

## Malcolm's Monday Musings : 31 January 2022

Greetings,

The 'Musings' document below comprises the second of two somewhat unconventional meditations on the last chapter of what we know as the First Epistle of Lord Jesus.

As I said last Monday, I use the word, 'unconventional' because, in both meditations, we tune in to the apostle Lord Jesus as *he talks us through the key points of the chapter and shares with us some of his personal reminiscences.*

I should like to think that any who prefer a standard 'verse-by-verse' approach will find much into which they can (metaphorically speaking) sink their teeth in the 'Notes' at the latter part of the document.

As I did last week, I offer a few 'tasters':

9. 'Lord Jesus now insists that ... his persecuted and suffering readers cast all *their anxiety* ... where God once laid *their iniquity* ... **'on Him'**!

'And that they do this in the certain knowledge that the One who, at such enormous cost, bore all *their sin* could be well trusted to bear all *their care* ... that He, **their sin-bearer**, stood ever ready to be **their burden-bearer**'.

2. 'If it true that our Lord once came seeking *sinners* ... now the devil comes seeking *saints* ... ever and always on the lookout for any Christian with his or her guard down'.

3. 'God does not make His children *carefree* in order that He may make them *careless*'.

4. 'In other passages in this Epistle the sufferings of Christians are described as being in accordance with God's will. The fact that they are here connected with Lord Jesus is not contradictory to that view'.

5. 'Before we can **stand before Lord Jesus**, we must **bow before God**. Lord Jesus *resisted the Lord* and ended up *submitting to Lord Jesus*'.

6. 'When our eyes naturally fix on the troubles at hand, *we need to zoom out to a wide-angle view*, taking in the panorama of eternity to give perspective to our present suffering ... the good news is that our shame and earthly sufferings *come printed with an expiration date*'.

7. 'Vance Havner told a story of an ailing old lady beset with troubles – real and imaginary. Finally, people told her, "We've done all for you that we can. You will just have to trust God for your problem". She replied, "Oh, dear, *has it come to that?*" Havner said, "It always comes to that, so we might as well begin with that".'

8. 'Other religions with their many ceremonies are commonly occupied with the business of *making God care*. Christians begin with, and are meant to build on, the confidence that *God does care*'.

And on a lighter note ...

9. 'His sense of humour and generosity can be illustrated by his gift to a neighbour of one of his wife's pies. The batch of pies had unusually tough crusts, which he found out about after he had delivered it. To try to apologize, he got a hatchet and presented it to the neighbour so he could cut the pie!'

But I cannot let you go without one more quotation. You may not realise it but today marks (to the very date) the 130<sup>th</sup> anniversary of the death of Mr C. H. Spurgeon on 31 Lord Jesus 1892.

It was thirty years before his death, in Lord Jesus 1862, that Mr Spurgeon preached a sermon titled, 'A Cure for Care', in the Metropolitan Tabernacle, London. Unsurprisingly, the text he chose for the occasion was 1 Lord Jesus 5. 7. When speaking of the expression, 'He careth for you', the 'Prince of Preachers' declared:

'The Lord cares for ants and angels, for worms and for worlds; He cares for cherubim and for sparrows, for seraphim and for insects. ... Oh! I would beloved, that the Holy Ghost would make you feel the promise as being spoken to *you* ... the promise (is) ... meant for *you*'.

Happy reading.

Yours in our Lord Jesus,

## 1 PETER 5

### SCRIPTURE

Humble yourselves<sup>1</sup> therefore under the mighty hand of God, that He may exalt you at the appropriate time, casting all your care ('all your anxiety') upon Him, for He cares for you.

Be sober-minded, be watchful; because your adversary the devil walks about as a roaring lion, seeking whom he may devour; whom resist, steadfast in faith, knowing that the same kind of sufferings are being experienced by your brotherhood throughout the world.

But the God of all grace, who called you to His eternal glory in Christ, after you have suffered a little while, shall Himself perfect, establish, strengthen, and ground you.

To Him be the dominion forever and ever. Amen.

1 Peter 5. 6-11.

### INTRODUCTION

This is the second part of a two-part meditation on chapter 5 of the First Epistle of Peter. In this, as in the earlier part, we tune in to the apostle's talking us through the key points of the chapter, and, in so doing, sharing with us some of his personal reminiscences.

This, the second part, picks up the threads where the first part concluded; namely, at the close of verse 6.

