

I Peter 4:7-11 m.w.s

V. 7

τέλος

BAG- end, termination, cessation, goal

Kittel V8 p. 54-6 “the sense of “conclusion” connects τέλος with the eschatological events which have yet to take place...I Pt.4:7 might well have in view the conclusion of all earthly occurrence.”

ISBE V2 p.79 “it is used in the senses of termination and cessation (e.g. I Pet 4:7)”

Brown V2 p. 52 Christianity developed a fundamentally historical understanding of the world in which existence began with creation and will reach its consummation at the end of the world...according to the Christian understanding of the beginning, the path of history which began with creation will lead to a final consummation. This is the goal and destiny of creation which will contain more than was given at the beginning. These ideas find expression in the NT statements about the telos, the goal and end of the diving purpose.” p. 59-63 In philosophy it had the meaning of goal, Paul used for cessation, Jesus used as a technical term for the end of the world. Peter used as goal (1:9), as ultimate fate (:17), and as an eschatological term (4:7)

Johnstone p. 336 “the words cannot be naturally taken to mean anything else than the close of the probationary history of our earth through the second coming of Christ.”

WBC *en loc* “The present order of things will soon come to an end, and they must be ready for whatever comes. Whether the end is viewed as salvation or retributive judgement it is always the same event, the object of both hope and warning.”

Hiebert p. 244 “the consummation of the present course of history, implies not merely cessation but also the goal toward which this present age is moving. It is the prophetic message of Christ’s return.”

ἤγγικεν

PfAI3sg

fr. ἐγγιζω

BAG approach, come near- of the approaching in time

Wuest V1 p.228 “In the perfect tense as it is here, ‘to have drawn near and as a result to be present or at hand.’”

Brown V2 p. 53-5 in the prophets the idea that the end or Day of Yahweh was near is common, with the idea of impending judgement. In the ministry of Jesus it expressed that the time of preparation was completed and that the time of consummation was at hand. It is also used in the context of eschatology that awaits a final consummation. “The word group in the Catholic Epistles and Heb. similarly refers to the near return of Christ and the imminent end of all things.”

Marshall p. 422 “the verb ἐγγιζω is hard to translate...The problem is whether the perfect form, ‘to have drawn near’, means that the subject has come into a position of nearness or has fully arrived. The former translation is required in...I Pet 4:7...the line between approaching and arriving is manifestly a thin one.”

Kittel V2 p. 330-2 “in the early days of Christianity ἐγγυς and ἐγγιζειν are among the words which suggest the sacred awe of all expectation of the *telos*. They express hope of the imminence of the coming world and are therefore sacred words used

- only in connection with the great hope of consummation.”” The Catholic Epistles also uses ἐγγιζειν for a situation of sense eschatological expectation.”
- Ladd** p. 344 “this interpretation [that eschatology is already fully realized] misses the significance of Peter’s reinterpretation of the last days and their separation from the Day of the Lord, and place the emphasis altogether upon fulfillment rather than upon the tension between the fulfillment of the last days and the consummation at the Day of the Lord. The time of fulfillment has come; but the Day of the Lord remains an eschatological event in the indeterminate future.”
- Morris** on Rom 13:12 “‘the day has drawn near’ does not mean that the parousia is imminent but that after Christ all history ‘must be of the nature of an epilogue.’”
- NICNT** p. 156 “This sense of impending eschaton is well known in the NT, whether the end is expressed in terms of the kingdom or in other terms. This expectation of the imminent inbreaking of God’s full and final rule conditions all NT teaching, and without grasping it one can hardly understand the radical ethical stance taken within any of the NT literature.”
- Russel** p. 80 “The end has already appeared in the advent of the predestined Messiah with His death, resurrection, and the existence of the New Israel. The situation is similar to that which meets us not only in Acts but also in the Synoptic Gospels, where the kingdom of God is conceived of as both present and future. This as well follows the Petrine sermonic summary in Acts 2-3 where fulfillment is stressed together with the not yet...”

This term is used especially in the Synoptic Gospels to speak of the arrival of the kingdom in the person of Jesus. If this were the case then τέλος would have the same meaning as in 1:9 (goal i.e. salvation). Then the phrase would mean that since salvation is a present reality we should live up to this present salvation. This thought is entirely consistent with New Testament thought, esp. Paul (Eph 4:1). However in light of the genitive modifier “of all things” and the overall eschatological thought of this whole epistle, the τέλος must be the final consummation. This interpretation does not however rule out immanence. “Peter’s meaning is neither that the present age has reached its end nor that the end lies somewhere in the indefinite future. His meaning is that the end will be very soon, although he has no interest in setting dates.... In a sense the end-time events are under way; the ‘end of all things.’ although still in the future, is very close at hand.” (WBC *en loc*). The eschatological kingdom is not yet consummated, but this consummation is as a present reality because the kingdom is present, though not in consummation. Peter’s view of the last days, as seen in Acts 2, is that the consummation is imminent because of the fulfillment of the prophecies starting the last days. “Peter’s assertion that the end is at hand and ready to break in expresses the Christian conception of the nature of the present age. With the Messiah’s first advent the reality of the eschatological kingdom broke on human history... Human history now moves under the shadow of the divinely announced eschatological kingdom.” (Hiebert p. 245.) Peter urges his readers to act in a certain way based on the fact that the consummation was immanent. He did this not so much to scare them into submission with the threat of coming judgement, even though that was also a reality, but to encourage them with the fact that the cessation of their suffering and their reward, the cessation of their sojourning, when they would be home with Christ, and the cessation of their struggle

with sin was not just pie in the sky possibility, but was a present vital reality, even though he consummation was future. Their future hope was a present reality even though not yet realized. This then is their basis for their living Christian lives.

