

1 Peter 4:14-17 Commentary

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1 Peter: Trials, Holy Living & The Lord's Coming
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Source: Borrow [Ryrie Study Bible](#)
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Salvation of the Believer	Submission of the Believer	Suffering of the Believer
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Belief of Christians Holiness	Behavior of Christians Harmony	Buffeting of Christians Humility

Adapted from Bruce Wilkinson and Kenneth Boa's [Talk Thru the Bible \(borrow\)](#)

1 Peter 4:14 If you are **reviled** for the **name** of **Christ**, you are **blessed**, **because** the **Spirit** of **glory** and of **God rests** on you. (NASB: Lockman)

Greek: [ei oneidizesthe](#) (2PPPI) [en onomati Christou](#). [makarioi](#). [hoti to tes](#) doxes [kai to tou theou pneuma eph humas anapauetai](#). (3SPMI)

Amplified: If you are censured and suffer abuse [because you bear] the name of Christ, blessed [are you—

happy, fortunate, to be envied, with life-joy, and satisfaction in God's favor and salvation, regardless of your outward condition], because the Spirit of glory, the Spirit of God, is resting upon you. On their part He is blasphemed, but on your part He is glorified. [Is 11:2.] ([Amplified Bible - Lockman](#))

KJV: If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

NLT: Be happy if you are insulted for being a Christian, for then the glorious Spirit of God will come upon you. ([NLT - Tyndale House](#))

Wuest: In view of the fact that you have cast in your teeth, as it were, revilings because of the Name of Christ, spiritually prosperous [are you], because the Spirit of the Glory, even the Spirit of God, is resting with refreshing power upon you. ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: if ye be reproached in the name of Christ -- happy are ye, because the Spirit of glory and of God upon you doth rest; in regard, indeed, to them, he is evil-spoken of, and in regard to you, he is glorified;

IF YOU ARE REVEILED FOR THE NAME OF CHRIST : ei oneidizesthe (2PPPI) en onomati Christou:

- 1 Peter 2:19,20; 3:14,16) (1Pe 4:4,5; Ps 49:9; 89:51; Is 51:7; Mt 5:11; Lk 6:22; Jn 7:47, 48, 49, 50, 51, 52; 8:48; Jn 9:28,34; 2Co 12:10
- **for the name:** Nu 11:25,26; 2 Ki 2:15; Is 11:2
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

Peter speaks much about the topic of being reviled for the Great Name of Christ...

1Pet 2:19-note For this finds favor, if for the sake of conscience toward God a man bears up under sorrows **when suffering unjustly**.

1Pet 2:20-note For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you **do what is right and suffer for it** you patiently endure it, this finds favor with God.

1Pet 3:14-note But even if you should **suffer for the sake of righteousness**, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,

1Pet 3:16-note and keep a good conscience so that in the thing in which you are slandered, those who **evile your good behavior** (notice how it is possible to exhibit "good behavior"! It is by depending on our position...) **in Christ** may be put to shame.

1Pet 4:4-note And in all this, they are surprised that you do not run with them into the same excess of dissipation, and **they malign** (blaspheme, slander) **you**; 5 but they shall give account to Him who is ready to judge the living and the dead.

Fortunately, Peter does not "leave us hanging" with the prospect of suffering for Jesus, a prospect which is a "guarantee" (cf 2Ti 3:12-note, Php1:29-note, Acts 14:22, etc). Peter also tells us how it is humanly possible to suffer unjust treatment - don't try to suffer naturally (in your natural "strength" or "adequacy" cf 2Cor 3:5, 6-note, 2Cor 2:16, 1Cor 15:10-note) but suffer supernaturally - imitate Christ (cf 1Cor 11:1, 1Jn 2:6) - surrendering just as He did when He suffered (cf the suffering of His first great temptation in the wilderness - notice Who He depends on - Read Mt 4:1, Lk 4:1. Jesus was victorious because He depended on the Spirit's enabling power (dunamis, cp Lk 4:14) and the supernatural Word, both resources also available to us. In a word, Jesus shows us the way to victory in trials and temptation - filled with His WORD and filled with His SPIRIT (where "filled with" signifies "controlled by" - Spirit not self!). Brethren, there is no other way!