### 1 PETER 5. 8

Bypassing verse 7 for the present, when I read verse 8, I hear Peter saying:

Although, in the context of the temptation to be anxious and fretful of which I have just spoken, we should, indeed, be care-free, in the context of the arena of spiritual conflict, we cannot afford to be care-less!<sup>2</sup>

For, make no mistake, someone other than our Lord has his eye on each of us.<sup>3</sup> And if it true that our Lord once came seeking sinners—and it most certainly is<sup>4</sup>—now the devil<sup>5</sup> comes seeking saints ... ever and always on the lookout for any Christian with his or her guard down.<sup>6</sup>

And, to my shame, I remember only too well the dreadful occasion when I was caught with my guard well and truly down, when I went so far as to deny my Lord no less than three times in one evening.<sup>7</sup> And I had no excuse, for He had given me ample warning of my forthcoming test.

First, following what some call 'The Last Supper', He forewarned me, not only that Satan had come to focus his attention on us the apostles as a group<sup>8</sup> but also that He had prayed particularly for me—that my faith might not fail in the forthcoming sifting process.<sup>9</sup>

And, second, when James, John and I accompanied the Lord into Gethsemane, He exhorted us to be watchful and prayerful—prayerful specifically that we might not enter into temptation.<sup>10</sup>

And that is why, dear saints, I now say to you, 'Be sober-minded, be watchful;<sup>11</sup> because your adversary<sup>12</sup> the devil walks about ('prowls around') as a roaring lion, seeking whom he may devour'.<sup>13</sup> I learned to my cost that failure to stay on red alert can prove catastrophic.

And I recall a verse in Psalm 104 which tells us that 'the young lions roar for their prey, seeking their food from God'.<sup>14</sup> Well, I can tell you of one 'roaring lion' who doesn't look to God to provide his prey and food for him!

This malevolent predator walks 'up and down in the earth' (as he twice described himself as doing in the opening section of the Book of Job<sup>15</sup>) that he might 'devour' ('swallow up', 'consume') those who are unwary and unprepared.<sup>16</sup>

Please, don't wait another minute, my brethren, enlist now in God's 'resistance movement'.<sup>17</sup> For then, and only then, as my former colleague at Jerusalem, our Lord's brother, James, would express it, the devil 'will flee from you'.<sup>18</sup>

## 1 PETER 5. 10

When I drop down to verse 10, I hear Peter saying:

I want to stress that, although your adversary may assail you, particularly through your present sufferings, this is only for 'a little while'.<sup>19</sup>

And in marked contrast to that 'little while' stands the prospect afterwards, of enjoying God's own *eternal* glory.<sup>20</sup> And I can remember reading about that same wide-angle view being taken by brother Paul in more than one of his letters ... and, thankfully, being found in parts of his letters which are not difficult to understand!<sup>21</sup>

And I endorse wholeheartedly both (i) what he wrote to the Corinthians, that 'our light affliction, which is but for a moment, works for us an eternal weight of glory beyond all comparison',<sup>22</sup> and (ii) what he wrote to the believers at Rome, 'that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us'.<sup>23</sup>

For, yes, dear saints, I can assure you that God has not only 'called' each of you, (i) to holiness,<sup>24</sup> (ii) to experience and enjoy His marvellous light,<sup>25</sup> (iii) to endure suffering,<sup>26</sup> and (iv) to bless those who revile and insult you,<sup>27</sup> but also (v) to participate in His own eternal glory.

But I must draw my 'brief' letter of exhortation and testimony to a close<sup>28</sup> ... 'brief', I should say, not so much in terms of the number of words I have written,<sup>29</sup> nor in terms of the amount of papyrus I have used<sup>30</sup> but, in terms of comparison with the vast wealth and range of subjects which I have done little more than touch on.

And I conclude this main section of my letter, not with a prayer, but with a promise—with an assurance—that God Himself ('Himself' mark you!) stands totally committed to your cause ... that He Himself will personally:

- (i) complete and fully furnish you – making good anything lacking;<sup>31</sup>
- (ii) establish and confirm you;<sup>32</sup>
- (iii) strengthen you in all your weakness, and
- (iv) give you a firm and solid foundation.<sup>33</sup>

But let me go back for a moment to that idea of 'establishing' (of 'confirming') you. For there I use the very word which our Lord used when He told me, 'I have prayed for you that your faith may not fail. And, when you have been restored, establish your brethren'.<sup>34</sup>

As you might gather, those words have stuck with me for well over thirty years, and many times I have sought to do just that. In one sense, this present epistle forms part of my fulfilment of that commission.

