

1 Peter 4:1-11 —Since Christ is in heaven at the Father’s right hand, and since He suffered εν His body, arm [[οπισσασθε](#), 3695; to equip literally with weapons] yourselves with the same attitude as Christ because you who have suffered εν your body and are done with sin. Therefore, you don’t live the rest of your earthly life for evil human desires, but rather for the will of God. You have spent enough time in the past doing what the εθνων do. Living εν:

1. Debauchery [[ασελγεια](#), 766; conduct shocking to public decency; sensuality]
2. Lust [[επιθυμια](#), 1939; desire, passionate longing, not inherently negative or positive]
3. Drunkenness [[ουνοφλυγια](#), 3632; a form of the linguistic root, [φλυαρος](#);¹¹ to wit, an overflow (or surplus) of wine, i.e., vinolency (drunkenness)—excess of wine.]
4. Orgies [[κωμοισ](#), 2970; originally, village-merrymaking that took place at the gathering of the grapes; had the original meaning, “ ‘a carousal,’ such as a party of revelers parading the streets, or revels held in religious ceremonies, wild, furious, and ecstatic” (see K. Wuest, *Word Studies, Volume 2, Pastoral Epistles, 1 Peter*, 112; 1987).
5. Carousing [[ποτοι](#), 4224; a drinking bout/contest; a form of the linguist root, [πινο](#); i.e., to drink, 4095).
6. Detestable idolatry [[αθεμιτοι](#) abominable (111, against custom, used elsewhere only where Luke quotes Peter in Acts 10:27-28¹²) [ειδωλολατρια](#), 1495; image worship.

A QUESTION TO GET YOU THINKING:

WHY ARE CHRISTIANS TO LIVE “SOBERLY?”

1 PETER 4:1-11

Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin. ²As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God. ³For you have spent enough time in the past doing what pagans choose to do—living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry. ⁴They think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you. ⁵But they will have to give account to him who is ready to judge the living and the dead. ⁶For this is the reason the gospel was preached even to those who are ~~now~~ dead [Greek does **not** include “now”], so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit.

⁷The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. ⁸Above all, love each other deeply, because love covers over a multitude of sins. ⁹Offer hospitality to one another without grumbling. ¹⁰Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. ¹¹If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

¹¹[φλυαρος](#), 5397, what bubbles over (like a seething, boiling pot; only used in 1 Timothy 5:13); i.e., “Besides, they [younger widows] get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips ([φλυαροι](#)) and busybodies, saying things they ought not to.”

¹²Talking with him [Cornelius, a God-fearing εθνην], Peter went inside and found a large gathering of people. He said to them: “You are well aware that it is against our law for a Jew to associate with a Gentile [[αλλοφυλω](#)] or visit him. But God has shown me that I should not call any man impure or unclean.” [Acts 10:27-28, NIV]

Others think you're odd that you do not plunge into these six things with them, this flood of dissipation, and they heap abuse [βλασφημουντες] on you. Worry not—they will answer to Him who is ready to judge the living and the dead. It was for this reason the gospel was preached to judge the living and the dead. Furthermore, remember it was for this reason that the gospel was preached even to those who are dead so they might be judged according to men in regard to the body, but live according to God in regard to their spirit.

1 Peter 4:6 has a problem in some translations (e.g., Holman, NIV, Good News, New Living) to which you must be sensitive. These translations insert the word "now" prior to the word "dead." The Greek does not support inclusion; i.e., the idea of the "now dead" is simply not there. The translators changed their translation of Scripture, not to make meaning clearer, which is normally commendable, but to avoid a Scriptural paradox with Hebrews 9:27. This is unacceptable and, as a student, and I as a teacher of Scripture, you need to be aware of same. I am livid as I write this sidebar. For more information see:

INTERJECTION: DIFFERENT TRANSLATIONS OF 1 PETER 4:6

The end of time is near so be rational and self-disciplined so you can pray. Above all, love each other deeply because love covers a multitude of sins. Be graciously hospitable to each other, without kvetching. Each of us should use the gifts he has received to serve, faithfully administering God's power to be and do righteousness, in all its forms. If we speak, do so with God's words. If we serve, do so with the strength God provides. Why? So in all things God may be praised through Jesus the Christ. It is to Him that the glory and the power for ever and ever be. So be it, let it be, make it so.

