

First Peter 4:10-19

- 4:1 – Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin,
 4:2 – so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.
 4:3 – For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.
 4:4 – With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you;
 4:5 – but they will give account to him who is ready to judge the living and the dead.
 4:6 – For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.
 4:7 – The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers.
 4:8 – Above all, keep loving one another earnestly, since love covers a multitude of sins.
 4:9 – Show hospitality to one another without grumbling.
 4:10 – As each has received a gift, use it to serve one another, as good stewards of God's varied grace:

1538 [e]	2531 [e]	2983 [e]	5486 [e]	1519 [e]	1438 [e]	846 [e]	1247 [e]	5613 [e]	2570 [e]
hekastos	kathōs	elaben	charisma	eis	heautous	auto	diakonountes	hōs	kaloi
10 ἕκαστος	καθὼς	ἔλαβεν	χάρισμα	, εἰς	ἑαυτοὺς	αὐτὸ	διακονοῦντες	, ὥς	καλοὶ
each	as	has received	a gift	to	each other	them	serving	as	good
Adj-NMS	Adv	V-AIA-3S	N-ANS	Prep	RefPro-AM3P	PPro-AN3S	V-PPA-NMP	Adv	Adj-NMP

3623 [e]	4164 [e]	5485 [e]	2316 [e]
oikonomoi	poikilēs	charitos	Theou
οἰκονόμοι	ποικίλης	χάριτος	Θεοῦ :
stewards	of [the] manifold	grace	of God
N-NMP	Adj-GFS	N-GFS	N-GMS

- The mention of love and of being hospitable (to traveling teachers) leads to the point that everyone has gifts (1 Cor. 12:7)
- Literally 4:10 says,
 “ministering as good stewards manifold grace of God”
(diakononutes ius kaloi oikouomoi poikiles charitos theou)
- “various forms” is “**poikilous**” (ποικίλους) – is used to describe the skin of a leopard, different colored veins in marble.
 - Poikilous** translates as “changeful”, “diversified.”
 - This word helps explain why there is no exact list of the spiritual gifts that is given with numbers and descriptions.
- The gifts were given by God to his people (apparently at conversion).
 - These are not natural talents, but spiritual endowments because it is called “grace” here and in Romans 12:6 and 1 Corl 12:4

- b. These gifts need to be developed.
 - c. These gifts need to be used for service
 - d. These gifts are not for self-promotion or self-profiting.
 - e. Believers do control the gifts (1 Cor. 14:32 and 14:30, etc.)
 - f. Believers do develop the gifts
 - g. Believers can ask for gifts (1 Cor. 12:31; 14:1, 13)
 - h. Believers are called “stewards” which is the household manager who was often a slave.
5. The lists of the spiritual gifts are never total, comprehensive or ordered in similar fashion:
- a. 1 Corinthians 12:8-10 – “*For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.*”
 - b. 1 Corinthians 12:28-30 – “*And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.*”
 - c. Romans 12:6-8 – “*Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.*”
 - d. 1 Peter 4 – hospitality, speaking, serving
 - e. Ephesians 4:11-12 – “*he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.*”

1. Divine Origin of the Gifts

- a. The gifts are not natural talents
- b. The gifts are from God as the Spirit, the Son and the Father work together through the believer.

2. Diversity of Gifts

- a. There are different gifts which means the Spirit gives a variety of gifts to the people
- b. There are different services which means Jesus has a variety of places and ways he wants to use the selection of gifts that the Spirit has empowered.
- c. There are different workings which means God the Father produces a wide variety of results from the Spirit’s gifts and the Lord’s use of those gifts.

3. Purpose of Gifts

- a. For the common good
- b. 1 Cor. 14:3, to strengthen, encourage, comfort:
“for their upbuilding and encouragement and consolation.”
- c. 1 Cor. 14:12, to build up the church:
“since you are eager for manifestations of the Spirit, strive to excel in building up the church.”
- d. Eph. 4:12, “*to equip the saints for the work of ministry, for building up the body of Christ.*”

4. Grace of the Gift

- a. Gifts are not earned by people
- b. Gifts are not deserved
- c. Gifts are distributed by the Spirit as He determines
- d. 1 Cor 12:11 ***All these are the work of one and the same Spirit, and he gives them to each one***
- e. Romans 12:3 ***“For by the grace given me I say to every one of you. . .”***
 12:6, ***“we all have different gifts, according to the grace given us. . .”***

- f. 1 Peter 4:10, “**Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.**”
- g. 2 Corinthians 9:8, “**God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.**”

5. Distribution of the Gifts

- a. Given to every one
- b. Each person has a place in the body for each person is a part of the body
- c. 1 Corinthians 12:12

6. Time of Receiving Gift

- a. At the point of the new birth.