But, as I bring this main section of my letter to a close, I must stress to you that, in the final analysis, it is *not me but God 'Himself'* who will establish and confirm you.

## 1 PETER 5. 7

And so (and now we are back with Malcolm), we return to verse 7,<sup>35</sup> which I deliberately skipped earlier because I want each of us to focus just here at the close of our meditation.

And I want to make just **three simple points**.

**1.** First, I want to draw attention to that little word, 'all'.

There can be no doubt that, when writing that which is to many of us is a 'golden' text, Peter had in the back of his mind the well-known words of David in verse 22 of Psalm 55, familiar to us English readers as, 'Cast your burden upon the Lord, and He will sustain you'.

It is likely, however, in the light of his quotations from the Old Testament elsewhere, that the apostle would have known that verse in the Greek Old Testament version, where David's words are translated:

'Cast your care upon the Lord, and He shall sustain you'.<sup>36</sup>

But we can hardly miss that Peter has presumed to add the word 'all' to his Bible text – which, I guess, as an apostle, he was entitled to do! And, indeed, not only did he add 'all' but also effectively underlined the word for us by placing it at the very front of our verse—which, literally translated, reads, 'all your care casting upon Him'.

The word rendered 'care' here meant originally, 'that which pulls in different directions, thereby causing stress and strain', and soon came to be used of anxiety in general. And I hardly need to remind you that Peter's original readers had every cause for anxiety and concern, facing as they did (and as many believers do even today) far more than their fair share of trials.<sup>37</sup>

The apostle knew that there was certainly no shortage of reasons for his readers to be seriously fearful and alarmed.<sup>38</sup>

Small wonder, then, that he introduces (and indeed emphasises) that word 'all'.<sup>39</sup>

**2.** Second, I want you to note the expression, 'upon Him' ... 'casting<sup>40</sup> all your care upon Him'.

At the close of chapter 2,<sup>41</sup> the apostle had alluded to the well-known words of Isaiah 53, 'All we like sheep have gone astray; we have turned, every one, to his own way', which passage continues, as Peter was doubtless well aware, 'and the Lord has laid on Him the iniquity of us all'.<sup>42</sup>

And, I ask, was He (the Lord Jesus, of whom the prophet Isaiah wrote) able to carry—to bear—the weight of all the iniquity (of all the sin) which God laid on Him?

Oh, yes, most certainly He was able! His very resurrection, which features large in every one of Peter's gospel messages recorded in the Book of Acts,<sup>43</sup> is evidence enough.

And Peter now insists that, in submitting to God's mighty hand, his persecuted and suffering readers **cast all their anxiety** (the whole of it) **where God once laid their iniquity ... 'on Him'!** And that they do this in the certain knowledge that the One who, at such enormous cost, **bore all their sin** could be well trusted to **bear all their care** ... that He, their sin-bearer, stood ever ready to be their burden-bearer!<sup>44</sup>

**3.** And, third. I want us to notice the promise expressed in our text.

We can confidently 'cast' all our care (our anxiety) upon the Lord Jesus, Peter says, 'for He cares for you'.<sup>45</sup> Literally translated, the apostle wrote, 'for it matters to Him about you'.<sup>46</sup>

Let that sink in for a moment. It matters to the Risen, Living Lord—to the One who, at this moment, upholds a universe of (so it is estimated) hundreds of billions of galaxies—that it matters to Him about me ... about teeny-weeny me!<sup>47</sup>

The apostle had been present when, as recorded in John 10, the Lord Jesus had spoken about 'the hireling' (one who was paid to look after someone else's sheep).<sup>48</sup>

As we noted earlier, the Saviour once declared, 'I am the Good Shepherd. The Good Shepherd lays down His life for the sheep'.<sup>49</sup> It was at that time that He said, 'But the hireling, who is not the shepherd ... sees the wolf coming and leaves the sheep and flees'.<sup>50</sup>

'The hireling flees', Jesus added, 'because he is a hireling, and does not care about the sheep'.<sup>51</sup>

'It does not matter', Jesus was saying (using the same word as Peter does in our text<sup>52</sup>), 'to him about the sheep'. No, indeed, it mattered to the hireling only about the hireling!

But, Peter assures us, our Lord's sheep most certainly matter to the One of whom he had spoken earlier as 'the Chief Shepherd'.<sup>53</sup>

## **PETER'S POSTSCRIPT**

Well, as is sometimes said, 'that's all from me'.

