

# ***“Above All... Harmonize Everything”***

1 Peter 4:7-11

November 19, 2023

## **INTRO:**

**VIDEO:** *“The Bible”*

What do these three have in common?

Peanut butter, jelly, and fluff... Mom, Dad, Children

**Ready, Aim, *Fire!***

**They all harmonize to BE... (sandwich; family; **bullseye!**)**

## **PRAYER**

## **CONTEXT:**

- ~ **1<sup>st</sup> Peter “No Matter What!”**
- ~ **God’s persecuted people being exhorted**
- ~ **The blessed/beloved people of God submit & suffer**
- ~ **Eternal happiness is found in holy harmony**
- ~ **See & hear the recent sermon text’s “Big Ideas”**
  - *Holy families are harmony families*
  - *When He & we > me, you’ll have harmony*
  - *God fixes & fights for HIS harmony family*
  - *Hard times are tests & opportunities to forge harmony*
  - *Holy harmony fights miraculously, Messianically, and missionally... No matter what!*
  - *Enough is enough! It’s time for shock & awe!*
  - *We cannot over emphasize the importance of biblical koinonia!*
- ~ **3 cycles: *Peter to Church; Jesus to disciples; me to you!***

## BIG IDEA:

If it's **not** God-glorifying, it's **not** God harmonizing.  
(and/or)

If it IS God harmonizing, it WILL be God glorifying!

## PREVIEW:

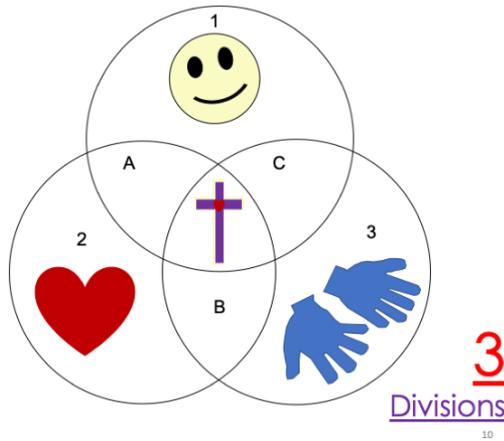
- A. Heads UP!
- B. Hearts BE!
- C. Hands ON!

**T/S:** [2 Timothy 3:16-17](#)

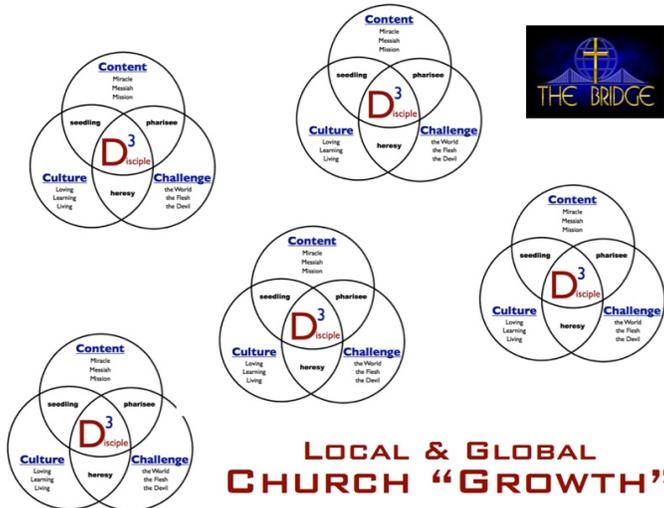
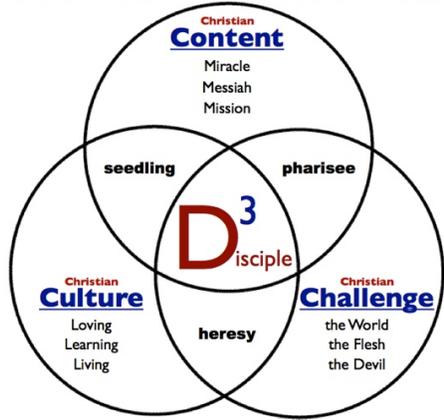
**TEXT:** [1 Peter 4:7-11](#)

*The end of all things is at hand; therefore, be self-controlled and sober-minded, for the sake of your prayers. [8](#)Above all, keep loving one another earnestly, since love covers a multitude of sins. [9](#)Show hospitality to one another without grumbling. [10](#)As each has received a gift, use it to serve one another, as good stewards of God's varied grace: [11](#)whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever.*

*Amen.*



**DISCIPLESHIP    CONTEXTUALIZATION**



**LOCAL & GLOBAL  
CHURCH "GROWTH"**

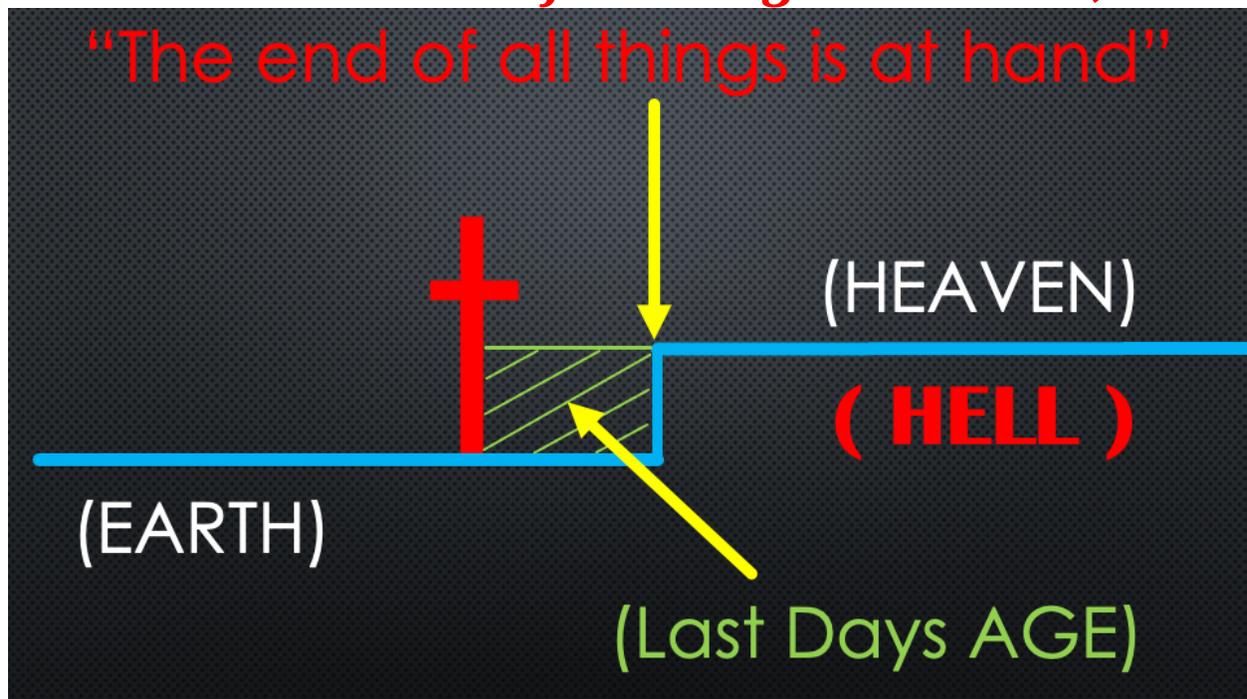
# PETER to CHURCH

## I. Heads UP

(v.7a)

### A. BE Ready!

*The end of all things is at hand;*



*“therefore”* = insight & implication  
connection & application

### B. BE Careful

*be self-controlled and sober-minded*

1. Love & live within God’s guardrails!
2. Keep your thought-life clean & sharp!

### C. BE Prayerful

*for the sake of your prayers.*

BE careful to BE Christ-like & prayerful!

## II. Hearts BE

(vv.7b-8)

### BE Koinonia!

*gAbove all, keep loving one another earnestly,  
since love covers a multitude of sins.*

- A. Above ALL says it ALL!
- B. Perpetual love vs. part-time love
- C. One-another = one in the same body
- D. ***Earnestly*** = fully stretched out... supernatural!
- E. Love covers = confronts/clears; forgives, restores!
- F. ***A multitude*** = vast quantities & great diversities
- G. ***Multitude*** does **NOT** mean **“ALL”**

Christian love is not just about an individual's love for God or for Christ. He who loves God cannot love God and hate his brother. We manifest our love for God by a fervent love for each other. There is a big difference between tolerance and zealous love.

- R.C. Sproul

Several years ago, I was asked by some students why my ministry was almost exclusively one of education and teaching rather than pastoring and preaching. I told them the reason is that I am too thin-skinned. Pastors receive significant criticism, which can cause them much hurt. With teaching, however, I critique the students; they do not critique me.

The fear of public speaking is the primary phobia among American people because their entire person is on display and open to critique, much of which at times can be petty and negative. Preachers open themselves to scrutiny and criticism; it is unavoidable. I have been able to deal with that over the years; it is the pettiness that is difficult to handle.

Nothing will destroy a church faster than pettiness, people picking at each other over trivial things. In the New Testament we are told that when Christians commit gross and heinous sins, they must be disciplined as part of the spiritual nurture of the church. However, our Lord was very careful to specify the sins that require discipline, understanding that no one in the church of Christ is finished with sanctification. We all bring different baggage into the Christian life; we are each at a different point in our progression.

We can destroy one another by nitpicking. If one of your brothers or sisters has an annoying habit, it may irritate you, but it has been covered by Jesus. We all have to endure people who criticize us over insignificant, petty things. Let the world be petty, but let it not be said of Christians. Let us love one another with such a fervency that we have the love that covers a multitude of sins.

*Covering love is how families survive. Family members know each other's foibles, weaknesses, and failures, and the bond of a family will not last long if there is constant, petty complaining in the home. The church is a family too.*

If something is a small matter, it is to be covered.

***“Love will cover a multitude of sins.”*** Some people interpret this verse to mean that if we love enough, it will serve almost as an atonement for our sins; but that is not what it means. The meaning is that love does not seek to expose our neighbor for every petty weakness but to cover him or her from the attacks of the world.

- R.C. Sproul

## III. Hands ON

(vv.9-11)

### A. BE Hands OPEN

***2Show hospitality to one another without grumbling.***

#### Hebrews 13:1-2

*Keep on loving one another as brothers and sisters. 2Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.*

## Romans 12:13

*Share with the Lord's people who are in need. Practice hospitality.*

**HOSPITALITY** = *missional; providing provision; covering needs;*

**Without GRUMBLING** = *no complaining in attitude or action*

*Grumbling is ultimately a complaint against God and His ordering of our circumstances, and its result is to drive out faith, thanksgiving, and joy. - Grudem*

## **B. BE Hands ON**

***10As each has received a gift, use it to serve one another, as good stewards of God's varied grace:***

(\* received; gift; use; serve; good; stewards; grace \*)

The point is that spiritual gifts are given to serve and to help others, to strengthen others in the faith. They are bestowed for ministry, not to enhance self-esteem.

(1 Cor 12:7, 25–26; 14:1–19, 26; Eph 4:11–12).

Spiritual gifts are not fundamentally a privilege  
but a responsibility!

– Schreiner

*God has given you and me grace, which is  
a gift, but with the gift comes  
a responsibility.*

- R.C. Sproul

*Every believer is a charismatic in the sense  
that the Spirit has endowed him or her  
with some gift to be used for the  
edification of the church.*

– Schreiner

**The whole congregation is to be involved in  
ministry, because everyone in the congregation has  
been endowed by the Holy Spirit with His power.**

- R.C. Sproul

Go back to Peter declaring the priesthood of every believer!

Countless times I have heard people complaining after a church service, “I didn’t get anything out of it.” I want to ask them what they put into it.

They come to have their needs met, but the preacher does not preach to meet the felt needs of the people.

**The church is there to meet people’s real need, which is to understand who God is.**

- R.C. Sproul

### C. BE Hands OUT

The gifts are divided into **two categories**,

1. **Speaking** and
2. **Serving** gifts.

***11 whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies — so that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen***

A. *“As each has received a gift, use it to serve one another, as good stewards of God’s varied grace:”*

- a. *As each = everyone get’s one (plus)*
- b. *Received = God’s gospel grace!*
- c. *Gift = supernatural/intentional grace*
- d. *Use it = commanded usefulness!*
- e. *To serve = Christlike purpose...*
- f. *One another = internal family usage*
- g. *As good = see God’s standards here*
- h. *Stewards = functional ambassadors!*
- i. *Of God’s = we serve under His power*
- j. *Varied = multitude of/in diversity*
- k. *Grace = everything good in our lives!*

B. ***11*** *whoever speaks, as one who speaks oracles of God;*

*Whoever speaks* includes not just teaching or preaching, but many kinds of gifts... **Acts 7:38;**  
**Rom. 3:2**

***Oracles of God*** = speaking  
God’s Word, will, and ways!

**C. *whoever serves, as one who serves by the strength that God supplies***

- a. ***Whoever*** = *EVERY true Christian*
- b. ***Serves*** = *active Christ-likeness*
- c. ***As one who serves by*** = *source*
- d. ***The strength that*** = *our power*
- e. ***God supplies*** =
  - i. *God's GRACE*
  - ii. *God's GOSPEL*
  - iii. *God's GLORY*

**T/S:**     ***so that in everything***

~ Passage **PURPOSE**

~ Passage **INCLUSION**

▪ ***EVERY one/thing***

**D.** See **DOXOLOGY** = *intentional glorification*

***God may be glorified through Jesus Christ.***

***To him belong glory***

***and dominion***

***forever and ever.***

***Amen.***

Remember Christ's own words and teaching: "for Yours is the kingdom and the power and the glory forever. Amen" (Matt. 6:13).

To God the Father, God the Son, and God the Holy Spirit glory is an inherent property. We glorify God because He is a being who possesses eternal glory!

- R.C. Sproul

*He wants the powers of the creation, and especially the powers of man, to be given more fully into Christ's service* (Rev. 4:11; 5:12; 7:12). – Wayne Grudem

# JESUS † o DISCIPLES

(Matthew ch.23-25)

**Seven Woes to the Scribes and Pharisees**

**1**Then Jesus said to the crowds and to his disciples, **2**"The scribes and the Pharisees sit on Moses' seat, **3**so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice...

**25**“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. **26**You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

**27**“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. **28**So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

#### Ch.24

##### **Signs of the End of the Age**

**3**As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” **4**And Jesus answered them, “See that no one leads you astray.

