

First Peter 4:1-19

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,

5547 [e]	3767 [e]	3958 [e]	4561 [e]	2532 [e]	4771 [e]	3588 [e]	846 [e]	1771 [e]	3695 [e]	3754 [e]	3588 [e]	3958 [e]
Christou	oun	pathontos	sarki	kai	hymeis	tēn	autēn	ennoian	hoplisasthe	hoti	ho	pathōn
1 Χριστοῦ	οὖν	παθόντος	σαρκὶ ,	καὶ	ὑμεῖς	τὴν	αὐτὴν	ἔννοιαν	οπλίσασθε ,	ὅτι	ὁ	παθῶν
Christ	therefore	having suffered	in [the] flesh	also	you	the	same	mind	arm yourselves with	because	the [one]	having suffered
N-GMS	Conj	V-APA-GMS	N-DFS	Conj	PPro-N2P	Art-AFS	PPro-AF3S	N-AFS	V-AMM-2P	Conj	Art-NMS	V-APA-NMS

4561 [e]	3973 [e]	266 [e]
sarki	pepautai	hamartias
σαρκὶ	πέπαυται	ἁμαρτίας ,
[in the] flesh	is done with	sin
N-DFS	V-RIM/P-3S	N-GFS

1. The point:
 - Christ achieved this great salvation by suffering in the body, so get ready to do the same.
2. Arm yourself with the same attitude that your victory will be secured through suffering.
 - a. “Arm” is a word that matches Paul’s use of the armor illustration in Ephesians 6:10-18
3. “Done with sin” or “ceased from sins” 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
4. Upon death (“suffering”) we are separated from the flesh and finished with sin.
 - a. Above, “b” and “c” may be the best choice.
 - b. The idea being that once we do this the result will be the same for us as it was for Christ. Victory.
 - c. 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.

1519 [e]	3588 [e]	3371 [e]	444 [e]	1939 [e]	235 [e]	2307 [e]	2316 [e]	3588 [e]	1954 [e]	1722 [e]	4561 [e]	980 [e]	5550 [e]
eis	to	mēketi	anthrōpōn	epithymiais	alla	thelēmati	Theou	ton	epiloipon	en	sarki	biōsai	chronon
2 εἰς	τὸ	μηκέτι	ἀνθρώπων	ἐπιθυμίας	ἀλλὰ	θελήματι	Θεοῦ ,	τὸν	ἐπίλοιπον	ἐν	σαρκὶ	βιώσαι	χρόνον
so as	-	no longer	to men's	desires	but	to [the] will	of God	the	remaining	in	[the] flesh	to live	time
Prep	Art-ANS	Adv	N-GMP	N-DFP	Conj	N-DNS	N-GMS	Art-AMS	Adj-AMS	Prep	N-DFS	V-ANA	N-AMS

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.

713 [e]	1063 [e]	3588 [e]	3928 [e]	5550 [e]	3588 [e]	1013 [e]	3588 [e]	1484 [e]	2716 [e]	4198 [e]	1722 [e]
arketos	gar	ho	parelēlythōs	chronos	to	boulēma	tōn	ethnōn	kateirgasthai	peporeumenous	en
3 ἀρκετὸς	γὰρ	ὁ	παρεληλυθὼς	χρόνος	τὸ	βούλημα	τῶν	ἐθνῶν	κατειργάσθαι	, πεπορευμένους	ἐν
[Is] sufficient	for	the	past	time	the	desire	of the	Gentiles	to have carried out	having walked	in
Adj-NMS	Conj	Art-NMS	V-RPA-NMS	N-NMS	Art-ANS	N-ANS	Art-GNP	N-GNP	V-RNMP	V-RPM/P-AMP	Prep

766 [e]	1939 [e]	3632 [e]	2970 [e]	4224 [e]	2532 [e]	111 [e]	1495 [e]
aselgeiais	epithymiais	oinophlygiais	kōmois	potois	kai	athemitois	eidololatriais
ἀσελγείαις	, ἐπιθυμίαις	, οἰνοφλυγίαις	, κώμοις	, πότοις	, καὶ	ἀθεμίτοις	εἰδωλολατρίαῖς
sensuality	lusts	drunkenness	orgies	carousing	and	abominable	idolatries
N-DFP	N-DFP	N-DFP	N-DMP	N-DMP	Conj	Adj-DFP	N-DFP

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;