For (term of explanation) you have been called for this purpose (see context - 1Pe 2:20), since (because - expresses purpose) Christ also suffered for you, leaving you an example for you to **follow in His steps**" (1Pe 2:21-note)

Related Resource:

- Persecution of believers Mt 5:10, 11, 12-note
- [How should a Christian respond to persecution?](#)
- [Is it wrong to be a Christian secretly in order to preserve your own life?](#)
- [Christian martyrdom - what does the Bible say? Should Christians desire to become martyrs?](#)
- [Is suffering for Christ always going to be a part of being a follower of Christ?](#)
- [What should we learn from Christian martyrs?](#)

- [How should a Christian respond to all the negativity out there?](#)

If you are reviled - We should read it as **'WHEN'** (not "if") we are reviled"! Suffering for Jesus is not an "optional course" in the "Christian Curriculum!" It will come if we are truly allowing His Spirit to live through us (see next note below). Listen to Jesus' charge to the first (and all) **disciples**...

Remember (some consider this Greek present imperative - we are all "forgetful" folk and must constantly be recalling Jesus' words - which is one of the great values of **Memorizing His Word** [See **Memory Verses by Topic**]) the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me. (Jn 15:20,21)

If - This is the marker of what is known as a first class conditional which simply means that what follows is presumed to be true. It can be translated therefore as **"since this is true"**. Trials will come for His sake and we need to remember that we are sharing suffering with Him (if you understand this basic Christian principle, you can better comprehend passages like Col 1:24-note), which is but a prelude to the glory that we will share at His coming. If you have never suffered for His Name, either you are living your Christian life under a peck measure (Mt 5:14, 15, 16-note) or you are not a genuine believer because if you are a believer and Christ lives through you, suffering for His Name's sake is a certainty (Jn 15:18, 19, 20, 21, 22, 23)! I did not say it would be fun to suffer, but it is a privilege to suffer for Him (Acts 5:40, 41, 42) and it is one of those truths that will help undergird the assurance of your salvation.

J Vernon McGee...This is strange language, whether it is in the Greek or in the English. "If you are reproached for the name of Christ, you ought to rejoice in it," Peter says. "For the spirit of glory and of God resteth upon you." Again may I say, suffering is a token that you are a child of God. The greatest proof that you are a child of God is that you can endure suffering. If you are being carried around on a silver platter with a silver spoon in your mouth, you must not be God's child because that is not the way He does things.

Reviled (3679) (**oneidizo** from **óneidos** = reproach) means to assail with abusive words, slander, revile, falsely accuse or to speak disparagingly of a person in manner not justified, to find fault in a way that demeans the other, to mock, to heap insults upon as a way of shaming.

Oneidizo - 9x in 9v - Matt 5:11; 11:20; 27:44; Mark 15:32; 16:14; Luke 6:22; Rom 15:3; Jas 1:5; 1 Pet 4:14

Oneidizo "to cast into the teeth," as in "hurling an insult." It means that Christians can expect to be made the butt of public jokes and open ridicule.

Oneidizo refers to especially strong verbal abuse which is interesting because the Jewish culture at that time considered verbal abuse to be extremely vicious. The Jewish rabbis even considered reviling to be as evil as idolatry, fornication, and bloodshed all combined! Why so serious? Because by the defamation of one's character the victim would lose his or her place in the community and, according to the circumstance of that day, almost the possibility of continuing their life. The insulting word itself was believed to have a power of its own.

Oneidizo can be translated "say evil about", "say you are bad". In West Africa there is an idiom, "to spoil your name" which is very appropriate in this context.

You can tell your unsaved friends that you are Baptist, a Presbyterian, a Methodist, or even an agnostic, and there will be no opposition; but tell them you love Jesus Christ, He is your Lord & He alone is the Way, the Truth & the Life—bring Christ's name & exclusive claims into the conversation—and things will start to happen. Our authority is in the name of Jesus, and Satan hates that name. Every time we are reproached for the name of Christ, we have the opportunity to bring glory to that name. The world may speak against His name, but we will so speak and live that His name will be honored and God will be pleased.

Spurgeon said: "You set your heart aflame with the Word of God and man shall come and watch you burn."

G. Campbell Morgan said: "It is a very remarkable thing that the church of Christ persecuted has been the church of Christ pure. The church of Christ patronized has always been the church of Christ impure."

