

The One Anothers *loving fervently, hospitable, serving*



1 Peter 4:7–11

the context of 1 Peter 4:7–11

The apostle Peter wrote this epistle from Rome (AD 64–65). There is some debate on whether Peter wrote this letter before or after the burning of Rome which Nero pinned on Christians. The letter carries the **theme of suffering** with derivatives of πάσχω used 12 times (2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10).

Peter wrote **to encourage and instruct Christians toward steadfast obedience in every area of practical life while remembering their future hope in the face of threats and persecutions of a hostile world.**

In Suffering . . .

1. **Remember our Great Salvation** (1:1–2:10)
 - a. salutation (1:1–2)
 - b. future salvation, an inheritance imperishable (1:3–5)
 - i. preservation through hope and faith
 - c. rejoicing in various trials (1:6–9)
 - i. preservation through testing
 - d. past revelation of salvation (1:10–12)
 - e. the conduct of the persecuted Christian
 - i. a fixed hope and holy living (1:13–16)
 - ii. a fearful conduct (1:17–21)
 - iii. a duty to love sincerely and fervently (1:22–25)
 - iv. longing for the Word (2:1–3)
 - f. positioned as living stones, a chosen race... (2:4–10)
2. **Remember our Example before Men** (2:11–4:6)
 - a. the submission of the persecuted Christian
 - i. in excellent behavior (2:11–12)
 - ii. to human authority (2:13–17)
 - iii. as slaves to masters (2:18–20)
 1. Christ as our example of suffering (2:21–25)
 - iv. wives to husbands (3:1–6)

- v. husbands honoring wives (3:7)
- vi. giving a blessing instead of returning evil (3:8–12)
- b. the suffering of the persecuted Christian
 - i. for the sake of righteousness
 - 1. and sanctify Christ as Lord (3:13–22)
 - 2. living for the will of God (4:1–6)
- 3. **Remember our Lord will Return** (4:7–5:14)
 - a. **living with the end in mind (4:7–11)**
 - b. trusting God amid fiery trials (4:13–19)
 - c. necessary attitudes in the church (5:1–5)
 - d. resisting the devil (5:6–11)
 - e. epilogue (5:12–14)

exegetical notes on vv. 7–11

7 Πάντων δὲ τὸ τέλος ἤγγικεν.
 now the end all things has come near.

The “now” (δὲ left untranslated) links vv. 1–6 to 7–11. The ongoing hardships in the world provide ongoing opportunities for the gospel, but the age is fast drawing to a close with the return of Christ being imminent. Along with His return will come the end of suffering and the struggle against the world. As Christians await Christ’s second coming, they must live in daily obedience.

The **end refers to a period** of time involving the **final stage of God’s redemptive process**; the **consummation** of the kingdom **with Christ’s return** and the **curtain is closed on world history**. Although 2000 years have passed, Christians today remain in that same period, with the end of all things having come near and Christ’s return imminent.

Hiebert states “**that eschatological hope is frequently used to motivate Christian conduct** (Matthew 24:25–25:13; Mark 13:33–37; Romans 13:11–14; 1 Corinthians 15:58; Hebrews 10:25; James 5:8–9; 1 John 2:28).” **The return of our Lord has always fueled the supreme motive for living in a manner worthy of the gospel; living as citizens of heaven while still on earth.**

Christians understand **all things** to refer to all things; v. 11 *through Christ*, **everything will be judged through the gospel of the finished work of the resurrected Christ.**

The same verb (ἤγγικεν) is used with reference to imminence. The outcome is **just ahead**.

- Matthew 3:2 "Repent, for the kingdom of heaven is at hand." John the Baptist
- & our Lord
- Matthew 4:17 From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."
- Matthew 10:7 "And as you go, preach, saying, 'The kingdom of heaven is at hand.'
- Mark 1:15 "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

therefore **be sensible** and **be self-controlled/sober** for prayer;

Two **Aorist** active **imperatives focus on an action as a whole**, like a **summative command**, and here used by Peter to be sensible and self-controlled in every area. The imperative σωφρονήσατε (sophron-eh-satay) means — ^{A-S} to be temperate, discreet, self-controlled; ^{BDAG} to be prudent, with **focus on self-control**, be reasonable, sensible, serious, or keep one's head.

