

Discussion on 1 Peter 4:1-6

Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA

CONTENTS:

1. [TEXT](#)
2. [THINKING THROUGH THE TEXT:](#)
3. [THOUGHT-FLOW DIAGRAM & GREEK NOTES:](#)
 - a. [Translation](#)
 - b. [Thought-flow Diagram](#)
 - c. [Translation Notes](#)

1. TEXT (1 Peter 4:1-6):¹

So, because Christ suffered in the body, you also must arm yourselves [with] the same mindset, because the one who is suffering in the body is now *through* with sin, to no longer live the rest of his life according to men's lusts, but instead according to God's will. Because enough time has now passed [for you] to have accomplished the desire of unbelievers. You used to live a life of debauchery, wicked lusts, drunkenness, wild celebrations, drinking parties and disgusting idol worship. In light of this, the unbelievers are now shocked that you're not running with [them] to the same flood of reckless evil. So, they blaspheme [the Lord].

They will give an account to He who is ready to judge the living and the dead. Now, for this very [reason] the good news was preached to the dead; so that although they've been condemned according to men in the flesh, they're now living according to God in the Spirit.

2. THINKING THROUGH THE TEXT:

I have no study notes for this passage. But, I *do* have the list of questions I used when I went through this passage in Sunday School:

¹ This is my own original translation from the UBS-5 Greek text. I've put all my translation and exegetical notes at the end of this document. I actually produced two translations; one more literal (closer to the KJV and NASB), and the other a bit more colloquial. I've decided to use the colloquial translation in the body of these notes, but you can find the literal version at the end of this document.

Discussion on 1 Peter 4:1-6

*Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA*

Q1: What *thought* or *mindset* does Peter want Christians to arm themselves with (1 Pet 4:1a)? What part of the previous passage (1 Pet 3:18-22) is Peter continuing his thought from? What's the practical implications of this mindset for your life, as a Christian? How does this mindset support what Peter said was every believer's core function and identity (see 1 Peter 2:9-12)?

Q2: Peter explains why Christians should have this mindset in the last part of the verse (1 Pet 4:1b)? What does he say?

Q3: What does it mean to be "through with sin?" Other translations say something similar, like "ceased from sin" (Tyndale, KJV, RSV, ESV, NASB), or "finished with sin," (NET, NLT), or "done with sin," (NIV). What is Peter saying?

The Bible *never* says Christians will become sinless and perfect (sorry, Wesleyans ☺). So, he isn't talking about that. What's Peter saying, then? How does 1 Peter 4:2 help you understand what Peter is saying?

Q4: Peter wants Christians to arm themselves with the same mindset Christ had; that we're called to suffer on behalf of unrighteous people while living Christ-like lives (see 1 Pet 3:10-12) characterized by gentleness towards unbelievers, reverence towards God, and an eagerness to be priests and ambassadors for the Gospel – wherever the Lord has placed us (see 1 Pet 3:13-18). Christ suffered on behalf of unrighteous people, so that He might bring some of them to God (1 Pet 3:18). So, Christians need to arm themselves with the same mindset.

What does this command have to do with (1) being "through" or "done" with sin, and (2) the commitment to living the rest of your life according to God's will, and not your own? How do these two commands support the first command, from 1 Peter 4:1?

Q5: What is Peter's point, in 1 Peter 4:3-4? What does an unbeliever's life consist of? How do the new Christian's unbelieving friends react to this change in lifestyle, attitudes, and heart?

Discussion on 1 Peter 4:1-6

Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA

Q6: Who do these unbelievers “blaspheme” (1 Pet 4:4)? The Bible just says something like, “so, they blaspheme.” It doesn’t say *who* they blasphemed. Your Bible will choose one or the other; God or the new Christians. Who do you think these unbelievers blaspheme?

Q7: What will happen to unbelievers one day (1 Pet 4:5)? Who is the judge of the living and the dead? Is Peter talking about Jesus, or God? Is there really a wrong answer, here!?

Q8: Because every person will be judged by God (or Jesus 😊) one day, Peter says the Gospel is preached to the dead. Christians preach to the dead so that, while they’ve been condemned by the world’s standards, they’ll live now (after their death) according to God, in the Spirit! So, who are these “dead people?” You have a few options, and the context of the passage will give you the answer:

- (1) the dead people are folks who became Christians, and have since died,
- (2) the dead people are those who are “spiritually dead” (i.e. unsaved),
- (3) the dead people are *actual dead people* who Christians preach to

Whichever option you choose, it must explain that Christians preached to these “dead people” so they’d one day live according to God’s standards in the Spirit. That is, the preaching must have a positive intention; Christians preached to these “dead people” so they’d live with Christ one day.