Polycarp, Bishop of Smyrna, was martyred on Saturday, 23rd February, A.D. 155. The proconsul gave him the choice of cursing the name of Christ and making sacrifice to Caesar or death. "Eighty and six years have I served him and he has done me no wrong. How can I blaspheme my King who saved me?" The proconsul threatened him with burning, and Polycarp replied: "You threaten me with the fire that burns for a time, and is quickly quenched, for you do not know the fire which awaits the wicked in the judgment to come and in everlasting punishment. Why are you waiting? Come, do what you will." "I have respect for your age," said the Roman officer. "Simply say, 'Away with the atheists!' and be set free." By "the atheists" he meant the Christians who would not acknowledge

that Caesar was "lord." The old man pointed to the crowd of Roman pagans surrounding him, and cried, "Away with the atheists!" He was burned at the stake and in his martyrdom brought glory to the name of Jesus Christ.

First Century believers were falsely accused of such blasphemies as being cannibals (body & blood of Christ), sexual orgies (love feasts), destroyers of families (families often split over), atheists (would not worship images), politically disloyal insurrectionists (would not say "Caesar is lord"), incendiaries: people who would start fires (to end of the world).

Whatever your "shade" of suffering, remember this great Petrine Principle...

Multi-colored grace (1Pe 4:10-note)
for
Multi-colored trials (1Pe 1:6-note)

YOU ARE BLESSED : makarioi:

- 1Ki 10:8; Ps 32:1,2; 146:5; Jas 1:12; 5:11
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

James offers a similar promise of a "beatitude" for suffering saints...

Jas 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.

Jas 5:11 Behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

The translators add "**you are**" (there is no verb in the Greek) but it should read "*if you are reviled for the name of Christ, **Blessed!***" which sounds even better!

Note the qualifier - **for the name of Christ**. If you are reviled for "un-Christlike" behavior, you can dispense with this blessing! Let Him live His life through you and to some it will be a fragrance of Christ, an aroma of life (praise the Lord), but to others an aroma of death (cf. 2Co 2:14,15, 16) and this is the group that will seek to **revile** you (or worse) because they "smell" Christ in you! (cf 2Ti 3:12-note, Php 1:29-note)

Blessed ([3107](#)) (**makarios** [word study]) means fully satisfied no matter the circumstances. This means that in the hour of greatest trial there is a great consolation. In great suffering on earth there is great support from heaven. You may think now that you will not be able to bear it. But if you are Christ's you will be able to bear it, because he will come to you and rest upon you.

Jesus taught that suffering for Him conferred a blessing on the one suffering...

Blessed are you when men **cast insults** at you, and **persecute** you, and **say all kinds of evil** against you falsely, on account of Me. (Mt 5:11-note)

BECAUSE THE SPIRIT OF GLORY AND OF GOD RESTS UPON YOU: hoti to tes doxes kai to tou theou pneuma eph humas anapaueitai (3SPMI):

- Acts 13:45; 18:6; 2Pe 2:2
- 1Peter 2:12; 3:16; Mt 5:16; Gal 1:24; 2Th 1:10, 11, 12
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

More literally, the Spirit of glory and that of God.

Because - Whenever you encounter a "because", pause to ponder the text which will usually force you to examine the context. As you practice this aspect of Inductive Bible Study, you are in effect the lost art of **Meditating** on the Scriptures (See the blessings God promises to those who pause to ponder the text [including **interrogating the text with the 5W/H questions**] - Ps 1:2-note, Ps 1:3-note, Josh 1:8-note). What is the writer explaining? In this case Peter is amplifying what it means to be **blessed**.

UBS Handbook writes that "**because**" gives...the reason why the Christians are happy. To be insulted for the sake of Christ means that the glorious Spirit, the Spirit of God, is resting on you. This literally is "the Spirit of glory and of God rests upon you."

Spirit of glory God stands with his martyrs. The Holy Spirit ministers special grace. Compare this description with Stephen's countenance when confronted by the stares of the ruling religious leaders

And fixing their gaze on him, all who were sitting in the Council saw **his face like the face of an angel**...⁵⁴ Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him. ⁵⁵ But being **full of the Holy Spirit**, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; ⁵⁶ and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." (Acts 6:15, 7:54, 55, 56)

Comment: While men gnash and blaspheme, the martyr Stephen's Spirit enabled serenity glorifies his Father in heaven (Mt 5:16). The wondrous work of God's Spirit empowers us to move through persecution in a God honoring manner, even as He did the martyr Stephen. The "**Spirit of glory and of God**" was resting upon Stephen so that he brought great glory to God on his behalf. This likewise is God's desire for our lives when He allows us the privilege of suffering for Him.