- Titus2:6–8
 - Likewise urge the young men to **be sensible**; 7 in all things show yourself to be **an example of good deeds**, with **purity in doctrine, dignified, 8 sound in speech** which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.
- Romans 12:3
 - For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to **have sound judgment**, as God has allotted to each a measure of faith.
 - contrasting thinking more highly of himself than he ought — to — thinking so as to have sound judgment

The imperative νήψατε (nay-fatay) literally means ^{A-S} to be sober, abstain from wine; metaphorically it speaks of moral alertness, to be sober, calm, or circumspect. ^{BDAG} Paul is describing one who is **clear-minded**, free from every form of mental and spiritual 'drunkenness', not given to excess, passion, rashness, confusion, etc., but to be well-balanced, self-controlled; exercise self-restraint.

- **WHY SPECIFICALLY IS THE CHRISTIAN TO POSSESS SOUND JUDGMENT AND SOBRIETY?**

- for purpose of prayer

- **WHY IS SENSIBILITY AND SOBRIETY NEEDED IN PRAYER?**

- Paul provides an example in 3:7, *You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered*. To pray effectively, one needs to be thinking rightly, be clear on the truth. If the husband doesn't live with his wife in an understanding way, showing her honor because he views her as a fellow heir of the grace of life, then he's likely to not pray for her in accordance with God's sovereign and commanded will.
- Proverbs 15:29 *The Lord is far from the wicked, But He hears the prayer of the righteous.*
- **A receptivity/hunger to God's word**
 - a deficiency of the intake of Scripture – study of and meditation upon the word will impact prayer **WHY?**
 - **Our existence is dependent upon His existence, as is our knowledge dependent upon His knowledge. If we are to speak effectively with Him, we must listen to the words He has spoken to us.**
 - Proverbs 28:9 *He who turns away his ear from listening to the law, even his prayer is an abomination*
- **a sincere reverence**
 - mundane, superficial, vain prayer is burdensome; praying trivially
 - We must renew, expand, and deepen our understanding of Who it is that hears our prayers
- **a willful resolve**
 - Prayer is hard work, based on resolve, a commitment to commune with the Creator
 - Romans 15:30 Paul, strive together with me in your prayers, as he prays for himself, he invites the Romans to join him, not inherently easy, but requires resolve
- **a faithful consistency**
 - 1 Thessalonians 5:17 *praying without ceasing*
- **a vigilant watchfulness**
 - Prayerlessness expresses comfort and lack of concern in enemy territory

- Ephesians 6:18-20 be on the alert for all the saints
- **a patient expectancy**
- **a humble repentance**
 - pride and prayer do not mix
 - Psalm 66:18 wickedness...the LORD will not hear
 - Isaiah 59:1-2 the problem is not with God's inabilities, but mans...He does not hear when there exists a love for sin
 - Matthew 6:12, 14-15 when harboring unforgiveness
 - Matt 5 first take care of sin, before coming before the Lord, be reconciled first
 - 1 John 1:9 if we confess our sins....
- **each of these seven proper attitudes ^{BK} in prayer will be made more difficult in the face of suffering, thus the need for the full possession of all faculties**

<p>8 πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες,</p> <p>↑ ↑ ↑ ↑ ↑</p> <p>above all things having an <u>earnest love</u> for <u>each other</u>,</p>

πρὸ πάντων implies supreme importance, seen most prominently; love is at the summit and most important to human relationships. It's preeminent, distinguished, and surpassing all others. The same construction is used in Colossians 1:17 *He is before all things, and in Him all things hold together*, and in James 5:12, *But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment.*

The accusative/subject is described by an adjective ἐκτενῆ that literally means ^{A-S} something that is stretched to fullest measure, strained to maximum capacity; but metaphorically – earnest, zealous; ^{BDAG} pertaining to being persevering, with implication that one does not waver in one's display of interest or devotion, eager, earnest, keep affection *constant*.

The love that Peter refers to here is ἀγάπην meaning ^{BDAG} the quality of warm regard for and interest in another, to esteem, to have affection for, to regard. Christian love is the conscious, sacrificial, and volitional commitment to the welfare of another person, in obedience to God's Word (2 John 6), regardless of that person's response or what one does or does not receive from him or her, or what love costs one to give. ^{BD} This is what believers are to possess and display without wavering, with a passionate intensity.

