



Pastor J. Harper, President of State Convention
Apostle Walter Camp, 1st Vice President
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor

Pastor David K. Baker III, 2nd Presiding

802 W. 15th, Little Rock, AR 72202, 501-301-8181

www.RiceMemorialBaptistChurch.org

Rice Memorial MBC

Serving One Another

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance

Other definitions are from **Webster's** Dictionary, 1828 Edition

or Roget's Thesaurus – **May 19, 2013**

Visit us on Facebook!

www.facebook.com/home.php?clk_loc=5#!/pages/Rice-Memorial-Missionary-Baptist-Church/382678518446566

1 Peter 4:1-11

Introduction: The apostle having finished his digression concerning Christ's preaching in the ministry of **Noah**, to men whose spirits were now in **prison**, and concerning the salvation of Noah's family in the ark, by water, and concerning its antitype (figure corresponding to another figure), baptism, its nature and effect...

1 Peter 3:18-20, For **Christ** also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and **preached** unto the spirits in prison; Which sometime were **disobedient**, when once the longsuffering of God waited **in the days** of **Noah**, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

NOTE: Speaking of the preaching of the apostles themselves, Paul said that Christ "came and preached peace to you that were afar off" (Ephesians 2:17); but **Christ preached** to the Ephesians through **human instruments**...

Ephesians 2:13-17, But now IN Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one...
...And **came** and **preached** peace to you which were afar off...

Therefore, "If Christ is said by Paul to go and do, what he did by his apostles, Christ may with equal propriety be said by Peter to **go** and **do** what he did **by Noah**."
Unto the spirits in prison ... The meaning of this is that the preaching mentioned in the previous verse was directed to **living** men and women on the earth at the time the preaching was done, but who at the time of Peter's mentioning this were "in prison," that is, in a deceased state, under the sentence of God like the angels who are cast down and reserved unto the day of judgment and destruction of the wicked.

Peter here spoke of them, by way of identification, as "spirits in prison"; but there is not a line in this passage which requires us to believe that **Christ preached personally** to those "**spirits in prison**" during the **three days** his body lay in the tomb!

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com*)

...returns to the **sufferings** of **Christ** he had before made mention of; and argues from thence to holiness of life, and patience in sufferings, after this manner; seeing then Christ, the eternal Son of God, the Lord of glory, the holy and Just One, **suffered** such indignities, reproaches, and persecutions from men, the wrath of God, the curses of the law and death itself... (Source: *classic.studylight.org/com/geb/*)

1 Peter 4:1, Forasmuch then as Christ hath suffered for us in the flesh, ARM yourselves likewise with the **same MIND**:
for he that hath suffered in the flesh **hath ceased (quit, refrain) from sin...**

Mind defined 1771. thoughtfulness, i.e. moral understanding: --intent (the stretching of the mind towards an object; hence, a purpose).

Thought 1. This is basically the same thing the Holy Spirit spoke through Paul to the believers in Philippi. His words are found in the second chapter of Philippians.

Philippians 2:4-8, Look not every man on his own things, but every man also on the things of others. Let this **MIND** be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the **form of a servant**, and was made in the likeness of men: And being found in fashion as a man, he **humbled** himself, and became **obedient** unto death, even the death of the cross.

NOTE: For he that hath suffered in the flesh hath ceased from sin. Comp. Romans 6:7. To "suffer in the flesh" **is to die**. The expression here has a proverbial aspect, and seems to have meant something like this: "when a man is dead, he will sin no more;" referring of course to the present life. So if a Christian becomes *dead* in a moral sense—dead to this world, dead by being crucified with Christ (See Barnes "Galatians 2:20")—he may be expected to cease from sin. The reasoning is based on the idea that there is such **a union** between Christ and the believer that his death on the cross *secured* the death of the believer to the world. Comp. 2 Timothy 2:11; Colossians 2:20; 3:3. (Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

Romans 6:1-7, What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are **dead to sin, LIVE any longer** therein? Know ye not, that so many of us as were baptized into Jesus Christ were **baptized into his death?** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: **Knowing** this, that **our old man** is **crucified** with him, that the body of sin might be **DESTROYED**, that henceforth we should not serve sin. For he that is dead is freed from sin.

Destroyed defined 2673. katargeo pronounced kat-arg-eh'-o from 2596 and 691; to be (render) entirely idle (useless), literally or figuratively: -abolish, cease, cumber, deliver, destroy (to take away), do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, PUT AWAY (down), vanish away, make void.

Thought 2. As you noticed, I highlighted "put away" as the definition of choice among the many from which to choose. But, as you know, the truth is confirmed in the mouths of two or three witnesses. In confirming this truth, we need to consider the many other symbols of the "old man" being destroyed" in order to get a good understanding of what happened when we were born again.

