

Introduction to 1 Peter Chapter 5

Shepherds and Sheep Under the Mighty Hand of God: Humility, Vigilance, and the True Grace Wherein Ye Stand

Chapter 5 brings the letter to its close by addressing, in turn, the two roles most responsible for a suffering congregation's health, elders who lead and younger believers who follow, before widening the address to the whole church with a single, unifying call to humility. Peter, identifying himself here not with apostolic authority alone but as "also an elder, and a witness of the sufferings of Christ," exhorts elders to feed and oversee the flock willingly and without love of gain, promising an unfading crown of glory at the appearing of the chief Shepherd, while the younger are called to submit, and all believers, elder and younger alike, are called to clothe themselves with humility toward one another, since God resisteth the proud but giveth grace to the humble.

From this call to mutual humility the chapter turns to the letter's final, urgent warning: an adversary, the devil, described as a roaring lion seeking whom he may devour, against whom believers are to remain sober, vigilant, and steadfast in faith, comforted by the knowledge that the same afflictions are being accomplished in their brethren throughout the world, so that no suffering believer suffers in isolation from the wider, scattered family of faith this letter has addressed from its opening verse.

The letter closes as it began, with grace: "the God of all grace, who hath called us unto his eternal glory by Christ Jesus," promising that present suffering, though real, is only "for a while" before God himself makes believers perfect, establishes, strengthens, and settles them. Peter's final greetings, from Silvanus, from "the church that is at Babylon," and from Marcus, close a letter written, in Peter's own words, "briefly, exhorting, and testifying that this is the true grace of God wherein ye stand," summarizing in a single sentence the entire purpose of everything the letter has said across its five chapters.

Opening Prayer

Father of Our Lord Jesus Christ,

We come to you asking that those who shepherd your flock among us would feed it willingly and not by constraint, not for filthy lucre but of a ready mind, not as lords over your heritage but as examples to the flock, that when the chief Shepherd shall appear, they may receive a crown of glory that fadeth not away. And for the rest of us, teach us to submit ourselves to those you have placed over us, and to be subject one to another, clothed with humility, for you resist the proud and give grace to the humble.

Lord, help us to humble ourselves under your mighty hand, that you may exalt us in due time, casting all our care upon you, for you care for us. Make us sober and vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Give us grace to resist him, steadfast in the faith, knowing that the same afflictions are accomplished in our brethren that are in the world.

And Lord, we thank you that you are the God of all grace, who hath called us unto your eternal glory by Christ Jesus, and that after we have suffered a while, you yourself will make us perfect, stablish, strengthen, and settle us. To you be glory and dominion for ever and ever. Amen.

In Jesus' name, Amen.

1 Peter 5:1–4

Feed the Flock of God: Not Lords Over God's Heritage, but Examples, Awaiting the Chief Shepherd

(1) The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

(2) Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

(3) Neither as being lords over God's heritage, but being examples to the flock.

(4) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

The Context

Verse 1's "the elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" opens the letter's closing exhortations with a striking act of self-identification. Rather than invoking his full apostolic title, Peter addresses fellow elders as one of their own number, "also an elder," grounding his appeal in shared office and shared experience rather than in rank alone, while his added identity as "a witness of the sufferings of Christ" carries unique, unrepeatable authority no other elder could claim, and "also a partaker of the glory that shall be revealed" ties his own hope to the same future glory chapter 1 and chapter 4 have already promised every believer.

Verse 2's threefold instruction, "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind," draws directly on Jesus' own threefold charge to Peter in John 21:15–17 to "feed my sheep," now passed on as a charge to the next generation of shepherds. Each pair of contrasts names a specific temptation of pastoral office, reluctant duty against willing service, financial gain against generous readiness, establishing motive rather than mere outward performance as the real measure of faithful oversight.

Verse 3's "neither as being lords over God's heritage, but being examples to the flock" names a third and perhaps most subtle temptation, the abuse of pastoral authority into domineering control, directly echoing Jesus' own teaching in Mark 10:42–45 about not lording authority as the Gentiles do. "God's heritage," literally God's own allotted portion, reminds elders that the flock belongs to God, not to them, and "examples to the flock" redefines effective leadership as embodied pattern rather than imposed command, the same "example" language already used of Christ himself in 2:21.

Verse 4's "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" names Christ as "chief Shepherd," under whom every human elder serves only as a subordinate, temporary undershepherd, and promises a reward, "a crown of glory that fadeth not away," whose unfading quality directly echoes the incorruptible inheritance already promised to every believer in 1:4, extending that same permanence specifically to faithful pastoral labor.