WHY? WHAT PURPOSE DOES THIS SERVE IN THE CHURCH?

ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.
because love hides/conceals a multitude of sins;

If the love displayed in the church is not fervent, then when sin occurs within the relationships and between people, the church's unity will be strained. If love isn't stretched, unity will be and offenses will be acted upon in some way.

WHAT DOES PETER MEAN TO BY LOVE COVERING A MULTITUDE OF SINS?

The term καλύπτει means ^{A-S} metaphorically, to veil, conceal; ^{BDAG} to cause something not to be known, hide, conceal, keep secret, cover (up), to remove from sight.

- Psalm 32:5 of the forgiveness of sins
 - *I acknowledged my sin to You,
And my iniquity I **did not hide**;
I said, "I will confess my transgressions to the LORD";
And You forgave the guilt of my sin. Selah.*
- James 5:20
 - *let him know that he who turns a sinner from the error of his way will save his soul from death and will **cover** a multitude of sins.*

What Peter doesn't mean is that sins here are being covered by God, nor that sin is to be ignored in the church.

Rather, he is describing the genuine nature of Christian love in that it remains and persists in the face of difficulties. It is forbearing. There is a patient self-control; restraint and tolerance when sinned against, thereby **not** reacting in kind, and **not** allowing the sin to grow and spread.

1 Peter 1:22–23 *Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, **WHY?** for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.*

When private personal injury has been done...simply ignoring the unkind act or insulting word...brings the evil to an end. ^{KJ}

"There in your local church is Ann, who doesn't know much about hygiene and frankly is "smelly." Bill wears you out with incessant talking. Cathy is unspiritual. Don doesn't get along with Evelyn. Fred treats his wife badly. Gene is a teenager

who lacks grace, never knowing how to act with courtesy and discretion. Hilary often grumbles. Irene has a different set of interests and values (she can't come to the Tuesday evening prayer meeting because it clashes with the local Amnesty International group). And it goes on. There is Kevin, to be sure, who is really quite saintly but rather drab as a person. None of them is very easy to love at full stretch. (there is also, of course, myself, and I figure in other people's lists of difficult people for similar reasons.)" IHM

WHY CAN THIS BE DIFFICULT TO LIVE OUT?

- fervent love is opposed to the flesh Galatians the deeds of the flesh are evident, which are:...enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,
- fervent love is opposed to the world

WHERE IS IT MORE DIFFICULT TO PUT UP WITH OTHER PEOPLE'S FAULTS: IN THE CHURCH OR WITHIN THE WALLS OF YOUR OWN HOME?

9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ·

hospitable to one another without complaining;

Peter uses the word φιλόξενοι here meaning ^{A-S} one who loves, welcomes, and entertains strangers, to be hospitable. In 1 Timothy 3:2 and Titus 1:8, being hospitable is a qualification for being an elder. In the context of Peter's letter, accommodations would have been hard to come by and entertaining likely came at great cost. But Christians are to be hospitable. In **3 John**, the apostle John commends Gaius for his loving expression of hospitality toward itinerant preacher and missionaries, **Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers; 6 and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God. 7 For they went out for the sake of the Name, accepting nothing from the Gentiles. 8 Therefore we ought to support such men, so that we may be fellow workers with the truth.**

But John condemns Diotrephes' actions, *9 I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. 10 For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire to do so and puts them out of the church.*

And they are to be hospitable without complaining; γογγυσμοῦ describing an ^{BDAG} utterance made in a low tone of voice (the context indicates whether the utterance is one of discontent or satisfaction), behind-the-scenes talk.—Negative aspect: complaint, displeasure, expressed in murmuring (^{A-S} muttering).

- John 7:12
 - *There was much **grumbling** among the crowds concerning Him; some were saying, “He is a good man”; others were saying, “No, on the contrary, He leads the people astray.”*
- Acts 6:1
 - *Now at this time while the disciples were increasing in number, **a complaint** arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food.*
- Philippians 2:14–16
 - **Do all things without grumbling** or disputing; **15 so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation**, among whom you appear as lights in the world, **16 holding fast the word of life**, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.

WHY IS BEING HOSPITABLE A CHRISTIAN CHARACTER TRAIT?

