

## THE 1<sup>ST</sup> EPISTLE OF PETER

### EXEGESIS VERSES 1 – 2:

#### CALL TO EMULATE CHRIST'S RESOLVE IN SUFFERING

**GNT** 1 Peter 4:1 Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας

**NAS** 1 Peter 4:1 (Revised) **Therefore, (since Christ has suffered in the flesh), οὖν** (*infer. Conj.*; “therefore”) *Χριστοῦ Χριστός (n-gm-s) παθόντος πάσχω (circ. Ptc./a/a/gm-s; genitive absolute; “since having suffered”; this clause is parenthetical) σαρκὶ Σάρξ (n-Lf-s; “in the flesh”) you also arm yourselves with the same purpose, ὑμεῖς σύ (nprn-2p; emphatic; “you yourselves”) καί (adj.; “also”) ὀπλίσασθε, ὀπλίζω(νImpam—2p; “arm yourselves/equip yourselves”; hapax) τὴν ἢ αὐτὴν αὐτός (d.a. + a—af-s; pro. Used as an identical adjective; “with the same”) ἔννοιαν ἔννοια (n-af-s; “notion/attitude/intention/purpose”; used 2x, Heb.4:12) **because he who has suffered in the flesh has ceased from sin, ὅτι (causal conj.) ὁ παθὼν πάσχω (d.a. + subs.ptc./a/a/nm-s; “the one suffering”) σαρκὶ Σάρξ (n-Lf-s; “in the flesh”) πέπαυται παύω (viPFm—3s; “causes himself to cease”; same as 3:10) ἁμαρτίας ἁμαρτία (n-Ablf-s; “from sin”)***

#### PURPOSE OF A SUCCESSFUL PH<sub>2</sub>

**GNT** 1 Peter 4:2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.

**NAS** 1 Peter 4:2 **so as to live the rest of the time in the flesh** *εἰς (pa; intro. purpose; “so as”)* *τό βιώσαι βιώω (d.a. + purp. inf./a/a/accus.; “to spend life/to live”; used 1x)* *τὸν ὁ ἐπίλοιπον ἐπίλοιπος (d.a. + a--am-s; “the remaining/the rest of”)* *χρόνον. χρόνος (n-am-s; “time”)* *ἐν (pL) σαρκὶ σάρξ (n-Lf-s; “flesh”)* **no longer for the lusts of men, but for the will of God.** *μηκέτι (adv.; “no longer”)* *ἐπιθυμίαις ἐπιθυμία (n-df-p; “for the lusts/cravings”; same as 1:14; 2:11)* *ἀνθρώπων ἄνθρωπος (n-gm-p)* *ἀλλά (strong advers.) θελήματι θέλημα (n-dn-s; “for the will”)* *θεοῦ θεός(n-gm-s)*

### ANALYSIS VERSES 1 – 2:

1. The opening inferential conjunction “**Therefore/οὖν – οὖν**” indicates Peter is now set to draw a conclusion from the preceding example of Christ in 3:18-22.
2. Germane to the conclusion as an added thought follows in the parenthetical clause “**since Christ has suffered in the flesh**”.

## THE 1<sup>ST</sup> EPISTLE OF PETER

3. Again, Peter employs a genitive absolute participle “**has suffered**/πάσχω – pascho” to alert his readers as to a digression in his main line of thought (like the gen.absl. of 3:20 “*during the construction of the ark*”).
4. In the Greek, the genitive absolute is not viewed syntactically with the main construction of the sentence.
5. In fact, the genitive absolute clause can be removed and the sentence still makes sense (ex. **Therefore, ... you also arm yourselves with the same purpose...**).
6. The main idea of Peter’s conclusion is that believers adopt the same resolve when facing suffering that was present in Christ leading to ultimate vindication.
7. Vindication that has been guaranteed through our identity with Him positionally (Ph<sub>1</sub> faith) and experientially (Ph<sub>2</sub> faith).
8. The aside thought with the genitive absolute is to first stimulate the readers thinking by asking themselves how Jesus suffering **in the flesh** directly impacts their goal.
9. That answer lies in combining both preceding examples used of Christ’s sufferings:
  - A. 1Pet.2:24, “...that we might die to sin and live to righteousness;”
  - B. 1Pet.3:18, “in order that He might bring us to God...” (ultimate presentation Ph<sub>3</sub>).
10. It was Christ’s unique sufferings on the cross that provides believers victory over the power of the ISTA positionally (2Cor.5:21) and experientially through the mechanisms associated with the new birth (1Pet.1:23 cf.2:1-2).
11. Combined, these two realities will determine how the believer is presented before God i.e., in full glory or with the residue of shame. Cp.1Joh.2:28 cp.1Pet.3:16
12. Peter wants his readers to associate with the main idea the righteousness that Christ has provided for believers impacting both Ph<sub>2</sub> and <sub>3</sub> of their lives.
13. This as the grace support available for them to fulfill the imperative to “**arm yourselves**” as well as recognizing its importance as to the cause and effect of a successful Ph<sub>2</sub> addressed in vs.1c and vs.2.
14. On the surface Peter’s words apart from the parenthesis in vss.1-2 may seem to expect next to impossible (**ceased from sin; live no longer for the lusts of men**).
15. However, by plugging in the genitive absolute, the believer can see their assurance through the grace provided by Christ when applied with the willing attitude (what the believer supplies).
16. The motivation inherent in the parenthesis is that **Christ** has provided the wherewithal to overcome the ISTA with His work on the cross.
17. In so doing, He has secured a guaranteed victory complete with ultimate vindication for any that will utilize the benefits of the cross for their own lives.
18. The force attached to the main idea is that even more so should believers **therefore arm themselves with the same purpose** to experience ultimate vindication.
19. Christ secured strategic victory in the A/C on the cross and all individuals have to do is avail themselves of its power.
20. This beginning with Ph<sub>1</sub> faith followed with Ph<sub>2</sub> faith.
21. The emphatic force of his command to “**arm yourselves**” is inherent in the preceding construction, “**you yourselves also**/ού και - su (emphatic) kai (in addition).
22. It has the nuance that “**you must arm yourselves**”.
23. The middle verb to “**arm yourselves**/ὀπλιζω – hoplizo” is a military term to indicate preparedness by furnishing oneself with the proper instruments or arms for battle.
24. Here, it is used metaphorically arming oneself mentally “**with the same purpose**”.

## THE 1<sup>ST</sup> EPISTLE OF PETER

25. The noun “**purpose**/έννοια – ennoia” looks to one’s thinking, considerations, intentions, understanding or will.
26. It is used in Heb.4:12 relating to BD judging the very “*intentions of the heart*”.
27. It looks to the core of what the believer is.
28. It is used in the LXX of Proverbs to denote discretion or understanding. Cf.Pro.1:4; 2:11; 3:21; 4:1; etc.
29. The identical adjectival use of the pronoun “**the same**/ή αὐτός – he autos” suggests that believers must emulate **Christ** in preparing themselves if they too expect to maximize their eternal vindication.
30. How **Christ** was able to claim victory was to exercise His determined will or resolve to avoid sin and pursue righteousness in fulfillment of God’s plan for Messiah. Cp.Joh.5:30
31. His humanity supplied perfect positive will in harmony with God’s will.
32. How the believer emulates the humanity of Jesus in this regard is by providing their own +V in the face of conflict in the Christian life.
33. Volition resides in the soul, the real you and the very core of our existence.
34. The believer must resolutely determine through their own free will to **also** pursue God’s righteousness as has been provided by **Christ** via his work on the cross.
35. The mechanics to effectively pursue that righteousness is through Ph<sub>2</sub> faith isolating the ISTA via R<sub>B</sub>. Cp.1Joh.1:9
36. The imperatival clause of arming oneself is designed to compliment Peter’s earlier admonition in 1Pet.3:15 for the believer to “*always be ready beforehand to make a defense*” that comes as a result of the intake of BD.
37. To approach the CWL with less than a +V commitment to overrule the STA paralleling the pursuit of BD is less than the necessary resolve to emulate **Christ**.
38. These two things are inseparable in the pursuit of righteousness.
39. Peter then gives cause as to why one should have this resolve, “**because he who has suffered in the flesh has ceased from sin**”.
40. This clause is universal (change from the plural “**yourselves**” to the singular “**he**”) for all believers finding it’s foundation in Christ’s suffering in the opening parenthesis.
41. The interpreter must keep in mind that the issue of suffering is undeserved.
42. The verb “**has ceased**/παύω – pauo” in the middle voice has the nuance to “stop oneself” from engaging in a particular activity.
43. It is a perfect tense indicating that the “stopping” is an action that has permanent and existing results.
44. Here the activity is personal **sin**.
45. That which precedes the stopping is the participial phrase “**he who has suffered in the flesh**”.
46. That undeserved suffering is in view, the emphasis is on the innocence or guilt free condition of the individual under suffering.
47. The continuous action of the participle “**has suffered**” directly parallels the perfect tense of “**has ceased**”.
48. In other words, to the extent in time one suffers **in the flesh**, to that extent he stops himself **from sin** resulting in ongoing and eternal consequences.
49. The contextual idea is that the one suffering and having **ceased from sin** is the one that has determined to pursue righteousness.

## THE 1<sup>ST</sup> EPISTLE OF PETER

50. Jesus **Christ** is the example par excellence of this principle.
51. All of His suffering was undeserved and through the tenacious resolve of His human volition He stopped Himself from ever engaging in personal **sin**.
52. This is what qualified Him as the substitute sacrifice of +R on behalf of all others. Cp.2Cor.5:21
53. For Him, this causal clause had to be perfect in every moment of His life.
54. His willingness to suffer at the hands of others and never responding in a sinful way was evidence of perfectly pursuing righteousness. Cp.1Pet.2:22-24
55. Christ's suffering meant He had to avoid any external temptations to respond in a sinful manner as He had no STA.
56. The universal impact of Jesus maintaining +R and making it available for believers is so that those that are +V too can endure under undeserved suffering putting the brakes on temptation from within via the STA.
57. While temptation exists from the source of our antagonists, the believer's real enemy is within that will determine ultimate success or failure in dealing with suffering.
58. The clause as applied to believers indicates a believer that is willing to submit to God's will in the face of suffering rather than succumb to personal **sin** in response.
59. The participial action of "suffering **in the flesh**" is the believer's determination to deny the STA salivation of the **flesh**.
60. To deny the **flesh** begins in the willingness to overrule the STA in the mental attitude.
61. Commensurate to the time and willingness to deny the **flesh**, the believer stops him or herself **from** personal **sin**.
62. The perfect and existing result is the redemption of time that will afford the believer reward in vindication Ph<sub>3</sub>.
63. Suffering undeservedly **in the flesh** reflects a believer that is in fellowship to begin with and is resolutely determined to stay in that condition.
64. Redeeming the time in continued overruling of the STA the believer effectively stops himself from engaging in **sin** producing SG<sub>3</sub> for that increment of time.
65. "**He who has suffered in the flesh has ceased from sin**" is the believer that has taken advantage of Christ's work on the cross to be in FHS under undeserved suffering.
66. For the believer so willing to endure, they can expect maximum vindication.
67. Sharing in the undeserved sufferings of **Christ** (1Pet.4:13) is evidence of pursuing righteousness in life under the FHS.
68. John addresses the same principle in 1Joh.3:6a, "*No one (believer) who abides in Him (FHS) sins (present tense)*".
69. The believer enduring under undeserved suffering is the believer denying the **lust** pattern of the STA refusing to capitulate to **sin** effectively building up their SG<sub>3</sub> account.
70. To approach the CWL without resolve to stay in FHS is to dismiss the grace of the work of Christ's sufferings on the cross as applied to the believer experientially.
71. Peter makes clear that living the Christian life is not to be approached with a cavalier attitude towards **sin** (cp.1Joh.2:1a).
72. Too easily believers can fall into the rut of the easy way out just letting their STA's run its course figuring they will just deal with it later on.

## THE 1<sup>ST</sup> EPISTLE OF PETER

73. While often enough the believer will capitulate to STA salvations, Peter is arguing that we can not go through life with a so-so attitude in that regard and expect to maximize our Ph<sub>3</sub> vindication.
74. Only by maintaining due diligence fighting the inward battle will the believer benefit from the cross and truly maximize their eternal disposition.
75. Living a successful Christian life demands that the believer has willful determination to consistently battle the STA and keeping it in its cage as much as possible.
76. Obviously, the believer will not be perfect; but Christ was so that we can enjoy maximum victory experientially and for all eternity.
77. While suffering **in the flesh** by the believer is accomplished in increments of time, in vs.2 Peter gives the full purpose behind the benefits of the cross relating to the Christian experience.
78. Implied in the purpose is the overall desired effect, “**so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God**”.
79. Putting +V together with the grace ability to overrule the STA sets the believer up for a successful Ph<sub>2</sub>.
80. The infinitive “**to live**/τό βιόω – to biow” refers to the natural (biological) course of human existence.
81. The noun βίος – bios means “livelihood” or “living” and is used 10x. Cp.Mar.12:44; Luk.8:14; Luk.15:12 (*wealth*); 1Tim.2:2; 1Joh.2:16; 3:17 (*goods*); etc.
82. This highlights the wealth of resources both spiritually and physically provided by grace for the believer to run the Christian race.
83. “**The remaining time**/ὁ ἐπίλοιπος χρόνος – ho epiloipos chronos” parallels 1Pet.1:17 “*during the time of your stay*”.
84. This indicates that redeeming the **time** is the idea behind Peter’s thoughts. Eph.5:16
85. The phrase “**in the flesh**/ἐν σάρξ – en sarx” looks to the natural condition of men inherent with the ISTA.
86. Peter then defines the course of human existence by way of contrast i.e., “not this, **but that**”.
87. The course of the balance of our lives can either follow the signpost marked “**the lusts of men**” or “**the will of God**”.
88. We are to “**arm ourselves**” with the same resolve and attitude that controlled **Christ**. Cp.Phi.2:5ff
89. This is the road to lasting and surpassing blessing with ultimate vindication.
90. We are “**no longer**/μηκέτι – meketi” to travel down the path of unbridled STA vices that control the bulk of humanity in their thinking and actions. Cp.Eph.4:17-19
91. This is the natural approach to life for –V either not having the spiritual resources (unbel) or unwillingness to fight the inner battle.
92. Peter makes clear that these “**lusts**/ἐπιθυμία – epithumia” are in opposition to **the will of God**.
93. He has already declared that they are based on “*ignorance*” (1Pet.1:14) and they “*wage war against the soul*” (1Pet.2:11).
94. Peter also intends a contrast between the plural of “**lusts**” and the singular of God’s “**will**”.
95. God’s **will** is His directive **will** that finds its fulfillment in “*doing what is right rather than what is wrong*”. Cp.1Pet.3:17

## THE 1<sup>ST</sup> EPISTLE OF PETER

96. The multitude of **lusts** is not limited and includes all manner of STA trends (power, money, materialism, sex, approbation, pleasure seeking, vanity, etc.).
97. The meaning is as broad as 1Joh.2:16.
98. There is one path of righteousness (BD/FHS) and a plethora of erroneous alternatives. Cf.Mat.7:13-14
99. We have no obligation to the indwelling lust pattern, no matter the peer pressure put upon us. Rom.8:12
100. While we must live in our temporary homes of lustful **flesh**, we do not have to let it rule our lives.
101. Again, this is made possible by **Christ** suffering **in the flesh**.
102. Rather, we are to follow the signpost that directs us to “**the will of God**”.
103. It is the filling of the H.S. that leads, reveals and directs us in this matter. Cp.Joh.16:13
104. The “**will of God**” is appraised through the study of the WOG.
105. It includes “*doing right*” (1Pet.2:15) resulting in underserved suffering for our efforts (1Pet.4:19).

## THE 1<sup>ST</sup> EPISTLE OF PETER

### MENTAL RESOLVE DEMANDS PROPER FOCUS

#### EXEGESIS VERSE 3:

<sup>GNT</sup> 1 Peter 4:3 ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἔθνῶν κατεργάσθαι πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις.

<sup>NAS</sup> 1 Peter 4:3 **For the time already past is sufficient** γὰρ (*conclusive conj.*) χρόνος (*n-nm-s; "time"*) ὁ παρεληλυθὼς παρέρχομαι (*d.a. governs both ptc. and noun/PF/a/nm-s; "having passed by/already past"*) ἀρκετός (*pred.a--nm-s; "is sufficient/enough"; used 3x; Mat.6:34; 10:25*) **for you to have carried out the desire of the Gentiles,** κατεργάσθαι κατεργάζομαι (*inf. purp./PFd; "to have accomplished/performed/carried out"*) τὸ βούλημα (*d.a. + n-an-s; "the desire/will/counsel"; used 3x; Act.27:43; Rom.9:19*) τῶν τὸ ἔθνῶν ἔθνος (*d.a. + n-gn-p; "of the nations/Gentiles"*) **having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries.** πεπορευμένους πορεύομαι (*circ. ptc./PF/d/am2p; "having had gone the way/pursued a course"*) ἐν (*pL;*) ἀσελείαις, ἀσέλγεια (*n-Lf-p; "sensuality/lasciviousness"; used 10x*) ἐπιθυμίαις, ἐπιθυμία (*n-Lf-p; "lusts"; same vs.2; 1:14; 2:11*) οἰνοφλυγίαις, οἰνοφλυγία (*n-Lf-p; "drunkenness/excessive drinking"; hapax*) κώμοις, κῶμος (*n-Lm-p; "revelries/carousals"; used 3x; Rom.13:13; Gal.5:21*) πότοις πότος (*n-Lm-p; "drinking parties/drunken feasts"; used 1x*) καὶ (*cc*) ἀθεμίτοις ἀθέμιτος (*a--Lf-p; "forbidden/disgusting/abominable"; used 2x; Act.10:28*) εἰδωλολατρίαις. εἰδωλολατρία (*n-Lf-p; "idolatries"; used 4x; 1Cor.10:14; Gal.5:20; Col.3:5*)

#### ANALYSIS VERSE 3:

1. The opening conjunction “**For**/γὰρ – gar” is best classified here as conclusive.
2. It has the force of an added necessity behind Peter’s main thought of the believer being armed with the needed resolve in vs.1.
3. This as it relates to overruling the STA and pursuing God’s will otherwise vs.2.
4. It brings to bear another conclusive thought (cp.vs.1, “*therefore*”) that if not heeded will impede the aforementioned goal.
5. The opening clause could be translated, “**The fact is the time already past is sufficient for you to have carried out the desire of the Gentiles**”.
6. Peter now contrasts these believers’ present obligation for resolve to secure victory over the STA in the “*remaining time in the flesh*” (vs.2) to their pre-salvation **past**.
7. Specifically as a period of **time** that he concludes was **sufficient to have carried out the desire of the Gentiles**.