1722 [e]	3739 [e]	3579 [e]	3361 [e]	4936 [e]	4771 [e]	1519 [e]	3588 [e]	846 [e]	3588 [e]	810 [e]	401 [e]
En	hō	xenizontai	mē	syntrechontōn	hymōn	eis	tēn	autēn	tēs	asotias	anachysin
4 Ἐν	ὧ	ξενίζονται	, μὴ	συντρεχόντων	ὑμῶν	εἰς	τὴν	αὐτὴν	τῆς	ἀσωτίας	ἀνάχυσιν
With respect to	this	they think it strange	not	running with [them]	of you	into	the	same	-	of debauchery	overflow
Prep	RelPro-DNS	V-PIM/P-3P	Adv	V-PPA-GMP	PPro-G2P	Prep	Art-AFS	PPro-AF3S	Art-GFS	N-GFS	N-AFS

ἀσωτία = **asotia** /ah-so-TEE-ah/ - "dissipation", "debauchery", "reckless living", "wastefulness" - from prefix "a-" meaning "without" and "sozo" meaning "to save", "to preserve"

"outpouring" "excess" "pour out"

987 [e]
blasphémountes
βλασφημοῦντες
speaking evil [of you]
V-PPA-NMP

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.

3739 [e]	591 [e]	3056 [e]	3588 [e]	2093 [e]	2192 [e]	2919 [e]	2198 [e]	2532 [e]	3498 [e]
hoi	apodōsousin	logon	tō	hetoimōs	echonti	krinai	zōntas	kai	nekrous
5 οἱ	ἀποδώσουσιν	λόγον	τῷ	ἐτοίμως	ἔχοντι	κρίναι	ζῶντας	καὶ	νεκρούς
who	will give	account	to Him who	ready	is	to judge	[the] living	and	[the] dead
RelPro-NMP	V-FIA-3P	N-AMS	Art-DMS	Adv	V-PPA-DMS	V-ANA	V-PPA-AMP	Conj	Adj-AMP

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.

1519 [e]	3778 [e]	1063 [e]	2532 [e]	3498 [e]	2097 [e]	2443 [e]	2919 [e]	3307 [e]	2596 [e]	444 [e]	4561 [e]
eis	touto	gar	kai	nekrois	euēngelisthē	hina	krithōsi	men	kata	anthrōpous	sarki
6 εἰς	τοῦτο	γὰρ	, καὶ	νεκροῖς	εὐηγγελίσθη	, ἵνα	κριθῶσι	μὲν	κατὰ	ἀνθρώπους	σαρκί ;
To	this [end]	indeed	even	to [the] dead	the gospel was proclaimed	so that	they might be judged	indeed	according to	men	in [the] flesh
Prep	DPro-ANS	Conj	Conj	Adj-DMP	V-AIP-3S	Conj	V-ASP-3P	Conj	Prep	N-AMP	N-DFS

2198 [e]	1161 [e]	2596 [e]	2316 [e]	4151 [e]
zōsi	de	kata	Theon	pneumati
ζῶσι	δὲ	κατὰ	Θεὸν	πνεύματι .
they might live	however	according to	God	in [the] spirit
V-PSA-3P	Conj	Prep	N-AMS	N-DNS

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.

3956 [e]	1161 [e]	3588 [e]	5056 [e]	1448 [e]	4993 [e]	3767 [e]	2532 [e]	3525 [e]	1519 [e]	4335 [e]	
Pantōn	de	to	telos	ēngiken	sōphronēsate	oun	kai	nēpsate	eis	proseuchas	
7 Πάντων	δὲ	τὸ	τέλος	ἤγγικεν	· σωφρονήσατε	οὖν	,	καὶ	νήψατε	εἰς	προσευχάς
Of all	now	the	end	has drawn near	Be clear-minded	therefore	and	sober	for the purpose of	prayers	
Adj-GNP	Conj	Art-NNS	N-NNS	V-RIA-3S	V-AMA-2P	Conj	Conj	V-AMA-2P	Prep	N-AFP	

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.

