

First Peter 3:18-22 and 4:1-11

3:18 – For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,

3754 [e]	2532 [e]	5547 [e]	530 [e]	4012 [e]	266 [e]	3958 [e]	1342 [e]	5228 [e]	94 [e]	2443 [e]	4771 [e]			
hoti	kai	Christos	hapax	peri	hamartiōn	epathen	dikaios	hyper	adikōn	hina	hymas			
18	ὅτι	καὶ	Χριστὸς	ἅπαξ	περὶ	ἁμαρτιῶν	ἔπαθεν*	,	δίκαιος	ὑπὲρ	ἀδίκων	,	ἵνα	ὑμᾶς
	because	also	Christ	once	for	sins	suffered		[the] righteous	for	[the] unrighteous		so that	you
	Conj	Conj	N-NMS	Adv	Prep	N-GFP	V-AIA-3S		Adj-NMS	Prep	Adj-GMP		Conj	PPro-A2P

4317 [e]	3588 [e]	2316 [e]	2289 [e]	3303 [e]	4561 [e]	2227 [e]	1161 [e]	4151 [e]
prosagagē	tō	Theō	thanatōtheis	men	sarki	zōopoiētheis	de	pneumati
προσαγάγη	τῷ	Θεῷ	θανατωθεὶς	μὲν	σαρκὶ	ζωοποιηθεὶς	δὲ	πνεύματι
He might bring	-	to God	having been put to death	indeed	in [the] flesh	having been made alive	however	in [the] spirit
V-ASA-3S	Art-DMS	N-DMS	V-APM/P-NMS	Conj	N-DFS	V-APP-NMS	Conj	N-DNS

1. “Bring” or “he might bring” – προσάγω – *prosago* /pros-ag-o/
 - a. means “to bring to”, “to lead to”, “to approach”
 - b. From two words:
 - i. **Pros** meaning “to”, “toward”
 - ii. **Ago** a verb meaning “to lead” or “to bring”
2. “alive in spirit” refers to the Holy Spirit who restored Jesus’ life
 - a. Ezekiel 37:1-14 – “The hand of the Lord was upon me, and he brought me out in the Spirit of the Lord and set me down in the middle of the valley; it was full of bones....Then he said to me, “Prophecy over these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause **spirit** to enter you, and you shall live.”
 - b. Romans 1:4 – “his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the **Spirit** of holiness by his resurrection from the dead, Jesus Christ our Lord,”
 - c. Romans 8:11 – “If the **Spirit** of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.”
 - d. 1 Corinthians 15:44-45 – “It is sown a natural body; it is raised a **spiritual body**. If there is a natural body, there is also a **spiritual body**. Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit.”

3:19 – in which he went and proclaimed to the spirits in prison,

1722 [e]	3739 [e]	2532 [e]	3588 [e]	1722 [e]	5438 [e]	4151 [e]	4198 [e]	2784 [e]
en	hō	kai	tois	en	phylakē	pneumasin	poreutheis	ekēryxen
19 ἐν	ὧ	καὶ	τοῖς	ἐν	φυλακῇ	πνεύμασιν	πορευθεὶς	ἐκήρυξεν
in	which	also	to the	in	prison	spirits	having gone	He preached
Prep	RelPro-DNS	Conj	Art-DNP	Prep	N-DFS	N-DNP	V-APP-NMS	V-AIA-3S

