

# Exegetical Notes for 1 Peter 4:12-19

## KEY

**ACC** = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

**ATR** = Word Pictures in the New Testament (A.T. Robertson).

**BAG** = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

**BKBC** = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

**B&W** = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

**Barclay** = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

**Bullinger** = Figures of Speech Used in the Bible (E.W. Bullinger).

**Calvin** = Calvin's Commentaries, Vol. XXII (John Calvin).

**DNTT** = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

**Fickett** = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

**Grudem** = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

**Grudem2** = Systematic Theology (Wayne Grudem).

**Guthrie** = New Testament Introduction (Donald Guthrie).

**Expositors** = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

**Keener** = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

**Leighton** = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

**Lewis** = Integrative Theology (Gordon Lewis and Bruce Demarest).

**MacArthur** = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

**Maclaren** = Expositions of Holy Scripture: 1 Peter (Alexander Maclaren).

**Metzger** = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

**Michaels** = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

**Morgan** = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

**NLEKGNT** = New Linguistic and Exegetical Key to the Greek New Testament.

**Schreiner** = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

**Shedd** = Dogmatic Theology (W.G.T. Shedd), 3<sup>rd</sup> edition.

**Kittle** = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

**Turnbull** = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

**Vincent** = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

**Wuest** = First Peter in the Greek New Testament (Kenneth S. Wuest).

### Basic Diagram of 4:12-19

12

Πάντων δε το τέλος ἤγγικεν.  
οὖν

σωφρονήσατε

και ==> εἰς προσευχάς·

νήψατε

13

προ πάντων ==> τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενὴ ἔχοντες,

(ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.)

14

φιλόξενοι εἰς ἀλλήλους

ἄνευ γογγυσμοῦ,

15

ἕκαστος καθὼς ἔλαβεν χάρισμα

εἰς ἑαυτοὺς αὐτὸ διακονοῦντες

ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.

16

εἴ τις λαλεῖ,

ὡς λόγια θεοῦ·

17

εἴ τις διακονεῖ,

18

19

12 **Beloved,**  
**do not be surprised**  
    **at the fiery ordeal among you,**  
    **which comes upon you**  
        **for your testing,**  
**as though some strange thing were happening to you.**

13 **But**  
*in the degree you share in the **sufferings** of **Christ**,*  
    **keep on rejoicing**  
        so that also  
                at the revelation of **His glory**  
    **you may rejoice with exultation.**

14           **If you are reviled**  
                for the **name of Christ**,  
    **you are blessed,**  
        *for the Spirit of glory and of God rests upon you.*

15 **Let none of you **suffer****  
    **\*as a murderer**  
    **\*or a thief**  
    **\*or an evil doer**  
    **\*or a busybody.**

16 **But if [any of you **suffers**]**  
    **as a **Christian**,**  
    **let him not be ashamed,**  
    **but in **that name****  
        **let him glorify **God**.**

17 For [it is] time for judgement  
to begin  
from the house of God;  
and if [it begins]  
with us first,  
what will [be the] end of those who are disobedient to Gospel of God?

18 And,  
  
IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS BEING SAVED,  
WHAT WILL BECOME OF THE UNGODLY AND THE SINNER?

19 Therefore,  
let those also who suffer  
according to the will of God  
entrust their souls  
to a faithful Creator  
\*in doing good.

## TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

### GREEK TEXT:

<sup>12</sup> Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος, <sup>13</sup> ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. <sup>14</sup> εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. <sup>15</sup> μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος. <sup>16</sup> εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτου. <sup>17</sup> ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

<sup>18</sup> καὶ εἰ ὁ δίκαιος μόλις σώζεται,

ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

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

### ENGLISH TRANSLATION:

**12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you. 13 But in the degree you share in the sufferings of Christ, keep on rejoicing so that also at the revelation of His glory you may rejoice with exultation. 14 If you are reviled for the name of Christ, you are blessed, for the Spirit of glory and of God rests upon you. 15 Let none of you suffer as a murderer or a thief or an evil doer or a busybody. 16 But if [any of you suffers] as a Christian, let him not be ashamed, but in that name let him glorify God. 17 For [it is] time for judgement to begin from the house of God; and if [it begins] with us first, what will [be the] end of those who are disobedient to Gospel of God? 18 And, IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS BEING SAVED, WHAT WILL BECOME OF THE UNGODLY AND THE SINNER? 19 Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing good.**

### PASSAGE OUTLINE:

- I. Don't be surprised that you suffer
- II. It has a purpose of testing you
- III. Sharing in Christ's sufferings brings joy
- IV. Sharing in Christ's Sufferings brings blessing
- V. Don't suffer for sin
- VI. Do suffer as a Christian
- VII. God's people suffer first but not last
- VIII. Suffer according to God's Will
- IX. Entrust your soul to a faithful creator in doing good

## **INITIAL SERMON OUTLINE:**

- I. How Can We Find Joy in the Midst of Suffering? (12-19)
  1. By Expecting it (12)
    - a. It is God's Will and He loves us
    - b. It is for our testing and our good
  2. By Sharing in Christ's Portion of it (13-14)
  3. By Suffering for the Right Reasons (15-16)
  4. By Persevering in Well-Doing
    - a. God's people suffer first but not last
  5. By Entrusting our Souls to Him Who Created It

**PASSAGE SUBJECT/THEME (what is the passage talking about):** The Christian's Suffering

**PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):** Finding joy in the midst of suffering

**PASSAGE MAIN IDEA (central proposition of the text):** Sharing in Christ's suffering results in joy.

**PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?):** To challenge God's people to find joy in suffering which means that they suffer for the right reasons.

**SERMON SUBJECT/THEME (what am I talking about):** Joyfully Suffering as a Christian

**SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):** Comes by Suffering in Christ and for Christ.

## **INITIAL CENTRAL PROPOSITION OF THE SERMON:**

We are to rejoice in suffering by suffering in Christ and persevering in doing good.

## **MEMORABLE CENTRAL PROPOSITION OF THE SERMON:**

Our pain is to be tempered by the joy of suffering in Christ as we persevere in doing good, knowing that one day our joy will be made complete.

**SERMONIC IDEA/TITLE:** Pearls of Joy in an Ocean of Pain: Finding Joy in Suffering (Parts 1-?)

## **FINAL SERMON OUTLINE:**

- I. Pearls of Joy in an Ocean of Pain: Finding Joy in Suffering (12-19)
  - A. We Must Expect to Suffer (12)
    1. The Great Lie of Christian Ease
    2. Suffering is God's Will for Those Whom He Loves

3. Suffering is for our Testing, our Good, and God's Glory

B. We Must Fellowship in the Sufferings of Christ (13-14)

1. This means we suffer for him (13a)

2. This means we keep a dual focus (13b-14)

a. Future glory (13b)

b. Present grace (14)

3. We Must Suffer for the Right Reasons (15-16)

1. While we suffer because of sin in general we must not suffer for our own sin in particular

4. We Must Persevere Knowing that Heaven and Hell Stand in the Balance (17-19)

1. God's People May Suffer First and Most, but not Last (17-18)

2. God's People are to Entrust Themselves to Him in Well-Doing (19, cf. 5:10)



## HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

With verse 12 beginning with the address "beloved," Peter is harkening back to 2:11 while introducing a new section to the letter.

"The structure of his letter at this point is best described as interlocking: if 4:7-11 looks ahead, anticipating the themes of 4:12-5:11, 4:12-19 pauses to look back, resuming for one last minute the themes of 2:11-4:6. These are the themes of how to respond to one's enemies and how to face hostility and the prospect of suffering." [Michaels, 258]

Some have contended that Peter is responding to fresh news of intensified persecution. However, there is no reason to conclude that this is the case.

Peter follows an argument from the lesser to the greater.

Verse 13	be glad now	so that in the future you may rejoice with exaltation
Verses 17-18	If judgment begins with us first	what will be the end of those who are disobedient?
	if the righteous is barely saved	what will be the end of the godless and the sinner?