## THE 1<sup>ST</sup> EPISTLE OF PETER

8. His reasoning further concludes that in order for believers to have the proper resolve for a successful Ph<sub>2</sub>, they of further necessity must adopt the right focus in life.
9. Peter views the Christian life as divided into two time periods:
  - A. The pre-salvation period in which the believer has had ample **time** to experience the ignoble things of the cosmos.
  - B. Their new spiritual heritage of royalty as a Holy Nation under a standard of righteousness (cp.2:9-10).
10. A finality that Peter expects believers to view their evil past is then brought out by:
  - A. The perfect participle of “**already past**/παρέρχομαι - parerchomai”.
  - B. The perfect infinitive of “**to have carried out**/κατεργάζομαι – katergazomai”.
  - C. A second perfect participle “**having pursued a course**/πορεύομαι – poreuomai”.
11. The perfect tenses recognize the life altering reality of conversion and its eternal consequences transitioning from spiritual death to spiritual life. Cp.Rom.6:23; 8:2; Eph.2:1-7
12. The adjective “**sufficient**/ἀρκετός – arketos” is used in irony as an understatement.
13. The “enough” is actually “more than enough” and has the idea of ill-advise to increase the situation at hand as brought out in its other 2 uses in Mat.6:34 and 10:25.
14. The noun “**desire**/βούλημα – boulema” echoes the “*lusts of men*” in vs.2 that is in opposition to the “*will of God*”.
15. The noun suggests a strong propensity or willful drive to an activity as noted in its other 2 uses in Act.27:43 (*from their intention*; cf. the use of the preceding cognate verb βούλομαι – boulomai/*wanting of the centurion*) and Rom.9:19 (*will*).
16. That Peter uses the term “**Gentiles**/ἔθνος – ethnos” to describe unbelievers brings to light that indeed he views these Gentile believers as a new spiritual race before God.
17. The force of Peter’s conclusion in this verse is that there is nothing that the believer’s pre-salvation past has to offer to stimulate or support the positive resolve necessary for a successful Ph<sub>2</sub>.
18. There is nothing to gain for the adjusted believer to cling to their past experience of living life under the STA standards of the cosmos.
19. **The fact is** the believer is to view this era of their history as no more than an unbridled STA binge having nothing to offer God.
20. Peter wants his readers to appreciate the fact that salvation was provided so those that are +V can put the brakes on their lives of sin and head in the right direction.
21. Believers that hold to the past not willing to let go of their STA sacred cows with its human viewpoint philosophies are only impeding their full expression of +V.
22. The stark implication is that these do not emulate the kind of resolve necessary to expect maximum vindication.
23. Christ’s work on the cross was designed to set the believer free from the constraints of worthless living in the cosmos. Cp.Gal.4:9
24. In order for the believer to successfully battle falling back into this life style demands that they stay focused on the FHS recognizing the STA that rules the negative cosmos for the enemy it is. Cp.Gal.5:16,17
25. Peter in his own words is stating that the resolve of +V demands separation from the world that in their pre-salvation days would have otherwise been acceptable. Cp.1Joh.2:15-16; Jam.4:4; 1Cor.15:33



## THE 1<sup>ST</sup> EPISTLE OF PETER

26. Their new focus is to pursue those and those things that compliment their own +V. Cp.1Pet.1:22; 4:8a
27. Evidence of those in the world that are following **a course** of life promoted by the cosmos is seen in the STA activities prevalent among them.
28. Peter now gives a list of vices that would have characterized the pagan world of their day “**of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries**”.
29. These nouns highlight sexual deviance that accompanies the vices themselves.
30. The first “**sensuality/ἀσέλγεια** – aselgeia” is used 10x and indicates that which stimulates or arouses the sex grid.
31. The sensual action may be verbal, overt (actions and appearance) or both.
32. This grid has a vast appeal among the human race and is synonymous for immorality.
33. It begins in the MA. Mar.7:21
34. You cannot resolve to do God’s will mentally while catering to the STA otherwise
35. It is a manifestation of sexual promiscuity. Rom.13:13
36. It is common among reversionists. 2Cor.12:21; Eph.4:17-19
37. It is a common practice among false teachers. 2Pet.2:2
38. It is rampant in the homosexual population. 2Pet.2:7
39. It is a way to draw in unsuspecting types by false teachers. 2Pet.2:18; Jud.1:4
40. The next noun “**lusts/ἐπιθυμία** – epithumia” means the immoral desires of the flesh.
41. Here Peter is using it in a more specific sense as related to sexual **lusts** in contrast to a more general use previously in 1Pet.1:14; 2:11; 4:2.
42. Its reintroduction here is to emphasize that **sensuality** is a by-product of lust.
43. The reason people act, appear or speak in a sensual or sexually arousing way is because they have this kind of lust themselves.
44. Sexual deviance is part of accepted behavior in a corrupt world. 2Pet.1:4
45. Illicit sex is part of indulging the flesh and **not** denying it. 2Pet.2:10
46. Lust in life appeals to like STA lust. 2Pet.2:18
47. Lust is nothing more than self-gratification that dominates –V in the last days. 2Pet.3:3
48. It is obvious that 1Peter sounds a lot like 2Peter that denounces these same kinds of behaviors.
49. The difference is that the 1<sup>st</sup> epistle directs its scorn against the world outside the Church, while the 2<sup>nd</sup> is combating intrusion of the world into the Church itself.
50. The 3<sup>rd</sup> vice “**drunkenness/οἰνοφλυγία** – oinophlugia” (hapax) means just that; excessive drinking.
51. It is a compound from “wine/οἶνος - oinos” and “to bubble up/φλύω - phluo”.
52. Its inclusion recognizes that promiscuity often finds an easier avenue of expression when a person is drunk.
53. While drinking in moderation is not a sin, **drunkenness** is (Eph.5:18).
54. Getting drunk lowers one’s inhibitions and often the individual will engage in activity they would not otherwise consider when sober.
55. The next, “**carousals/κῶμος** – komos” means revelries and emphasizes nocturnal and riotous behavior in a group fashion.
56. It is used 3x and is associated with pagan festivals (Rom.13:13; Gal.5:21).

## THE 1<sup>ST</sup> EPISTLE OF PETER

57. Modern day examples are like Mardi Gras, Spring Break or New Year's Eve celebrations.
58. It is a festive situation that promotes sexual leniency and drinking together (village merry making).
59. The 5<sup>th</sup>, “**drinking parties**/πότος – potos” is another hapax and has been suggested in this context emphasizing sex to mean a “drunken orgy”.
60. Peter wraps up the list of vices connecting them to “**abominable idolatries**/ἀθέμιτος εἰδωλολατρία – athemitos eidololatria”.
61. The adjective “**abominable**” means that which is illicit, lawless or criminal.
62. It is only used one other time in Act.10:28 for a Jew to be unequally yoked in practice or association with non-Jews with respect to religious and social customs.
63. Figuratively it indicates that which is considered disgusting and forbidden.
64. The noun “**idolatries**” identifies the aforementioned vices with pagan worship of their day.
65. Sexual deviance was common to Gentile worship practices.
66. Peter is not saying that no other types of idolatrous acts exist that are antinomian to the law of righteousness, but is inferring that all acts are utterly repugnant to God.
67. This is seen in the only plural use of this noun in its 4 uses.
68. The idea is that idolatry generates the kind of climate that cultivates all kinds of STA excess to include the phallic cult. Cp.Rom.1:18-32
69. The phallic cult has as its environment drunken feasts or get-togethers.
70. God absolutely forbids idolatry in all its forms.
71. We are to recognize the seriousness in violation of the 1<sup>st</sup> commandment of the Law. Exo.20:3-6
72. Idolatry is no less than succumbing to STA temptations as the norm of practice, which the believer is to avoid. 1Cor.10:13
73. Idolatry is therefore sponsored by the STA. Gal.5:19-20
74. The STA finds it's rational through the evil human viewpoint doctrine of demons. Cp.1Cor.10:19-20
75. To avoid the practice of idolatry is to pursue the FHS otherwise. Col.3:5
76. Separation from evil begins in the MA, just as the resolve to emulate Christ finds its beginnings by determining to be in FHS doing the will of God.
77. You cannot serve two masters. Mat.6:24
78. You cannot cater to the thinking of the world and their STA predilections and serve God.
79. The adjusted believer's focus is not to live in the **past** desiring to fit in with the world with their evil STA paths of life.
80. Rather, it is a focus on establishing oneself as separate from the cosmic regime living for God's will pursuing His righteousness.
81. This in the natural course of the CWL providing the setting for undeserved sufferings.
82. What the +V believer can often expect when they do separate is a counter-attack of alarm (believer is off his rocker) followed with maligning as vs.4 addresses.
83. *Review the Doctrine of the OSN/STA.*

## THE 1<sup>ST</sup> EPISTLE OF PETER

### WHAT +V CAN EXPECT FROM -V

#### EXEGESIS VERSE 4:

<sup>GNT</sup> 1 Peter 4:4 ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες,

<sup>NAS</sup> 1 Peter 4:4 **And in all this, they are surprised** ἐν (pL) ᾧ ὅς (rel. pro./Ln-s; "this thing") ξενίζονται ξενίζω (vipp--3p; lit. in passive to be received as a stranger/guest [Act.10:6,18,23,32]; intransitive "to think strange/they are surprised" cp.4:12; used 10x) **that you do not run with them into the same excess of dissipation,** ὑμῶν σύ (npg-2p; emphatic +) μὴ (neg. +) συντρεχόντων συντρέχω (adj. ptc./p/a/gm2p; "you yourselves are not running together with/mingling with/joining with"; used 3x; Mar.6:33; Act.3:11) εἰς (pa) τὴν ἢ αὐτὴν αὐτός (d.a. + a--af-s; identical adj.; "the same") ἀνάχυσιν ἀνάχυσις (n-af-s; lit. flood; "excess/extreme"; "used 1x) τῆς ἢ ἀσωτίας ἀσωτία (d.a. + n-gf-s; "of dissipation/wastefulness/debauchery"; used 3x; Eph.5:18; Tit.1:6) **and they malign you;** βλασφημοῦντες, βλασφημέω (circ. ptc./p/a/nm-p; "while speaking against/maligning/blaspheming")

#### ANALYSIS VERSE 4:

1. There is no connective “**And**” in the Greek text.
2. Vs.4 simply begins with the prepositional phrase “**In this thing/regard**” or “**In which**”.
3. The phrase is designed to infer another statement of conclusion (cf.vss.1,3).
4. This more so than just a continued explanation as to the worthlessness of their pre-salvation era as a conjunction might imply.
5. What Peter concludes is a certain expectation that +V adjusted believers can expect from the cosmos as they focus their lives on BD.
6. The conclusion further assumes that his readers understand that the doctrine of separation is the backbone of thinking behind vs.3.
7. In other words, vs.3 has no real impact on the Christian life until separation is applied.
8. Without separation, vss.3 and 4 are both reduced to mere observations.
9. It is separation that provides the driving force behind the reactions of the –V cosmos as set forth in vs.4.
10. Vs.4 could be translated, “**In regards to your new course in life, they are surprised that you do not run with them into the same excess of dissipation**”.
11. The singular locative case of the relative pronoun “**all this** (NAS)/ὅς – hos” functions as a collective singular encapsulating all of the STA vices amounting to idolatry in vs.3 also in the locative case and introduced by the preposition “**in/ἐν – en**”.

## THE 1<sup>ST</sup> EPISTLE OF PETER

12. These “idolatries” are tantamount to the unbeliever’s life under the absolute rulership of the STA. Cp.Col.3:5
13. To opt for STA human viewpoint in place of God’s directive will is a practice of idolatry emulating our unbelieving counterparts.
14. This is not the way of life (*having pursued a course*, vs.3) expected for these converts to Christianity now having the resources to overrule the STA.
15. However, because these believers had joined their fellow cosmic citizens for immoral and idolatrous indulgences in the past, it was natural that they would be expected to continue.
16. When they did not, their negative counterparts were “**surprised**/ξενίζω – xenizo”.
17. This verb literally means to entertain a guest or stranger. Cp.Act.10:6,18,23,32; 21:16; 28:7; Heb.13:12
18. As an intransitive, it means to “think something as strange or alien”. Act.17:20; 1Pet.4:12
19. The idea in our verse is that –V views the believer that formerly was compatible in thought and association willing to hang out now as weird or mentally “not right”.
20. –V views these Christians as “nonconformist” because they will no longer associate with them and mainline religiosity.
21. That the doctrine of separation is in view is brought out by the negative participle “**do not run with them**/μέ συντρέχω – me suntrecho”.
22. This verb is used 3x and means to “**run together with**/mingling or joining **with**”. Cf.Mar.6:33; Act.3:11
23. The participle is an exaggeration of the participle “*having pursued a course*” in vs.3.
24. –V under a “knee jerk” reaction now views +V as going fanatical.
25. Certainly –V would not have so characterized their participation in civic and religious events in this vein.
26. However, the reality was that the pagans did rush headlong into pleasure seeking and self-gratification according to the religious calendar.
27. Their justification came as a result of the norm in tradition and accepted practice.
28. Organized religion coupled with state sponsored events made their excessive practices okay.
29. Unbridled STA activity is what happens when it is granted a license to indulge.
30. The human viewpoint philosophy of the time said it was “normal” to do these things.
31. The emphatic use of the pronoun “**you yourselves**/σύ - su” preceding the participle indicates that these believers have been targeted because of their separation.
32. Believers that apply separation can often expect unpleasant repercussions from former associations.
33. The phrase “**into the same excess of dissipation**” sheds the true light upon those that **run** life on a course of STA rulership.
34. The words “**into the same**/εις ἡ αὐτός – eis he autos” again refers to the kinds of things specified in v.3.
35. The noun “**excess**/ἀνάχυσις – anachusis” is a hapax and it also means “flood”.
36. It is used as a metaphor for rank **excess** in pleasure seeking.
37. The noun “**dissipation**/ἄσωτία – asotia” is used in the N.T. in connection with the sin of drunkenness (Eph.5:18) and an immoderate lifestyle (Tit.1:6).
38. It indicates wasteful in the pursuit of pleasure.

## THE 1<sup>ST</sup> EPISTLE OF PETER

39. The unbridled STA in one form or fashion has one major goal in life; self-gratification.
40. The STA is insatiable and demands a “gorging response” to its appetites.
41. Cosmic thinking that says job, relationships, funsville, power, wealth, liberation, etc., are the highest priorities in life do not see themselves or their focus in life as overboard, but natural.
42. The reality is that all the effort they put into their pursuits in life avoiding God’s will otherwise is nothing more than **dissipation**.
43. While the 1<sup>st</sup> part of vs.4 reveals –V’s perception as blinded by the STA towards the adjusted believer, that quickly gives way to resentment verbally “**and they malign you**”.
44. In point of fact, their maligning was a form of blasphemy.
45. The verb “**they malign you**” is “βλασφημέω – blasphemeo”.
46. Christians were accused of following a God that encouraged anti-social behavior.
47. Today, the title “isolationist” is commonly used by maladjusted types to adjusted believers applying separation.
48. That Christianity departed from mainline religion, Atheism (cultism) was one of the charges as believers refused to participate in pagan worship.
49. Believers were accused of hating others as they separated from family, friends, and neighbors who practiced these vices and otherwise adhering to forms of idolatry.
50. Finally, they were accused of being subversive to the Roman authority where participation in civic activities conflicted with Biblical standards.
51. Accusation and ridicule were heaped upon the Christian community.
52. Blasphemy is one of the terms used to describe that abuse.
53. Not only were they attacking Christians, they were engaged in blasphemy against God.
54. Those who slander believers for their changed lifestyle are in effect slandering (i.e., blaspheming) God Himself, who called these converts “*out of darkness into His marvelous light*” (1Pet.2:9b).
55. Whatever is done to, or for, a child of God is done to, or for, God Himself. Cp.Mat.25:31-40; Lk.10:16; Jn.12:48; 15:18-25
56. Since the very Spirit of God rests upon these Christians (cf.1Pet.4:14), so to malign them is to blaspheme God the HS.
57. The use of such a strong word in our verse reveals that the cosmos’ reaction to our stance generates genuine offense or “scandal” (cf.1Pet.2:8).
58. This term sets the background for vs.5.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### WHAT –V CAN EXPECT FROM GOD

#### EXEGESIS VERSE 5:

<sup>GNT</sup> 1 Peter 4:5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοιμίως ἔχοντι κρίναι ζῶντας καὶ νεκρούς.

