

Final Greetings

1PE 5:12 Through Silvanus [Silas], our faithful [loyal] brother (for so I regard {him}), I have written to you briefly, exhorting [encouraging] and testifying [witnessing] that this is the true grace of God. Stand firm [steadfast and persevering] in it!

1. "Silas" is the shortened spelling of the Latin spelling "Silvanus." (1 Cor. 4:17; Eph. 6:21; Col. 1:7; Acts 15:22ff).
 - a. Paul mentions "Silvanus" in 2 Corinthians 1:19; 1 Thess. 1:1; 2 Thess. 1:1.
 - b. Silas was a leading man among the brethren. (Acts 15:22). He was a prophet. (Acts 15:22).
 - c. Silas, like Paul, held Roman citizenship. (Acts 16:37).
2. It may be Peter employed Silvanus as the scribe for this letter. See Paul and Tertius. (Rom. 16:22).
 - a. Peter now takes the pen in his hand and writes a few words as he brings this letter to a close.
 - b. See Gal. 6:11; 2 Thess. 3:17.

GAL 6:11 See with what large letters I am writing to you with my own hand.

2TH 3:17 I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.

- c. "Briefly" may refer to the whole letter, and indicate he had much more to say. See Heb. 13:22
3. The term "faithful" indicates Peter trusted Silas and those receiving this letter could depend on this faithful brother.
4. He likely carried the letter to them, and may have explained what they did not understand.

1PE 5:13 She [the] who is in Babylon, chosen together with you, sends you greetings, and {so does} my son, Mark.

- Amp. "She [your sister church here] in Babylon."
 - NIV "She who is in Babylon, chosen together with you, sends you her greetings..."
1. The Greek could be rendered "the one having been co-elected with you."
 2. The Greek has the feminine article "the" rather than "she."
 - a. The "she" could refer to the church (ekklesi'a). See John 3:29; Eph. 5:25-33; Rev. 19:7, 8; 21:2, 3; 22:17.
 - b. It can also be rendered "the sister" referring to Peter's wife or some other Christian lady. Peter's wife did travel with him, at least, at times. (1 Cor. 9:5).

- 1) This seems uncertain since Peter has been employing personal names in his final greetings - Silas, Mark.
 - 2) If he were referring to his wife, a more natural language would be “My [the] wife who is in Babylon with me.”
 - 3) It would be natural to call his wife or whoever he is referring to by name.
3. We simply do not know the identity of the feminine article “the” in this verse.

4. **Babylon**

- a. There is not any evidence that this Babylon represents Rome or Jerusalem or Babylon in Egypt.
 - 1) This symbolic or cryptic name was much later used for Rome or Jerusalem. (Rev. 14:8; 16:19; 17:5; 18:2, 10, 21). Most believe Revelation was written about 30 years later.
 - a) Babylon in the O.T. had been a worldly city and had also been the center of persecution of God’s people.
 - b) Some think it is the city of Rome designated in a cryptic fashion.
 - 2) Babylon in Egypt was a small place and few, if any, Christians dwelt there at this time.
- b. It seems to refer to the **Babylon on the Euphrates**.
 - 1) It was a large city.
 - 2) Many Christians lived there.

5. Mark (John Mark) was the son of Mary.

ACT 12:12 And when he realized {this,} he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying.

COL 4:10 Aristarchus, my fellow prisoner, sends you his greetings; and {also} Barnabas' cousin Mark (about whom you received instructions: if he comes to you, welcome him);

PHM 1:24 {as do} Mark, Aristarchus, Demas, Luke, my fellow workers.

6. The Heb. name of the evangelist Mark, who throughout the narrative of the Acts is thus designated (Acts 12:12, 25; 13:5; 15:37-39).
 - a. He is called “John Mark.”
 - b. John is from “Ioannes”. [ee o an’ nace]. “John” was the equivalent of the Hebrew name Jonathan.
 - c. “Mark” is from the Greek “Mar’kos.”
7. The words “my son” seem to suggest the close relationship existing between Peter and Mark. (1 Tim. 1:2; 2 Tim. 1:2).
 - a. Early church tradition suggests there was a close relationship between the two men.
 - b. Mark wrote the gospel of Mark. Some speculate he wrote this gospel with the assistance of Peter.