Peter's words are "richly informed by the Jewish scriptures" (Michaels). He draws from Isa 11 (LXX) and Prov. 11:31 (LXX).

"4:12-19 Christians Judged First. In the Old Testament (Dan 12:1-2) and much Jewish tradition, God's people would suffer greatly just before the time of the end; then the wicked would be judged. Jewish tradition often emphasized that the righteous experienced their sufferings in this age but that the wicked would experience theirs throughout the age to come. Such persecutions as are mentioned here continued for two more centuries in the Roman Empire and have continued periodically in various times and places throughout history; believers in each generation have had the occasion to feel close to the end of the age." [Bible Background Commentary: New Testament]

In chapter 1 verse 1 we read that Peter writes to the chosen strangers who were scattered throughout Asia Minor. An essential thing we need to know is that these "scattered strangers" were going through a difficult time of suffering and persecution. They knew what it was like to hurt. In fact, at least 15 times in this letter, Peter refers to their suffering & he uses 8 diff. Gk. words to do so. [from my introduction]

Cf. 1:6-9; 2:18 ff.

Emphasis that we see time and again is that our suffering isn't caused by our own sinful actions (2:12; 2:19-20; 3:9-12; 3:13-14; 3:16-17; 4:15-16). Last place we see Peter address suffering is with his closing words of chapter 5:6-11.



### Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the passage.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.
  - √ In no particular order:
    - Work from critical commentaries to practical.
    - Word studies and cross-references (analogy of the faith).
    - Applicational analysis - applicational issues arising from the text.
    - Theological analysis - theological issues arising from the text.
  - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
    - Smooth away all of the wrinkles.
    - The process is to yield an accurate "statue" as I chisel away the debris.

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### Parsing Verbs and Declining Nouns

- Verbs: (ἑπακολουθεω - to follow \* Verb: 2P Aorist Active Subjunctive).  
(ὑπομεινω \* Verb: 2P Future Active Indicative).
- Nouns: (ὑπογραμμος - model, pattern, example \* Noun: Masculine Accusative Singular).
- Participles: (ἔχοντες \* Participle: Present Active, Masculine Nominative Plural).
- Adjectives: (ἐπιεικης - gentle, kind \* Adjective: Masculine Dative Plural).
- Pronouns: (ἐγω - I \* First Person Independent Personal Pronoun: Nominative Singular).  
(συ - to or for you \* Second Person Independent Personal Pronoun: Dative Plural).  
(αὐτος \* Third Person Independent Personal Pronoun: Masculine Genitive Singular).  
(τουτο - this \* Near Demonstrative Pronoun: Neuter Nominative Singular).

## 4:12 EXEGESIS

### GREEK TEXT:

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,

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Ἀγαπητοί, (Ἀγαπητός \* Adjective: Masculine Vocative Plural). Vocative of direct address.  
μὴ ξενίζεσθε (ξενίζω - to be surprised, astonished \* Verb: 2P Present Passive Imperative). Imperative of Prohibition.

τῇ (ἡ – \* Definite Article: Feminine Dative Singular).

ἐν ὑμῖν (συ - to or for you \* Second Person Independent Personal Pronoun: Dative Plural).

πυρώσει (πυρώσις - Fiery ordeal \* Noun: Feminine Dative Singular). Dative of Indirect Object.

πρὸς πειρασμὸν (πειρασμός \* Noun: Accusative Masculine Singular).

ὑμῖν (συ - to or for you \* Second Person Independent Personal Pronoun: Dative Plural).

γινομένη (γινωμαι \* Participle: Present Middle, Feminine Dative Singular).

ὡς (as, even as \* Subjective Particle).

ξένου (ξένος - strange \* Adjective: Neuter Dative Singular).

ὑμῖν (συ - to or for you \* Second Person Independent Personal Pronoun: Dative Plural).

συμβαίνοντος(συμβαίνω - happen, meet, come about \* Participle: Present Active, Neuter Genitive Singular).

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### ENGLISH TRANSLATION:

**Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you.**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**Beloved, do not be surprised at the fiery ordeal among you,** (Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη)

Ἀγαπητοί, (Ἀγαπητός \* Adjective: Masculine Vocative Plural). Vocative of direct address. Peter expresses his affection (and God's affection) in light of returning to the theme of suffering.

Suffering is God's Will for Those Whom He Loves

Ἀγαπητοί (also used in 2:11) == Beloved

[It's a word that, according to BAG, "\[Inclines\] strongly toward the meaning 'only beloved'](#)

You are not only God's "chosen race; royal priesthood; holy nation; people for his own possession" you are also his "only beloved." A reminder that God deeply loves you w/his covenantal love.

Note how Peter describes suffering ==> the fiery ordeal

A descriptive term for suffering borrowed from the O.T.

Proverbs 27:21 The crucible is for silver and the furnace for gold, And a man is tested by the praise accorded him.

Psalms 66:10 For Thou hast tried us, O God; Thou hast refined us as silver is refined.

Word is πυρώσις - (LXX above & here) – used of a furnace where gold or silver would be purified.

Fiery ordeal is a descriptive term for suffering borrowed from the O.T. Prov. 27:21, cf. Psalm 66:10. Word used of a furnace where gold or silver would be purified. Hence the purpose of trials in our lives.

The purpose of trials and suffering in our lives. We see that purpose in t/middle of t/verse ==> "which comes upon you for your testing"

**as though some strange thing were happening to you.** (ὡς ξένου ὑμῖν συμβαίνοντος,)

You have been granted not only to believe, but to suffer (Phil. 1:29).

1 Thess. 3:3-4 - 3 . . . for you yourselves know that we have been destined for [affliction]. 4 For indeed when we were with you, we {kept} telling you in advance that we were going to suffer affliction; and so it came to pass, as you know.

Suffering is for our Testing, our Good, and God's Glory.

1:7 that the proof of your faith, {being} more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

As a Xn you never go through t/trials of life, t/pain, t/sadness, t/affliction, alone. You never go through these things w/o purpose.

OT. Patriarch Job, in t/book named for him 23:10 "But He knows the way I take; {When} He has tried me, I shall come forth as gold.

See James 1:2-12 {go through vv. 2-12}

"You must submit to supreme suffering in order to discover the completion of joy" – John Calvin

16th c. Scottish Presbyterian Samuel Rutherford said of affliction, "The Great King keeps His wine there." (it is in the cellar of affliction, not the rooftop of ease)

C.H. Spurgeon said, "They who dive in the sea of affliction bring up rare pearls."

συμβαίνοντος(συμβαίνω - happen, meet, come about \* Participle: Present Active, Neuter Genitive Singular). Note that the word "happen" denotes "chance." There are no random "happenings" in the universe.

"In the total expanse of human life there is not a single square inch of which the Christ, who alone is sovereign, does not declare,'That is mine!'" – Abraham Kuyper [Dutch Theologian, Statesman, Journalist and Prime Minister of The Netherlands (1901-05), 1837-1920]

2TI 3:12 And indeed, all who desire to live godly in Christ Jesus will be persecuted.

1PE 5:9 But resist him, firm in {your} faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

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John 15:18 - 1 John 3:13. Darkness hates the light. Cf. the "tolerance" of our age. We live in a culture that hates dogmatism. It esp. hates moral or ethical dogmatism.

Matt. 13:5-6 – testing of our faith – parable of the soils. Cf. Job 5:17; Prov. 3:11-12; Heb. 12:5-11.

## 4:13 EXEGESIS

### GREEK TEXT:

ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

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ἀλλὰ καθὸ (καθο - in so far as \* Adverb).  
κοινωνεῖτε (κοινωνεω - to share in, partake \* Verb: 2P Present Active Indicative).  
τοῖς (Article: Neuter Dative Plural).  
τοῦ Χριστοῦ (Noun: Masculine Genitive Singular).  
παθήμασιν (παθήμα - suffering \* Neuter Dative Plural).  
χαίρετε (χαίρω - to rejoice \* Verb: 2P Present Active Imperative).  
ἵνα καὶ ἐν τῇ ἀποκαλύψει (ἀποκαλύψις \* Noun: Feminine Dative Singular).  
τῆς δόξης (Noun: Feminine Genitive Singular).  
αὐτοῦ (αὐτός \* Third Person Independent Personal Pronoun: Masculine Genitive Singular).  
χαρῆτε (χαίρω \* Verb: 2P Aorist Active Subjunctive).  
ἀγαλλιώμενοι (ἀγαλλιαω - to exalt, be glad [usually middle] \* Participle: Present Middle, Masculine Nominative Plural).