<sup>NAS</sup> 1 Peter 4:5 **but they shall give account to Him who is ready to judge the living and the dead.** οἱ ὅς (rel. pr./nm-p; "These/Who"; ref. blasphemers vs.4) ἀποδώσουσιν ἀποδίδομι (vifa--3p; "will give back/render/repay/give") λόγον λόγος (n-am-s; "a word/statement/account") τῷ ὁ ἔχοντι ἔχω (d.a. + subs.ptc./p/a/dm-s; "to the One having/to Him prepared with) ἐτοιμίως (adv.; "willful readiness"; used 3x; Act.21:13; 2Cor.12:14) κρίναι κρίνω (inf. purp./aa; "to judge") ζῶντας ζάω (adj.ptc./p/a/am-p; "those living") καί (cc) νεκρούς. νεκρός (ap-am-p; "dead")

#### ANALYSIS VERSE 5:

1. As with vs.4, there is no conjunction (**but**) beginning vs.5 in the Greek text.
2. Peter simply continues with a definite assertion regarding –V maligning those applying separation ending vs.4.
3. The assertion is brought out by the n.m.pl. of the relative pronoun “ὅς – hos/**these**” that has as its antecedent the n.m.pl. of the participle “*they malign you*” in vs.4.
4. The pronoun is ecliptic in the NAS and assumed in the subject of the future tense verb “**they shall give**/ἀποδίδομι – apodidomi”.
5. The force of Peter’s assertion cannot be missed as he does not hesitate in the transition from vs.4 to vs.5, “*while blaspheming, these shall give account to Him who is ready to judge the living and the dead*”.
6. There is no doubt in Peter’s mind for our accusers that remain unrepentant what their future ultimately holds.
7. The verb “**they shall give**” means “to **give** back” or “respond in obligation”.
8. Contextually, their obligatory response is as demanded by their interrogator, God.
9. The noun “**account**/λόγος – logos” means a “statement” and harks back to 3:15 where +V is to be **ready** to give an **account** (logos) for the faith before their accusers.
10. The language states that **these blasphemers** will be forced to defend themselves and come up with their own answers.
11. Peter now envisions –V in the same position they had put +V in as they demanded answers as to their actions in 3:15-16.
12. The difference is that these will be answerable to God Himself.
13. This scenario will not be just a judgment of men that can affect the body, but **to Him** who can condemn both soul and body to hell. Cp.Mat.10:28
14. In time believers may be questioned about their faith and hope, even formally interrogated about their loyalty to the state.
15. Those antagonistic to BD often try to put the adjusted “on the spot” with innuendos catching them with their guard down opening the doors for further verbal attack.
16. Hence, the importance of being prepared beforehand with BD and staying in FHS.

## THE 1<sup>ST</sup> EPISTLE OF PETER

17. Believers must know how to respond graciously, yet with integrity, even to the most hostile questions (1Pet.3:15; cf.2:13-15).
18. In the future, the tables will be turned.
19. Jesus taught accountability for this, spoken of in Mat.12:36: *“And I say to you, that every careless word that men shall speak, they shall render account for it in the day of judgment”*.
20. At the respective judgments God will bring every action to judgment. Ecc.12:14; cp. 11:9; Mat.10:26; Rom.2:16; 1Cor.4:5
21. Unbelievers will receive the sentence of eternal condemnation based on their -V to the gospel.
22. CA believers will be judged at the Bema Seat (2Cor.5:10; cp.Rom.14:10,12) and O.T. saints will be judged at the Second Advent (Dan.12:13).
23. For believers the judgment will determine the nature of their eternal reward.
24. The expression “**who is ready**/ὁ ἔχων ἑτοιμῶς – ho echo etoimos” is, literally, *“having willing readiness”*.
25. That “willingness” is associated with “readiness” is brought in the other 2 uses of the adverb “etoimos”. Act.21:13; 2Cor.12:14
26. The adverb is designed to be contrasted with the adjective “etoimos” used in 3:15 that means “be ready beforehand”.
27. The irony can’t be missed as the will of –V is seen pitted against the will of God.
28. That God’s will is Sovereign, there will be no acceptable defense excusing their –V.
29. +V has already prepared themselves “beforehand” for this meeting.
30. God is at all times “**ready**” and only awaits the predetermined time. Acts.17:31
31. For unbelievers it comes after the Millennium, just before the New Creation.
32. The phrase “**the living and dead**” refers to those that are alive as well as those that have died.
33. All men are judged in time as to their “will/volition” (Joh.3:18-19) which has eternal consequences.
34. No one will escape final judgment.
35. The **dead** will be raised to appear before the Last Judgment.
36. The Judge is Jesus Christ, to whom God has committed all judgment. Joh.5:22,27; Acts.10:42; 17:31

## THE 1<sup>ST</sup> EPISTLE OF PETER

### MAN'S JUDGMENT OF BELIEVERS IS ULTIMATELY MOOT

#### EXEGESIS VERSE 6:

<sup>GNT</sup> 1 Peter 4:6 εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

<sup>NAS</sup> 1 Peter 4:6 **For the gospel has for this purpose been preached even to those who are dead,** γάρ (conclusion conj.; "For/Hence") εἰς (pa; "into/for") τοῦτο οὗτος (near dem.pro./an-s; "this thing/purpose") εὐηγγελίσθη, εὐαγγελίζω (viap--3s; "good news has been proclaimed/the gospel has been preached") καί (ascens.; "even") νεκροῖς νεκρός (ap-dm-p; "to those dead") **that though they are judged in the flesh as men,** ἵνα (conj. intro. purp.; "that") μὲν (cs; "on the one hand/though") κριθῶσι κρίνω (vsap--3p; "they might have been judged") σαρκὶ σάρξ (n-df-s; dative of ref.; "in the flesh") κατὰ (pa; "according to") ἀνθρώπους ἄνθρωπος (n-am-p; "men") **they may live in the spirit according to the will of God.** δέ (ch; "on the other hand"; not translated in NAS) ζῶσθι ζάω (vspra--3p; "they may live") πνεύματι. πνεῦμα (n-dn-s; dative of ref.; "in the spirit") κατὰ (pa; "according to") θεὸν θεός (n-am-s)

#### ANALYSIS VERSE 6:

1. Vs.6 is another verse admittedly difficult and to say the least, unusual.
2. The opening conjunction “**For**/γάρ – gar” is once again best taken as conclusive functioning as a “bookend” counterpart to its use beginning vs.3.
3. Peter now wraps up his logical deductions beginning as a result of reflecting upon Christ as the premier example of maximum vindication sparking vss.1-2.
4. His vindication came as a result of successfully conquering the absolute power of sin and death ruling over humanity via the ISTA.
5. That aspect of soteriology found its footing in the genitive absolute phrase “*since Christ has suffered in the flesh*” in vs.1.
6. His Person in example then finds fulfillment in further vindication (an added specific to 3:22) as He is established as being the absolute Judge of **men** as noted in vs.5.
7. It is this foundation upon which believers then find their ultimate vindication.
8. One’s orientation (or lack of) to Christ benefiting from His work on the cross will determine the consequences of facing the eternal Judge.
9. This final concluding conjunction looks back to that fact.
10. That being the case, Peter finally concludes that that is the very reason why the **gospel** of Christ **has been preached**.
11. That so that those that are +V have an alternative (in contrast to the cosmos vss.3-5) in time as to how their eternal destiny will be determined in judgment.
12. This is the force of the phrase “**for this purpose**/εἰς οὗτος – eis outos”, which now looks forward to vs.6.



## THE 1<sup>ST</sup> EPISTLE OF PETER

13. The logic sparking this verse is concise: Since Christ is the ultimate Judge, then how the cosmos judges the believer is ultimately moot or of no consequence eternally.
14. The aorist passive verb “**the gospel has been preached**/εὐαγγελίζω – euangelizo” literally means “to proclaim good news”.
15. The good news is obviously the **gospel** message of salvation that delivers **men** from the consequences of the ISTA i.e., spiritual and temporal death and eternal shame.
16. The conjunctive phrase “**even to those who are dead**/καί νεκρός – kai nekros” is emphatic.
17. It is this phrase that is most problematic for interpreters.
18. There are 4 primary schools of thought advanced here:
  - A. It relates to 1Pet.3:18-20 i.e., “the spirits in prison”.
  - B. It refers to all humans because all humans, believers and unbelievers, die physically because of sin paralleling vs.5.
  - C. It refers to those that responded to the gospel but have since died (both aorist passives of “**has been preached**” and “**might have been judged**”.
  - D. It refers to the spiritually **dead** as suggested by Augustine, Bede, Erasmus and Luther (cf.Eph.2:1,5; Col.2:13).
19. The 1<sup>st</sup> can be deleted as the one preaching the **gospel** is in the passive rather than active as so depicted in Christ’s presentation in 3:19 “*made proclamation*” (a.a.i.).
20. Further, the recipients of Jesus’ message were the fallen angels involved in the pre-flood infiltration of humanity.
21. This in contrast to humans themselves as the obvious recipients in our verse.
22. The 4<sup>th</sup> is highly dubious because in the other 3 uses in Peter of the adjective “**dead**”, it always points to physical death (cf.1:3,21; 4:5).
23. Roman Catholicism and other theologians have used the last theory to advance the idea that those never having heard the **gospel** will receive another chance after death.
24. This flies in the face of Scripture that contends otherwise. Cp.Heb.9:27
25. Catholicism has also appealed to the 1<sup>st</sup> idea that at the time of Jesus’ proclamation, the OT saints got to hear the **gospel** not having heard it in OT times!!
26. Neither the 1<sup>st</sup> or 4<sup>th</sup> ideas fit in the immediate context and are out of place providing no immediate comfort to believers that are under verbal scoffing/maligning (vs.4).
27. The whole argument extending from 3:13 to 4:5 is that God will ultimately vindicate those that endure undeserved suffering bringing their detractors to accountability on the Day of Judgment.
28. The term “**dead**” harks back to its use in expression “*the living and the dead*” in vs.5.
29. While the 3<sup>rd</sup> suggestion (17. C.) has merit, it falls short of the full intention behind Peter’s thoughts.
30. In other words, **dead** believers are included, but not exclusive.
31. 17. B. best fits Peter’s final conclusion as it is designed to present his logic as another universal/absolute truth as has been his pattern in this section (cf.3:13,17).
32. This to point out the fact that it is BD (**the gospel that has been preached**) that is the ultimate determiner as to what side of judgment man will fall on before God.
33. That is either ultimate vindication or shame.
34. This is the primary purpose presented in the verse.
35. Peter’s emphasizing “**those who are dead**” is to state the universality of his premise.

## THE 1<sup>ST</sup> EPISTLE OF PETER

36. Whether the conjunction “**even**/καί - kai” is ascensive or adjunctive (**also**) it does not exclude those that are “*living*” (vs.5).
37. Peter’s reference to those that have gone on to Ph<sub>3</sub> before those of his readers is to note that the effect of the **gospel** presentation has always been the same.
38. That is, it is the standard by which all will be judged contrasting +V versus – V.
39. It is the soul (home to volition) that is the issue in judgment. Cp.Mat.10:28; Psa.34:22
40. It is BD that divides +V from –V in time (the *living*). Cp.Joh.3:18-21
41. It is one’s attitude towards the **gospel** (Ph<sub>1</sub>, Ph<sub>2</sub>) that will then determine how it goes between the individual and God at judgment (after life). Cf.Rom.3:4
42. The idea Peter is impressing upon his readers is that BD is immutable and eternal. Cf.1Pet.1:25 cp.Psa.119:89
43. It is BD that they adhere to that they can depend upon to secure their vindication from their detractors.
44. The **gospel** presentation has always been the same since the beginning of time starting with Adam and Eve (faith in Messiah and obedience Ph<sub>2</sub>).
45. Abraham heard it in Ur. Gal.3:8
46. His Ph<sub>2</sub> faith further evidenced his Ph<sub>1</sub> faith. Cf.Jam.2:21-23
47. That the presentation of the **gospel** further includes Ph<sub>2</sub> faith is made clear in the previous 2 uses of this term by Peter in Pet.1:12,25.
48. Further, the purpose of the **gospel** has always had the effect of dividing men into the 2 groups of +V and –V for the purpose of judgment.
49. This universal truth is not unique to any dispensation.
50. The aorist tenses of the verbs in this verse are best described as gnomic that are used to present a timeless, general fact.
51. The aorist of the **gospel** presentation is a snapshot of the individual in time when opportunity is provided to express +V to God’s plan, no matter when in history.
52. A secondary purpose is then presented by means of contrast, “**that though they are judged in the flesh as men, they may live in the spirit according to God**”.
53. That volition is of issue is seen in the change from the indicative mood (**preached**) to the subjunctive (**judged** and **may live**).
54. The individual’s decisions in time directly affect one’s eternal outcome.
55. There are 3 expressions of contrast that Peter highlights:
  - A. A contrast between the two primary clauses brought out by the use of “*μὲν...δὲ/on the one hand...on the other hand*” in the Greek.
  - B. A contrast between “**flesh**/σάρξ – sarx” and “**spirit**/πνεῦμα – pneuma”, both datives of reference.
  - C. A contrast between “*κατά ἄνθρωπος – kata anthropos/according to men*” set against “*κατά θεός – kata theos/according to God*”.
56. The contrasting clauses themselves provide the 2 settings by which judgment occurs with respect to humanity in light of the presence of the **gospel**.
57. That is the potential avenues of judgment one can expect in this world based on whether they are +V or –V.
58. The 1<sup>st</sup> clause looks to the standard of judgment **according to men** with reference to **the flesh**.
59. The aorist passive subjunctive of “**they are judged (they might have been judged)**/κρίνω – krino” parallels the time of the 1<sup>st</sup> aorist.

## THE 1<sup>ST</sup> EPISTLE OF PETER

60. The potential of being **judged in the flesh according to men** is mitigated by whether they go on +V or remain -V to the **gospel**.
61. The potential mood infers occasion when judging might be omitted.
62. Jesus taught that those of the world (-V) are loved by world, but those that are +V the world hates. Joh.15:19
63. The world judges based on this standard that is in opposition to **God**. Cf.Heb.11:6
64. This because the cosmos operates with -V under the STA having no ability to judge spiritually otherwise. Cp.1Cor.2:14
65. Principle: -V is incapable of evaluating +V since they are without the necessary knowledge arising from GAP (also true for those that reject certain doctrines in specific areas of life).
66. Those that are +V must exist in this environment (why undeserved suffering exists).
67. The conjunction “**though/μὲν** – men; on the one hand” hints to the opposition of the cosmos that is directed towards +V and could be translated “*in spite of*”.
68. The sense of the 1<sup>st</sup> clause is, “*in spite of* being subjected to judgment by the standards of human viewpoint reasoning of **men** sponsored by the STA (**flesh**)”.
69. This then establishes the stark contrast of potential for +V otherwise residing in Satan’s realm that “**they may live in the spirit according to the will of God**”.
70. The subjunctive mood “**they may live/ζάω** – zao” is now presented in the present tense (linear action) harking back to the “*living*” (p.a.ptc.) in vs.5 .
71. That the purpose of the **gospel** is universal, then it must provide the potential (subjunctive **may live**) for +V to express itself at any present moment in time.
72. Peter now makes clear that his readers are part of the reality of what the verse is teaching.
73. The dative of reference “**in the spirit**” points to the human **spirit**.
74. Those that are +V to the **gospel** are recipients of regeneration and are given a human **spirit** that now sets them apart from the negative unbelieving world. 1The.5:23
75. The human **spirit** exists and operates **according to** the standards of **God**. Cf.Eph.4:24; Col.3:10
76. “*In spite of*” +V having to face the cosmic standards of judgment sponsored by the STA, they have the resources to otherwise **live** their lives to **God** by isolation of the STA coupled with BD.
77. While -V may judge +V with reference to the **flesh** as mere mortals that will die like everyone else, +V has the advantage of spiritual life that will elevate them beyond the judgment of **men** finding ultimate vindication before **God**.
78. This is the way it has always been and keeps on being in history.
79. An extended translation of vs.6 could read, “*Since all mankind is destined to judgment before Christ (For), the gospel has for this purpose been preached to effectively divide +V from -V on a universal and timeless scale, even to those that have died before us, so that despite having been subjected to judgment in time as sponsored by the flesh according to the human viewpoint standards of men, +V may at any given time in the present choose to live as sponsored by the human spirit according to the standards of eternal judgment by God*”.
80. In the face of their antagonists, these believers can have the confidence that BD will always be provided for +V for their vindication before **God** despite how their enemies may perceive or react to them.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### THE ADJUSTED BELIEVERS' PRIORITIES SUMMARIZED VSS.7-11

#### TIME IS OF THE ESSENCE VS.7

#### EXEGESIS VERSE 7:

<sup>GNT</sup> 1 Peter 4:7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

<sup>NAS</sup> 1 Peter 4:7 (Revised) **Now the end of all things is at hand; δέ (cc; "Now") τὸ τέλος (d.a. + n-nn-s; "the end/fulfillment/consummation"; same as 1:9; 3:8) Πάντων πᾶς (ap-gn-p; "of all things") ἤγγικεν. ἐγγίζω (viPFa--3s; "has drawn near/is at hand/have come"; used 42x) therefore, be of sound mind and sober spirit for the purpose of prayer. οὖν (infer. conj.) σωφρονήσατε σωφρονέω (vImpaa--2p; "be of sound mind/think correctly or sensibly"; used 6x) καί (cc) νήψατε νήφω (vImpaa--2p; "be sober"; same as 1:13) εἰς (pa; purpose) προσευχάς· προσευχή (n-af-p; "of prayer"; same as 3:7)**

#### ANALYSIS VERSE 7:

1. Vs.7 begins a new paragraph in the Greek text ending with vs.11.
2. Peter now shifts his emphasis of thought from +V living in a –V hostile world and how they should respond (2:11 – 4:6) to where their priorities should be otherwise.
3. This as a matter of the believer utilizing the full resources of logistical grace God has provided in addition to isolation of the ISTA emphasized previously (vss.1-6).
4. Those resources are made available as a result of being a part of a sound adjusted local church.
5. While the local churches of Asia Minor are not explicitly mentioned as such in the epistle, they are assumed as existing (cf.5:1-3).
6. It is within this setting that:
  - A. The believer finds the doctrine to fulfill the imperatives of vs.7.
  - B. The believer finds the spiritual support of Divine love in vs.8.
  - C. The source for hospitality to +V is provided in vs.9.
  - D. The appropriate grace ministries to sustain the support of the local church itself are provided in vss.10-11.
7. The keynote of this section is mutuality, expressed repeatedly by the phrase “one another” in vss.8, 9 and 10.
8. Peter recognizes the importance of the local church that houses likeminded +V (cp.1:22) as essential in doing battle in the A/C.
9. He now appeals to believers’ orientation to their MPR as a necessary pre-requisite for their overall success Ph<sub>2</sub>.
10. The believer’s success in dealing with undeserved suffering from those –V to BD is further dependent upon their adherence and commitment to the local church.

