

220724-1 1Pe 4, 7-11, The End of All Things Is at Hand & What We Do til Then— CThurman

4.1, 2 – Arm yourselves with the same mind as Christ had concerning suffering, because the one that has suffered in the flesh has ceased, that is, as a manner of life, from sin. It is impossible to live after God and be dominated by sin.

Ro.6.12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

4.3-6 – It is enough that we were once under the dominion of sin, but now we no longer run to the same excesses before. For this the unbelieving think it is strange thing and speak evil of us for it. But we know that we shall give account to Him that judges both the living and the dead. It was so for them that died in the Lord before us, that the gospel preached turned them from the manner of this world and to live after God in the spirit. It is as if Peter is pressing the point that we are not experiencing some new phenomenon. As it was for our brethren of the past so it should be for us.

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

At verse 7 Peter then essentially states, 'Don't lose hope! It is not always going to be like this. But until then, until the end of all things here are seven things we should do.

- Be sober-minded.
- Watch unto prayer.
- Have fervent charity among yourselves.
- Treat one another as you would entertain or host strangers.
- Minister your gifts to one another as good stewards.
- Them that speak (preach or teach), speak in harmony with God's word. And,
- Them that serve, serve according to the strength which He supplies.

7 ¶ But the τέλος **end of all things is at hand:**
finality, expiration, come nigh
accomplishment

is at hand, ἤγγικεν, 3s. perf. ind. of ἐγγίζω, tss. to be at hand, to draw nigh, to come nigh, to approach.

But the things that are coming to an end, that have an expiration date on them are things of this present age.

The sufferings, the contradictions, the troubles, persecutions, the evil speaking; that which comes from the world for not following after them to the same excesses: lasciviousness (wantoness [undisciplined, unruly], lewdness), lusts, excess of wine, revellings, banquetings, and abominable idolatries, etc., etc., etc.

The gospel of Christ has almost reached to the furthest extent to bring in the whole mass of the elect of God in this age. The Lord Jesus is on the brink of returning to this world to save His people from the cruelties of an unbelieving world, but also He will unleash His holy vengeance upon them that know not God and believe not the gospel.

Ac 1:11 *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

Re.1.7 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (cf. Mt.24.30; Mt.26.64; Mk.13.26; 14.62)*

be ye therefore **sober,** **and watch** ^{εις} **unto prayer.**
sober minded, of a right mind diligent

be ... ye sober, σωφρονήσατε, 2pl. aor. imper. of the verb σωφρονέω, σῶς sound + φρήν mind, understanding; σωφρονέω, tss. be of a right mind (cf. Mk.5.15; Lk.8.35), to be sober (cf. Ro.12.3; 2Co.5.13; 1Pe.4.7), to be sober minded (Tit.2.6); the noun σωφρονισμός, sound mind (cf. 2Ti.1.7); the adv. σωφρόνως, soberly (Tit.2.12).

watch, νήψατε, 2pl. aor. imper. of the verb νήφω, tss. to be sober (1Pe.1.13; 5.8), to watch (1Pe.4.7).

- 1Th.5.6 *sober* – compared to them that sleep.
- 1Th.5.8 *sober* – compared to them that sleep and are drunken.
- 2Ti.4.5 *watch* – compared to them that will not endure sound doctrine.
- 1Pe.1.13 *sober* – because of the revelation of God’s salvation come to the Gentiles.
- 1Pe.4.7 *watch* – because the end of all things is at hand.
- 1Pe.5.8 *sober* – because of our adversary, the devil.

prayer, προσευχάς, acc. pl. of προσευχή, which is always tss. with the English prayer.

In view of the end of all things that concern this present age Peter tell us how to live in a state of readiness.