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### ENGLISH TRANSLATION:

**But in the degree you share in the sufferings of Christ, keep on rejoicing so that also at the revelation of His glory you may rejoice with exultation.**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**But in the degree you share in the sufferings of Christ,** (ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν)

καθο **2.** of degree *in so far as, to the degree that* καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν *in so far as you share the sufferings of Christ* 1 Pt 4:13. καθὸ ἐὰν ἔχη 2 Cor 8:12a; 12b. M-\*

Your suffering for Christ can be measured by degrees. There is a correlation between the degrees of suffering you experience, and your rejoicing. If you only suffer for a little for Christ, little joy. Suffer much for X, much joy.

Clement of Alexandria (lived in the 2<sup>nd</sup> c.): This means that if you are righteous you are suffering for righteousness's sake, just as Christ did. [Adumbratigns]

Cf. Colossians 1:24.



"In verse 13 the fiery ordeal is called "sharing Christ's sufferings." In verse 14 it is called being "reproached for the name of Christ." And in verse 16 it is called "suffering as a Christian." So the suffering that is coming is owing to the fact that the believers are living the way of Christ, identifying with him openly and being labeled "Christian." Peter sees that persecution is going to become severe simply because the believers are living like Christ and being open about their allegiance to him on their jobs." [John Piper, sermon]

**keep on rejoicing** (χαίρετε.)

Instead of thinking suffering is "strange" or "alien," they are exhorted not only to expect suffering, but to rejoice in the fact that they can be partakers of Christ's sufferings.

MAT 5:12 "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

LUK 6:22-23 22 "Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man. 23 "Be glad in that day, and leap {for joy,} for behold, your reward is great in heaven; for in the same way their fathers used to treat the prophets.

John 15:20

**so that also at the revelation of His glory** (ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ)

Cf. other allusions to this in 1 Peter. Eschatological.

**you may rejoice with exultation.** (χαρῆτε ἀγαλλιώμενοι.)

(ἀγαλλιαω - to exalt) ==> Lively joy; rapturous joy.

For those who suffer, there is double joy. There is a joy now; but there will be pure joy later.

My wife and I were talking about this a few days ago. How tiresome it is to battle against all the false doctrines and perversions of Xnty on one front, then to battle the world on the other. There are all kinds of cultists who claim to have the truth, not to mention those w/i the Roman Catholic Church and Eastern Orthodoxy. They're right, we're wrong. And they are masters of "spin" in order to prove their points. (Islam, too). Then there are secularists (Bart Ehrman). You feel like you are navigating a mine-field – am I going to get to the other side alive and sane?! That's what living t/Christian life is like today. It's a mine field. We're attacked by all kinds of mines - some are labeled (deceit, apostasy, discouragement, persecution, doubt, fear, sinful lusts, etc.). We try to walk in wisdom, feeling our way through every step, in order to get through this life intact.

Can you imagine the joy, rejoice with exaltation, when we are fully vindicated?! When every blaspheming atheist has his or her mouth drop suddenly knowing that they were terribly wrong. When every religionists // false teacher // ==> And we can look back at the pain, the trials – was there joy? Yes, tears can be tempered by joy – but imagine the exultation when Jesus Christ comes for us?! It's the Lord! We're okay! He's coming for you, for me! He's making every thing right!

I think of it in terms of sports. Basketball team - your team is struggling because t/best player in t/league, on your team, has been injured. He's light years better than any other player. You're in t/championship and you're struggling along, it's about to the end of the game. Suddenly t/spotlight and TV cameras turn to t/tunnel. Here comes your star, pulling off the warm ups. He's back. And t/entire arena erupts, jumping to their feet in excitement knowing that t/game is now over.

Or you're on a field of battle. Your platoon has been separated and cut off from the rest of your countries armed forces. You're hunkered down in foxholes, fighting as best you can. You've lost radio contact and the enemy is bearing down. You can see the evil smiles on some of them – they're cocky and arrogant – they think they've won. Then you hear the sound of tanks and planes and artillery – it's t/Marines. They're pouring over the ridge 1/4 mile away. The enemy is dumbfounded, "Where did they come from?" They drop their weapons and retreat. You and the other men jump up and down in exaltation! You've been saved; you've been vindicated from the enemy!

Those scenarios pale in comparison to what it's going to be like when we rejoice with exaltation at the coming of JC!

Romans - no suffering can compare to the glory that is to be revealed.

Note the theologies that try to escape suffering (health/wealth; even Pre-Tribulationism).

Cf. our "grip" on things of this world. Suffering loosens the grip.

ISA 35:10 And the ransomed of the \Lord\ will return, And come with joyful shouting to Zion, With everlasting joy upon their heads. They will find gladness and joy, And sorrow and sighing will flee away. #

ISA 51:11 So the ransomed of the \Lord\ will return, And come with joyful shouting to Zion; And everlasting joy {will be} on their heads. They will obtain gladness and joy, And sorrow and sighing will flee away.

ACT 5:41 So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for {His} name.

ACT 16:25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them;

ROM 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;

ROM 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with {Him} in order that we may also be glorified with {Him.}

2CO 4:10 always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.

2CO 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

2CO 12:9-10 9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

PHI 3:10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

COL 1:24 Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in filling up that which is lacking in Christ's afflictions.

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

1PE 1:5-6 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials,

1PE 5:10 And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen {and} establish you.

## 4:14 EXEGESIS

### GREEK TEXT:

εἰ ὀνειδίζεσθε εἰς ὄνοματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

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εἰ ὀνειδίζεσθε (ὀνειδίζω - reproach, revile \* 2P Present Passive Indicative).  
εἰς ὄνοματι (ὄνομα \* Noun: Neuter Dative Singular).  
Χριστοῦ (Noun: Masculine Genitive Singular).  
μακάριοι (μακάριος - blessed \* Adjective: Masculine Nominative Plural).  
ὅτι τὸ τῆς δόξης (Noun: Feminine Genitive Singular).  
καὶ τὸ (τὸ = Untranslatable article indicating a grammatical relationship, cf. Syntax, 79).  
τοῦ θεοῦ (Noun: Masculine Genitive Singular).  
πνεῦμα (Noun: Neuter Nominative/Accusative Singular).  
ἐφ' ὑμᾶς (συ - to or for you \* Second Person Independent Personal Pronoun: Accusative Plural).  
ἀναπαύεται (ἀναπαύω - to cause to rest, to refresh; Middle: rest \* Verb: 3S Present Middle Indicative).

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### ENGLISH TRANSLATION:

**If you are reviled for the name of Christ, you are blessed, for the Spirit of glory and of God rests upon you.**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**If you are reviled for the name of Christ,** (εἰ ὀνειδίζεσθε εἰς ὄνοματι Χριστοῦ,)

εἰ ὀνειδίζεσθε (ὀνειδίζω - reproach, revile \* 2P Present Passive Indicative). First class condition.

We know they were! Cf. 3:14-16.

For the \*Name\* - (Matt. 10:22; 24:9; John 1:12; Acts 4:12; 5:41; 9:16).

Same word is found in Matthew 5:11 ==> "Blessed are you when {men} cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me.