4253 [e]	3956 [e]	3588 [e]	1519 [e]	1438 [e]	26 [e]	1618 [e]	2192 [e]	3754 [e]	26 [e]	2572 [e]	4128 [e]	266 [e]
pro	pantōn	tēn	eis	heautous	agapēn	ektenē	echontes	hoti	agapē	kalyptei	plēthos	hamartion
8 πρὸ	πάντων	, τὴν	εἰς	ἑαυτοὺς	ἀγάπην	ἐκτενῆ	ἔχοντες	, ὅτι	ἀγάπη	καλύπτει	πλῆθος	ἁμαρτιῶν
above	all things	-	among	yourselves	love	fervent	having	because	love	covers over	a multitude	of sins
Prep	Adj-GNP	Art-AFS	Prep	RefPro-AM3P	N-AFS	Adj-AFS	V-PPA-NMP	Conj	N-NFS	V-PIA-3S	N-ANS	N-GFP

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. The is not a reference to God's love covering our sins.

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

5382 [e]	1519 [e]	240 [e]	427 [e]	1112 [e]
philoxenoi	eis	allēlous	aneu	gongysmou
9 φιλόξενοι	εἰς	ἀλλήλους	, ἀνευ	γογγυσμοῦ
hospitable	to	one another	without	complaint
Adj-NMP	Prep	RecPro-AMP	Prep	N-GMS

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:

1538 [e]	2531 [e]	2983 [e]	5486 [e]	1519 [e]	1438 [e]	846 [e]	1247 [e]	5613 [e]	2570 [e]
hekastos	kathōs	elaben	charisma	eis	heautous	auto	diakonountes	hōs	kaloi
10 ἕκαστος	καθὼς	ἔλαβεν	χάρισμα	, εἰς	ἑαυτοὺς	αὐτὸ	διακονοῦντες	, ὡς	καλοὶ
each	as	has received	a gift	to	each other	them	servicing	as	good
Adj-NMS	Adv	V-AIA-3S	N-ANS	Prep	RefPro-AM3P	Pro-AN3S	V-PPA-NMP	Adv	Adj-NMP

3623 [e]	4164 [e]	5485 [e]	2316 [e]
oikonomoi	poikilēs	charitos	Theou
οἰκονόμοι	ποικίλης	χάριτος	Θεοῦ :
stewards	of [the] manifold	grace	of God
N-NMP	Adj-GFS	N-GFS	N-GMS

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”
(*diakonountes ius kaloi oikouomoi poikiles charitos theou*)
3. “various forms” is “**poikilous**” (ποικίλους) – is used to describe the skin of a leopard, different colored veins in marble.
 - a. **Poikilous** translates as “changeful”, “diversified.”
 - b. This word helps explain why there is no exact list of the spiritual gifts that is given with numbers and descriptions.
4. 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.
5. The lists of the spiritual gifts are never total, comprehensive or ordered in similar fashion:
 - a. 1 Corinthians 12:8-10 – “For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.”
 - b. 1 Corinthians 12:28-30 – “And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.”
 - c. Romans 12:6-8 – “Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.”

- d. 1 Peter 4 – hospitality, speaking, serving
 - e. Ephesians 4:11-12 – “he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.”
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1. Divine Origin of the Gifts

- a. The gifts are not natural talents
- b. The gifts are from God as the Spirit, the Son and the Father work together through the believer.

2. Diversity of Gifts

- a. There are different gifts which means the Spirit gives a variety of gifts to the people
- b. There are different services which means Jesus has a variety of places and ways he wants to use the selection of gifts that the Spirit has empowered.
- c. There are different workings which means God the Father produces a wide variety of results from the Spirit’s gifts and the Lord’s use of those gifts.

3. Purpose of Gifts

- a. For the common good
- b. 1 Cor. 14:3, to strengthen, encourage, comfort
- c. 1 Cor. 14:12, to build up the church
- d. Eph. 4:12, to prepare God’s people, to build the body of Christ

4. Grace of the Gift

- a. Gifts are not earned by people
- b. Gifts are not deserved
- c. Gifts are distributed by the Spirit as He determines
- d. 1 Cor. 12:11, “All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”
- e. Romans 12:3 “For by the grace given me I say to every one of you. . .”
12:6, “we all have different gifts, according to the grace given us. . .”
- f. 1 Peter 4:10, “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.”
- g. 2 Corinthians 9:8, “God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.”

5. Distribution of the Gifts

- a. Given to every one
- b. Each person has a place in the body for each person is a part of the body
- c. 1 Corinthians 12:12

6. Time of Receiving Gift

- a. At the point of the new birth.