7. Development of the Gift

- a. 1 Tim.4:14,15, “**Do not neglect your gift, . . .**”
- b. 2 Tim. 1:6, “**I remind you to fan into flame the gift of God. . .**”
- c. Each person has a gift, but that gift must be developed.

8. Control of the Gift

- a. 1 Cor.14:32, “**The spirits of prophets are subject to the control of prophets.**”
- b. Each person is placed in control of their gift.
- c. This is not demon possession where a person losses control of their will.

4:11 – 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.

1487 [e]	5100 [e]	2980 [e]	5613 [e]	3051 [e]	2316 [e]	1487 [e]	5100 [e]	1247 [e]	5613 [e]	1537 [e]	2479 [e]	3739 [e]
ei	tis	lalei	hōs	logia	Theou	ei	tis	diakonei	hōs	ex	ischyos	hēs
11 εἷ	τις	λαλεῖ	ὥς	λόγια	Θεοῦ	εἷ	τις	διακονεῖ	ὥς	ἐξ	ἰσχύος	ἧς
if	anyone	speaks	as	oracles	of God	if	anyone	serves	as	of	strength	which
Conj	IPro-NMS	V-PIA-3S	Adv	N-ANP	N-GMS	Conj	IPro-NMS	V-PIA-3S	Adv	Prep	N-GFS	RelPro-GFS

5524 [e]	3588 [e]	2316 [e]	2443 [e]	1722 [e]	3956 [e]	1392 [e]	3588 [e]	2316 [e]	1223 [e]	2424 [e]	5547 [e]
chorēgei	ho	Theos	hina	en	pasin	doxazētai	ho	Theos	dia	lēsou	Christou
χορηγεῖ	ὁ	Θεός	ἵνα	ἐν	πᾶσιν	δοξάζεται	ὁ	Θεός	διὰ	Ἰησοῦ	Χριστοῦ
supplies	-	God	so that	in	all things	may be glorified	-	God	through	Jesus	Christ
V-PIA-3S	Art-NMS	N-NMS	Conj	Prep	Adj-DNP	V-PSM/P-3S	Art-NMS	N-NMS	Prep	N-GMS	N-GMS

λαλέω = **laleo** /lah-leh-oh/ - "to speak", "to talk", "to utter"

διακονέω = **diakoneo** /dee-ak-on-eh-o/ - "to serve", "to attend to", "I wait on a table (as a slave)"

χορηγέω = **choregeo** /khor-ay-geh-oh/ - "to supply", "to furnish", "to provide"

This was done by a wealthy patron who funded and organized the chorus for public performances

3739 [e]	1510 [e]	3588 [e]	1391 [e]	2532 [e]	3588 [e]	2904 [e]	1519 [e]	3588 [e]	165 [e]	3588 [e]	165 [e]	281 [e]
hō	estin	hē	doxa	kai	to	kratos	eis	tous	aionas	tōn	aionōn	amēn
ὃ	ἐστίν	ἡ	δόξα	καὶ	τὸ	κράτος	εἰς	τοὺς	αἰῶνας	τῶν	αἰώνων	ἀμήν
to whom	be	the	glory	and	the	power	to	the	ages	of the	ages	Amen
RelPro-DMS	V-PIA-3S	Art-NFS	N-NFS	Conj	Art-NNS	N-NNS	Prep	Art-AMP	N-AMP	Art-GMP	N-GMP	Heb

Two examples (which can be seen in Acts 6:2, and again in Romans 12:7):

- λαλεῖ – **laleo** /lah-leh-oh/ - "to speak", "to utter"
 - "speaks" refers to all speaking gifts, not causal conversation.
- λογιον – **logion** /log-ee-on/ = "oracle, saying, utterance" meaning "divine responses"
- διακονεω – **diakoneo** /dee-ak-on-eh-o/ - "to serve", "to attend to", "I wait on a table (as a slave)"
 - Waiting on Tables - "serves" is to be done in the supernatural strength of God, not in human effort.

