



Epistle of 1 Peter

1 Peter 4: 15-19 - The Application of Suffering Part 2

- *1 Peter 4:17 – “For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?”*
 - *For the time has come for judgment to begin at the house of God*
 - *What time of judgment at the house of God was being addressed here?*
 - *kairos* (time) can mean
 - » a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for
 - » opportune or seasonable time
 - » the right time
 - » a limited period of time
 - » to what time brings, the state of the times, the things and events of time
 - *begin* is *aorist middle voice* – the body that Peter is addressing is involved!



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- What kind of *judgment* is this?
 - Does this inquiry relate to immediate, continuous and/or ultimate *judgment*?
 - Let's turn back to *verse 16*.
 - In context, this is best interpreted as an infliction of punishment
 - Does this *judgment* apply to us today?
- *and if it begins with them (us) first, what will be the end of those who do not obey the gospel of God?*
 - Is this *judgment* to/in the body immediate, continuous or ultimate?
 - Constable - ‘This verse focuses on the time of these two experiences of suffering. Our suffering is now, but theirs will be when they stand before God in judgment. Our judgment by unbelievers now is lighter than their judgment by God will be later. Our sufferings are part of the opening scene in the last act of God's redemptive drama. More severe judgment will follow on the ungodly. It helps to see our sufferings in the context of God's end-times plan. They are not an accident but an assurance of His sovereign control.’



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- *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,*
- What about *judgment to those who do not obey the gospel of Christ?*
 - First, what is the gospel and what does it mean not to obey the gospel?
 - *apeitheō* – to refuse or withhold belief!
 - Then, what follows to those who do not obey?
 - *Matt 11 :20-24 - Then **He began to rebuke the cities** in which most of His mighty works had been done, **because they did not repent:** Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. “**But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.** “And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. “**But I say to you that it***



Epistle of 1 Peter

1 Peter 4: 15-19 - The Application of Suffering Part 2

– *shall be more tolerable for the land of Sodom in the day of judgment than for you.*”

- **1 Peter 4:18 – Now “If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?”**
 - This is a direct passage from *Prov 11:31*.
 - Let’s reflect on how/why the Holy Spirit worked through Peter to include this verse.
 - To be *righteous* is to observe divine laws – perfect for the OT.
 - But for us it’s *2 Cor 5:21 - For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*
 - But per Strong’s, *righteous* can also be interpreted in two ways:
 - In a wide sense, upright, virtuous, **keeping the commands of God.**
 - In a narrower sense, **rendering to each his due and that in a judicial sense**, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them.
 - Is being *scarcely saved* by a small margin or barely?



Epistle of 1 Peter

1 Peter 4: 15-19 - The Application of Suffering Part 2

- No, but with difficulty!
 - *Acts 14:18 - And with these sayings they could scarcely restrain the multitudes from sacrificing to them.*
 - *Rom 5:7 - For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.*
- Wuest – ‘The context in First Peter speaks of the persecutions which were allowed to come by God as a disciplinary judgment, the purpose of which was to purify their lives.’
- Notice the contrast of the temporal sufferings we experience vs. the eternal ones for the unsaved.
 - Darby – ‘The Jews were accustomed to the judgment of the living, for they were the centre of God's government on the earth. The judgment of the dead, with which we are more familiar, had not been definitely revealed to them. They were liable nevertheless to this judgment; for it was with this object that the promises of God were presented to them while living.’
 - » *Psalms 1:4,5 - The ungodly are not so, But are like the chaff which the wind drives away. Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous.*
- ***1 Peter 4:19 – “Therefore let those who suffer***



Epistle of 1 Peter

1 Peter 4: 15-19 - The Application of Suffering Part 2

according to the will of God commit their souls to Him in doing good, as to a faithful Creator.”

- *Therefore let those who suffer according to the will of God*
 - This begins with separation from our heavenly home doesn't it – welcome to earth everyone, this is a road game!
 - And then there's more but remember in Christ there's no shame.
 - *1 Peter 3:17 - For it is better, if it is the will of God, to suffer for doing good than for doing evil.'*
 - *1 Peter 2:15 - For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—*
- *commit their souls to Him in doing good, as to a faithful Creator.*
 - This is best translated as *commit the keeping*, and why is this in the passive tense?
 - Wuest – ‘The Greek word "commit" is a banking term meaning "to give in charge as a deposit." Peter exhorts believers who are undergoing persecutions, that in view of the fact that these are allowed to come by God



Epistle of 1 Peter

1 Peter 4: 15-19 - The Application of Suffering Part 2

and are designed to purify their lives, they have every reason to trust Him to take care of them through all of their sufferings.’

- What do make of Peter’s use of the term *Creator*, the only such NT declaration?
 - Let’s sum up 1 Peter 4 as suggested by Wuest:
 - ‘Peter brought together four reasons for suffering in this section.
 - First, God allows us to suffer to demonstrate our character (v. 12).
 - Second, those who identify themselves with Jesus Christ will share in the sufferings of our Savior (v. 13; *Phil. 3:10*).
 - Third, our sufferings will be an occasion of God blessing us (v. 14).
 - Fourth, our suffering will glorify God (v. 16). Peter then redirected our perspective on suffering by reminding us of the time and intensity of our sufferings, compared with those of unbelievers (vv. 17-18).
- Finally, he concluded with an exhortation to trust God and do right (v. 19).’