

A Study of The Epistle of 1st Peter

Theme: "A LIVING HOPE!"

Trinity Lutheran Church - Norman, OK.

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Lesson: 39

Chapter 5:12-14

Date: 6-6-21



BIBLE TEXT:

- (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.

STUDY NOTES:

- (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.

Silvanus = Silas. Served as Peter's scribe who recorded what he dictated, and then carried the letter / epistle to the churches in Asia Minor.

**(Acts 11:23; 15:22-40; 16:19-29; 17:1-15; 18:5;
1 Cor 15:1; 16:13; 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1; Heb 13:22)**

- (13) She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son.

**(Acts 12:12,25; 15:37-41; Eph 1:4; Col 4:10; 1 Tim 1:2,18; 2 Tim 4:11;
Philemon 1:24; Rev 17:9,10)**

Mark = John Mark – the associate of Peter and the writer of the Gospel of Mark.

Babylon = most likely a reference to Rome, which was wicked and evil.

She who lives there = the church congregations, the bride of Christ.

- (14) Greet one another with the kiss of **love**. **Peace** to all of you who are in Christ.

**(Mt 26:48; Luke 7:45; 22:47,48; Rom 16:16;
1 Cor 16:20; 2 Cor 13:12; Eph 6:23; 1 Thess 5:26)**

We shake hands today, in the first century, the greeting of peace was a kiss, men kissing men, women kissing women. This showed mutual love and respect and was a public practice and acknowledgement of two people being at peace with each other.

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 fast in it.*

Although I know, he says, that you have heard this before and that by this time it is not necessary for me to instruct you in it, yet I have written this to you to exhort you, as true apostles must do, to remain in it, in order that you may teach and practice it and may not think that I am preaching anything different from what you have heard before.

13. *She who is at Babylon, who is likewise chosen, sends you greetings.*

This is the way it is customary to write “Good night!” in letters. She—namely, the congregation at Babylon—sends you greetings, he says. It is my opinion—but I am not sure—that here he means Rome, for it is believed that he wrote the epistle from Rome. Otherwise there are two Babylons. One is in Chaldea; the other is in Egypt, where Cairo is situated today. But Rome is called Babylon only in a spiritual sense. As the apostle has stated above (**1 Peter 4:4**), the “wild profligacy” is meant. For the Hebrew word “Babel” implies confusion (cf. **Gen. 11:9**). Perhaps the apostle called Rome a confusion because such profligacy and such a jumble of disgraceful living and wickedness of all kinds were prevalent there, and because whatever depravity there was in the entire world converged there. In this city, says St. Peter, a congregation has been gathered. These people are Christians. They send you their greetings. But I am willing to give everyone freedom here to interpret this verse as he chooses, for it is not vital.

And so does my son Mark.

It is said here that St. Peter means the evangelist Mark, whom he calls his spiritual son, not his physical son, just as Paul calls Timothy and Titus his sons (**1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4**) and tells the Corinthians that he became their father in Christ (**1 Cor. 4:14–15; 2 Cor. 6:13**).

14. *Greet one another with the kiss of love.*

This custom is no longer in vogue today. In the Gospel we read clearly that Christ greeted His disciples with a kiss (cf. **Matt. 26:49**). This was customary in those countries. St. Paul, too, often speaks of kissing. (cf. **Rom. 16:16**).

Peace to all of you that are in Christ.

That is, those who believe in Christ. This is the word of farewell with which he commends them to Christ. Thus we have the first epistle. May God grant us grace to understand and retain it. Amen.

LIFE APPLICATION

1. How do we stand firm in the true grace of God?

2. When do we greet one another in love and share peace to all of who are in Christ?