferings leads to rejoicing “with exceeding joy” at His glory. Trials test faith’s endurance, not salvation’s reality.

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14. “If ye be reproached for the name of Christ, happy are ye...”

“To be reproached” (oneidizesthe) means to be insulted or shamed. “Spirit of glory and of God resteth upon you” affirms divine presence in suffering. Such reproach signifies fellowship with Christ, never divine abandonment.

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15–16. “But let none of you suffer as a murderer, or as a thief... yet if any man suffer as a Christian, let him not be ashamed.”

Suffering for wrongdoing brings discipline; suffering “as a Christian” (hōs Christianos) brings honor. The believer glorifies God by steadfastness, not self-defense.

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17–18. “For the time is come that judgment must begin at the house of God...”

This judgment (krima) concerns purification and reward within the church, not eternal condemnation. If believers are refined through discipline, how much more severe for the ungodly! Verse 18 quotes Proverbs 11:31, affirming that even the righteous are saved “with difficulty” (molis), meaning through tribulation, not by precarious faith.

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19. “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”

“Commit” (paratithesthōsan) means to entrust for safekeeping, as depositing a treasure. Believers are secure in the “faithful Creator” (pistō ktistē), whose guardianship guarantees both present peace and eternal preservation.

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### Koine Greek Linguistic Notes

Hoplisasthe (Gk., v.1): “arm yourselves.”

Ton epiloipon chronon (Gk., v.2): “the remaining time.”

Xenizontai (Gk., v.4): “think it strange.”

Zōsin kata Theon pneumatī (Gk., v.6): “live according to God in spirit.”

Sōphroneō (Gk., v.7): “be sober-minded.”

Ektenē agapēn (Gk., v.8): “fervent love.”

Philoxenoi (Gk., v.9): “hospitable.”

Charisma (Gk., v.10): “gift of grace.”

Logia Theou (Gk., v.11): “oracles of God.”

Ischyos (Gk., v.11): “strength, might.”

Tēn en hūmīn pyrōsin (Gk., v.12): “the fiery ordeal among you.”

Oneidizesthe (Gk., v.14): “to be reproached.”

Hōs Christianos (Gk., v.16): “as a Christian.”

Krima (Gk., v.17): “judgment, evaluation.”

Molis (Gk., v.18): “with difficulty, through hardship.”

Paratithesthōsan (Gk., v.19): “let them entrust, commit.”

Pistō ktistē (Gk., v.19): “faithful Creator.”



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### Doctrinal Insight

1 Peter 4 highlights the believer's calling to endure suffering with Christlike resolve. Trials purify faith, deepen dependence, and bring glory to God. Judgment upon God's household refines and rewards; it does not condemn. Believers are to commit themselves wholly to the faithful Creator, resting in His preservation. This chapter upholds eternal security while calling for present sanctification and patient endurance as evidence of spiritual maturity under grace.

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### Free Grace Summary

Suffering for obedience reveals victory over sin's dominion.

The believer's life now belongs to God's will, not the world's lusts.

Love, hospitality, and spiritual service flow from grace, not obligation.

Fiery trials refine faith but cannot endanger salvation.

God's judgment of His house purifies, not punishes eternally.

The faithful Creator guards the believer's soul—discipline may come, but security is unshakable.

### 1 Peter 5 – Study Notes

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### Contextual Summary

1 Peter 5 concludes the epistle with pastoral exhortations to humility, vigilance, and perseverance under grace. Peter addresses elders to shepherd God's flock faithfully, and younger believers to submit in humility. The chapter contrasts the proud, whom God resists, with the humble, whom He exalts. It warns of the devil's attacks against steadfast believers but assures ultimate victory through God's sustaining grace. Peter closes with a doxology, emphasizing that after suffering a little while, God Himself perfects, establishes, strengthens, and settles His children. The message centers on humble dependence under divine care and the assurance of eternal security in God's grace.

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1–2. “The elders which are among you I exhort... Feed the flock of God which is among you, taking the oversight thereof...”

Peter identifies himself as a “fellow elder” (sympresbyteros) and witness of Christ’s sufferings. “Feed” (poimanein) and “take the oversight” (episkopountes) reflect shepherding and spiritual watchfulness. Elders lead not by compulsion (anankastōs), but willingly, motivated by grace. Ministry is stewardship, not domination.