1. 1 With what weapons are we to arm ourselves? What weapons did He use?
2. 2 What does it mean to live our earthly life for evil human desires? For what are we to live our earthly life? How so?
3. 3 What is "enough time?" Which of these is the worst ways to "spend time?"
4. 4 Why do people think it strange that we don't jump into the flood of dissipation? Why do they want us to do so?
5. 5-6 On what basis will people be judged and on what basis (6)?
6. 7 How far away is "the end of all things?" So?
7. 7 How does clear thinking and self-discipline help us deal with the end of all things? How is prayer affected by clear thinking and self-discipline?
8. 8 Why is loving one another deeply so important? What kind of sins are "covered?" Sins against God or sins against other people?
9. 9 Why do people kvetch when they are forced by custom or social pressure to be hospitable? Why are we to be hospitable then?
10. 10 What is the purpose of God's gifts? "Faithfully administering" God's grace?
11. 11 When we speak (λαλει), we are to use the words (λογια) of God. How would this be manifested?
12. 11 When we serve (διακονει), we are to do it with the strength (ισχυος; 2479, power, might, force, and ability) God supplies (χορηγει). How would this be manifested?
13. 11 What is the purpose of all this speaking words, and serving with strength?
14. 11 Why does He get the glory and the power for ever and ever?
15. 11 What is the meaning of "Amen." ¹³[Note: it's not "I agree" as we use it in American English.]

¹³"Amen" is the transliteration of the Hebrew word, amen (אָמֵן); in Greek, transliterated αμην (aw-mane). In its original usage amen means, "so be it, let it be, make it so, truly," and/or "verily."

[New International Version \(©1984\)](#)

For this is the reason the gospel was preached even to those who are **now** dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit.

[Holman Christian Standard Bible \(© 2007\)](#)

For this reason the gospel was also preached to those who are **now** dead, so that, although they might they might be judged by men in the fleshly realm.

[New Living Translation \(©2007\)](#)

That is why the Good News was preached to those who are **now** dead--so although they were destined to die like all people, they now live forever with God in the Spirit.

[GOD'S WORD® Translation \(©1995\)](#)

After all, the Good News was told to people like that, although they are **now** dead. It was told to them so that they could be judged like humans in their earthly lives and live like God in their spiritual lives.

[English Standard Version \(©2001\)](#)

For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

[New American Standard Bible \(©1995\)](#)

For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to the will of God.

[International Standard Version \(©2008\)](#)

Indeed, this is why the gospel was proclaimed even to those who have died, so that they could be judged in their mortal flesh like all humans and live in the spiritual realm like God.

[King James Bible](#)

For for [*sic*] this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[American King James Version](#)

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[American Standard Version](#)

For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit.

[Bible in Basic English](#)

For this was the reason why the good news of Jesus was given even to the dead, so that they might be judged as men in the flesh, but might be living before God in the spirit.

[Douay-Rheims Bible](#)

For, for this cause was the gospel preached also to the dead: that they might be judged indeed according to men, in the flesh; but may live according to God, in the Spirit.

¹⁴Note translator attempts to resolve the textual paradox of 1 Peter 4:6 and Hebrews 9:27; to wit, "Just as man is destined to die once, and after that to face judgment..."

[Darby Bible Translation](#)

For to this end were the glad tidings preached to the dead also, that they might be judged, as regards men, after the flesh, but live, as regards God, after the Spirit.

[English Revised Version](#)

For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[Webster's Bible Translation](#)

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[Weymouth New Testament](#)

For it is with this end in view that the Good News was proclaimed even to some who were dead, that they may be judged, as all mankind will be judged, in the body, but may be living a godly life in the spirit.

[World English Bible](#)

For to this end the Good News was preached even to the dead, that they might be judged indeed as men in the flesh, but live as to God in the spirit.

[Young's Literal Translation](#)

for for [*sic*] this also to dead men was good news proclaimed, that they may be judged, indeed, according to men in the flesh, and may live according to God in the spirit.

[1 Peter 4:6 Hebrew Bible](#)

אלהים: דרך לפי ברוח ויחיו אדם בני דרך לפי בבשר ישפטו למען המתים גם התבשרו כן על כי

Inter-Linear

[εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσιν μὲν κατὰ ἀνθρώπους
| σαρκὶ ζῶσιν δὲ κατὰ θεὸν πνεύματι.](#)

KJV with Strong's

[For for this cause was the gospel preached also to them that are dead that they might
be judged according to men in the flesh but live according to God in the spirit.](#)

For for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh but live according to God in the spirit. (KJV)

Greek	Transliteration	Strong's	Morphology	English
εἰς	eis	1519	PREP	for
τοῦτο	touto	5124	D-ASN	cause
γὰρ	gar	1063	CONJ	For
καὶ	kai	2532	CONJ	even
νεκροῖς	nekrois	3498	A-DPM	to dead
εὐηγγελίσθη	euēngelisthē	2097	V-API-3S	good-news was preached
ἵνα	ina	2443	CONJ	so that
κριθῶσιν	krithōsin	2919	V-APS-3P	they might be judged
μὲν	men	3303	PRT	though
κατὰ	kata	2596	PREP	according to
ἀνθρώπους	anthrōpous	444	N-APM	men
σαρκὶ	sarki	4561	N-DSF	in flesh
ζῶσιν	zōsin	2198	V-PAS-3P	live
δὲ	de	1161	CONJ	but
κατὰ	kata	2596	PREP	according to
θεὸν	theon	2316	N-ASM	God
πνεύματι	pneumati	4151	N-DSN	in spirit

