

220821-1 1Pe 5, 5-14, Humble Yourselves, & Peter's Close to the Letter- CThurman

In the first four verses of this chapter the apostle Peter addressed the old pastors of the churches located in Pontus, Galatia, Cappadocia, Asia, and Bithynia being an old pastor himself, *συμπρεσβύτερος*.

Note that there is a difference between the apostolic office and the pastoral office. One of the differences is in their function to churches. On the one hand apostles were appointed by Christ to oversee all of the churches of Jesus Christ by Christ Himself. (cf. 2Co.11.28; Gal.2.7, 8; Mt.16.19; Re.1.4; The epistles written evidence this much.) On the other the church appoints their pastor or pastors to oversee them, a single congregation. The pastoral office is a church office of service. While the Lord's bestowal of the pastoral gift goes continues with the man wherever he goes, from church to church, but in order to function in a pastoral office the man or men must be appointed by that congregation for that congregation.

That he wrote what he did to these men suggests the necessity of reminding men that have been in the ministry for some time of the function of the pastoral office. Is it possible that older pastors might forget what the Lord has called them to do? Are they tempted to set aside their main function in the service of the word and doctrine (cf. Ac.7.2; 1Ti.5.17) to give higher priority to other programs and activities?

In order to understand the adverb '*likewise*' which begins our text today we need to go back and read the first four verses of this chapter; again, words that the apostle Peter directed specifically to the old pastors of these churches among the Gentiles. (Read 1Pe.5.1-4)

5 ¶ Likewise, ye younger, submit yourselves unto the elder.

(pastors, compare to v. 1, *elders* is an adj., and so now younger pastors compared to the older pastors.)

younger, νεώτεροι, nom. pl. masc. of the adj. (compar. of νέος, young) so, *new ... newer, young ... younger*.

submit, ὑποτάγητε, 2pl. aor. **imper.** pass. of the verb ὑποτάσσω, tss. *to be subject, to be submitted, to be under obedience, to be subdued, to put under, to be obedient, to put subject*.

The things that Peter wrote to the older pastors also apply to the younger pastors. Whether the pastor is old or young the work of the ministry is the same for both except that the younger should willingly put themselves under the older pastors, if there are older pastors in the congregation, perhaps several reasons, their wisdom, knowledge (experiences, insights), but primarily to honor them.

1Ti.5.17 ¶ Let the elders (could refer to all old men, but perhaps especially to the servants of a church [pastors & deacons]) *that rule well*

that rule, προεστῶτες, nom. pl. masc. part. perf. of the verb προϊστημι, that have established as a matter of fact an example of good self-governance (Ro.12.8; Tit.3.8), a good governance over their own house (1Ti.3.4, 5, 12), and in the assembly (1Th.5.12; Tit.3.14).

be counted worthy of double honour, especially they who labour in the word and doctrine. (Paul says of the old men, especially pastors, men that are renowned in the congregation as holy, godly men, men that have ordered their lives by the gospel of Jesus Christ, doubly honor them. They'll not be long with us.

Young men, and here, especially so, young pastors are establishing themselves and being proved in the congregation how they governing their personal behavior, govern their house, their wife and children, and how they handle corporate responsibilities. Their honor will come in *time*, though they should be honored by the congregation for the office that they hold. But by implication, some will not honor younger pastors.

To Timothy:

1Ti 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

The imperative, *Let no man despise thy youth*, probably has more to do with Timothy guarding his own attitude, especially when he might not receive due honor for His service. This is something the congregation must understand for themselves. Even if he is despised by some for his youth in the ministry he is to continue faithful in that service.

To Titus:

Tit.2.15 ¶ These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Again, Titus was to continue faithfully serving in the ministry whether he was honored by the congregation or despised.