Spirit of Glory and God rests upon - This brings to mind the **Shekinah glory cloud** of God resting upon the OT tabernacle and then upon Solomon's Temple. Today believers are God's temple and God glory rests upon us!

Note that **rests** is in the **present tense** indicating continuous action.

Peter is quoting from Isaiah 11:2...

The Spirit of the LORD will **rest** (Hebrew = nuach = to rest; Lxx = anapauo) on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD.

Comment: This OT prophecy refers primarily to the Spirit resting on the Messiah. And thus as the Spirit of the Lord came upon David when he was anointed king (1Sa 16:13; Ps 51:11), so He will rest upon David's descendant, the Messiah, Who will be King of kings over all the world. We see the Spirit resting upon Him in other passages - Is 42:1, 48:16, 61:1, Mt 3:16, Jn 1:32, Lk 4:18) We see the Spirit resting upon other men in the OT (eg, Nu 11:25, 26)

But don't miss this point dear child of God! The same Spirit that rested on and empowered the God-Man, Jesus Christ, is also your Sufficient Supply! (cf Lk 4:18, Lk 4:1, 14). Indeed, the Spirit of glory is the Spirit of Jesus (Acts 16:7) for Jesus is the "Lord of glory" (James 2:1KJV)

Jamieson adds: Believers may well overcome the "reproach" (compare Heb 11:26), seeing that "the Spirit of glory" rests upon them, as upon Him. It cannot prevent the happiness of the righteous, if they are reproached for Christ, because they retain before God their glory entire, as having the Spirit, with whom glory is inseparably joined [CALVIN].

Bigg says the Holy Spirit...He rests upon the Christian as the Shechinah rested upon the tabernacle.

Wiersbe: He is the Spirit of glory and He has a special ministry to those who suffer for the glory of Jesus Christ. This verse can be translated "for the presence of the glory, even the Spirit, rests on you." The reference is to the Shekinah glory of God that dwelt in the tabernacle and in the temple (Ex. 40:34; 1 Kings 8:10–11). When the people stoned Stephen, he saw Jesus in heaven and experienced God's glory (Acts 6:15; 7:54–60). This is the "joy unspeakable and full of glory" that Peter wrote about in 1 Peter 1:7–8. In other words, Suffering Christians do not have to wait for heaven in order to experience His glory. Through the Holy Spirit, they can have the glory now. This explains how martyrs could sing praises to God while bound in the midst of blazing fires. It also explains how persecuted Christians (and there are many in today's world) can go to prison and to death without complaining or resisting their captors.

MacArthur comments on the Spirit of glory: That is, the Spirit who has glory, or Who is glorious. In the OT, the glory of God was represented by the **Shekinah** light, that luminous glow which signified the presence of God (see Ex 33:15–34:9). When a believer suffers, God's presence specially rests and lifts him to strength and endurance beyond the physical dimension (cf. Ac 6:8–7:60; 2Co 12:7–10). ([MacArthur, J.: The MacArthur Study Bible Nashville: Word](#))

Glory recalls the Shekinah, which in the Old Testament symbolized God's earthly presence (Ex. 24:16–17; 34:5–8; 40:34–38; Hab. 3:3–4). When the tabernacle and the ark of the covenant were brought to Solomon's newly dedicated temple, "the glory of the Lord filled the house of the Lord" (1 Kings 8:11). As the brilliant cloud of the Shekinah rested in the tabernacle and the temple, so the Holy Spirit lives in and ministers to believers today...."Refreshment" comes on those believers who suffer for the sake of the

Savior and the gospel. The Spirit gives them grace by imparting endurance, understanding, and all the fruit that comes in the panoply of His goodness. ([MacArthur, J. 1 Peter. Chicago: Moody Press](#))

Constable: Their curses become blessings because the Holy Spirit, who is the Spirit of glory, already indwells us. Peter's thought was that the indwelling Holy Spirit is already part of our glorification, the first-fruits of our inheritance. As the Israelites enjoyed the presence of God in the fiery pillar even during their wilderness testing, so we enjoy His presence during our wilderness experience.

ESV Study Bible: the Spirit of glory, the Holy Spirit, rests upon believers in an especially powerful way. Further, it is the same Spirit that rested on Jesus (Isa. 11:2; cf. Matt. 3:16) who now rests upon the believer.

Nelson Study Bible: New King James Version: When Christians suffer unjustly on behalf of Christ, they will discover that the close relationship they have with God during that period will refresh their spirit.