**9**“Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. **10**And then many will fall away and betray one another and hate one another. **11**And many false prophets will arise and lead many astray. **12**And because lawlessness will be increased, the love of many will grow cold. **13**But the one who endures to the end will be saved. **14**And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

**30** Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. **31** And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

### **The Lesson of the Fig Tree**

**32** "From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. **33** So also, when you see all these things, you know that he is near, at the very gates.

### **No One Knows That Day and Hour**

**36** "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. **37** For as were the days of Noah, so will be the coming of the Son of Man. **38** For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, **39** and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.

**45** "Who then is the faithful and wise servant,<sup>e</sup> whom his master has set over his household, to give them their food at the proper time? **46** Blessed is that servant whom his master will find so doing when he comes... **48** But if that wicked servant says to himself, 'My master is delayed,' **49** and begins to beat his fellow servants<sup>d</sup> and eats and drinks with drunkards, **50** the master of that servant will come on a day when he does not expect him and at an hour he does not

know [51](#) and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

#### **Ch.25. The Parable of the Talents**

[14](#)“For it will be like a man going on a journey, who called his servants and entrusted to them his property...

#### **The Final Judgment**

[32](#)Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. [33](#)And he will place the sheep on his right, but the goats on the left. [34](#)Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. [35](#)For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed m... [40](#)And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’

[41](#)“Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. [42](#)For I was hungry and you gave me no food, I was thirsty and you gave me no drink, [43](#)I was a stranger and you did not welcome me... [45](#) ...‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ [46](#)And these will go away into eternal punishment, but the righteous into eternal life.”

# ME † to YOU

Above ALL... harmonize EVERYTHING!

- a. *Father, Son, & Holy Spirit*
- b. *Past, Present, Future*
- c. *Here, Heaven, Hell*
- d. *BC @ AD*
- e. *Miracle, MESSIAH, Mission*
- f. *Gospel Sowing, Planting, & Gardening*
- g. *Local, Regional, Global*
- h. *Past, Present, & Future.*
- i. *Head, Heart, Hands*
- j. *Truth, Love, Warfare*
- k. *Compassion, Confrontation, Christlikeness*
- l. *Comfort, Convict, Come-along-side*
- m. *Inform, Inspect, Inspire*
- n. *Local, Regional, Global*
- o. *Men, Women, & Children*
- p. *Love Up, Love In, Love Out*
- q. *Lost, Lovers, Learners, Leaders, Lifers*
- r. *Engage, Explain, Equip, Empower & Exemplify*
- s. *God's Word, Will, & Ways*
- t. *God's Grace, Gospel, & Glory!*

**See how we BE The BRIDGE Family...**

*USA, China, Uganda, India, Kenya/MahaliSAFI*

**VIDEO:** *This Is The Gospel!*



**One FAITH. One FAMILY. One FOCUS.**

*"But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally)." – Acts 1:8*

One Question: **WHAT DO YOU WANT?**  
One Offer: **COME AND SEE.**  
One Promise: **TRUTH IN LOVE!**

***Our Truth-in-Love Distinctives: We are...***

1. Responding to grace & repenting of sin...
2. Trusting the Bible & obeying God's Word...
3. Growing in-Christ & living Spirit-led...
4. Praying for guidance & following by faith...
5. Dying to self & carrying our cross...
6. BE-ing the Church & loving one another...(truly loving one another)
7. Equipping the saints & exemplifying supernatural unity...
8. Ministering as ambassadors & discerning matters shrewdly...
9. Worshipping God vertically & experiencing Him horizontally...
10. Proclaiming the Gospel (*no matter what*) & fishing for men...
11. Making disciples-warriors & winning spiritual-warfare...
12. Loving our King & serving His kingdom!

- B. Above ALL... harmonize EVERYTHING!**
- a. *Hearing, Heeding, Hoping, & Healing!*
  - b. *Learning, Loving, & Living*
  - c. *Making disciples who make disciples who make disciples...*
  - d. *Showing, Telling, & BE-ing*
  - e. *No more. No less. No matter what!*

## REVIEW:

### Love learns and lives to BE...

Love says BE READY... BE Heads UP together!

Love says BE CAREFUL... Hearts BE together!

Love says BE KOINONIA... BE Hands ON together!

## CLOSE:

Above ALL... harmonize EVERYTHING!

*Christians must not only do the duty of their place, but they must do it with vigour, and according to the best of their abilities... whatever we are called to do for the honour of God and the good of others we should do it with all our might.*

In all the duties and services of life we should aim at the glory of God as our chief end.

**1 Co. 10:31.**

# PRAYER

**WORSHIP:** *The Lord's Prayer; Counting My Blessings; Doxology*

# STUDY NOTES:

No Matter What 42  
1 Peter 4:7-11  
November 12, 2023

7The end of all things is at hand; therefore, be self-controlled and sober-minded for the sake of your prayers. 8Above all, keep loving **one another** earnestly, since love covers a multitude of sins. 9**Show hospitality to one another without grumbling.** 10As each has received a gift, use it to serve **one another**, as **good stewards of God's varied grace**: 11**whoever speaks**, as one who speaks **oracles of God**; **whoever serves**, as one who serves **by the strength that God supplies** – so that in everything God may be glorified through Jesus Christ.

**To him belong glory and dominion forever and ever. Amen.**

v.7

The end of all things is at hand;

Therefore,

Be self-controlled

And

(Be) sober-minded  
For the sake of  
Your prayers.

v.8

ABOVE ALL

Keep loving one another  
Earnestly (love one another).  
Since,  
Love covers a multitude of sins.

v.9

Show hospitality to one another  
Without grumbling.

v.10

As each has received a gift  
Use it to serve one another  
As good stewards  
Of God's varied grace.

v.11

Whoever speaks

As one who speaks oracles of  
God

Whoever serves,

As one who serves by the  
strength that God provides.

In order that  
IN EVERYTHING

God may be glorified

Through Jesus Christ.

To Him belong glory and dominion

Forever and ever.

Amen.

## Last week's preaching NOTES:

### *“Above All... Says It All”*

1 Peter 4:7-8

November 12, 2023

#### **INTRO:**

**What is most important to you?**

*When was the last time you took inventory of your priorities?*

**How do your priorities & choices match up with God's Word?**

Think about it...

What do you do with God's firsts, always, and above all's?

*Seek first the kingdom of God...*

**See the “all” instructions in the Great C's**

Do all things to the glory of God... **1 Co. 10:31 & Col. 3:17**

Listen to the passionate prayer of Christ in John 17:21ff

*Today we will see the eternal and everyday value of Christlike  
passion, purity, & love for one another!*

## 1 Peter 3:8

*Finally, all of you, have unity of mind (harmony), sympathy, brotherly love, a tender heart, and a humble mind.*

## PRAAYER

### CONTEXT:

- ~ 1<sup>st</sup> Peter: “No Matter What!”
- ~ Blessed & Beloved... Holy & Harmonized!
- ~ Today’s about priorities & purity

**BIG IDEA:** We cannot over emphasize the importance of biblical koinonia!

### PREVIEW:

- D. BE Ready!
- E. BE Careful!
- F. BE Koinonia

### T/S:

## 2 Timothy 3:16-17

*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17so that the servant of God may be thoroughly equipped for every good work.*

TEXT:

## IV. BE READY

(v.7a)

***The end of all things is near/at hand;***

A. ***“The end”*** = completion; the finish line!

### GENESIS 6:5-14

**5**Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually... **8**But Noah found favor in the eyes of the LORD...  
**13**Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. **10**“Make for yourself an ark...

- a. We must understand the *“all-ready / not yet”*
- b. **See the diagram of 2 ages / kingdoms...**  
(see the following proof texts: 2 Ages: **Matthew 12:32**; Luke 20:34-35; Ephesian 1:21; and 2 kingdoms: Luke 22:15-16; Mark 10:17-29 = 2 Ages & 2 Kingdoms & entering the kingdom of God = eternal life! \*\*\* **1 Peter 1:20... plus... 1 John 2:18!** & Acts 2:16-17 & Matthew 12:28 & Luke 17:20-21 & Hebrews 6:4-5 = kingdom of God has come upon you! = the “already but not yet”  
(CRITICAL CONTEXT: **2 Peter 3:3-8**... with the LORD a thousand years is as a day & a day is as a thousand years...)

Matthew 12:28

*...I... ...the kingdom of God has come upon you.*

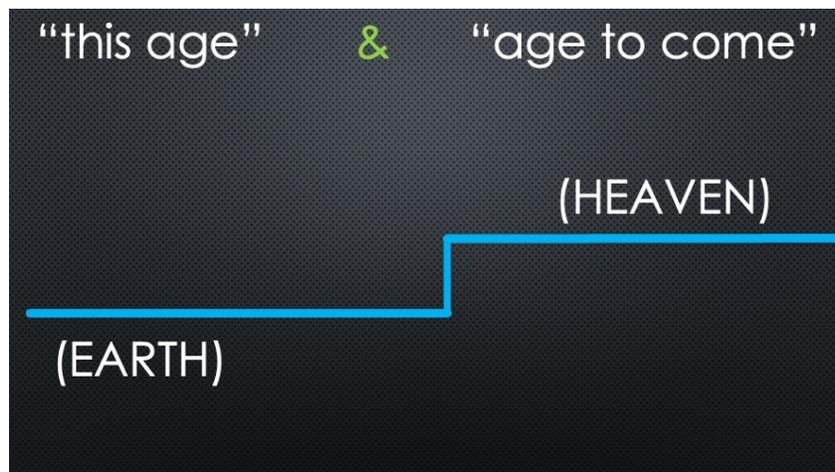
1 John 2:18

*Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour.*

2 Peter 3:3

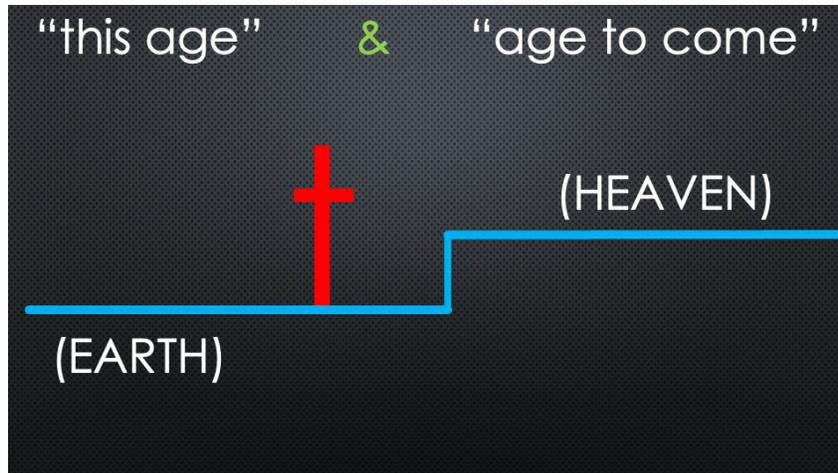
*Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.*

- i. Kingdom created
- ii. Kingdom came
- iii. Kingdom completion



**B. *“of all things”***

- a. Pertaining to the **Jews**
- b. Pertaining to **junk**
- c. Pertaining to **Jesus**



C. **"is at hand:"**

a. "BE ready!"

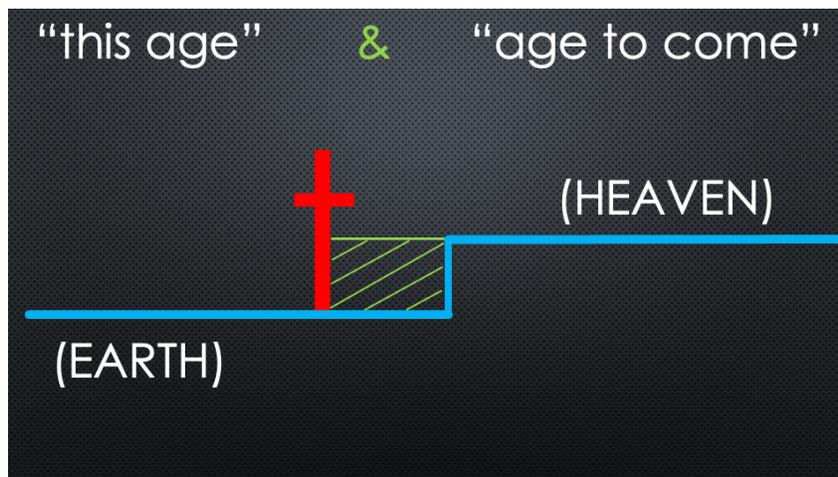
i. "THE end is at hand"

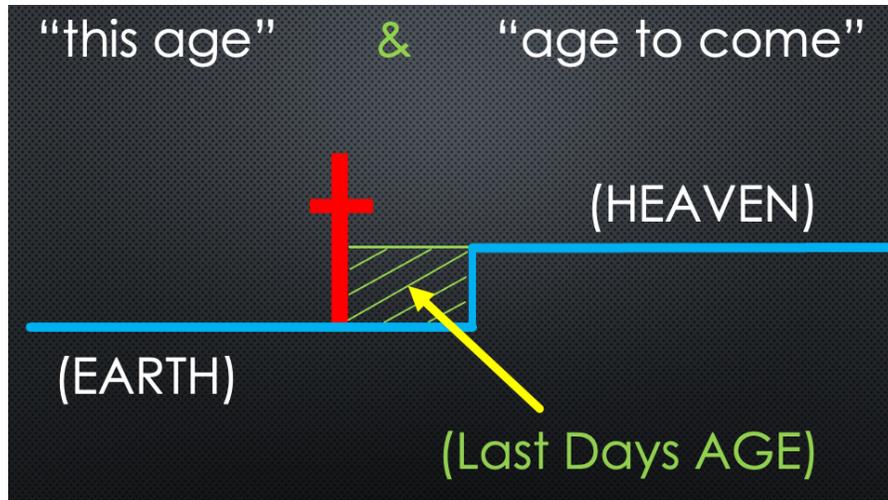
ii. "YOUR end is at hand"

iii. *The response should be the same!*

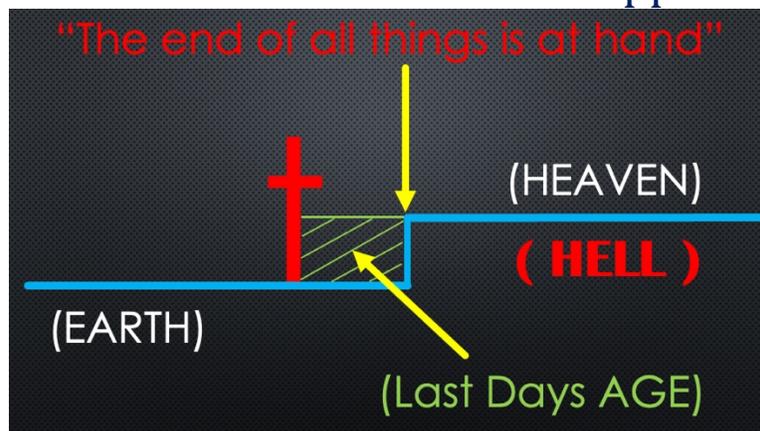
b. "Heads UP!"

c. Relatively speaking, we're getting close!