Plain American English

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings, and one who will share in the glory to be revealed: be shepherds of God's flock that is under your care, watching over them, not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

Key Observations

“I exhort, who am also an elder, and a witness of the sufferings of Christ”: This signifies **Peter Grounding His Appeal in Shared Office and Personal Witness Rather Than in Apostolic Rank Alone.**

By naming himself “also an elder” rather than leading with his apostolic title, Peter models the same humility he is about to command, appealing to fellow shepherds as a peer even while his unique eyewitness testimony to Christ's sufferings carries unrepeatable authority.

“not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock”: This signifies **Three Specific Temptations of Pastoral Office Named and Directly Countered by Motive Rather Than Mere Outward Performance.**

Each pair, reluctance against willingness, gain against readiness, domination against example, locates faithful leadership in inward disposition rather than external correctness, insisting that how oversight is exercised matters as much as whether it occurs at all.

“when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”: This signifies **Christ Named Chief Shepherd Over Every Human Elder, Whose Faithful Labor Receives a Permanence Matching the Believer's Own Incorruptible Inheritance.**

By subordinating every elder to Christ as “chief Shepherd” and promising an unfading crown, this verse both humbles human pastoral authority and dignifies faithful service, extending the same incorruptible quality already promised believers in 1:4 specifically to shepherding labor.

What This Means for Us Today

1. Evaluate Church Leadership by Motive and Manner, Not Merely by Outward

Function: Verse 2's threefold contrast invites contemporary congregations and leaders alike to examine not simply whether oversight is happening but whether it flows from willing, ungreedy, generous motive, resisting reluctant duty, financial self-interest, and controlling domination alike.

2. Lead, When Given the Opportunity, by Embodied Example Rather Than

Imposed Authority: Verse 3's call to be "examples to the flock" challenges contemporary leaders in any setting, church or otherwise, to prioritize modeling the conduct they hope to see over simply commanding it, trusting pattern over pressure as the more faithful form of influence.

How This Relates to Today

This passage speaks with real relevance to ongoing contemporary conversations about healthy versus abusive church leadership, offering Peter's own threefold diagnostic, willingness over constraint, generosity over gain, example over domination, as a durable, still-applicable standard for evaluating pastoral character.

The promise of an unfading crown for faithful shepherding offers real encouragement to contemporary pastors and other leaders serving in difficult, often thankless circumstances, naming their labor as seen and rewarded by the chief Shepherd even when it goes largely unnoticed by those they serve.

Key Lesson: **This opening unit finds Peter appealing to fellow elders as a fellow elder himself, charging them to feed and oversee God's flock willingly, without love of gain, and without lording authority over those in their care, but instead by embodied example, and promising that when Christ, the chief Shepherd, appears, faithful undershepherds will receive a crown of glory that, like the believer's own inheritance, will never fade away.**

1 Peter 5:5–7

Clothed With Humility: God Resisteth the Proud, Casting All Your Care Upon Him

(5) Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

(6) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

(7) Casting all your care upon him; for he careth for you.

The Context

“Likewise, ye younger, submit yourselves unto the elder” extends the letter’s recurring submission theme, already applied to civil authority, servants, and wives, now to the relationship between younger and older members of the congregation, before immediately widening beyond a single group: “yea, all of you be subject one to another,” refusing to let submission remain a one-directional demand placed only on the young. “Be clothed with humility” pictures humility as a deliberately chosen garment, an image drawing possibly on the servant’s apron Jesus himself wore in John 13:4–5 when washing his disciples’ feet, worn visibly and continuously rather than assumed only occasionally.

The quotation “for God resisteth the proud, and giveth grace to the humble” draws directly on Proverbs 3:34, cited also in James 4:6, one of several points where this letter and James independently echo the same Old Testament wisdom tradition, naming pride and humility as producing precisely opposite divine responses, active resistance in one case, active grace in the other, rather than mere neutral indifference.

Verse 6’s “humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” extends this same principle from horizontal relationships among believers to the believer’s own vertical posture before God, “mighty hand” recalling Exodus’s own repeated language for God’s power in delivering Israel (compare Exodus 3:19; Deuteronomy 3:24), and “in due time” cautioning against demanding immediate vindication, trusting instead God’s own appointed timing. Verse 7’s “casting all your care upon him; for he careth for you” draws on Psalm 55:22’s “cast thy burden upon the LORD,” naming the practical outworking of this humility: rather than anxious self-reliance, believers are to actively transfer their care to God, grounded specifically in the assurance that he himself genuinely cares for them, the same verb root used for “care” and “careth” tying human anxiety directly to divine concern as its proper resolution.