8. From Paul's writing it is known that Mark was in Rome at times. (Col. 4:10; Phile. 24; 2 Tim. 4:11).

a. This fact does not necessarily prove that Peter was in Babylon (Rome).

b. It is, however, immaterial to our salvation and understanding of the scriptures if Peter was in Rome or not.

1PE 5:14 Greet one another with a kiss of love. Peace be to you all who are in Christ.

ROM 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

1CO 16:20 All the brethren greet you. Greet one another with a holy kiss.

2 CO 13:12 Greet one another with a holy kiss.

1TH 5:26 Greet all the brethren with a holy kiss.

1. The "kiss of love" is the same as the "holy kiss."

2. It was customary in ancient times to greet with a kiss.

- Simon the Pharisee failed to greet Jesus with a kiss. (Lk. 7:44-46).

LUK 7:44 And turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair.

LUK 7:45 "You gave Me no kiss; but she, since the time I came in, **has not ceased to kiss My feet.**

LUK 7:46 "You did not anoint My head with oil, but she anointed My feet with perfume.

- The father of the prodigal son kissed his returning son. (Lk. 15:20).

LUK 15:20 "And he got up and came to his father. But while he was still a long way off, his father saw him, and felt compassion for him, and ran and embraced him, and kissed him.

- The Ephesian elders kissed Paul. (Acts 20:37).

ACT 20:37 And they began to weep aloud and embraced Paul, and repeatedly kissed him,

a. There is no evidence that this custom had its origin with Christianity.

b. Scriptures indicate this was to be a "holy kiss" or "kiss of love."

3. Christians are to greet with a "holy kiss" or "kiss of love."

4. The kiss was to be pure and sincere and a genuine expression of true Christian affection.

5. Peter's final prayer is that his readers would have "peace" especially inner peace which is available even to those persecuted. It was "in Christ."

6. Peter's benediction is very close to those Paul gives at the end of his epistles. (Rom. 15:33; Eph. 6:23; 1 Thess. 5:23).

ROM 15:33 Now the God of peace be with you all. Amen.	EPH 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.	1TH 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.
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Notes On The Devil

1. The Bible presents the devil as a real being.
 - a. He is not a man.
 - 1) He is not mortal and not subject to death.
 - 2) He has existed throughout the ages.
 - b. He is not a myth or some imaginary person or being.
 - 1) He is presented as a real being, and personal pronouns and characteristics are used to describe him.
 - 2) God and Jesus had conversations with him. (Job 1:6-12; 2:1-6; Matt. 4:1-11).
 - 3) Scriptures present him as a constant and living threat to man.
 - c. He is powerful, vicious, deadly. (1 Pet. 5:8).
 - d. He seeks “to devour,” that is, “overwhelm, destroy, swallow up.” Gr. “katapino” [ka ta pee’ no]
2. He is known by a variety of names.

“the devil” (Matt. 4:1,5,8,11; 25:41).	“the accuser of the brethren” (Rev. 12:9).	“the angel of the abyss” (Rev. 9:11; 20:1).
“Satan” (Job 1:6, 8, 9, 12; Matt. 4:10; 12:26; Acts 5:3; 26:18; Rom. 16:20; 1 Cor. 7:5).	“serpent” (2 Cor. 11:3; Rev. 12:14; Rev. 20:2) “old serpent” (Rev. 12:9).	“the ruler of this world” (Jn. 12:31; 14:30; 16:11). His residence is on earth.
“the prince of the power of the air” (Eph. 2:2).	“Dragon” (Rev. 12:7; 20:2). “great dragon” (Rev. 12:9).	“Apollyon” (Rev. 9:11). Gr. “destroyer”
“the god of this world” (2 Cor. 4:4).	“Beelzebul” (Matt. 12:24, 27).	“Abaddon” (Rev. 9:11). Heb. “destroyer”
“the tempter” (Matt. 4:3; 1 Thess. 3:5).	“the evil one” (1 Jn. 2:13, 14).	“Belial” (2 Cor. 6:15). “worthlessness”
“ruler of demons” (Matt. 12:24).	“angel of light” (2 Cor. 11:4).	“lion” (1 Pet. 5:8).

- The “Lucifer” means “Morning Star, lighter bearer” and does not refer to Satan, but to Nebuchadnezzar the king of Babylon. (Isa. 14:12-15). The word can be used to refer to “Venus.”