Yea, all of you be subject one to another, and be clothed with humility:
putting yourselves under – – tie on – lowliness
of mind

be subject, ὑποτασσόμενοι, nom. pl. masc. part. pres. mid. of ὑποτάσσω, **see. v.5.**

be clothed with, ἐγκομβώσασθε, 2pl. aor. **imper.** of the verb ἐγκομβόμαι, ἐν in, by, with + κομβώω, to tie; as we put ourselves under obedience bind it on with humility.

humility, ταπεινοφροσύνην, acc. sing. of the noun ταπεινοφροσύνη, ταπεινός adj., *low, lowly, base, low degree* + φρήν mind; ταπεινοφροσύνη, is tss. *humility of mind, lowliness, lowliness of mind, humility, humbleness of mind.*

So, while the younger pastors should be subject to the more aged pastors, so all the members should be willing to be subject to every other member as instances would dictate, being bound with humility. We are all to have an humble spirit. There will be times in our corporate relationship when we need to defer, obey, hear the other because we might be failing or erring, or we might be of more help to another by not insisting on our own way.

1Co 14:40 Let all things be done decently and in order.

1Co 16:14 Let all your things be done with charity.

Php 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

for	God resisteth the proud, and giveth grace to the humble.
because	opposes

resisteth, ἀντιτάσσεται, 3s. pres. ind. mid. of the verb ἀντιτάσσω, ἀντί against, contradict + τάσσω to appoint, to ordain, to determine; ἀντιτάσσω, tss. to oppose ... -selves, to resist.

proud, ὑπερηφάνοις, dat. pl. masc. of the adj. ὑπέρ above, superior + φαίνω to shine, to appear, to be seen and together **hyper-lights**; ὑπερήφανος, is always tss. with the English *proud*; the noun ὑπερηφανία is once in the NT and tss. *pride*.

giveth, δίδωσιν, 3s. pres. ind. act. of the verb δίδωμι, to give.

humble, ταπεινοῖς, dat. pl. masc. of the adj. ταπεινός, tss. *lowly, low degree, low estate, cast down, base, humble*. See the verb ταπεινός, v.6.

As Peter quoted from the LXX version of the OT Scriptures in 4.18 so, beginning with the words *God resisteth the proud*, he is here quoting from the LXX at Pv.3.34.

Pr 3:34 {1} The Lord resists the proud; but he gives grace to the humble. {1} See 1 Pe 5:5 }

James, the Lord's brother does the same.

Ja.4.6 But he giveth more grace (to combat the incorrigible spirit that dwells in us that lusts and lusts and lusts for the things of the flesh [v.5]. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. (To combat the flesh we must humble ourselves ...)

...

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

The first reason Peter gives for the commandment to bind on humility: because God resists or opposes the proud.

Mt 23:12 And whosoever shall exalt himself shall be abased ...

Pv.6.16 These six things doth the LORD hate: yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

Pr 16:5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

Pr 15:25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

Isa 13:11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

Mal 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the

day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

The second reason Peter gives for the commandment to bind on humility: because the LORD gives grace to the humble. Grace is the unmerited, loving-kindness and favor of God. God gives grace to the humble. The child of God desires to have the grace of God upon their lives. How we need grace! We need grace to pray, grace to serve, grace to suffer, grace for faithfulness, grace to love more, grace to grow, the graces of wisdom, knowledge and understanding, the grace His Holy Spirit's abiding presence, grace for dying, grace, grace, grace. God has exceeding riches of grace to bestow upon us. An inexhaustible storehouse of grace to give to them that will humble themselves under His powerful hand. (cf. Eph.2.7)

He blesses the humble:

Pr 28:25b ... he that putteth his trust in the LORD shall be made fat.

He hears the humble:

Ps 9:12 ... he forgetteth not the cry of the humble.

He has respect to the humble:

Ps 138:6 Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

Ὅμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε ὅτι ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν

[‘yourselves’ conveys the passive voice verb]

6 Humble yourselves therefore under the mighty hand of God,

Therefore humble yourselves powerful, strong

humble, ταπεινώθητε, 2pl. aor. imper. pass. of ταπεινώω, tss. to be humble, to be low, to be abased. See the adj. form of this above, v.5.

mighty, κραταιὰν, acc. sing. fem. of the adj. κραταιός, an adj. which is only this once in the NT.; the noun κράτος, is tss. *strength, power, might, dominion*.

that **he may exalt you in due time:**
(purpose for humbling)

may exalt, ὑψώση, 3s. aor. subj. of the verb ὑψόω, tss. *to exalt, to lift up*.

There is a time for being lifted up, but that is after we have put ourselves low and willfully subject to His will.

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ

you humble yourselves while...