Plain American English

In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another, because God opposes the proud but shows favor to the humble. Humble yourselves, then, under God's mighty hand, so that he may lift you up in his own good time. Cast all your anxiety on him, because he cares for you.

Key Observations

“be clothed with humility: for God resisteth the proud, and giveth grace to the humble”: This signifies **Humility Pictured as a Deliberately Worn Garment That Produces Opposite Divine Responses Depending on Its Presence or Absence.**

The image of clothing suggests an active, ongoing choice rather than a passive disposition, and the quoted proverb makes clear that pride and humility are not neutral options but ones that actively invite either God's resistance or his grace.

“humble yourselves therefore under the mighty hand of God, that he may exalt you in due time”: This signifies **Present Humility Before God Paired With Confident Trust in His Own Appointed, Not Demanded, Timing.**

By naming exaltation as occurring “in due time” rather than immediately, this verse guards against a transactional view of humility as a strategy for quick reward, commending instead genuine submission that trusts God's own timing without dictating it.

“casting all your care upon him; for he careth for you”: This signifies **Anxious Self-Reliance Actively Exchanged for Trust, Grounded Specifically in God's Own Genuine Care.**

Drawing on Psalm 55's language of casting one's burden on the Lord, this verse names a deliberate, active transfer of anxiety rather than its mere suppression, resting that transfer specifically on the assurance of God's own personal concern for the one who casts it.

What This Means for Us Today

1. Practice Humility as a Continually Worn Garment Rather Than an Occasional Posture: Verse 5's clothing image invites contemporary believers to treat humility as a daily, deliberate choice in every relationship, not a virtue reserved for particularly difficult moments or interactions with authority figures alone.

2. Actively Transfer Anxiety to God Rather Than Managing It Alone: Verse 7's command to cast all care upon God challenges contemporary believers, often inclined toward self-reliant coping strategies, to practice a genuine, repeated act of entrusting worry to God, grounded in confidence in his actual care rather than in denial of the anxiety itself.

How This Relates to Today

The call to mutual submission and humility speaks usefully into contemporary church life, where generational tension between younger and older members can mirror ancient patterns, offering a model of humility flowing in every direction rather than being demanded only from those with less institutional standing.

Verse 7's invitation to cast all care upon God addresses a genuinely widespread contemporary struggle with anxiety, offering not a dismissal of real worry but a concrete, repeatable practice of entrusting it to a God explicitly named as caring, a needed word in a culture often left to manage anxiety through self-sufficiency alone.

Key Lesson: **This unit widens submission beyond any single group, calling younger believers to submit to elders and all believers to be subject one to another, clothed continually in humility, since God resists the proud and gives grace to the humble, and closes by directing that same humility vertically toward God himself, who exalts in his own due time those who humble themselves under his mighty hand and cast all their care upon him, trusting his genuine concern for them.**

1 Peter 5:8–11

Resist Steadfast in the Faith: The Roaring Lion, and the God of All Grace Who Will Settle You

(8) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

(9) Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

(10) 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.

(11) To him be glory and dominion for ever and ever. Amen.

The Context

Verse 8's "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" names, in the letter's closing movement, the ultimate spiritual reality standing behind the human hostility and social slander this letter has addressed throughout, "adversary," the same root underlying the name Satan itself, meaning accuser or opponent. The image of a roaring lion, drawn from familiar Old Testament predator imagery (compare Psalm 22:13; Amos 3:4), pictures active, hunting aggression rather than passive threat, and "seeking whom he may devour" names believers, particularly those already weakened by suffering and social pressure, as the specific target of this predatory search.

Verse 9's "whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" commands active resistance rather than flight or passive endurance, grounded specifically "in the faith," the settled convictions this letter has repeatedly commended. "Knowing that the same afflictions are accomplished in your brethren that are in the world" offers a striking form of comfort, not the removal of suffering but the knowledge that it is shared, universal among the scattered church rather than a mark of individual abandonment or unique misfortune.

Verses 10 and 11 close the letter's body with one of its richest theological statements: "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." "The God of all grace" names God's character comprehensively, the same grace that has run throughout the letter from 1:2's opening greeting now named as total and all-encompassing. "After that ye have suffered a while" places present suffering within a bounded, temporary frame, contrasted directly with the "eternal glory" to which believers have been called. The fourfold promise, "make you perfect, stablish, strengthen, settle you," piles up near-synonyms for emphasis, describing a comprehensive divine work of

completion and stability following a season of suffering, before the letter's body closes, fittingly, in doxology: "to him be glory and dominion for ever and ever. Amen."