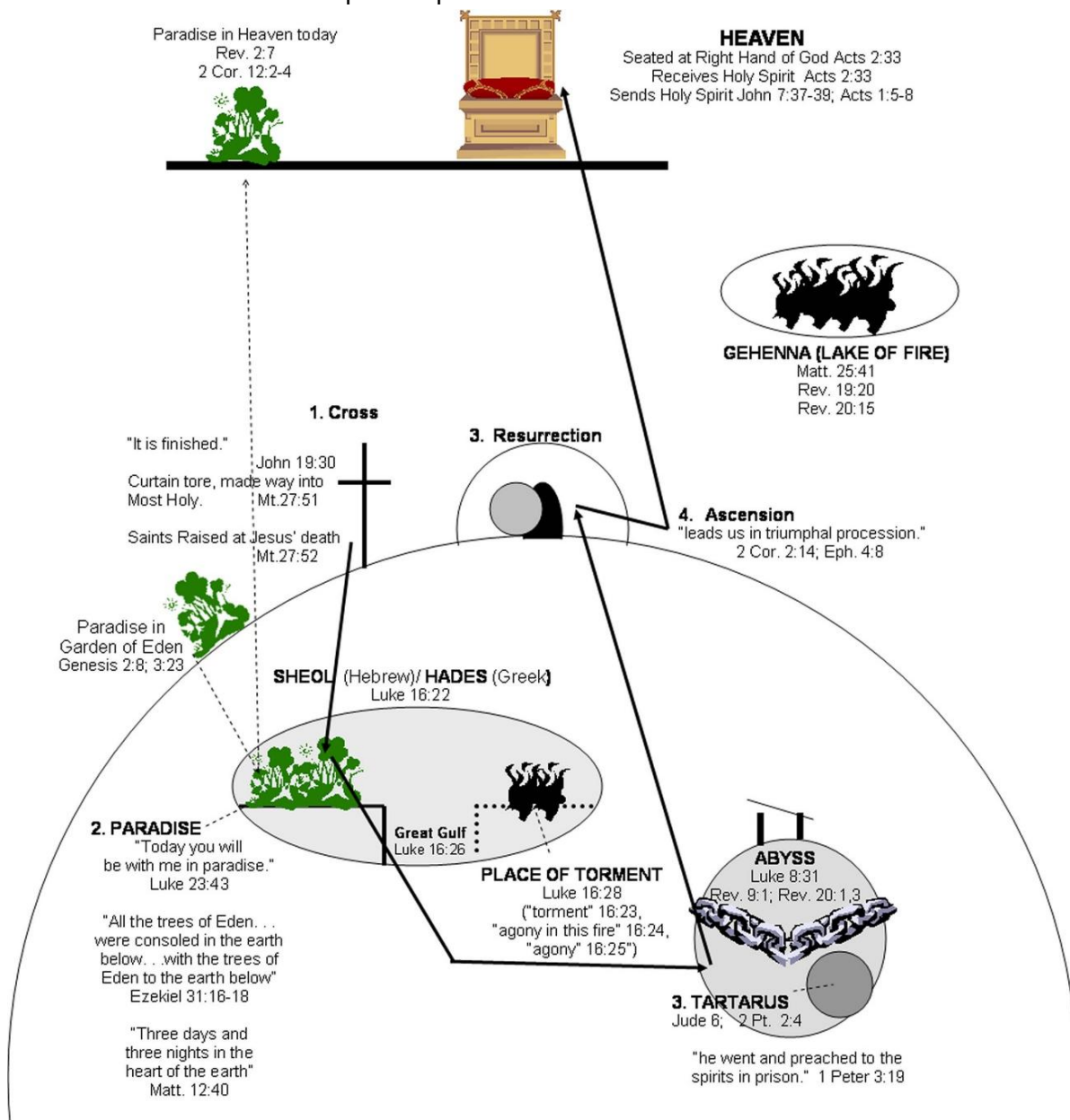
φυλακῆ = *phylake* /foo-lak-ay/
 "Guard", "watch", "prison", "custody"

πνεῦμα = *pneuma* /PNYOO-mah/
 "Spirit", "wind", "breath"

κηρύσσω = *kérussó* /kay-ROOS-so/
 "To proclaim",
 "to preach",
 "to herald"