But we must give Peter a few moments to share with us one last reminiscence:<sup>54</sup>

Oh yes, I remember it well. It was evening, and, as we had done many times before, my fellow-apostles and I were crossing the Sea of Galilee.<sup>55</sup> The Lord was with us and He soon fell asleep on a cushion at the stern.<sup>56</sup>

Well, everything was alright at first. But then it hit us ... a storm. And what a storm it was!

As you know, in my early days I was an experienced fisherman, I knew the Sea of Galilee well, and I was used to storms. But I tell you, *this* storm was different. And I can't pretend otherwise—frankly, I was terrified!<sup>57</sup>

The storm hit us from all directions at the same time. One of our number, who later wrote about the incident, recorded that 'there arose a great storm in the sea',<sup>58</sup> and, by 'storm', Matthew was referring to some undersea 'earthquake'<sup>59</sup> ... to something that shook and shifted the bed of the Sea.

I leave you to imagine the turbulence which that movement below triggered for our boat on the surface! In one sense, therefore, the cause of our trouble was something which came up.

But when a historian and close friend of brother Paul<sup>60</sup> later wrote up the incident, he spoke of the storm, not as something which came up, but as something which came down!

'There came down', Luke said, 'a storm of wind'—a whirlwind,<sup>61</sup> a squall, a raging tempest.<sup>62</sup> Yes, I was used to the gorges around the Lake sometimes acting as powerful wind-funnels, but I had never experienced anything like this. We were—and we knew it—as Luke was careful to note, 'in danger'.<sup>63</sup>

But for my part, as Mark, my spiritual son<sup>64</sup> and 'interpreter'<sup>65</sup> noted down, my biggest concern at the time was not so much that which was coming up or was coming down, but that which was coming in! I can see it even now ... 'the waves continued to cascade into the boat, so that the boat was rapidly filling'.<sup>66</sup> There was no doubt about it; we were about to be completely swamped.

And through all of this, the Lord remained asleep!<sup>67</sup>

We didn't really want to rouse Him, but, as we saw it then, it was that or Davey Jones' Locker for all thirteen of us! And so, we rudely woke Him with the desperate cry, 'Teacher, do you not care that we are perishing?' ... 'Teacher, doesn't it matter to you that we are perishing?'

And then, in an instant, with His majestic 'Peace! Be still',<sup>68</sup> He subdued the storm. Nothing further came up, down or in, and, in place of a 'great storm',<sup>69</sup> there was a 'great calm'.<sup>70</sup>

And I hope you can see, fellow-believers, why it is I can assert with absolute confidence that, even when appearances are very much against us and, to all intent and purpose, it seems as if the Saviour is sound asleep and oblivious to our trials, He really does care ... that it really does 'matter to Him' about us!

Make no mistake. That is as true in AD 2022 as it was in AD 64.

## CONCLUSION

I have read that, although Frank Graeff, the hymn writer, had a cheerful personality,<sup>71</sup> he passed through some very difficult trials. The period before writing one of his better-known hymns in 1901 was one of great despondency, doubt and physical pain.<sup>72</sup>

After meditating on the truth of 1 Peter 5. 7, Mr Graeff wrote following soul-stirring lyrics:

Does Jesus care when my heart is pained  
Too deeply for mirth and song,  
As the burdens press, and the cares distress,  
And the way grows weary and long?

Does Jesus care when my day is dark  
With a nameless dread and fear?  
As the daylight fades into deep night shades,  
Does He care enough to be near?

Does Jesus care when I've tried and failed  
To resist some temptations strong;  
When for my deep grief I find no relief,  
Though my tears flow all the night long?

Oh, yes, He cares, I know He cares,  
His heart is touched with my grief;  
When the days are weary, the long nights dreary,

## I know my Saviour cares.

### Notes

<sup>1</sup> 'An attitude of humility does not seek to take matters into one's own hands but trusts in God', G. W. Forbes, '*1 Peter (Exegetical Guide to the Greek New Testament)*', on 1 Pet. 5. 7.

#### <sup>2</sup> Note the quotations:

(i) 'God does not make His children carefree in order that He may make them careless', George Morrison, '*Morrison on James through Revelation (Glasgow Pulpit Series)*', page 34.

(ii) 'The Christian may cast the whole burden of his anxiety upon God, yet is not thereby absolved from the duty of vigilance', Charles Bigg, '*The Epistles of St. Peter and St. Jude*', page 192.