The first thing we need to do is clarify the identity of the "old man." From scripture, we'll see that the old man is our "old nature, called the "**flesh**", or "**human nature**." It's the nature from Satan, received by Adam when he disobeyed God, eating the fruit he'd been commanded not to eat. Therefore, everyone born of his seed is born with Satan's nature. Since it came from Satan, the essence of it is **death**, or **darkness**.

Galatians 5:24 ...they that are Christ's have **crucified (extinguish** [destroy; to put an end to]) the **FLESH** with the affections and lusts.

Flesh defined 4561, sarx; flesh i.e. (by impli.) human nature (with its frailties [physically or morally] and passions [the feeling of the mind; excitement, perturbation or agitation of mind; as desire, fear, hope, joy, grief, love, hatred. emotions]).

Colossians 3:9-10, Lie not one to another, seeing that ye have **PUT OFF** the **old man** with his deeds; And have **put on** the new man ...

Put off defined 554, divest wholly (completely) **oneself, or despoil** (to strip; to take from by force).

Divest, To unclothe; to strip, as of clothes, arms, or equipage; -- opposed to *invest*. (1913 Webster's)

Thought 3. As you saw in Colossians 3:9, "put off" is the correct choice of the definition of "destroyed" in Romans 6:7. Now, let's see more proof.

Romans 8:6-9, For to be **carnally** minded is death; but to be spiritually minded is life and peace. Because the **carnal** mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are IN the flesh cannot please God. But YE are NOT in the **flesh** but **IN the Spirit**, if so be that the Spirit of God dwell in you.

Genesis 17:11, And ye shall **circumcise** (**destroy** [do away with, get rid of]) the **FLESH** of your foreskin; and it shall be a token of the covenant betwixt me and you.

Romans 2:28-29, For he is not a Jew, which is one **outwardly**; neither is that circumcision, which is outward in the **flesh**: But he is a Jew, which is one **inwardly**; and **circumcision** is that of the heart, IN the spirit, and not in the letter...

Thought 4. As we know, when a man is circumcised, all of the flesh of his foreskin is destroyed ([done away with, gotten rid of). This points to the old man being put away, or our old "human nature" with which we were born being completely removed from us.

Titus 3:5 ...but according to his mercy he saved us, by the **washing** of regeneration, and renewing of the Holy Ghost...

Acts 10:15, And the voice spake unto him again the second time, What God **hath cleansed**, that call not thou **common (unclean)**.

1 John 1:5, This then is the message which we have heard of him, and declare unto you, that God is **LIGHT**, and IN him is **no darkness** at ALL.

Ephesians 5:8, For ye WERE sometimes **darkness**, but **now** are ye light IN the Lord...

Thought 5. The light of life is in our spirits, in our nature verifying the fact that we are God's children. Children of the light, in whom is **no darkness** because we're IN God where there is **no darkness** at all; only light. All of this means we **can't** have TWO natures.

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

NOTE: ...the phrase, "his time in the flesh", means the present time of life, in **the body**, ...and that the remaining part of it, be it longer or shorter, ought to be spent otherwise: "not to the lusts of men"; of wicked and unregenerate men, unconverted Gentiles; which they are **addicted to**, immersed in, and serve; and which they are desirous others should live in; and which are sometimes called divers **worldly** and **fleshly lusts**; and are foolish, and hurtful, and deceitful, and drown men in perdition, and therefore not to be lived unto: "but to the will of God"; revealed in his word, and which is good, acceptable, and perfect; one part of which is sanctification, holiness of heart, life, and conversation, as also patient suffering all reproach, injury, and persecution, for the sake of the Gospel; to live soberly, righteously, and godly, to study to **exercise** a conscience void of offence towards God and men, and to suffer patiently for his name's sake, is to live to the will of God; and nothing more strongly should engage to this than the consideration of a **sinless life** after death; see (2 Peter 3:11 2 Peter 3:13 2 Peter 3:14) .

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

1 Peter 4:3-4, For the time **past** of our life may suffice us to have wrought **the will** of the Gentiles, when we walked in **lasciviousness** (excessive indulgence of liberty), **lusts (longing especially for what is forbidden)**, excess of wine, **revellings** (indulging in excessive feasting), banquetings (regale one's self with good eating and drinking), and **abominable (illegal) idolatries (image-worship [excessive attachment for any thing])**: Wherein they think it strange that ye **run not with** them to the same excess of riot, speaking evil of you...

NOTE: **Ye run not with them ...** Perhaps here is the source of a common expression, running with this or that social set, or with certain friends or associates.