1Th.5.1 ¶ But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 ¶ Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

*8 But let us, who are of the day, be sober, (**How ...**) putting on the breastplate of faith and love; and for an helmet, the hope of salvation.*

One of the harmful things children of God do is deceive themselves, thinking that Christ's coming can't be in our lifetime. The word of God has revealed enough information to keep us walking by faith. For example, as touching the coming of Christ and the prededing event of the revelation of the man of sin there has been in every age a man which, if the Lord had removed His hand, could have been the Wicked One, the Antichrist, the man of sin, the son of perdition. God knows not only who this man is, but He also knows the time when to allow this man to be revealed. And here's the point: but we don't. The child of God should always live in readiness for Christ's appearing.

be ye therefore sober and watch unto prayer –These commandments imply the possibility that the child of God might *not* be of a sound mind or watchful to prayer. And we know that in spite of the fact we have a new nature and have received a renewal of the mind it is quite possible to fail to follow Christ as we should.

7 Πάντων δὲ τὸ τέλος ἤγγικεν σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς·

πρὸ εἰς
8 And above all things have fervent charity among yourselves:
before possessing ceaseless, intense love

have, ἔχοντες, nom. pl. masc. part. pres. of the verb ἔχω.

fervent, ἐκτενῆ, acc. sing. fem. of the adj. ἐκτενής, tss. *without ceasing* ('ceaseless' prayer), *fervent charity* (**1Pe.4.8**); the noun ἐκτένεια, is tss. *instantly* meaning 'with intensity' serving God in Ac.26.7; the verb ἐκτείνω, *to put forth, to stretch forth, to stretch out, to cast* (like an anchor); ἐκτενῶς, the adv., *fervently*, is only this once found in the NT

charity, ἀγάπην, acc. sing. of the noun ἀγάπή, tss. *charity, love, feasts of charity*.

Col 3:14 And above (ἐπί, upon) *all these things* [put on] *charity, which is the bond of perfectness* (completeness).

bond, σύνδεσμος, σύν together, fellow, with + δέω to bind; σύνδεσμος, a noun tss. *bond, band*; the verb συνδέομαι, is only once in the NT and tss. *bound with* (He.13.3).

perfectness, τελειότητος, gen. sing. of the noun τελειότης, also tss. *perfection* (He.6.1).

Be fervent, intense to love one another, not some, but all of the children of God in this assembly. Again, a fire left to itself, not fed or stoked will eventually cool and die out.

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Joh 15:12 This is my commandment, That ye love one another, as I have loved you.

Love is the government of Christ. Twelve verses in the NT. say to us, 'love one another.'

ὅτι
for *charity shall cover the multitude of sins.*
because hide

shall cover, καλύψει, 3s. fut. ind. act. of the verb καλύπτω, tss. to cover, to hide.

multitude, πλῆθος, a noun also tss. company, bundle.,

There are sins in a church, many that love would cast aside rather than becoming fixated on them. There are sins which we cannot overlook, sins which should not once be committed by any member of the Lord's church.

*Eph.5.1 ¶ Be ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.*

3 ¶ But fornication, and all uncleanness (every sort of sexual deviancy), or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness (shameful behavior), nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

But particularly there are sins that love will lay aside. No church can continue apart from this kind of love. These are sins that every one of us will struggle with our whole life long, not to the same degree or necessarily the very same things, but we will struggle with them. Because of this we must bear with these sins in one another. To do that will require *charity*, love. I might be short-tempered, easily provoked, hot-headed, I might be rough around the edges, I might unkind, unlikeable, selfish, thinking mostly of myself, loose-lipped, unruly tongue, crude, sharp-tongued, flirtatious, a

complainer, murmurer, self-deprecating, proud, not giving others the benefit of the doubt, thinking evil, or lack a proper view of sin. Let's be honest: if I truly know Christ I am not completely blinded to what my faults are, and I am caused great grief over them. But I also am aware of some of your faults and it is these that I will pass over for love's sake. Love will bear with such things, cover them rather than airing someone's *dirty laundry*. Love will try to help the other get the victory over them. This is love.

*1Co.13.4 ¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
6 Rejoiceth not in iniquity, but rejoiceth in the truth;
7 Beareth all things, believeth all things, hopeth all things, endureth all things.*

Now there isn't one of us here today that hasn't something or some things to fight against in this that the apostle wrote. And our love, my love for you and your love to me, would rather cover or hide them from view rather than expose them so that everyone can see them. If we have been together for any time at all we pretty well know what our deficiencies are already. And we have been doing some covering of sins along the way. There is no way to avoid it if we will be in this church. Of course there might be some that won't fellowship so that this kind of love is exercised. It is certain that through fellowship *charity* will increase. We might apply ourselves to fellowshiping more broadly with the entire church family.