1 Peter 4:12-16 —Dear loved ones (αγαπητοι), don't be surprised at the pain you suffer during your trials as a believer. It's not strange; get used to it and rejoice for by participation in Christ's sufferings, you can be overjoyed when God gets the glory. For example, when you are insulted because of following Christ, you are drawn closer to God because the Spirit of glory and of God pause and take their time by resting on and on you (αναπαυσω, 373).¹⁵ If you suffer, it shouldn't be because you've killed someone in deed or in thought, or stolen (κλεπτης) something in deed or in thought by coveting, or any other time of crime for that matter, even as a meddler.¹⁶

If you do suffer, however, as a Christian, don't be ashamed. Praise God that you bear His name.

A QUESTION TO GET YOU THINKING:

WHAT KIND OF A PROBLEM DO FOLKS HAVE WHO ARE NOT SUFFERING PAINFUL TRIALS?

1 PETER 4:12-16

Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. ¹³But rejoice that you participate in the sufferings of [the] Christ, so that you may be overjoyed when his glory is revealed. ¹⁴If you are insulted because of the name of [the] Christ, you are blessed, for the Spirit of glory and of God rests on you. ¹⁵If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. ¹⁶However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.

- Q 12 Why are people surprised when they have to suffer for what is important to them?
- Q 14 Why are we drawn closer to God when we participate in His suffering?
- Q 13 How can we rejoice when we participate in His suffering?
- Q 14 What kind of insults are thrown because of you taking on "the name of Christ?"
- Q 14 Why does the Spirit of glory and God pause and rest with you when you are insulted because of taking on "the name of Christ?"
- Q 15 Why are we not to suffer as a murderer, thief, or meddler, or criminal?
- Q 16 Why are we ashamed when we suffer as a Christian?
- Q 16 For whose name do you suffer?

¹⁵To give (experience) rest after the needed task is completed; to pause (rest) "after precious toil and care" (Vine/Unger, White, NT).

¹⁶αλλοτριεπισκοπος; 244, combination of two words, "alot," that which belongs to another, and "episkopos," an overseer). Thus, a meddler here in 1 Peter is someone who steals other people's business and acts as he/she were the owner of that business.

1 Peter 4:17-19 — Remember judgment begins with us, the family of God. If it begins with us, what will the outcome (τελος) be for those who do not obey the good news of God? As Solomon once said, if it's hard for the righteous to be saved, what in the world will happen to the ungodly sinner? So? We who suffer according to God's will must commit ourselves to our faithful Creator, and continue to do good (ἀγαθοποιῶν).¹⁷

Q 17 Why does judgment begin with us, the family of God? [Remember ... Glory!]

Q 17 What is the outcome (the teleological result) of those who disobey? Why?

Q 18 What is the value of Solomon's warning? (See also Romans 11:17-21; to wit, "... Do not be arrogant, but be afraid. For if God did not spare the natural branches [Hebrews], he will not spare you [Gentiles] either.")

Q 19 Why are we to suffer according to God's will? And when we suffer not according to God's will—what is that all about?

Q 19 Why are we to be committed to doing what is inherently good?

1 PETER 4:17-19

For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? ¹⁸And,

"If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?"
[Proverbs 11:31]

¹⁹So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.

OVERALL APPLICATION SUGGESTIONS¹⁸

Q Why does the Spirit of glory and God pause and rest with you when you are insulted because of taking on "the name of Christ?"

Q Why do people think it strange that we don't jump into the flood of dissipation? Why do they want us to do so?

Q Why don't people think us strange that we don't jump into the flood of dissipation?

¹⁷ *agathopoiia* (from [15](#) /*agathopoiēō*, "do what is *intrinsically* good") – properly, well-doing; what is *inherently* good; i.e., what originates from faith ([4102](#) /*pístis*, "God's inworked *persuasion*") and therefore is *His work* (used only in 1 Pet 4:19).

¹⁸ Previous key questions were:

Q What are the implications of Peter's statement, "He himself bore our sins εν His body on the tree?"

Q What is the ultimate aphrodisiac for women and men εν His body, the church?

Q Why is it critical to first set Christ as Lord of our hearts before giving an answer to everyone who might ask about the hope that is within us?