

**1 Peter 4:1- *Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,***

God sent one Son—Jesus—so that He could bring many sons to glory (Hebrews 2:10). The suffering mentioned here is not referring to sickness or disease but to persecution and resisting sin. We do not have a High Priest who is unable to sympathize with our weaknesses, for Jesus was tempted in every way just as we are—yet without sin (Hebrews 4:15). Because of this, we too can stand strong in the face of persecution, but it requires having the same mindset and attitude as Christ.

The “suffering” a believer endures is often the process of subjecting the flesh to the Spirit. When the flesh wants to retaliate, take offense, or seek revenge, yet we choose to bless and love instead, the flesh suffers because it did not get its way. This kind of suffering is not physical affliction but the crucifying of selfish desires in order to walk according to the Spirit.

The Greek word for “arm” is *hoplizō*, which means “to equip.” When a soldier equips themselves for battle, it’s not a passive act—it’s an intentional preparation for warfare. Likewise, Peter instructs believers to equip themselves with the same mind as Christ. This means adopting His way of thinking, His perspective, and His resolve to obey God no matter the cost.

As Philippians 2:5 says, “*Let this mind be in you which was also in Christ Jesus.*” To arm ourselves with His mindset is to think like Him, respond like Him, and yield like Him—knowing that victory over sin and persecution is already ours in Him.

**1 Peter 4:2- *that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.***

Is it really possible to not live after the flesh? The Apostle Paul gives us the answer in Romans chapters 7 and 8. In Romans 7, Paul describes the frustration of trying to serve God through human effort. He highlights the flesh’s inability to overcome the flesh—a battle every believer knows well. The chapter ends with the cry, “*Who will deliver me from this body of death?*” (Romans 7:24). Notice it says *who*, not *what*. The answer is not found in a formula, discipline, or new set of rules—the answer is a Person: the Spirit of Christ.

In Romans 8, Paul mentions *the Spirit* at least nineteen times. The focus shifts entirely from *me* to *Him*—from self-effort to Spirit-empowerment. The secret to overcoming the flesh is not found in trying harder but in walking in the Spirit. Galatians 5:16 says, “*Walk in the Spirit, and you shall not fulfill the lust of the flesh.*” Freedom is not the result of striving—it’s the result of abiding.

Many believers want to break free from addiction, fear, or a particular sin, and their first instinct is to “try harder.” But the more you focus on trying, the more you magnify the problem. You don’t remove darkness by shoveling it out—you simply turn on the light. The same is true spiritually: when you walk in the Spirit, the light of Christ expels the darkness of the flesh.

The flesh has no power to overcome itself—it is weak and corrupted by sin. Romans 8:13 warns that living according to the flesh leads to death. Galatians 6:8 says that sowing to the flesh reaps corruption, while Philippians 3:3 reminds us to “put no confidence in the flesh.” All of these verses point us to one truth: victory is not found in your flesh; it is found in His Spirit.

To live for the will of God, you must live *from* the life of God within you. Christ in you is not a motivational phrase—it is the power that enables you to live free from the desires of the flesh and walk in true righteousness and holiness.

***1 Peter 4:3- For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.***

Peter reminds believers that the life we once lived apart from Christ is over. The Apostle Paul echoes this same truth in Ephesians 2, describing who we were before we were born again—“dead in trespasses and sins,” “children of wrath,” and “without God and without hope in the world.” We were under the control of “the prince of the power of the air,” but through Christ, everything changed. Ephesians 2:13 declares, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

The Gospel does not merely clean up our behavior—it transforms our nature. That’s why we are instructed in Ephesians 4:22–24 to “put off the old man” and “put on the new man, which was created according to God, in true righteousness and holiness.” The old man’s nature produced sinful works, but the new man, recreated in Christ, naturally bears the fruit of righteousness.

When we identify with who we are in Christ, our outward behavior aligns with our new nature. The one who used to steal now gives; the one who used to lie now speaks truth; the one who once tore others down now builds others up. Transformation is not achieved through striving but through renewing the mind to our new identity.