7. Development of the Gift

- a. 1 Tim.4:14,15, “Do not neglect your gift, . . .”
- b. 2 Tim. 1:6, “I remind you to fan into flame the gift of God. . .”
- c. Each person has a gift, but that gift must be developed.

8. Control of the Gift

- a. 1 Cor.14:32, “The spirits of prophets are subject to the control of prophets.”
 - b. Each person is placed in control of their gift.
 - c. This is not demon possession where a person losses control of their will.
-

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.

1487 [e]	5100 [e]	2980 [e]	5613 [e]	3051 [e]	2316 [e]	1487 [e]	5100 [e]	1247 [e]	5613 [e]	1537 [e]	2479 [e]	3739 [e]
ei	tis	lalei	hōs	logia	Theou	ei	tis	diakonei	hōs	ex	ischyos	hēs
11 εἴ	τις	λαλεῖ	ὡς	λόγια	Θεοῦ	; εἴ	τις	διακονεῖ	ὡς	ἐξ	ἰσχύος	ἧς
if	anyone	speaks	as	oracles	of God	if	anyone	serves	as	of	strength	which
Conj	IPro-NMS	V-PIA-3S	Adv	N-ANP	N-GMS	Conj	IPro-NMS	V-PIA-3S	Adv	Prep	N-GFS	RelPro-GFS

5524 [e]	3588 [e]	2316 [e]	2443 [e]	1722 [e]	3956 [e]	1392 [e]	3588 [e]	2316 [e]	1223 [e]	2424 [e]	5547 [e]
chorēgei	ho	Theos	hina	en	pasin	doxazētai	ho	Theos	dia	Iēsou	Christou
χορηγεῖ	ὁ	Θεός	, ἵνα	ἐν	πᾶσιν	δοξάζεται	ὁ	Θεός	διὰ	Ἰησοῦ	Χριστοῦ
supplies	-	God	so that	in	all things	may be glorified	-	God	through	Jesus	Christ
V-PIA-3S	Art-NMS	N-NMS	Conj	Prep	Adj-DNP	V-PSM/P-3S	Art-NMS	N-NMS	Prep	N-GMS	N-GMS

λαλέω = **laleo** /lah-leh-oh/ - "to speak", "to talk", "to utter"

διακονέω = **diakoneo** /dee-ak-on-eh-o/ - "to serve", "to attend to", "I wait on a table (as a slave)"

5524 [e]	3588 [e]	2316 [e]	2443 [e]	1722 [e]	3956 [e]	1392 [e]	3588 [e]	2316 [e]	1223 [e]	2424 [e]	5547 [e]
chorēgei	ho	Theos	hina	en	pasin	doxazētai	ho	Theos	dia	Iēsou	Christou
χορηγεῖ	ὁ	Θεός	, ἵνα	ἐν	πᾶσιν	δοξάζεται	ὁ	Θεός	διὰ	Ἰησοῦ	Χριστοῦ
supplies	-	God	so that	in	all things	may be glorified	-	God	through	Jesus	Christ
V-PIA-3S	Art-NMS	N-NMS	Conj	Prep	Adj-DNP	V-PSM/P-3S	Art-NMS	N-NMS	Prep	N-GMS	N-GMS

χορηγέω = **choregeo** /khor-ay-geh-oh/ - "to supply", "to furnish", "to provide"
This was done by a wealthy patron who funded and organized the chorus for public performances

3739 [e]	1510 [e]	3588 [e]	1391 [e]	2532 [e]	3588 [e]	2904 [e]	1519 [e]	3588 [e]	165 [e]	3588 [e]	165 [e]	281 [e]
hō	estin	hē	doxa	kai	to	kratos	eis	tous	aionas	tōn	aiōnōn	amēn
ᾧ	ἐστὶν	ἡ	δόξα	καὶ	τὸ	κράτος	εἰς	τοὺς	αἰῶνας	τῶν	αἰώνων	. ἀμήν .
to whom	be	the	glory	and	the	power	to	the	ages	of the	ages	Amen
RelPro-DMS	V-PIA-3S	Art-NFS	N-NFS	Conj	Art-NNS	N-NNS	Prep	Art-AMP	N-AMP	Art-GMP	N-GMP	Heb