KJV Bible Commentary: The spirit of glory and of God. Glory may be an allusion to the "Shekinah" glory cloud of the Old Testament (Ex 33:9–10; 40:34–35).

Barclay - Here Peter says the greatest thing of all. If a man suffers for Christ, the presence of the glory rests upon him. This is a very strange phrase. We think it can mean only one thing. The Jews had the conception of the Shekinah, the luminous glow of the very presence of God. This conception constantly recurs in the Old Testament. "In the morning," said Moses, "you shall see the glory of the Lord" (Exodus 16:7). "The glory of the Lord settled upon Mount Sinai, and the cloud covered it six days," when the law was being delivered to Moses (Exodus 24:16). In the tabernacle God was to meet with Israel and it was to be sanctified with his glory (Exodus 29:43). When the tabernacle was completed, "then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle" (Exodus 40:34). When the ark of the covenant was brought into Solomon's temple, "a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord" (1 Kings 8:10-11). Repeatedly this idea of the Shekinah, the luminous glory of God, occurs in the Old Testament. It is Peter's conviction that something of that glow of glory rests on the man who suffers for Christ. When Stephen was on trial for his life and it was certain that he would be condemned to death, to those who looked on him his face was as the face of an angel (Acts 6:15). ([Barclay's Daily Study Bible](#))

J H Jowett...

And look at the character of the Operator. "The Spirit of glory resteth upon you." [Verse 14] In the fiery trial the Operator is the Glory-spirit, the Maker of glory. As though He were controlling the hardships and trials and converting them into ministers of beauty and grace. The immeasurable waters of Niagara generate electrical power which a man may use to engrave a name upon a jewel; and the Spirit of Glory can so employ these waters of sorrow as to write our Father's name upon our foreheads. In some hands the trial would be an agent of indiscriminate destruction. In some hands the implements in a surgery would be implements of mutilation and murder; in the hands of a wise and confident surgeon they are the ministers of sanity and health. "The Spirit of Glory resteth upon you," and He has control of the implements! He sits by the fire. Look at the character of the Operator, and you will be filled with rejoicing.

And look at the splendid issues of it all. "At the revelation of His glory ye may rejoice with exceeding joy." [1Pe 4:13] Why this jubilant rejoicing? Because this shall be the ultimate issue: when the Lord is revealed in His glory it will be disclosed that we are sharers of the glory. The Spirit of Glory, which has rested upon us, will have wrought upon us, and brought us into the Master's likeness. We "shall be manifested with Him in glory."

Well, now, if this be the ministry of trial, surely the fiery trial is a solemn necessity. Luxurious ease would destroy us. If the winds remained asleep we should remain weak and enervated. Life would drowse along in effeminate dreams. The glory of the perfected life would never be ours. And so life must have its crises. Judgments are necessities. Judgment must "begin at the House of God." Even the consecrated folk need the testing, the strengthening, the confirming discipline of suffering and pain. Even Paul must be thrown into the fiery furnace! Even John must feel the bite of the stinging flame! And if that be so with Paul and Peter and John, how much more for you and me! "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" What a work is our salvation! These wills, these desires, these yearnings, these bodies! What work God has with us, to lift us into His own glory! ([Epistles of St. Peter Christian Classics Ethereal Library](#))

Rests ([373](#)) (**anapauo** from **ana** = again, back, or even as intensifying the meaning of the verb + **pauo** = to cease or give rest) means (1) to cause someone to gain relief (by resting), refreshment, intermission from toil (**LXX** use = 1Chr 22:18, Mt 11:28, 1Co 16:18, 2Co 7:13, Philemon 1:7, 20) (2) in the middle voice meaning to take bodily rest, as in sleep (Mt 26:45, Mk 14:41, 6:31 **Septuagint** - **LXX** use = Ex 23:12) and (3) to rest upon an object (1Pe 4:14).

In general terms, **anapauo** can refer to:

(1) Physical rest - As when one gains relief from a busy time by resting as in Mk 6:31. When Judas came to betray Jesus, He questioned why His disciples were resting (asleep, Mt 26:45, Mk 14:41).