That animosity is summed up in the word reviled . . . meaning "to denounce," or "to heap insults upon." In the Septuagint it described hostility heaped at God and His people by the godless (Pss. 42:10; 44:16; 74:10, 18; cf. Isa. 51:7; Zeph. 2:8). In the New Testament it refers to the indignities and mistreatments Christ endured from sinners (Matt. 27:44; Mark 15:32; Rom. 15:3). In the first century, unbelievers were often exasperated and infuriated that believers were so frequently

speaking of Christ, whose indictment of sinners they despised (cf. Acts ::17-18; 17:1-7).  
[MacArthur, Moody Commentary]

**you are blessed,** (μακάριοι,)

"If you are insulted. If we consider both the nature of this kind of suffering and how it comes in the Scriptures, we will find that insults are among the most painful types of suffering. When other types of persecution stop, insults remain. When all the fires of martyrdom are put out, insults burn on. People who do not dare to harm us physically let fly a taunt or a bitter word. Whereas other sufferings may be rarer, we meet with insults daily. "... my foes taunt me, saying to me all day long, 'Where is your God?'" (Psalm 42:10). We see, then, how right it is to include insults among other sufferings. "Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me" (Matthew 5:10-11). Insults are mentioned among the ways of suffering for Christ in the Gospels, and even among the sufferings of Christ himself. "The people stood watching, and the rulers even sneered at him. They said, 'He saved others; let him save himself if he is the Christ of God, the Chosen One.' The soldiers also came up and mocked him" (Luke 23:35-36)." [Leighton]

**for the Spirit of glory and of God rests upon you.** ( ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.)

While not a direct quote, Peter is alluding to an OT passage.

Isaiah 11:2 And the Spirit of the Lord will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the Lord.

OT Context. Isaiah 11 is a glorious messianic passage. The movement of thought begins in Isa. 6: Isaiah is charged to announce that God has determined in his holiness to cut his covenant people back to a mere stump (6:13). Just as God destroys the insufferable Assyria, so also he cuts down the arrogant and corrupt house of David (10:5-34). Nevertheless, God promises a coming messianic ruler (Isa. 7), a righteous messianic king who sits on David's throne and is recognized as mighty God (Isa. 9). In other words, from the stump there springs a new shoot (11:1, thus harking back to 6:13). The following verse, 11:2, promises the endowment that will be on this messianic figure. "The Spirit of the the Lord will rest on him" . . . ." [Comm. on the N.T. use of the OT]

"In Paul's writings the "union with Christ" theme ensures that Christians are said to be crucified with Christ, dead with him, raised with him, and seated at the right hand of Majesty with him (e.g., Gal. 2:20; Col. 3:1,3; Ephesians—indeed, Isa. 11:2 is cited in Eph. 1:17 and, as here, applied to believers). Paul elsewhere insists that if we endure suffering with him, we will reign with him (2 Tim. 2:12). So perhaps it is not so strange to conclude that the Spirit of the Lord, poured out on the Messiah, who suffered for their redemption, will also be poured out on Messiah's people when they too suffer on the Messiah's behalf." [Comm. on the N.T. use of the OT]

"The words "rest upon" are the translation of a Greek word used in a manuscript of 103 B.C. as a technical term in agriculture. The writer speaks of a farmer resting his land by sowing light crops upon it. He relieved the land of the necessity of producing heavy crops, and thus gave it an opportunity to recuperate its strength. The word is used in Matthew 11:28 where our Lord says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," literally, "and I will rest you." In our First Peter passage, the Holy Spirit rests and refreshes the believer in the sense that He takes over the saint's battle with sin and the heretofore futile effort at living a life pleasing to God, by giving him victory over the evil nature whose power was broken the moment God saved him, and by producing in his life His own fruit. The Spirit of Glory, even the Spirit of God, is resting with refreshing power upon the child of God, causing him to live a life which pleases God and toward which the world hurls its venom and hate." [Wuest]

"It is not merely because of suffering that the Holy Spirit will rest on believers, as when He came on and departed from an Old Testament prophet, but rather that He, already being in believers permanently (Rom. 8:9; 1 Cor. 6:19-20; 12:13), gives them supernatural relief in the midst of their suffering. Because the Spirit is God, divine glory defines His nature (cf. Pss. 93:1; 104:1; 138:5). Glory recalls the Shekinah which in the Old Testament symbolized God's earthly presence (Ex. 24:16-17; 34:5-8; 40:34-38; Hab. 3:3-4). When the tabernacle and the ark of the covenant were brought to Solomon's newly dedicated temple, "the glory of the Lord filled the house of the Lord" (1 Kings 8:11). As the brilliant cloud of the Shekinah rested in the tabernacle and the temple, so the Holy Spirit lives in and ministers to believers today." [MacArthur, Moody Commentary]

That kind of refreshment and divine power came upon Stephen, a leader in the early church and its first recorded martyr. As he began to defend his faith before the Jewish leaders, they "saw his face like the face of an angel" (Acts 6:15). His demeanor signified serenity tranquility and joy—all the fruit of the Spirit—undiminished and even expanded by his suffering and the Holy Comforter's grace to him. The Sanhedrin became enraged as Stephen rehearsed redemptive history to them from the Old Testament, an account that culminated in the atoning work of Jesus the Messiah. Stephen's Spirit-controlled rest was evident as "he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God" (Acts 7:55-56). As his enemies stoned him to death, Stephen "called on the Lord and said, 'Lord Jesus, receive my spirit!' "Then falling on his knees, he cried out with a loud voice, 'Lord, do not hold this sin against them!' Having said this, he fell asleep" (w 59-60). Truly the Spirit of glory elevated him above his suffering to sweet relief." [MacArthur, Moody Commentary]

Cf. Paul's later testimony in 2 Corinthians 12:9-10.

Note that the KJV adds a clause ("on their part he is evil spoken of, but on your part he is glory") which is not in the best Greek texts, and are not therefore thought to be part of the original manuscript.

"The spirit of glory and of God . . . Lit., *the spirit of glory and that of God*. The repetition of the article identifies the spirit of God with the spirit of glory: the spirit of glory, and therefore the spirit of God: who is none other than the spirit of God himself. Hence Rev., better, *the spirit of glory and the spirit of God*. [Vincent]

PSA 146:5 How blessed is he whose help is the God of Jacob, Whose hope is in the \Lord\  
his God;

ISA 51:7 "Listen to Me, you who know righteousness, A people in whose heart is My law;  
Do not fear the reproach of man, Neither be dismayed at their revilings.

MAT 5:16 "Let your light shine before men in such a way that they may see your good  
works, and glorify your Father who is in heaven.

LUK 6:22 "Blessed are you when men hate you, and ostracize you, and cast insults at you,  
and spurn your name as evil, for the sake of the Son of Man.

JAM 5:11 Behold, we count those blessed who endured. You have heard of the endurance of  
Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and  
{is} merciful.

1PE 2:12 Keep your behavior excellent among the Gentiles, so that in the thing in which they  
slander you as evildoers, they may on account of your good deeds, as they observe {them,}  
glorify God in the day of visitation.

1PE 2:19-20 19 For this {finds} favor, if for the sake of conscience toward God a man bears  
up under sorrows when suffering unjustly. 20 For what credit is there if, when you sin and are  
harshly treated, you endure it with patience? But if when you do what is right and suffer {for  
it} you patiently endure it, this {finds} favor with God.

1PE 3:14 But even if you should suffer for the sake of righteousness, {you are} blessed. \And  
do not fear their intimidation, and do not be troubled\,

1PE 3:16 and keep a good conscience so that in the thing in which you are slandered, those  
who revile your good behavior in Christ may be put to shame.

1PE 4:4-5 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}; 5 but they shall give account to Him who  
is ready to judge the living and the dead.

## 4:15 EXEGESIS

### GREEK TEXT:

μη γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος·

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μη γάρ τις (τις, τι - who, which, what \* Pronoun: Indefinite Masculine).

ὑμῶν (συ \* Second Person Independent Personal Pronoun: Genitive Plural).

πασχέτω (πασχω - to suffer \* 3S Present Active Imperative). Imperative of prohibition.

ὡς (ὡς - as, even as \* Particle Comparative).

φονεὺς (φονεὺς - Murderer \* Noun: Masculine Nominative Singular).

ἢ (ἢ \* conjunction).

κλέπτης (κλέπτης - thief \* Noun: Masculine Nominative Singular).