- Babylon would fall to the Medes. (Isa. 13:17-22).
- See Isa. 14:15-23.

ISA 14:12 "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!

ISA 14:13 "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.

ISA 14:14 'I will ascend above the heights of the clouds; I will make myself like the Most High.'

ISA 14:15 "Nevertheless you will be thrust down to Sheol, To the recesses of the pit.

3. He is not Deity, and is not to be worshiped or served. (Matt. 4:10).
4. He is not omnipresent, omnipotent, or omniscient as God.
 - a. He can be resisted. (Matt. 4:11; 6:13; Jas. 4:7, 8; 1 Cor. 10:13).
 - 1) One who is omnipotent cannot be resisted, and you cannot flee from one who is omnipresent nor can he flee from you.
 - 2) We cannot defeat one who is omniscient and knows our every thought and exactly what we think and what we will do next.
 - 3) He will be defeated and cast into hell (Matt. 25:41; Rev. 20:10), but one who is omnipotent cannot be defeated.
 - b. He does not have to be omnipresent or omnipotent or omniscient to tempt men throughout the world since he has coworkers throughout the world.
 - c. He does not have to be all knowing for he or his co-workers to tempt us.
 - d. He has studied man, and he knows the weaknesses of man. (1 Jn. 2:16).
 - 1) Fornication (1 Cor. 6:18).
 - 2) Anger (Eph.4:26, 27).
 - 3) Money (1 Tim. 6:10).
 - 4) Pride (Prov. 16:18).
 - e. Once he addicts us to evil he does not have to visit us very often.
 - f. He knows that most will follow "the multitude" to do evil. (Exod. 23:2a).
 - g. He knows "a little leaven will leaven the whole lump [of dough]." (1 Cor. 5:6).
 - h. He knows "evil companions corrupt good morals." (1 Cor. 15:33). See Psa. 1:1.
5. He is the "father of lies." (Jn. 8:44).
 - "from the beginning" - likely refer to the time of his fall.

- The words “the devil has sinned from the beginning” (1 Jn. 3:8) likely also refer to the time of his fall.
- The words do not mean he was created evil.
- God created angels and men as free moral agents who can choose to do right or wrong.
- God is not the author of evil. (Jas. 1:13, 14). See John 1:5.
 - a. The devil will say anything to destroy us.
 - b. He will deliberately twist scripture to overwhelm and destroy us.
 - c. The devil is satisfied if we (1) Reject or ignore scriptures (2) Disobey some or all scriptures (3) Partially obey scriptures (4) Compromise them or lukewarmly obey them (5) Twist them.
 - d. He knows scriptures (Matt. 4:1-11), but seeks to get men to reject them.
 - 1) This is true of many of his followers
 - 2) He has followers who know the scriptures well, but who have no faith and seek to destroy the faith of others.
- 6. He often appears in “sheep’s clothing” and disguises himself as “an angel of light.” (Matt. 7:15; 2 Cor. 11:13-15).
 - a. This is the Bible way of describing the deceptiveness of the devil.
 - b. He may appear as one seeking our good, but he is working to damn our souls in hell.
 - c. He know this is his final destination, and he wants us to be there with him.
 - d. He wants to torment us.
 - e. He is much worse than the rich man who was in “hades.” (Lk. 16:27-31).
- 7. There is some good in even the worse of men, but not Satan.
 - a. He is not a man.
 - b. There is not an ounce of goodness or love in him.
 - c. He does hideous things to man now (Job. 2). Gal. 6:8
 - d. He is behind every wicked and abominable evil.
- 8. **We cannot be sure about his origin.**
 - a. He was present in the garden of Eden. (Gen. 3:1-6).
 - b. He is most likely a fallen angel who sinned before creation.
 - c. These are the kinds of beings (1) Deity (2) Angels (3) Demons (4) Man (5) Animals and insects.
 - 1) Some believe that “demons” are fallen angels and some believe they are the souls of some wicked deceased

men and some believe they are a different kind of creation gone bad.

2) The Bible does not give the origin of demons (unclean spirits.),

d. It appears he fell before the creation since right after creation he tempts Adam and Eve. (Gen. 3:1-6). This could have been shortly before or a long time before creation. There is no way of knowing.

e. **Note:** Some think Satan fell simultaneously with the fall of man.