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

1. λαλει – **laleo** /lah-leh-oh/ - "to speak", "to utter"
 - a. "speaks" refers to all speaking gifts, not causal conversation.
2. διακονεω – **diakoneo** /dee-ak-on-eh-o/ - "to serve", "to attend to", "I wait on a table (as a slave)"
 - a. Waiting on Tables - "serves" is to be done in the supernatural strength of God, not in human effort.
3. χορηγει – **choregeo** /khor-ay-geh-oh – "to supply", "to furnish", "to provide"; here → "supplies"
 - a. 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.
 - i. Text from BIBLE HUB → <https://biblehub.com/greek/5524.htm>
"In ancient Greek culture, the term "**chorégeō**" was associated with the role of a "**chorégos**," a wealthy patron who funded and organized the chorus for public performances, such as plays and festivals. This role was crucial in the cultural life of Greek cities, as it ensured the success of theatrical productions. The term thus carries connotations of generosity, responsibility, and the provision of resources for communal benefit.
 - b. God is going to pay the expense material, physically and emotional. This is the difference between burnout and complaining or fruitful continuation in joy
4. The **glory** and **praise** are to go to God as we serve in the strength he provides and speak the words he gives.
5. This verse closes with a doxology which helps strengthen the argument that Peter is ending this section, and beginning a new point in verse 4:12

4:12 – **Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.**

27 [e]	3361 [e]	3579 [e]	3588 [e]	1722 [e]	4771 [e]	4451 [e]	4314 [e]	3986 [e]	4771 [e]	1096 [e]
Agapētoi	mē	xenizesthe	tē	en	hymīn	pyrōsei	pros	peirasmon	hymīn	ginomenē
12 Ἀγαπητοί ,	μὴ	ξενίσεσθε	τῇ	ἐν	ὑμῖν	πυρώσει	πρὸς	πειρασμὸν	ὑμῖν	γινομένη ,
Beloved	not	be surprised at	the	among	you	fire	for	a trial	to you	taking place
Adj-VMP	Adv	V-PMM/P-2P	Art-DFS	Prep	PPro-D2P	N-DFS	Prep	N-AMS	PPro-D2P	V-PPM/P-DFS

5613 [e]	3581 [e]	4771 [e]	4819 [e]	πύρωσις = <i>purosis</i> /poo-ro-sis/ - "burning", "fiery trial", "testing by fire"
hos	xenou	hymīn	symbainontos	- from original Greek word <i>puroo</i> meaning "fire"
ὡς	ξένου	ὑμῖν	συμβαίνοντος .	
as if	a strange thing	to you	were happening	
Adv	Adj-GNS	PPro-D2P	V-PPA-GNS	

πειρασμός = *peirasmos* - "temptation", "trial", "testing"

1. Peter begins this closing section with the word **agapētoi**, or “beloved” which is translated as “dear friends.”
2. “Painful trial” is literally “fiery trial.”
 - a. Some teach that this was Nero’s persecution that included the burning of Christians, but this is unlikely because:
 - i. This letter is from the early 60’s AD (it appears), and Nero’s persecution began in Rome around 64 AD and led to Peter’s death in 67/68 AD and Paul’s execution in the fall of 67 AD or spring of 68 AD.
 - ii. The readers are in provinces north of Antioch in eastern Asia. Nero’s persecutions focused mainly on the city of Rome
 - iii. These believers are not suffering “death” but are struggling with “suffering” in life.
3. Suffering as a Christian is not a strange thing.
 - a. In fact, it is normal.
 - b. Daniel is told of God’s method of purifying his people in Daniel 11:33-35.
 - c. Jesus’ suffering as our example is used at the beginning of 1 Peter 4:1.
 - d. Jesus’ suffering is given as our example also in:
 - i. Colossians 1:24 –
 “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ’s afflictions for the sake of his body, that is, the church,”
 - ii. Hebrews 12:4 –
 “In your struggle against sin you have not yet resisted to the point of shedding your blood.”
 - iii. Philippians 2:5-11 –
 “And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him.”