ἢ (ἢ \* conjunction).

κακοποιὸς (κακοποιὸς - evil doers \* Noun: Masculine Nominative Singular).

ἢ (ἢ \* conjunction).

ὡς ἀλλοτριεπίσκοπος· (ἀλλοτριεπίσκοπος - a meddler, busybody \* Noun: Masculine Nominative Singular).

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### ENGLISH TRANSLATION:

**Let none of you suffer as a murderer or a thief or an evil doer or a busybody.**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**Let none of you suffer** (μη γάρ τις ὑμῶν πασχέτω)

πασχέτω (πασχω - to suffer \* 3S Present Active Imperative). Imperative of prohibition.

" The form of the original forbids the continuance of an action already going on. Some of the recipients of this letter, before they were saved, had suffered reproach as murderers, thieves, evildoers, and busybodies. Peter admonishes them to let these sins be a thing of the past."

[Wuest]

I don't think that this is necessarily the case as murder (sometimes thievery) were capital crimes. Nor does Peter anticipate that any of his readers will fall prey to such grievous crimes.

Michaels cites Kelly as writing that these vices "come from a stock catalogue, and his object in citing them is simply to underline, with a rhetorical flourish, the world of difference between paying a penalty when you are guilty of a misdemeanor and paying a penalty which you deserve." [266]

**as a murderer** (ὡς φονεὺς)



**or a thief** (ἡ κλέπτης)

Both murder and robbery were capital crimes in the ancient world.

**or an evil doer** (ἡ κακοποιὸς)

General term that encompasses all crimes (cf. 2:14; 3 John 11). A bad-doer. Not "magician" or "sorcerer" (based on the Latin *malifucus*).

**or a busybody.** (ἡ ὡς ἀλλοτριεπίσκοπος)

Rare word. Perhaps coined by Peter. From ἀλλοτριος (belonging to another) and ἐπίσκοπος (overseer). Looking over someone's shoulder, minding their business rather than your own. A meddler.

Seems out of place here.

1TH 4:11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you;

2TH 3:11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.

1TI 5:13 And at the same time they also learn {to be} idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper {to mention.}

1PE 2:20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer {for it} you patiently endure it, this {finds} favor with God.

Cf. Titus 2:15-3:11.

"The crimes of which slanderers had accused Christians are given in the order of probability and are selected as belonging to the pattern. Christ Himself was implicitly accused thereof by His persecutors and acquitted of each by independent witnesses, as the Gospels are at pains to show. He suffered the fate from which the *murderer* was preserved (Acts iii. 14) by the petition of the Jews; shared it with *thieves* or brigands, being delivered up to the secular arm as a *malefactor* (John xviii. 30). Such slanders the Christian must rebut for the credit of his Lord; that he must not be guilty of such crimes goes, without saying." [Expositors']

## 4:16 EXEGESIS

### GREEK TEXT:

εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

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εἰ δε ("but if").

ὡς (ὡς - as, even as \* Particle Comparative).

Χριστιανός (Χριστιανός \* Noun: Masculine Nominative Singular).

μὴ αἰσχυνέσθω, (αἰσχυνω - to be ashamed, to dishonor \* Verb: 3S Present Middle Imperative).

δοξαζέτω (δοξαζω \* Verb: 3S Present Active Imperative). Imperative of prohibition.

δὲ τὸν θεόν (Noun: Accusative Masculine Singular).

ἐν τῷ ὀνόματι (ὀνόμα, ατος \* Noun: Dative Neuter Singular).

τούτῳ. (Near Demonstrative Pronoun: Neuter Dative Singular).

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### ENGLISH TRANSLATION:

**But if [any of you suffers] as a Christian, let him not be ashamed, but in that name let him glorify God.**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**But if [any of you suffers] as a Christian,** (εἰ δὲ ὡς Χριστιανός,). First class condition.

Χριστιανός (Χριστιανός \* Noun: Masculine Nominative Singular).

"A *Christian*. Only three times in the New Testament, and never as a name used by Christians themselves, but as a nickname or a term of reproach. See on Acts xi. 26. Hence Peter's idea is, if any man suffer from the contumely of those who contemptuously style him *Christian*." [Vincent]

/ell. The wordNew Testament only here and at Acts 11:26 and 26:28; it means ToUower of ?]^^?.\*V^J}PJ^ 'Uftle-ChrisJ:^\_as some popular explanations claim etorjt is formed Jike the worT'HiroaanViee Mk. 3:6; i2Tr3; foTit is formed like the word""Her6dian7Te"e Mkr'3:6l^

"The word *Christian* is found in the New Testament only here and at Acts 11:26 and 26:28; it means 'follower of Christ' - not 'little Christ', as some popular explanations claim (for it is formed like the word *Herodian*, see Mk:3:6; 12:13; which means 'follower or supporter of Herod'). [Grudem, 180]

This was not a term that Christians took for themselves. They went by brethren, disciples, The Way, saints. This was a term given to them by those who hated what they stood for.

"The Cult of the Caesar was the state religion of the Roman empire, in which the emperor was worshiped as a god. It served two purposes. The subjects of Rome gave obedience to the laws also constituted. It also constituted the unifying factor which bound the many different peoples of the empire into one, and made the military task of holding together its far-flung domain an easier one. The Greek word for Caesar is *Kaisar*. Those who worshiped the Kaisar were called *Kaisarianos*. Christianity appeared as a rival claimant to world worship and dominion. The Lord Jesus, the Messiah of Israel, was looked upon in the Christian Church as the One who would some day come back and take the government of the world upon His shoulders. Those who worshiped Him as God were called *Christianos*, worshipers of the Christ as against the Kaisar, worshipers of the Caesar. Rome saw that the imperialism of Christianity was challenging the imperialism of the Caesars and that it was by its propagation, striking at the vitals of the empire. It answered this by the ten bloody persecutions. It t meant and cost something to be a *Christianos*." [Wuest]

**let him not be ashamed,** (μὴ αἰσχυνέσθω,)

No shame in that. If you suffer because you are criminal, yes, you should be ashamed. If you suffer because you are a busybody and like to cause trouble, yes you should be ashamed.

4:15. As s second-century apologists. or defenders of Christianity, pointed out, the only charge on which true Christians were ever convicted was the charge of being a Christian.

The Greek Early Roman descriptions of Nero's persecution use this title for Jesus' followers.

"On this behalf, or, In this respect. For since all afflictions derive their origin from sin, this thought ought to occur to the godly, "I am indeed worthy to be visited by the Lord with this and even with greater punishment for my sins; but now he would have me to suffer for righteousness, as though I were innocent." For how much soever the saints may acknowledge their own faults, yet as in persecutions they regard a different end, such as the Lord sets before them, they feel that their guilt is blotted out and abolished before God. On this behalf, then, they have reason to glorify God." [Calvin]

**but in that name let him glorify God.** (δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.)

As Paul and Silas in Acts 5.

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.

ACT 26:28 And Agrippa {replied} to Paul, "In a short time you will persuade me to become a Christian."

ROM 5:2-5 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint,

because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

PHI 1:20 according to my earnest expectation and hope, that I shall not be put to shame in anything, but {that} with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death.

2TI 1:12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

1PE 3:17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

## 4:17 EXEGESIS

### GREEK TEXT:

ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

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ὅτι [ὁ] καιρὸς (Noun: Nominative Masculine Singular).  
τοῦ (Definite Article: Genitive Neuter Singular).  
ἄρξασθαι (ἄρχω - to rule, middle with the infinitive: "to begin" \* Verb: Aorist Middle Infinitive).  
τὸ κρίμα (κρίμα - judgement \* Noun: Neuter Accusative Singular).  
ἀπὸ τοῦ οἴκου (Noun: Masculine Genitive Singular).  
τοῦ θεοῦ (Noun: Masculine Genitive Singular).  
εἰ δὲ πρῶτον (Adjective).  
ἀφ' (Preposition: Genitive).  
ἡμῶν (συ \* First Person Independent Personal Pronoun: Genitive Plural).  
τὸ τέλος (Nominative Neuter Singular).  
τῶν ἀπειθούντων (ἀπειθεω - to disobey \* Participle: Present Active, Masculine Nominative Plural).  
τῷ (Definite Article: Neuter Dative Singular).  
τοῦ θεοῦ (Noun: Masculine Genitive Singular).  
εὐαγγελίῳ (εὐαγγέλιον - Good News, Gospel \* Noun: Neuter Dative Singular).