1) This could be so, but it is speculation. The Genesis record does not present this as the fall of Satan.

2) Furthermore, the Bible talks about Satan and his fallen angels, but the Bible presents the devil acting alone in the fall of man. (Gen. 3:1-5, 14; 2 Cor. 11:3).

f. We know the angels [sons of God] were created before creation. (Psa. 148:2-5; Job 38:7).

9. He is “the god of this world.” (2 Cor. 4:4).

a. He is “the ruler of this world.” (Jn. 12:31; 14:30; 16:11).

b. The majority of people, even those who deny his existence, serve him. (Matt. 7:13, 14).

c. Even godly people are tempted to do his will, and must put on the whole armor of God to resist Satan. (Eph. 6:10-18).

10. He is the “ruler of demons”(unclean spirits). (Matt. 12:24).

11. He has miraculous power. (Matt. 4:1-11).

a. He took Jesus to the Pinnacle of the temple. (Matt. 4:5).

b. He took Jesus to a very high mountain and showed Him all the kingdoms of the world. (Matt. 4:8).

c. His demons sometimes gave people great strength.

d. There is no evidence he uses this supernatural power today.

e. If he uses miraculous power today, we are defenseless against his attacks.

f. The devil cannot make us do anything.

12. He, his fallen angels, and demons are past redemption. (Heb. 2:16).

a. Some men are past redemption because of their hardness of heart. (Rom. 1:18-31).

b. Some Christians are past redemption. (Heb. 6:4-6).

1) It is possible to reach the point where it is impossible for us to repent.

2) If we repent, God will forgive. (Acts 2:38; Rev. 20:10).

c. The devil and his spirits are past redemption because of a lack of repentance and because Jesus did not die

for them. (Heb. 2:16).

- “He does not give help to angels” is a reference to wicked angels who sinned.
 - 1) 2 Pet. 2:4 “cast them into hell” - Greek “tartaro’o” meaning consigning “to Tartarus.” Note the words “in pits of gloom.”
 - 2) Jude 6 “He has kept in eternal bonds under darkness.”
- 13. He and his angels will be finally cast into hell. (Matt. 25:41).
 - a. Demons know the abyss and hell is their home.
 - b. See Matthew 8:29.
- 14. Here are some additional observations about the devil.
 - a. He is too smart to work against himself. (Matt. 12:26).
 - b. He has a kingdom. (Matt. 12:26; Acts 26:18; Col. 1:13).
 - c. He has a fear and hate of the powerful word of God. (Mk. 4:15; Lk. 8:12; Jn. 8:32; Rom. 1:16; Jas. 1:21).
 - d. He influenced Judas to betray Jesus. (Lk. 22:3; Jn. 13:2, 27).
 - e. He demanded [asked for] permission to sift Peter like wheat. (Lk. 22:31).
 - 1) “exaite’o” - “to ask for, to demand, to obtain by asking.
 - 2) Lit. “asked or begged for you to sift”
 - 3) See Luke 22:32 & Job.
 - f. Satan led Ananias and Sapphira “to lie to the Holy Spirit.” (Acts 5:3).
 - g. Satan will be crushed by God at the coming of His Son. (Rom. 16:20; 1 Cor. 15:24-38).
 - h. The devil tempts couples who deprive one another. (1 Cor. 7:5).
 - i. He has many devices. (2 Cor. 2:11; Eph. 6:11).
 - j. Satan can thwart missionary efforts and other good things. (1 Thess. 2:18).
 - k. Those dis-fellowshipped are, at least, temporarily in the grips of Satan. (1 Cor. 5:5; 1 Tim. 1:20).
 - l. He has miraculous power, and he also deceives by false signs and wonders. (2 Thess. 2:9).
 - m. Novice elders have a special danger of falling into the snare and condemnation of the devil. (1 Tim. 3:6).
 - n. He holds men captive. (2 Tim. 2:26).

o. Michael and the devil had a dispute over the body of Moses. (Jude 1:9).

15. But now he is a constant enemy who wants to destroy us.

16. He does not mind if we enjoy the pleasures of sin for a time if it means he can take us to hell and afflict us forever.

17. We must, with the help of God, fight and resist him every day.

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