## THE 1<sup>ST</sup> EPISTLE OF PETER

11. It is in this environment that believers can find camaraderie and the encouragement of others to rally in support.
12. It is the “*household of faith*” that is the nucleus for believers doing good to all men and is to receive the highest priority for applications. Cf.Gal.6:10
13. Peter’s thinking is spurred this direction in consideration of the fact that all men will ultimately stand before God in judgment in vss.5-6.
14. The adjusted local church represents those that will find favorable judgment and therefore represents those whom the believer would embrace in fellowship on the way.
15. The recognition that all men will be judged serves to heighten the senses realizing that what short time is left for the believer on earth (cp.1:17; 4:2) is of the essence.
16. This prompts his opening declaration, “**Now the end of all things is at hand**”.
17. The conjunction “**Now**/δέ - de” (not in NAS) ties the two thoughts together.
18. Peter is possibly reminded of Jesus’ teaching that views time as a force to be considered in motivating believers in fulfilling God’s plan for their lives. Joh.9:4
19. For the believer to make the most of their time demands MPR as spiritual and logistical sustenance to persevere. Cp.Jam.1:12
20. It is with likeminded +V that the believer will find the kind of edification that keeps their eyes focused on the goal at hand.
21. The notion that God stands ready to judge (vs.5) is echoed in the statement “**the end of all things is at hand**”.
22. The universality of that impending judgment of “*the living and the dead*” is maintained by “**all things**/πᾶς – pas”.
23. This adjective stands in the emphatic position as the first word of the sentence in the Greek.
24. The noun with the definite article “**the end**/τό τέλος – to telos” means a fulfillment, completion or summation of the “**all things**” in view that will result in judgment.
25. The verb “**is at hand**/ἐγγίζω – engizo” means these **things** have drawn near or have come.
26. The perfect tense of the verb indicates a reality of the past that holds future existing results.
27. This points to the Person of Christ successfully completing His mission of passion and being exalted to the “*right hand of God*” (3:22) now positioned to judge.
28. It is His Person that is viewed as the embodiment in which **all things** are fulfilled.
29. That the reality for salvation has been fulfilled, then **all things** remaining as to the fate of men and the world is only a matter of time for their fulfillment.
30. The force of the verb is that “**the end of all things is imminent** (certain to happen)”.
31. Peter is not here suggesting he thinks the rapture, etc., could happen at any time; he is simply stating the reality that nothing can now impede the completion of God’s plan, since its completion hinged only on the success of Messiah at the 1<sup>st</sup> Advent. Cf.Joh.16:11
32. From that point forward, the cosmos as we know it is destined to move undeterred ever closer to “**the end**”.
33. Historically it includes the fact that the Kingdom of God will supplant the kingdoms of this world ushering in the righteous new world order. Cf.Dan.2:34-35 cp.vss.44-45; 7:26-28

## THE 1<sup>ST</sup> EPISTLE OF PETER

34. The Millennium will be immediately preceded by catastrophic judgments upon all aspects of human life resulting in the eradication of the wicked and their works.
35. The Millennial phase will then be transmuted into the eternal state that will feature a new creation in which **all** of the old **things** will be forever eradicated. Cf.2Pet.3:10
36. Human history is inescapably moving toward “**the end of all things**”.
37. That these **things** are **imminent**, then it behooves the believer to consider what they can contribute acceptable to God (cp.2:5) that will have eternal benefits in the short time given to them on earth.
38. That contribution begins and is centered on adherence to a sound local church.
39. No matter how far or near end-time events are, each believer should view the call in terms of his/her eternal future.
40. Death ends the possibility to enhance one’s position of status, wealth and power in ruling with Christ that is only made possible via the MAJG.
41. Today, we are very close to the time in history that will bring the Church to a complete account making the call all the more urgent. Heb.10:25
42. In light of the impending cessation of the old order of **things** and the reality of God’s plan coming to fruition, Peter 1<sup>st</sup> exhorts, “**therefore, be of sound mind and sober spirit for the purpose of prayer**”.
43. The 1<sup>st</sup> command, “**be of sound mind**/σωφρονέω - sophroneo”, means to be rational or think sensibly.
44. This verb is used for the Gerasene man freed from demon possession and a restored state of mind back in touch with reality. Mar.5:15; Luk.8:35
45. It is associated with the intake and application of BD maintaining a true state of humility in Rom.12:1-3 esp.vs.3
46. It looks to orientation to God’s will. 2Cor.5:13
47. This can only be done when divine viewpoint is in the frame of reference.
48. To be in one’s right **mind** is to follow a course of action that is in accord with the established and recognized facts of BD and otherwise.
49. A “right-minded” person is one that follows not his emotions but a set of rules that have been proven.
50. BD gives us the road map we are to follow and insofar as we adhere to the commandments and doctrinal precepts, we can be said to be **sound** thinkers.
51. By so doing, we will keep ourselves on the straight and narrow, recognizing what is at stake when we come into judgment.
52. The 2<sup>nd</sup> command, “**be sober**/νήφω - nepho” is dealing with spiritual sobriety as in its previous use in 1:13.
53. It suggests a serious approach to life remaining out from under the influence of STA lusts that is the usual reason believers go astray.
54. When the ISTA and the emotions are ruling the soul, the believer is spiritually inebriated.
55. Spiritual sobriety is further associated with the believer’s orientation to the time in which they live. Cp.1The.1-9 esp.vss.6,8
56. It demands staying on the alert against all the pitfalls Satan’s world has to offer. Cp.1Pet.5:8
57. So we must “think clearly”, or “keep our heads”, lest we drift off course from “*the grace to be brought to you at the revelation of Jesus Christ*” (cf.1Pet.1:13).

## THE 1<sup>ST</sup> EPISTLE OF PETER

58. Peter's intention here is to bring his readers to a mental state that is conducive to prayer.
59. The phrase "for **the purpose of prayers** (plural)" is linked to both verbs.
60. **Prayers** are a privilege and asset for believers that are oriented to BD.
61. Bible class teaches believers how to effectively pray (see Doctrine of Prayer).
62. **Prayers** would include thankfulness, petition and intercessory.
63. Alertness and watchfulness in prayer are common N.T. warnings. Cf. Mat.26:41; Mk.14:38
64. Prayer is part of being prepared while remaining alert and clear-headed and is a key ingredient in overcoming evil. Lk.12:37; 21:36; Eph.6:18; Col.4:2
65. Prayer is indispensable in our spiritual warfare and in meeting the trials associated with the intensified stage of the A/C.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### THE PRIORITY OF MUTUAL LOVE

#### EXEGESIS VERSE 8:

<sup>GNT</sup> 1 Peter 4:8 πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.

<sup>NAS</sup> 1 Peter 4:8 **Above all, keep fervent in your love for one another,** *πρό (p̄g +) πάντων πᾶς (ap-gn-p; "Before all things/Above all"; prep. denotes primary importance; the phrase is used 3x; Col.1:17; Jam.5:12) ἔχοντες, ἔχω (imperatival ptc./p/a/nm2p; "keep having") ἐκτενῆ ἐκτενῆς (a--af-s; "intense/fervent/earnest"; used 2x; Luk.22:44) τὴν ἢ ἀγάπην ἀγάπη (d.a. + n-af-s; "the love") εἰς (pa +) ἑαυτοὺς ἑαυτοῦ (reflexive pro./am2p; lit. "toward ourselves", hence, "for one another") **because love covers a multitude of sins.** ὅτι (causal conj.) ἀγάπη (n-nf-s) καλύπτει καλύπτω (vipa--3s; lit. "removing from view"; "keeps on covering/hiding/veiling"; used 7x) πλῆθος (n-an-s; "a great many/multitude") ἁμαρτιῶν. ἁμαρτία (n-gf-p; "of sins")*

#### ANALYSIS VERSE 8:

1. Having stressed the importance of a sound effective prayer life to help stay oriented in the A/C, Peter now turns the attention to the importance of mutual application in vss.8-10.
2. The first as to priority in application takes the lead in vs.8a, **“Above all, keep fervent in your love for one another”**.
3. The prepositional phrase **“above all/πρό πᾶς – pro pas”** means **“before all things”** in order of importance.
4. The phrase is used 2 other times: Of Christ’s preeminence (Col.1:17) and as to the premium the believer is to place upon giving their word (Jam.5:12).
5. Peter places premium upon the believer’s responsibility of **love** as the prerequisite to all proper applications of Christian duty.
6. Together, James and Peter indicate that the premium in application of believers is found in the integrity of their words under the FHS in application.
7. The **“love/ἀγάπη – agape”** in view is Divine **love** as the principal fruit of the FHS. Cp.Gal.5:22 cp.Rom.5:5 *See Doctrine of Love*
8. This **love** transforms all other virtues into what they should be in conformity to the POG.
9. Application towards others with out proper **love** renders our actions empty.
10. 1Cor.13 makes this transparent.
11. Peter has already indicated that true **“brotherly love”** is non-hypocritical as a virtue of obedience to BD under the FHS to be expressed relentlessly (unremittingly) in 1:22.
12. Whereas the **love** in 1:22 emphasized constancy (*fervently/ἐκτενωῶς – ektenos; adv*), Peter now emphasizes intensity with the adjective **“fervent/ἐκτενῆς – ektenes”**.



## THE 1<sup>ST</sup> EPISTLE OF PETER

13. The constancy of 1:22 is retained in our verse with the imperatival participle “**keep having**” ἔχω – echo”.
14. The adjective is used 1 other time translated “*very fervently*” in Luk.22:44.
15. The idea here is the primary focus behind the **love** applied.
16. That focus is then defined in the directional prepositional phrase “**for one another**” εἰς ἑαυτοῦ – eis heautou” literally meaning “*towards ourselves*”.
17. Peter’s use of the reflexive pronoun “**ourselves**/heautou” indicates that those applying Divine **love** are to be bound to others functioning in Divine **love**.
18. The difference between the reflexive pronoun (here and vs.10) and the reciprocal (vs.11) is that the reflexive is bound to its antecedent whereas reciprocal simply relates to its antecedent.
19. Peter is unabashedly stating that the believer’s #1 priority of application with respect to others is to be directed towards those within the inner circle of the local church.
20. Paul taught the same principle in Gal.6:10.
21. Peter is obviously not precluding the Christian witness to those outside the church as this has been the dominant issue of discussion in chapters 2 & 3.
22. What he is stressing is the importance of the royal family in providing a nucleus of support for each other in contrast to the hostile environment we face in the cosmos.
23. The local church is designed to be an environment in which +V can find a “safe-haven” of Spirit filled believers that will “**love**” them for their +V.
24. In this environment, +V can expect to find the kind of application that will continue to edify, comfort and nurture their spiritual advance and provide solace and physical sustenance in times of need.
25. Believers that put priority on the needs of others outside the church over the needs of those within are derelict in their responsibility of applying **love**.
26. Divine **love** places emphasis on the grace we are to afford **one another** in the form of joy, peace, patience, kindness, goodness, faithfulness, gentleness and mastery over the STA.
27. All qualities at best superficial in the truest sense of the words found in the cosmos.
28. +V adjusted believers are to excel in this area of application towards each other. Phi.1:9 cf.1The.3:12
29. As believers do battle in the A/C, they are constantly faced with the criticism and antagonism of those that are –V.
30. –V operating under the STA is not able to apply true **love** and have no understanding of what it really means to be +V.
31. One of the areas that they will attack being minus **love** are the incidental failures and weaknesses that accompany the Christian life.
32. One of the manifestations of Divine **love** is that it refuses to take into account the past failings (sins) of those we are called upon to apply **love**.
33. This is the apostle’s thought in vs.8b, “**because love covers a multitude of sins**”.
34. The idea is also expressed in Pro.10:12: “*Hatred stirs up strife, But love covers all sins.*”
35. In other words, the one that loves does not hold a grudge, but forgives.
36. True **love** avoids gossip and maligning with regard to another’s past sins.
37. This is not the way those antagonistic to BD operate (cf.4:4c).

## THE 1<sup>ST</sup> EPISTLE OF PETER

38. The phrase “**covers a multitude of sins**/καλύπτω πλῆθος ἁμαρτία – kalupto plethos hamartia” is also used in Jam.5:20 with respect to a believer that points the way for another believer for reversion recovery.
39. Obviously it is God that forgives and it is his servant that simply enlightens the reversionist.
40. Here, the expression is in a different context.
41. The **sins** that are covered are the **sins** that are not made an issue in future dealings.
42. The one sinning refers to the one loved, not the one loving.
43. It looks to the application of forgiving each other as necessary.
44. Principle: We are not to relate to another today based on the **sins** of yesterday.
45. It is simply a way of stating the doctrine of forgiveness. Cf.Mat18:21 cp.Luk.17:3-4
46. This is a far cry of what the believer can expect from their enemies.
47. Bringing up the past and treating others as if they were still involved in STA activity is to violate the 2<sup>nd</sup> great commandment, “*You shall love your neighbor as yourself*”. Mar.12:31
48. Any revenge tactics, ostracism, etc., are at odds with the grace God has extended to the saints that give all indication of applying Divine **love** otherwise.
49. The hearing of this kind of information is how we grow in grace.
50. God forgives a **multitude of sins** in each of our lives every day.
51. Divine **love** is manifest when we do not publish others’ failings, but forgive and move on effectively covering them up from the sight of others.
52. Here we have an example of sanctified “cover-up”.
53. In contrast to the cosmos that rushes to put other’s failings up in lights for the purpose of ridicule and derision (or other self-gratifications), we are to treat **one another** in forgiveness keeping each other’s failings discreet.
54. It is this environment of grace that believers should be able to come to and relax knowing that other adjusted believers will not continue to perpetuate the antagonism and fault-finding they may be currently facing in the cosmos.

# THE 1<sup>ST</sup> EPISTLE OF PETER

## HOSPITALITY

### EXEGESIS VERSE 9:

<sup>GNT</sup> 1 Peter 4:9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ,

<sup>NAS</sup> 1 Peter 4:9 **Be hospitable to one another without complaint.** *φιλόξενοι φιλόξενος (a--nm-p; "Be hospitable/Using hospitality"; used 3x; 1Tim.3:2; Tit.1:8) εἰς (pa +) ἀλλήλους ἀλλήλων (reciprocal pro./am2p; "to one another"; this pro. indicates another of the same kind) ἄνευ (pg; "without/apart from/independent of"; same as 3:1) γογγυσμοῦ, γογγυσμός (n-gm-s; "grumbling/complaining"; used 4x)*

### ANALYSIS VERSE 9:

1. With the local churches in Asia Minor functioning in solidarity of true love, they are now prepared to provide a resourceful pool of support for other +V outside their geographical canons.
2. This stirs Peter to the exhortation of vs.9, “**Be hospitable to one another without complaint**”.
3. The adjective “*hospitality*/φιλόξενος – philoxenos” functions here as an imperative in the same manner of the adjectives in 3:8.
4. This adjective strictly means “stranger-loving” or “kind to strangers”.
5. The background here is not toward friends that do not need a place to stay, but toward Christians that for whatever reasons, may be in need of food and shelter.
6. Peter now uses the reciprocal pronoun “**one another**/ἀλλήλων – allelon” that means “**another** of the same kind” to indicate how +V is to relate to other +V in this vein.
7. The success of early Christianity was from the start built on the willingness to extend hospitality towards missionaries and displaced believers.
8. Considering the itinerary and personal needs of communicators, they would need a place to stay. Cf.3Joh.5,6 contrast 2Joh.10,11
9. Others might have become believers coming under intense persecution forced to leave their homes and surroundings in need of help.
10. Persecution sometimes deprived Christians of the necessities of life and such an exhortation to these early believers was needed.
11. Those who were sent out by Christ were instructed by the Lord on the do’s and don’ts of accepting hospitality Mat.10:11-14 cp.40-42; Luk.10:5-7; cf.Acts.16:15,32-34; 21:7,17; 28:14).
12. Paul urged the Roman church to practice “hospitality” (Rom.12:13), and so did the author of Hebrews (Heb.13:2).
13. In the O.T. Abraham (Gen.18) and Rehab (Jos.2) illustrate unusual circumstances out of which this application may arise.
14. Christ will give special recognition to believers that aid other +V during the tribulation. Mat.25:33-40
15. Pastor-teachers are to excel in this virtue. 1Tim.3:2; Tit.1:8

## THE 1<sup>ST</sup> EPISTLE OF PETER

16. Peter then warns that hospitality is to be applied “**without complaint**/ἀνευ γογγυσμός – aneu gongusmos”.
17. “Grumbling or complaining” recognizes the possibility that individuals may take advantage of the one that applies or it may interrupt their life otherwise.
18. We are enjoined in Scripture to make our charitable applications “cheerfully”, knowing that our reward is with God. Rom.12:8; 2Cor.9:7; Phi.2:14
19. Complaining is a sin that robs us of blessing both Ph<sub>2</sub> and Ph<sub>3</sub>. Cp.Gal.6:7-8
20. In all of our applications we should proceed with the right mental attitude.
21. Applications of this nature are a test, but if we remember Scripture, we can overcome the STA, having our eyes on the Lord and His Word.
22. Hospitality sometimes comes upon us out of season, meaning that we have little lead-time to plan for an unexpected guest.
23. The local church is designed to be not only a “safe-haven” from a hostile world for the microcosm of attending believers (vs.8), but for all other +V as needed.
24. While the concept of “hospitality” emphasizes that these may be strangers, the pronoun “**one another**” emphasizes we should treat them like friends.
25. The final phrase “**without complaint**” is normally how we respond to friends.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### THE IMPORTANCE OF SPIRITUAL GIFTS VSS.10-11

#### INDIVIDUAL REFLEXIVE USE = CORPORATE GRACE VS.10

#### EXEGESIS VERSE 10:

<sup>GNT</sup> 1 Peter 4:10 ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.