Plain American English

Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings. And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm, and steadfast. To him be the power for ever and ever. Amen.

Key Observations

"your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour": This signifies **The Ultimate Spiritual Reality Behind Present Human Hostility Named Explicitly at the Letter's Close.**

By naming the devil directly in its final movement, the letter reveals that the social hostility, slander, and suffering addressed throughout has a deeper spiritual source, actively hunting believers rather than merely presenting a passive risk.

"resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world": This signifies **Comfort Located Not in the Removal of Suffering but in Its Shared, Universal Character Among the Scattered Church.**

Rather than promising an end to affliction, Peter offers the knowledge that suffering believers everywhere share the same experience, transforming isolated hardship into solidarity with a wider family of faith undergoing identical trial.

"the God of all grace... after that ye have suffered a while, make you perfect, stablish, strengthen, settle you": This signifies **A Fourfold, Emphatic Promise of Comprehensive Divine Restoration Following a Clearly Bounded Season of Suffering.**

The piled-up near-synonyms describe total, thorough divine work rather than partial recovery, while “a while” frames suffering as genuinely temporary, contrasted directly against the eternal glory to which believers have already been called.

What This Means for Us Today

1. Recognize the Spiritual Dimension Behind Present Hostility or Temptation

Without Becoming Fixated on It: Verse 8’s naming of the devil invites contemporary believers to take spiritual opposition seriously, remaining sober and vigilant, without letting that awareness become either denial of a real spiritual adversary or unhealthy preoccupation with it.

2. Find Genuine Comfort in Solidarity With a Wider Family of Faith Undergoing

Similar Trial: Verse 9’s reminder that the same afflictions are experienced by believers elsewhere offers contemporary Christians facing isolated hardship a way to locate real comfort in shared experience, resisting the sense that their particular suffering marks them out as uniquely abandoned.

How This Relates to Today

The image of a roaring lion seeking whom he may devour speaks with real relevance to any contemporary believer navigating a season of vulnerability, whether through suffering, isolation, or spiritual weariness, naming such seasons as precisely when active, sober vigilance matters most.

The promise that God himself will make, stablish, strengthen, and settle believers after a season of suffering offers genuine hope to contemporary Christians enduring prolonged hardship, naming present difficulty as bounded and temporary against the backdrop of the eternal glory already secured in Christ.

Key Lesson: **This unit names the letter’s final, ultimate opponent, the devil, prowling as a roaring lion seeking whom he may devour, and calls believers to sober, vigilant, steadfast resistance, comforted by the knowledge that the same afflictions are shared by brethren throughout the world, before closing the letter’s body with the assured promise that the God of all grace, who has called believers to his eternal glory in Christ Jesus, will himself, after a bounded season of suffering, make them perfect, establish, strengthen, and settle them, to whom be glory and dominion for ever and ever.**

1 Peter 5:12–14

The True Grace of God Wherein Ye Stand: Silvanus, the Church at Babylon, and a Kiss of Charity

(12) By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

(13) The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

(14) Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

The Context

Verse 12's "by Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand" names Peter's amanuensis or letter-carrier, Silvanus, very likely the same Silvanus who traveled extensively with Paul (compare Acts 15:22–40; 2 Corinthians 1:19), lending this closing greeting a further point of connection between the wider apostolic circle and these scattered churches. "I have written briefly" is a striking claim for a letter as theologically dense as this one, suggesting Peter's own sense that the letter's five chapters, however weighty, remain only a compressed summary of a much larger body of teaching and encouragement. The purpose statement, "exhorting, and testifying that this is the true grace of God wherein ye stand," names in a single sentence the entire aim of the letter: not to introduce new doctrine but to confirm and testify to grace these believers already stand in, urging them to hold fast rather than waver under present pressure.

Verse 13's "the church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son" sends greetings from Peter's own present location and companions, "Babylon" most plausibly read, as in Revelation, as a coded reference to Rome rather than the literal Mesopotamian city, and "Marcus my son" very likely referring to John Mark, associated with Peter in early church tradition and author of the second Gospel, "my son" indicating a close, possibly spiritual rather than biological, relationship. "Elected together with you" extends the letter's opening election language (1:1–2) to this

sending church as well, binding sender and recipients within the same single family of the chosen.