4. χορηγεῖ – **choregeo** /khor-ay-geh-oh – “to supply”, “to furnish”, “to provide”; here → “supplies”
 - a. The word “supplies” is used here and in 2 Cor. 9:10 and refers to paying the expense of training a chorus for the theater or to accept the cost for something. Wealthy citizens would pay for the play or a road or a feast, etc.
 - i. Text from BIBLE HUB → <https://biblehub.com/greek/5524.htm>
 “In ancient Greek culture, the term “**chorégeō**” was associated with the role of a “**chorégos**,” a wealthy patron who funded and organized the chorus for public performances, such as plays and festivals. This role was crucial in the cultural life of Greek cities, as it ensured the success of theatrical productions. The term thus carries connotations of generosity, responsibility, and the provision of resources for communal benefit.
 - b. God is going to pay the expense material, physically and emotional. This is the difference between burnout and complaining or fruitful continuation in joy
5. The **glory** and **praise** are to go to God as we serve in the strength he provides and speak the words he gives.
6. This verse closes with a doxology which helps strengthen the argument that Peter is ending this section, and beginning a new point in verse 4:12

4:12 – Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.

27 [e]	3361 [e]	3579 [e]	3588 [e]	1722 [e]	4771 [e]	4451 [e]	4314 [e]	3986 [e]	4771 [e]	1096 [e]
Agapētoi	mē	xenizesthe	tē	en	hymīn	pyrōsei	pros	peirasmon	hymīn	ginomenē
12 Ἀγαπητοί ,	μὴ	ξενίζεσθε	τῇ	ἐν	ὑμῖν	πυρώσει	πρὸς	πειρασμόν	ὑμῖν	γινομένη ,
Beloved	not	be surprised at	the	among	you	fire	for	a trial	to you	taking place
Adj-VMP	Adv	V-PMMP-P-2P	Art-DFS	Prep	PPro-D2P	N-DFS	Prep	N-AMS	PPro-D2P	V-PPMP-P-DFS

5613 [e]	3581 [e]	4771 [e]	4819 [e]	πύρωσις = purosīs /poo-ro-sis/ - "burning", "fiery trial", "testing by fire" - from original Greek word purōō meaning "fire"	
hōs	xenou	hymīn	symbainontos		
ὥς	ξένου	ὑμῖν	συμβαίνοντος .		
as if	a strange thing	to you	were happening		
Adv	Adj-GNS	PPro-D2P	V-PPA-GNS		

πειρασμός = **peirasmos** - "temptation", "trial", "testing"

1. Peter begins this closing section with the word **agapētoi**, or “beloved” which is translated as “dear friends.”
2. “Painful trial” is literally “fiery trial.”
 - a. Some teach that this was Nero’s persecution that included the burning of Christians, but this is unlikely because:
 - i. This letter is from the early 60’s AD (it appears), and Nero’s persecution began in Rome around 64 AD and led to Peter’s death in 67/68 AD and Paul’s execution in the fall of 67 AD or spring of 68 AD.
 - ii. The readers are in provinces north of Antioch in eastern Asia. Nero’s persecutions focused mainly on the city of Rome
 - iii. These believers are not suffering “death” but are struggling with “suffering” in life.
3. Suffering as a Christian is not a strange thing.
 - a. In fact, it is normal.
 - b. Daniel is told of God’s method of purifying his people in Daniel 11:33-35.
 - c. Jesus’ suffering as our example is used at the beginning of 1 Peter 4:1.
 - d. Jesus’ suffering is given as our example also in:

- i. Colossians 1:24 –
“Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church,”
- ii. Hebrews 12:4 –
“In your struggle against sin you have not yet resisted to the point of shedding your blood.”
- iii. Philippians 2:5-11 –
“And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him.”