<sup>NAS</sup> 1 Peter 4:10 **As each one has received a special gift**, καθὼς (*compar. conj.*; "Just as") ἕκαστος (*ap [substantival]-nm-s*; "each one") ἔλαβεν λαμβάνω (*viaa--3s*; "received") χάρισμα (*n-an-s*; "a gift"; used 17x) **employ it in serving one another**, αὐτὸ αὐτός (*npan3s*; "use it/employ it") διακονοῦντες διακονέω (*impera. ptc./p/a/nm2p*; "serving/ministering/supporting/waiting upon"; same as 1:12; used 37x) εἰς (*pa*; "toward"; directional) ἑαυτοὺς ἑαυτοῦ (*reflex. pro./am2p*; "one another/ourselves") **as good stewards of the manifold grace of God**. ὡς (*compara. conj. of manner*; "as/in such a way as") καλοὶ καλός (*a--nm-p*; "good"; intrinsically good; same as 2:12 [2x]) οἰκονόμοι οἰκονόμος (*n-nm-p*; "stewards/managers"; used 10x) ποικίλης ποικίλος (*a--gf-s*; "of the manifold/many kinds of/varied"; same as 1:6) χάριτος χάρις (*n-gf-s*; "grace") θεοῦ. θεός (*n-gm-s*)

#### ANALYSIS VERSE 10:

1. Peter has made clear the believers' responsibility in support of +V (spiritually and physically) within and from without the local church in vss.8,9.
2. Peter now reminds his readers of the logistical (planning and organizing of complex activity) grace resources made available to them for such purposes.
3. This as it pertains to the spiritual gifts afforded believers supplying the local church with the means to minister to others.
4. He moves from a corporate focus in the previous verses to a personal level in exhortation, "As each one has received a special gift".
5. The comparative conjunction "Just as/καθὼς – kathos" makes the transition from all believers to **each** individual based on their respective **gift(s)**.
6. Peter fully recognizes that the witness of the local church corporately is dependent upon individual application.
7. To the degree personal application is void, to that degree the church is handicapped and less than desirable as a corporate witness.
8. The substantival adjective "each one/ἕκαστος – hekostos" recognizes that every reader is individually responsible to **employ** their **gift**.
9. Further, it recognizes that **each** believer is given at least one spiritual **gift** at saving faith. Cp.1Cor.12:7,11

## THE 1<sup>ST</sup> EPISTLE OF PETER

10. The aorist active indicative of “**has received**/λαμβάνω – lambano” supports this principle as it states his readers are already in possession of their respective gifts.
11. The noun “**gift**/χάρισμα – charisma” refers to gifts of a non-material sort bestowed based on the principle of **grace**.
12. The term is used with respect to:
  - A. Salvation. Rom.5:15,16; 6:23
  - B. Predominately for spiritual gifts. Rom.1:11; 12:6; 1Cor.1:7; 7:7; 12:4,9,28,30,31; 1Tim.4:14; 2Tim.1:6; 1Pet.4:10
  - C. Used once to denote God’s grace in general. 2Cor.1:11
  - D. Used once to denote God’s gifts to the Jews. Rom.11:29
13. Other Greek terms to denote the idea of “gifts” include:
  - A. δῶρον – doron; emphasizes gifts given as an expression of honor. Cf.Mat.2:11
  - B. δωρεά - dorea; denotes a free gift stressing its gratuitous character. Cf. Joh.4:10
  - C. δώρημα – dorema; emphasizes the advantage or benefit of the gift. Cf.Jam.1:17
  - D. δόσις – dosis; emphasizes the act of giving euphemistically referring to gifts as a matter of debt and credit accounts. Cf.Jam.1:17 “every good *gift* bestowed”; cp.Phi.4:14
  - E. μερισμός – merismos; emphasizes dividing or distributions as imparting of spiritual gifts by the H.S. Cf.Heb.2:4
14. The dominate lists of spiritual gifts are found in 1Cor.12:8-11,28, Rom.12:4-8 and Eph.4:11.
15. Believers today must understand that of these gifts, some were temporal reserved only for the early Church. Cp.1Cor.13:8
16. The extant gifts today include teaching, helps, administrative, exhortative, giving and mercy.
17. Peter then makes clear that it is our individual responsibility with respect to our “**gift**” to “**employ it serving one another**”.
18. It is our spiritual **gift** given us by grace that is designed to be utilized in ministry in support of a properly functioning local church.
19. Ministries promoted by churches that function outside the boundaries of spiritual gifts are nothing more than traditions of men.
20. As believers expected to apply at a high level to other +V, **God** has insured that **each** of us has the potential to excel at least in one particular area of application designed specifically for us according to His sovereign will.
21. The function of our **gift** should supply the necessary opportunities to produce much of our SG<sub>3</sub>.
22. It is up to **each** particular individual to figure out God’s will for them in this regard.
23. The spiritual **gift** once identified will reflect a natural propensity and drive (when coupled with +V) in what ever area of application it is designed to **employ**.
24. The imperatival participle “διακονέω – diakoneo” means to minister or waiting upon others.
25. The service performed may be spiritual (Joh.12:26; 2Cor.3:3 “*cared for*”; 1Pet.1:12), physical (Cp.Mat.4:11; 8:15; 25:44; Act.6:2); etc.) or both (Cp.Mat.20:28; 1Tim.3:10,13; Heb.6:10).
26. Peter reverts back to the use of the reflexive pronoun “**one another**/ἑαυτοῦ - heatuou” which is literally “*ourselves*”.

## THE 1<sup>ST</sup> EPISTLE OF PETER

27. The directional preposition “*into/for/εἰς* – eis”, while not clearly defined in the NAS, is again employed in the Greek as in 4:8 to denote the objects of service.
28. As in 4:8, Peter places a premium on the function of the spiritual gifts as they are designed to impact the local church corporately.
29. This is made clear in the use of the plural of the pronoun “*ourselves*”.
30. The reflexive nature of the pronoun indicates that the individual function of the gifts is bound to the function of all the other individual gifts.
31. The function of spiritual gifts individually is to be perceived as dependent upon functioning as a unit or whole and vice versa.
32. Paul taught the same principle regarding spiritual gifts using the “body parts” metaphor in 1Cor.12:4-27.
33. Truly, what good is a body without a head or the extremities necessary to carry out the thinking and will as represented by the head?
34. It is the commitment of the individual gifts willing to apply in conjunction with the other gifts that enables the local church to then fulfill the 2<sup>nd</sup> comparative clause, “**as good stewards of the manifold grace of God**”.
35. The noun “**stewards/οἰκονόμος** – oikonomos” looks to one that manages or has been put in charge of a household or estate.
36. Its plural use coincides with the plural of “*ourselves*” indicating a corporate responsibility placed upon **each** of the saints.
37. While this term is used of the shepherd and his responsibility to the church (1Cor.4:1,2; Tit.1:7), Peter considers **each** member of the church as carrying their own weight of responsibility for its corporate well-being.
38. The preceding adjective “**good/καλός** – kalos” further defines our role of stewardship.
39. This adjective denotes that which is intrinsically “**good**” indicating that the functions of the gifts are designed to operate under the FHS.
40. Peter previously used this term as to believers’ responsibility in behavior and works towards those outside the church in 2:12 (2x).
41. To exercise our **gift** in FHS is part of managing our divine **good** production.
42. The phrase “**manifold grace/ποικίλος χάρις** – poikilos charis” redefines all the spiritual gifts as a whole in their diversity of distribution and special tasks within the body of Christ.
43. “**Grace**” recognizes that the spiritual gifts are part of the **grace** provision granted believers.
44. We do nothing to earn or determine what our individual **gift** is.
45. More importantly, it emphasizes the **grace** each local church is to manifest corporately in application.
46. The subjective genitive “**of God**” states that He is the provider of this **manifold grace**.
47. His **grace** is manifested in turn through the diversified spiritual gifts functioning in a healthy local church.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### THE ULTIMATE GOAL OF ALL GIFTS

#### EXEGESIS VERSE 11:

<sup>GNT</sup> 1 Peter 4:11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός, ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

<sup>NAS</sup> 1 Peter 4:11 **Whoever speaks, let him speak, as it were, the utterances of God; εἴ τις** (1st class cond. part. + indef.pro./nm-s; "If anyone/Whoever"; assumed as true) *λαλεῖ, λαλέω* (vipa--3s; "speaks/communicates") *ὡς* (compar.conj. manner; "let it be as it were/in such a way as") *λόγια λόγιον* (n-an-p; "the utterances/oracles/sayings"; used 4x; Act.7:38; Rom.3:2; Heb.5:12) *θεοῦ· θεός* (n-gm-s) **whoever serves, let him do so as by the strength which God supplies; εἴ τις** (1st class cond.part. + indef. pro./nm-s; "whoever") *διακονεῖ, διακονέω* (vipa--3s "serves/ministers"; same as 4:10) *ὡς* (comp. conj.; "let it be in such a way as") *ἐξ ἐκ* (pAbl; "from the source of") *ἰσχύος ἰσχύς* (n-Ablf-s; "strength/power"; used 10x) *ἧς ὅς* (rel. pro./Ablf-s; "which"; ref. "strength") *ὁ θεός*, (d.a. + n-nm-s) *χορηγεῖ χορηγέω* (vipa--3s; "supplies/provides abundantly"; used 2x) **so that in all things God may be glorified through Jesus Christ, ἵνα** (conj. result) *ἐν* (pL) *πᾶσιν πᾶς* (ap-Ln-p) *ὁ θεός* (d.a. + n-nm-s) *δοξάζεται* *δοξάζω* (vspp--3s; "might be glorified/exalted"; same as 1:8; 2:12) *διὰ* (pAbl; denotes agency; "though") *Ἰησοῦ Ἰησοῦς* (n-Ablm-s) *Χριστοῦ, Χριστός* (n-Ablm-s) **to whom belongs the glory and dominion forever and ever. Amen.** *ᾧ ὅς* (rel. pro./dm-s; "to whom"; ref. God) *ἐστὶν εἰμί* (vipa--3s; "keeps on being/belongs") *ἡ δόξα* (d.a. + n-nf-s; "the glory") *καί* (cc) *τό κράτος* (d.a. + n-nn-s; "the power/dominion"; used 12x) *εἰς + τοὺς ὁ αἰῶνας αἰών + τῶν ὁ αἰώνων, αἰών* (pa + d.a. + n-am-p + d.a. + n-gm-p; lit. "into the ages of the ages"; "forever and ever") *ἀμήν.* (part.; "let it be so/truly/I believe it")

#### ANALYSIS VERSE 11:

1. In vs.11, Peter in summary gives example on utilizing the spiritual gifts as “good stewards” resulting in their ultimate goal.
2. The functions of spiritual gifts are designed to extend beyond their purpose in time into eternity.
3. Peter breaks down the varied gifts into two broad, general categories i.e., communicative (**whoever speaks**) and service (**whoever serves**).
4. Extant communicative gifts would include teaching and exhortative with the service gifts absorbing the remainder of helps, administrative, giving and mercy.



## THE 1<sup>ST</sup> EPISTLE OF PETER

5. The phrases “**whoever speaks**/εἰ τις λαλέω – ei tis laleo” and “**whoever serves**/εἰ τις διακονέω – ei tis diakoneo” are both 1<sup>st</sup> class conditions in the Greek.
6. They would literally be translated “***If anyone speaks***” and “***if anyone serves***”.
7. The force of the 1<sup>st</sup> class conditions indicates the reality in function of the spiritual gifts as they have been so designed by **God**.
8. The imperatival insertions of the NAS “***let him speak***” and “***let him do so***” find their force in the comparative conjunction “**as**/ὡς – hos” in both cases.
9. The conjunction indicates the “manner” in which the spiritual gifts are to operate and the phrases could be translated “***let it be in such a way as***”.
10. The noun “**utterances**/λόγιον – logion” with the genitive of source “**of God**” is technical for revelatory information.
11. It is also translated as “**oracles**”, which term pagan circles were well acquainted.
12. Here, it is used of anything that **God** has revealed of a spiritual nature to mankind.
13. It is used 3 other times in the N.T. to indicate communicative mediators (Act.7:38; Rom.3:2) and BD in general as the source of information given (Heb.5:12).
14. Whenever a believer functions under a communication gift, he/she is delivering a divine oracle(s) to the target audience (one-on-one or to a group).
15. According to the dictionary, an oracle is:
  - A. A person (as a priestess of ancient Greece) through whom a deity is believed to speak.
  - B. A shrine in which a deity so reveals hidden knowledge or the divine purpose.
  - C. An answer or decision given by an oracle.
  - D. A person giving a wise or authoritative decision.
  - E. An authoritative or wise answer.
16. The issue for communicative spiritual gifts is to ensure their words are in line with sound BD.
17. The verb “**serves**/διακονέω – diakoneo” with respect to service gifts is the same verb used in vs.10 comprehensively for every conceivable kind of spiritual gift.
18. Here, Peter uses it in the specialized field of serving in a logistical or physical way.
19. The phrase “**by the strength**/ἐκ ἰσχύος – ek ischus” that “**God supplies**/θεός χορηγέω – choregeo” parallels “**the utterances of God**”.
20. Both phrases center on **God** as the source of the believer’s capacity to apply under his/her spiritual gift(s).
21. Paul expresses the idea overall in Phi.4:13: “*I can do all things through Him who strengthens me.*”
22. The noun “**strength**” ranges in use from one’s innate capabilities (Mar.12:30,33; Luk.10:27), of God’s omnipotence (Eph.1:19; 6:10; 2The.1:9) and of angelic might (2Pet.2:11).
23. The idea here is the believer’s capabilities and resources from **which God** has made available under the FHS to function under their gift(s).
24. This includes opportunity, talent (skills) and any other physical resources.
25. The present verb “**supplies**” insures the believer that **God** will always provide these necessary resources as applicable to the function of their gift.
26. The verb carries a nuance of “supplying abundantly”. Cf.2Cor.9:10

## THE 1<sup>ST</sup> EPISTLE OF PETER

27. This does not mean that those with service gifts will always have an abundance of material wealth, knowledge, etc., but that **God** is not stingy in providing that necessary to apply under your gift.
28. God not only imparts the gifts, He also **supplies** everything to enable the believer-priests to apply under their gifts.
29. In the final part of vs.11, Peter now presents the ultimate goal for the gifts, “**so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen**”.
30. The presentation is in the form of a doxology (ascription of praise/worship to **God**). Cf.1Pet.5:11
31. It is an expression of Peter’s capacity for the spiritual implications relative to Christian application as has been illustrated by the gifts and as further supported by the previous imperatives of vss.7-9.
32. His wish (expressed by the present subjunctive “**may be glorified/δοξάζω – doxazo**”) is “**that (ἵνα – hina; result) in all things God may be glorified**”.
33. **God** is **glorified** when men acknowledge His works and Word. Cf.Mt.9:8; Acts.11:18
34. **God** is **glorified** when people apply BD (Jn.15:8), and so it is in v.11.
35. **God** is **glorified** when men come to saving faith. Acts.13:48
36. **God** is **glorified** when we hold to the same teachings. Rom.15:5,6
37. **Christ glorified** the Father while on earth, and so He prayed that the Father would glorify Him. Joh.17:5 cp.Act.3:13
38. His work on the Cross **glorified God**. Joh.21:19
39. Considering what **Christ** has done for us, we should glorify **God** in the body. 1Cor.6:20
40. Self-glorification is not lasting. Joh.8:54 cp.Heb.5:5
41. All of God’s works bring glory to Him. Psa.19:1
42. While **God** is to be **glorified** “**in all things/ἐν πάς – en pas**”, He is not, due to failure to apply.
43. The subjunctive mood recognizes human volition.
44. But where there is application with respect to the “**all things**”, **God** is **glorified**.
45. Application under one’s gift is no small matter.
46. Reward and prestige await those who take BD seriously.
47. The phrase “**through Jesus Christ/διὰ Ἰησοῦς Χριστός – dia Iesus Christos**” recognizes His mediatorship that is based on His sacrifice.
48. Apart from Him there would be no ground for men to bring eternal glory to **God** and themselves.
49. All of the grace and truth necessary for men to attain to eternal blessing comes **through** the Savior. Joh.1:17; Gal.1:1; Eph.1:5; Phi.1:11; Tit.3:6; 1Pet.2:5
50. **Jesus Christ** has provided us with access to **God** the Father. Cp.Rom.5:21; 7:25
51. So the words “**through Jesus Christ**” point to the One who makes our glorification of **God** possible.
52. The dative relative pronoun “**to whom/ὅς – hos**” refers to **God**.
53. To God “**belongs the glory and dominion forever and ever**” because **God** has provided us with **Jesus Christ** who has cleared the path so we might live and reign with **God forever**.