4:13 – **But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.**

235 [e]	2526 [e]	2841 [e]	3588 [e]	3588 [e]	5547 [e]	3804 [e]	5463 [e]	2443 [e]	2532 [e]	1722 [e]	3588 [e]			
alla	katho	koinōneite	tois	tou	Christou	pathēmasin	chairete	hina	kai	en	tē			
13	ἀλλὰ	καθὸ	κοινωνεῖτε	τοῖς	τοῦ	Χριστοῦ	παθήμασιν	,	χαίρετε	,	ἵνα	καὶ	ἐν	τῇ
	But	as	you have shared	in the	-	of Christ	sufferings		rejoice		so that	also	in	the
	Conj	Adv	V-PIA-2P	Art-DNP	Art-GMS	N-GMS	N-DNP		V-PMA-2P	Conj	Conj	Prep	Art-DFS	

602 [e]	3588 [e]	1391 [e]	846 [e]	5463 [e]	21 [e]		
apokalypsei	tēs	doxēs	autou	charēte	agalliōmenoi		
ἀποκαλύψει	τῆς	δόξης	αὐτοῦ	,	χαρῆτε	ἀγαλλιώμενοι	.
revelation	of the	glory	of Him	you may rejoice	exulting		
N-DFS	Art-GFS	N-GFS	PPro-GM3S	V-ASP-2P	V-PPM/P-NMP		

1. Rejoice in suffering because of Luke 6:22-23 -

“Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.”

4:14 – If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

1487 [e]	3679 [e]	1722 [e]	3686 [e]	5547 [e]	3107 [e]	3754 [e]	3588 [e]	3588 [e]	1391 [e]	2532 [e]	3588 [e]	3588 [e]	2316 [e]			
Ei	oneidizesthe	en	onomati	Christou	makarioi	hoti	to	tēs	doxēs	kai	to	tou	Theou			
14	Εἰ	ὀνειδίζεσθε	ἐν	ὀνόματι	Χριστοῦ	,	μακάριοι	,	ὅτι	τὸ	τῆς	δόξης	καὶ	τὸ	τοῦ	Θεοῦ
	If	you are insulted	in	[the] name	of Christ		[you are] blessed		because	the	-	of glory	and	-	-	of God
	Conj	V-PIM/P-2P	Prep	N-DNS	N-GMS		Adj-NMP		Conj	Art-NNS	Art-GFS	N-GFS	Conj	Art-NNS	Art-GMS	N-GMS

= (Christian)

4151 [e]	1909 [e]	4771 [e]	373 [e]	2596 [e]	3303 [e]	846 [e]	987 [e]	2596 [e]	1161 [e]	4771 [e]	1392 [e]			
Pneuma	eph'	hymas	anapaueitai	kata	men	autous	blasphēmeitai	kata	de	hymas	doxazetai			
Πνεῦμα	ἐφ'	ὑμᾶς	ἀναπαύεται	.	κατὰ	μὲν	αὐτοὺς	βλασφημεῖται	,	κατὰ	δὲ	ὑμᾶς	δοξάζεται	.
Spirit	upon	you	rests		on	indeed	their [part]	He is blasphemed		on	however	your [part]	He is glorified	
N-NNS	Prep	PPro-A2P	V-PIM-3S		Prep	Conj	PPro-AM3P	V-PIP-3S		Prep	Conj	PPro-A2P	V-PIP-3S	

1. Hebrew Messiah means “anointed one”. Greek **christos** means “anointed”.
2. The addition of “-ian” at the end of a word or name was used to identify those who followed the person or belonged to the group. It was natural that followers of **christos** would be called “Christians”
 - a. (Followers of Herod or supporters of the Herodian political platform were called Herodians.
 - b. Christians first identified by that name 17-20 years earlier in Antioch in 43 AD in Acts 11:26:

*“For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called **Christians**.”*
3. Interesting that the followers of the “anointed one” are told that they have also been anointed when Peter calls them Christians and says “the Spirit of glory and of God rests on you.”

4:15 – But let none of you suffer as a murderer or a thief or an evildoer or as a meddler.

	3361 [e]	1063 [e]	5100 [e]	4771 [e]	3958 [e]	5613 [e]	5406 [e]	2228 [e]	2812 [e]	2228 [e]	2555 [e]	2228 [e]
	mē	gar	tis	hymōn	paschetō	hōs	phoneus	ē	kleptēs	ē	kakopoios	ē
15	μὴ	γάρ	τις	ὑμῶν	πασχέτω	ὡς	φονεὺς , ἢ	κλέπτης , ἢ	κακοποιὸς , ἢ			
	Not	for	any	of you	let suffer	as	a murderer or	a thief	or	an evildoer	or	
	Adv	Conj	IPro-NMS	PPro-G2P	V-PMA-3S	Adv	N-NMS	Conj	N-NMS	Conj	N-NMS	Conj