1. "in which" or "by which" from ἐν ᾧ, **en ho**, refers to the "Spirit" of 3:18
 - a. This event follows the resurrection of Jesus
2. "went" or "having gone" from πορευθεὶς, **poreutheis**,
 - a. 1 Peter 3:22 this same word refers to Christ's ascent into heaven above the authorities
 - b. Here, Jesus "went" to the "spirits in prison"
3. "Imprisoned spirits"...who and where are (were) they?
 - a. Early church fathers believed Jesus preached salvation to the spirits in prison between his death and resurrection
 - i. The souls lost in the flood
 - ii. They heard the gospel from the Lord at this time in "hades"
 - iii. Or, he preached judgment to the lost souls
 - iv. This could match 1 Peter 4:6 – *"For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does."*
 - b. Augustine (354-430 AD) had an alternative view held until 1586
 - i. The preexistent Christ preached through Noah to Noah's generation before the Flood.
 - ii. Augustine was not sure, but he convinced Medieval Christianity and the Reformers to follow
 - iii. This avoids the change of a second chance at salvation after death
 - c. 1890's
 - i. Victorious Christ proclaimed triumph over fallen angels who sinned in Noah's day
 - ii. Genesis 6:4
 - iii. Matches 1 Peter 3:22
 - iv. "spirits" is an appropriate title for fallen angels or demons in
 1. 1 Enoch
 2. Hebrews 1:7, 14 – *"Of the angels he says, "He makes his angels winds, and his ministers a flame of fire."...Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?"*
 3. 1 Clement

4. Mark 1:27 – “And they were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.”
 5. Mark 3:11 – “And whenever the unclean spirits saw him, they fell down before him and cried out, “You are the Son of God.” And he strictly ordered them not to make him known.”
 6. Marck 6:7 – “He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.”
4. Josephus interprets Genesis 6:1 to mean, “For many angels of God now consorted with women and begat sons.”
 5. “Preached” or “Proclamation” translates **kerusso** which is a word used in the LXX to mean “proclaim news” or “proclaim decree.”
 - a. The news or decree could be good or bad
 - b. Either way, in this case the proclamation of the “Good News” of Christ’s resurrection would be bad news to the fallen spirits in prison



- Second Peter 2:4 –

“For if God did not spare angels when they sinned, but cast them into **Tartarus** and committed them to chains of gloomy darkness to be kept until the judgment.”

3:20 – **because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.**

544 [e]	4218 [e]	3753 [e]	553 [e]	3588 [e]	3588 [e]	2316 [e]	3115 [e]	1722 [e]	2250 [e]	3575 [e]	2680 [e]
apeithésasin	pote	hote	apexedecheto	hē	tou	Theou	makrothymia	en	hēmerais	Nōe	kataskeuwazomenēs
20 ἀπειθήσασίν	ΠΟΤΕ ,	ὅΤΕ	ἀπεξεδέχετο	ἡ	τοῦ	Θεοῦ	μακροθυμία	ἐν	ἡμέραις	Νῶε ,	κατασκευαζομένης
having disobeyed	at one time	when	was waiting	the	-	of God	longsuffering	in	[the] days	of Noah	being prepared
V-APA-DMP	Prcl	Adv	V-IIM/P-3S	Art-NFS	Art-GMS	N-GMS	N-NFS	Prep	N-DFP	N-GMS	V-PPMP-GFS

2787 [e]	1519 [e]	3739 [e]	3641 [e]	3778 [e]	1510 [e]	3638 [e]	5590 [e]	1295 [e]	1223 [e]	5204 [e]
kibōtou	eis	hēn	oligoi	tout'	estin	oktō	psychai	diesōthēsan	di'	hydatos
κιβωτοῦ ,	εἰς	ἣν	ὀλίγοι	— τοῦτ'	ἔστιν ,	ὀκτὼ	ψυχαί	— διεσώθησαν	δι'	ὑδατος ,
of [the] ark	in	which	a few	that	is	eight	souls	were saved	through	water
N-GFS	Prep	RelPro-AFS	Adj-NMP	DPro-NNS	V-PIA-3S	Adj-NFP	N-NFP	V-AIP-3P	Prep	N-GNS

1. 2 Peter 2:4-6 – angels sinned, tartarus

- a. Enoch 20:2 says Tartarus was the place for fallen angels:

“Uriel, one of the holy angels, who is over the world and over Tartarus.”

- b. Homer says:

- i. Hades was for dead men
- ii. Tartarus was the abyss beneath Hades for fallen immortals.