περὶ

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

in behalf of

casting, ἐπιρρίψαντες, nom. pl. masc. part. aor. of ἐπιρρίπτω, ἐπί upon + ρίπτω *to scatter, to cast down, to throw, to cast, to cast off, to cast out*; ἐπιρρίπτω, is twice in the NT, *they cast their garments upon the colt* (Lk.19.35), and *Casting all your care upon him* (1Pe.5.7).

care, μέριμναν, acc. sing. of noun μέριμνα, always tss. with the English *care*.

careth, μέλει, verb always tss. with the English *care*.

Therefore being so humbled:

Humble yourselves under the mighty hand of God.

Is there any power greater than God? While we don't feel strong in a state of humility God is our strength. (cf. 2Sa.2.26-33; Hab.3.17-19)

Humble yourselves that He might exalt you in due time.

The greatest in the kingdom of God is the one that is servant to Christ. (cf. Mt.18.4) And at the appointed time, especially so at His coming He shall reward His servants. (cf. Re.11.18)

Humble yourselves while casting all your cares on Him, because He cares for you.

He knows the snares that come by the cares of this world. (cf. Mt.13.22; Mk.4.19) He knows how to deliver us from these. He knows about the cares for riches and the deceitful allurements they have to us. (cf. Lk.8.14) He knows the cares we have from day to day being fathers, mothers, children, husbands, wives, the cares we have at our place of employment to maintain a faithful witness of Christ there. He knows about our cares as we try to prepare as best we can for the future, finishing school, trying to start businesses, thinking about starting a family. All of these cares we are to cast upon Him. He knows the end of all these things. And He does care when we become overwhelmed. He alone can calm the storm that rages in our minds or all around us in the world.

Mr 4:38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

Christ was aboard the vessel the entire time but they waited and waited until they were almost ready to drown before they awakened the Lord Jesus and pleaded for help. Isn't that how we are most of the time?

7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ’ αὐτόν ὅτι αὐτῷ μέλει περὶ ὑμῶν

8 ¶ Be sober, be vigilant; because your adversary the devil, as a roaring lion,

be sober, νήψατε, 2pl. aor. imper. of the verb νήφω, tss. to be sober (1Pe.1.13; 5.8), to watch (1Pe.4.7).

be vigilant, γρηγορήσατε, 2pl. aor. imper. of the verb γρηγορέω, tss. to wake, to be vigilant, to watch.

adversary, ἀντίδικος, a noun, ἀντί against + δίκη judgment, vengeance,

roaring, ὠρυόμενος, nom. sing. masc. part. pres. of ὠρύομαι, and only this once in the NT.

walketh about, seeking whom he may devour:

swallow down

he may devour, καταπίη, 3s. aor. subj. of the verb καταπίνω, κατά down, after + πίνω, always tss. to drink; καταπίνω, is tss. to swallow, to drown, to devour.

Peter, in his second letter, tells us that the angels are of great power than we, so is Satan.

2Pe 2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

We become weakened and necessarily in need of correction when we will not correct ourselves. Letting things ‘go’ by becoming overwhelmed with the cares of this life opens the door to unnecessary trouble and suffering.

2Ti 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2Co 2:11 *Lest Satan should get an advantage of us* (the issue of unforgiveness): *for we are not ignorant of his devices.*

8 Νήψατε γρηγορήσατε ὅτι ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπίη·

9 Whom resist stedfast in the faith,
withstand with a firm faith

resist, ἀντίστητε, 2pl. aor. **imper.** of the verb ἀνθίστημι, ἀντί contradict, against + ἵστημι, to stand; ἀνθίστημι, is tss. *to resist, to withstand.*

stedfast, στερεοὶ, nom. pl. masc. of the adj. στερεός, tss. *sure, stedfast* (firm), *strong* (solid) meat; the verb στερεόω, is tss. *to receive strength, to be established.*

Our Lord Jesus met the temptations of Satan by a continued reference to the word of God.

Mt.4.4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

...

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

...