Verse 14's closing instruction, "greet ye one another with a kiss of charity," names a specific, physical practice of Christian greeting common in the early church (compare Romans 16:16; 1 Corinthians 16:20), "charity" rather than mere social kiss marking this greeting as an expression of genuine Christian love rather than empty custom, fittingly closing a letter that has repeatedly commended "fervent charity" (1:22; 4:8) as the church's central practice. The letter's very final words, "peace be with you all that are in Christ Jesus. Amen," return to the same grace-and-peace greeting with which the letter opened in 1:2, closing the circle of the entire letter with the same blessing it began with, now confirmed and tested across five chapters of doctrine and exhortation.

Plain American English

With the help of Silvanus, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it. She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark. Greet one another with a kiss of love. Peace to all of you who are in Christ.

Key Observations

"I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand": This signifies **A Single-Sentence Summary Naming the Entire Letter's Purpose as Confirmation Rather Than Introduction of New Doctrine.**

Peter frames his own five-chapter letter as "brief," a testimony confirming grace these believers already stand in rather than a wholly new teaching, redirecting the letter's aim toward steadfastness rather than novelty.

"the church that is at Babylon, elected together with you": This signifies **Sending Church and Receiving Churches Bound Within a Single Shared Identity of Election.**

By naming the church at Babylon as "elected together with you," Peter extends the same election language of the letter's opening verses to his own present congregation, uniting sender and scattered recipients within one single, undivided chosen family.

“greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus”: This signifies **A Fitting Close That Enacts the Letter’s Own Central Command of Fervent Love and Returns to Its Opening Greeting of Grace and Peace.**

The instruction to greet with a kiss of genuine love embodies the same fervent charity commended throughout the letter, while the closing peace deliberately echoes 1:2’s opening grace and peace, closing the entire letter’s circle on the same note it began.

What This Means for Us Today

1. Receive Scripture as Testimony Confirming a Grace Already Given, Not Merely as New Information to Master: Peter’s own description of his letter as testimony to “the true grace of God wherein ye stand” invites contemporary readers to approach this letter, and Scripture more broadly, less as a body of facts to acquire and more as confirmation meant to steady an already-received grace.

2. Practice Genuine, Embodied Expressions of Christian Affection Within the Church Community: While cultural forms of greeting vary widely today, verse 14’s instruction to greet one another with a kiss of charity commends the underlying principle of warm, genuine, physically expressed affection among believers, inviting contemporary churches to consider whether their own customary greetings carry comparable warmth.

How This Relates to Today

The naming of the church at Babylon as “elected together with you” speaks to the ongoing, worldwide unity of the church across vastly different times and places, reminding contemporary believers that their own local congregation belongs to the same single, chosen family this letter first addressed to scattered churches across Asia Minor.

The letter’s closing return to grace and peace, the very words with which it opened, offers a fitting model for contemporary communication of any kind, whether preaching, teaching, or ordinary correspondence, that begins and ends with the same settled blessing rather than drifting from its original note.

Key Lesson: **This closing unit names Silvanus as the letter’s carrier and summarizes the entire preceding letter in a single purpose, exhorting and testifying that this is the true grace of God wherein these scattered believers stand, sends greeting from the church at*

*Babylon and from Marcus, bound together with its recipients in one shared election, and closes the letter as it began, with the command to greet one another in genuine love and the same blessing of grace and peace with which the whole letter opened, now confirmed across five chapters to all who are in Christ Jesus.**

Closing Prayer

Father of Our Lord Jesus Christ,

Thank you for those who feed your flock among us willingly, not for filthy lucre, but of a ready mind, not as lords over your heritage, but as examples, and for the promise that when the chief Shepherd shall appear, they will receive a crown of glory that fadeth not away. Teach the younger among us to submit to the elder, and teach all of us to be subject one to another, clothed with humility, for you resist the proud, and give grace to the humble.

Lord, we humble ourselves under your mighty hand, that you may exalt us in due time, casting all our care upon you, for you care for us. Make us sober and vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Give us grace to resist him, steadfast in the faith, knowing that the same afflictions are accomplished in our brethren that are in the world.

And Lord, we thank you that you are the God of all grace, who hath called us unto your eternal glory by Christ Jesus, and that after we have suffered a while, you yourself will make us perfect, stablish, strengthen, and settle us. To you be glory and dominion for ever and ever. Thank you for this whole letter, exhorting and testifying that this is the true grace of God wherein we stand. Let us greet one another with a kiss of charity, and let your peace be with all of us that are in Christ Jesus.

In Jesus' name, Amen.

Soli Deo Gloria

Glory to God Alone