

“Fiery Ordeal”

1PE 4:12 Beloved, do not be surprised [astonished, shocked, bewildered] at the fiery [painful] ordeal among you, which comes upon you for your testing, as though some strange [abnormal] thing were happening to you;

1PE 4:4 And in {all} this, they are surprised that you do not run with {them} into the same excess of dissipation, and they malign {you};

1. Peter once again used the term “beloved.” (1 Pet. 2:11).
2. “Trials” are not “strange” to Christians. (1 Pet. 2:21; 2 Tim. 3:12; Matt. 5:10-12; 10:24, 25; Jn. 15:20-23).
3. The Jews [the first Christians] were accustomed to persecutions, but this was a new experience for most Gentile Christians.
4. Many would have reasoned “I am trying to do good for the first time and I am being persecuted. Why is God doing this to me?”
5. Persecution is a shock to many today, but we have been taught to expect it.

Sharing “In The Suffering Of Christ”

1PE 4:13 but to the degree [extent, insofar] that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation [coming] of His glory, you may rejoice with exultation. McCord “you may overflow with joy.”

- Lit. “but as you share” - Greek “alla katho” “but insofar as you share”

1. James taught us to rejoice in suffering. (Jas. 1:2, 3).

JAM 1:2 Consider it all joy, my brethren, when you encounter various trials,
JAM 1:3 knowing that the testing of your faith produces endurance.

2. Jesus taught us to rejoice in suffering. (Matt. 5:10-12).

1PE 4:14 If [when] you are reviled for [because of] the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

- “for the name of Christ” has the idea “because you faithfully follow Christ.”

1. The language can refer to the Holy Spirit and God.
2. The words “Spirit of glory” may refer to the Holy Spirit.
3. The language can refer to God. The Greek “kai” means “and, even, also” and may mean “even” here. The idea may be “the Spirit of glory and [even] of God rests upon you.”
4. McCord translation has “because God’s glorious Spirit rests upon you.”

5. **1PE 4:14** If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. NRSV

Do Not Suffer For Evil Doing

1PE 4:15 By no means let any of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler;

- Greek has “me gar” [may gar]
 - Verse begins with “me” [may] expressing a strong negative “By no means.”
1. It has always been wrong for God’s people, Old or New Testament, to commit the sins listed here.
 2. The civil government is intended to punish evil doers (1 Pet. 2:14; Rom. 13:4), and Christians are warned not to engage in criminal deeds.
 3. Murder can be hatred. (1 Jn. 3:15; Jas. 4:2).
 4. Stealing had been a part of the pre-Christian life of many of Peter’s readers. See 1 Cor. 6:9-11; Eph. 4:28.
 5. “evildoer” is from “kakopoios” - an evil doer, malefactor, criminal. (Jn. 18:20).
 - a. Verb kakpoieo” [kak poi eh’ o]- means to do evil, commit sin, injure, do harm. (Mk. 3:4; Lk. 6:9; 1 Pet. 3:17).
 - b. It is a generic word for all kinds of evil.
 6. Peter is forbidding his reader to pry into the affairs of others that do not concern them.
 - a. This can lead to suffering to the intruder.
 - b. Restoring and helping to bear burdens are not violations of this commandment. (Gal. 6:1-2).**
 - c. Shepherds tending the flock do not violate this commandment. (1 Pet. 5:2, 3; Acts 20:28-30).
 7. This word appears only once in Greek literature including the New Testament.
 - It is from “allogotriepiskopos” [al lot ree eh pis’ kop os] usually defined, “meddler, busybody, factious.”
 - It comes from two Greek words “allogotrios” [al lot_ree os]- belonging to another & “episkopos” [e pis’ ko pos] - overseer, inspector

a. “Meddler” -NIV, ESV, ASV	d. “Revolutionary” (Moffatt)	g. “busybody” - McCord, NKJV	i. “a mischief-maker” RSV
b. “Rogue” or “Spy” - Phillips	e. “Embezzler”	g. “inspector into other men’s matters” - YLT	j. “prying into other people’s affairs.” NLT
c. “Informer” (JB)	f. “troublesome meddler” - NASB	h. “overseer of other people’s matters.” Darby	k. “Overseeing others affairs, a meddler” - Strong’s Concordance.