σωφρονήσατε AAImp2pl fr. σωφρονεω
be of sound mind, be reasonable, sensible, serious, keep one's head, to have an understanding of practical matters and be able to act sensibly, to be sensible, to use sound judgement.

νήψατε AAImp2pl fr. νηφω
be sober, free from every form of mental and spiritual 'drunkenness', from passion, rashness, confusion, be well balanced, self-controlled, exercise self-restraint, to be in control of ones thought processes and not think irrationally. Both of these terms are a strong contrast with the pagans of v.3

V. 8

ἐκτενῆ
fervent, unflinching, earnest, of a horse straining or muscle stretched to its fullest extent. This kind of intense love is demanded of Christians.

καλύπτει PAI3sg fr. καλυπτω
cover, hide, conceal, fig. cover up, remove from sight, e.g. of sins

πλῆθος
large number, multitude of things

V. 9

φιλόξενοι
hospitable to strangers, friendly to strangers, not to friends who don't need it, but to Christians who need it in their travels. In ancient times, hospitality was a common custom, even a religious duty, both to the Jews and the Greeks. Jesus depended on it in his ministry and when he sent people out. He spoke of hospitality in his parables often. In the early church hospitality was a necessity. In those days inns were somewhat scarce and those there were usually were houses of immorality. In the church, hospitality provided the means for travelling missionaries to propagate the gospel as well as to promote kinship between churches of different cities. Some members of the church were put in need by poverty, persecution, or disinheritance for the cause of Christ and the church was mobilized to meet their needs. Hospitality was a requirement of church leaders as well as widows. Christians are to be hospitable because at the same time they are sojourners and aliens and know what it is to be welcomed into God's dwelling and family. Hospitality also furthers the Gospel as well as meeting needs. Lastly, hospitality is a concrete expression of fervent love toward one another.

γογγυσμοῦ

complaint, displeasure, murmuring, whether outwardly expressed or under the breath.

V. 10

ἕκαστος

each, every, - all have at least one spiritual gift to be ministered, this section is written to all, just as all must love, all must be hospitable, and serve, etc. This is not for the elite of Christianity but should be the norm of Christian experience.

ἔλαβεν

AAI3sg

fr. λαμβανω

receive, get, obtain – to receive or accept an object or benefit for which the initiative rests with the giver, but the focus is with the receiver.

χάρισμα

gift, favor bestowed- of special gifts of a nonmaterial sort, bestowed by the grace of God on individual Christians. that which is given freely and generously.

διακονοῦντες

PAPtcpMPN

fr. διακονεω

to serve, of services of any kind, to render assistance or help by performing duties, often in a humble or menial nature, in the NT it is used of all types of services “such as giving food and drink, extending shelter, providing clothes and visiting the sick and prisoners. The term thus comes to have the full sense of active Christian love for the neighbor and as such it is a mark of true discipleship.” (Kittel V2 p. 85). Jesus was the supreme example of one who came not to be served, but to serve (Mt 20:28, Mk 10:45). In this context, service means to use the gifts, whatever they may be, for the building up and benefit of the believers and even unbelievers around with more thought and care given to their benefit than to ones own benefit.

οἰκονόμοι

steward, manager, fig. of administrators of divine things, one who has the authority and responsibility for something, person who is responsible for the care of certain properties or duties. IN that culture, a steward was the slave put in charge of a certain part of the household affairs, whether it was training of the children, the care of goods or any area of responsibility. The steward was responsible and in control of the goods, but always conscious that these things belonged to someone else, to whom he was always ultimately responsible. Jesus used this image in the parable of the unjust steward as well as the parable of the slave in charge of his master’s house who is long in returning. Peter picks up on the image here and uses it to describe the manner and attitude in which Christians are to use their gifts. They are to be ever mindful that their gifts are not their own, but are responsibilities entrusted to their care. They are to be ministered to the other members of God’s “household” as the opportunity arises. They are to be ever mindful that they must give an account of their stewardship. The object of their stewardship is the manifold grace of God.

ποικίλης

of various kinds, diversified, manifold, many colored, “the grace of god that manifests itself in various ways.”

V. 11

λόγια

saying, oracle, the content of various utterances, messages, “utterance of those Christians gifted with the *charisma* of the word.”

διακονεῖ

PAI3sg.

fr. διακονεω

see above

ἰσχύος

strength, power, might, exceptional capability, reaching personal potential, capability

χορηγεῖ

PAI3sg.

fr. χορηγεω

provide, supply, to make available whatever is necessary, to supply the needs of someone, used of abundant provision.

δοξάζεται

PAI3sg

fr. δοξάζω

praise, honor, magnify, to speak of something as being great and worthy of honor, to honor and respect.

δόξα

brightness, splendor, radiance, magnificence, splendor, fame, renown, honor, praise, glory

κράτος

power, might, of God’s power, rule, sovereignty