8 πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες ὅτι ἀγάπη καλύψει πλῆθος ἁμαρτιῶν

ἄνευ

9 Use hospitality **one to another without** **grudging.**
(the kind of treatment given to strangers give to) murmurs, complaints
grudges

use hospitality, φιλόξενοι, nom. pl. masc. of the adj. φιλόξενος, φίλος kind, friend, love + ξένος, strange, stranger, host;

φιλόξενος, is tss. *given to hospitality, love of hospitality, hospitality*;
the nou φιλοξενία is tss. *hospitality, entertain strangers*.

without, ἄνευ, a preposition always tss. *without* (3).

grudging, γογγυσμῶν, gen. pl. of the noun γογγυσμος, tss. *to murmur* (3), *to grudge* (1); this is complaining.

The sentence diagram is probably best like this:

subj. verb adj. adv. phrase
To one another – use – hospitality – without grudges.

9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμῶν.

10 As every man

hath received the gift,

each one [that is understood to be a child of God]

every man, ἕκαστος, a pronoun tss. *every man, every one, every, each one*.

hath received, ἔλαβεν, 3s. aor. of the verb λαμβάνω, tss. *to take, to take away, to hold, to receive*.

gift, χάρισμα, a noun tss. *gift, free gift*.

Does 'As' connect an adverbial to the verb 'use' of the preceding verb? If so the gift under consideration is *hospitality*. In this case we should always treat our dear brethren as we would think to entertain strangers from other places.

If Peter is stating short, simple truths then 'as' would refer to and *the gift* is simply *grace* to minister.

even so minister εἰς ἑαυτοὺς αὐτὸ
the same one to another,
serve it to yourselves ('*the same*' refers to *the gift*.)

minister, διακονοῦντες, nom. pl. masc. part. pres. of the verb διακονέω, διά by, through + κόνις dust; διακονέω, is tss. *to serve, to minister, to administer, the office of a deacon.*

Eph.4.7 But unto every one of us is given grace (χάρις) according to the measure of the gift of Christ.

as good stewards of the manifold grace of God.
diverse, varying

stewards, οἰκονόμοι, nom. pl. of the noun οἰκονόμος, οἶκος house + νόμος law; οἰκονόμος, tss. *steward, chamberlain, governor*; another noun is οἰκονομία, tss. *stewardship, dispensation, edifying*; the verb οἰκονομέω, tss. *to be steward.*

manifold, ποικίλης, gen. sing. fem. of the noun, ποικίλος, tss. *divers, manifold.*

10 ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ

11 If any [man] speak, [let him speak] as the oracles of God;

speak, λαλεῖ, 3s. pres. ind. of the verb λαλέω, *to speak, to talk, to preach, to tell, to utter.*

oracles, λόγια, acc. pl. of the noun λόγιον, and always tss. *oracles*, in the plural, meaning *words.*

The speech of them that assume to preach and teach the word of God should always be in harmony with God's word. There is no other word and doctrine that will feed the souls of God's people. His words must reflect God's word.

Tit 2:1 But speak thou the things which become sound doctrine ...

become, πρέπει, impersonal verb tss. *to become, to be comely*; B-D-A-G Lexicon, *to be fitting, proper, right*. (Mt.3.15, it *becometh* us to fulfill all righteousness; 1Co.11.13, is it *comely* that a woman; Eph.5.3, as *becometh* saints; 1Ti.2.10, which *becometh* women professing godliness; Tit.2.1, which *become* sound doctrine; He.2.10, For it *became* Him; 7.26, such an high priest *became* us.

Ministers ought to echo what the Lord has said in the Scriptures.