## THE 1<sup>ST</sup> EPISTLE OF PETER

54. Some interpreters say “**to whom**” refers to **Christ**, but see also Jud.25 and Rom.16:27 (which is an abbreviated form of this one and clearly refers to **God**).
55. There is no verb “**belong**” (εἰμί - eimi/*keeps on being*), but it is implied. Cf.Rom.1:25; 2Cor.11:31 and Jud.25, where it is implied
56. The “to be” verb, implied or stated, is consistent with the conviction that God’s “**glory and dominion**” are His by right.
57. The word translated “**dominion**/κράτος - kratos” means “power” or “sovereignty”.
58. The phrase “**glory**/δόξα – doxa and **dominion**” occur here and in Rev.1:6 and 5:13.
59. This exact combination and its occurrence in the book of Revelation is very suitable to the theme of 1<sup>st</sup> Peter.
60. It emphasizes the irresistible “might” which ensures God’s triumph over every evil force.
61. The “**Amen**/ἀμήν - amen” is standard after doxologies in the O.T. (e.g., Neh.8:6) and the N.T. (e.g., Rom.1:25; Gal.1:5; Phi.4:20).
62. It is a liturgical term signifying devout assent: “*So be it*”, or “*I believe it*”.
63. Some commentaries view Peter’s doxology as an implication that he was considering to end the epistle at this point (cp.5:11).
64. However, as chapters 1 of Romans and Galatians make clear, authors may be moved to “**bless God**” simply from the doctrine in their souls at any given time.
65. It is very apropos for Peter to praise **God** at this point as he is stirred by the grace that **God** has provided for +V via the local church.
66. *Review Doctrine of Spiritual Gifts.*
67. *Review the Doctrine of Hospitality.*

## THE 1<sup>ST</sup> EPISTLE OF PETER

### THE GLORY OF CHRISTIAN SUFFERING (VSS.12-19)

#### SUFFERING REFINES BELIEVERS VS.12

##### EXEGESIS VERSE 12:

<sup>GNT</sup> 1 Peter 4:12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,

<sup>NAS</sup> 1 Peter 4:12 **Beloved, do not be surprised at the fiery ordeal among you,** Ἀγαπητοί, ἀγαπητός (*ap-vm-p*; "Beloved"; same as 2:11) μὴ (*neg. +*) ξενίζεσθε ξενίζω (*vImp-pp--2p*; "stop being surprised"; same as 4:4) τῇ ἢ πυρώσει πύρωσις (*d.a. + n-df-s*; lit. "burning" cf. Rev. 18:9,18; fig. "at the fiery ordeal/painful test"; used 3x) ἐν (*pL*; "among") ὑμῖν σύ (*npd-2p*) **which comes upon you for your testing,** γινομένη γίνομαι (*circ. ptc. manner/p/d/df-s*; "which comes upon") ὑμῖν σύ (*npd-2p*) πρὸς (*pa +*) πειρασμὸν πειρασμός (*n-am-s*; "for testing/trials"; same as 1:6) **as though some strange thing were happening to you;** ὡς (*compar. conj.*; "as though") ξένου ξένος (*ap-gn-s*; "a strange thing/foreign thing/unheard of"; used 14x) συμβαίνοντος, συμβαίνω (*adj. ptc./p/a/gn-s*; "were happening/coming about/taking place"; used 8x) ὑμῖν σύ (*npd-2p*)

##### ANALYSIS VERSE 12:

1. Vss.12-19 comprise the final paragraph of chapter 4 as Peter again specifically addresses the issue of undeserved suffering.
2. His thoughts are spurred from the doxology ending vs.11 of glorifying God "in all things" directly relating that glory to the believer's sufferings.
3. This as the glory that will be bestowed upon the believer that glorifies God in their sufferings (cf. vs.13 cp. vs.16,19).
4. He once again addresses these believers with the term of endearment as "Beloved/ἀγαπητός – agapetos", as in 2:11.
5. The plural of the noun would literally be translated "Beloved ones".
6. 1Pet.2:11 emphasized their status as a people for God's own possession (cp. vss.9 -10) with the responsibility to isolate the STA in witness to a -V world (cp. vs.12ff).
7. The emphasis in our verse harks back to their Ph<sub>2</sub> willingness to operate with intense Divine love in grace towards likeminded +V (cp. vss.8-10).
8. Together, the two uses indicate believers that are worthy of God's love (isolation of the STA and application of BD).
9. Just to know that the Father loves us as we are aligned with BD is comforting in times of trouble and sorrow.
10. To have the assurance of God's love during these times is essential as trials and persecutions are to be considered the norm in the CWL. Cp. 1Cor.10:13

## THE 1<sup>ST</sup> EPISTLE OF PETER

11. This fact underwrites the paragraph and gives cause for Peter's opening exhortation, **"do not be surprised at the fiery ordeal among you, which comes upon you for your testing"**.
12. The phrase **"do not be surprised/μέ ξενίζω – me xenizo"** literally means **"stop being surprised"**.
13. It would be normal for some **among** their ranks to be taken aback by the intense hostility perpetrated by the cosmos, as if being a believer made them immune otherwise. Cf. 1Joh.3:13
14. The verb **"surprised"** is the same verb describing –V's response to the behavior of adjusted believers in 4:4.
15. The negative command used in our verse in contrast states that it does not follow for believers to react with surprise at the actions of the cosmos.
16. This sense is confirmed in the final comparative clause **"as though some strange thing were happening to you"**.
17. The cognate adjective **"strange/ξένος"** is used in the final clause to compliment the verb **"surprised"**.
18. The adjective figuratively means something foreign or different (cf. Heb.13:9) suggesting that what the –V cosmos does under the STA should come at no surprise.
19. The cognate verb and adjective together emphatically declare that believers are **not** to regard suffering brought on by persecution as a **strange** or alien phenomenon.
20. Believers are to be aware that antagonism and suffering from the source of –V is a natural and expected thing.
21. Jesus taught His disciples to expect these things from the –V cosmos. Joh.15:18-21
22. Peter then speaks of their sufferings as a **"fiery ordeal/ἡ πύρωσις – he purosiss"**.
23. This noun literally means "the burning".
24. It is used 3x with its other 2 uses literally of prophetic judgment against the U.S. by God in Rev.18:9,18.
25. Metaphorically in our verse it emphasizes the intensity of the unrighteous judgment that –V makes against +V that brings about undeserved suffering.
26. Peter expects his readers to recall the doctrine of God's vindicating righteous judgment as His **"beloved"** to counter any tendencies to react in shock (cf. 1:17; 2:23; 4:5,6).
27. This **"painful trial"** that +V faces recognizes the severe test of faith and endurance brought on by persecution from –V family, friends, associates and strangers.
28. Peter then characterizes the **"fiery ordeal"** as being **"for your testing/σύ πρὸς πειρασμός – su pros peirasmos"**.
29. The noun **"testing"** is the same noun used in 1:6 and is to be interpreted with the same idea in mind.
30. That is, it is through the **"various tests"** that believers' encounter that provides a way to refine or purify their faith as fire refines gold (cf. 1:7).
31. It points to the fact that our **testing** in life is designed to benefit our spiritual advance in order to maximize our SG<sub>3</sub> as the refining process is to gold or silver (produces more value).
32. When people do bad things to us in connection with our adherence to BD, it is a good thing as it accomplishes something that would not have been possible otherwise.

## THE 1<sup>ST</sup> EPISTLE OF PETER

33. **Testing** is designed to accelerate our spiritual advance and provides opportunity for SG<sub>3</sub> not otherwise accessible.
34. The more severe the test, the greater for spiritual advance and level of reward.
35. This is true of all kinds of **testing**, not just abuse from the source of people.
36. The Christian communities to whom this letter was originally sent share a common test: Namely, persecution sponsored by a pagan environment.
37. It was soon to have political backing as seen in Nero's assault on the Church in Rome spreading throughout the empire.
38. The words "**for your testing**" express purpose, and the purpose of all testing is to accelerate and refine spiritual growth greatly enhancing our SG<sub>3</sub> package.
39. Once again we see that nothing happens in our lives that God does not work for good if we love Him. Rom.8:28
40. This reminder is designed to help us better cope with suffering that is undeserved, as it is working with the BD we have learned for our spiritual and eternal betterment.
41. Suffering of this sort is not "**strange**", but is to be expected and is commonplace in the lives of +V saints throughout the ages.
42. Peter desires that his readers not react with shock under the social ills perpetrated by -V, but focus on the fact that they are doing them a favor!

## THE 1<sup>ST</sup> EPISTLE OF PETER

### SUFFERING MAXIMIZES SG<sub>3</sub>

#### EXEGESIS VERSE 13:

<sup>GNT</sup> 1 Peter 4:13 ἀλλὰ καθὼ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

<sup>NAS</sup> 1 Peter 4:13 **but to the degree that you share the sufferings of Christ, keep on rejoicing;** ἀλλά (strong advers.) καθό (adv.; "to the degree that/insofar as"; used 4x; Rom.8:26; 2Cor.8:12 [2x]) κοινωνεῖτε κοινωνέω (vira--2p; "you keep on sharing; have in common participation"; has the nuance of contributing; used 8x) τοῖς τό παθήμασιν πάθημα (d.a. + n-dn-p; "the sufferings"; same as 1:11) τοῦ ὁ Χριστοῦ Χριστός (d.a. + n-gm-s) χαίρετε, χαίρω (vmpa--2p; "keep on rejoicing") **so that also at the revelation of His glory, you may rejoice with exultation.** ἵνα (conj. result) καί (adjunct.) ἐν (pL; of time; "at") τῇ ἡ ἀποκαλύψει ἀποκάλυψις (d.a. + n-Lf-s; "the revelation"; same as 1:7,13; the rapture) αὐτοῦ αὐτός (npgm3s; ref. Christ) τῆς ἡ δόξης δόξα (d.a. + n-gf-s; "glory") χαρῆτε χαίρω (vsap--2p; "you might rejoice") ἀγαλλιώμενοι. ἀγαλλιᾶω (circ. ptc. manner/p/m/nm2p; "rejoicing exceedingly/with exultation"; same as 1:6,8)

#### ANALYSIS VERSE 13:

1. Peter continues to emphasize the stark contrast he expects from these believers dealing with suffering from how the cosmos normally reacts (vs.12).
2. This is brought out by the strong adversative “**but/ἀλλά** - alla” that indicates dissimilarity from the shock or dismay as some have reacted (*stop being surprised* vs.12).
3. Peter then lines out the doctrinal attitude the adjusted believer adopts, “**to the degree that you share the sufferings of Christ, keep on rejoicing**”.
4. This perspective should now be readily embraced after all of the BD Peter has previously presented.
5. Throughout chapters 3 – 4:6 he has emphatically declared that God will ultimately vindicate believers that endure under undeserved suffering.
6. Peter now epitomizes the vindication with the result “**so that also at the revelation of His glory, you may rejoice with exultation**”.
7. The vindication for enduring under undeserved suffering is the potential of maximizing the believer’s SG<sub>3</sub> that will be presented at the Bema.
8. The adverb “**to the degree that/καθό** - kathó” recognizes the spectrum of intensity and occasion as associated with our testing.
9. It mitigates the end result that the adjusted believer will experience **at the revelation of Christ**.
10. Believers will not all be rewarded the same since we do not all suffer the same (in intensity or constancy).

## THE 1<sup>ST</sup> EPISTLE OF PETER

11. Some suffer less due to niche and circumstances, while others fail to apply bringing less heat from others.
12. Paul expresses a parallel thought in 2Cor.1:5.
13. There, the promise is that God will comfort the suffering believer according **to the degree** of testing.
14. Peter's emphasis is a promise as it relates to our Ph<sub>3</sub> when believers are at the Bema.
15. Those that have endured under more consistent and intense undeserved suffering will have greater occasion for exaltation Ph<sub>3</sub> than someone for whatever reason suffered less.
16. The degrees in suffering then find grounds for reward in the present indicative verb "**you keep on sharing**/κοινωνέω – koinoneo".
17. The undeserved **sufferings** correlate with the willingness to submit oneself in participation/application of the POG during the tests.
18. The linear action assumes a willingness that endures throughout Ph<sub>2</sub>, though it accommodates isolated applications otherwise.
19. That volition is of issue is made clear by the subjunctive mood "**may rejoice**" in the final part of the verse.
20. This brings out that another aspect of testing is a test of the believer's volition.
21. Testing not only advances one under spiritual endurance (Jam.1:3,4), but validates +V (Jam.1:12).
22. The expression, "**the sufferings of Christ**/τό πάθημα ὁ Χριστός – to pathema ho Christos" refers to those things He suffered at the 1<sup>st</sup> Advent.
23. A major part of Jesus' **sufferings** were at the hands of people antagonistic, inconsiderate and hostile to Him.
24. The exact phrase occurs 4x. 2Cor.1:5; 1Pet.1:11; 4:13; 5:1
25. We "**share the sufferings of Christ**" when we are persecuted for the same things He was.
26. His "**sufferings**" arose from His steadfast adherence to the POG for His life.
27. We have experiential solidarity with Him whenever we suffer in the same doctrinal race/fight.
28. Failure to complete our course will take much of the luster off the Bema celebration.
29. We who stand and suffer for the truth as He did have a common fellowship. Phi.3:10
30. As the Head of the Church suffered His allotment of temporal afflictions, so the Body must suffer its share, and the end of the age will come. Col.1:24
31. Present sufferings do not even come close to the eternal **glory** associated with our resurrection. Rom.8:18
32. Peter's point (as in 1:7) is that present suffering Ph<sub>2</sub> will give way to Ph<sub>3</sub> celebration and reward.
33. It will be made obvious beyond question at the Bema celebration those afflicted that have prevailed through the grace and power of God.
34. We are commanded to exhibit +H when we are persecuted for adherence to the faith as brought out by the present active imperative "**keep on rejoicing**/χαίρω – chairo".
35. The present tense directly correlates with the present action of "**you share**".
36. Even now we can **rejoice** when we are persecuted, knowing that "**at the revelation of His glory**" we will "**rejoice with exultation/exceeding joy**".
37. This is certainly not the normal reaction to this sort of treatment.



## THE 1<sup>ST</sup> EPISTLE OF PETER

38. “**The revelation of His glory**” refers to the visible appearing of Christ to the Church at the Rapture.
39. This strong expression for super +H (*exceeding joy*/ἀγαλλιάω – agallio) can also be ours in Ph<sub>2</sub>. Cf. 1Pet. 1:6,8; cp. Mat. 5:11,12; Luk. 1:47; 10:21; Joh. 5:35; 8:56
40. The subjunctive “**may rejoice**” again points back to our willingness to endure no matter what circumstance and man throw our way.
41. This verse is a promise to those that are willing to endure under undeserved suffering with maximum **glory** bestowed upon those enduring to the end of life.
42. All we will have to do at the Bema is look for those with the greatest joy to know successes from failures.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### UNDESERVED SUFFERING = BEING BLESSED

#### EXEGESIS VERSE 14:

<sup>GNT</sup> 1 Peter 4:14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

<sup>NAS</sup> 1 Peter 4:14 **If you are reviled for the name of Christ, you are blessed**, εἰ (*part. 1st class; "If"*) ὀνειδίζεσθε ὀνειδίζω (*vipp--2p; "you are being reviled/verbally insulted/reproached"; used 9x*) ἐν (*pL; "in/for"*) ὀνόματι ὄνομα (*n-Ln-s; "the name"*) Χριστοῦ, Χριστός (*n-gm-s*) μακάριοι, μακάριος (*pred.a--nm-p; "you are blessed/fortunate"; same as 3:14*) **because the Spirit of glory and of God rests upon you.** ὅτι (*causal conj.*) τὸ πνεῦμα (*d.a. + n-nn-s*) τῆς ἡ δόξης δόξα (*d.a. + n-gf-s; "of the glory"*) καί (*cc*) τὸ (d.a./nns; ref. "the Spirit") τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s; "of God"*) ἀναπαύεται. ἀναπαύω (*vipm--3s; "Itself rests/relaxes"; used 12x*) ἐφ' ἐπί (*pa; "upon"*) ὑμᾶς σύ (*npa-2p*)

#### ANALYSIS VERSE 14:

1. In vs.14, Peter gives another reason why the believer should have Ph<sub>2</sub> +H (vs.15, “keep on rejoicing”) in their experiences of undeserved suffering.
2. This as it finds favor with **God** (vs.14a) giving cause for a close and special relationship of the believer with the H.S. (vs.14b).
3. That Ph<sub>2</sub> happiness is clearly in view is made certain with the present tenses of the verb “**reviled**” (14a) and “**rests**” (14b).
4. He begins with a 1<sup>st</sup> class condition “**if you are reviled for the name of Christ**” that presumes reality.
5. The verb “**reviled/ὀνειδίζω – oneidizo**” refers in a bad way to verbal attacks of ridicule, insult or reproach/rebuke. Cf. Mat.5:11; 27:44; Mar.15:32; Luk.6:22; Rom.15:3; Jam.1:5
6. Today, name-calling would be a common use of this verb.
7. Peter now focuses from the wide range of intense undeserved suffering that is possible in vss.12-13 to a more specific area that most believers can readily relate too.
8. Christians inevitably face verbal abuse, if nothing more.
9. This to highlight that the promises associated with our verse can be expected even at a minimum level of undeserved suffering.
10. Further, it infers the wide-spread attack the Church has experienced overall.
11. Verbal abuse is, and was, the most common form of persecution of believers.
12. This is the 4<sup>th</sup> term Peter has used for verbal abuse thus far. 2:1 (katalalia-slander); 2:12; 3:16 (katalaleo-slander); 4:4 (blasphemeo-malign).
13. Whereas the 1<sup>st</sup> 3 terms emphasized speaking against the individual and ultimately God, “**reviled**” highlights the condescending arrogance of STA verbal attacks.
14. The phrase “**for the name of Christ**” looks to context rather than the abuse itself.