2. Jude 6,7 “In a similar way” is literally “Like as, in the same manner”

- a. Sexual sins where the common corruption in both Noah’s day and Sodom
- b. Jude 7 says literally “committing fornication and going away after flesh different”
 - i. “flesh” is “sarkh”, σαρκη
 - ii. “different” is ηετεροσ or ‘ετεραζ

1. **Heteros** means other kind, or different.

3. The problem is they did something different than God intended.

- a. Leviticus 18, 19 describe holiness as doing things the way God intended.
- b. To do things contrary to God’s purpose is not holy.

4. Sex is important aspect of society because societies are based on families and families are based on marriage.

- a. Sex is for marriage.
- b. If Sex is done outside of marriage, it corrupts the marriage which corrupts the family.
- c. When families deteriorate so does society.
- d. Proper sexual boundaries are important because it is foundational in marriage and family.

3:21 – **Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,**

3739 [e]	2532 [e]	4771 [e]	499 [e]	3568 [e]	4982 [e]	908 [e]	3756 [e]	4561 [e]	595 [e]	4509 [e]	235 [e]	4893 [e]
ho	kai	hymas	antitypon	nyn	sozei	baptisma	ou	sarkos	apothesis	rhyrou	alla	syneideseos
21 ὁ	καὶ	ὑμᾶς	ἀντίτυπον	νῦν	σώζει	βάπτισμα	, οὐ	σαρκὸς	ἀπόθεσις	ῥύπτου	, ἀλλὰ	συνειδήσεως
which	also	you	prefigures	now	saving	baptism	not	of flesh	a putting away	of [the] filth	but	of a conscience
RelPro-NNS	Conj	PPro-A2P	Adj-NNS	Adv	V-PIA-3S	N-NNS	Adv	N-GFS	N-NFS	N-GMS	Conj	N-GFS

18 [e]	1906 [e]	1519 [e]	2316 [e]	1223 [e]	386 [e]	2424 [e]	5547 [e]	ἐπερώτημα
agathes	eperotema	eis	Theon	di'	anastaseos	Iesou	Christou	eperotema /ep-er-o-tay-mah/ "inquiry", "question", "appeal", "pledge"
ἀγαθῆς ,	ἐπερώτημα	εἰς	Θεόν ,	δι'	ἀναστάσεως	Ἰησοῦ	Χριστοῦ ,	
good	[the] demand	toward	God	through	[the] resurrection	of Jesus	Christ	
Adj-GFS	N-NNS	Prep	N-AMS	Prep	N-GFS	N-GMS	N-GMS	

1. Baptism is said to be an Antitype or the counterpart of reality.
 - a. “prefigures” or “corresponds” is from *antitypos*, ἀντιτυπος /an-TEE-too-pon/
 - i. “Antitype”, “counterpart”, “corresponding figure”
 - ii. Meaning: typical of, representing by type (or pattern), corresponding to, an image.
 - b. The water drew the dividing line in Noah’s day between those who were destroyed and those who were saved. Likewise, these believers’ baptism experience draws the line between those who are saved and those who are not.
2. Same word *antitypos*, ἀντιτυπος /an-TEE-too-pon/ is used in:
 - a. **Romans 5:14**, “Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was **a type** (*typos*, τυπος) of the one who was to come.”
 - b. **1 Corinthians 10:6, 11** – “Now these things took place as **examples** for us, that we might not desire evil as they did....Now these things happened to them as **example**, but they were written down for our instruction, on whom the end of the ages has come.
 - c. **Hebrews 8:5** – “They serve a **copy** and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, ‘See that you make everything according to the **pattern** that was shown you on the mountain.’”
 - d. **Hebrews 9:24** – “For Christ has entered, not into holy places made with hands, which are **copies** of the true things, but into heaven itself, now to appear in the presence of God on our behalf.”
 - e. **Acts 7:44** – “Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the **pattern** that he had seen.”
3. Peter writes “baptism that now saves you” but then follows it with three disclaimers showing that salvation is not attained through baptism:
 - a. Not physical – it is not the removal of dirt from the physical body or of guilt from the human soul.
 - b. Baptism is a “pledge” or “demand” from *eperotema* ἐπερωτημα
 - i. Pledge means to “question, inquiry, a declaration of commitment”
 - ii. The ancient Papyri used this Greek word as a technical term used in making a contract.