T/S: **“therefore”** = insight & implication  
connection & application



## V. BE CAREFUL

(v.7b)

***be self-controlled and sober-minded  
for the sake of your prayers.***

**(BE careful internally, missionally, & eternally!)**

- A. *“be self-controlled”*
- B. *“and”*
- C. *“be sober-minded”*

### **1 Peter 1:13**

*Therefore, preparing your minds for action, and **being sober-minded**, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.*

### **1 Peter 5:8**

***Be sober-minded**; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.*

#### ***D. “for the sake of your prayers”***

- a. Dismantling or disregarding your prayer life is like a deep-sea diver ignoring their oxygen tank and breathing apparatus. - JDP
- b. Jesus taught us to pray: *“...Your will be done on earth as it is in heaven.”*
- c. *Bad thinkers are lousy prayer partners.* - JDP
- d. *Those lacking self-control & sober-thinking are NOT hearing from God, even when they say & think they are... that’s the effect of an out of control self & lack of spiritual sobriety.*

- JDP

## VI. BE KOINONIA (v.8)

***8**Above all, keep loving one another earnestly, since love covers a multitude of sins.*

- A. **“Above”** = higher; prioritized; valued
- B. **“all”** = highest; #1 priority!; #1 value
- C. **“keep”** = perpetual; nonstop; no excuse
- D. **“loving”**

### **1 Corinthians 13:1-8a, 13**

#### **The Way of Love**

*If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. **2**And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. **3**If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing. **4**Love is patient and kind; love does not envy or boast; it is not arrogant **5**or rude. It does not insist on its own way; it is not irritable or resentful **6**it does not rejoice at wrongdoing, but rejoices with the truth. **7**Love bears all things, believes all things, hopes all things, endures all things. **8**Love never*

*fails/ends... 13* So now faith, hope, and love abide, these three;  
but the greatest of these is love.

**LOVE is...**

<i>Timeless</i>	<i>vs.</i>	<i>Crammed</i>
<i>Tough</i>	<i>vs.</i>	<i>Copied</i>
<i>Tested</i>	<i>vs.</i>	<i>Compromised</i>
<i>True</i>	<i>vs.</i>	<i>Counterfeited</i>
<i>Truth</i>	<i>vs.</i>	<i>Corrupted</i>

E. **“loving one another”** = active & relational!

**VIDEO:** “Koinonia Kingdom Culture”

*If you don't do what He IS... you're not His.* - JDP

*Love is to Christians what swimming is to fish.* - JDP

*If we think that we did... then we missed what He's done.* - JDP

*To BE like Christ is to LOVE like Christ.* - JDP

*This is only too much if you want to reject God & His Word...* - JDP

- a. *Aberrant love:* departing/deviating from right
- b. *Abundant love:* great quantity; over-sufficient
- c. *Brilliant love:* distinguished or magnificent
- d. **Covenant love:**
  - i. Marriage

- ii. **Creator Christ**
- iii. **Christian/Church: “A solemn agreement, promise, commitment between the members of a Christian church to act together in harmony with the precepts of the gospel.”** *Dictionary.com*
- e. **Jubilant love = “get to!”**
- f. **Fervent love = “No matter what!”** (Great C’s)
- g. **Observant love = “Obedient”** (John 14:15)
- h. **Radiant love = “Light of the world witnessing”**
- i. **Resilient love = Hebrews 12:3**
- j. **Servant love = Matthew 20:28**
- k. **Turbulent love = Beatitudes; Ephesians 6:10ff**
- l. **Vibrant love = John 17:21ff**
- m. **Valiant love = John 15:13** (lay down one’s life)

*“The soldier... above all others... prays for peace, for it is the soldier who must suffer and bear the deepest wounds and scars of war. - General Douglas MacArthur*

**Dr. Wayne Grudem:**

*Where love abounds in a fellowship of Christians, many small offences, and even some large ones, are readily overlooked and forgotten. **But where love is lacking,** every word is viewed with suspicion, every action is liable to misunderstanding, and conflicts abound — **to Satan’s perverse delight** (cf. Heb. 12:15; by contrast, 1 Cor. 13:4–7).*

- F. **“earnestly/fervently”**
  - a. **Zealously... (Up, In, & Out)**

- i. Worship
- ii. Walk/Work
- iii. Warfare/Witness
- b. Opposite of superficial & lukewarm
- c. Root word = *“stretched”* & *“wholly out”*
- d. 1 John 3:18 is a great example...
- e. BE... ALL-out or ALL-in passionate love!
- f. See *“homothoomadon,”* riotous passion
- g. **Deeper extended word study:**
  - i. Philippians 3:13 *“stretching forward”*
  - ii. Acts 12:5 *“earnest prayer”* for Peter
  - iii. **Luke 22:44** Christ’s *“earnest prayer”*  
and *“sweat like great drops of blood”*

**VIDEO:** *“Acts 2:46 Koinonia”*

*The evidence of the resurrection of Christ is we...  
the body of Christ!* - JDP

*The true family of God loves UP, IN, and OUT!* - JDP

G. *“since” = because; cause; reason; justified...*

H. *“love covers”*

**Proverbs 10:12**

***Hatred stirs up strife/conflict, but love covers all  
offenses/sins/transgressions.***

**Love = agape...** = Christlike core of all relationships

**“Covers”** = address like Christ...  
**NOT** ignoring or hiding or running)

Psalm 32:1

*Blessed is the one whose transgression is forgiven,  
whose sin is covered.*

Proverbs 19:11

*Good sense makes one slow to anger,  
and it is his glory to overlook an offense.*

Colossians 3:12-13

*Put on then, as God’s chosen ones, holy and beloved,  
compassionate hearts, kindness, humility, meekness, and  
patience, 13bearing with one another and, if one has a  
complaint against another, forgiving each other; as the Lord  
has forgiven you, so you also must forgive.*

Ephesians 4:1-6

*I therefore, a prisoner for the Lord, urge you to walk in a  
manner worthy of the calling to which you have been  
called, 2with all humility and gentleness, with patience,  
bearing with one another in love, 3eager to maintain the unity  
of the Spirit in the bond of peace. 4There is one body and one  
Spirit—just as you were called to the one hope that belongs to*

*your call— 5one Lord, one faith, one baptism, 6one God and Father of all, who is over all and through all and in all.*

**James 5:19-20**

*My brothers, if anyone among you wanders from the truth and someone brings him back, 20let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.*

**a. Galatians 6:1-2**

*Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. **Bear one another's burdens, and so fulfill the law of Christ.***

I. *“a multitude” = many; beyond counted*

J. *“multitude of sins.” = our **Romans 5:8***

*God's love is > sin's pain the way truth is > lies!*

- JDP

A multitude of other's sins... offer us great opportunities to practice loving them **(confrontationally)** the same way God loves us.

- JDP

Jesus loves us **AND** turns the lights on in our lives!

- JDP

**VIDEO:** *"Koinonia & Church"*

*When professing Christians don't live this love...  
They are either lying about their spiritual identity... OR  
they are calling God a liar & breaking the law of Christ!*

(see Galatians 6:2)

**REVIEW:**

We cannot over emphasize the  
importance of biblical koinonia!

**VIDEO:**

*"Uganda Karamoja Irrigation 11/23"*

**Per the Ugandan National Ministry of Disaster Preparedness:**

- 24 Ugandans die each day due to hunger related issues
- 1,000 have died in Karamoja alone in 2022-23
- **80% of Karamoja = "critically/food insecure"**
- **1.5 Karamajong die per day from hunger issues**

- With our irrigation system, local **deaths now = 0**
- National gov. is giving HISbridge Uganda a water tower

19 families are no longer on the “food-insecure” or “critically food-insecure” danger list!  
(142 people are now safe from hunger dangers.)

## CLOSE:

### 2 Corinthians 13:11

*Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.*

### **Life Application Study Notes:**

Paul’s closing words... what he wanted the Corinthians to remember about the needs facing their church – are still fitting for the church today. When these qualities are not present, **there are problems that must be dealt with.**

**These traits do not come to a church by glossing over problems, conflicts, and difficulties.**

They are not produced by neglect, denial, withdrawal, or bitterness. They are the by-products of the extremely hard work of solving problems. Just as Paul and the Corinthians had to hammer out difficulties to bring peace, so...

**we must APPLY the principles of God's Word, and not just hear them.**

# PRAYER

## New American Commentary: Schreiner

*Living in Light of the End (4:7–11)*

<sup>7</sup> The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. <sup>8</sup> Above all, love each other deeply, because love covers over a multitude of sins. <sup>9</sup> Offer hospitality to one another without grumbling. <sup>10</sup> Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. <sup>11</sup> If 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.

Verses 5–6 conclude with a reference to the final judgment, and Peter reprised that theme in v. 7a with a reminder that the end is near.

Hence, **he returned to the main theme of the previous paragraph.**

**Since the end is near, believers should live according to God's will.**

*What this means in practice is that believers should be alert and sober for prayer, that they should live in sacrificial love that includes hospitality, and that they should use their gifts, whether speaking or serving, to help others. Their aim and motivation in all they do is to see God glorified through Jesus Christ.*

**4:7** The previous paragraph ended with a reference to the final judgment (v. 5), death, and the resurrection (v. 6). Hence, it is not surprising that v. 7 opens with a reference to the end of history. **The words “all things” (*pantōn*) could be translated “all people,” but in this context “all things” makes better sense, being placed at the beginning of the sentence for emphasis.**

- **The reason the end is near is that the ministry, death, and resurrection of Jesus Christ have inaugurated the last days (cf. 1 Cor 10:11; 1 John 2:18).**

- In the New Testament the theme that the end of history is imminent is often sounded (Rom 13:11–12; Phil 4:5; Heb 10:23–25; Jas 5:7–8; Rev 1:3; 22:10).

*All the following exhortations in this paragraph draw an inference from the coming of the end.*

See the “therefore” (*oun*) in the middle of v. 7. **Because the end is near, believers should live in the following way.**

We have a typical feature of New Testament eschatology here. Nowhere does the New Testament encourage the setting of dates or of any other kinds of charts. Eschatology is invariably used to encourage believers to live in a godly way (cf. Matt 24:36–25:46; Rom 13:11–14; 1 Cor 15:58; Phil 4:4–9; 1 Thess 5:1–11; 2 Pet 3:11–16). Nor does the New Testament ever invite believers to withdraw from the world because the end is near and to gaze at the skies, hoping that the Lord will return soon.

The imminence of the end should function as a stimulus to action in this world. The knowledge that believers are sojourners and exiles, whose time is short, should galvanize them to make their lives count now.

We might expect a call for extraordinary behavior, thinking something unusual would be demanded in light of the arrival of the end. Peter exhorted his readers, however, to pursue virtues that are a normal part of New Testament paraenesis. **We are reminded of what Martin Luther said when asked what he would do if the end**

would come today. He replied that he would plant a tree and pay his taxes. What Luther meant, of course, was that he lived every day in light of the end, and hence he would do the appointed task of that day.

**What is striking in the paragraph is how Peter shifted from a focus on relationship with outsiders to how believers should relate to one another.**

Peter summoned his readers to “be clear minded and self-controlled.”

*The two verbs “be clear minded” (sōphronēsate) and “be self-controlled” (nēpsate) are virtually synonymous and should be understood together.*

Indeed, **the word “pray” (lit., “prayers,” proseuchas) is attached to both verbs.** The nearness of the end has led some believers to lose their heads and act irrationally. On the contrary, believers should think sensibly as they contemplate the brevity of life in this world. Those who know the contours of history are able to assess the significance of the present. **Their sensible and alert thinking is to be used for prayer, for entreating God to act and move in the time that still remains.**

The realization that God is bringing history to a close should provoke believers to depend on him, and this dependence is manifested in prayer, for in prayer believers recognize that any good that occurs in the world is due to God’s grace.

**4:8**

## The imminence of the end should also provoke believers to love.

In the Greek the participle “having” (*echontes*), which is not translated at all in the NIV, is rendered by “keep” (NASB, HCSB), “maintain” (NRSV), and “hold” (RSV) in other translations. Many scholars understand the participle as an imperative, and this is reflected in the various translations, even in the idiomatic translation of the NIV. Achtemeier understands the participle as dependent upon the imperatives in v. 7, but even in this instance the construction functionally ends up being an imperative.

Peter did not merely exhort believers to love one another in light of the *eschaton*. He said that such love is “above all,” and he exhorted his readers to “constant love” (NRSV, *agapēn ektenē*).

The importance of such constancy in love has already been underlined in [1 Pet 1:22](#), and the theme is broached again because love is central in the Christian life.

**Indeed, Jesus himself warned that love is apt to grow cold at the end of the age (Matt 24:12).**

Hence, the need is to continue to stoke the fires of love, so that it is displayed to others. The centrality of love is evident from 1 Cor 13:1–7, from the teaching of Jesus (Matt 22:34–40), and from Johannine teaching (e.g., John 13:34–35; 1 John 2:7–11). When believers contemplate how to spend their

lives in light of the Lord's coming, in their few days as sojourners, they should remind themselves of the priority of love.

In the second half of the verse the reason love should be pursued is explicated, as the word “because” (*hoti*) indicates. The reason given is that love “covers over a multitude of sins.”

The proverbial saying here also is found in [Jas 5:20](#), though the future rather than the present tense is used in James.

Two interpretations have been prominent.

Did Peter mean that love covers over or atones for one's own sins? It could be argued that such teaching is also present in Luke 7:47 and Matt 6:14–15.

**This interpretation should be rejected.**

It flies in the face of the rest of the New Testament and even 1 Peter (1:18–19; 2:24–25; 3:18) to see the love of believers as somehow atoning for their own sins. Nor do Luke 7:47 and Matt 6:14–15, rightly interpreted, teach that the love or forgiveness of believers somehow atones for their sins.

The second interpretation is preferable.

When believers lavish love on others, the sins and offenses of others are overlooked.

Four arguments support this interpretation.