The behaviors Peter lists—lewdness, lust, drunkenness, revelry, and idolatry—are all works of the old nature. If a believer still participates in these things, it doesn’t mean they lose their salvation, but it does mean they are living below their inheritance. They are walking contrary to their new nature and, as Galatians 5:21 warns, this hinders them from inheriting what rightfully belongs to them in Christ.

The solution is not condemnation—it’s correction through revelation. When a believer moves back into walking in the Spirit, the desires of the flesh lose their grip. The key to victory is not trying to kill the old man—he’s already dead—it’s learning to live from the new one.

***1 Peter 4:1- In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.***

I once heard someone say, “You’ll never have a collision with the devil if you’re going in the same direction.” That couldn’t be more true. When you begin walking in righteousness and following the will of God, your life will inevitably collide with the values of the world. The

believer and the unbeliever are headed in opposite directions. As 2 Corinthians 6:14–16 reminds us, light has no fellowship with darkness, and righteousness has no partnership with lawlessness.

If you are liked and applauded by everyone, chances are you are not living godly, because the fruit of living godly is persecution. Second Timothy 3:12 says, “*All who desire to live godly in Christ Jesus will suffer persecution.*” The world will never understand why you no longer fit in or why your desires have changed. What they once considered “fun,” you now see as empty. They may even speak evil of you for walking in holiness—but that’s because your life is now a light that exposes darkness.

The word “*dissipation*” comes from the Greek word *anachysis*, meaning “*an overflowing*” or “*a pouring out.*” It paints the picture of a life wasted in excess—pouring oneself into things that lead nowhere. Peter says unbelievers find it strange when you no longer “run” with them in that same flow of sin and indulgence. You’ve changed directions, and your new nature no longer craves what your old man once enjoyed.

When people mock or misunderstand you for following Christ, remember—your response matters. Jesus said to bless those who curse you and pray for those who spitefully use you (Luke 6:28). The true mark of a transformed life is that when others release evil toward you, you don’t return it—you release love. This is the power of the Spirit working through you and the evidence that you are no longer driven by the flesh but walking in the newness of life.

***1 Peter 4:5- They will give an account to Him who is ready to judge the living and the dead.***

We currently live in the dispensation of grace, where the Father is not judging the world nor imputing sin to anyone. 2 Corinthians 5:19 declares, “*God was in Christ reconciling the world to Himself, not imputing their trespasses to them.*” Right now, the door of grace is wide open—God is extending mercy to all mankind through the finished work of Jesus Christ.

However, there will come a Day of Judgment when every person will give an account before God. Those who have placed their faith in Jesus will not be judged for sin because their judgment already took place at the cross. They will stand before the judgment seat of Christ (2 Corinthians 5:10), where their works will be evaluated—not to determine salvation, but to reward faithfulness. They will be judged righteous, because they are in the Righteous One.

Those who have rejected Jesus, however, will face a very different judgment. Revelation 20 describes the Great White Throne Judgment, where the dead—those outside of Christ—will be judged according to their works. Since their sins were not paid for through receiving Christ’s sacrifice, they will be judged unrighteous and separated from God eternally.

Yet this is not God’s desire. 2 Timothy 4:1 reminds us that Jesus will judge the living and the dead, but 2 Peter 3:9 reveals God’s heart: “*He is not willing that any should perish but that all should come to repentance.*” God’s mercy is vast, His patience long, and His invitation open. If anyone ends up eternally separated from God, it is not because God sent them there—it is because they chose to reject the only provision for salvation: Jesus Christ.

Grace offers every person a choice—life or death, righteousness or sin, Christ or self. And while God’s mercy delays judgment, judgment will still come. For the believer, that day will be one of rejoicing; for the unbeliever, it will be the sobering consequence of rejecting God’s greatest act of love.

***1 Peter 4:6-For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.***

***1 Peter 4:7- But the end of all things is at hand; therefore be serious and watchful in your prayers.***

We are living in the last days, and just as Jesus was about His Father’s business (Luke 2:49), we too should live with an eternal focus. Peter reminds believers that the culmination of all things is near, and this awareness should lead us not to fear but to purpose—to live alert, intentional, and prayerful lives.

The phrase “*be watchful*” comes from the Greek word *nēphō*, which means *to be sober, calm, and collected in spirit*. It carries the idea of having a clear mind—free from distraction, panic, or intoxication by the world’s concerns. In other words, Peter is calling believers to spiritual alertness, not passivity.