- iii. “Pledge” means here “to answer a formal question”.
- iv. This would be the positive response to the question of the Lordship of Christ indicating that the person being baptized was declaring a commitment to the contract of salvation.

3:22 – who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

3739 [e]	1510 [e]	1722 [e]	1188 [e]	3588 [e]	2316 [e]	4198 [e]	1519 [e]	3772 [e]	5293 [e]	846 [e]	32 [e]
hos	estin	en	dexia	tou	Theou	poreutheis	eis	ouranon	hypotagentōn	autō	angelōn
22 ὅς	ἐστίν	ἐν	δεξιᾷ	[τοῦ]	Θεοῦ	, πορευθεὶς	εἰς	οὐρανόν	, ὑποταγέντων	αὐτῷ	ἀγγέλων
who	is	at	[the] right hand	-	of God	having gone	into	heaven	having been subjected	to Him	angels
RelPro-NMS	V-PIA-3S	Prep	Adj-DFS	Art-GMS	N-GMS	V-APP-NMS	Prep	N-AMS	V-APP-GMP	Pro-DM3S	N-GMP

2532 [e]	1849 [e]	2532 [e]	1411 [e]
kai	exousiōn	kai	dynameōn
καὶ	ἐξουσιῶν	καὶ	δυνάμεων
and	authorities	and	powers
Conj	N-GFP	Conj	N-GFP

1. The victory of Christ
 - i. 2 Corinthians 2:14
 - ii. Colossians 2:15

4:1-11

4:1 – Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin,

The point: Christ achieved this great salvation by suffering in the body, so get ready to do the same. Arm yourself with the same attitude that your victory will be secured through suffering. “Arm” is a word that matches Paul’s use of the armor illustration in Ephesians 6:10-18

“Done with sin” could mean:

- a. At baptism (conversion) you are done with sin (Rom. 6:1-12; 1 John 5:18-19)
- b. Suffering in the flesh drives us from the flesh and to God**
- c. The choice to follow Christ and to accept suffering means you are walking towards the Lord and away from the world**
- d. This phrase is not talking about the Christian suffering and finishing sin, but about Christ suffering and finishing sin
- e. Upon death (“suffering”) we are separated from the flesh and finished with sin.

Above, “b” and “c” may be the best choice. The idea being that once we do this the result will be the same for us as it was for Christ. Victory. This battle with suffering and sin has an ending point.

4:2 – so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.

1. Once we accept this we can focus on a greater goal than the world.

4:3 – For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.

1. Describes the past life of the believer

4:4 – With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you;

1. Explains why we who follow Christ and are not trying to please our flesh will run contrary to those who are unsaved or have rejected the growth towards Christ.
2. Suffering due to non-conformity to the empty life (or, **asotia** meaning an empty life-style).
3. Non-conformity led to misunderstanding and slander of the Christians calling them:
 - a. Haters of mankind
 - b. Political disloyal and unpatriotic (worship of the emperor could be equivalent to the pledge of allegiance to the flag in the USA)
 - c. Uncommitted to their city and society (participation in civic ceremonies involved sacrifices, etc)
 - d. Unprofessional (membership in a trade guild required attendance at meetings in temples)
 - e. Rejected their families (families would worship together in their homes and even eat meals in the temples together for birthdays, etc.)

4:5 – but they will give account to him who is ready to judge the living and the dead.

1. The Christian may feel rejected by men and God in time, but that was not an eternal problem
2. God was the judge in the end (1 Peter 1:17; 2:23)
3. God would judge the living and the dead means two things:
 - a. those who had physically died had not escaped final judgment
 - b. those who were still alive would face death and then judgment or meet the Lord at his return.
4. The image that judgment is “ready” refers to be prepared for an event that is going to happen.
 - a. This is an idiomatic phrase in the Greek used in:
 - i. Acts 21:13 – “*Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus.”*
 - ii. 2 Cor. 12:14 – “*Here for the third time I am ready to come to you. And I will not be a burden, for I seek not what is yours but you. For children are not obligated to save up for their parents, but parents for their children.”*
 - iii. Daniel 3:15 – “*Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, to fall down and worship the image that I have made, well and good.”*
 - iv. James 5:8-9 when he says “*the Judge stands at the door.*”
“You also, be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.”