1. First, it fits with the emphasis on mutuality in the immediate context. Love is directed to others, not oneself (v. 8). Genuine love is displayed to others through hospitality (v. 9), and gifts are employed to serve others, not oneself (v. 10).
2. Second, the interpretation proposed here fits with Prov 10:12, which is alluded to here: “Hatred stirs up dissension, but love covers over all wrongs.” The clear meaning is that love covers over the wrongs of others, while those who are full of hatred use the sins of others as a springboard to attack them.
3. Third, though Jas 5:20 is also disputed, it is quite likely that the one who restores the sinner from his errant way covers over the sins of the one who went astray.
4. Fourth, the notion that love overlooks the sins of others is clearly taught elsewhere in the New Testament (Matt 18:21–22; 1 Cor 13:4–7).

## 4:9

The theme of love continues in v. 9. We need to recall that these exhortations are all shaped by the nearness of the end (v. 7). **No imperative or participle is actually present in the verse, but an imperative is surely implied and is reflected in all translations.**

*Hospitality was one of the marks of the Christian community (cf. Rom 12:13; 1 Tim 3:2; Titus 1:8; Heb 13:2).*

Hospitality was particularly crucial for the Christian mission in a day when lodging could not be afforded, and hence the advance of the mission depended on the willingness of believers to provide bed and board for those visiting (Matt 10:11, 40; Acts 16:15; 3 John 7–11).

The early church was aware that such hospitality could be abused (cf. *Did.* 11:3–6). **Furthermore, hospitality was necessary in order for the church**

to meet in various homes (cf. Rom 16:3–5, 23; 1 Cor 16:19; Col 4:15; Phlm 2).

The words “without grumbling” acknowledge that those who open their homes may grow tired of the service. Hence, they are exhorted to be hospitable gladly, not caving in to the temptation to begrudge their charity to others.

## 4:10

The theme of ministering to one another continues, but the emphasis shifts to gifts believers have received by God’s grace.

*The word “gift” (charisma) implies that the gifts believers have are the result of God’s grace, and the word “received” confirms this judgment.*

Paul used the term “gift” (*charisma*) quite often to designate **spiritual gifts** (Rom 12:6; 1 Cor 1:7; 12:4, 9, 28, 30–31; 1 Tim 4:14; 2 Tim 1:6).

Believers cannot boast about the gift they have, for otherwise they contradict its gracious character, thinking that somehow they merit its bestowal. The gifts are manifestations of *“God’s grace in its various forms.”*

It is also implied that each believer has received at least one spiritual gift, for Peter addressed his words to “each one” (*hekastos*).

**The notion that God has granted charismatic gifts to each believer is also Pauline ([1 Cor 12:7](#)).**

Even though every believer possesses at least one gift, the gifts are not necessarily the same.

*God’s grace manifests itself “in its various forms,” so that the diversity of gifts reveals the multifaceted character of God’s grace.*

What is most important, of course, is the purpose for having gifts. **Gifts are not given so that believers can congratulate themselves on their abilities.**

**They (spiritual gifts) are bestowed  
“to serve others.”**

The word used here can be translated “ministering” (*diakonountes*). The term “serving” can be used in a variety of ways—of providing meals (Matt 8:15; Mark 1:31; Luke 4:39; 10:40; 12:37; 17:8; John 12:2; Acts 6:2), of visiting those in prison (Matt 25:44; 2 Tim 1:18), of providing financial support (Luke 8:3; Rom 15:25; 2 Cor 8:19, 20), and in more general terms as well (Matt 20:28; Mark 10:45; Luke 22:26–27; John 12:26; Acts 19:22; 2 Cor 3:3; 1 Tim 3:10, 13; Phlm 13; Heb 6:10).

The point is that spiritual gifts are given to serve and to help others, to strengthen others in the faith. They are bestowed for ministry, not to enhance self-esteem.

Paul emphasized the same theme, reminding believers that gifts are given to build up and edify others, not to edify oneself (1 Cor 12:7, 25–26; 14:1–19, 26; Eph 4:11–12).

*When believers use their gifts to strengthen others, they are functioning as “good stewards” (NRSV, kaloi oikonomoi) of God’s grace.*

The word translated “stewards” could also be translated as “managers” (cf. Luke 12:42; 16:1, 3, 8; 1 Cor 4:1–2; cf. Gal 4:2; Titus 1:7), as long as it is clear that believers hold these gifts in trust since they are gifts of God.

# *Spiritual gifts are not fundamentally a privilege but a responsibility,*

...a call to be faithful to what God has bestowed.

## 4:11

The gifts are divided into two categories,

3. speaking and

4. serving gifts.

It must be said immediately, from v. 10, that all gifts involve serving and edifying others, and Peter was not denying that emphasis here.

Now he examines the gifts functionally, observing that some involve speaking and others serve fellow believers in a variety of ways. In placing the gifts into the two categories of speaking and serving, all the spiritual gifts are included under these two classes.

**In his listing of the gifts Paul provided more detail**, so that we have some idea which gifts would fall under speaking and which would fall under serving.

The gifts of apostleship, prophecy, teaching, tongues, and exhortation are comprehended under speaking (Rom 12:6–7; 1 Cor 12:10, 28–30; Eph 4:11), whereas gifts like giving, leading, mercy, helps, healing, and miracles (Rom

12:8; 1 Cor 12:9–10, 28–30) fall under serving. It is not as if Peter did not know about the particular gifts. His purpose was to speak of them generally instead of discussing the gifts in particular.

Those who speak should endeavor to speak “the very words of God.” The expression used is “oracles of God” (RSV, *logia theou*). The “oracles of God” refer to the words God has given his people (cf. Acts 7:38; Rom 3:2; Heb 5:12). The phrase is rooted in the Old Testament, where we have both “oracles of God” (LXX Num 24:4, 16; Ps 106:11 and “oracles of the LORD,” *logia kyriou*, LXX Pss 11:7; 17:31) and “your oracles” (LXX Pss 118:11, 103, 148, 158, 162; cf. *Wis 16:11*). Using speaking gifts to minister to others means that the one speaking endeavors to speak God’s words.

*How easy it is to think that we can assist others with our own wisdom, but those who are entrusted with the ministry of speaking should be careful to speak God’s words, to be faithful to the gospel (cf. 1 Cor 4:1–2; 2 Tim 4:1–5).*

Goppelt correctly argues that the injunction to speak God’s words constitutes an exhortation to the speaker. Hence, the phrase does not suggest that somehow the words spoken in church

constitute revelation from God. Peter wrote so that those who speak will do so in accord with the gospel, not to suggest that the words spoken become part of the revelational deposit for believers. Similarly, those who minister and serve others must not rely on their own strength. They must minister “with the strength God provides,” relying on his power to carry out their tasks. Presumably they rely on his power through prayer.

*When those who speak utter God’s words rather than their own and those who serve do so in God’s strength rather than their own, God through Jesus Christ receives the glory. God receives the glory because he is the one who has provided the wisdom and strength for ministry.*

The provider is always the one who is praised. If human beings are the source of wisdom and strength for ministry, they deserve to be complimented. But if understanding and energy come from the Lord, he gets the glory as the one who empowers his people. We should **note that God receives the glory “through Jesus Christ,”** for the glory that redounds to God comes through the gospel the Petrine readers received **(1:3, 10–12, 18–19; 2:21–25; 3:18)**. This gospel focuses on Jesus Christ as the crucified and risen Lord, and hence God is praised for what he has done in and through Jesus the Christ.

**Peter concluded this section with a doxology**, which some have seen as an indication that the letter ends here. [Many letters, however, have doxologies before the conclusion \(Rom 11:36; Gal 1:5; Eph 3:21; Phil 4:20; cf. Rev 1:6; 5:13; 7:12\), though letters may indeed conclude with a doxology \(Rom 16:25–27; 2 Pet 3:18; Jude 24–25\).](#) There is no basis, therefore, for thinking a doxology demonstrates that the letter concludes here.

Instead, **the doxology signals the end of this major section of the letter, from 2:11–4:11.**

It is difficult to determine whether the doxology is addressed to God the Father or Jesus Christ. Supporting the latter is the fact that Jesus Christ is the nearest antecedent to “him.” On the other hand, most doxologies are addressed to the Father,<sup>419</sup> and God is said to be the one who receives the glory earlier in the verse. Further, it seems strange to some to say that the glory is both “through” Christ and also “for” him (cf. *1 Clem.* 20:12; 50:7). But **we probably should**

understand the last phrase to refer to Jesus Christ, for Christ is the nearest antecedent. Further, since the preceding clause speaks of glory belonging to God, it seems likely that here we have a reference to Jesus Christ. Nor is it difficult to think of the glory being effected “through” Jesus Christ and also being intended “for” him. We can think here of Rom 11:36, where “all things” are “through” God but they are also “for” him. The goal of the Christian faith is that glory belongs to God and Christ, and here Peter also added “power” (*kratos*; cf. also Rev 1:6).

The word “amen” signifies an affirmation, indicating that the writer agreed with the sentiment expressed, here in the doxology (cf. also Rom 11:36; 16:27; Gal 1:5; Phil 4:20; 1 Tim 1:17; 6:16; 2 Tim 4:8; Heb 13:21; 1 Pet 5:11; 2 Pet 3:18; Jude 25; Rev 1:6; 5:14; 7:12; 19:4).<sup>1</sup>

## 1<sup>st</sup> Peter Commentary: Grudem

*Pray more and love each other more (4:7–9)*

7. *The end of all things is at hand* means that all the major events in God’s plan of redemption have occurred, and now all things are ready for Christ to return and rule.

Rather than thinking of world history in terms of earthly kings and kingdoms, Peter thinks in terms of ‘redemptive history’. From that perspective all the previous acts in the drama of redemption have been completed—creation, fall, the calling of Abraham, the exodus from Egypt, the kingdom of Israel, the exile in Babylon and the return, the birth of Christ, his life, death and resurrection, his ascension into heaven, and the pouring out of the Holy Spirit to establish the church. The great ‘last act’, the church age, had been continuing for about thirty years by the time Peter wrote. Thus, *the curtain could fall at any time, ushering in the return of Christ and the end of the age.* All things are ready: *the end of all things* (the ‘goal’ to which ‘all’ these events have been leading) *is at hand.*

Christians who realize that the end of the age could happen at any time should act in a certain way: *therefore keep sane and sober for your prayers.* The word translated *sane* means ‘having a sound mind, thinking about and evaluating situations maturely and correctly’ (the same word

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<sup>1</sup> Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 210–216.

and its related terms are used in Luke 8:35; Rom. 12:3; 2 Tim. 1:7; Titus 1:8). For *sober*, see comments at 1:13. Such attitudes of mind are in many ways opposite to the sins mentioned in verses 3 to 5.

The reason given for being *sane and sober is for your prayers*; the plural suggests specific, individual prayers throughout each day. The idea is not simply 'so that you can pray' (NIV), but 'in order to pray more effectively, more appropriately',

Christians should be alert to events and evaluate them correctly in order to be able to pray more intelligently.

Peter's words also imply that prayer based on knowledge and mature evaluation of a situation is more effective prayer (otherwise there would be no relationship between being 'sane and sober' and one's prayers).

What this verse teaches could well be put into practice when reading the newspaper, listening to the news, travelling to work, and so on.

**8.** *Above all hold unfailing your love for one another* (cf. notes on the related verb for *love* [*agapaō*] at 1:22). *Unfailing* inadequately translates *ektenēs*, which here has the adverbial sense of 'earnestly'. A better translation is therefore 'keep loving one another earnestly' (see note on the cognate word *ektenōs* at 1:22). The reason for doing so is *since* (or 'because') *love covers a multitude of sins*.

*Where love abounds in a fellowship of Christians, many small offences, and even some large ones, are readily overlooked and forgotten.*

*But where love is lacking, every word is viewed with suspicion, every action is liable to misunderstanding, and conflicts abound—to Satan's perverse delight (cf. Heb. 12:15; by contrast, 1 Cor. 13:4–7).*

A similar idea is expressed in **Proverbs 10:12**: *'Hatred stirs up strife, but love covers all offences.'*

**9.** Earnest love, which seeks the good of others before one's own, finds practical expression in *hospitality* (v. 9) and in using every gift 'for one another' (v. 10). *Hospitality*, though a Christian duty, is to be offered *ungrudgingly to one another* without resenting the time and expense which may be involved. The words translated *ungrudgingly* are more literally 'without grumbling' or 'without murmuring' (the term is used to refer to repeated words of complaint, often spoken to others with the result of stirring up rebellion: Exod. 16:7–9; Acts 6:1; Phil. 2:14; cf. the verb in 1 Cor. 10:10). Such

**grumbling is ultimately a complaint against God and his ordering of our circumstances, and its result is to drive out faith, thanksgiving, and joy.**

Though hospitality to all people is certainly pleasing to God, Peter's emphasis on hospitality *to one another*—that is, to other Christians within the household of faith—is consistent with the rest of the New Testament (cf. Gal. 6:10).

(ii) *Glorify God in using your gifts (4:10–11)*

**10.** Within the fellowship of the church, earnest love for one another (v. 8) will find expression in the use of spiritual gifts, not for self-advancement or to draw attention to ourselves, but for the benefit of others: *As each has received a gift, employ it for one another, as good stewards of God's varied grace.*

*Each* implies that every person in the fellowship of believers—in every church to which Peter was writing—had received a 'spiritual gift' (*charisma*) for use in the life of the church (Paul teaches this explicitly: **1 Cor. 12:7–11**).

The word *as* might mean 'to the extent to which', 'to the degree that' (BAGD, p. 391, 2), but the idea of 'receiving' a gift does not fit well with the idea of different degrees (either one has received a gift or one has not). It is better to take it to mean 'in the same way in which' each person has received a gift (i.e. freely, out of grace, not merit), 'employ it for one another'. This sense certainly fits the context of love for one another (v. 8) and stewardship of God's gracious gifts.

The expression *a gift* is indefinite and implies 'at least one gift', but it should not be taken to mean that each person receives one and only one gift (cf. 1 Cor. 12:31; 14:1, 13, 39).

*A spiritual gift (charisma, the same word used in 1 Cor. 12–14 for 'spiritual gifts') is any talent or ability which is empowered by the Holy Spirit and able to be used in the ministry of the church.*

There are five different lists of spiritual gifts in the New Testament (Rom. 12:6–8; 1 Cor. 12:7–11; 12:28–30; Eph. 4:11; 1 Pet. 4:10). Since the lists

are all different (no one gift is on every list, and no list includes all the gifts), and since 1 Corinthians 7:7 indicates two gifts not on any list (marriage and celibacy, which Paul calls *charismata*), it is legitimate to conclude that they are not exhaustive.

In fact, since there are various types within any one gift (people with the gift of evangelism may differ in the kinds of evangelism they do best; similarly with teaching, helping, etc.), one could say there is an almost limitless variety of different spiritual gifts, all manifestations of the richly varied and abundant grace of God.