3. THOUGHT-FLOW DIAGRAM & GREEK TRANSLATION NOTES:

I can hardly think of anybody who’d be interested in these notes. I made them for myself as I studied the passage, and I need somewhere to store them so I find them later. This is as good a place as any. Please feel free to ignore all this, if you wish! These are not preaching notes, and are not intended to be. Nobody in his right mind should mistake them for teaching notes. They’re simply translation notes about particular points of grammar and syntax.

a. Translation (1 Peter 4:1-6):

Discussion on 1 Peter 4:1-6

Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA

So, because Christ suffered in the body, you also must arm yourselves [with] the same mindset, because the one who is suffering in the body is now *through* with sin, to no longer live the rest of his life according to men’s lusts, but instead according to God’s will. Because enough time has now passed [for you] to have accomplished the desire of unbelievers. You used to live a life of debauchery, wicked lusts, drunkenness, wild celebrations, drinking parties and disgusting idol worship. In light of this, the unbelievers are now shocked that you’re not running with [them] to the same flood of reckless evil. So, they blaspheme [the Lord].

They will give an account to He who is ready to judge the living and the dead. Now, for this very [reason] the good news was preached to the dead; so that although they’ve been condemned according to men in the flesh, they’re now living according to God in the Spirit.

b. Thought-flow Diagram:²

COMMAND, WHICH FOLLOWS FROM 1 PETER 3:18	- So, because Christ suffered in the body, you also must arm yourselves [with] the same mindset,
why should Christians have this mindset?	○ because the one who is suffering in the body is now through with sin,
WHY IS THE BELIEVER “THROUGH” WITH SIN? (note the contrast)	▪ to no longer live the rest of his life according to men’s lusts,
	▪ but instead according to God’s will.
why should Christians be “through” with sin?	○ Because enough time has now passed [for you] to have accomplished the desire of unbelievers.
THE FORMER LIFE OF THE GENERIC CHRISTIAN	▪ You used to live a life of debauchery, wicked lusts, drunkenness, wild celebrations, drinking parties and disgusting idol worship.
THE REACTION NOW OF THE GENERIC CHRISTIAN’S UNSAVED FRIENDS	▪ In light of this, the unbelievers are now shocked that you’re not running with [them] to the same flood of reckless evil.
result of this shock	• So, they blaspheme [the Lord].
consequence for these unbelievers	• They will give an account to He who is ready to judge the living and the dead.

² This format is based off Richard Young’s discussion on thought-flow diagrams (*Intermediate Greek* [Nashville, TN: B&H, 1994], 268-271) and the format in the ZECNT commentary series. It blends both versions, and I’m not entirely sure it gets the point across well, but I’m using it for now.

Discussion on 1 Peter 4:1-6

Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA

why was the Gospel preached to Christians who have since died?	○ Now, for this very [reason] the good news was preached to the dead;
this is why:	○ so that,
even though the world has condemned them	▪ although they've been condemned according to men in the flesh
God has vindicated them after death!	▪ they're now living according to God in the Spirit.

c. Translation Notes:

- **Row #1:** Greek text (UBS-5);
- **Row #2:** parsing;
- **Row #3:** gloss;
- **Row #4:** brief syntax notes;
- **Row #5:** cardboard, but more “literal” translation;
- **Row #6:** smoother, slightly more colloquial translation

τοῦ	οὖν	παθόντος	σαρκί	καὶ	ὑμεῖς	τὴν	αὐτήν	ἔννοιαν	ὀπλίσασθε
gsm	conj	aapgsm	dsf	conj	2 nd ,pl,n	asf	asf	asf	2 nd ,pl,aor,m,imp
the	therefore	He suffered	in flesh, body	so, also	you	the	same	knowledge, thought, way of thinking	you must prepare, equip, arm yourselves
	<i>inferential</i>	<i>attributive mod. Christ (see 1 Pet 3:21), constative (perfective)</i>	<i>reference; not means (contra. Lenski)</i>	<i>adjunctive</i>	<i>subj</i>	<i>intensive</i>		<i>d.o. ὀπλίσασθε</i>	<i>culminative (i.e. perfective aspect); direct middle, imp, of command</i>
So, because Christ suffered in the body, you also must arm yourselves [with] the same mindset									

οὖν. This conjunction is inferential, drawing a conclusion from what came before. The normal gloss is “therefore,” “wherefore” or something similarly stuffy and formal. You can get the same thing across with something like “so, because ...”, which is exactly how I rendered this.