4:6 – For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

1. Death and judgment are the time for the Christian’s vindication.

- a. “the dead” refers to those who have already died physically just as it did in 4:5
 - b. “preaching” is not the same as 1 Peter 3:19
2. God is the judge of the dead who are waiting for judgment
God is also the judge of the living who will eventually die and then face judgment.
3. The phrase “preach the gospel” is **euangelizo**
 - a. *Euangelizo* means to announce the good news.
 - b. In 1 Pt. 3:19 the word was simply **kerysso** which means “proclaim” and needs an object to identify what was “proclaimed”
4. Those who are going to be judged are all men who had a chance to respond to God and the Gospel.
5. They will be judged based on their response to the Gospel that they heard.
6. Peter uses “preached” in the aorist tense which means it was a past act that is now complete.
 - a. This matches the fact that they are now dead
 - b. the “preaching” has ceased, but the results will still be effective in judgment.
7. Judged in the flesh simply refers to being judged by the human point of view
 - a. Rom. 8:5 – *“For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.”*
 - b. 1 Cor. 3:3 – *“And even now you are not yet ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?”*
 - c. 1 Cor. 9:8 – *“Do I say these things on human authority? Does not the Law say the same?”*
 - d. Gal. 3:15 – *“To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.”*
 - e. 2 Cor. 5:16 – *“From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer.”*
8. **POINT:** These Christians are now judged by men, but they will be judged by the Lord.
 - a. We are judged by men according to the flesh
 - b. We are judged by the Lord according to the Spirit

4:7 – The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers.

1. “the end of all things is near” is a phrase that connects the concept of temporal time to the same scale as eternal time.
 - a. On that scale “the end of all things has always been near” in comparison
 - b. Mat. 10:22 – *“You will be hated by all for my name's sake. But the one who endures to the end will be saved.”*
 - c. Mat. 24:13 – *“But the one who endures to the end will be saved.”*
 - d. Mark 13:13 – *“You will be hated by all for my name's sake. But the one who endures to the end will be saved.”*
 - e. Mark 13:7 – *“When you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet.”*

- f. Luke 21:9 – “When you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.”
- g. 1 Cor. 10:11 – “Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.”
- h. 1 Cor 15:24 – “Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.”
- i. Rev. 2:26 – “The one who conquers and who keeps my works until the end, to him I will give authority over the nations.”

2. “**clear headed**” means sane, sober

- a. Consider yourself soberly in line with reality.
- b. Not too lofty. Not too debased.
- c. Romans 12:3 is an example of “clear headed” used in evaluation of yourself and gifts. “For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.”
- d. Here, Peter uses it to refer to being able to maintain clear thinking in line with:
 - i. reality in the face of suffering
 - ii. other end time elements.
- e. Stay in touch with reality and life responsibilities, which Paul addresses to the Thessalonians:
 - i. “...aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you...” – 1 Thessalonians 4:11
 - ii. “...not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come.” – 2 Thessalonians 2:2
- f. In 1 Thessalonians 5:6 and 5:8 “clear minded” of “sober” is contrasted with “sleep” or being caught up in worldly affairs and not alert.

- CLEAR MINDED - SOBER	...contrast with...	- SLEEP - CAUGHT UP IN WORLD - NOT ALERT
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- g. Notice Paul’s reference to military armor in the same context as Peter when he refers to the mental state:
 - i. **Alert**
 - ii. **Clear-minded**
 - iii. **Sober:**
 - 1. “So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation.”