*Varied (poikilos)* means ‘many faceted, having many different aspects or differing kinds’ (note its use in Matt. 4:24, ‘various diseases’; 1 Pet. 1:6, ‘various trials’). **As God’s grace is richly varied, so are the gifts flowing from his grace.** Yet if all these various gifts are to be used ‘for one another’, then churches should be willing to welcome a great variety of ministries and ways of using gifts.

***Good stewards of God’s gift will not hide it,*** but *employ it* for the benefit of others (cf. the parable of the talents, Matt. 25:14–30; similarly,

Luke 19:11–27). God’s rule for our gifts is that we use them, with the confidence that resources expended in faithful stewardship will be replenished by a faithful Master.

## 11.

*Whoever speaks* includes not just teaching or preaching, but many kinds of gifts involving speech-activity: evangelism, teaching, prophesying, and perhaps singing or sharing words of praise and testimony in the assembled congregation. In all these cases the Christian must do it *as one who utters oracles of God*. *Oracles (logia)* means ‘sayings’, but especially sayings spoken from God to man (used in **Acts 7:38; Rom. 3:2** of Old Testament Scripture). Yet this cannot mean ‘as claiming that the words he speaks are God’s own words’, because that would only be true of Scripture, not of every word spoken during a church meeting. It means rather ‘with the seriousness of purpose which one would use if one were speaking God’s words’.

*Whoever renders service* is again a very broad category, which includes any kind of helping or encouraging ministry for the benefit of others in the church (or, by extension of the idea, any Christian service or ministry to others outside the church). The source of such service is (literally, ‘out of’) *the strength which God supplies*; service performed by merely human energy and for one’s own status in the eyes of others can soon become a wearying activity (see Gal. 6:9; 2 Thess. 3:13) and increase one’s pride rather than one’s faith. While service is directed to helping fellow believers (and others) and to building up the church, its ultimate purpose is that in everything God may be glorified through Jesus Christ (cf. 1 Cor. 10:31). The translation ‘God may be praised’ (NIV) gives a connotation that is too exclusively verbal: *glorified* applies not only to words but also to attitudes and actions which honour God.

Finally, Peter closes this section with his own doxology. To Jesus Christ whom he knew in the flesh as a man, Peter writes words of praise appropriate only to one who is also fully God: *To him belong glory and dominion for ever and ever. Amen*. The word translated *dominion can also mean ‘power’*; if that is the sense here it cannot mean that Peter wants Christ (who is all powerful) to have in himself more power, but rather that he wants the powers of the creation, and especially the powers of man, to be given more fully

into Christ's service (cf. Rev. 4:11; 5:12; 7:12). But that sense is in any case very similar to *dominion*.<sup>2</sup>

## R.C. Sproul

### THE END OF ALL THINGS

#### *1 Peter 4:7*

**W**e have been looking at one text after another that have had a significant place in the history of Christian theology. All these texts have been the focal point of great controversy. We find another one here. We are going to study verse 7 in the light of some significant historical developments in the theology of the last two hundred years.

**There are three distinct possibilities as to what Peter means when he announces that the end of all things is at hand.** The first possibility, which seems to be the obvious **one, is that the end of the world is near**, bringing with it the end of all things on earth. **The second possible interpretation is that Peter is referring to the end of all things Jewish**, looking toward the catastrophic event that took place in A.D. 70, when the temple was destroyed and Jerusalem was trodden underfoot by the Gentiles. **From the Jewish perspective, the end of Jerusalem, and thus the end of temple worship, would be the end of everything.** **The third possibility is that Peter has in mind the nearness of the demise of those reading the epistle.** **Any one of those views is a possible interpretation.**

#### ***Advent of Liberalism***

Nineteenth-century church history witnessed the advent of Liberalism. There have always been those with a liberal view toward various issues in the life of the church, but in the nineteenth century, a particular movement came to be known as Liberalism. It was dominant in Europe, particularly in Germany, and it eventually found its way to England and across the sea to the United States. It has had a dramatic impact on colleges and seminaries and particularly on the creeds of the mainline churches. **The earlier teachers of Liberalism believed that the Bible had to be naturalized in order to be relevant to modern people after the Enlightenment and the scientific advancements that came out of it.**

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<sup>2</sup> Wayne A. Grudem, [\*1 Peter: An Introduction and Commentary\*](#), vol. 17, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 180–184.

To say it another way,

the gospel message had to be desupernaturalized if it was to have any relevance to modern people.

A neo-liberal of the twentieth century, Rudolf Bultmann, made the observation that modern man cannot avail himself of antibiotic medicine or use the marvels of electricity yet still believe in a three-storied universe (earth here, hell below, and heaven above), in a world inhabited by demons or angels, or in a gospel with teachings such as the miracles surrounding the life and death of Jesus. For the gospel to be relevant today, said Bultmann, it must be demythologized. He said that we must cut through the husk of mythology to find a core of truth that will be useful today.

***The Liberals systematically denied all the miracles and supernatural elements of the New Testament. They redefined the kingdom of God and the mission of Jesus and, consequently, the mission of the church.***

For these thinkers, the kingdom of God was not something that happens in heaven but something that takes place here through progressive education and ethical behavior. Jesus was exalted by this group as the great moral teacher who gave us the pattern for right living. They saw the gospel as social with respect to the necessity of being humanitarian and ministering to the pain and suffering of the world.

Of course, this produced a crisis in the church.

Into this milieu of nineteenth-century Liberalism came a brilliant New Testament scholar, Albert Schweitzer. He was a physician, and he also had an international reputation as a world-class organist. He became one of the most famous twentieth-century missionaries in Africa. Schweitzer analyzed the teaching of nineteenth-century Liberalism and found it wanting.

At a very key point in his classic work, *The Quest for the Historical Jesus*, Schweitzer chided the nineteenth-century Liberals for failing to understand the message of Jesus, a message, Schweitzer said, that is from start to finish eschatological.

The word *eschatological* comes from the word *eschatology*, which comes from a word in Greek that refers to the last things. **The science of eschatology is the study of the future, which includes the study of the return of Jesus, the restoration of the cosmos, the coming of new heavens and a new earth, matters of heaven and hell, and the last judgment.** However, when Schweitzer used the term *eschatological*, he meant more than just future events.

*Schweitzer posited that to understand Jesus, we must realize that Jesus thought that the kingdom of God would be brought to pass in history by the supernatural, transcendent intervention of Almighty God.*

It would not evolve through a natural process or as the result of increased education; it would come about through something that God Himself would do. Schweitzer devastated the nineteenth-century Liberals with that finding. He said that their attempt to liberalize Christianity was dishonest, because it was reductionistic and failed to take the teaching of Jesus seriously.

Schweitzer said that when Jesus sent out the seventy disciples and empowered them to preach and to announce the coming of the kingdom, Jesus expected the kingdom to come then, but it did not happen. Therefore, Schweitzer said, Jesus had a growing realization that drastic steps would have to be taken in order to move the Father to bring this kingdom to pass. Schweitzer said that Jesus allowed Himself to be arrested, tried, and taken to the cross from which He awaited the climactic moment of the end of history, when the Father would intervene and save Him and deliver the kingdom. When that did not happen, Jesus' disappointment in His eschatological dream was manifested in the despair that pierced His soul when He cried, "My God, My God, why have You forsaken Me?" (Matt. 27:46; Mark 15:34). The substance of the teaching of Albert Schweitzer was that Jesus was a remarkable man, a great teacher, and a visionary who died in disillusionment because the kingdom did not come.

I grew up in a church that followed the teachings of nineteenth-century Liberalism. The questions of the Westminster Shorter Catechism were altered to suit our minister, who made up his own questions, one of which was, "Who is the greatest living Christian?" The answer we were taught to reply was "Albert Schweitzer"—**Albert Schweitzer, whose book is a monument to unbelief in the deity of Christ.** Schweitzer did, however, expose the folly of his predecessors who had tried to understand Jesus purely in ethical terms, not in terms of the central importance of the kingdom of God.

Schweitzer and others wrestled with a problem they called “*parousia* delay,” the delay of the return of Jesus. Every page of the New Testament seems to breathe an expectation of the nearness of the return of Jesus, and, they said, it is generally thought that the believers of the first century expected Jesus to return in their lifetime. In the Olivet Discourse, Jesus talked about the destruction of Jerusalem and His own appearing. When His disciples asked when those things would happen, He responded, “Assuredly, I say to you, this generation will by no means pass away till all these things take place” (Matt. 24:34).

Twentieth-century scholars said that Jesus expected His return to occur within a forty-year period, and, because of that, His disciples also expected it within that time frame. They were disappointed when it did not happen, so, in the latter writings of the New Testament the scholars look for an adjustment in the theology of the future, where provisions are made for postponement of the consummation of the kingdom.

Bertrand Russell wrote in his book *Why I Am Not a Christian* that Jesus taught that He would return within the space of forty years but failed to keep His word. Therefore, Russell did not think Jesus was worthy of his belief. **When I was in seminary, I was taught that the Bible is not to be trusted and that Jesus Himself was wrong in His future predictions.**

**I wrote a book as a response to those claims called *Jesus’ View of the Last Day*, which focuses attention chiefly on the Olivet Discourse, because I believe that everything Jesus predicted would take place within forty years did take place within forty years.**

### **Already and Not Yet**

The next major milestone took place when a British New Testament scholar by the name of C. H. Dodd wrote an analysis of the parables of Jesus as well as of the Gospel of John and introduced to the church a theory called **“realized eschatology.”**

Dodd’s thesis was that Jesus’ future kingdom actually did come to pass in the first century. Concerning Jesus’ words, **“Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom” (Matt. 16:28;**

cf. Mark 9:1; Luke 9:27), Dodd said that this references the ascension of Christ and things related to it, such as Pentecost and the outpouring of the power of the Holy Spirit. In the ascension, Dodd said, Jesus was elevated to His position as the King of kings.

He ascended to His coronation, and all that He taught during His earthly ministry about His kingdom was fulfilled in those few years from the announcement to its realization. Dodd became famous for taking the opposite position from Schweitzer and the skeptics, saying not only was the kingdom of God not postponed but that it had actually come to pass in its fullness at that time.

However, other scholars said that if we carefully examine the concept of the kingdom of God in the New Testament, **we must take seriously the manifold passages that teach that the kingdom will not take place in the distant future, as the dispensationalists believe, but that the kingdom was inaugurated during the ministry of Jesus, the ascension, the outpouring of the Holy Spirit, and the destruction of Jerusalem.** Yet, these scholars say, elements of a future eschatology have not yet taken place, such as the resurrection of the dead from their graves that will occur at the time of the return of Jesus in glory, and therefore the church is to adopt a posture of diligent and vigilant expectation.

This idea was championed by the **Swiss scholar Oscar Cullmann, who gave us the D-day analogy we looked at in an earlier study. He said all that pertained to the consummation of the kingdom of God was accomplished during the ministry of Jesus. It was like D-day, he said, in that, for all intents and purposes, the war was over, but there were still things that had to take place before hostilities would cease.** However, D-day occurred in June 1944, but the Germans did not surrender until the spring of 1945. **There was no two-thousand-year lapse between D-day and the end of the war, which rather strains Cullmann's analogy.**

Cullmann's analogy was further argued by a Dutch New Testament scholar, Hermann Ridderbos, who wrote a book entitled *The Coming of the Kingdom*. In the book Ridderbos dissects the different theories of the Liberals and concludes that in order to understand the biblical concept of the kingdom, we must grasp the "already and not yet," by which he meant that a large dimension of the kingdom has already come to pass—we are right now living in the eschatological era of the kingdom of God—but we still await the final consummation of all things.

Peter writes, **But the end of all things is at hand; therefore be serious and watchful in your prayers** (v. 7). The Greek word translated "all things" is *panta*.

The Greek word he uses for "the end" is *telos*, which is often translated as "goal," "purpose," or "aim." So, we could translate these words as "the goal of all things is at hand."

The Latin uses a form of the word *omnia* for "all things." Someone with all knowledge is "omniscient," and someone with all power is "omnipotent." The concept of all things is rooted here in the text, and when Peter refers to the end or the goal of all things, he uses a form of the word translated "near." It is nearby.

If Peter had in mind the end of the world, the final consummation of the kingdom, there is a problem with

**that.** The biblical view of the consummation of the kingdom of God and the completion of the work of Jesus is not the end of the world. The future of this planet, according to the New Testament, is not annihilation but restoration and renovation. We look for new heavens and a new earth. We could say that since there will be new heavens and a new earth, then the end of all these present things is going to take place, but it is not in God's plan to destroy the planet. As Paul tells us, "We know that the whole creation groans and labors with birth pangs together until now. Not only they, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body" (Rom. 8:22–23). God's work of redemption is cosmic in scope. He is not just going to save us out of the world; He will redeem the world and everything in it.

**Peter could have been thinking of the consummation of the kingdom at the return of Jesus. In his second epistle he inquires as to why the Lord delays in returning, and he answers, *"The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance"* (2 Pet. 3:9).**

The reason the culmination of the kingdom has not happened yet is that all of the elect have not been gathered in. Indeed, if the kingdom of God had been finished at the end of the first century, you and I would have missed it.

**Peter might have been referencing the radical nearness of a crisis event that few in Christendom have taken seriously, probably the most significant extrabiblical event to take place in world history—the destruction of Jerusalem and the temple.**

Up until A.D. 70 the Christian church was considered a subdivision or sect of Judaism. It was not recognized on its own terms until after the temple was destroyed and the Holy City was given

into the hands of the Gentiles. In Luke's version of the prophecy of that event, the destruction and occupation would not be forever but only until the fullness of the Gentiles came in. That is,

**there is an interim in world history between the age of the Jews and the age of the Gentiles; and after the age of the Gentiles is fulfilled, as Paul teaches in Romans 11, God will deal again with ethnic Israel. Whenever we hear Jesus speaking about the end of the age, we tend to fill in the blanks and think that the end of the age means the end of time, when in all probability he was speaking of the end of the age of the Jews, which would take place in a very short time.**

### *Ready and Waiting*

**The third option is simply the impending demise of all people.**

In light of the reality that our days are numbered, we are called in the New Testament to redeem the time, to make every day count, and that every day would be one in which we prepare ourselves by being sober, serious, and watchful in our prayers.

So, whether Peter had in mind the coming destruction of Jerusalem, the coming end of our lives, or the ultimate consummation of the kingdom of Christ, it is still appropriate to heed his advice to be serious and watchful in our prayers, because in this age, and through all the centuries of the church, the church is called to be ever watchful, always waiting for the final return of Jesus.