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### ENGLISH TRANSLATION:

**For [it is] time for judgement to begin from the house of God; and if [it begins] with us first, what will [be the] end of those who are disobedient to Gospel of God?**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**For [it is] time for judgement to begin from the house of God;** (ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ·)

This brings vv. 12-16 into a broader theological context. Peter's readers may have wondered what was going on in the world. Was the suffering limited to them only (see the dispersed readership and note 5:9)? Peter is addressed to Christians in ten or more major churches (with no doubt other readers in many other local churches that had come out of them) scattered through four provinces in Asia Minor (see 1:1).

τὸ κρίμα (κρίμα - judgement \* Noun: Neuter Accusative Singular).

"'Why are God's people suffering and evildoers going unpunished?' Peter explains that the 'fiery ordeal', or 'refining fire', of verse 12 is really a fire of God's judgement. Yet this word for judgement (*krima*) does not necessarily mean 'condemnation' (which would be *katakrima*) but is a broader term which can refer to a judgement which results in good and bad evaluations, in judgement which may issue in approval or discipline as well as condemnation. The picture is that God has begun judging within the church, and will later move outward to judge those outside the church. The refining fire of judgement is leaving no one untouched, but Christians are being purified and strengthened by it - sins are being eliminated and trust in God and holiness of life are growing." [Grudem, 181]

ἀπὸ τοῦ οἴκου (Noun: Masculine Genitive Singular).

τοῦ θεοῦ (Noun: Masculine Genitive Singular).

=== From the house of God.

"Dennis Johnson<sup>1</sup> has argued persuasively that this phrase in the LXX never refers to the 'household' of God's people, but always to the Temple, the 'house of God' in terms of the building in which God dwells. Thus, it is likely that it should be translated 'house of God' here as well. . . . Moreover, the text literally reads not 'with' but 'from' (*apo*): 'The time has come for judgement to begin *from* the house of God.

Such a translation allows Johnson correctly to see this verse in the light of two other Old Testament passages, Ezekiel 9 and Malachi 3. Ezekiel 9 pictures the Lord calling to 'the executioners' of judgement to 'draw near' (9:1) to bring judgement on Jerusalem for its horrible sins. One messenger of God puts a mark on the forehead of all who were found to 'sigh and groan' over the 'abominations' committed in Jerusalem (9:4-5). Then the executioners of judgement are told to kill all who do not have the mark on their foreheads (9:5-6). Significantly, God tells the executioners, 'Begin from my sanctuary,' and Ezekiel adds, 'So they began from the elders who were inside the house' (9:6). The words 'begin from', used twice here, are the same words Peter uses to say that it is time for judgement to 'begin from (*archomai apo*) the house of God'. 'House' (*oikos*) is also the same word in both places. Both 1 Peter 4:17 and Ezekiel 9:6 have mention of God's glory before and after them (1 Pet. 4-14 and 5:1; Ezek 9:3 and 10:4). Finally, whereas Ezekiel's judgement begins with 'the elders' who are in God's house, Peter begins his next section of admonition, 'Therefore, I exhort the elders among you . . .' (5:1; the word for 'elders' is *presbuteroi* in both cases). It seems very likely that the judgement scene of Ezekiel 9 is in Peter's mind when he writes, indicating that God's judgement will begin with God's house (now the church; cf. note at 2:5) and then spread outward to destroy all unbelievers.

But the mention of the 'fiery ordeal' or 'refining fire' (v. 12) which does not destroy but purifies God's people calls to mind a second Old Testament passage, whose vivid imagery may have been joined with that of Ezekiel 9 as Peter wrote. Malachi 3 predicts that the Lord himself 'will suddenly come to his temple' as 'the messenger of the covenant' who 'is like a refiner's fire' (3:1-2; 'fire' is *pur* in the LXX, not the same word but a related word to *pyrosis*, 'refining fire', in 1 Pet. 4:12). Malachi adds, 'He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, till they present right

offerings to the Lord' (Mal. 3:3). 'Then, I will draw near to you for judgement . . .' (on unbelievers: Mal. 3:5).

Johnson rightly points out that though Peter's language may have been more influenced by Ezekiel 9, the concepts in 1 Peter 4:19 are closer to the picture of Malachi 3: the Lord himself is acting as a refining fire, purifying the priests ('the sons of Levi'; cf. Pet. 2:5, 9) so that they may offer sacrifices )pleasing to the Lord (cf. 1 Pet. 2:5). Then the judgement which began at God's house (the temple, Mal. 3:1) will move from a judgement of condemnation - which brings us directly back to Jer 4:17: 'For the time has come for judgement to begin with the house of God; and if it begins with (Greek 'from', *apo*) us, what will be the end of those who do not obey the gospel of God. The thought is simply: "If the purifying fire of God's eschatological visitation . . . entails, for those united to Christ, such anguish as Peter's readers are undergoing, what shall the consummation of that purifying divine presence mean for those who have rejected God's good news - if not a conflagration of utter destruction?" [Grudem, 181-83]

footnote 1 - Dennis E. Johnson, 'Fire in God's House: Imagery from Malachi 3 in Peter's Theology of Suffering (1 Peter 4:12-19), JETS 29:3 (Sept, 1986), pp. 291-292. O. Michel says, 'oikos theou' is a fixed term for the sanctuary in the lxx' (TDNT 5, p. 120).

Related to Ezekiel chapter 9:5-6; Zech. 13:9; Mal. 3:1-3.

Ezekiel 9:5-6 5 But to the others He said in my hearing, "Go through the city after him and strike; do not let your eye have pity, and do not spare. 6 "Utterly slay old men, young men, maidens, little children, and women, but do not touch any man on whom is the mark; and you shall start from My sanctuary." So they started with the elders who were before the temple.

Zechariah 13:9 "And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The Lord is my God.'"

Malachi 3:1-3 1 "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the Lord of hosts. 2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap. 3 "And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness.

Peter appears to be saying that what his readers were experiencing was part of God's judgement. Begs some questions. How do we reconcile?

Several explanations have been advanced, but the most credible is that the word for "judgement" (*krima*) in this context refers not to condemnation and punishment, as it often does (e.g. Rom. 3:8; Gal. 5:10; 2 Peter 2:3), but rather to the process of judgement, "the action of a judge" (BDAG 567). God begins his process of judging humanity, of sifting humanity, with his own people. Jobes (2005: 293) draws attention to the parallel in the parable of the sheep and goats (Matt. 25:31 -46): God first judges the sheep and then the goats. Thus although some of the words from Ezekiel, Zechariah, and Malachi have been drawn into Pet. 4:17, and with them the notion of eschatological judgement, the conceptual background of the OT passages, which is bound up with condemnation, is absent. In its place is the notion of a current "fiery ordeal" that in God's sovereign pleasure is sent along to "test" the believers (4:12). But if God's process of judging begins with his own people, "what will the outcome be for those who do not obey the gospel of God?" (4:17 TNIV)." [Comm. on the N.T. use of the OT]

"A final resource Peter invokes to put the believers' situation in perspective is the backdrop of God's judgement of all people (4:17). Jeremiah declared that God first judges and punishes his own nation, Israel, and then proceeds to judge and punish the Gentile nations— indeed, the calamities that befall Israel are taken as proof that the judgement of the Gentiles is not far behind. Based on this conviction, the author of the Testament of Benjamin 10:8-9 can take it as a given that "the Lord first judges Israel for the wrong she has committed, and then he shall do the same for the nations" (OTP 1.828). Peter, however, has reinterpreted how God judges God's own people—it is not punishment, but testing and an opportunity to prove the sincerity of the believers' commitment." [Bible Knowledge Commentary]

Begins "in" (lit. "from").