4:13 – But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

	235 [e]	2526 [e]	2841 [e]	3588 [e]	3588 [e]	5547 [e]	3804 [e]	5463 [e]	2443 [e]	2532 [e]	1722 [e]	3588 [e]		
	alla	katho	koinōneite	tois	tou	Christou	pathēmasin	chairete	hina	kai	en	tē		
13	ἀλλὰ	καθὸ	κοινωνεῖτε	τοῖς	τοῦ	Χριστοῦ	παθήμασιν	,	χαίρετε	,	ἵνα	καὶ	ἐν	τῇ
	But	as	you have shared	in the	-	of Christ	sufferings		rejoice		so that	also	in	the
	Conj	Adv	V-PIA-2P	Art-DNP	Art-GMS	N-GMS	N-DNP		V-PMA-2P	Conj	Conj	Prep	Art-DFS	

602 [e]	3588 [e]	1391 [e]	846 [e]	5463 [e]	21 [e]
apokalypsei	tēs	doxēs	autou	charēte	agalliōmenoi
ἀποκαλύψει	τῆς	δόξης	αὐτοῦ	, χαρῇτε	ἀγαλλιώμενοι .
revelation	of the	glory	of Him	you may rejoice	exulting
N-DFS	Art-GFS	N-GFS	PPro-GM3S	V-ASP-2P	V-PPM/P-NMP

1. Rejoice in suffering because of Luke 6:22-23 -

“Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.”

4:14 – If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

	1487 [e]	3679 [e]	1722 [e]	3686 [e]	5547 [e]	3107 [e]	3754 [e]	3588 [e]	3588 [e]	1391 [e]	2532 [e]	3588 [e]	3588 [e]	2316 [e]
	Ei	oneidizesthe	en	onomati	Christou	makarioi	hoti	to	tēs	doxēs	kai	to	tou	Theou
14	Εἰ	ὀνειδίζεσθε	ἐν	ὀνόματι	Χριστοῦ	, μακάριοι	, ὅτι	τὸ	τῆς	δόξης	καὶ	τὸ	τοῦ	Θεοῦ
	If	you are insulted	in	[the] name	of Christ	[you are] blessed	because	the	-	of glory	and	-	-	of God
	Conj	V-PIM/P-2P	Prep	N-DNS	N-GMS	Adj-NMP	Conj	Art-NNS	Art-GFS	N-GFS	Conj	Art-NNS	Art-GMS	N-GMS

= (Christian)

4151 [e]	1909 [e]	4771 [e]	373 [e]	2596 [e]	3303 [e]	846 [e]	987 [e]	2596 [e]	1161 [e]	4771 [e]	1392 [e]			
Pneuma	eph'	hymas	anapaueitai	kata	men	autous	blasphēmeitai	kata	de	hymas	doxazetai			
Πνεῦμα	ἐφ'	ὑμᾶς	ἀναπαύεται	·	κατὰ	μὲν	αὐτοὺς	βλασφημεῖται	,	κατὰ	δὲ	ὑμᾶς	δοξάζεται	·
Spirit	upon	you	rests	on	indeed	their [part]	He is blasphemed	on	however	your [part]	He is glorified			
N-NNS	Prep	PPro-A2P	V-PIM-3S	Prep	Conj	PPro-AM3P	V-PIP-3S	Prep	Conj	PPro-A2P	V-PIP-3S			

1. Hebrew Messiah means “anointed one”. Greek **christos** means “anointed”.
2. The addition of “-ian” at the end of a word or name was used to identify those who followed the person or belonged to the group. It was natural that followers of **christos** would be called “Christians”
 - a. (Followers of Herod or supporters of the Herodian political platform were called Herodians.

- b. Christians first identified by that name 17-20 years earlier in Antioch in 43 AD in Acts 11:26:

*“For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called **Christians**.”*

3. Interesting that the followers of the “anointed one” are told that they have also been anointed when Peter calls them Christians and says “the Spirit of glory and of God rests on you.”

4:15 – But let none of you suffer as a murderer or a thief or an evildoer or as a meddler.

3361 [e]	1063 [e]	5100 [e]	4771 [e]	3958 [e]	5613 [e]	5406 [e]	2228 [e]	2812 [e]	2228 [e]	2555 [e]	2228 [e]
mē	gar	tis	hymōn	paschetō	hōs	phoneus	ē	kleptēs	ē	kakopoios	ē
15 μὴ	γάρ	τις	ὑμῶν	πασχέτω	ὥς	φονεὺς	, ἢ	κλέπτης	, ἢ	κακοποιὸς	, ἢ
Not	for	any	of you	let suffer	as	a murderer	or	a thief	or	an evildoer	or
Adv	Conj	IPro-NMS	PPro-G2P	V-PMA-3S	Adv	N-NMS	Conj	N-NMS	Conj	N-NMS	Conj

5613 [e]	244 [e]	ἄλλοτριεπίσκοπος	;
hōs	allotriepiskopos		
ὥς	ἄλλοτριεπίσκοπος		
as	a troublesome meddler		
Adv	N-NMS		