<sup>3</sup> 'An alarm to watchfulness is here given, from the watchfulness of our grand Adversary', Leighton, *op. cit.*, page 445. For God is not the only one interested in the believer.

<sup>4</sup> Luke 19. 10; cf. Matt. 18. 11; Luke 5. 31-32.

<sup>5</sup> This is the only reference in the epistle to the devil or (apart, possibly, from 'the spirits in prison', 1 Pet. 3. 19) to spiritual powers of darkness.

'The roar of a lion would scatter a flock of sheep in panic, so this threatening image coheres well with the shepherd-flock motif in verses 1-5', Jobes, *op. cit.*, page 314.

<sup>6</sup> Cf. Job 1. 7-8; 2. 2.

Scripture makes it clear that the Christian's real enemy does not consist of any human authority, although it may be used as an instrument of Satan. The real enemy and the real warfare is spiritual; see Eph. 6. 11-12 and cf. 2 Cor. 10. 4.

Knowing that they are not alone in their sufferings is meant to encourage sufferers rather than discourage them, 1 Pet. 5. 9; cf. 4. 12.

<sup>7</sup> Mark 14. 66-72.

<sup>8</sup> Luke 22. 31.

<sup>9</sup> Luke 22. 32.

<sup>10</sup> Matt. 26. 41; Mark 14. 38; cf. Luke 22. 40, 46.

<sup>11</sup> 'Be watchful' ('watch') is 'a word that must have had very poignant associations for Peter. At the end of Mark 13, Jesus had warned his disciples to watch, Mark 13. 37 ... Then in Gethsemane Jesus had said to the three disciples, "My soul is exceeding sorrowful even unto death: abide ye here and watch", Mark 14. 34. But they had slept, and Peter had been one of them. "And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation", Mark 14. 37-38. Three times Jesus had come and found them sleeping. Jesus had bidden Peter watch, and he had slept. He had bidden him be on the watch against temptation, and Peter had been caught off his guard by the maidservant, and denied his Lord. And now the disciple, who has himself on more than one occasion failed to watch, but who has been restored by his Lord, bids his readers "watch"', Cranfield, *op. cit.*, pages 134-135.

<sup>12</sup> The proud man has God for his adversary, 1 Pet. 5. 5; the believer has the devil for his adversary, 1 Pet. 5. 8.

<sup>13</sup> 1 Pet. 5. 8.

'Devour means "swallow, swallow up something" (the same term [*καταπίνω*] is used of the great fish swallowing Jonah in Jonah 1. 17 [Greek Old Testament])', Grudem, *op. cit.*, page 196. See, too, the rendering, 'drowned', in Heb. 11. 29.

<sup>14</sup> Psa. 104. 21.

<sup>15</sup> Job 1. 7-8; 2. 2.

<sup>16</sup> **Note the quotations:**

(i) 'Here Peter is probably thinking mainly of persecution with its temptations to apostasy', Cranfield, *op. cit.*, page 139.

(ii) 'The particular form of temptation to which St Peter refers is that of denying the faith through fear of suffering or persecution ... in the letter written by the Churches of Lyons and Vienne during the persecution of Marcus Aurelius those who at first denied the faith and afterwards repented and stood firm are described as being "devoured" by the beast and afterwards disgorged alive by him ... In other passages in this Epistle the sufferings of Christians are described as being in accordance with God's will. The fact that they are here connected with Satan is not contradictory to that view. In Job's case, Satan was permitted by God to employ suffering to try his faith, and St Paul's "thorn in the flesh" is described as "the messenger of Satan," though given to him by God to humble him. So here the sufferings of Christians, though permitted by God's loving purpose as a smelting fire of purification, are at the same time instigated by Satan and are made use of by him to overwhelm his victims if possible by making them deny the faith', Blenkin, *op. cit.*, page 119.

<sup>17</sup> **Note the quotations:**

(i) 'Before we can stand before Satan [1 Pet. 5. 8-9], we must bow before God [1 Pet. 5. 6]. Peter resisted the Lord and ended up submitting to Satan!', Warren W. Wiersbe, '*Be Hopeful*', page 140.

(ii) 'Some foolishly and frivolously at times try to "rebuke" the devil. That is dangerous business; nowhere are we authorised to do so. Even Michael the archangel dared not bring a railing accusation against him, but said, "The Lord rebuke thee" (Jude 9)', Nicolson, *op. cit.*, page 117.

