

A Study of The Epistle of 1st Peter

Theme: "A LIVING HOPE!"

Trinity Lutheran Church - Norman, OK.

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Lesson: 30

Chapter 4:6-11

Date: 3-21-21

BIBLE TEXT:

(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. (7) 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.**

STUDY NOTES:

(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.

(Jn 5:24; Acts 2:22-24,36; 3:13-15; 5:30-32; 7:51-53;
Eph 2:1-7; Col 2:13; Heb 9:27)

*(Note: Those who are dead = either those from the past who are now physically dead?
or those who are spiritually dead and then are made spiritually alive?)*

(7) The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers.

(Mt 26:41; Lk 18:1; 21:34;
1 Cor 7:5; 10:11; Gal 5:23; Eph 6:18; 1 Th 5:17; Jas 5:8,9; 1 Jn 2:18; 5:14,15;

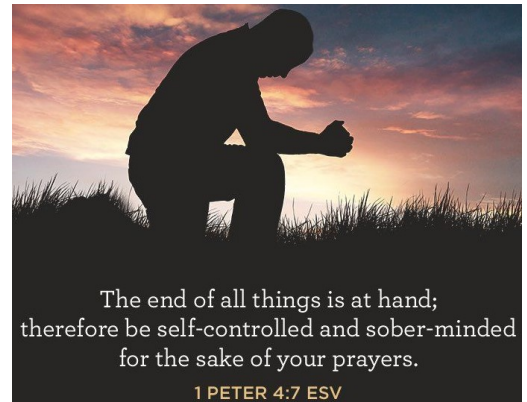
(8) Above all, keep loving one another earnestly, since love covers a multitude of sins.
(Prov 10:12; Mt 18:21,22; 1 Cor 13:5,6; Eph 4:32; 1 Th 4:9-10; Jas 5:20; 1 Jn 4:7-11)

(9) Show hospitality to one another without grumbling.
(Gen 18:4; Rom 12:13; 1 Tim 3:2; 5:10; Titus 1:7,8; Heb 13:2; 3 Jn 5-8)

(10) As each has received a gift, use it to serve one another, as good stewards of **God's varied grace**:
(Mt 25:15; Lk 12:42; Rom 12:4-8; 1 Cor 4:1-7; 12:7-11)

(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.
(Ac 7:38; Rom 3:2; 12:3; 1 Cor 1:26-31; 10:31; 2 Cor 2:17; Heb 5:12; Jude 24,25)



The end of all things is at hand;
therefore be self-controlled and sober-minded
for the sake of your prayers.

1 PETER 4:7 ESV

*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*

But this is another strange text. The words state clearly that the Gospel was preached not only to the living but also to the dead. Yet the apostle adds that they are “judged in the flesh like men.” Now the dead certainly do not have flesh. Therefore this can be understood only of the living. No matter what it is, it is a strange way of speaking. Whether the text has come to us in its entirety or whether a part of it has been lost, I do not know. Yet I understand it in the following way: One need not be concerned about how **God** will condemn the Gentiles who died many hundreds of years ago, but one must be concerned about those who are living today. Therefore the text speaks about people on earth.

But, as I have stated above, you must understand the little word “flesh” to mean that the whole man, as he lives, is called flesh, just as the whole man is called spirit when he strives for what is spiritual. Now this is mixed up, just as I say of a person who is wounded that he is in good health and yet is wounded, but in such a way that the part that is in good health is larger than the part that is wounded. He may be termed wounded only according to the part that has been smitten. Thus here, too, the spirit should have precedence. Therefore the apostle says that they are condemned according to their outward being, but that they are saved and live according to the inner man, that is, according to the spirit.

But how can the apostle say that they are alive and yet add that they are dead? I shall interpret this according to my own understanding—yet without setting any bounds to the **Holy Spirit**—to mean that the apostle calls the unbelievers “dead.” I cannot accept the interpretation that the Gospel should be preached to the dead, unless St. Peter means that the Gospel went out freely and resounded everywhere (cf. Col. 1:23), that it was concealed neither from the living nor from the dead, neither from the angels nor from the devils, and that it was not preached secretly in a corner but was proclaimed so publicly that all creatures, if they had ears to hear, could have heard it, as **Christ** commanded in Mark 16:15: “Go into all the world and preach the Gospel to the whole creation!” For when the Gospel is preached in this way, it finds people who are condemned according to the flesh but live according to the spirit.

The end of all things is at hand.

This is also a strange way of speaking. Almost 1,500 years have elapsed since St. Peter preached. This is surely neither a near nor a short time. Still the apostle says that “the end of all things is at hand” and is already here, just as 1 John 2:18 also says: “It is the last hour.” If the apostle did not make this statement, one could say that it was a lie. But now one must maintain firmly that the apostle is telling the truth. Yet what he means he himself will explain in his second epistle.

There he tells why the time is near and says: “With **the Lord** one day is as a thousand years” (2 Peter 3:8). I have spoken about this above. So one must figure that it will not be so long until the end of the world as it had been from the beginning up to that time. It is not to be expected that mankind will still see two or three thousand years after the birth of **Christ**. The end will come sooner than we think. Therefore the apostle continues:

LIFE APPLICATION

How can we live in the spirit the way **God** does,
since the end of all things is at hand?