- Colossians 1:21–22 *And although **you were formerly alienated** and hostile in mind, engaged in evil deeds, 22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—*
- Ephesians 2:12, 19 *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.... 19 So then **you are no longer strangers and aliens**, but you are fellow citizens with the saints, and are of God’s household,*

10 ἕκαστος καθὼς ἔλαβεν χάρισμα,
just as each **received** a gift

The word for gift χάρισμα is derived from the word χάρις meaning grace. It refers to that which is freely and graciously given, favor bestowed, a gift. ^{BDAG} To each believer has been given a gift or gifts. **His gift defines their tasks.**

FOR WHAT PURPOSES HAS GOD GIVEN SPIRITUAL GIFTS TO THE CHURCH?

- for serving one another
- for building up the body; edification of the saints

WHAT EFFECT DOES CONSUMER CHRISTIANITY HAVE ON THE CHURCH? ON THE INDIVIDUAL CHRISTIAN?

- the members are not served and edified as they ought
- to receive a gift is to be entrusted, meaning a stewardship. to not use the gift given for the purpose it was given for is to be a bad/poor steward. Alert and faithful stewardship is required. Laziness is not an option (Matthew 25:14–30; Luke 19:11–27). **Could we say they'll have less to look forward to when the Master returns?**

εἰς ἑαυτοὺς αὐτὸ **διακονοῦντες** ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.
for **servicing** with it one another as good stewards of the manifold/diverse grace of God;

Peter's intention here is not to be specific when referring to the gifts. Serving covers the gifts of giving, leading, mercy, helps, healing, and miracles, while speaking includes apostleship, prophesy, teaching, tongues, and exhortation. But here Peter is speaking much more generally. Rather than referring to specific gifts, he is pointing to the grace of God involved in Christian conduct in general.

Serving διακονοῦντες means ^{BDAG} to perform obligations, without focus on intermediary function; of unspecified services perform duties, render assistance, serve; ^{A-S} to minister, supply, supply by ministration.

Stewards οἰκονόμοι are **ones who are entrusted with management in connection with transcendent matters, administrators** — Christians generally, or of Christian ministers, as in 1 Corinthians 4:1 *Let a man regard us in this manner, as servants of Christ and **stewards** of the mysteries of God*, and Titus 1:7 *For the overseer must be above reproach as God's **steward**, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,...*

The manifold/diverse grace of God pertains to existence in various kinds or modes, diversified, manifold; ie. the grace of God is manifested in various ways. Each spiritual

gift used in the church is a demonstration of/exhibits the varied grace of God. Just as the gifts are various (1 Corinthians 12:4), so are their purposes in the church by God's design.

11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ·

if anyone speaks, as oracles of God;

εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός·

if anyone serves, as from/by the strength that God provides;

ὡς is a marker introducing the perspective from which an activity (employing one's spiritual gift) is viewed or understood as to character, function, or role; with the focus on quality, circumstance, or role.

The term λόγια is used twice in the NT. Acts 7:38 says, *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.* This refers to any person speaking of the revelations received by Moses.

Romans 3:2 *Great in every respect. First of all, that they were entrusted with the **oracles** of God.* This refers to God's promises to the Jews and is here used of the sayings of Christians who have been endowed with the gift of ministry through spoken words, not from one's own imagination, but repeating the words of God. These are believers "who teach about Christ and offer counsel in his name and understand themselves to be representing God's words to the community. They must therefore understand that they are engaged in serious business that restrains them from positing merely their own human speculation." ^{KJ}

When speaking, with the words and wisdom God supplies. When serving, in the strength that God supplies.

Hiebert states, "To be fully aware of an ability, God-given, and to use it humbly and vigorously for redemptive ends is one of the highest privileges God has given His servants." To receive an entrustment acknowledges divine enablement (*by the strength which God provides*) and carries with it human responsibility.

ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,

so that in all God might be glorified through **Jesus Christ**,

ὣ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

to whom **is** the glory and the power for the ages of the ages; amen.

God is glorified through the gospel of Jesus Christ; the finished work of the resurrected Christ. Peter references the glory that redounds to God through the gospel a number of times in the epistle.