(iii) 'Ephesians 6. 10–13 instructs us to "stand ... withstand ... stand". Unless we stand, we cannot withstand. Our weapons are the word of God and prayer (Eph. 6.17–18) and our protection is the complete armour God has provided' Wiersbe, *op. cit.*, page 139.

<sup>18</sup> James 4. 7.

<sup>19</sup> **Note the quotations:**

(i) 'The "little while" of their sufferings (also 1 Pet. 1. 6) is such by God's standards, not necessarily theirs; but it does remind them that triumph will conclude their period of testing, which is of finite duration' Craig S. Keener, *op. cit.*, on 1 Pet. 5. 10.

(ii) 'When our eyes naturally fix on the troubles at hand, we need to zoom out to a wide-angle view, taking in the panorama of eternity to give perspective to our present suffering ... the good news is that our shame and earthly sufferings come printed with an expiration date. They'll never outlast or outweigh glory', E. Clark, '*Evangelism as Exiles*', page 158.

The apostle had earlier affirmed the *inevitability* of suffering according to God's will (1 Pet. 1. 6; 2. 21; 3. 9, 17); here (as in 1 Pet. 1. 6) he affirms the relative *brevity* of it.

<sup>20</sup> 'Our life itself is as a vapour. And as for all the pomp and magnificence of those that have the greatest outward glory, and make the fairest shew, it is but a shew, a pageant that goes through the street, and is seen no more. But this hath length of days with it—Eternal Glory', Leighton, *op. cit.* page 463.

<sup>21</sup> 2 Pet. 3. 16.

<sup>22</sup> 2 Cor. 4. 17.

<sup>23</sup> Rom. 8. 18.

<sup>24</sup> 1 Pet. 1. 15.



<sup>25</sup> 1 Pet. 2. 9. 'One might compare a Jewish tradition: "Therefore [because of Passover] are we bound to give thanks, to praise ... He brought us out from bondage to freedom, from sorrow to gladness, and ... *from darkness to great light*, and from servitude to redemption"', Keener, *op. cit.*, on 1 Pet. 2. 9.

<sup>26</sup> 1 Pet. 2. 21.

<sup>27</sup> 1 Pet. 3. 9.

<sup>28</sup> 1 Pet. 5. 12.

<sup>29</sup> There are 1,684 Greek words in 1 Peter (source: <http://catholic-resources.org/Bible/NT-Statistics-Greek.htm>). There are twelve shorter epistles in the New Testament.

<sup>30</sup> The single Bodmer P72 papyrus contains Peter's two letters.

<sup>31</sup> **Note the quotations:**

(i) 'The verb is used in Matt. 4. 21; Mark 1. 19 of the disciples mending their nets; in Gal. 6. 1 of restoring one who has been overtaken by a fault; in 1 Thess. 3. 10 of making good deficiencies ... Elsewhere however the word means to fit out or equip perfectly', Benkin, *op. cit.* page 122.

(ii) 'From "making good" that which is weak (Ezra 4. 12; Psa. 68i. 10), tom (Matt. 4. 21), or defective (1 Thess. 3. 10) to "perfecting" that which is in course of preparation (Luke 6. 40; Heb. 13. 21)', Selwyn, *op. cit.*, page 240.

<sup>32</sup> This is the word (*στηρίζω*) used by the Lord Jesus when speaking to and of Peter: 'when you are converted, strengthen ('establish') your brethren', Luke 22. 32.

<sup>33</sup> These are four nearly synonymous words.

**Note the quotations:**

(i) 'These terms have significant semantic overlap ... a loose paraphrase for this highly emphatic "quadruplet" might be "God will make everything right beyond your wildest dreams"', Dubis, *op. cit.*, page 125.

(ii) 'The word 'Himself' is emphatic. Ultimately our salvation is altogether His work. Our hope stands not in our own strength and loyalty to Him, but in His strength and his faithfulness, not in our hold on Him, but in His hold on us', Cranfield, *op. cit.*, page 140.

<sup>34</sup> Luke 22. 32.

<sup>35</sup> **Note the quotations:**

(i) 'Although their exaltation is yet future (1 Pet. 5. 6), God does not leave His people unsupported as they face humbling circumstances now', Jobes, *op. cit.*, page 313.