ἄλλοτριεπίσκοπος = **allotriepiskopos** /al-lo-tree-ep-IS-ko-pos/ - "meddler", "busybody"
 - meaning "one who meddles in things alien to his calling"
 "one who meddles in matters belonging to others;
 "factious"

This word comes from: **allotrios** meaning "belonging to another"
episkopos meaning "overseer", "bishop"

1. Criminals (taking people's life, property and rights as in murder, thief, meddler) :
 - a. Murderer
 - b. Thief
 - c. Criminal
 - d. Meddler - **allotriepiskopos** (ἄλλοτριεπισκοπος) made up of two words:
 - i. **allotri** = "belonging to another"
 - ii. **Episkopos** = overseer
 - iii. This means "a self-appointed overseer in other men's matters."

4:16 – Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

1487 [e]	1161 [e]	5613 [e]	5546 [e]	3361 [e]	153 [e]	1392 [e]	1161 [e]	3588 [e]	2316 [e]	1722 [e]	3588 [e]
ei	de	hōs	Christianos	mē	aischynesthō	doxazetō	de	ton	Theon	en	tō
16 εἰ	δὲ	ὥς	Χριστιανός	, μὴ	αἰσχυνέσθω	; δοξάζετω	δὲ	τὸν	Θεὸν	ἐν	τῷ
if	however	as	a Christian	not	let him be ashamed	let him glorify	however	-	God	in	the
Conj	Conj	Adv	N-NMS	Adv	V-PMM/P-3S	V-PMA-3S	Conj	Art-AMS	N-AMS	Prep	Art-DNS

3686 [e]	3778 [e]
onomati	toutō
ὀνόματι	τούτῳ
name	this
N-DNS	DPro-DNS

4:17 – For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God?

	3754 [e]	3588 [e]	2540 [e]	3588 [e]	756 [e]	3588 [e]	2917 [e]	575 [e]	3588 [e]	3624 [e]	3588 [e]	2316 [e]	1487 [e]	1161 [e]	
	hoti	ho	kairos	tou	arxasthai	to	krima	apo	tou	oikou	tou	Theou	ei	de	
17	ὅτι	ὁ	καιρὸς	τοῦ	ἄρξασθαι	τὸ	κρίμα	ἀπὸ	τοῦ	οἴκου	τοῦ	Θεοῦ	;	εἰ	δὲ
	For [it is]	the	time [for]	-	to have begun	the	judgment	from	the	house	-	of God	if	now	
	Conj	Art-NMS	N-NMS	Art-GNS	V-ANM	Art-ANS	N-ANS	Prep	Art-GMS	N-GMS	Art-GMS	N-GMS	Conj	Conj	

4412 [e]	575 [e]	1473 [e]	5101 [e]	3588 [e]	5056 [e]	3588 [e]	544 [e]	3588 [e]	3588 [e]	2316 [e]	2098 [e]	
prōton	aph'	hēmōn	ti	to	telos	tōn	apeithountōn	tō	tou	Theou	euangelio	
πρῶτον	ἀφ'	ἡμῶν	, τί	τὸ	τέλος	τῶν	ἀπειθούντων	τῷ	τοῦ	Θεοῦ	εὐαγγελίῳ	?
first	from	us	what [will be]	the	outcome	of those	disobeying	the	-	of God	gospel	
Adv-S	Prep	PPro-G1P	IPro-NNS	Art-NNS	N-NNS	Art-GMP	V-PPA-GMP	Art-DNS	Art-GMS	N-GMS	N-DNS	

1. The reason for the suffering is that of God's judgment.
2. Peter says because "it is time to begin the judgment."
3. In the OT judgment began in the house of the Lord:
 - a. Ezek. 9:5-6
 - b. Jeremiah 25:29
 - c. Malachi 3:1-6
4. Daniel is told of God's method of purifying his people in Daniel 11:33-35.
5. In 2 Baruch 13 judgment began with the people of God:

"For the Lord first judges Israel for the wrong she has committed and then he shall do the same for all the nations." (Test. Benjamin 100:8-9 in the Dead Sea Scrolls)
6. 1 Corinthians 11:31-32 – The Lord's Supper is a time to judge ourselves in the church or God will judge us.

4:18 – And

"If the righteous is scarcely saved, what will become of the ungodly and the sinner?"