There is a lesser sense in this text that I'd like to address. The words of every child of God should be conformed to the word of God. The truths of God's word should be what we speak. By that I mean, if we believe the Scriptures to teach the unmerited, loving-favor of God, of His sovereignty, of His election of grace, of the hope of Christ's coming kingdom, of life after death, of eternity in the presence of God, of eternal punishment, of God as creator, sustainer, and finisher of this world, then my language should reflect that. A child of God wouldn't speak positively of climate change, evolution, reincarnation or annihilation, or of luck or chance, of reformation of this world, and so forth. Otherwise he is a living contradiction to the word of God. But there are professing believers whose speech opposes the word of God.

if any man minister, [let him do it] as ἐξ ἰσχύος
of the ability which God giveth:
from, out of strength supplies
furnishes

minister, διακονεῖ, 3s. pres. ind. of the verb διακονέω, **see 'minister' v.10.**

ability, ἰσχύος, gen. sing. of the noun ἰσχύς, tss. *strength, might, power, ability*; the verb ἰσχύω, is tss. *can, able, to avail, to prevail, to be of strength.*

giveth, χορηγεῖ, 3s. pres. ind. of χορηγέω, χορός chorus + ἡγέομαι to lead; and only twice in the NT. See also 2Co.9.10, *minister* (bread). Moulton, *to supply, to furnish.*

see ἐπιχορηγέω, *to minister, to nourish, to add;*
ἐπιχορηγία, *a supply.*

Each of us ministers as the Lord supplies us with the strength to minister. I cannot necessarily do as you do or you do as I. But we can serve the Lord with the gift or gifts that He has given us in the strength that He furnishes us.

Php 4:13 I can do all things through Christ which strengtheneth me.

Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

ἵνα διὰ
that God in all things may be glorified through Jesus Christ,
(purpose)

may be glorified, δοξάζεται, 3s. pres. subj. pass. of the verb δοξάζω, tss. to glorify, to honour, to magnify; 1Pe.1.8, full of glory; 1Pe.2.12, may ... glorify, 1Pe.4.11, may be glorified, 1Pe.4.14, is glorified, 1Pe.4.16, let ... glorify; the noun δόξα, glory, 1Pe.1.7, 11, 21, 24; 4.11, 13, 14, 5.1, 4, 10, 11.

ἡ τὸ εἰς τοὺς αἰῶνας τῶν αἰώνων
to whom be praise and dominion for ever and ever. Amen.
is [the] glory [the] supremacy unto the ages of the ages.
control

be, ἐστίν, 3s. pres. ind. of the verb εἶμί, am, is, to be.

praise, δόξα, a noun tss. glory, worship, honor, praise, dignity; see the verb δοκέω, to think, to suppose, to account, to seem good, to please, to be of reputation.

dominion, κράτος, a noun tss. strength, might, power, dominion; the verb κρατέω, is tss. to take, to lay hold on, to hold fast, to hold on, to hold, to keep, to retain, to obtain.

If men will speak, teach or preach they it should be in harmony with the word of God. If he will minister in the things of Christ he must learn to do so from the strength which God supplies. The purpose (and I would emphasize the importance) of speaking and ministering so is that God by all things might be glorified through His Son, our Lord Jesus Christ. If the message is not aligned with the word of God and if we are going about serving in our own strength Christ isn't in it and God isn't glorified.

In the congregation as we speak and minister in the word of God let us get to the text. Let us deal with the words and give the sense of the text that is there. God will be glorified, Christ exalted, and the children of God edified.

11 εἴ τις λαλεῖ ὡς λόγια θεοῦ· εἴ τις διακονεῖ ὡς ἐξ ἰσχύος ἢς χορηγεῖ ὁ θεός ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν

Conclusion

In view of the all things in this present age coming to an end and the great changes that shall take place upon this globe at the second coming of our Lord Jesus Christ we should remember these seven things:

- Be sober-minded.
- Watch unto prayer.
- Have fervent charity among yourselves.
- Treat one another as you would entertain or host strangers.
- Minister your gifts to one another as good stewards.
- Them that speak (preach or teach), speak in harmony with God's word. And,
- Them that serve, serve according to the strength which He supplies.