Excess of riot ... The tendency of all riot, lust, violence, etc., is for the indulgence to increase, being multiplied geometrically beyond all consideration or reason. Those who indulge are like an engine with no governor and subject to unlimited acceleration until it is destroyed.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Peter 4:5-6, Who shall give account to him that is ready to judge the **quick (alive)** and the dead For for this cause was the gospel **preached** also to **them** that are dead, that they might be **judged** according to men in the flesh, but live according to God in the spirit.

NOTE: Significantly, the dead mentioned here "**were dead at the time** of Peter's writing, but were **not dead** when the gospel was preached to them." Fancy theories built upon ignorance of what this verse says and envisioning all kinds of campaigns to preach the gospel to the hosts of the dead, with the postulation of a glorious second chance for all who were disobedient in life - such notions are not merely preposterous; they are contradictory to many plain teachings of the New Testament.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Hebrews 9:27-28, And as it is **appointed (fixed; decreed)** unto men **once to die**, but after this the JUDGMENT: So Christ was once offered to bear the sins of many...

1 Peter 4:7, But the end of all things is at hand: be ye therefore **sober**, and **watch** unto prayer.

NOTE: If we really believe that we live in the last days, it is all the more appropriate that we give ourselves to prayer (therefore be **serious** and **watchful** in your prayers).

Many Christians who believe that Jesus is coming soon based on prophecy charts and political events fail to apply that belief the proper way. They fail to applying themselves to more diligent prayer.

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz/)

1 Peter 4:8, And above all things have **fervent (intent:--without ceasing) charity (love)** among yourselves: for charity shall **cover** the multitude of sins.

NOTE: "Where love abounds in a fellowship of Christians, many small offences, and even some large ones, are readily overlooked and forgotten. But where love is lacking, every word is viewed with suspicion, every action is liable to misunderstanding, and conflicts abound - to Satan's perverse delight." (Grudem)

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz/)

Proverbs 10:12, Hatred stirreth up strifes: but **love** covereth (**overwhelms** [**overpower**]) ALL sins.

1 Peter 4:9-10, Use **hospitality** one to another without grudging. As every man hath received the **GIFT**, even so minister the same **one to another**, as good stewards of the **manifold (divers** [various]) **GRACE** of God.

Gift defined 5486. charisma pronounced khar'-is-mah; a (divine) gratuity (free **GIFT**), i.e. a (spiritual) **endowment** or (objectively) **miraculous faculty** (ability).

Gift, some quality or endowment given to man by God; a preeminent and special talent or aptitude; power; faculty (ability); as, the gift of wit; a gift for speaking.

Grace defined 5485, charis pronounced khar'-ece; divine (God) **influence** (power) **upon the heart** (mind, inner man, spirit, understanding), **favour** (1. kindness; 2. benevolence [disposition to do good] shown by word or deed).

NOTE: *Even so minister the same one to another*, in anything by which you can benefit another. Regard what you have and they have not as a gift bestowed upon you by God for the **common good**, and be ready to impart it as the wants of others require. The word *minister* here would refer to any kind of **ministering**, whether by counsel, by advice, by the supply of the wants of the poor, or by preaching. It has here no reference to any one of these exclusively; but means, that in whatever God has favoured us more than others, we should be ready to minister to their wants. See 2 Tim. 1:18; 2 Cor. 3:3; 8:19,20. **As good stewards.** Regarding yourselves as the mere *stewards* of God; that is, as appointed by him to do this **work** for him, and intrusted by him with what is needful to **benefit others**. He intends to do them good, but he means to do it through your instrumentality, and has entrusted to you as a steward what he designed to confer on them. This is the true idea, in respect to any special endowments of talent, property, or grace, which we may have received from God.

Of the manifold grace of God. The grace or favour of God evinced (made evident) in many ways, or by a variety of gifts. His favours are not confined to one single thing; as, for example, the talent for doing good by preaching; but are extended to a great many things by which we may do good to influence, property, reputation, wisdom, experience. All these are to be regarded as his gifts; all to be employed in **doing good to others** as we have opportunity.

(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

1 Peter 4:11, If any man speak, let him speak as the **oracles** of God; if any man minister, let him do it as of the **ability** which God giveth: that God in all things may be **glorified** through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

NOTE: The whole duty of Christians is classified under the general heading of "speaking" And "doing"; but it is actually God who does both! He supplies the words which the speaker is to speak, and the means or strength by which the minister does. "Thus the wealthy Christian who supports the church and relieves the poor is not really the church's patron, but a good manager. The **paymaster** is God." The same is true of the one who teaches God's word. The end of all speaking and doing is that "God might be glorified through Jesus Christ."

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)