	2532 [e]	1487 [e]	3588 [e]	1342 [e]	3433 [e]	4982 [e]	3588 [e]	1161 [e]	765 [e]	2532 [e]	268 [e]	4226 [e]	5316 [e]
	kai	Ei	ho	dikaio	molis	sōzetai	ho	de	asebēs	kai	hamartōlos	pou	phaneitai
18	καὶ ,	Εἰ	ὁ	δίκαιος	μόλις	σώζεται ,	ὁ	(δὲ)	ἀσεβῆς	καὶ	ἁμαρτωλὸς	ποῦ	φανεῖται ?
	And	If	the	righteous [one]	with difficulty	is saved	the	also	ungodly	and	sinner	where	will appear
	Conj	Conj	Art-NMS	Adj-NMS	Adv	V-PIM/P-3S	Art-NMS	Conj	Adj-NMS	Conj	Adj-NMS	Adv	V-FIM-3S

1. Peter uses Proverbs 11:31 as a text verse where it says in the LXX:

"If the righteous is scarcely delivered, where will the ungodly and the sinner appear?"

and the Hebrew text reads:

"If the righteous is requited on earth, how much more the wicked and the sinner!"
2. This suffering Peter is referring to is part of the testing of faith he mentioned in 1:6; 4:12; 5:8-9
3. The world may be used by God to:
 - a. test and judge the believer, but
 - b. in the end the world will be judge and condemned by the Lord
4. These tests will separate the believer from those who merely follow the crowd to church.
5. When the believer fails these tests:
 - a. It will challenge the believer to reevaluate their faith and commitment
 - b. This happened to Peter himself when he denied Christ.

4:19 – Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

5620 [e]	2532 [e]	3588 [e]	3958 [e]	2596 [e]	3588 [e]	2307 [e]	3588 [e]	2316 [e]	4103 [e]	2939 [e]
Hōste	kai	hoi	paschontes	kata	to	thelēma	tou	Theou	pistō	Ktistē
19 Ὡστε	καὶ ,	οἱ	πάσχοντες	κατὰ	τὸ	θέλημα	τοῦ	Θεοῦ ,	πιστῶ	Κτίστη
Therefore	also	those	suffering	according to	the	will	-	of God	to [the] faithful	Creator
Conj	Conj	Art-NMP	V-PPA-NMP	Prep	Art-ANS	N-ANS	Art-GMS	N-GMS	Adj-DMS	N-DMS

3908 [e]	3588 [e]	5590 [e]	846 [e]	1722 [e]	16 [e]
paratithēsthōsan	tas	psychas	autōn	en	agathopoiia
παρατιθέσθωσαν	τὰς	ψυχὰς	αὐτῶν	ἐν	ἀγαθοποιίᾳ .
let them commit	the	souls	of them	in	well-doing
V-PMM/P-3P	Art-AFP	N-AFP	PPro-GM3P	Prep	N-DFS

1. Peter now identifies our response and coaches us towards the right attitude.
2. This section concludes with Peter's advice concerning suffering by saying:

"So then,..." and giving us two steps to follow:

 - a. **"entrust" yourself to God**
 - i. "entrust" is παρατιθημι and means "to hand over something of value to the care of another."
 - ii. "themselves" is the word ψυχας (*psychas*) which is often translated "soul". But, Peter is not talking merely about the soul, but could be indicating that the world will attack your body, but God will care for the growth and preservation of your soul.
 - iii. This point of advice seems to come from Jesus on the cross (Luke 23:46) quoting Psalm 31:5 (Also, used by Stephen in Acts 14:23)
 - iv. "Creator" is only used here in the NT for God (though the concept is not absent in the NT.) The Creator began with a plan and gave us a place in the plan, so entrust yourself to the Creator and keep going.
 - b. **Continue to "do good"**
 - i. Doing good is basically doing what is acceptable in God's eyes, but in most cases it is also acceptable in the eyes of men: obeying masters, following laws of the land, submitting to family and social order,
 - ii. This "good" has been identified in -
 1. 2:14-15
 2. 2:20
 3. 3:6
 4. 3:17
 - iii. "Doing good" also means "avoid doing evil" as in "avoid retaliation".
 1. Avoid returning evil for evil
 2. First Peter 3:9 has already said this:

"Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing."
 3. We are to do good and face the persecution while winning people to the Lord and proclaiming the Truth.