



Epistle of 1 Peter

1 Peter 4: 15-19 - The Application of Suffering Part 1

- **1 Peter 4:15** – “**But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters.**”
 - Why the *but*?
 - How does what follows in *verse 15* compare to what Peter has stated in *verses 12-14*?
 - *let none of you suffer* is a double present active imperative
 - Why this warning?
 - Is this truly *suffer* or *suffer reproach*?
 - Wuest – ‘Some of the recipients of this letter, before they were saved, had suffered reproach as murderers, thieves, evildoers, and busybodies. Peter admonishes them to let these sins be a thing of the past.’
 - » *Eph 4:28 - Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.*
 - What do you make of this list – *murderer, thief, evildoer, busybody?*’



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- We don't need to spend a lot of time here other than being *a busybody in other people's matters*.
 - This is the only NT use of this term and it occurs as one word – *allotriepískopos* (*al-lot-ree-ep-is'-kop-os*).
 - What comes to mind here?
 - » Strong – ‘the writer seems to refer to those who, with holy but intemperate zeal, meddle with the affairs of the Gentiles — whether public or private, civil or sacred — in order to make them conform to the Christian standard.’
 - » *1 Thess 4:11* - that you also aspire to lead a quiet life, **to mind your own business**, and to work with your own hands, as we commanded you,
- **1 Peter 4:16 – “Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this (name) matter.”**
 - *Yet if anyone suffers* – this is a complicated phrase with a conditional participle connected to an adverb
 - But aren't we expected to *suffer as a Christian*?
 - *Pnll 1:29* - For to you it has been granted on behalf of Christ, not only to



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believe in Him, but also to suffer for His sake,

- Wuest – ‘The Greek word for Caesar is Kaisar. Those who worshipped the Kaisar were called Kaisarianos. Christianity appeared as a rival claimant to world worship and dominion. The Lord Jesus, the Messiah of Israel, was looked upon in the Christian Church as the One who would some day come back and take the government of the world upon His shoulder. Those who worshipped Him as God were called Christianos, worshippers of the Christ as against the Kaisarianos, worshippers of the Caesar. Rome saw that the imperialism of Christianity was challenging the imperialism of the Caesars, and that it was by its propagation, striking at the very vitals of the empire. It answered this by the ten bloody persecutions. It meant and cost something to be a Christianos in those days. The members of the Imperial Cult looked down upon and persecuted the members of the Body of Christ.’

– *let him not be ashamed,*

- What does it mean to *be ashamed* and what is the source?
 - Courtney Hemenway – ‘we choose to be offended’

– *but let him glorify God in this (name) matter*

- Why might *name* be preferable to *matter*?
- How does our suffering *glorify God*?



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- And this is so difficult for us to accept isn't it!
- Why is our suffering needed for *God to be glorified*, doesn't His *glory* exist without it?
- Let's try with scripture to address these questions.
 - *Rom 8:16-18 - The Spirit himself bears witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and fellow heirs with Christ provided we suffer with him so that we may be glorified with him. I count the sufferings of this present time unworthy to be compared to the glory that will be revealed in us.*
 - *1 Peter 1:6,7 - In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,*
 - *1 Peter 4:12,13 - Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.*
- So is all this **future glory** to be revealed or now?
 - COME BACK NEXT WEEK!