## THE 1<sup>ST</sup> EPISTLE OF PETER

15. In other words, the reviling assumes a context of what Jesus stands for as the reason for reviling, no matter the words.
16. Jesus' "**name**/ὄνομα – onoma" is His reputation and thus all that He represents in Person (thoughts, words and actions).
17. His thinking that governed His words and actions equates to BD a.k.a. "*the mind of Christ*". Cp.1Cor.2:16
18. It is within this sphere of context (prep. "ἐν – en/**for**) that the antagonists draw upon for their insults.
19. When we are "**reviled**" **for** our stand on spiritual matters, Peter declares "**you are blessed**".
20. The adjective "**blessed**/μακάριος - makarios" means fortunate or happy as finding favor with **God**.
21. It is featured in the 9 beatitudes of the Sermon on the Mount. Mat.5:3-11
22. Peter made the same observation in 3:14 regarding those that suffer for the sake of righteousness.
23. In 3:14, the suffering employed a condition of contingency (part. w/optative) to highlight all possible cases and scenarios, some remote and others more drastic.
24. The righteousness of 3:14 emphasized isolation of the STA.
25. In our verse, it is used to highlight those that stand for the truths of Jesus **Christ**.
26. Again, we see FHS and application of BD as the prerequisites to benefit from the teaching (those worthy to be called *Beloved*; vs.12).
27. The suffering in our verse is a specific example of suffering for righteousness (3:14).
28. The fact is, all manner of verbal abuse that comes against believers puts them in a state of blessedness. Cf.Luk.6:22
29. Those that associate themselves "**in the name of Christ**" can expect this common form of suffering.
30. Peter then presents the primary cause for these believers as being **bless-ed**, "**because the Spirit of glory and of God rests upon you**".
31. The "**Spirit**/πνεῦμα – pneuma" here is obviously the H.S.
32. Peter draws upon Isa.11:2a (LXX) as the foundation for this promise, "**And the Spirit of God will rest upon Him**".
33. This Messianic verse was prophetic of the Holy Spirit's ministry upon the humanity of **Christ** from His baptism forward. Cf.Mat.3:16-4:1; Joh.3:34
34. Peter now identifies the ministry of the H.S. of **Christ** with believers willing to associate themselves with Jesus' **name** enduring undeserved suffering.
35. The verb "**rests**/ἀναπαύω – anapaúō" is the same Greek verb used in the LXX of Isa.11:2a and in the middle voice means to "rest/be at ease".
36. It has the nuance of comfort or refreshing. Cf.Mat.11:28; 1Cor.16:18
37. It is language of accommodation to doctrinally teach that the H.S., in a very special sense, is with those that are objects of verbal attacks because of BD.
38. The H.S.'s "resting" posture **upon** the adjusted believer is in stark contrast to "grieving" (Eph.4:30) or "quenching" (1The.5:19) (both inferring agitation) the H.S. as a maladjusted believer.
39. Facing an oftentimes hostile world we have an ally that comforts, protects and guides us when we let BD rule our lives under His filling ministry.

## THE 1<sup>ST</sup> EPISTLE OF PETER

40. It is the H.S. in harmony with BD in our souls that provides RMA and faith-rest for believers under suffering.
41. That the H.S. is “**the Spirit of God**” recognizes His unique role in the God-head as Deity.
42. Peter adds the descriptive phrase “**of glory**/δόξα – doxa” to further associate the H.S. in His unique role on behalf of Jesus’ humanity and +V adjusted believers.
43. For **Christ**, this meant that the H.S. was given without measure (Joh.3:34) and actively involved in Christ’s glories to follow (1Pet.1:11).
44. For the believer, it looks to the ministries of **God the Holy Spirit** in time (IHS, FHS, regeneration, distribution of sp.gifts, GAP, etc.) ensuring eternal **glory** is made possible for all that avail themselves of His presence.
45. He is with those that are under attack for their devotion to the Person and teachings of Jesus.
46. This constitutes yet another reassurance in the face of undeserved suffering.
47. For a believer to recognize such a personal relationship with **God** is definitely grounds for +H.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### EXEGESIS VERSES 15 – 16:

#### AVOID DESERVED SUFFERING

GNT 1 Peter 4:15 μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἄλλοτριεπίσκοπος·

NAS 1 Peter 4:15 **By no means let any of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler;** μὴ (*neg. +*) γάρ (*part. of strong denial; "By no means"*) τις (*indef. pro./nm-s; "any one"*) ὑμῶν σύ (*nrg-2p*) πασχέτω πάσχω (*vImprra--3s; "let suffer"*) ὡς (*comp. conj. manner; "as"*) φονεὺς (*n-nm-s; "a murderer"; used 7x*) ἢ (*cc; "or"*) κλέπτης (*n-nm-s; "a thief"; used 16x*) ἢ (*cc*) κακοποιός (*ap-nm-s; "an evildoer/criminal"; same as 2:12,14*) ἢ (*cc*) ὡς (*comp. conj.*) ἄλλοτριεπίσκοπος· (*n-nm-s; "a troublesome meddler/busybody"; lit. one who interferes in the affairs of others; hapax*)

#### CALL TO GLORIFY GOD

GNT 1 Peter 4:16 εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

NAS 1 Peter 4:16 **but if anyone suffers as a Christian, let him not feel ashamed,** δέ (*ch*) εἰ (*part. 1st class supplying present tense of "suffers" vs.15*) ὡς (*comp. conj.*) Χριστιανός, (*n-nm-s; "a Christian"; used 3x; Act.11:26; 26:28*) μὴ (*neg. +*) αἰσχυνέσθω, αἰσχύνω (*vImprrm--3s; "do not be ashamed/feel ashamed"; used 5x*) **but in that name let him glorify God.** δέ (*ch*) ἐν (*pL*) τούτῳ. οὗτος (*near dem.pro./Ln-s; "this/that"*) τῷ τό ὀνόματι ὄνομα (*d.a. + n-Ln-s; "name"*) δοξαζέτω δοξάζω (*vImprra--3s; "let him glorify"*) τὸν ὁ θεὸν θεός (*d.a. + n-am-s*)

### ANALYSIS VERSES 15 – 16:

1. The caveat for being *blessed* under the H.S. in vs.14 is that the suffering of the believer is in the context of the “*name of Christ*”, which equates to His reputation.
2. This points to the fact that believers have an obligation to accurately represent His Person that stands for righteousness and truth.
3. For this to be a reality, the believer must always be on guard with respect to their own reputation in witness.
4. That “reputation” is of consequence is made clear in vs.16.
5. If the believer is to be spoken ill of, they must make sure that it is for the right reason.
6. Legitimate grounds for accusation of unrighteousness otherwise diminishes the state of blessedness before God.
7. In turn, it tarnishes the reputation of Christ and the **Christian** Faith (vs.16) in witness.

## THE 1<sup>ST</sup> EPISTLE OF PETER

8. The principle is that we are not to give the –V cosmos legitimate reason to bad mouth the very Person and beliefs we embrace and adhere to in association.
9. This is the point of vss.15-16.
10. The opening phrase “**By no means**/μή γάρ – me gar” is a rare use of the negative with the conjunction to indicate a strong denial.
11. The sense is that all effort should be made to avoid a reputation characterized by the following examples of STA vices.
12. The negative phrase is designed to exaggerate the force of the following imperatival phrase to not “**let any of you suffer**”.
13. Such a strong assertion recognizes the gravity of certain sins carrying more of a consequence of damaging one’s reputation than others of lesser impact.
14. Peter’s choice of vices is not to be taken as exclusive in effecting one’s reputation.
15. Rather, they represent types of sins that first and foremost make others victims per the sin and thus have direct impact in witness to others.
16. In other words, the vices all infringe on others and provide an open avenue for public disclosure affecting one’s reputation.
17. Peter lists the vices into 2 parts as separated by the conjunction “**as/ὥς – hos**” in the Greek text.
18. The remainder of vs.15 literally reads:
  - A. **As a murderer, or thief, or evildoer.**
  - B. **Or as a troublesome meddler.**
19. Obviously there is a world of difference when you **suffer** for righteousness and when you **suffer** a penalty for something you brought on yourself.
20. The 1<sup>st</sup> 3 vices highlight public awareness of one’s reputation while the last highlights one’s reputation within inner circles.
21. The mention of these vices are not to be taken as evidence that Peter believed these crimes were being committed by believers to whom he wrote.
22. Yet they always remain a possibility due to the presence of the ISTA not precluding these sins on the part of believers. Cf.Eph.4:28
23. The 1<sup>st</sup> 2 sins, “**murderer**/φονεύς – phoneus” and “**thief**/κλέπτης – kleptes” were common crimes punishable by severe penalties.
24. By the very nature of these crimes, individuals would become of infamous notoriety with widespread disclosure and news of their activities.
25. Crimes of this sort provide immediate and extensive cause to attack the character of believers as being no better than their unbelieving counterparts (cf.Rev.21:8; 22:15).
26. As a **murderer**, it reflects one that has no regard for life.
27. As a **thief**, it reflects one that has no regard for another’s property or privilege.
28. To **suffer as a thief** is to instill distrust of one’s honesty tainting any potential of witness to the truth.
29. Together, these 2 sins directly impact one’s reputation by both the state and society.
30. The 3<sup>rd</sup> vice, “**evildoer**/κακοποιός – kakopoios” is technical as in 2:12,14 for a criminal in general or as we might say “anti-establishment”.
31. These early Christians were being maligned as enemies of the state.
32. This was largely based on their reluctance to engage in state-sponsored activities that involved the practice of idolatry (cf.4:3).

## THE 1<sup>ST</sup> EPISTLE OF PETER

33. Their affirmation that Jesus was King and Lord in a culture of emperor worship fostered the slander that they were disloyal.
34. Although suffering as an **evildoer** does not demand formal criminal charges, the term is used for slandering as “criminals” by some of their fellow citizens.
35. This highlights one’s reputation by society in general that could then easily lead to an openly public interrogation by the state.
36. The final vice “**troublesome meddler**/ἀλλοτριεπίσκοπος – allotriepiskopos” is set off by itself and is a hapax.
37. The compound nature of this noun reveals its nuance of meaning.
38. The final part of the noun (episkopos) is the term used for those that claim authority or office as “overseers” (cf. Phi.1:1; 1Tim.3:1,2; Tit.1:7).
39. Peter used “episkopos” translated “*Guardian*” (1Pet.2:25) and “*exercising oversight*” (1Pet.5:2).
40. The first part of the compound “allotria” is a cognate of a family of words that denotes that which is foreign, stranger or belonging to another. Cf. Joh.10:5; Rom.14:4; etc.
41. Clearly, this STA vice represents undermining the authority or freedom of another overstepping one’s bounds in trying to regulate the actions of others.
42. It has a nuance of someone that is a “**busybody**” encroaching on another’s life or private affairs.
43. This vice is set apart from the previous 3 to emphasize one’s reputation as it affects the person’s closest associates or inner-circle of relationships.
44. People of this ilk are not popular even in the negative world.
45. It serves as a warning for believers not assuming a posture as being guardians of public morality and playing God over other’s affairs.
46. Paul is in total agreement with Peter. 1The.4:11; 2The.3:11; 1Tim.5:13
47. Principle: Keep your nose out of other people’s business unless you have the authority to intervene.
48. This kind of activity can be highly offensive invading another’s privacy and promotes a distrust of someone trying to force principles on another.
49. It will not be long for news to reach other associates to be on guard against this kind of believer potentially closing doors for witness even before opportunity might arise.
50. The recompense for a reputation under any of these vices carries with it deserved suffering and rightly so.
51. In vs.16, Peter then returns to the appropriate suffering of undeserved.
52. He begins the contrast with a 1<sup>st</sup> class condition, “**but if anyone suffers as a Christian, let him not feel ashamed**”.
53. The present tense verb of the 1<sup>st</sup> class is implied as the italics suggest.
54. The phrase is elliptical in the Greek assumed between the 1<sup>st</sup> class particle and conjunction “**as**” picking up the contrasting thought of vs.15.
55. Peter assumes that his readers are indeed suffering for the right reasons.
56. The contrast of vs.16 is less of warning from vs.15 as encouragement to maintain the ongoing character of their reputations while avoiding the above.
57. The transliterated term “**Christian**/Χριστιανός – Christianos” is used only 2 other times in the N.T. Act.11:26: 26:28
58. As Act.11:26 notes, it was 1<sup>st</sup> coined of believers in Antioch.

## THE 1<sup>ST</sup> EPISTLE OF PETER

59. This noun is a formulation analogous to “Herodian”. Cf. Mat.22:16; Mar.3:6; 12:13
60. It has the meaning of “partisans of Christ.”
61. The other 2 uses of the noun reflect the viewpoint of Jewish and pagan outsiders toward those who worshipped and served Jesus.
62. It was originated with the enemies of believers in Jesus and not with Christians themselves and was a derogatory nomenclature.
63. “**Christian**”, at the time of the writing of this letter, was a term of contempt.
64. Peter’s use of it here is an example of believers’ being “*reviled for the name of Christ*” (vs.14).
65. The Cult of Caesar was the state religion of the Roman Empire, in which the emperor was worshipped as a god.
66. It served two purposes.
67. The subjects of Rome gave obedience to the laws of the empire, not only as a political duty, but also as a religious duty.
68. It also constituted the unifying factor that bound the many different peoples of the empire into one, and made the task of holding the empire together easier.
69. The Greek word for Caesar is *Kaisar*.
70. Those who worshipped the *Kaisar* were called *Kaisarianos*.
71. Christianity appeared to offer a rival claimant to world dominion and worship.
72. Those who worshipped the coming Ruler and King of the nations were called *Christianos*, as over against *Kaisarianos*, worshippers of Caesar.
73. Rome reacted to this rival and growing sect with a series of 10 bloody persecutions. Cf. Rev.2:10
74. It meant and cost something to be a *Christianos* in those days.
75. So it is against this growing dark cloud of antagonism that Peter exhorts believers in those provinces (cf. 1:1) of Roman dominion to “**not be ashamed**/μή αἰσχύνω – me aischuno”.
76. Those who **suffer** for “the **name** that is above every **name**” will never be put to shame (cf. 2:6), while those that slander them will (cf. 3:16).
77. Peter exhorts, by way of a command, as to what the suffering Christian’s attitude should be in the presence of majority opinion.
78. He makes clear that one’s reputation before **God** is more important than before men.
79. Peter’s desire for them corresponds to Paul’s aspiration for himself in the face of imprisonment and possible martyrdom. Cp. Phi.1:20; cf. 2Tim.1:12; as well as Jesus’ warnings in Mar.8:38 and Luk.9:26
80. The shame in view is synonymous to denial. Cf. Mat.10:33; 2Tim.2:12
81. Peter would have had 1<sup>st</sup> hand experience to draw upon in his exhortation looking back upon his denials of Christ. Cp. Mat.26:75 cf. Mat.26:34,35
82. Paul’s choices in Phi.1:20 were either “*shame*” or “magnifying Christ” in his body through life or death.
83. This is the same thought put in other words by Peter in the final portion of vs.16, “**but in that name let him glorify God**”.
84. The 2<sup>nd</sup> imperatival phrase “**let him glorify God**/δοξάζω ὁ θεός – doxazo ho theos” presents the contrasting alternative (**but/δέ** - de) to shame and its counterpart, denial.



## THE 1<sup>ST</sup> EPISTLE OF PETER

83. Peter wants to make sure that his readers' response to threats and accusation is the glorification of **God** – precisely the same goal toward which he directed them in their ministries to each other (cf. 4:11).
84. There are clues throughout the letter as to how Christians are to accomplish this imperative “to **glorify God**”.
85. He wants them to acknowledge their faith openly and without fear, regardless of the consequences.
86. This is the inference of 3:15,16.
85. As in the case of their ministry to one another, glorification of **God** depends on attitudes and behavior toward outsiders.
86. The phrase “**in that name**/ἐν οὗτος τό ὄνομα – en houtos to onoma” utilizes the same preposition (en) in the previous phrase “*in the name of Christ*” in vs.14.
87. Peter's intention here is to tie together the reputation of Christ with being a **Christian**.
88. In order to represent the Person of Christ demands proper representation of the **Christian** faith.
89. The reputation of the latter stands upon the foundation of the former (cf.2:5,6,7).
90. Apart from orientation to BD, one cannot and does not **glorify God** through Christ (4:11).
91. Peter is saying, “Even though the name ‘**Christian**’ is thrown at you by your enemies in derision wear the **name** proudly, for that is what you are”.
92. While –V condescendingly applies this title to us, we are to embrace it as a badge of honor and exalting **God**.
93. The +V adjusted believer's true reputation stands upon adherence to the faith avoiding bringing reproach upon himself/herself and the **Christian** faith.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### ACKNOWLEDGING THE INTENSE PRESSURE OF UNDESERVED SUFFERING VSS.17-18

#### EXEGESIS VERSES 17 – 18:

<sup>GNT</sup> 1 Peter 4:17 ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

<sup>NAS</sup> 1 Peter 4:17 (Revised) **Because time is for judgment to begin with the household of God;** ὅτι (causal conj.) ὁ καιρός (d.a. + n-nm-s; "the time") τὸ κρίμα (d.a. + n-an-s; "for judgment") τοῦ τὸ ἄρξασθαι ἄρχω (inf. purp./a/m/g; lit. rule, head"; in the middle, "to begin"; form used 2x, Act.11:5; has the nuance "to initiate") ἀπὸ (pAbl; "with") τοῦ ὁ οἴκου οἶκος (n-Ablm-s; "the house/household" same as 2:5) τοῦ ὁ θεοῦ· θεός (d.a. + n-gm-s) **and if it begins with us first,** δέ (cc) εἰ (part. 1st class; verb "begins" assumed) ἀφ' ἀπό (pAbl) ἡμῶν, ἐγώ (npg-1p; ref. Peter and recipients) πρῶτον πρῶτος (ordinal adj.; "first"; in order) **what will be the outcome for those who do not obey the gospel of God?** τί τίς (interr. pro./nn-s; "what") τὸ τέλος (d.a. + n-nn-s; "outcome/end result"; same as 1:9; 3:8; 4:7) τῶν ὁ ἀπειθούντων ἀπειθέω (d.a. + subs. ptc./p/a/gm-p; "of those disobedient"; same as 2:8; 3:1,20) τῷ τὸ εὐαγγελίῳ; εὐαγγέλιον (d.a. + n-dn-s; "to the gospel/good news") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s)

<sup>GNT</sup> 1 Peter 4:18 καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

<sup>NAS</sup> 1 Peter 4:18 **And if it is with difficulty that the righteous is saved,** καί (cc) εἰ (part. 1st class) μόλις (adv.; "with difficulty"; used 6x) ὁ δίκαιος (d.a. + ap-nm-s "the righteous") σώζεται, σώζω (vipp--3s; "is being delivered/saved") **what will become of the godless man and the sinner?** ποῦ (interr. adv.; intro. indir. quest.; "what?" or "where?") φανεῖται; φαίνω (vifm--3s; lit. "will manifest/revealed"; "idiomatically, "what will happen to/will become") ὁ ἀσεβῆς (d.a. + ap-nm-s; "the ungodly/unholy/profane"; used 9x) καί (cc) ἁμαρτωλός (ap-nm-s; "the sinner")

#### ANALYSIS VERSES 17 – 18:

1. Vss.17-18 present another theological challenge for interpreters.
2. As with previous difficult verses, its aloofness in understanding is largely resolved by maintaining strict adherence to the immediate context.