5613 [e]	244 [e]	ἄλλοτριεπίσκοπος ; allotriepiskopos ἄλλοτριεπίσκοπος ; a troublesome meddler N-NMS	ἄλλοτριεπίσκοπος = allotriepiskopos /al-lo-tree-ep-IS-ko-pos/ - "meddler", "busybody" - meaning "one who meddles in things alien to his calling" "one who meddles in matters belonging to others; "factious"
hōs			
ὡς			
as			
Adv			This word comes from: allotrios meaning "belonging to another" episkopos meaning "overseer", "bishop"

1. Criminals (taking people's life, property and rights as in murder, thief, meddler) :
 - a. Murderer
 - b. Thief
 - c. Criminal
 - d. Meddler - **allotriepiskopos** (ἄλλοτριεπισκοπος) made up of two words:
 - i. **allotri** = "belonging to another"
 - ii. **Episkopos** = overseer
 - iii. This means "a self-appointed overseer in other men's matters."

4:16 – Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

	1487 [e]	1161 [e]	5613 [e]	5546 [e]	3361 [e]	153 [e]	1392 [e]	1161 [e]	3588 [e]	2316 [e]	1722 [e]	3588 [e]
	ei	de	hōs	Christianos	mē	aischynesthō	doxazetō	de	ton	Theon	en	tō
16	εἰ	δὲ	ὡς	Χριστιανός ,	μὴ	αἰσχυνέσθω ;	δοξαζέτω	δὲ	τὸν	Θεὸν	ἐν	τῷ
	if	however	as	a Christian	not	let him be ashamed	let him glorify	however	-	God	in	the
	Conj	Conj	Adv	N-NMS	Adv	V-PMM/P-3S	V-PMA-3S	Conj	Art-AMS	N-AMS	Prep	Art-DNS

3686 [e]	3778 [e]
onomati	toutō
ὄνοματι	τούτῳ .
name	this
N-DNS	DPro-DNS

4:17 – For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God?

3754 [e]	3588 [e]	2540 [e]	3588 [e]	756 [e]	3588 [e]	2917 [e]	575 [e]	3588 [e]	3624 [e]	3588 [e]	2316 [e]	1487 [e]	1161 [e]	
hoti	ho	kairos	tou	arxasthai	to	krima	apo	tou	oikou	tou	Theou	ei	de	
17 ὅτι	ὁ	καιρὸς	τοῦ	ἄρξασθαι	τὸ	κρίμα	ἀπὸ	τοῦ	οἴκου	τοῦ	Θεοῦ	;	εἰ	δὲ
For [it is]	the	time [for]	-	to have begun	the	judgment	from	the	house	-	of God	if	now	
Conj	Art-NMS	N-NMS	Art-GNS	V-ANM	Art-ANS	N-ANS	Prep	Art-GMS	N-GMS	Art-GMS	N-GMS	Conj	Conj	

4412 [e]	575 [e]	1473 [e]	5101 [e]	3588 [e]	5056 [e]	3588 [e]	544 [e]	3588 [e]	3588 [e]	2316 [e]	2098 [e]
prōton	aph'	hēmōn	ti	to	telos	tōn	apeithountōn	tō	tou	Theou	euangeliō
πρῶτον	ἀφ'	ἡμῶν	, τί	τὸ	τέλος	τῶν	ἀπειθούντων	τῷ	τοῦ	Θεοῦ	εὐαγγελίῳ ?
first	from	us	what [will be]	the	outcome	of those	disobeying	the	-	of God	gospel
Adv-S	Prep	PPro-G1P	IPro-NNS	Art-NNS	N-NNS	Art-GMP	V-PPA-GMP	Art-DNS	Art-GMS	N-GMS	N-DNS

- The reason for the suffering is that of God's judgment.
- Peter says because "it is time to begin the judgment."
- In the OT judgment began in the house of the Lord:
 - Ezek. 9:5-6
 - Jeremiah 25:29
 - Malachi 3:1-6
- Daniel is told of God's method of purifying his people in Daniel 11:33-35.
- In 2 Baruch 13 judgment began with the people of God:

"For the Lord first judges Israel for the wrong she has committed and then he shall do the same for all the nations." (Test. Benjamin 100:8-9 in the Dead Sea Scrolls
- 1 Corinthians 11:31-32 – The Lord's Supper is a time to judge ourselves in the church or God will judge us.
-

4:18 – And

"If the righteous is scarcely saved, what will become of the ungodly and the sinner?"