(2) Spiritual rest - As in Mt 11:28. In a sense the resting of the Spirit upon believers (1Pe 4:14) is a metaphorical description of His presence with the believer who believers who are suffering for Christ. In His parable of the rich farmer (Lk 12:16, 17, 18, 19, 20, 21, 22, 23), Jesus contrasts rest with anxiety about this life and its attendant fear of being without earthly possessions (which usually end up "possessing" the possessor!). In the parable, the "certain rich man" thought that he could "rest" in the fact that he had earthly goods, but Jesus shattered this false hope (for him and for all who trust in earthly possessions) by pointing out that true rest comes from knowing that the Father in heaven cares for us (Lk 12:24) 28, 30, 31) and will provide all we need (cp Php 4:19). This idea of spiritual rest is also seen in the refreshment (**refresh** in English = to restore or give new strength or energy to, to invigorate, to relieve after fatigue, to reanimate after depression, to revive what is drooping, to restore or maintain by renewing supply) in one's life by other believers (1Co 16:17, 18, 2Co 7:13, Philemon 1:7, 20). **Does your presence refresh the saints or exhaust the saints?**

To review **anapauo** means to rest or take a rest in a physical sense or also means to cause to rest, to calm, to give "inner" rest, to comfort or to refresh.

Anapauo can mean to permit one to cease from labor in order to recover and collect his or her strength.

Moulton and Milligan write that "The verb is a technical term of agriculture in P Tebt I. 10523 (B.C. 103), to rest land by sowing light crops upon it.

Note that **anapauo** can mean to rest inwardly, but not necessarily from a cessation of work as is expressed by **katapauo** [word study].

Anapauo is found in a manuscript of 103BC as a technical term in agriculture. The writer speaks of a farmer **resting** his land by sowing light crops upon it. He relieved the land of the necessity of producing heavy crops, and thus gave it an opportunity to recuperate its strength.

TDNT = "To cause to cease"; b. "to give rest," "refresh"; c. "to rest"; d. "to remain at rest"; e. "to rest on." In the NT the word can mean bodily rest (c), as in Mk. 6:31, but more commonly it denotes refreshment (b), as in 1Co 16:18. In Revelation it has an eschatological reference, "to rest from labor" (b) in 14:13, and "to tarry," i.e., await (d) in 6:11. God's Spirit is the subject in 1 Pet. 4:14: "to rest on" (e). Christ's saving work is to give rest (b) in Mt. 11:28. ([Kittel, G., Friedrich, G., & Bromiley, G. W. Theological Dictionary of the New Testament. Eerdmans](#))

Wuest = **Anapausis**, from **anapauo**, implies the pause or cessation from labor (Re 4:8); it is the constant word in the Septuagint for the rest of the Sabbath; thus Ex. 16:23, 31:15, 35:2, and often....The verb **anapauo** which is of the same root, means, "to cause or permit one to cease from any movement or labor in order to recover and collect his strength, to give rest, refresh, to give one's self rest, to take rest"..... (Commenting on 1Pe 4:14 Wuest writes) Not only is the fact of persecution an indication of a spiritually prosperous life, but also of the fact that the Holy Spirit is resting upon the Christian. The words "rest upon" are the translation of a Greek word used in a manuscript of 103 B.C. as a technical term in agriculture. The writer speaks of a farmer resting his land by sowing light crops upon it. He relieved the land of the necessity of producing heavy crops, and thus gave it an opportunity to recuperate its strength. The word is used in Matthew 11:28 where our Lord says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," literally, "and I will rest you." Here our Lord causes the sinner who comes to Him to cease from his own efforts at carrying his load of guilt and suffering, taking it upon Himself, allowing the believer in his new life powers to function as a child of God. In our First Peter passage, the Holy Spirit rests and refreshes the believer in the sense that He takes over the saint's battle with sin and the heretofore futile effort at living a life pleasing to God, by giving him victory over the evil nature whose power was broken the moment God saved him, and by producing in his life His own fruit. The Spirit of the Glory, even the Spirit of God, is resting with refreshing power upon the child of God, causing him to live a life which pleases God and toward which the world hurls its venom and hate. The words "on their part he is evil spoken of, but on your part he is glorified," while true, do not appear in the best Greek texts, and are not therefore thought to be part of the original manuscript that left the hands of Peter. We have therefore not included them in the translation. ([Wuest Word Studies - Eerdmans Publishing Company Volume 1, Volume 2, Volume 3](#) - used [by permission](#))