*We are warned that, for us, Jesus should not come as a thief in the night and find us in a state of business as usual, neglecting our prayers and our devotion to His kingdom. We are to be ever vigilant, ever watchful, ever ready for the Lord, for we know not when the Lord comes. “Even so, come, Lord Jesus!” (Rev. 22:20).*

## COVER OF LOVE

*1 Peter 4:8–11*

In our last study we looked at verse 7, where Peter introduced a sense of urgency, declaring, “The end of all things is at hand.” We wrestled with the possible different meanings and with application of the verse. Because of the nearness of the consummation of all things, **Peter calls us to be serious and watchful in our prayers.**

Whether the meaning of “the end of all things” is the end of our life, the end of the Jewish age, or the end of all redemptive history, we are to be vigilant in prayer. **In this study we find a continuation of that same vigilance.**

## **Fervent Love**

**And above all things have fervent love for one another, for “love will cover a multitude of sins”**

(v. 8). The Torah contains 613 specific laws. People would like to know the priority of those laws, from the most important to the least. We have a tendency to want to organize our duties and responsibilities in such a manner. **In the New Testament from time to time we see priorities set forth. Jesus said, “Seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matt. 6:33).**

Our first priority is the seeking of the kingdom of God & His righteousness. We are to do that “first,” *prōtos*—not first in a chronological sense but first in the order of importance.

James in his epistle gives a similar admonition: **“But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No,’ lest you fall into judgment” (James 5:12).**

*James filled his letter with all kinds of ethical injunctions, but near the end of it he said that above all, a Christian should be known as someone whose word can be counted upon.*

Peter uses this same method of accentuating something of supreme importance when he says, "Above all things have fervent love for one another." Gone are the days when Hollywood would exploit religious themes without trashing Christianity, as they do today. In several of those older films, the Apostle Peter was depicted. I remember one in which Christians would gather at night and say, "The fisherman is here," when the character of Peter walked before the people. As I watched the movie, I could sense the excitement and joy, and a holy hush fell over the people because they were about to hear from someone who had been with Jesus throughout His entire earthly ministry—Peter, who had been known for his impetuosity.

Peter had denied Jesus three times and then wept bitterly, but afterward Jesus talked to him on the seashore and asked him three times, "Simon, son of Jonah, do you love Me?" "Yes, Lord, You know that I love You." Then "Feed my sheep" (John 21:15–17). **When I read this epistle from the pen of Peter, I can hear Jesus saying to him, "Peter, when you write to the people, remember that they are My sheep, and I want you to feed them."** Peter fed the sheep with the teachings of Jesus, and he remembered what a high priority the Lord had put upon the love of the brethren. **"By this all will know that you are My disciples, if you have love for one another" (John 13:35).**

Christian love is not just about an individual's love for God or for Christ. He who loves God cannot love God and hate his brother. We manifest our love for God by a

fervent love for each other. There is a big difference between tolerance and zealous love.

### ***Covering Love***

Peter does not simply repeat Jesus' admonition, but he gives the reason for it, quoting from **Proverbs (10:12)**. Peter writes that **we are to have fervent love for one another, for "love will cover a multitude of sins" (v. 8)**.

The metaphor of covering is of central importance to our understanding of salvation. The image of covering is found in the Old Testament. On the Day of Atonement, blood from a sacrificed animal was taken by the High Priest into the Holy of Holies and sprinkled on the mercy seat, which was the covering of the ark of the covenant, the most holy vessel in the *sanctus sanctorum*. The blood of the sacrifice was poured over the throne of God to cover the sins of the people.

The practice began even earlier than on the Day of Atonement, way back at the fall. After Adam and Eve sinned, they felt ashamed. They became aware of their nakedness, and in their shame they tried to hide; they desired covering. When God came into the garden and found His trembling creatures covering in shame, weighed down by the burden of their guilt, He made clothing from animal skins and covered their shame. This was the first act of redeeming grace, and throughout the rest of Scripture,

*the idea of redemption is understood in terms of God's covering His naked, guilty people.*

Supremely, we see this metaphor in the doctrine of justification. Our own righteousness is nothing but filthy rags and lacks the capacity to cover our sin, but we have been clothed with the righteousness of Jesus.

God takes the righteousness of His Son and uses it as a cloak to cover His sinful creatures. The only way we can stand before God is if we wear the covering of the righteousness of Jesus.

Here in Peter's epistle, **there is talk of another covering**—not the covering that God provides to His naked creatures, or the covering of our sin in the Holy of Holies, or even the cloak of Jesus' righteousness, but of **a special love that**

## covers a multitude of sins. It is our love for each other.

*Several years ago I was asked by some students why my ministry was almost exclusively one of education and teaching rather than pastoring and preaching. I told them the reason is that I am too thin-skinned. Pastors receive significant criticism, which can cause them much hurt. With teaching, however, I critique the students; they do not critique me. The fear of public speaking is the primary phobia among American people because their entire person is on display and open to critique, much of which at times can be petty and negative. Preachers open themselves to scrutiny and criticism; it is unavoidable. I have been able to deal with that over the years; it is the pettiness that is difficult to handle.*

*Nothing will destroy a church faster than pettiness, people picking at each other over trivial things. In the New Testament we are told that when Christians commit gross and heinous sins, they must be disciplined as part of the spiritual nurture of the church. However, our Lord was very careful to specify the sins that require discipline, understanding that no one in the church of Christ is finished with sanctification. We all bring different baggage into the Christian life; we are each at a different point in our progression. We can destroy one another by nitpicking. If one of your brothers or sisters has an annoying habit, it may irritate you, but it has been covered by Jesus. We all have to endure people who criticize us over insignificant, petty things. Let the world be petty, but let it not be said of*

**Christians. Let us love one another with such a fervency that we have the love that covers a multitude of sins.**

**Covering love is how families survive. Family members know each other's foibles, weaknesses, and failures, and the bond of a family will not last long if there is constant, petty complaining in the home. The church is a family too.**

Back in the sixties I met some people who were involved in the charismatic movement. They expressed excitement about the fellowship within the movement. They had made a pledge to be scrupulously honest and open with one another and never to have an unexpressed thought about the behavior of all the others, right down to the clothes they wore. One woman in the group told me that the goal of such candidness was to stimulate their growth in the Lord. That particular group lasted less than six months because **they focused on pointing out one another's failures. That destroys the church.**

**If something is a small matter, it is to be covered.**

That is what it means to love. When we think of what God has covered for us, can we not cover for our brothers and sisters in the Lord? *“Love will cover a multitude of sins.”* **Some people interpret this verse to mean that if we love enough, it will serve almost as an atonement for our sins; but that is not what it means. The meaning is that love does not seek to expose our neighbor for every petty weakness but to cover him or her from the attacks of the world.**

## **Hospitality**

**Be hospitable to one another without grumbling** (v. 9).

The Israelites for most of their history were semi-nomads. They had no permanent place of residence but lived as wanderers, in tents. As a result, they placed a high premium on hospitality.

It was highly valued in the ancient world; in fact, **it is still valued highly in the Near East. One of the great virtues of love is to show hospitality.**

**The New Testament begins with a failure to show hospitality to Joseph and Mary** on the night of the birth of Jesus, even though the law of God commands that hospitality be given to sojourners. Peter knew that his readers were well aware of this mandate, which was such a part of the Old Testament ethic. Here, Peter adds something to the law: hospitality is to be offered without grumbling. **We sometimes tend to feel that guests are like fish: after three days, they begin to smell.** There are people who do exploit the hospitality and kindness of those who practice it, but that does not matter. Even if we are exploited, we are not to grumble. We are to open our homes or whatever else we have for those in need.

## ***Good Stewards***

**As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God (v. 10).**

Notice that Peter doesn't say *if* each one has received a gift, but as each one *has* received.

Peter is saying exactly what the Apostle **Paul taught the Corinthians, that every believer is gifted by God.**

*Every believer is a charismatic in the sense that the Spirit has endowed him or her with some gift to be used for the edification of the church.*

Some have the gift of preaching. Some have the gift of teaching. Some have the gift of evangelism. Some have the gift of healthcare. Some have the gift of administration. Some have the gift of giving. The list that Paul gave to the Corinthians was not exhaustive, but representative.

**One problem I have with the neo-Pentecostal theology of our day is that it posits that there are two types of Christians: those who have gifts and those who do not. That flies in the face of the teaching of the New Testament, which says that every believer is endowed by the Holy Spirit for ministry.**

When Martin Luther taught the priesthood of all believers, he did not thereby mean the end of any distinction between clergy and laity. He meant that the ministry of Christ's church is not to be carried on simply by ordained clergy.

**The whole congregation is to be involved in ministry, because everyone in the congregation has been endowed by the Holy Spirit with His power.**

Do you know what your spiritual gift is? I talk frequently to Christians who tell me they do not know. **You may have a spiritual gift or gifts of which you are completely unaware. One function of the church is to help people find their gifts and give them an opportunity to use them.**

There have been times in my life when I have been discouraged in teaching, and I have told my wife, Vesta, that I am ready to quit. At such times Vesta has quoted to me,

**"Having then gifts differing according to the grace that is given to us, let us use them: ... he who teaches, in teaching" (Rom. 12:6–7).**

**If the Lord has gifted you to teach, you had better teach. If He has gifted you to**

preach, you had better preach. If He has gifted you to give, you had better give.

In verse 10 Peter introduces the notion of stewardship, which, in New Testament Greek, is subsumed under the word *oikonomia*. The English word *economics* comes from *oikonomia*, which means literally “house law.” The steward in biblical times was not the owner of the house but the one hired to manage household affairs.

When we speak in the church today of stewardship, we almost always restrict it to matters of finance. Financial stewardship was clearly taught by Jesus, and certainly how we manage our finances is an important aspect of stewardship, but that is not the stewardship that Peter is talking about here.

**Peter says we are to be good stewards of the plentiful, abundant grace of God for the edification of the body of Christ.**

Countless times I have heard people complaining after a church service, “I didn’t get anything out of it.” I want to ask them what they put into it. They come to have their needs met, but the preacher does not preach to meet the felt needs of the people.

## The church is there to meet people's real need, which is to understand who God is.

We all have a responsibility to be stewards of God's gifts, which is what Peter has in mind here.

*God has given you and me grace, which is a gift, but with the gift comes a responsibility.*

Maybe you do not have a vocation to be an evangelist or a missionary. Maybe you have not been called to preach or to sing in the choir. Every one of us, however, is called to make sure that the ministry of evangelism is done, that the ministries of preaching and teaching are accomplished, that the ministry of worship occurs, and that the missionary enterprise is accomplished.

We might not be the ones who go, but how can God use our gifts to make all the church ministries effective?

*We all have a stake in this, and Peter says that this is the deepest manifestation of the love that God has poured out upon us.*

**If anyone speaks, let him speak as the oracles of God (v. 11). Another way to say this is, "If anyone speaks, let him speak the Word of God."**

A church that wants to grow to twenty thousand members can toss aside the Bible and entertain people instead, offering the latest psychobabble and tickling people with itchy ears. In Romans, Paul wrote about how the Jewish people had fallen away. Their circumcision had become uncircumcision, so, Paul asked, “What advantage then has the Jew, or what is the profit of circumcision?” (Rom. 3:1). He answered his question, “Much in every way! Chiefly because to them were committed the oracles of God” (v. 2). The greatest gift that the church has is the Word of God. When travel keeps me away from St. Andrew’s on a Sunday, I seek a church where the Word is preached.

*I am starved for the Word of God. I want to go to a church where the Scriptures are expounded. Our minds are informed and our souls are set aflame by the power of the Word of God.*

**If anyone ministers, let him do it as with the ability which God supplies** (v. 11).

*“Whatever your hand finds to do,  
do it with your might”*  
**(Eccles. 9:10).**

Every talent and ability you have is a gift from God, and you have a responsibility to exercise it.<sup>3</sup>

## GOD’S GLORIOUS SELF-EXISTENCE

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<sup>3</sup> R. C. Sproul, [1-2 Peter](#), St. Andrew’s Expository Commentary (Wheaton, IL: Crossway, 2011), 147–161.

## 1 Peter 4:11

### In what does the glory of God consist?

What is this concept of glory that we encounter so many times in sacred Scripture, and **what precisely is it about the nature and character of God that makes him so glorious?** In the Old Testament, the Hebrew term translated “glory” is *kavod*. The word in its ancient etymology called attention to the weightiness of God, not in a physical sense but in having such substance and significance that His very being is filled with eternal dignity and importance. When considering profound matters, we might say, “That’s a weighty concept.” Conversely, things that we consider trivial we refer to as “light.” **The Israelites thought of God’s glory in terms of weightiness.**

On a dark day in the history of Israel, the people’s most sacred vessel, the ark of the covenant, fell into the hands of the Philistines. The ark was taken and set up in the temple of Dagon. On that day, Hophni and Phineas were killed and their father, Eli, perished. When the news was brought to the people that Eli and his sons had perished and the ark of the covenant had been carried away, they gave Eli’s grandson the name Ichabod, meaning “the glory has departed from Israel” (1 Sam. 4:21). **No worse calamity could befall the Jews in antiquity than for God to withdraw His glory and depart from their midst.**

### God’s Glory

**In the New Testament we find the Greek word *doxa*, which corresponds to the Hebrew *kavod*.**

*Doxa* comes into use when we sing the doxology. A doxology ascribes praise and honor to God, either in speech or song. In fact,

**when we look at the origin of worship in biblical categories, its very essence is to bring the sacrifice of praise to God. We sing:**

*Praise God, from Whom all blessings flow;*

*Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.*

On the occasion of the celebration of the Lord's Supper, we sing another song with regard to the glory of God. This doxology, the *Gloria Patri*, comes from the Latin word that we translate as *gloria*:

Glory be to the Father, and to the Son:  
and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be:  
world without end. Amen.

The *Gloria Patri* was not originally used in the sanctuary in the context of corporate worship but on the battlefield during a time of crisis when the Arians, who denied the deity of Jesus, wanted to spread their heresy. The Arians composed somewhat bawdy songs and sang them across the river, insulting the Christians who believed in the Trinity and the full deity of Jesus. In response to these salacious songs, the Christians lined up on the other side of the river and sang, "Glory be to the Father, *and* to the Son, *and* to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end." This fight song then came into the church and became an integral part of our liturgy.

I want to go beyond mere word definitions and look at what makes God so glorious. I recall the story of two little boys who were having a theological discussion. One boy said to the other, "I wonder where the trees came from."