2532 [e]	1487 [e]	3588 [e]	1342 [e]	3433 [e]	4982 [e]	3588 [e]	1161 [e]	765 [e]	2532 [e]	268 [e]	4226 [e]	5316 [e]
kai	Ei	ho	dikaïos	molis	sōzetai	ho	de	asebēs	kai	hamartōlos	pou	phaneitai
18 καὶ	, εἰ	ὁ	δίκαιος	μόλις	σώζεται	, ὁ	(δὲ)	ἀσεβῆς	καὶ	ἁμαρτωλὸς	ποῦ	φανεῖται ?
And	if	the	righteous [one]	with difficulty	is saved	the	also	ungodly	and	sinner	where	will appear
Conj	Conj	Art-NMS	Adj-NMS	Adv	V-PIMP/3S	Art-NMS	Conj	Adj-NMS	Conj	Adj-NMS	Adv	V-FIM-3S

- Peter uses Proverbs 11:31 as a text verse where it says **in the LXX**:
"If the righteous is scarcely delivered, where will the ungodly and the sinner appear?"
and the **Hebrew** text reads:
"If the righteous is requited on earth, how much more the wicked and the sinner!"
- This suffering Peter is referring to is part of the testing of faith he mentioned in 1:6; 4:12; 5:8-9
- The world may be used by God to:
 - test and judge the believer, but
 - in the end the world will be judge and condemned by the Lord
- These tests will separate the believer from those who merely follow the crowd to church.
- When the believer fails these tests:
 - It will challenge the believer to reevaluate their faith and commitment
 - This happened to Peter himself when he denied Christ.

4:19 – Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

5620 [e]	2532 [e]	3588 [e]	3958 [e]	2596 [e]	3588 [e]	2307 [e]	3588 [e]	2316 [e]	4103 [e]	2939 [e]
Hōste	kai	hoi	paschontes	kata	to	thelēma	tou	Theou	pistō	Ktistē
19 Ὡστε	καὶ ,	οἱ	πάσχοντες	κατὰ	τὸ	θέλημα	τοῦ	Θεοῦ ,	πιστῶ	Κτίστη
Therefore	also	those	suffering	according to	the	will	-	of God	to [the] faithful	Creator
Conj	Conj	Art-NMP	V-PPA-NMP	Prep	Art-ANS	N-ANS	Art-GMS	N-GMS	Adj-DMS	N-DMS

3908 [e]	3588 [e]	5590 [e]	846 [e]	1722 [e]	16 [e]
paratithēsthōsan	tas	psychas	autōn	en	agathopoiia
παρατιθέσθωσαν	τὰς	ψυχὰς	αὐτῶν	ἐν	ἀγαθοποιίᾳ .
let them commit	the	souls	of them	in	well-doing
V-PMM/P-3P	Art-AFP	N-AFP	PPro-GM3P	Prep	N-DFS

1. Peter now identifies our response and coaches us towards the right attitude.
2. This section concludes with Peter’s advice concerning suffering by saying:
“So then,…” and giving us two steps to follow:

a. **“entrust” yourself to God**

- i. “entrust” is παρατιθημι and means “to hand over something of value to the care of another.”
- ii. “themselves” is the word ψυχας (psychas) which is often translated “soul”. But, Peter is not talking merely about the soul, but could be indicating that the world will attack your body, but God will care for the growth and preservation of your soul.
- iii. This point of advice seems to come from Jesus on the cross (Luke 23:46) quoting Psalm 31:5 (Also, used by Stephen in Acts 14:23)
- iv. “Creator” is only used here in the NT for God (though the concept is not absent in the NT.) The Creator began with a plan and gave us a place in the plan, so entrust yourself to the Creator and keep going.

b. **Continue to “do good”**

- i. Doing good is basically doing what is acceptable in God’s eyes, but in most cases it is also acceptable in the eyes of men: obeying masters, following laws of the land, submitting to family and social order,
- ii. This “good” has been identified in -
 1. 2:14-15
 2. 2:20
 3. 3:6
 4. 3:17
- iii. “Doing good” also means “avoid doing evil” as in “avoid retaliation”.
 1. Avoid returning evil for evil
 2. First Peter 3:9 has already said this:
“Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.”
 3. We are to do good and face the persecution while winning people to the Lord and proclaiming the Truth.