## THE 1<sup>ST</sup> EPISTLE OF PETER

3. The purpose of vss.17-18 is to answer why building a reputation on Christ and the Christian faith glorifying God in **time** is so important (vss.14-16).
4. This **because** these combined elements provide the standard by which **judgment** occurs both in **time** and eternity.
5. One's reputation as judged in **time** in alignment with BD or rejection of, has direct bearing on their eternal **judgment**.
6. Peter has made clear that there are two sources of **judgment** the believer experiences, man according to flesh and **God** according to His will (cf.4:5,6).
7. All men are judged based on the standards of -V and unrighteousness (cosmos diabolicus) or God's righteousness.
8. It is **judgment** by the cosmos that finds opportunity in **time**, while God's **judgment** awaits its fullest expression in the eternal state.
9. Understanding these two types and sequence of **judgment** is key to understanding the intent of our verses.
10. Vss.17-18 recognize the intensity of the A/C and opposing forces of the cosmos in its attack against the expression of +V.
11. Specifically the opposing judgments of unrighteousness and righteousness.
12. It is unrighteous judging that brings about undeserved suffering.
13. The verses in summation give a more complete picture with its ramifications of what Peter meant by the "*fiery ordeal*" of testing (intensity of persecution) in vs.12.
14. In so doing, Peter concludes this paragraph maintaining cohesion of thought.
15. Vs.17 places emphasis on the sequence of judgments, vs.18 on their effects and vs.19 will close with a call to "faith-rest".
16. What Peter wants from his readers with these verses is for them to consider the alternative to undeserved suffering.
17. Just as he began vs.12 centered on the believer's Ph<sub>2</sub> enduring persecution, so he concludes, "**Because time is for judgment to begin with the household of God**".
18. The nominative noun with the definite article "**time**/ὁ καιρός – ho kairos" is the subject in view.
19. "**The time**" means a measure of **time** or specific period of history (cf.use 1:5,11; 5:6).
20. Here that period relates to the believer's Ph<sub>2</sub> as a member of the "**household of God**".
21. Our Ph<sub>2</sub> (**time**) has a purpose defined in the Greek with the infinitive "**to begin**/τὸ ἄρχω – to archo" (purpose is brought out by the genitive case of the articular inf.).
22. The middle form of this infinitive is used only one other time and has the nuance of initiating, commencing or starting something. Cf.Act.11:5
23. The strict meaning of the verb is to "rule or have power over" and hence to be "**first**".
24. Overall, it has the idea of having the power/right/privilege to initiate.
25. The object of initiation is the accusative noun with the definite article "**judgment**/τὸ κρίμα – to krima".
26. The question here is what aspect of **judgment** Peter has in mind that is commenced with **time**?
27. One **judgment** that occurs in **time** is the separation of +V from -V. Cf.Joh.3:19-21; 9:39
28. Another proposal is that undeserved suffering is a form of Divine **judgment**.
29. This as a good **judgment** purifying +V for maximizing spiritual advance and SG<sub>3</sub>.
30. **God** effectively critiques +V making evident their stand for righteousness.

## THE 1<sup>ST</sup> EPISTLE OF PETER

31. However, of the 27x our term for “**judgment**” is used, it always has a negative connotation.
32. While these judgments are understood in the theological framework, contextually Peter is emphasizing the unrighteous **judgment** of the cosmos towards believers.
33. The noun is used to emphasize the standard of **judgment** (cf. Mat.7:2; Joh.9:39) and emphasizes the negative result of condemnation by men or **God** (Mar.12:40,47; Luk.23:40; 24:20; Rom.5:16; 11:33; et al).
34. The idea behind judging in vs.17a is employing the standards of the STA under –V condemning/reproaching +V for their standards of faith.
35. As the concept of condemning implies it looks to the attached suffering associated with the judging.
36. It defines the ideology of the “*fiery ordeal*” +V is to expect in vs.12 (intense persecution based on unrighteous judging).
37. The phrase “**the household of God**” points to God’s children as the victims of judging.
38. The singular of the noun “**household**/ὁ οἶκος – ho oikos” is collective to indicate the Church Universal with its microcosmic locations geographically throughout the CA.
39. While all believers are susceptible to attack by –V, the term “**household**” puts special emphasis on +V that fulfills God’s plan in association with a sound local church (cp.2:5).
40. +V standing for the truth are prime targets in the A/C.
41. Just as Christ is a “Living Stone” rejected by men (cp.2:4), so can +V expect its own heat of reproach from –V (cf.4:13).
42. Vs.17a addresses the 1<sup>st</sup> of the 2 kinds of **judgment** in sequence that men potentially face.
43. This as a **judgment** that is from the source of –V that is antagonistic to the POG.
44. During our Ph<sub>2</sub>, -V is given opportunity to exact their condemnation upon +V putting forth their persecutions up to and including martyrdom. Cp.Heb.11:35-38
45. **Time** has been established in part for Satan (through –V) to exact his retribution against those that align themselves **with the household of God**.
46. During this period, the ruler of this world condemns believers. Cp.1Tim.3:6; Rev.12:10 cf. Job 1:8-12; 2:3-6
47. In this way, suffering is brought about by unrighteous judging against +V.
48. Yet, unrighteous judging is limited to “**time**” as Christ has claimed legal victory over Satan and the right to judge eternally. Cf.4:5 cp.3:22
49. It is this fact Peter wants his readers to contemplate as he then proposes the alternative to unrighteous judging, “**and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?**”
50. The particle “**if**” is a 1<sup>st</sup> class condition assuming his premise as true setting up an “**if...then**” proposition..
51. In the A/C, under God’s permissive will, unrighteous judging is given **first** opportunity to bring about its effects of reproach/condemnation.
52. The pronoun “**us**” again looks to the targets of suffering as the Church of which Peter includes himself.
53. The idea of the conditional phrase is “that condemnation is **first** expressed unrighteously towards +V Ph<sub>2</sub>...then”

## THE 1<sup>ST</sup> EPISTLE OF PETER

54. This sets up the alternate hypothesis to be considered, “**what will be the outcome for those** that remain as part of the unrighteous judging crowd?”
55. The NAS captures the transference of thought from **time** to eternity by the italicized “*will be*”.
56. The question is rhetorical and Peter leaves it to his readers to supply the answer.
57. The obvious logic is that **if** unrighteous **judgment** is limited by **time**, then only righteous **judgment** is left to determine one’s eternal fate.
58. Where the power of unrighteous **judgment** of Satan and –V ends, the power of righteous **judgment** of Christ and +V *begins*.
59. The noun with the definite article “**the outcome**/τό τέλος” looks to the end result further supporting the idea of eternal fate.
60. The participial phrase “**those who do not obey the gospel of God**” refers to –V that refuses to repent in their antagonism towards +V.
61. The participle for “disobedience/ὁ ἀπειθέω – ho apeitheo” contextually emphasizes unbelievers (**gospel Ph<sub>1</sub>**) as the dominate antagonists to the early Church.
62. However, its use in Peter allows for consideration of even –V believers that are disobedient Ph<sub>2</sub> (cf.2:8).
63. The **outcome** for unbelievers facing righteous **judgment** will be the suffering under eternal death.
64. For –V believers, the suffering is associated with “shame” at the Bema **judgment**.
65. The thought for consideration in vs.17 is that temporal unrighteous **judgment** directed towards +V, as intense as it may, will ultimately find relief and an end.
66. For those remaining unrepentantly negative, under eternal righteous **judgment**, they will experience the results of their condemnation/reproach for all eternity.
67. The comparing of intensity of “judgments” is self-evident.
68. That Peter is contemplating the intensity of these opposing judgments in the A/C as it relates to **time** and eternity is made clear in vs.18.
69. He appeals to Pro.11:31 (LXX) to emphasize their affects upon +V and –V, “**And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner?**”
70. A literal translation of the LXX reads, “*if indeed the righteous scarcely be saved, where shall the ungodly and the sinner appear?*”
71. The Hebrew text renders the proverb as an *a fortiori* argument, “*If the righteous will be recompensed on the earth, How much more the wicked and the sinner (in eternity – my insert)?*”
72. The *a fortiori* of the Hebrew text supports the contrasting intensity and opposition of judgments (even more so) as underwriting these verses.
73. That is to the degree one is negative from believer to unbeliever, even more so will be the intensity of **judgment** in the concluding hypothesis.
74. Peter follows form from vs.17b again assuming fact followed with a rhetorical question expecting the appropriate conclusion from his readers.
75. The 1<sup>st</sup> class condition again sets up the “**if**”...then” proposal.
76. The premise of reality is that it is indeed difficult for **the righteous** to be **saved**.
77. “**The righteous**/ὁ δίκαιος – ho dikaios” refers to +V facing the intense persecution of undeserved suffering.
78. These are those that align with the reputation of Christ/BD as **the household of God**.

## THE 1<sup>ST</sup> EPISTLE OF PETER

79. The verb “**saved**/σώζω – sozo” looks to the expression of +V seeking to run their course beginning Ph<sub>1</sub> in the midst of a hostile world.
80. It looks to +V willing to endure under undeserved suffering by the unrighteous cosmos effectively securing Ph<sub>2</sub> (believer in “**time**”) deliverance.
81. The present tense highlights those seeking to hold to the end, though it again accommodates intervals of expressed +V (cf. “keep on sharing” vs.13).
82. The adverb “**difficulty**/μόλις – molis” is used 6x and looks to a force that is difficult to manage or control (Act.14:18; 27:7,8) with a nuance of “barely” or “rarely/scarcely” (Act.27:16; Rom.5:7).
83. The “**difficulty**” that +V faces is the opposition of unrighteous persecution and suffering brought upon them to subdue or stop their drive to align with BD.
84. It is a term to describe just how powerful Satan’s opposition is to counter +V in **time**.
85. Just as powerful as the forces of nature can be against man’s goals (Acts ref.), so is the opposing force of unrighteous **judgment** to upset the course of +V.
86. That the power of cosmic human viewpoint STA force is described similarly, see Eph.4:14, Jam.1:6 and Jud.12.
87. The intense pressures that +V faces living in a hostile world can be indeed “burning”.
88. The nuance of “barely/scarcely” is pictured in the very fact that +V is of the minority compared to –V throughout history. Cp.Mat.7:14; 22:14; Luk.13:23
89. The consideration then is, “that +V faces such opposition, **what will become of the godless man and the sinner?**”
90. The adjectives “**godless man**/ὁ ἀσεβής – ho asebes” and “**sinner**/ἁμαρτωλός – hamartolos” combined is descriptive of those that remain negative.
91. “**Godless man**” is one that has no interest in spiritual matters at all and “**sinner**” describes life in conformity to the STA.
92. The sense of “**what will become**” that is the idiomatic expression of “ποῦ φαίνω – pou phaino” has 3 legitimate considerations inherent within its meaning:
  - A. Implicitly, it assumes the fate of the majority of mankind.
  - B. Idiomatically (NAS) it asks “**what** then will happen” to –V not overcoming “**difficulty**” in “**time**”.
  - C. Literally (LXX) it asks “where then their –V will reveal the “**difficulty**” of their life”, (LXX: “*where shall the ungodly and the sinner appear?*”).
93. In both B. and C., the future middle tense of “**will become**” assumes the answer lies in their eternal state.
94. “What will happen?” is that these will face their own “**difficulty**” in the form of eternal torment for the unbeliever and eternal loss for the negative believer.
95. The “where?” of the LXX is the GWT for the unbeliever and Bema for believer.
96. At those times, persistent –V will experience the fullest expression of “**difficulty**”.
97. They will be faced with the omnipotent power of **God** under righteous **judgment**.
98. The only prescription for –V to overcome the power of Satan’s world is faith.
99. Believers are to remember that righteous **judgment** will prevail for all eternity over all temporal unrighteous **judgment** they encounter in **time**.
100. Even more so should the believer find strength to endure under undeserved suffering recognizing the consequences of eternal **judgment** as the alternative.
101. Peter has provided +V motivation to persevere in the Faith as both encouraging via ultimate vindication and warning with the cold hard facts of the alternative.

## THE 1<sup>ST</sup> EPISTLE OF PETER

### CALL TO TRUST GOD

#### EXEGESIS VERSE 19:

<sup>GNT</sup> 1 Peter 4:19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

<sup>NAS</sup> 1 Peter 4:19 (Revised) **Therefore, in addition, those who suffer according to the will of God** ὥστε (*infer. conj.; "Therefore"; designed to express the effect of the preceding*) καί (*adjunct. "also/in addition"*) οἱ ὁ πάσχοντες πάσχω (*d.a. + subs. ptc./p/a/nm-p; "the one's suffering/those who suffer"*) κατὰ (*pa; "according to"*) τὸ θέλημα (*d.a. + n-an-s; "the will"; ref. directive will*) τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) **let them entrust their souls to a faithful Creator in doing what is right.** παρατιθέσθωσαν παρατίθημι (*vImpppm--3p; in the middle; "let them entrust/deposit for safekeeping"*) αὐτῶν αὐτός (*nrgm3p; "their"*) τὰς ἡ ψυχὰς ψυχή (*d.a. + n-af-p; "souls"*) πιστῶ πιστός (*a--dm-s; "to a faithful"*) κτίστη κτίστης (*n-dm-s; "Creator"; used 1x; used in LXX in 2Sam.22:32 substituted for "rock" in the Hebrew*) ἐν (*pL*) ἀγαθοποιίᾳ. ἀγαθοποιία (*n-Lf-s; "doing right"; hapax*)

#### ANALYSIS VERSE 19:

1. Peter presents one final concluding thought ending the paragraph as brought out by the adjunctive use of “**in addition (also)**)/καί - kai”.
2. The opening inferential conjunction “**Therefore/ὥστε** – hoste” could be translated “**So then**” and harks back to the preceding.
3. It has the sense of “**Therefore**, recognizing the alternative to enduring undeserved suffering in time...”
4. He then exhorts them with a final imperative, “**those who suffer according to the will of God let them entrust their souls to a faithful Creator in doing what is right**”.
5. Peter now describes undeserved suffering as suffering “**according to the will of God**”.
6. God’s “**will/θέλημα** – thelema” in view is His directive **will** to which the “*righteous*” (vs.18) adhere.
7. By describing undeserved suffering as being “**according to the will of God**”, he implicitly contrasts the permissive will under which –V employs unrighteous judging.
8. It is not God’s **will** for people to persecute believers, but it is His **will** for us to **suffer** in time in adherence to His plan.
9. This because it reveals both +V and –V with their perspective roles in the A/C providing the basis for eternal judgment.
10. It reveals the essence of the A/C in the struggle of **souls** in choosing which ruler of the world they want: Satan or Christ.

## THE 1<sup>ST</sup> EPISTLE OF PETER

11. Apart from adhering to the Christian faith (BD through Christ), there is no other way for men to recognize the true reality of this conflict.
12. Only through faith can the believer accomplish the command to “**entrust their souls to a faithful Creator**”.
13. The verb “**entrust**/παρατίθημι – paratithemi” in the middle voice means “to deposit for safekeeping” with a variety of nuances. Cf. middle use in Luk.12:48; 23:46 (*commit*); Act.14:23; 20:32 (*commend[ed]*); Act.17:3 (*giving evidence*); 1Tim.1:18; 2Tim.2:2 (*entrust*)
14. Each of these nuances are applicable with respect to +V trusting God that His word is sure.
15. We might express our “entrusting” using the term “faith-rest”.
16. Putting our trust in God is the result of faith-rest.
17. However it is described, it is only possible through our commitment to BD, finding favor with God, providing evidence in application being **faithful** to the good deposit of BD.
18. Believers’ “**souls**/ἡ ψυχή - he psuche” looks to their lives that are determined by volition.
19. This term recognizes the conflict between –V and +V implied in vss.17-18.
20. Our soul is our most precious commodity and its ultimate fate is determined on whether it possesses eternal life or remains under eternal death.
21. God preserves the **souls** of all so that they may arrive at their proper destination and be recompensed either good or bad.
22. The descriptive phrase “**faithful Creator**” compliments the need for +V to “faith-rest”.
23. +V places all hope and trust in God and His word they have determined to be immutable and trustworthy. Cp.Heb.10:23; 13:8; Mat.5:18; 24:35
24. God cannot but do what He has promised.
25. The unique term “**Creator**/κτίστης – ktistes” (only here in N.T.) is used in the LXX as substitute for Yahweh as being a “*rock*/ ִרְצֵא – tsur”.
26. This highlights His omnipotent power to protect and preserve the believer’s most vital interests. Cp.2Tim.1:12
27. The critical issue that is in our power to evidence our +V is in the expression “**in doing what is right**/ἐν ἀγαθοποιίᾳ – en agathopoiia).
28. Evidence that a believer is indeed trusting God is that they are “**doing good**”.
29. It highlights the believer’s application of BD in FHS.
30. It includes the proper response to all forms of persecution as specified in this letter.
31. God’s verdict on behalf of His people will supersede every human verdict of repudiation.
32. The lesson: The intensity of suffering in the A/C is due to the opposition between Satan via –V and God via +V.
33. That currently we live in Satan’s world, suffering should come as no surprise.
34. The only alternative to undeserved suffering is deserved suffering.
35. All undeserved suffering ends with time; deserved suffering carries forward finding its pinnacle of expression in eternity.
36. This aptly explains the alternatives set before us.