ὅτι	ὁ	παθὼν	σαρκί	πέπαυται	ἁμαρτίας
conj	nsm	papnsm	dsf	3 rd ,s,per,m,i	gsf
because	the	one who is suffering	in flesh, body	he has stopped; he is finished with (fig.)	sin
<i>explanatory</i>	<i>substantival, descriptive present (i.e. imperfect aspect), hypothetical man</i>		<i>reference</i>	<i>indirect middle, intensive i.e. perfective aspect</i>	<i>gen. of separation</i>

Discussion on 1 Peter 4:1-6

Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA

because the one who is suffering in the body is now <i>through</i> with sin,
--

ὁ παθῶν. This suffering is ongoing (imperfective aspect). There is a debate about whether this refers to Christ, or to a hypothetical believer. I believe it refers to a hypothetical believer or the following reasons:

- *Aspect.* The tense-form is present, and the aspect is imperfective. This indicates the suffering is not finished. Even if an interpreter wanted to discount verbal aspect and label the tense-form as a durative present, it still doesn't discount the fact that Peter chose to use a present tense-form. He could have used a perfect tense-form, as he did with the verb that follows (πέπαιται). He didn't do that. The present tense-form and imperfective aspect argue strongly for a hypothetical Christian here. Christ is not still suffering!
- *Sin?* The verb which follows tells us the man here (whoever he is) "has ceased from sin." Christ never had any sin to cease from. So, this man cannot be Christ.
- *Context.* In context, this entire section is addressed to Christian believers. It makes little sense to see Peter as switching addresses, and referring to Christ, here.

σαρκί. This is a dative of reference. I suppose it could indicate reason ("because of the flesh"), as if the man is suffering because he's struggling against himself, but that makes no contextual sense.

πέπαιται. A wooden rendering would be "has finished with sin." What does this mean? Does it teach a man who suffers becomes sinlessly perfect, in some way? This would go against the entire teaching of the Bible. It's better to understand the phrase "finished with sin" in the sense that "I won't let it dominate me anymore!" In other words, this believer has decisively chosen obedience, even if that includes suffering.³ The NIV captured this well, when it wrote this person is "done with sin." This interpretation also makes perfect sense of Peter's remarks, which follow.

³ See Karen Jobes, *1 Peter*, in BECNT (Grand Rapids, MI: Baker 2005), 265.

Discussion on 1 Peter 4:1-6

Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA

εἰς	τὸ	μηκέτι	ἀνθρώπων	ἐπιθυμίαις
prep	asn	adv	gpm	dpf
in order to	the	no longer	men, people	lusting, craving, desiring
<i>purpose clause w/infinitive</i>		<i>time; mod. infinitive</i>	<i>subj.gen.</i>	<i>dative of rule (cf. Wallace, 157)</i>
in order to no longer live the remaining time in the flesh according to men's lusts,				
to no longer live the rest of his life according to men's lusts,				

εἰς ... βιώσαι. This is a purpose clause, explaining the why the believer who is suffering in the body is through with sin. But, the real force is exegetical. Why is he finished with sin? Because he has vowed and purposed to not live according to the lusts of men, but for God's will. It could also be explaining the purpose of why Christians should arm themselves with the same thought. Either one is theologically possible, but I think the closest antecedent is the most likely option.

ἀλλά	θελήματι	θεοῦ	τὸν	ἐπίλοιπον	ἐν	σαρκί	βιώσαι
conj	dsn	gsm	asm	asm	prep	dsn	aor,a,inf
but	will	of God	the	remaining	in	flesh	to live
<i>strong contrast</i>	<i>dative of rule (cf. Wallace, 157)</i>	<i>subj.gen.</i>	<i>acc. subj. of inf</i>		<i>reference</i>	<i>purpose</i>	
but instead according to God's will.							

χρόνον	ἄρκετος	γὰρ	ὁ	παρεληλυθώς	χρόνος	τὸ	βούλημα	τῶν	ἐθνῶν	κατειργάσθαι
asm	nsm	conj	nsm	perppnsm	nsm	asn	asn	gpm	gpm	per.pass,inf
time	enough, sufficient	for, because	the	it has past	time	the	intention, will, desire	the	nations, gentiles, unbelievers	to have done, achieved, accomplished
<i>acc. subj. of inf</i>	<i>nom. apposition mod. χρόνος</i>	<i>explanatory, ties to being "through with sin"</i>		<i>intensive (i.e. perfective aspect), simple passive, attributive mod. χρόνος</i>	<i>subj</i>	<i>subj.inf.</i>		<i>partative</i>		<i>complementary, finishing thought of participial phrase; perfective aspect matches participle</i>
Because enough time has now passed [for you] to have accomplished the desire of unbelievers.										