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And we are to do emulate His example. Resisting Satan is not through any other human means. We can't rebuke him. Only the Lord. Our recourse is to remain stedfast in the faith. Keep to the truth of the word of God. That is how we resist Satan. This is not unusual experience for the child of God ...

knowing that the same afflictions are accomplished in your brethren
[kind of] sufferings

are accomplished, ἐπιτελεῖσθαι, pres. infin. pass. of the verb ἐπιτελέω, ἐπί υρον, among + τελέω to make an end, to go over, to finish, to pay, to accomplish, to expire; ἐπιτελέω, to do, to perform, to perfect, to finish, to accomplish.

that are in the world.

[by Satan]

And every child of God will suffer under Satan's attacks to some extent. He is a very cunning enemy. He knows our weaknesses and will ply them to move us to sin. We don't all have the same weaknesses or vulnerabilities but is certain we have something that Satan will use against us.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

9 ὧ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι

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,

greatly, ὀλίγον, of the adj. ὀλιγός, tss. few (1Pe.3.20), little, small, season (1Pe.1.6), while (1Pe.5.10), short, briefly (1Pe.5.12).

let ... suffer, πασχέτω, 3s. pres. imper. of the verb πάσχω; see 2.19-21, 23; 3.13, 17, 19; 4.1, 15, 19; 5.10.

make you perfect, stablish, strengthen, settle you.

fit fixed fortified founded

make ... perfect, καταρτίσαι, 3s. aor. opt. of the verb καταρτίζω, κατά + ἀρτίζω, see ἄρτιος, *perfect*; καταρτίζω, tss. *to mend, to fit, to perfect, to restore, to perfectly join together*.

stablish, στηρίξαι, 3s. aor. opt. of the verb στηρίζω, tss. *to fix, to strengthen, to establish, to stablish*.

strengthen, σθενώσαι, 3s. aor. opt. of the verb σθενόω, and only this once in the NT.; see the negated form of this in ἀσθενέω, *to be sick, impotent, diseased, weak*.

settle, θεμελιώσαι, 3s. aor. opt. of the verb θεμελιόω, tss. *to found, to ground, to lay the foundation, to settle*.

God is over all. (cf. Ps.103.19; Ro.9.5) Satan is on a leash. God only allows Satan so much leash. Satan cannot do anything apart from God's grant.

1Ki.22.19-22; Job 1.6-12; 2.1-6

What God will do with a son or a daughter that will humble themselves before Him. Let God make *fit, fix, fortify and found* us in the faith of Christ.

10 Ὁ δὲ θεὸς πάσης χάριτος ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ ὀλίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς στηρίξαι σθενώσαι, θεμελιώσαι

	εἰς	τοὺς αἰῶνας τῶν αἰώνων	
11 To him [be] glory and dominion	for	ever and ever.	Amen.
power, strength	unto	the ages of the ages	
might			

11 αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν

λογίζομαι

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly,
Or, I have written little to you by [the hand of] Silvanus, a faithful brother, as I count [him]

briefly, ὀλίγων, gen. pl. of the adj. ὀλιγός, tss. few (1Pe.3.20), little, small, season (1Pe.1.6), while (1Pe.5.10), short, briefly (1Pe.5.12).

Silvanus (Silas) transcribed this letter for the apostle Peter.

exhorting, and testifying that this is the true grace of God wherein ye stand.

true, ἀληθῆ, acc. sing fem. of the adj. ἀληθής, tss. true (oft), truly (Jn.4.18), and truth (1Jn.2.27); ‘real’.

grace, χάριν, acc. sing. of the noun χάρις, tss. favor, grace, thank, pleasure, liberality, benefit, thankworthy, acceptable.

ye stand, ἐστήκατε, 2pl. pres. perf. of ἵστημι, tss. to stand, to set, to appoint, to bring.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ ὡς λογίζομαι δι’ ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν ἐστήκατε

συνεκλεκτῆ

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

elected together with, συνεκλεκτῆ, nom. sing. fem. of the adj. συνεκλεκτός, and only this once in the NT.

Babylon is literally referring to that city in Chaldea. At the time of this letter (A.D.65), just about 5 yrs. before the destruction of Jerusalem the Jewish Christians particularly had begun to flee Israel, taking heed to the things which the Lord Jesus had said to them during His earthly ministry.

Lk.21.20 ¶ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Remember also in our studies through the Gospel of Luke what I called the Parable of the Great Commission, Lk. 16.1-9.