"Verse 17 describes this fiery ordeal as God's judgment that starts with his own people, and then consumes unbelievers. "For the time has come for judgment to begin with the household of God; and if it begins with us what will the end of those be who do not obey the gospel of God?" This does not sound very comforting at first. When we are about to be arrested and killed for believing in Jesus, it is not encouraging to hear that he is judging us in wrath like unbelievers. Not unto Condemnation but Salvation. But let's be careful; that is not what it says. Verse 18 makes it plain that God's judgment upon us does not lead to condemnation but to salvation. "If the righteous man is scarcely saved"-he is saved! What, then, does God's judgment mean? Verse 12 explains, "Do not be surprised at the fiery ordeal which comes upon you to prove you." The judgment of God which comes upon believers is to test and refine their faith not to condemn them. It is an expression of his love not his wrath. 1 Peter 1:6-7 says we may have to "suffer various tests (same word) so that the genuineness of our faith . . . may redound to praise and glory and honor." This is a very important distinction to make: the same act of judgment can be purifying love for believers and punishing wrath for unbelievers. There is no promise in Scripture that saints will escape all tribulation, not even the last Great Tribulation. What is promised is that when God's judgment comes upon the earth, it will begin with the church and end with the unbelievers. But for the church it will be the first of purifying love and for the unbelievers it will be the fires of punishing wrath. "The



Lord disciplines him whom he loves, and chastises every son whom he receives" (Hebrews 12:6 where the context again is persecution, v. 4)." [John Piper, sermon, ]

Hebrews 11:36-38

"Christ has wrought out and finished a complete salvation for them; and they are saved from all enemies, and everything that might hurt them; from sin, Satan, the law, the world, hell, and death; and they are completely justified, and have all their sins pardoned, and shall be perfectly saved: nor as if their salvation was doubtful; for though they are scarcely, yet certainly saved; for they are chosen to salvation, and Christ has obtained it for them, and they have the application of it already made to them by the blessed Spirit; and being justified, or made righteous persons, nothing is more certain than that they shall be glorified: but they are said to be "scarcely" saved, because of the difficulty of it, both with respect to Christ, who met with difficulties in working out their salvation; by reason of the strictness of divine justice, and the demands of the righteous law, which would make no abatement; the sins of his people he had to bear, and make atonement for; the many enemies he had to grapple with, and the accursed death of the cross, he had to undergo; though they were such he was able to surmount, and did: and especially with respect to the saints themselves; for though their salvation is certain and complete, being finished by Christ, yet their enjoyment of it is attended with many difficulties; by reason of the corruptions of nature, a law in their members warring against the law of their minds; the frequent temptations of Satan, who seeks to devour them, and their wrestlings with principalities and powers, which are above their match; and also by reason of various afflictions and persecutions, and many tribulations, which make their way to eternal life a strait way, and through which they must enter into the kingdom of heaven." [Gill]

**and if [it begins] with us first, what will [be the] end of those who are disobedient to Gospel of God?** (εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;)

Judgement will not only overtake them in the end—it will be their end. They will come to an end in it, and it will endlessly be on them.

"We must not be so foolish as to think we will escape God's judgement on count of our relationship to him. We should rather see it as the start of a more severe judgement. Why do we not consider our proud, unpurified condition and tremble before the Lord? We must put a right construction on all God's dealings with his church and with our souls. With regard to God's church, there may be a time when you will see it not only tossed but, to your way of thinking, covered and swallowed up with tears. But wait a little, and it will arrive safely. This is a common stumbling-stone, but walk by the light of the Word and the eye of faith looking on it, and you will pass by and not stumble. We read about Joseph hated, sold, and imprisoned, and all most unjustly; yet within a few pages we find him freed and exalted, and his brothers coming to ask for his help, and we are satisfied. But when we look on things that at the moment are cloudy and dark, our shortsighted, hasty spirits cannot learn to wait a little to see the other side and what end the Lord makes. We see that judgement begins with the family of God, and this perplexes us if we do not remember that if it begins with us, what

will the outcome be for those who do not obey the gospel of God? God begins the judgement on his church for a short time, that it may end and rest on his enemies forever." [Leighton]

Disobedient to the Gospel, cf. 3:1; 1:2 ==>

Obedience is our belief in Jesus Christ as Lord & Savior. IOW - there are times in t/NT when t/initial belief of sinners in t/Gospel is called "obedience." In that sense it's synonymous w/belief.

Sometimes in NT this is called, "The obedience of faith". IOW - when you believe t/gospel for 1<sup>st</sup> time & are saved, it is for you an act of obedience to t/faith. Very 1<sup>st</sup> act of full-fledged, obedience that any person can render to God - to believe in t/Gospel.

Acts 6:7 (many of the Jewish priests were becoming obedient to the faith)

Romans 1:5 (the obedience of faith among all the Gentiles)

Romans 16:26 talks about t/gospel being "made known to all the nations, leading to obedience of faith."

Sometimes it's put in negative terms==>

John 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

Fig. of speech called Hendiadys (2 diff. words used to say same thing - cf. "I love my wife - I deeply cherish her").

I tend to think that's t/focus of what is meant here. Just a few vv. later in chapter 1 Peter uses same word ὑπακοή - 1:22

**Having purified your souls by obedience to the truth for a sincere love of the brethren, fervently love each other from a pure heart.**

To obey t/truth is affirm, "Yes, I'm sinful and subject to condemnation by a Holy God. I believe in JC and in believing I turn from my sin to Him."

It's a synonym for saving faith ==>

**22 Having purified your souls by obedience to the truth for a sincere love of the brethren, fervently love each other from a pure heart. 23 You have been born again not out of perishable seed, but imperishable: through the living and enduring Word of God.**

We see t/exact same thing in 2 Thess. 2:13==>

... God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

... God has chosen you from the beginning for salvation (election) through sanctification by the Spirit (HS calling us to believe) and faith in the truth. (our belief in t/truth which is then applied)

2TH 1:8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

"What goes around comes around."

HEB 12:25 See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned {them} on earth, much less {shall} we {escape} who turn away from Him who {warns} from heaven.

Rev. 20:11-15.

## 4:18 EXEGESIS

### GREEK TEXT:

καὶ εἰ ὁ δίκαιος μόλις σώζεται,  
ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

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καὶ εἰ ὁ δίκαιος (Noun: Nominative Masculine Singular).  
μόλις (with difficulty \* Adverb).  
σώζεται, (σώζω \* Verb: 3S Present Passive Indicative).  
ὁ ἀσεβὴς (ἀσεβής - ungodly \* Adjective).  
καὶ ἁμαρτωλὸς (ἁμαρτωλός - sinner \* Noun: Feminine  
που (somewhere \* Adverb).  
φανεῖται (φαινω - to appear \* Verb: 3S Future Middle Indicative).

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### ENGLISH TRANSLATION:

**And, IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS BEING SAVED, WHAT WILL BECOME OF THE UNGODLY AND THE SINNER?**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Peter cites the LXX version of Proverbs 11:31. Cf. Mark 10:24-26.

**And, IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS BEING SAVED,** (καὶ εἰ ὁ δίκαιος μόλις σώζεται,)

Another First class condition. Allusion to Proverbs 11:3 ==>

PRO 11:31 If the righteous will be rewarded in the earth, How much more the wicked and the sinner!

Peter quotes from the LXX which is quite different from the Hebrew text.

μόλις (with difficulty \* Adverb). Same word is used in Acts 14:18 where Paul experienced difficulty in restraining the people at Lystra from sacrificing to him as a god.