πεπορευμένοις	ἐν	ἀσελγείαις	ἐπιθυμίαις	οἰνοφλυγίαις	κώμοις	πότοις	καὶ	ἀθεμίτοις	εἰδωλολατρίας	
perpasspmp	prep	dpf	dpf	dpf	dpm	dpm	conj	dpm	dpf	
they have lived	in	licentiousness, self-abandonment, debauchery	lusts, cravings	drunkenness	carousing, revelry, excessive feasting	drinking bout	and	disgusting, unseemly,	idol worship	
<i>substantival, apposition to inf., consumative (perfective aspect), refers to implied "you" from previous</i>	<i>manner</i>	<i>manner</i>					<i>additive</i>	<i>manner</i>		
You used to live a life of debauchery, wicked lusts, drunkenness, wild celebrations, drinking parties and disgusting idol worship.										

Discussion on 1 Peter 4:1-6

Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA

ἐν. I believe the preposition, and the datives which follow, are expressing manner. It's grammatically awkward to use the standard "in" or "with," so I smoothed it out with "lived a life of ...". The NASB did something similar ("pursued a course of ...").

ἀθεμίτοις	εἰδωλολατρίας	ἐν	ᾧ	ξενίζονται	μὴ	συντρεχόντων	ὑμῶν
dpm	dpf	prep	rel pro, dsn	3 rd ,pl,p,m(pass),i	neg	pagpdm	2 nd ,pl,g
disgusting, unseemly,	idol worship	in	which	they are surprised, astonished, shocked (strong feeling)		they are running with, in league with, going with	you
manner		marker of circumstance (see BDAG, sv. "2581 ἐν," 7)		perfective (imperfective aspect), simple passive; refers to unbelievers		attributive, descriptive (imperfective aspect), describes Christians	gen.subj (i.e. absolute)
In light of this, the unbelievers are now shocked that you're not running with [them]							

εἰς	τὴν	αὐτὴν	τῆς	ἁσωτίας	ἀνάχυσιν
prep	asf	asf	gsf	gsf	asf
to	the	same		profligacy, reckless abandon, debauchery	wide stream, flood
spatial	identical			attributive	obj,prep
to the same flood of reckless evil.					

βλασφημοῦντες
papppm
they are slandering, reviling, maligning, defaming descriptive (imperfective aspect), simple active, adverbial (causal) mod. unbelievers in ξενίζονται
So, they blaspheme [the Lord].

οἱ	ἀποδώσουσιν	λόγον	τῷ	ἐτοίμως	ἔχοντι	κρίναι	ζῶντας	καὶ
npm	3 rd ,pl,f,a,i	asm	dsm	adv	papdsm	aor,a,inf	papapm	conj
the	they will pay out, fulfill	word, message, account	He	ready	is	to judge	the living	
unbelievers; same subject as previous participle	refers to unbelievers		used as personal pronoun		descriptive, attributive, refers to God or Jesus (i.e. article)		substantival	
They will give an account to He who is ready to judge the living and the dead.								

νεκρούς	εἰς	τοῦτο	γὰρ	καὶ	νεκροῖς	εὐηγγελίσθη
apm	prep	dem pro	conj	conj	dpm	3 rd ,s,aor,pass,i

Discussion on 1 Peter 4:1-6

Sunday School, April 22, 28, 2018
Sleater Kinney Road Baptist Church, Olympia, WA

dead		this		and, even, also	dead	the good news was preached
	purpose	<i>refers to the "account" unbelievers will provide the judge</i>	explanatory	<i>ascensive, mod. τοῦτο</i>	d.obj	<i>constative (imperfective aspect), simple passive, refers to deceased believers</i>
Now, for this very [reason] the good news was preached to the dead;						

ἵνα
conj
so that
<i>purpose w/subjunctive, epexegetical to previous clause</i>
so that

κριθῶσιν	μὲν	κατὰ	ἀνθρώπους	σαρκί	ζῶσιν
3 rd , pl, aor, a, subj	particle	prep	apm	dsm	3 rd , pl, p, a, subj
they were judged, condemned	on the one hand	according to	men	flesh	they are living
<i>second verb with w/ἵνα purpose clause; culminative (perfective aspect); refers to deceased believers</i>	<i>concessive, contrasts with δὲ</i>	<i>correspondence</i>	<i>obj. prep; figurative for human standards</i>	<i>metaphorical sphere</i>	<i>second verb with w/ἵνα purpose clause; durative (imperfective aspect); refers to deceased believers</i>
although they've been condemned according to men in the flesh,					

δὲ	κατὰ	θεὸν	πνεύματι
conj	prep	asm	dsn
but	according to	God	spirit
<i>implied contrast</i>	<i>correspondence</i>	<i>obj. prep; figurative for God's standards</i>	<i>metaphorical sphere</i>
they're now living according to God in the Spirit.			

κατὰ ἀνθρώπους σαρκί. The wooden sense is “according to men in the flesh,” but the idea is that they’re been condemned by human or worldly standards (“men in the flesh”). Ungodly people have passed *their* judgment, but God has His own!