Intro: 10 And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. 11 To him be the dominion forever and ever. Amen. 12 By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it. 13 She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son. 14 Greet one another with the kiss of love. Peace to all of you who are in Christ.

The Two Major Verses in 1 Peter are verses 1:3 , and 5:12 ?

• Well, this is it. The last of 27 lessons of suffering. What better way to end this series than Peter charging the church of God’s, grace, provision, and power? He then closes with friends that were going through suffering along with them. This letter was no doubt written to saints who knew who these saints were. Peter addresses them just as if there were no introduction need.

I. Peter charged them to see God’s greatness – 10 And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.

• In conclusion, the apostle prays to God for them, as the God of all grace. The word “restore” implies their progress towards perfection. The word “stablish” imparts the curing of our natural lightness and inconstancy. The word “strengthen” is respect to the growth of graces, especially where the weakest and lowest. The word “settle” signifies to fix upon a sure foundation and may refer to Him who is the Foundation and Strength of believers.

a. We should see that God’s grace is a great gift

• Grace (charis) means acceptable, benefit, favor, gift, gracious, joy. God favors us. He blesses us. Every blessing we ever have received comes from the favor of God. All good things, no matter how bad things are, comes from God.

b. We should see God’s eternal glory

• He who has such a purpose for us to participate in His glory in eternity will not forsake us in some desperate need. He will not give us over to Satan devouring us so long as we look to Him in faith (The Randal House Bible Commentary, James, 1, 2 Peter, Robert E. Picirilli, pg. 211).

II. Peter charged them to see God’s provision – 10 And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.

a. After suffering He will perfect us

• The word “perfect” (*katartı́zō*), which means “to restore,” “to mend,” or “to complete thoroughly.” That is what God desires to do with our lives. He wants to restore what sin has taken from us, to mend what sin has broken, to complete us thoroughly so that we may grow to become more and more like Christ.

b. After suffering *He will establish us*

• The word “establish,” (*stērı́zō*), means “to turn resolutely in a certain direction,” “steadfastly set,” or “strengthen.” Again, God will use the suffering in our lives to turn us resolutely to Him, to forsake sin, to be steadfast in Him, and to be strengthened by Him.

c. After suffering *He will strengthen us*

• The word “strengthen” is (*sthenóō*), means “to give vigor” or “to make firm.” God desires to make us vigorous and strong for Him and to make us firm in our commitment to Him. Suffering will always do two things strengthen us or weaken us.

d. After suffering *He will settle us*

• The word “settle” (*themelióō*) means “consolidate,” or “to lay a foundation.” Our Lord desires to use our brief times of suffering to consolidate all the fragments of our lives and to bring them under His control in order to lay a solid foundation in our lives—Jesus Christ Himself to settle us from all of our instability.

III. Peter charged them to see God’s power – 11 To him be the dominion forever and ever. Amen.

• The word “dominion” (kratos) means power, might, and strength. May the God of all grace, be all glory and all honor, authority and praise, be accepted by all people, at all times, and ever.

IV. Peter charged them the final challenged – 12 By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it. 13 She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son. 14 Greet one another with the kiss of love. Peace to all of you who are in Christ.

a. The challenge to Silas

• He was the intimate friend and companion of Paul and had labored much with him in the regions where the churches were situated to which this epistle was addressed. In what manner did he became acquainted with Peter, or why he was now with him in Babylon, is unknown. Truly one of the No-body Christian you read throughout all scripture. Men and women coming into a story and living without really getting to know who they are.

b. There is Peter final push of encouragement

1. He wrote that the true grace of God be exhort

• The purpose is reaffirmed: to encourage, testify, and to actually affirm, that this is the true grace. Note that he means by “grace” is the whole system of Christianity.

2. He wrote that the true grace of God be declared

• In Acts Barnabas saw that people were objects of the Divine praise; that they were abundantly blessed and edified together as a Christian Church; and that they had received especial influences from God, by His indwelling Spirit, which were to them incentives to faith, hope, and love, and principles of conduct. And with that were the incentive to go declare the grace of God for all the world.

° 23 When he came and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose, 24 for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Acts 11:23-24

3. Peter challenged the church to stand in the true grace of God

• Peter then summarizes the contents of the letter: “I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand”. The power of God’s grace is sufficient for us to take a stand:

° for righteousness ° for the Christian way of life

° for encouragement ° for Christ Himself

c. The church in Babylon sends their blessings

• This has two possible meanings. Both are acceptable and both will not take away from the inspiration of Scripture.

° Greetings are included from the church which implied by the feminine form of elected together is the church at Rome – which here has the symbolic name of Babylon.

° The church that is at Babylon, elected together with you, salutes you.” Some think “Babylon” here means Babylon, although some think it is a figurative name for Rome. Simon Peter is too practical to have used a figurative term.

d. Peter sends a blessing from Mark

• This is supposed to be the same person who is mentioned Acts 12:12, and who is known by the name of John Mark; he was the sister's son to Barnabas, Colossians 4:10, his mother's name was Mary, and he is the same one who wrote the gospel that goes under his name. He is called here Peter's son, according to the faith, Peter having been probably the means of his conversion. This is very likely, as Peter seems to have been intimate at his mother's house. See the account, Acts 12:6-17.

e. Peter encourages the church to greet one another

• “Greet ye one another with a kiss of charity.” Someone has said, “A kiss to a young girl is hope, to a married woman is faith, but to an old maid is charity.” In our country and culture, I think we had better just use the handshake as the means of Christian greeting.

f. Peter gives the church the encouragement of peace

• Thus, Peter ended as he began, with peace (v. 2). Peter’s final words, peace be to all, underscore what was most needed by the Christians: peace in the middle of turmoil. They could not count on worldly peace, for it was not to be. Instead, they would find peace within, by resting in God’s grace. Only those who are in Christ can have such peace.