Lk.16.9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Here the Lord Jesus was warning the believing of the nation of Israel that the time will come when the Lord will reject the nation of Israel, of which His Christ's disciples are a part as stewards of His word, worship and service. It's just that simple! (See 'the Illustration of the Unjust Steward Explained, dtd. May 21, 2018, or the Luke Series, 'The Illustration of the Unjust Steward, dtd. May 20, 2018)

God grace of election was at once before the foundation of the world, therefore before time began. All of the children of God were elected together then by Him.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love ...

*1Pe.1.1 ¶ Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
2 Elect (adj. describing strangers) according to the foreknowledge*

Not elected according to His omniscience, the fact that He knows all things absolutely; but according to His forordained

love, an intimate loving knowledge of God for the elect. This sets aside the false notion that God chose us because He saw that we would believe. Of course He saw that we would believe. He also saw all that would not believe, because He is omniscient. But the purpose for election is unto salvation (2Th.2.13), that we should be holy. (cf. Eph.1.4) Therefore election is not based on faith or holiness.

of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

So the elect, baptized believing church related disciples of Jesus Christ sent their greetings to them in Peter's letter.

Then there is mention of a man by the name of Marcus. Peter's mention of his name assumes that Mark was a familiar person to many in the areas of Pontus, Galatia, Cappadocia, Asia, and Bithynia. I understand that this is the same John Mark, whose mother is Mary (Ac.12.12; 15.37) and uncle is Barnabas. When Barnabas and Paul had finished with a conference in Jerusalem and returned to Antioch they brought John Mark with them. When time came that the Lord chose to set apart Barnabas and Saul to begin evangelizing among the Gentiles John Mark went with them to the island of Cyprus. But as Barnabas and Paul prepared to leave Cyprus for the mainland to continue the work John Mark decided to return home to (Ac.13.5, 12) Toward the end of Paul's ministry, arrested and waiting for judgment by Nero Paul asked that Timothy bring Mark with him saying of him that *he is profitable to me for the ministry.* (cf. 2Ti.4.11) is mentioned as being with was evidently in the city of Rome just before the apostle Paul was executed by Nero. (cf. 2Ti.4.11) Perhaps after Paul's execution, which is recorded to be about A.D. 65 or 66, that Mark left Rome and came straight to Babylon, Chaldea to be with Peter, which is about the same time that Peter wrote this first epistle (A.D.65) and the second letter the next year. Peter was executed shortly after this.

It is my opinion that this is the same John Mark that wrote the gospel of Mark; that he was a young baptized disciple of Jesus Christ during his

earthly ministry, and likely the *certain young man* that fled away naked the night of Christ's arrest in the garden of Gethsemane. (Mk.14.51)

13 Ἀσπάζεται ὑμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ καὶ Μάρκος ὁ υἱός μου

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

greet, ἀσπάσασθε, 2pl. aor. imper. of the verb ἀσπάζομαι, tss. *to salute, to embrace, to greet.*

kiss, φιλήματι, dat. sing. of the noun φίλημα, always tss. with the English *kiss* (7). **In the NT five of the seven times the noun 'a kiss' is found it is attached to the imperative to salute, greet, or embrace one another. (Ro.16.16; 1Co.16.20; 2Co.13.12; 1Th.5.26; 1Pe.5.14) I think by this Paul is conveying the affection that he has to them in the way that he would have them greet one another. (transference) He loves them so that he would that they loved one another in the same way. But not every instance where Paul commands the saints to greet one another is the kiss attached to it. He also says, Greet the friends by name. (3Jn.14) Greet them that love us in the faith (Tit.3.15), etc.**

charity, ἀγάπης, gen. sing. of the noun ἀγάπη, tss. *love, charity, a dear [son]*. Love or charity is a selfless devotion to the good of the object loved.

Markus saw the kiss of betrayal by Judas Iscariot and he saw the the face of our Lord Jesus in response to that.

Lu 22:48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss (φίλημα)?

But Peter commands a greeting of sincere affection for one another, a *kiss of charity*, love.

Peace must mean the peace of God.

Phl.4.6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

There is no peace to them that are apart from Christ. But peace to the children of God is a part of the fruit of the Spirit.

Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

Eph 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ Ἰησοῦ ἀμήν