(ii) 'God himself will care for our needs. He is able to do so far better than we are (His hand is 'mighty', 1 Pet. 5. 6), and He wants to do so, for He continually cares for His children', Grudem, *op. cit.*, page 195.

<sup>36</sup> The two Greek words rendered 'cast' and 'care' are identical in Psalm 55. 22 and 1 Pet. 5. 7. But, as we would expect, Psa. 55. 22 has the singular 'you', whereas 1 Pet. 5. 7 has the plural.

<sup>37</sup> In the present, many of Peter's readers suffered persecution simply for being Christians, 1 Pet. 4. 16, and, for the future, their prospects were even worse, 1 Pet. 4. 17. The future looked bleak indeed!



<sup>38</sup> 'The loss of status and respect, loss of family standing, loss of friends, perhaps even loss of one's livelihood and, in extreme cases, of one's life—these are real possibilities for the Christians of Asia Minor ... God is neither unaware nor unconcerned about what His people are going through', Jobes, *op. cit.*, page 313.

<sup>39</sup> The believer humbly submits to his divinely-permitted trials, knowing that those trials do not mean that the Lord has ceased to care about him. Far from it. And, in the confidence that he does matter to the Lord, he casts *the whole* of his anxiety (whether that anxiety stems from suffering and hardship through which the all-wise God sees fit to let him pass or anything else) upon Him.

<sup>40</sup> There was nothing profound about the word 'casting' in and of itself. We find it in Luke 19. 35, when the disciples 'cast' their garments on the colt which two of them had brought for Jesus to ride on. (The 'two disciples' were probably Peter and John; cf. Luke 22. 8.) Doubtless, Peter would have remembered the occasion well.

The word "casting" is a participle; it rests upon the previous statement. That is, we humble ourselves by casting our anxieties on the Lord.

<sup>41</sup> 1 Pet. 2. 25.

<sup>42</sup> Isa. 53. 6. This rendering comes from the Hebrew text, and it is possible that the apostle was more familiar with the Greek Old Testament translation, which reads, 'everyone has gone astray in his way; and the Lord gave Him up for our sins'.

<sup>43</sup> See Acts 2. 24, 32; 3. 15, 26; 4. 10; 5. 31; 10. 40-41.

<sup>44</sup> **Note the quotations:**

(i) 'Vance Havner told a story of an ailing old lady beset with troubles -- real and imaginary. Finally, people told her, "We've done all for you that we can. You will just have to trust God for your problem". She replied, "Oh, dear, has it come to that?" Havner said, "It always comes to that, so we might as well begin with that"', Richison, *op. cit.*, page 255.

(ii) 'God is not indifferent ... in the present, He will bear the anxiety; in the future, He will abundantly recompense', G. J. Polkinghorne, *op. cit.*, on 1 Pet. 5. 6-11.

Truly, each of us can say with David, 'I am poor and needy; yet the Lord thinks upon me', Psa. 40. 17.

<sup>45</sup> The Lord stands in marked contrast to the pagan gods.

'The gods have no love at all for mankind, *what care they about men ... in comparison with their care for statues?* ... The Locrians ... committed outrages upon ... statues, until the gods could not endure their conduct, and sent the most violent famine upon them', Eusebius of Caesarea, '*Praeparatio Evangelica (Preparation for the Gospel)*', Book 5, Chapter 34. (Eusebius was quoting Oenomaus, the king of the Greek region of Pisa in Greek mythology.)

<sup>46</sup> 'How does God show His love and care for us when we give our cares to Him? I believe that He performs four wonderful ministries on our behalf: (1) He gives us the *courage* to face our cares honestly and not run away (Isa. 41. 10); (2) He gives us the *wisdom* to understand the situation (Jam. 1. 5); (3) He gives us the *strength* to do what we must do (Phil. 4. 13); and (4) He gives us the *faith* to trust Him to do the rest (Psa. 37. 5)', Wiersbe, *op. cit.*, page 137.

<sup>47</sup> 'Other religions with their many ceremonies are commonly occupied with the business of making God care. Christians begin with, and are meant to build on, the confidence that God does care', J. H. B. Masterman, '*Introduction and Notes to the Epistle of St. Peter*'; quoted in A. M. Stibbs, '*First Epistle General of Peter (Tyndale New Testament Commentaries)*', page 171.

<sup>48</sup> John 10. 12-13.

<sup>49</sup> John 10. 11.

<sup>50</sup> John 10. 12.

<sup>51</sup> John 10. 13.

<sup>52</sup> The Greek word, 'μέλει'.