The boy replied, "God made the trees."  
So the first boy said, "I wonder where the sun came from."  
The second boy said, "God made the sun."  
The first boy said, "I wonder where you came from."  
His friend replied, "God made me."  
Finally, the first boy asked, "Well, who made God?"  
His friend replied, "God made Himself."

The boy's reply was not fundamentally sound. The young boy, in his attempt to be profound, made a nonsensical statement. Even God cannot make Himself; in order to do so, He would have to be before He was. He would have to be and not be at the same time in the same relation, and even God in all His glory is not capable of that.

## ***Cause and Effect***

In the middle of the twentieth century a famous debate took place between two scholars. One was Frederick Copleston, a Roman Catholic philosopher, and the other was the British skeptic Bertrand Russell. When Bertrand Russell wrote his book *Why I Am Not a Christian*, he reviewed a crisis point in his thinking about God that had taken place when he was a teenager. Up to the time of this event, he had followed the traditional idea that there must be a cause behind all

things that exist in the universe and that the ultimate cause for all things is God. Then, as a teenager, Bertrand Russell read an essay by John Stuart Mill that argued against the existence of God with a simple rejoinder that if everything requires a cause, then God Himself must have a cause; and if God Himself has a cause, then God Himself would be dependent upon it and would therefore not be ultimate.

If everything has a cause, the very law of causality, which has been used for centuries to argue for the existence of God, is actually, said John Stuart Mill, an argument against the existence of God. This persuaded young, impressionable Russell, and he held to the force of that argument until the day he died. Copleston pointed out, however, in their public debate, that the law of causality does not teach nor has it ever taught that everything has a cause. Rather, the law of causality says that every effect must have a cause.

If I say that everything has an antecedent cause, **I am saying that everything is ultimately the effect of something else; effects by definition require causes. The point of the existence of God is that He is not an effect, so, therefore, He does not require a cause.** In trying to manifest that obvious distinction to Russell, Copleston reminded him that everything we know about in this finite universe does not have a sufficient reason for its existence within itself, which is just a fancy way of saying that **everything we know of in creation is contingent or dependent upon something outside of itself.** Think of your own life. When you die and are buried, there will likely be a tombstone with brief information etched into it. It will likely mention your name, the date of your birth, and the date of your death.

There was a time when we did not exist and a time when this book did not exist. For this book to exist, it had to have been made or manufactured by something other than itself. The book did not exist in nothingness and suddenly decide to make itself a book and pop into being. If it had, we would not call that philosophy, science, or theology; we would call it magic, which is exactly where science has deteriorated. Scientists ask us to have faith in their conclusions, which renders us only credulous creatures who believe in magic, where the universe came into being out of nothing.

In that debate, Russell tried to argue from the standpoint of the “infinite regress,” in which whatever we see was produced by something antecedent to it, and that, in turn, was produced by something before it and that before it. We have an infinite series of finite causes. The problem, as Copleston so ably pointed out, is that the idea of an infinite regress of finite causes is absolute nonsense. It is a thinly disguised argument from self-creation. In fact, it is self-creation eternally compounded because it takes the error of self-creation and posits it infinitely.

Virtually **every argument that has been lodged against the existence of God, in the final analysis becomes some type of an argument of self-creation.** In the final analysis, the universe creates itself. When the Hubble spacecraft was sent into outer space, an American astrophysicist said, “Sixteen to eighteen billion years ago, the universe exploded into being.” He knew that the universe is not and cannot be eternal, because it does not have sufficient reason for its own being. Every particle of it is the result of something antecedent to it, and therefore it manifests contingent being. Scientists understand that, so they have to posit that there was a time when things started. The usual argument is that sixteen to eighteen billion years

ago, all the energy and matter in the universe was compressed into an infinitesimal point of singularity, which remained in a perfect state of organization until, at a particular moment in time, it exploded.

Of course, the law of inertia says that things at rest tend to remain at rest unless acted upon by an outside cause, or things in motion tend to stay in motion unless acted upon by an outside cause. The law of inertia is what makes the game of golf so frustrating. The ball goes into motion against the forces of gravity, but other forces stop its progress much sooner than the golfer would like. At the same time, if the law did not exist, if there was nothing to act against that ball in motion, the golfer would have only one shot—the original tee-shot, which would go on forever. Eighteen holes would take an eternity to accomplish.

Many years ago I corresponded with Carl Sagan about this matter, and I asked him about the outside force that supposedly produced the big bang. He said that we can take it back to the final nanosecond before everything changed, and he was satisfied to stop his inquiry at that point. I suggested that stopping at that point is where he stopped being a scientist because he did not care to seek a sufficient reason for the theory.

Scientifically and philosophically, there are only two categories: being and nonbeing. Nonbeing is everything outside the category of being, and nonbeing is just a synonym for nothing. Nothing is that which has no being to it at all. What happened, according to a particular astrophysicist, is that there was nothing out there, no being, which suddenly exploded into being.

Some time ago a Nobel Prize winner said that we can no longer believe in that earlier form of self-creation called “spontaneous generation,” in which things supposedly just pop into being. We now know, he said, through better scientific analysis that spontaneous generation does not happen. In fact, it cannot happen because we cannot get something from nothing quickly; it takes time, he said, so we must consider “gradual spontaneous generation.” Such intelligent people seem to be educated beyond their intelligence when they make such arguments. It is laughable to think of nothing producing something in any circumstance, yet such thinkers say that Christians are weak-minded for believing that a self-existent, eternal, omnipotent being created the universe out of no preexisting matter.

## ***God's Self-Existence***

This brings us back to our original question: what about God makes Him so glorious? The universe in which we live, in the final analysis, is the result of either some form of self-creation or a creation by something or someone self-existent. There are two ideas before us: self-existence and self-creation. The very idea of self-creation is formally false; it is a self-referential absurdity. On the other hand, someone self-existent is not dependent upon anything else. To put it another way,

**He has the power of being eternally in Himself. That idea violates no law of science or logic.**

**The great philosopher and theologian Thomas Aquinas understood this clearly when he argued for the existence of God as what he called “necessary being.” The universe and everything in it could exist without us. We are not necessary to the existence of all things. The**

fact that we are not necessary creatures means that we have a contingent, derived, dependent existence. Thomas Aquinas said that God has the power of being in and of Himself. He is eternal and has necessary existence in the sense that He cannot not be. God did not die on the cross, because God cannot die. God is immutable because the power of being eternally exists within Him by necessity.

**Aquinas was saying that God, as necessary being, is not only necessary ontologically, that is, in His being, but that His being is also logically necessary because without the existence of a self-existent being, nothing could possibly exist.**

If something does exist, logic gives formal, demonstrative proof of the existence of a self-existent being. This is one of the most powerful arguments that is proven by the impossibility of the contrary. It is logically impossible for a self-existent, eternal being not to be. **We know that God exists not merely by a leap of faith or by evidence around us but by the sheer force of the logical necessity of it. That kind of argument is absolutely irrefutable.**

I presented that argument at Yale University about twenty-five years ago, and one of the professors, the son of a world-famous British empirical philosopher, also a skeptic and an atheist, approached me afterward and told me, "I've never heard that in my life. I can't argue with that, and it is quite compelling." Of course it is compelling, but it is not profound. It has been known for centuries.

**If the only benefit we derive from this study is a deeper confidence in the reality of the object of our faith, we have failed to get the point. The reason why God is glorious is that He is the only being who has the power of being in Himself and the One from whom all other things derive.**

The marvelous transcendence of God, who alone is dependent on nothing, has not derived His being from something before Him or outside of Him. He is not subject to any possibility of decay, degeneration, or death. *In Him all things live and move and have their being (Acts 17:28).*

# That is glorious

and transcendent. That describes a Being who is so far above anything finite, anything created, that to worship a tree or any aspect of the created order is manifest nonsense and idolatry by way of contrast.

Early in my study of philosophy, I came to the theories of a pre-Socratic philosopher named Parmenides. My professor told the class that Parmenides is known for a statement from his writings: "Whatever is *is*." Parmenides was getting at pure being, which has no mixture or alloy of nonbeing. Pure being has not an ounce of contingency or a speck of dependence.

**God is before all things and above all things. In His being He is perfect. Nothing is lacking. He is filled with a countless multitude of excellencies. That is why the angels in heaven never tire of singing doxology to Him. That is why the people of God should never be bored in bringing Him the sacrifice of prayer and praise. His is a singular greatness that transcends all lesser things, even those things that impress us so deeply about this world.** They are all like grass, which fades away. The One who has the power of being in Himself has, with that same power, the ability to speak worlds into existence. **He said, "Let there be light," and there was light** (Gen. 1:3). That was not magic. It was the light that comes out of the very being of an eternal, immutable, omnipotent God.

**Here is why we minister: that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen** (v. 11).

**To God the Father, God the Son, and God the Holy Spirit glory is an inherent property. We glorify God because He is a being who possesses eternal glory**, and that is why Peter begins to sing. Glory belongs to God. Dominion belongs to God. Not for a moment, but for eternity.

We get caught up in the excitement of competitive sports and success. We have our sports heroes and our idols. Yet sometimes, a year after a professional athlete wins the World Series or the Super Bowl, they wonder, "Is this all there is?" These athletes have extraordinary talent and skill and have disciplined themselves to win a prize, but the glory of the ticker tape parade in New York City fades with the next sunset, and the fans clamor, "What are you going to do for us next year?"

The glory and the dominion and the power that are possessed inherently by the Trinitarian God last forever, “for Yours is the kingdom and the power and the glory forever. Amen” (Matt. 6:13).<sup>4</sup>

## Matthew Henry:

### Verses 7–11

We have here an awful position or doctrine, and an inference drawn from it. The position is that the *end of all things is at hand*. The miserable destruction of the Jewish church and nation foretold by our Saviour is now very near; consequently, the time of their persecution and your sufferings is but very short. Your own life and that of your enemies will soon come to their utmost period. Nay, the world itself will not continue very long. The conflagration will put an end to it; and all things must be swallowed up in an endless eternity. **The inference from this comprises a series of exhortations.**

**1. To sobriety and watchfulness:** “*Be you therefore sober*, v. 7. Let the frame and temper of your minds be grave, stayed, and solid; and observe strict temperance and sobriety in the use of all worldly enjoyments. **Do not suffer yourselves to be caught with your former sins and temptations**, v. 3. **And watch unto prayer. Take care that you be continually in a calm sober disposition, fit for prayer; and that you be frequent in prayers, lest this end come upon you unawares,**” Lu. 21:34; Mt. 26:40, 41. Learn,

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<sup>4</sup> R. C. Sproul, 1-2 Peter, St. Andrew’s Expository Commentary (Wheaton, IL: Crossway, 2011), 163–169.

(1.) The consideration of our approaching end is a powerful argument to make us sober in all worldly matters, and earnest in religious affairs.

(2.) Those who would pray to purpose must *watch unto prayer*. They must watch over their own spirits, watch all fit opportunities, and do their duty in the best manner they can.

(3.) The right ordering of the body is of great use to promote the good of the soul. When the appetites and inclinations of the body are restrained and governed by God's word and true reason, and the interests of the body are submitted to the interests and necessities of the soul, then it is not the soul's enemy, but its friend and helper.

## **2. To charity:** *And above all things have fervent charity among yourselves, v. 8.*

Here is a noble rule in Christianity. Christians ought to love one another, which implies an affection to their persons, a desire of their welfare, and a hearty endeavour to promote it. This mutual affection must not be cold, but fervent, that is, sincere, strong, and lasting. This sort of earnest affection is recommended above all things, which shows the importance of it, Colossians 3:14.

*It is greater than faith or hope,*  
**1 Co. 13:13.**

One excellent effect of it is that ***it will cover a multitude of sins.*** Learn,

(1.) There ought to be in all Christians a more fervent charity towards one another than towards other men: *Have charity among yourselves.*

(2.) He does not say for pagans, for idolaters, or for apostates, but among yourselves. ***Let brotherly love continue, Heb. 13:1.***

(3.) There is a special relation between all sincere

Christians, and a particular amiableness and good in them, which require special affection.

(4.) (2.) It is not enough for Christians not to bear malice, nor to have common respect for one another, they must intensely and fervently love each other.

(5.) (3.) It is the property of true charity ***to cover a multitude of sins. It inclines people to forgive and forget offences against themselves, to cover and conceal the sins of others, rather than aggravate them and spread them abroad.***

- (6.) It teaches us to love those who are but weak, and who have been guilty of many evil things before their conversion; and it prepares for mercy at the hand of God, who hath promised to forgive those that forgive others, Mt. 6:14.

**3. To hospitality,** v. 9. The hospitality here required is a free and kind entertainment of strangers and travellers. The proper objects of Christian hospitality are one another. The nearness of their relation, and the necessity of their condition in those times of persecution and distress, obliged Christians to be hospitable one to another. Sometimes Christians were spoiled of all they had, and were driven away to distant countries for safety. In this case they must starve if their fellow-christians would not receive them. Therefore it was a wise and necessary rule which the apostle here laid down. It **(Hospitality) is elsewhere commanded, Heb. 13:1-2; Rom. 12:13.**

The manner of performing this duty is this: it must be done in an easy, kind, handsome manner, *without grudging* or grumbling at the expense or trouble. Learn,

(1.) Christians ought not only to be charitable, but hospitable, one to another.

(2.) Whatever a Christian does by way of charity or of hospitality, he ought to do it cheerfully, and without grudging.

*Freely you have received, freely give.*

**4. To the improvement of talents,** v. 11.

(1.) The rule is that whatever gift, ordinary or extraordinary, whatever power, ability, or capacity of doing good is given to us, we should minister, or do service, with the same *one to another*, accounting ourselves not masters, but only stewards of the manifold grace, or the various gifts, of God. Learn,

[1.] Whatever ability we have of doing good we must own it to be the gift of God and ascribe it to his grace.

[2.] Whatever gifts we have received, we ought to look upon them as received for the use one of another. We must not assume them to ourselves, nor hide them in a napkin, but do service with them *one to another* in the best manner we are able.

[3.] In receiving and using the manifold gifts of God we must look upon ourselves as stewards only, and act accordingly. The talents we are entrusted with are our Lord's goods, and must be employed as he directs.

## And it is required in a steward that he be found faithful.

(2.) **The apostle exemplifies his direction about gifts in two particulars—speaking and ministering, concerning which he gives these rules:—**

[1.] *If any man*, whether a minister in public or a Christian in private conference, *speak* or teach, he must do it *as the oracles of God*, which direct us as to the matter of our speech. **What Christians in private, or ministers in public, teach and speak must be the pure word and oracles of God.**

As to the manner of speaking, it must be with the seriousness, reverence, and solemnity, that become those holy and divine oracles.