- 1:3 *according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.*
- 1:10–12 *As to this salvation, the prophets who prophesied of **the grace that would come** to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted **the sufferings of Christ and the glories to follow**. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you **through those who preached the gospel to you by the Holy Spirit** sent from heaven—things into which angels long to look.*
- 1:18–19 *knowing that **you were** not **redeemed** with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but **with precious blood, as of a lamb unblemished and spotless, the blood of Christ**.*
- 2:21–25 *For you have been called for this purpose, since **Christ also suffered for you**, leaving you an example for you to follow in His steps, 22 who committed no sin, nor was any deceit found in His mouth; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; 24 and **He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. 25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.***
- 3:18 *For **Christ also died for sins once for all, the just for the unjust, so that He might bring us to God**, having been put to death in the flesh, but made alive in the spirit;*

Implications

1. 4:7 *in all things*, Christians are not attached to this world
 - a. 2:11 *as aliens and strangers*

- b. we have a future hope; 1:13 *fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ*
2. If love isn't fervent/earnest/zealous (stretched to capacity), unity will be stretched/strained and offenses will be acted upon in some way. Peace and harmony of the brotherhood accompanies fervent love for the brethren.
3. Being hospitable means remaining openhearted toward all. To not do so is to show partiality.
4. None use of God-given gifts is bad stewardship.

V. Further Study

Memorize: 1 Peter 4:8; 1 Corinthians 13:1–7

Pray: Confess to God times of not loving fervently or being hospitable or being unwilling to serve as your ought. Pray that God would continually help you to grow in each these areas; both in seizing the opportunity and the ability to carry out the task well. Acknowledge that especially in light of the imminent return of Christ and the end of all things, your Christian conduct and a life of obedience are required. Thank God for the examples that He's placed around you; examples of fervent love, hospitality, and service; beginning with and as seen in the person of Christ. Ask God to continually help you to be self-controlled and clear-minded specifically for the purpose of prayer. Ask Him also to enable you to use your gift for the purpose of serving as a good steward that He might be further glorified because of what Christ has done in your life.

Sing: #164 What a Friend We Have in Jesus

Discuss:

1. In your own words, explain 1 Peter 4:7–11 to a friend together with its application in daily life and in the church.
2. Having understood what it means to "keep fervent in your love for one another," how can you most effectively participate in this within

the context of your local church? How will this benefit others?
Yourself?

3. What are some practical ways you can participate in hospitality in the church? In your home?
4. What practical changes (whether wide-sweeping changes or fine-tuning) can be made in your life in order to love more fervently, be more hospitable, serve more?
5. What further implications arise when individuals and/or the church are not practicing 1 Peter 4:7–11 (ie. one's view/church's view of God, view of the atonement, view of sin, view of Scripture, etc....)?
6. What blessings arise out of obedience to these verses?
7. Create a list of verses that specifically address Christian love. Memorize them, so that you can be reminded of the necessity of biblical counseling in the local church.

next class: Sunday June 4th, 2023

VI. Citations & Resources

KE – Dr. Keith Essex, "New Testament Studies" course notes (The Master's Seminary)

KJ – Karen H. Jobes, *1 Peter* (Baker Exegetical Commentary on the New Testament)

BK – Dr. Brad Klassen, "Ordination Preparation" course notes (The Master's Seminary)

BK – Dr. Brad Klassen, "The Practice of Prayer" course notes (Institute for the Christian Life – The Master's Seminary)

IHM – I. Howard Marshall, *1 Peter* (IVP NT Commentary Series)

DW – Daniel B. Wallace, *Greek Grammar*

BD – *Biblical Doctrine* eds. John MacArthur & Richard Mayhue (GraceLife Library)

A–S George Abbott-Smith, *Manual Greek Lexicon of the New Testament*

BDAG – Bauer, Danker, Arndt, and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*

Recommended Commentaries

- Exegetical
 - *Jobes, 1 Peter (Baker Exegetical Commentary of the New Testament)
 - Michaels, 1 Peter (Word Biblical Commentary)
- English Interpretation
 - *Hiebert, The Epistle of 1 Peter
 - *Schreiner, 1, 2 Peter, Jude (New American Commentary)
- Expositional
 - Clowney, The Message of I Peter (The Bible Speaks Today)
 - MacArthur, 1 Peter (The MacArthur NT Commentary)

* highly recommended