

## Be Armed For Suffering

**1PE 4:1 Therefore [1 Pet. 3:18], since Christ has suffered in the flesh [in flesh, bodily for us], arm [equip] yourselves also with the same purpose [mind], because he [the Christian] who has suffered in the flesh [in flesh] has ceased [has broken as a way of life] from sin,**

- 1 Pet. 3:18 “ For Christ also died for sins once for all...”
  - “has broken with sin” (NAB)
1. Servants were exhorted earlier to take Jesus as an example of suffering. (1 Pet. 2:18-25). See also 1 Peter 2:21; 3:13-17.
  2. Christ “suffered in [the] flesh” and Christians are warned to “arm yourselves also with the same purpose.”
  3. The words “ceased from sin” or “has broken with sin” are not absolute. Gr. Perfect indic. Midd. of “pauo” [pow’ o] - stop, cease, broken with
    - a. The Christian cannot live above sin. (1 Jn. 1:8,10).
    - b. The Christian lets Christ rule in his heart, and sin is more the exception than the rule. (1 Jn. 3:6, 9).
    - c. He has abandoned the life ruled and controlled by sin. He has a new Lord, Ruler, King.
    - d. He walks by the Spirit. (Gal. 5:16, 22-23). When he does sin, he confesses his sins. (1 Jn. 1:7, 10).
    - e. See 1 Pet. 4:2 - The balance of their days were to be spent seeking God’s will
  4. Some think the idea is that anyone who has borne the burden of suffering is more steadfast and is less allured by the temptations of the flesh.
  5. This may be true much of the time, but the thought here is likely the same as 1 John 3:6,9. See above 3b.

## Balance Of Life

**1PE 4:2 so as to live the rest of the time [your earthly life] in the flesh [in flesh] no longer for [to satisfy] the lusts [sinful desires] of men [human desires], but [lives] for [to do] the will of God.**

1. The balance of our lives should be spent doing “the will of God.”
2. **We cannot be certain how much of our life is left, but we can and should dedicate it to God.**
3. The one who has suffered for Christ and given Christ rule over his life will no longer want to live according to the lusts of the flesh.
4. “The will of God “ is the rule by which the Christian orders his life. (Matt. 6:10; 7:21; Lk. 22:42; Jn. 7:17; Eph. 6:6; 1 Thess. 4:3; 1 Jn. 2:17).

## Notes:

- “The lusts of men” are defined in 1 Peter 4:3.
- They had been set free from their former life style. (1 Pet. 1:18).

## Enough Time Has Passed

**1PE 4:3 For the time already past [pre-Christian life] is sufficient {for you} to have carried out the desire of the Gentiles [nations], [formerly you] having pursued a course of sensuality [debauchery], lusts, drunkenness, carousals [wild parties], drinking parties and abominable [unlawful, loathsome] idolatries.**

- McCord “Enough time has passed to have accomplished the desire of the Gentiles.”
1. This sinful conduct was most often done under the pretense of worshiping gods and claiming such conduct pleased the gods.
  2. The “works of the flesh” will end with condemnation. (Gal. 5:19-21). See Rom. 1:18-32; 13:13; Eph. 2:2; 4:17-19.
  3. It is called “desire of the Gentiles” because this is the way most Gentiles lived.
  4. **Their life style was shameful.** (Eph. 5:12).

## “They Are Surprised”

**1PE 4:4 And in {all} this, they [ungodly, unconverted] are surprised [shocked] that you do not run [participate] with {them} into the same excess [flood, overflow] of dissipation, and they malign [speak evil of, blaspheme] {you};**

1. Their former friends did not understand the change they had made, and thought their conduct to be queer.
2. **Our friends often do not understand what makes us tick.**
  - a. They think we are snobbish or weird.
  - b. They do not understand we have a new Master, and we march to a different tune.
  - c. They certainly do not understand Christians who put God first.

**1PE 4:5 but they [ungodly, unconverted] shall give account to Him [Jesus] who is ready to judge the living and the dead [physically].**

1. The expression “the living and the dead” is used elsewhere in regard to Christ’s coming and judgment.

**2TI 4:1 I solemnly charge {you} in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:**

**ACT 10:42 "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.**

**ROM 14:9 For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.**

2. He is referring to Christ as our Judge. (Matt. 25:31; 2 Cor. 5:10; 2 Tim. 4:1; Acts 10:42).
3. God will judge us through Christ. (Jn. 5:22,27; Acts 17:31; Rom. 2:16).
4. Some will be alive and some dead when Jesus comes again. (1 Thess. 4:13-18).