The context in First Peter speaks of the persecutions which were allowed to come by God as a disciplinary judgement, the purpose of which was to purify their lives. They were being saved with difficulty in the sense that if it was necessary for God to purify lives of *saints* by these drastic means, namely, persecution and suffering, what can one say as to the position of the *unsaved* in relation to God?" [Wuest]

"This does not mean the end result is in doubt. It means that there are great difficulties on the way—fightings without and fears within. What is most hurtful is that they sadden God's Spirit through their wanderings." [Leighton]

**WHAT WILL BECOME OF THE UNGODLY AND THE SINNER?** (ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;)

"To say that salvation is difficult for the righteous is not to say that God finds it terribly difficult to save them (though one should never downplay the cost of the atonement) but rather that God's people, in line with Jesus' own instruction, enter the narrow gate (Luke 13:23-24) and face the opposition of the world from which they have sprung (cf. Matt. 10; Mark 13:20). Implicitly this is a challenge to Peter's readers to follow through to the end, to persevere to the end. Earlier the motive that Peter offered his readers was their opportunity to glorify God by their suffering, their pleasure in being associated with the name of Christ (4:16). Here he provides a different motive: they are never to feel envious of the oppressors and persecutors, for those who reject the gospel will suffer much more than anything Christians have to face in this life." [Comm. on the N.T. use of the OT]

"Jesus said believers would have tribulation in this world, including being persecuted even to death (John 16:2-3,33), and that such suffering would come to them because it came to Him (Matt. 10:24-25) to make "the captain of their suffering perfect through sufferings" (Heb. 2:10, Kjv; cf. 1 Peter 1:11). It was hard for Jesus to be the Savior because of the immeasurable pain He endured from exposure to this sinful world and His having to be under the curse of God for all the sins of all who would ever believe. If it was with excruciating difficulty that He gave himself to redeem sinners, and with painful difficulty that redeemed endure to their final glory, does anyone think the godless man and the sinner, who has lived his life without suffering for righteousness' sake (because he is unrighteous), will simply die and go out of existence or be given a place in heaven because God is nothing but loving and forgiving? That is a foolish thought. Peter is saying the ungodly's eternal suffering, compared to the godly's temporal suffering, is far greater. Paul draws the distinction between the earthly sufferings of the saints and the endless punishment of the lost this way . . . (2 Thess. 1:5-9)." [MacArthur, Moody Commentary]

PSA 1:4-5 The wicked are not so, But they are like chaff which the wind drives away. 5 Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.

LUK 23:31 "For if they do these things in the green tree, what will happen in the dry?"

ACT 14:22 strengthening the souls of the disciples, encouraging them to continue in the faith, and {saying,} "Through many tribulations we must enter the kingdom of God."

2TH 1:9 And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, (NASB)

HEB 4:1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.

HEB 10:38-39 38 \But My righteous one shall live by faith\; \And if he shrinks back, My soul has no pleasure in him\. 39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

2PE 2:5-6 5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; 6 and {if} He condemned the cities of Sodom and Gomorrah to destruction by reducing {them} to ashes, having made them an example to those who would live ungodly thereafter;

## 4:19 EXEGESIS

### GREEK TEXT:

ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

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ὥστε” (so, as to, therefore \* Conjunction, Coordinating).

καὶ οἱ πάσχοντες (πάσχω - to suffer \* Participle: Present Active, Masculine Nominative Plural).

κατὰ τὸ θέλημα (θέλημα \* Noun: Neuter Accusative Singular).

τοῦ θεοῦ (Noun: Masculine Genitive Singular)

πιστῶ (faithful \* Adjective).

κτίστη (κτίστης - creator \* Noun: Dative Masculine Singular). Dative of advantage.

παρατιθέσθωσαν (παρατιθημι - to place beside, before \* Verb: 3P Present Middle Imperative).

τὰς (Definite Article: Feminine Accusative Plural).

ψυχὰς (ψυχὰς \* Noun: Feminine Accusative Plural).

αὐτῶν (αὐτός \* Third Person Independent Personal Pronoun: Masculine Genitive Plural).

ἐν ἀγαθοποιίᾳ (ἀγαθοποιία - doing good \* Noun: Feminine Dative Singular).

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### ENGLISH TRANSLATION:

**Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing good.**

### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

"In this one verse is summarized the teaching of the entire letter. Christians do not suffer accidentally or because of the irresistible forces of blind fate; rather, they suffer according to God's will. While this may at first seem harsh (for it implies that at times it is God's will that we suffer), upon reflection no better comfort in suffering can be found than this: it is God's good and perfect will. For therein lies the knowledge that there is a limit to the suffering, both in its intensity and in its duration, a limit set and maintained by the God who is our creator, our saviour, our sustainer, our Father. And therein also lies the knowledge that this suffering is only for our good: it is purifying us, drawing us closer to our Lord, and making us more like him in our lives. In all of it we are not alone, but we can depend on the care of a faithful Creator, we can rejoice in the fellowship of a Saviour who has also suffered (v. 13); we can exult in the constant presence of Mt of glory who delights to rest upon us (v. 14). [Grudem, 184]

**Therefore, let those also who suffer according to the will of God** (ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ)

**entrust their souls to a faithful Creator in doing good.** (πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.)

παρατιθέσθωσαν (παρατιθημι - to place beside, before \* Verb: 3P Present Middle Imperative).

The Greek word "commit" is a banking term meaning 'to give in charge as a deposit.' Same word used by Jesus in commending his soul to the Father in Luke 23:46. Cf. Jesus' example in 2:23.

"The phrase *entrust their souls* does not use the usual word for 'trusting' God, but a verb (*paratithemi*) which means 'to give to someone for safekeeping, to turn over to someone to care for,' (cf. Lk. 23:46, 'Father, into thy hands I commit my spirit', quoting 31:5; see also Acts 14:23). Souls may also be translated 'selves' (niv: 'commit themselves to' their faithful Creator' - however, see note on 'soul' at 1:22). The mention of 'souls' here, together with the possible echo of Jesus' words on the cross (Lk. 23:46), suggests the idea of the believer's soul living on "even after his body is destroyed, and puts the question of temporary suffering in the proper perspective." [Grudem, 185]

Cf. Psalm 31, David entrusting himself to God.

ISA 54:16 "Behold, I Myself have created the smith who blows the fire of coals, And brings out a weapon for its work; And I have created the destroyer to ruin.

DAN 3:16-18 16 Shadrach, Meshach and Abed-nego answered and said to the king, "O Nebuchadnezzar, we do not need to give you an answer concerning this matter. 17 "If it be {so,} our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king. 18 "But {even} if {He does} not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up."

DAN 6:10-11 10 Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber he had windows open toward Jerusalem); and he continued kneeling on his knees three times a day, praying and giving thanks before his God, as he had been doing previously. 11 Then these men came by agreement and found Daniel making petition and supplication before his God.

DAN 6:22 "My God sent His angel and shut the lions' mouths, and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime."

ACT 21:13-14 13 Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus." 14 And since he would not be persuaded, we fell silent, remarking, "The will of the Lord be done!" ROM 2:7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;



2TI 1:12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

1PE 2:15 For such is the will of God that by doing right you may silence the ignorance of foolish men.

1PE 3:17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

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Are you prepared to be hated because of your commitment to Jesus Christ? Perhaps you expect to be misunderstood occasionally or even chided by associates for “going overboard” on religion. But Jesus used strong words in John 15:18–25: “hate” and “persecute.” He indicated that our true commitments will be made clear when they start to cost us something.

What has your faith cost you? A promotion or some other career opportunity? Criticism or even ostracism by coworkers or family? Legal action? Or nothing at all? Sooner or later, following Christ has a cost, and those who think they can get by without paying it are misguided. In fact, if there’s no cost, is there really any genuine commitment? Jesus’ words suggest not.

However, it’s also possible for our actions or words to cause offense because they are inappropriate. In that case, the hostility we may receive is not persecution. Like Jesus (John 1:14), we are called to be people of grace and truth, not obnoxious and rude. True persecution involves unmerited hostility for doing good works in the pattern of Christ (1 Pet. 2:12–21).

"Christian Hedonists will do anything to have the King's wine and the rare pearls—even go to the cellars of suffering and dive in the sea of affliction. And so you can see that it is not strange that we love the epistle of 1 Peter—a handbook for Christian persecution and martyrdom." [John Piper, sermon]

1PE 1:5-6 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials,

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