NIDNTT - In classic Greek **anapauo** is used in its active form for: (a) make to cease, bring to an end, stop or hinder from something (Homer, Il. 17, 550); (b) to rest (trans.), make to halt, refresh (Xenophon, Cyropaedia 7, 1, 4). In middle and passive voices it means to cease, take rest from, recover, come to rest (Plato, Critias 106a); later also, to die. Thus the expression to take one's rest can be used of the dead (cf. IG 14, 1717). **katapauo** means to stop, put an end to; with reference to persons, to put an end to, hinder,

depose, kill (Homer, Il. 16, 618; thus often with an unpleasant undertone); but also, to appease, calm (Homer, Od. 4, 583). In Judaism the term was taken up in the sense of to give someone a good rest (LXX). **anapausis** in classic Greek. meant repose, relaxation, recreation, a rest from something. ([Brown, Colin, Editor. New International Dictionary of NT Theology. 1986. Zondervan or Computer version](#))

Anapauo - 12x in 12v - **NAS** = give...rest(1), refresh(1), refreshed(3), rest(3), resting(2), rests(1), take your ease(1).

Matthew 11:28 "**Come** (Deute - adverb functioning as **aorist imperative** in the 2nd person plural -- you plural) to Me, all who are weary and heavy-laden, and I will give you **rest**. (**Literally** = "and I will rest you.")

Comment: In Mt 11:28 our Lord causes the sinner who comes to Him to cease from his own efforts at carrying his load of guilt and suffering, taking it upon Himself, allowing the believer in his new life powers to function as a child of God -- this is the essence of entering Christ's glorious **rest**.

Larry Richards - The image is of one person in harness with another, the two tied in tandem as two draft animals were tied, in order that they might work together. In the context of Scripture, human beings always find themselves yoked. Most commonly the yoke involves slavery. In Mt 11, as well as Acts 15 and Gal 5:1, the yoke is the law, which humanity experiences as an unbearable burden. Jesus' invitation was for people to commit themselves to him. Paradoxically, when we are bound to Jesus, we can experience rest. ([Richards, L O: Expository Dictionary of Bible Words: Regency](#))

Matthew 26:45 Then He came to the disciples and said to them, "Are you still sleeping and **resting**? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.

Mark 6:31 And He said to them, "Come away by yourselves to a secluded place and **rest** a while." (For there were many people coming and going, and they did not even have time to eat.)

Comment: Ralph Earle - The verb anapauo is an intensive form of pauo, which in the middle voice means "cease, leave off." The compound (in mid.) means "take rest." The disciples were so busy they needed to cease their activity for a while. (Earle, R. Word Meanings in the New Testament)

Mark 14:41 And He came the third time, and said to them, "Are you still sleeping and **resting**? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

Luke 12:19 'And I will say to my soul, "Soul, you have many goods laid up for many years to come; **take your ease**, eat, drink and be merry."

1Corinthians 16:18 For they **have refreshed** my spirit and yours. Therefore acknowledge such men.

2Corinthians 7:13 For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit **has been refreshed** by you all.

Comment: MacArthur - refers here to temporary relief as opposed to a permanent peace (cf. Matt. 26:45; Mark 6:31; 14:41; Luke 12:19; Rev. 6:11). Though he was overjoyed at what had transpired in Corinth, Paul was wise enough to realize that pockets of dissent still existed. In fact, he addressed those dissenters later in this epistle. But for the moment, there was a truce involving the majority of the Corinthians.

Philemon 1:7 For I have come to have much joy and comfort in your love, because the hearts of the saints **have been refreshed** through you, brother.

Philemon 1:20 Yes, brother, let me benefit from you in the Lord; **refresh** my heart in Christ.

1Peter 4:14-note If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God **rests** on you.

Revelation 6:11-note And there was given to each of them a white robe; and they were told that they **should rest** for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also.

Comment: These saints who most likely represent **Tribulation** martyrs (Notice why they were martyred! Re 6:9 - **Should we even in this present God hating, evil age expect a bed of ease when we choose to hold fast to and uncompromisingly proclaim the Word of Truth? Dear tried and tested and suffering saint, hold fast the Word of Life, for the day of your vindication draweth nigh and will surely come!**) are told to rest a while longer as they wait for Christ's triumphant return and their vindication.

Guzik: We usually don't think of God's people crying out for vengeance, but they make their cry to God, and leave the matter with Him. When God's people are persecuted, He will set it right. It isn't wrong for God's people to ask Him to do what He promised to do. So the blood of Abel cried out from the ground for vengeance (Ge 4:10), as did the blood of unavenged murders in the land of Israel (Nu 35:33).