***1 Peter 4:8- And above all things have fervent love for one another, for “love will cover a multitude of sins.”***

Peter elevates love as the highest priority in the Christian life—“*above all things*.” The Greek word used for “*fervent*” is *ektenēs*, which means *stretched out, continuous, or intentional*. It paints the picture of a love that doesn’t shrink back when it’s tested but stretches itself to reach others. True love doesn’t act on impulse or emotion; it is deliberate, sacrificial, and consistent.

Peter is urging believers to be *intentional* in their love for one another. This aligns with 1 Peter 3:11, which encourages us to “*seek peace and pursue it*.” In other words, love is not passive—it takes pursuit. It means going out of your way to forgive, to reconcile, and to bless even when it’s inconvenient or undeserved.

1 Corinthians 13 beautifully describes this kind of love. It is patient, kind, and not easily provoked. It keeps no record of wrongs and does not seek revenge but reconciliation. This is the same love God demonstrated toward us in Christ—He covered our sins, not by ignoring them, but by paying for them.

When Peter says “*love will cover a multitude of sins*,” he’s not suggesting that love hides wrongdoing or pretends sin doesn’t exist. Instead, he’s teaching that love chooses mercy over judgment. It refuses to expose or shame others but instead seeks restoration. This kind of love brings healing to relationships and unity to the body of Christ.

To walk in fervent love means to live stretched beyond selfishness—to love with purpose, grace, and endurance. It’s the love that never fails because it flows from the One who never fails.

***1 Peter 4:9- Be hospitable to one another without grumbling.***

Peter calls believers to hospitality, but he doesn’t stop there—he adds “*without grumbling.*” True hospitality is not merely an outward act of kindness; it flows from an inward attitude of love and through the spirit. You can extend help to someone and still complain about it in your heart. You can serve while irritated, give while resentful, or love while offended—but that is not the love of God.

The Apostle Paul reminds us of this truth in Philippians 2:14, saying, “*Do everything without complaining or arguing.*” When we serve out of obligation instead of revelation, our actions lose the fragrance of grace. God is not impressed by mere performance—He delights in a heart that mirrors His own.

It should be an honor and a joy to extend love, even to those who may not seem “lovely.” Jesus said in Luke 6:35, “*Love your enemies, do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High.*” When we love this way, we reveal our true identity—we demonstrate that we are sons and daughters of our Father in heaven (Matthew 5:45).

Hospitality without complaint reflects maturity. It shows that we are not serving for recognition or convenience, but from the overflow of Christ’s love within us (Romans 5:5). When we see serving others as a privilege rather than a burden, we embody the very heart of Jesus—who came *not to be served, but to serve* (Matthew 20:28).

***1 Peter 4:10- As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.***

Every believer has received a gift from God. These gifts are not given for personal recognition or self-promotion, but for the benefit and building up of others. Peter reminds us that the grace of God has been distributed in many forms—what he calls the “*manifold grace of God.*” This means God’s grace is multi-colored, multi-faceted, and expressed differently through each believer.

The word “*minister*” in Greek is diakoneō, which means *to serve*. It’s the same root from which we get the word “*deacon.*” This reveals that ministry is not about position—it’s about service. To minister your gift means to use what God has placed in you to lift, strengthen, and bless others. Whether your gift is teaching, encouraging, giving, leading, or showing mercy, it is meant to serve the body of Christ.

Peter also uses the term “*stewards.*” A steward is someone who manages another’s property or responsibility. In this case, we are managing the gifts and grace of our Father. Grace is not just

unmerited favor—it is God’s divine ability working in and through us. Therefore, when we serve others, we are actually carrying our Father’s nature into every situation.

We are accountable for how we handle the grace we’ve been given. To hoard a gift is to misunderstand grace; to use it for self-gain is to misrepresent the Giver. But when we pour it out in service to others, God multiplies it.

You are not the source—you are the steward of God’s abundant grace, and the world around you is waiting to experience His goodness through you.