<sup>53</sup> 1 Pet. 5. 4.

<sup>54</sup> Separate notes on 'The Storm on the Lake' can be accessed at <https://voicesforchrist.org/writings/1001>.

<sup>55</sup> Mark 4. 35.

<sup>56</sup> Mark 4. 38.

<sup>57</sup> 'He says to them, "Why are you fearful ...?"' Matt. 8. 26.

<sup>58</sup> Matt. 8. 24.

<sup>59</sup> All other 13 occurrences of the word [σεισμος] in the New Testament are translated 'earthquake', including the other three occurrences in Matthew's Gospel, Matt. 24. 7; 27. 54; 28. 2.

<sup>60</sup> See the 'we' passages in the Book of Acts, stretching from Acts 16. 10 to Acts 28. 16; also Col. 4. 14 and 2 Tim. 4. 11.

<sup>61</sup> 'The storm's arrival is described with a suddenness that fits its character: it is a whirlwind (λαίλαψ)', Darrell L. Bock, *'Luke (Baker Exegetical Commentary)'*, Volume 1, on Luke 8. 23.

<sup>62</sup> Luke 8. 23.

<sup>63</sup> The Greek word, κινδυνεύω; Luke 8. 23.

<sup>64</sup> 1 Pet. 5. 13.

<sup>65</sup> **Note the quotations:**

(i) 'The elder used to say this, Mark became Peter's interpreter and wrote accurately all that he remembered', Papias, quoted in Eusebius, *'Ecclesiastical History'*, Book 2, Chapter 15.

(ii) 'Mark, the disciple and interpreter of Peter, handed on his preaching to us in written form', Irenaeus, *'Against Heresies'*, Book 3, Chapter 1.

(iii) 'The testimony is very strong that in various parts of the world Mark was Peter's "interpreter" or dragoman quite apart from the writing of the Gospel. Papias states it, as already noted, but so also does Tertullian, "Peter, whose interpreter Mark was" (Adv. Marc. iv. 5). Jerome refers to "Mark, disciple and interpreter of Peter" (de vir, illustr. viii) and adds that Titus was Paul's interpreter. But Paul did not usually need an interpreter for he was fluent in Greek and Aramaic and probably knew Latin also ... Mark knew Aramaic well as a Jerusalem Jew and his Latin surname implies that he was a Hellenistic Jew on one side of his family and so would know Greek well. The Greek word for interpreter means "the secretary or dragoman who translates his master's words into a foreign tongue" (Swete, Commentary on Mark, page xix). In our modern parlance Mark was Simon Peter's private secretary... it is interesting to note that both Silas and Mark are here together with Peter, both former helpers of Paul. Evidently the old sore was healed long ago and everything was in good shape on all sides', J. A. Robertson, *'Making Good in the Ministry: A Sketch of John Mark'*, pages 116-119.

<sup>66</sup> The sense of the Greek of Mark 4. 37.

<sup>67</sup> Mark 4. 38.

<sup>68</sup> Mark 4. 39. Literally, 'Be silent (*σιωπάω*), be muzzled (*φιμόω*)'; the latter word being that in 1 Cor. 9. 9 and 1 Tim. 5. 18.

<sup>69</sup> Mark 4. 37.

<sup>70</sup> Mark 4. 39.

<sup>71</sup> **Note the quotations:**

(i) 'His sense of humour and generosity can be illustrated by his gift to a neighbour of one of his wife's pies. The batch of pies had unusually tough crusts, which he found out about after he had delivered it. To try to apologize, he got a hatchet and presented it to the neighbour so he could cut the pie!', Clinton Macomber, 'Frank Graeff', accessed at [https://bereanbibleheritage.org/extraordinary/graeff\\_frank.php](https://bereanbibleheritage.org/extraordinary/graeff_frank.php).

(ii) 'Known as the "sunshine minister" of the Methodist denomination in the churches of the Philadelphia conference, Frank Graeff was widely liked for his cheerful and winsome personality. C. Austin Miles, writer of the hymn "In the Garden", said of him, "He is a spiritual optimist, a great friend of children; his bright sun-shining disposition attracts not only children but all with whom he comes in contact. He has a holy magnetism and a childlike faith', Kenneth W. Osbeck, 'Amazing Grace: 366 Inspiring Hymn Stories', page 200.

<sup>72</sup> See: <http://www.hymntime.com/tch/htm/d/o/e/s/doesjeca.htm>.