Suffering As A Christian

1PE 4:16 but if {anyone suffers} as a Christian [because he is follower of Christ], let him not feel ashamed, but in that name let him glorify God [because he is deemed worthy to suffer for Christ].

- See 1 Pet. 4:13,14; 2:21; 3:14.

1. The name “Christian” is a name of honor. (Acts 11:26; 26:28; 1 Pet. 4:16). Gr. “christianos” [kree stee a nos’]

ACT 11:26 and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and the disciples were first called Christians in Antioch. The one doing the calling is not identified. [It could be a name given to them or possibly one they gave themselves or God gave them].

ACT 26:28 And Agrippa replied to Paul, "In a short time you will persuade me to become a Christian." Gr. “o lee’ gos] means a “little, few.” Amp. “you think it is a small task” It can also have the idea conveyed by NASB.

- a. It was first used about 44 or 45 A.D. before the beginning of the missionary journeys in about 45 A.D..(Acts 11:26).
- b. The word “called” can be used of a name coming from God. (Matt. 1:23). Future of “kaleo” [ka leh’ o] meaning “they will call.”
- c. There is not conclusive evidence this is a name of derision given God’s people by their enemies. It is assumed that use of the word Christian at Antioch and Agrippa’s use of the word Christian was one of derision, and they were not sincerely using the word.
- d. Even if it came from enemies of Christ and Christianity (which has not been proven), it is a name to be worn with honor. “But in that name let him glorify God.” See Acts 5:41.
- e. **ISA 62:2 And the nations will see your righteousness, And all kings your glory; And you [God’s people] will be called by a new name, Which the mouth of the Lord will designate.**
 - 1) The words “which the mouth of the Lord will designate” are interesting.
 - 2). It appears that the “new name” is the name Christian and it came from God.
 - 3) None of the other names were new. See below

2. **It is not the exclusive name for the followers of Christ.**

- a. “Disciples” (Acts 11:26; 6:1, 7; 9:1, 19, 38; 11:29; 14:20, 21; 18:23).
- b. “Children of God” (Rom. 8:14, 16, 17, 19, 21).
- c. “Sons of God” (Gal. 3:26, 27; Romans 8:14, 19).
- d. “Believers” (Acts 4:32; 5:14; 10:45; 1 Thess. 1:7; 2:10; 1 Tim. 4:10; 1 Tim. 6:2; 1 Pet. 1:21).
- e. “Saints” (Rom. 1:7; 8:27; 12:13; 16:15; 1 Cor. 1:2).
- f. “Brethren” (Rom. 1:13; 7:1, 4; 8:12; 12:1; 15:14).

g. “belonging to the Way” (Acts 9:2). Not a name, but a description.

h. “first-born [ones] (Heb. 12:23).

“Time Of Judgment”

Severe Trials - 1 Pet. 4:12

1PE 4:17 For {it is} time for judgment [severe trials] to begin with [Gr. apo,from] the household [family] of God [the church]; and if {it begins} with [Gr. apo, from] us [Christians] first, what {will be} the outcome [end] for those who do not obey the gospel of God?

1. “The household of God” is the church, the family of God.. (1 Tim. 3:15; Heb. 3:6).

2. “Those who do not obey the gospel of God” are without hope. (Eph. 2:12; 1 Thess. 4:13).

EPH 2:12 {remember} that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

1TH 4:13 But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope.

3. If He does not exempt His own children from severe trials, then what can the disobedient expect?

4. If God allows the church [His children] to suffer now in this life, how much more will the ungodly suffer now or in eternally. (Gal. 6:7, 8; 2 Thess. 1:7-9).