[2.] *If any man minister*, either as a deacon, distributing the alms of the church and taking care of the poor, or as a private person, by charitable gifts and contributions, *let him do it as of the ability which God giveth*.

He who has received plenty and ability from God ought to minister plentifully, and according to his ability.

These rules ought to be followed and practised for this end, *that God in all things, in all your gifts, ministrations, and services, may be glorified, that others may see your good works, and glorify your Father who is in heaven (Mt. 5:16), through Jesus Christ, who has procured and given these gifts to men (Eph. 4:8), and through whom alone we and our services are accepted of God (Heb. 13:15), to whom, Jesus Christ, be praise and dominion for ever and ever. Amen.*

Learn,

***First, It is the duty of Christians in private, as well as ministers in public, to speak to one another of the things of God, Mal. 3:16; Eph. 4:29; Ps. 145:10–12.***

***Secondly, It highly concerns all preachers of the gospel to keep close to the word of God, and to treat that word as becomes the oracles of God.***

*Thirdly,*

*Christians must not only do the duty of their place, but they must do it with vigour, and according to the best of their abilities. The nature of a Christian's work, which is high work and hard work, the goodness and kindness of the Master, and the excellency of the reward, all require that our endeavours should be serious and vigorous, and that whatever we are called to do for the honour of God and the good of others we should do it with all our might.*

*Fourthly,*

In all the duties and services of life we should aim at the glory of God as our chief end;

all other views must be subservient to this, which would sanctify our common actions and affairs, **1 Co. 10:31.**

*Fifthly,*

*God is not glorified by any thing we do if we do not offer it to him through the mediation and merits of Jesus Christ.*

*God in all things must be glorified through Jesus Christ, who is the only way to the Father.*

*Sixthly,*

The apostle's adoration of Jesus Christ, and ascribing unlimited and everlasting praise and dominion to him, prove that Jesus Christ is the most high God, over all blessed for evermore. Amen.

## ◀ 1618. ektenés ▶

### Strong's Concordance

**ektenés:** stretched, fig. zealous, earnest

**Original Word:** ἐκτενής, ἐς

**Part of Speech:** Adjective

**Transliteration:** ektenés

**Phonetic Spelling:** (ek-ten-ace')

**Definition:** stretched, zealous, earnest

**Usage:** intent, constant, strenuous, intense; met: earnest, zealous.

### HELPS Word-studies

1618 *ektenēs* (an adjective, derived from 1537 / *ek*, "wholly out" which intensifies *teinō*, "to stretch" which is also the root of English terms, "tension" and "tense") – properly, stretch out, i.e. fully because **completely taut**; **(figuratively) at maximum potential**, without slack because fully extended to its necessary *outcome*.

## NAS Exhaustive Concordance

*Word Origin*

from [ekteinó](#)

*Definition*

stretched, fig. zealous, earnest

*NASB Translation*

fervent (1).

## Thayer's Greek Lexicon

STRONGS NT 1618: ἐκτενής

ἐκτενής, ἐκτενές (ἐκτείνω), properly, **stretched out**; figuratively, **intent, earnest, assiduous**: προσευχή, [Acts 12:5](#) R G (εὐχή, Ignatius (interpolated) ad Eph. 10 [ET]); δέησις καὶ ἰκεσία, Clement of Rome, 1 Cor. 59, 2 [ET]); ἀγάπη, [1 Peter 4:8](#). Neuter of the comparative ἐκτενέστερον, as adverb, **more intently, more earnestly**, [Luke 22:44](#) (L brackets WH reject the passage). (ἐκτενής φίλος, Aeschylus suppl. 983; Polybius 22, 5, 4; then very often from Philo on; cf. Lob. ad Phryn., p. 311.)

## Strong's Exhaustive Concordance

without ceasing, fervent.

From [ekteino](#); intent -- without ceasing, fervent.

see GREEK [ekteino](#)

## Englishman's Concordance

[1 Peter 4:8 Adj-AFS](#)

**GRK**: ἐαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες ὅτι

**NAS**: keep *fervent* in your love

**KJV**: all things have *fervent* charity among

**INT**: yourselves love *fervent* having because

[Strong's Greek 1618](#)  
[1 Occurrence](#)

◀ **1614. ekteino** ▶

**Strong's Concordance**

ekteino: to extend

**Original Word:** ἐκτείνω

**Part of Speech:** Verb

**Transliteration:** ekteino

**Phonetic Spelling:** (ek-ti'-no)

**Definition:** to extend

**Usage:** I stretch out (forth), cast forth (as of an anchor), lay hands on.

**NAS Exhaustive Concordance**

*Word Origin*

from [ek](#) and teino (to stretch)

*Definition*

to extend

*NASB Translation*

extend (1), lay (2), reached (1), stretch (4), stretched (7), stretching (1).

**Thayer's Greek Lexicon**

**STRONGS NT 1614:** ἐκτείνω

ἐκτείνω; future ἐκτενῶ; 1 aorist ἐξέτεινα;

(from Aeschylus, Sophocles, Herodotus down); the Sept. common for פָּרַשׁ, נָטָה and שָׁלַח; to

**stretch out, stretch forth:** τὴν χειρᾶ (often in the Sept.), [Matthew 8:3](#); [Matthew 12:13](#); [Matthew 14:31](#); [Matthew 26:51](#); [Mark 1:41](#); [Mark 3:5](#); [Luke 5:13](#); [Luke 6:10](#); [John 21:18](#); [Acts 26:1](#); with the addition of ἐπί τινα, **over, toward, against one** — either to point out something, [Matthew 12:49](#), or to lay hold of a person in order to do him violence, [Luke 22:53](#); ἐκτείνειν τὴν χειρᾶ εἰς ἴασιν, spoken of God, [Acts 4:30](#); ἀγκύρας, properly, to carry forward (R. V. **lay out**) the cable to which the anchor is fastened, i. e. **to cast anchor (the idea of extending the cables runs into that of carrying out and dropping the anchors** (Hackett); cf. B. D. American edition, p. 3009a last paragraph), [Acts 27:30](#). (Compare: ἐπτείνω,

**Strong's Exhaustive Concordance**

cast, put forth, stretch out.

From [ek](#) and teino (to stretch); to extend -- cast, put forth, stretch forth (out).

see GREEK [ek](#)

## ◀ 4993. sóphroneó ▶

### Strong's Concordance

sóphroneó: to be **of sound mind, i.e. to be temperate**

**Original Word:** σωφρονέω

**Part of Speech:** Verb

**Transliteration:** sóphroneó

**Phonetic Spelling:** (so-fron-eh'-o)

**Definition:** to be **of sound mind, to be temperate**

**Usage:** I am of sound mind, am sober-minded, exercise self-control.

### HELPS Word-studies

**Cognate:** 4993 *sōphronéō* – properly, **safety-minded**; having a *sober outlook* that reflects true balance.

For the believer, [4993](#) /*sōphronéō* ("**think shrewdly**") reflects what *God defines is true moderation*.

***This God-controlled perspective blends the extremities of truth on both sides of a matter.***

[See 4998](#) (*sōphrōn*).

[The whole word-family (root, *sōphro-*) comes from two words: *sōos* ("safe") and *phrēn* ("what *regulates* life," the root of the English term, "*diaphragm*").

**Example:** An opera singer controls the length (quality) of their tones by their *diaphragm*, which even controls our ability to breathe

and *moderates* heartbeat. This *regulates* ("brings safety") to the body, keeping it *properly controlled*.]

## NAS Exhaustive Concordance

### Word Origin

from [σόφρῶν](#)

### Definition

to be of sound mind, i.e. to be temperate

### NASB Translation

have sound judgment (1), right mind (2), sensible (1), sound judgment (1), sound mind (1).

## Thayer's Greek Lexicon

STRONGS NT 4993: σωφρονέω

σωφρονέω, σωφρόνω; 1 aorist imperative σωφρονήσατε; (σώφρων, which see); from Tragg., Xenophon, Plato down; **to be of sound mind**, i. e.

**a. to be in one's right mind**: of one who has ceased δαιμονίζεσθαι, [Mark 5:15](#); [Luke 8:35](#); opposed to ἐκστηναι, [2 Corinthians 5:13](#), (the σωφρονων and μανεις are contrasted in Plato, de rep. i., p. 331 c.; σωφρονουσαι and μανεισαι, Phaedr., p. 244 b.; ὁ μεμηνως ... ἔσωφρονησε, Apollod. 3, 5, 1, 6).

**b. to exercise self-control**; i. e. **α. to put a moderate estimate upon oneself, think of oneself soberly**: opposed to ὑπερφρονεῖν, [Romans 12:3](#). **β. to curb one's passions**, [Titus 2:6](#); joined with νήφω (as in Lucian, Nigrin. 6) (R. V. **be of sound mind and be sober**), [1 Peter 4:7](#).

## Strong's Exhaustive Concordance

be in right mind, be sober minded

From [sophron](#); to be of sound mind, i.e. Sane, (figuratively) moderate -- be in right mind, be sober (minded), soberly.

see GREEK [sophron](#)

## Englishman's Concordance

### [Mark 5:15 V-PPA-AMS](#)

**GRK:** ἱματισμένον καὶ σωφρονοῦντα τὸν ἐσχηκότα

**NAS:** clothed *and in his right mind*, the very man who had had

**KJV:** and *in his right mind*: and

**INT:** clothed and *of sound mind* him who had

### [Luke 8:35 V-PPA-AMS](#)

**GRK:** ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς

**NAS:** clothed *and in his right mind*; and they became frightened.

**KJV:** and *in his right mind*: and

**INT:** clothed and *of sound mind* at the

### [Romans 12:3 V-PNA](#)

**GRK:** εἰς τὸ σωφρονεῖν ἑκάστῳ ὡς

**NAS:** so *as to have sound judgment*, as God

**INT:** so as *to be sober-minded* to each as

### [2 Corinthians 5:13 V-PIA-1P](#)

**GRK:** θεῶ εἴτε σωφρονοῦμεν ὑμῖν

**NAS:** if *we are of sound mind*, it is for you.

**KJV:** or whether *we be sober*, [it is] for your cause.

**INT:** [it was] to God or *are sober-minded [it is]* for you

### [Titus 2:6 V-PNA](#)

**GRK:** ὡσαύτως παρακάλει σωφρονεῖν

**NAS:** urge the young men *to be sensible*;

**KJV:** likewise exhort *to be sober minded*.

**INT:** in like manner exhort *to be self-controlled*

### [1 Peter 4:7 V-AMA-2P](#)

**GRK:** τέλος ἤγγικεν σωφρονήσατε οὖν καὶ

**NAS:** therefore, *be of sound judgment* and sober

**KJV:** be ye therefore *sober*, and watch

**INT:** end has drawn near *be sober-minded* therefore and

### [Strong's Greek 4993](#)

#### [6 Occurrences](#)

**néphó: to be sober, to abstain from wine**

**Original Word:** νήφω

**Part of Speech:** Verb

**Transliteration:** néphó

**Phonetic Spelling:** (nay'-fo)

**Definition:** to be sober, to abstain from wine

**Usage:** (lit: I am sober), I am calm (vigilant), circumspect.

## HELPS Word-studies

**3525** *néphō* – properly, to be sober (not drunk), not intoxicated; (figuratively) free from illusion, i.e. from the intoxicating influences of sin (like the impact of selfish passion, greed, etc.).

**3525** /*néphō* ("be sober, unintoxicated") refers to having presence of mind (clear judgment), enabling someone to be *temperate* (self-controlled). **3525** /*néphō* ("uninfluenced by intoxicants") means to have "one's wits (faculties) about them," which is opposite of being irrational.

## NAS Exhaustive Concordance

**Word Origin**

a prim. word

**Definition**

to be sober, to abstain from wine

**NASB Translation**

keep sober (1), sober (5).

## Thayer's Greek Lexicon

**STRONGS NT 3525: νήφω**

νήφω; 1 aorist imperative 2 person plural νήψατε;

from Theognis, Sophocles, Xenophon down; to be sober; in the N. T. everywhere tropically, to

be **calm and collected in spirit**; to be **temperate, dispassionate,**

**circumspect**: [1 Thessalonians 5:6, 8](#); [2 Timothy 4:5](#); [1 Peter 1:13](#); [1 Peter](#)

[5:8](#); εἰς τὰς προσευχάς, unto (the offering of) prayer, [1 Peter 4:7](#). (Synonym:

see ἀγρυπνέω; and on the word see Ellicott on Timothy, the passage cited

Compare: ἀνανήφω, ἐκνήφω.)

## Strong's Exhaustive Concordance

to be sober, to abstain from wine

Of uncertain affinity: to abstain from wine (keep sober), i.e. (figuratively) be discreet -- be sober, watch.

## Englishman's Concordance

### [1 Thessalonians 5:6 V-PSA-1P](#)

**GRK:** γρηγορῶμεν καὶ νήφωμεν

**NAS:** do, but let us be alert *and sober*.

**KJV:** let us watch and *be sober*.

**INT:** we should watch and *we should be sober*

### [1 Thessalonians 5:8 V-PSA-1P](#)

**GRK:** ἡμέρας ὄντες νήφωμεν ἐνδυσάμενοι θώρακα

**NAS:** But since we are of [the] day, *let us be sober*, having put

**KJV:** of the day, *be sober*, putting on

**INT:** of day being *should be sober* having put on [the] breastplate

### [2 Timothy 4:5 V-PMA-2S](#)

**GRK:** σὺ δὲ νήφε ἐν πᾶσιν

**NAS:** *But you, be sober* in all things,

**KJV:** But *watch* thou in

**INT:** you moreover *be sober* in all things

### [1 Peter 1:13 V-PPA-NMP](#)

**GRK:** διανοίας ὑμῶν νήφοντες τελείως ἐλπίσατε

**NAS:** your minds *for action, keep sober* [in spirit], fix your hope

**KJV:** mind, *be sober*, and hope

**INT:** mind of you *being sober* perfectly hope

### [1 Peter 4:7 V-AMA-2P](#)

**GRK:** οὖν καὶ νήψατε εἰς προσευχάς

**NAS:** be of sound judgment *and sober* [spirit] for the purpose of prayer.

**KJV:** sober, and *watch* unto prayer.

**INT:** therefore and *be watchful* unto prayers

### [1 Peter 5:8 V-AMA-2P](#)

**GRK:** Νήψατε γρηγορήσατε ὁ

NAS: *Be of sober* [spirit], be on the alert.

KJV: *Be sober*, be vigilant; because

INT: *Be sober* watch the

**Strong's Greek 3525**

**6 Occurrences**