***1 Peter 4:11- If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.***

Jesus only spoke what His Father taught Him. In John 8:28, He said, *“I do nothing of Myself; but as My Father taught Me, I speak these things.”* As believers, we are called to do the same—to speak representing God’s heart, truth, and wisdom.

Notice that Peter emphasizes that God supplies the ability to both speak and minister. This means we are not the source of what we give—He is. When we operate in our calling, whether through teaching, serving, encouraging, or leading, it should be done from a place of divine dependence, not self-effort.

Paul confirms this truth in Ephesians 2:10, saying, *“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”* The word “workmanship” means “a masterpiece” or “craftsmanship.” God, the Master Artist, created us with precision and purpose, and every ability we have is supplied by His grace.

Because of this, boasting is excluded (Romans 3:27). There is no room for pride when the power, wisdom, and effectiveness come from God Himself. Without Him, there is only demand—but with Him, there is continual supply. Grace provides everything needed for life and godliness (2 Peter 1:3).

When we serve and speak from this place of grace, God is glorified through Jesus Christ.

***1 Peter 4:12- Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;***

Peter teaches that we should not be surprised when fiery trials show up. And yes—it’s absolutely possible to believe God, step out in faith, and suddenly feel like everything intensifies. Not only is it possible, it’s biblical.

Consider David. The moment he was anointed to be king, he was hunted. His calling attracted opposition. Anytime you set your intention to follow God, there will be disruption.

Scripture shows this pattern repeatedly. After believers were enlightened, they faced great affliction (Heb 10:32). Jesus also taught that trouble and persecution arise *for the Word's sake* (Mk 4:17). The enemy applies pressure because of the revelation you now carry.

Peter says these trials come “to try you” — meaning they test or reveal what is genuine. The pressure doesn’t come from God, but it exposes whether your faith is grounded in feelings or anchored in truth.

So don’t think it’s strange when things seem to get worse after you step out on God’s Word. That’s not a sign you’re doing something wrong —it’s evidence that you’re standing on something right.

***1 Peter 4:13- 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.***

Peter says that when we share in Christ’s sufferings, we should rejoice. But what kind of suffering did Christ endure? Scripture makes it clear—His suffering was not sickness or disease, but persecution.

Philippians speaks of “suffering with Christ,” but that context is about enduring opposition for righteousness—not physical illness (Phil 1:29). Likewise, Paul wrote that *all who desire to live godly in Christ Jesus will suffer persecution* (2 Tim 3:12). If you live godly, pressure will come.

So how can we rejoice in the middle of persecution? Paul shows us how. While imprisoned and facing the possibility of execution in Rome, he declared, “*Rejoice in the Lord always. Again I will say, rejoice!*” (Phil 4:4). He wasn’t writing from comfort—he was writing from chains.

In that same chapter, Paul explains why he could rejoice: he had completely laid aside his own will and found joy in one thing—that Christ was being preached, and that was all that mattered to him (Phil 1:18). Paul was so dead to self that no circumstance could steal his joy. Even under pressure, he could rejoice because his focus was not on his situation, but on the advancement of the Gospel.

This is the same mindset Peter calls us to. When persecution comes, we don’t rejoice in the pain—we rejoice in the privilege of identifying with Christ and in knowing that even pressure cannot stop the power of the Gospel in our lives.

***1 Peter 4:14- If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.***

Peter says that if you are *reproached* for the name of Christ, you are blessed. The Greek word for reproached is *oneidizō*, which means to defame, insult, or taunt. These are the kinds of responses believers may face when they boldly speak the Gospel. People may mock, accuse, or criticize—but Scripture says that when this happens, the Spirit of glory and of God rests on you.

When unbelievers attack or ridicule the message of Christ, they are speaking against Him—but when we proclaim the Gospel, we glorify Him. Their rejection does not diminish Christ; it simply reveals the darkness in their hearts. But your boldness to speak truth brings honor to Jesus.

Persecution should never intimidate us. Peter makes it clear that being reproached for Christ is actually a sign of blessing, not failure. It means you are shining light in a dark place. As long as the message of Christ is being preached, we should not concern ourselves with what others think.

Mockery is not a sign that you are doing something wrong—it is confirmation that you are doing something right.

**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.***

This verse is eye-opening. Peter places *being a busybody in other people's matters* in the same list as murderers and thieves. That is a strong comparison. It shows how seriously God views believers meddling in situations that do not belong to them.