### **“Those Who Are [Now] Dead”**

**1PE 4:6 For the gospel [good news] has for this purpose been preached [in their lifetime] even to those who are [now, NIV] dead [physically], that though they are judged in the flesh [bodily] as men, they may live in the spirit according to {the will of} God.**

#### **Notes:**

- Lit. “sarki” - in or by flesh; “pneumati” - in or by spirit.
  - “spirit” can refer to the thinking, immortal part of man. (Eccles. 12:7; 1 Cor. 2:11). It is the part of man that is born again. (Jn. 3:6)
  - “spirits” of the faithful are in “Abraham’s bosom” (Paradise). (Lk. 16:19-31).
  - “good news was preached” - Peter used the past tense showing he is speaking of an event that had occurred in the past.
1. “Gospel” - Romans 1:16.
  2. It is possible the word “dead” means “dead in sin” (Eph. 2:1; Col. 2:13), but the context favors the reference to those who are [now] dead [physically].
    - a. The word “dead” appears to be used in the physical sense in 1 Peter 4:5. “judge the living and the dead.”
    - b. The word “dead” can be used in different ways.

**MAT 8:22 But Jesus said to him, "Follow Me; and allow the [spiritually dead to bury their own [physically] dead."**

**LUK 9:60 But He said to him, "Allow the [spiritually] dead to bury their own [physically] dead; but as for you, go and proclaim everywhere the kingdom of God."**

- c. Life used in two different ways.

**MAT 16:25 "For whoever wishes to save his [physical] life shall lose it [eternal life]; but whoever loses his [physical] life for My sake shall find it [eternal life]."**

3. The word Peter uses is “euaggelizomai” [you an ge lee’ zo mi] (preach the gospel) rather than “kerusso” [kay roos’ so] (make a proclamation) as in 1 Peter 3:19.
  - a. The gospel had been preached to some who were not dead.
  - b. The purpose was to saved their souls. (Rom. 1:16; Jas. 1:21).
4. It is not affirmed these men are dead [physically] at the time of the preaching of the gospel.

5. They were alive at the time of the preaching.
6. The gospel was preached that they might have eternal life with God.
  - a. The R.S.V. reads “they might live in the spirit like God.”
  - b. McCord “ but live according to God in the spirit.”
  - c. Greek has “On the other live according to God in [the] spirit.”
6. They will be judged according to what they did bodily, that is, how they lived in the flesh. (2 Cor. 5:10).

### **“The End Of All Things”**

**1PE 4:7 The end of all things** [perhaps end of your peaceful existence] **is at hand** [has drawn near]; **therefore, be of sound judgment** [sensible, clear minded] **and sober {spirit}** [exercising self-control] **for the purpose of prayer.**

1. The Greek has “Now of all things the end has drawn near.”
2. He could be talking about the Jewish state that was about to end.
  - a. Jerusalem was destroyed by the Romans in A.D. 70. .
  - b. The letter is usually dated about A.D. 58 to 65 near the outbreak of the Neronian persecution.
3. It is not certain he is talking about Christ’s second coming. (Matt. 24:36, 42-44).
  - a. We do not know when Christ is coming. (Matt. 24:36; 25:13).
  - b. The true Christian view is that Christ “is at hand” because He can come at any time.
  - c. Christ has been “at hand” since A.D. 70.
    - 1) The signs have been fulfilled. ( Matt. 24:3-35).
    - 2) Once Jerusalem was destroyed there is no event that must take place before Christ’s coming.
    - 3) Christ’s coming is closer every day. (Rom. 13:11). See Heb. 10:25; Jas. 5:7, 8.
4. It might refer to the trials that were about to begin, and would end their peaceful existence. (1 Pet. 4:12, 17).
  - “all things” can mean major changes (2 Cor. 5:17), but not “all things” literally.
  - Persecution changes life in a host of ways and can bring chaos and disruption in every area of life.

### **“Fervent In Your Love”**

**1PE 4:8 Above all, keep fervent** [constant, overflowing] **in your love for one another, because love covers** [forgives] **a multitude of sins.** See Prov. 10:12

- “above all” is from “pro panton” [pro pan’ tohn] meaning “before all.”; “kalupto” [ka loop’ to] is “hide, cover, conceal.”