2. Paul's final words from prison to Timothy was the same:
"As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry." – 2 Timothy 4:5
- iv. **Clear minded** is basically staying balanced in regard to the Truth.
 1. Do not lose touch with reality.
 2. Do not get so heavenly minded you are no earthly good.
 3. Do not be so focused on Christ's return that you neglect your responsibilities here on earth.
 4. Do not get caught up in the world and the things of the world.
 5. Do not be shocked by suffering.
- v. **"clear headed"** literally means "not drunk". It can refer to wine, but is focused on:
 1. mental alertness compared to goofy thinking.
 2. Reality compared to false philosophies.
 3. A good contrast is in Ephesians 4:18:
"They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart."
- vi. **Be alert** to reality and this will lead you to prayer
 1. This "be alert" is said "watch and pray" Mat. 24:41-42; Col 4:2; (1 Cor. 16:13)
 - a. Prayer is NOT an escape
 - b. Prayer is NOT some wild spiritual frenzy
 - c. Prayer IS clear thoughts of a believer communicating with the Lord from a perspective of reality seeking power, assistance and guidance for this time in this age.

4:8 – Above all, keep loving one another earnestly, since love covers a multitude of sins.

1. "Above all" does not mean "love" is more important than what was just discussed, but instead begins a new topic of which "love" is the first item on the new list. Also, used by James in James 5:12
2. **Ektenes** is the adverb translated "earnestly" or "deeply". (See 1:22) This Greek word means "stretched out" and used in ancient Greek texts to refer to a horse galloping at full speed and a runner leaning for the finish line string.
3. "Love covers a multitude of sins" – (Proverbs 10:12 – *"Hatred stirs up strife, but love covers all offenses."* ; James 5:20)
 - a. Where there is love there is willingness to overlook offenses and small faults. Love is willing to forgive and move on. Opposite is to be suspicious which leads to misunderstandings. Hebrews 12:15 is a warning.
 - b. This is not saying your sins are forgiven if you are a loving person. For example, giving of money to the poor does not cover the sins you commit or the offensive things you say.
 - c. This is not saying you are forgiving the sins in God's eyes. God will still deal with sin. But, your love can help keep personal relationships on track.
 - d. This is not a reference to God's love covering our sins.

4:9 – Show hospitality to one another without grumbling.

1. Hospitality “without grumbling” or “without murmuring.”
2. Hospitality in the NT
 - a. Romans 12:13
 - b. 1 Tim. 3:2
 - c. Titus 1:8
 - d. Hebrews 13:2
 - e. 3 John 5
 - f. 2 John 10
 - g. James 2:21, 25
 - h. 1 Timothy 5:10
3. This likely refers to giving traveling Christians (teachers and apostles) room and board.
 - a. By 100 AD and the time of the writing of the *Didache* (“Teaching”) standardized regulations had to be established to prevent abuse by travelers or people posing as teachers.
 - i. Food and clothing were provided for up to three days for a proper teacher.
 - ii. The fourth day the teacher moved on to another city, or they got a job and were self-supporting.

4:10 – As each has received a gift, use it to serve one another, as good stewards of God's varied grace:

1. The mention of love and of being hospitable (to traveling teachers) leads to the point that everyone has gifts (1 Cor. 12:7)
2. Literally 4:10 says,
“ministering as good stewards manifold grace of God”
(*diakononutes ius kaloi oikouomoi poikiles charitos theou*)
3. The gifts were given by God to his people (apparently at conversion).
 - a. These are not natural talents, but spiritual endowments because it is called “grace” here and in Romans 12:6 and 1 Cor 12:4
 - b. These gifts need to be developed.
 - c. These gifts need to be used for service
 - d. These gifts are not for self-promotion or self-profiting.
 - e. Believers do control the gifts (1 Cor. 14:32 and 14:30, etc.)
 - f. Believers do develop the gifts
 - g. Believers can ask for gifts (1 Cor. 12:31; 14:1, 13)
 - h. Believers are called “stewards” which is the household manager who was often a slave.

4:11 – whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

Two examples (which can be seen in Acts 6:2, and again in Romans 12:7):

1. “speaks” refers to all speaking gifts, not causal conversation.
2. “serves” is to be done in the supernatural strength of God, not in human effort. The word “supplies” is used here and in 2 Cor. 9:10 and refers to paying the expense of training a chorus for the theater or to accept the cost for something. Wealthy citizens would pay for the play or a road or a feast, etc. God is going to pay the expense material, physically and emotional. This is the difference between burnout and complaining or fruitful continuation in joy