If we could truly see this the way Scripture presents it, we would understand how vital it is for believers to mind their own business and focus on what God has called them to do. Jesus Himself said He was “about His Father’s business” (Lk 2:49), not everyone else’s business.

Many Christians today involve themselves in matters that have nothing to do with their assignment or calling. Whether it’s gossip, taking sides, stirring opinions, or inserting themselves into conflicts, it is spiritually dangerous. According to Peter, meddling is not a light issue—it is placed in the same category as serious sins because it brings destruction, division, and distraction.

If it is not your responsibility, if it is not your assignment, if it is not kingdom business—leave it alone.

**1 Peter 4:16- *Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.***

Peter says that if anyone suffers as a Christian, they should not be ashamed but should glorify God in the situation. Suffering for doing what is right is not something to hide or feel embarrassed about—it is actually an honor.

When we face persecution for the name of Jesus, we are experiencing a small measure of what He endured for us. He suffered rejection, mockery, and hostility so that we could be redeemed. So when we suffer for Him, it is a privilege not a punishment.

Instead of shrinking back or feeling condemned, Peter says to glorify God. This means keeping your heart anchored in joy, maintaining your testimony, and refusing to compromise. It means



recognizing that the pressure you face reveals the value of the Christ you carry. This is no different than Daniel in the lions den and the 3 Hebrews boys in the fire.

**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?***

Judgment Day is coming for every person. Those who have placed their faith in Jesus will be judged righteous, because His righteousness becomes theirs. Those who reject Him will be judged unrighteous, not because God desires that outcome, but because they refused the only provision for salvation.

Jesus made it clear: *no one comes to the Father except through Him* (Jn 14:6). There is only one door, one Mediator, one Savior—and His name is Jesus.

The gospel is not about what you can pay, earn, or perform. It is the announcement that Jesus paid it all and that you simply receive the payment He made on your behalf. Every person is born into this world with a fallen, sinful nature. No matter how much we try to dress the old man up with good works, he is still spiritually dead. The “old man” cannot be improved he must be replaced.

This is why the gospel is called good news. Salvation is not based on you; it is based entirely on Him. Your part is not to earn it, but to obey the gospel which means to believe and receive the finished work of Christ.

God’s judgment begins with His own household not to condemn, but to separate truth from deception, to reveal who truly trusts in Christ. For the believer, judgment is not a day to fear; it is a day of vindication (1 John 4:17). For the unbeliever, it is a sober reminder that rejecting Christ has eternal consequences.

In the end, everything comes down to one decision: Did you receive Jesus or reject Him?

**1 Peter 4:18- *Now “If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?”***

There are only two destinations for every person after their spirit leaves their body. If Jesus is your Lord, your eternity is secure in heaven. But if a person is not born again, they will spend eternity separated from God.

This is not God’s desire; it is the consequence of rejecting the only way of salvation. The righteous are saved because of Jesus, not because of their own goodness. So where does that leave those who refuse Him? Peter’s question is meant to awaken urgency in the heart — both for the believer’s gratitude and for the unbeliever’s need for Christ.

Salvation is found in one place and one Person, that is Jesus Christ.

**1 Peter 4:19- *Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.***

Peter concludes this section by saying that those who suffer according to the will of God should commit their souls to Him. Notice that Peter doesn't say to commit your *spirit* to God—your spirit is already united with Him. Scripture says that the believer is “*one spirit with the Lord*” (1 Cor 6:17). Your spirit is righteous, holy, and in perfect union with God.

What must be committed to Him is your soul—your mind, will, and emotions. When persecution, pressure, or hardship shows up, your soul is often the part that wavers, fears, or questions. Your spirit is stable, but your soul needs continual alignment with the truth already present in your spirit.

To “commit your soul” means to anchor your thoughts, desires, and emotions in the faithfulness of God. It means choosing to trust His nature in us no matter what circumstances look like. It means renewing your mind to the Word instead of reacting to the pressure around you.

Even in suffering, Peter encourages us to keep doing good and to keep trusting God, because He is a faithful Creator—the One who formed you, sustains you, and completes the work He started in you.