“With Difficulty That The Righteous Is Saved”

1PE 4:18 \And if it is with difficulty [hard] that the righteous [God’s child, a Christian] is saved [from trials, eternal condemnation], what will become of the godless man and the sinner?

Note:

- “asebes” [a se bace’] - a godless person, one without reverence. (Rom. 4:5; 2 Pet. 2:5).
- “Sinner” is one who actively engages in wrong doing.
- Lit. “is being saved.”
- “Righteous” - 1 Pet. 3:12, 18.

1. The words “with difficulty” come from the Greek “molis.” [mol’ is]

a. The word means “with difficulty, hardly, not easily, scarcely, very rarely.”

b. See Acts 14:18; 27:7, 8, 16; Rom. 5:8.

c. NIV “If it is hard for the righteous to be saved”

d. Note the idea may be that the righteous are rarely saved from persecution and if they are rarely saved from

persecution the wicked have no chance of escaping.

- e. Wicked men also persecute wicked men for a host of reasons. The majority of those oppressed and persecuted in the world are not Christians.
2. Some think verses 17 and 18 mean that the righteous will just “squeeze” into heaven, and thus the chance of the sinner reaching heaven is hopeless.
 - a. This interpretation does not agree with 2 Peter 1:10, 11.

2PE 1:10 Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall,

2PE 1:11 and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

- Lit. “will be richly supplied.”
 - b. “A rich welcome” does not suggest “just squeezing into heaven.”
 - c. It is true that entering heaven is difficult. (Matt. 7:13, 14, 21; Acts 14:22; Phil. 2:12; Matt. 16:24; Lk. 14:26, 27, 33), but this is because the vast majority refuse to follow Jesus and do obey His commandments. (Jn. 14:6,15). The Christian life takes a lot of work and endurance.
 - d. We cannot merit salvation and just barely pass. (Rom. 6:23; 11:6; Eph. 2:8,9; 1 Jn. 1:7.).
3. Since it is hard for the righteous to be saved from trials, it will be impossible or extremely difficult for the godless and the sinner to escape them.
 4. The godless and the sinner has no chance unless they come to Christ.
 5. God will be very harsh with the wicked. (Heb. 10:31). See Matt. 25:41, 46.
 - a. This can be true in this life.
 - b. It is certain in the life to come.

“Entrust Their Souls To A Faithful Creator”

1PE 4:19 Therefore, let those [Christians] also who suffer according to [in obedience to] the will of God entrust [commit] their [immortal] souls to a faithful [dependable] Creator in doing what is right. See 1 Pet. 3:16

- “partithemi” [para teeth’ ay mee] - “entrust, commit, deposit.”
 1. The Christian is to trust God’s providence and deposit his soul in the safe-keeping of God. (1 Pet.1:9).
 2. He is “faithful” and so can be trusted to keep the soul. (1 Cor. 1:9; 10:13; 1 Thess. 5:24; 2 Thess. 3:3; 2 Tim. 2:13; Heb. 10:23; 1 Jn. 1:9).
 3. He is “Creator” [Gr. ktistes. ktees’ tace], meaning He created all things through His vast, unlimited power.
 4. God makes “all things work together for good.” (Rom. 8:28).

5. Jesus committed His spirit and so did Stephen even in death to God. (Lk. 23:46; Acts 7:60).
6. The “soul” or “spirit” will eternally abide with God. (Eccles. 12:7; Matt. 27:46; Jn. 3:6; Heb. 12:9, 23; 1 Thess. 5:23).
7. See “soul” (Matt. 10:28; Jas. 1:21; 5:19, 20; 1 Pet. 1:9; 4:19).
8. “psuche” [psoo khay’] is used twice in Matthew 16:26.
 - a. It can be rendered “life” or “soul.”
 - b. It seems best to understand it as referring to the immortal soul. KJV, NASB, NIV, Marshall.
 - c. It might be understood as referring to the future blessed life with God in His eternal kingdom.

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