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3–4. “Neither as being lords over God’s heritage, but being ensamples to the flock... when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

Leadership is by example (tupoi), not coercion. “Chief Shepherd” (archipoimenos) refers to Christ, who will reward faithful undershepherds with the “crown of glory” (stephanon doxēs). This reward, unlike earthly recognition, “fadeth not away” (amarantinon), ensuring eternal honor for faithful service.

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5. “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility...”

“Clothed with humility” (enkombōsasthe tēn tapeinophrosynēn) evokes the imagery of a servant’s apron. God “resisteth the proud” (antitassetai hyperēphanois) but “giveth grace to the humble” (didōsin charin tapeinois). Humility maintains unity within the body and positions believers for divine favor.

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6–7. “Humble yourselves therefore under the mighty hand of God... Casting all your care upon him; for he careth for you.”

To “humble yourselves” (tapeinōthēte) means to surrender anxiety and self-dependence. “Casting” (epiripsantes) signifies deliberately placing burdens on God. His “mighty hand” both disciplines and delivers. The believer’s security lies not in self-effort but in God’s faithful care (autō gar mellei peri hymōn — “for He is concerned about you”).

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8–9. “Be sober, be vigilant; because your adversary the devil... walketh about, seeking whom he may devour.”

“Sober” (nēpsate) and “vigilant” (grēgorēsate) call for spiritual alertness. The adversary (antidikos diabolos) seeks to disrupt fellowship, not to revoke salvation. Believers “resist” (antistēte) him by steadfast faith, knowing others share the same sufferings. The devil may threaten, but he cannot touch the believer’s eternal position.

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10–11. “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus... after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

God is called “the God of all grace” (ho Theos pasēs charitos). Temporary suffering leads to eternal reward. “Make you perfect” (katartisei), “stablish” (stērixai), “strengthen” (sthenōsei), and “settle” (themeliōsei) describe divine restoration and reinforcement. Grace not only saves but sustains through trial, ensuring the believer’s completion in glory.

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12–14. “By Silvanus... I have written briefly... Peace be with you all that are in Christ Jesus.”

Silvanus (Silas) likely carried the letter. Peter’s closing emphasizes the “true grace of God” (alēthinē charis Theou) in which believers stand. He sends greetings from “the church at Babylon” (likely Rome) and from “Marcus my son” (John Mark). The benediction, “Peace be with you all,” reflects confidence in grace’s sufficiency and permanence.

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### Koine Greek Linguistic Notes

Sympresbyteros (Gk., v.1): “fellow elder.”

Poimane (Gk., v.2): “shepherd, feed.”

Episkopos (Gk., v.2): “overseeing, watching over.”

Anankastōs (Gk., v.2): “by compulsion.”

Tupoi (Gk., v.3): “examples, patterns.”

Archipoimenos (Gk., v.4): “chief shepherd.”

Stephanon doxēs (Gk., v.4): “crown of glory.”

Amarantinon (Gk., v.4): “unfading.”

Enkombōsasthe tēn tapeinophrosynēn (Gk., v.5): “be clothed with humility.”

Antitassetai hyperēphanois (Gk., v.5): “resists the proud.”

Epiripsantes (Gk., v.7): “casting upon.”

Antidikos diabolos (Gk., v.8): “adversary, the devil.”

Antistēte (Gk., v.9): “resist, stand firm.”

Ho Theos pasēs charitos (Gk., v.10): “the God of all grace.”

Katartisei / Stērixei / Sthenōsei / Themeliōsei (Gk., v.10): “restore / establish / strengthen / settle.”

Alēthinē charis Theou (Gk., v.12): “true grace of God.”

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### Doctrinal Insight

1 Peter 5 closes the epistle by anchoring all exhortation in grace. Christian leadership and humility stem from dependence on the Chief Shepherd, not human authority. Satan’s opposition cannot sever believers from God’s grace, which guards and perfects them. Suffering precedes strengthening, and humility precedes exaltation. God’s mighty hand both disciplines and delivers, ensuring that His saints—kept by divine power—arrive safely in eternal glory.

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### Free Grace Summary

Elders lead willingly, not for gain, under the Chief Shepherd’s authority.

Humility attracts grace; pride invites resistance.

Anxiety is cast upon God, who faithfully cares for His own.

The devil may accuse but cannot touch the believer's eternal standing.

Suffering is temporary; glory is eternal.

The "God of all grace" perfects and secures His children forever.

1 Peter 5 closes with assurance: those in Christ stand firm in true grace—kept, strengthened, and eternally at peace.