- “multitude” is from “plethos” [play’ thos] - “a great multitude, a crowd, throng.”
1. Love is commanded by God. (1 Pet. 2:17; 1:22).
    - a. It is not commanded as an emotion.
    - b. It is commanded in the sense of seeking the good of others.
  2. God shows mercy to the merciful. (Matt. 5:7; 6:14, 15; Jas. 2:13; 5:20).
  3. Love makes us forgiving and tolerant of others.
  4. Christians are not to merely overlook sin. (Matt. 6:14, 15; 18:15-17; Lk. 17:3,4).
- The word “fervent” has the idea of “stretching out” thus “overflowing and constant in love.”
  - Greek “having fervent love” Gr. “ektenes” [ek te tace’]- extended; met. intense, earnest, fervent. (Acts 12:5; 1 Pet. 4:8).
  - See “ektenos” [ek te noce’]- adv. intensely, fervently, earnestly. (1 Pet. 1:22).

### **“Be Hospitable”**

**1PE 4:9 Be hospitable to one another [your Christian family] without complaint [grumbling].**

1. “Hospitality” (from \philos, xenos\) means “friendly to strangers.”
  - a. “philoxenos” [fee lok’ se nos] - 1 Tim. 3:2; Tit. 1:8; 1 Pet. 4:9. “philoxenia” [fee lok se nee’ a]same meaning as preceding word. See Rom. 12:13; Heb. 13:2. “Strangers” [zeni’zo] is primarily a reference to Christian strangers.
  - b. It is not just entertaining our friends and Christian friends.
  - c. Christian often opened their homes to Christian strangers especially Christian teachers and preachers. 2 Jn. 10,11.
2. “Hospitality” can be a great blessing to the host, but God is not pleased if it is done with complaining.
  - a. Gr. “goggusmos” [ gon goo smos’]- “complaint, displeasure, secret talk, whispering.”
  - b. See Phil. 2:14.
3. Romans 12:13; Heb. 13:2; 1 Tim. 3:2; Tit. 1:8

### **Use Of {Special} Gifts**

**1PE 4:10 As each one [Christian] has received a {special} gift, employ it in serving one another, as good stewards [trustees] of the manifold [many-sided, varied] grace of God.**

“oikonomos” [oi ko nom’ os] - manager of a household, steward, manager, trustee.

**Note:**

- “Special” is in italics and is not in the original. Lit “a gift”

- God’s grace is “many-sided, varied,” that is, it is abundant and manifested to us in our daily blessings, gifts that we have, and in salvation.
  - The Greek “poikilos” [poi kee’ los] means “many-sided” and refers to the grace of God in its various forms.
  - Harper “of various colours, variegated, chequered, various, diverse, manifold. See Matt. 4:24 where it is rendered “various” diseases.
  - Kelcy “The expression God’s varied grace points to the great variety of God’s gracious gifts which he has bestowed upon Christians.
  - The exhortation refers to gifts miraculous [1 Cor. 12:7-10] or non-miraculous.
1. We all have gifts that will build up the body of Christ if faithfully used.
  2. They were to use their gift in the interest of others. (1 Cor. 12:7).

**1CO 12:7 But to each one [Christian] is given the manifestation of the Spirit for the common good.**

3. We are to use our gifts “as good stewards (trustees) of the manifold grace of God.”

## **Exhortations**

**1PE 4:11 Whoever speaks, {let him speak,} as it were, the utterances of God; whoever serves, {let him do so} as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.**

- “unto the ages of the ages”
  - “kra’tos” - might, dominion
1. “Whoever speaks” - Admonition directed to all Christians.
    - a. The word “utterances” comes from the Greek “logia” [log’ ee a] which is the accusative pl. of “logion” [log’ ee on].
    - b. The word means an oracle, a divine communications or revelation.

**ROM 3:2 Great in every respect. First of all, that they were entrusted with the oracles of God.** Old Testament

**ACT 7:38 "This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and who was with our fathers; and he received living oracles to pass on to you.** Mosaic law

**HEB 5:12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.** Christian teaching

- a. We are to speak “the utterances of God,” not our own words and opinions. We are to use the authority of the scriptures, not silence as our guide.

- b. We are not permitted or authorized to advocate, bind, impose our own will.
  - c. We are only authorized to preach the will of God - the gospel, the word of truth.
2. “Whoever serves” - Admonition directed to all Christians. Lit “if anyone ministers.”
- a. We are expected to serve God and man with all the energy and talents we have.
  - b. We are to do so “by the strength which God supplies.”
    - 1) The one who ministers is not to rely on his own strength, but the strength of God.
    - 2) If we depend on our own strength, our service will be weak and ineffective.
  - c. The aim of our service is that “God may be glorified through Jesus Christ” “in all things.”

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