Levy: These are believers who received the Lord during the first half of the Tribulation (Mt 24:9, 13,14) but were martyred for their confession and commitment to Christ (Re 7:14). They are pictured "under the altar" in God's heavenly Temple without their resurrected bodies. (Levy, D. M. Revelation: Hearing the Last Word: The Friends of Israel Gospel Ministry)

Revelation 14:13-note And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "so that they **may rest** from their labors, for their deeds follow with them."

Comment: Tony Garland - Immediately upon death, all those of the faith obtain rest (Is 57:1; Da 12:13; Lk 23:43). This book stands in complete agreement with the teaching of Paul: "We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord" (2Co 5:8); "For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better" (Php 1:23). The martyrs attending the opening of the fifth seal are found under the altar in heaven (Re 6:9). The ones coming out of the Great Tribulation are immediately before the throne of God (Re 7:14). Those who overcome the Beast and his image (by death) are seen straightway in heaven (Re 15:1, 2, 3). ([A Testimony of Jesus Christ](#))

Anapauo - 62x in the **Septuagint** - **LXX** -

Ge 29:2; 49:14; Ex 23:12; Lev 25:2; Nu 24:9; Dt 5:14; 28:65; 33:20; 1Sa 16:16; 2Sa 7:11; 1Ki 5:18; 1Chr 22:9, 18; Neh 9:28; Esther 9:16, 17, 18, 22; Pr 21:16, 20; 29:17; Eccl 7:9; Job 2:9; 3:13, 17, 26; 10:20; 13:13; 32:20; Mic 4:4; Hab 3:16; Zech 6:8; Is 7:19; 11:2; 13:20, 21; 14:1, 4, 7, 30; 27:10; 32:16, 18; 34:14, 17; 57:15, 20; Jer 29:6; 30:29; 31:11; 49:10; Lam 5:5; Ezek 16:42; 17:23; 31:13; 34:14, 15; Da 12:13.

Anapauo is used in the **LXX** to translate up to 14 different Hebrew verbs. The most common of these is nuach (05117), rest, repose, be quiet, and in the trans. forms to lay down, let remain, leave. **nuach** occurs in the following passages: Ex. 23:12; Deut. 5:14; 2 Sam. 7:11; 1Ki. 5:4; 1Chr. 22:9, 18; Neh. 9:28; Esther 9:22; Job 3:13, 17, 26; Pr 21:16; 29:17; Eccl. 7:9; Hab 3:16; Zech. 6:8; Isa 7:19; 11:2; 14:1, 3, 6; 32:18; Lam 5:5; Da. 12:13.

In this First Peter passage, the Holy Spirit **rests** and **refreshes** the believer in the sense that He takes over the saint's battle with sin and the natural man's futile attempts to live a life pleasing to God, by giving him victory over the evil nature whose power was broken the moment God saved him, and by producing in his life His own fruit (cp Ro 8:13-note, Jn 6:63, 2Co 3:5, 6, Gal 5:16-note, Gal 5:17-note, Gal 5:18-note, Gal 5:25-note, Eph 5:18-note).

MacArthur - Refreshment comes on those believers who suffer for the sake of the Savior and the gospel. The Spirit gives them grace by imparting endurance, understanding, and all the fruit that comes in the panoply of His goodness: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law" (Gal 5:22-note, Gal 5:23-note). ([MacArthur, J. 1 Peter. Chicago: Moody Press](#))

The Spirit of the Glory, even the Spirit of God, is resting with refreshing power upon the child of God, causing him to live a life which pleases God and toward which the world hurls its venom and hate.

The Holy Spirit rests upon the reviled Christian much as the Shekinah (**Shekinah glory cloud**) rested on the Tabernacle in the wilderness and later on Solomon's Temple. (**See also:** [SHEKINAH - preceptaustin](#) or **SHEKINAH GLORY**)

The Holy Spirit will help you die if that is what you are called to do. He will stand by you when there is no one else. He will sustain your faith. He will give you glimpses of glory as He did Stephen as he was being stoned (see above). He will cause you to magnify Christ in your death. Courage which you never thought was possible will be yours. The Spirit of glory and of God will rest upon you and carry you home.

This encouraging, soul sustaining truth of the Spirit giving aid and comfort in the time of death is illustrated by the story of [Thomas Hauker](#) (England, 1555) who was appointed by God to die for His faith...

"Thomas", his friend lowered his voice so as not to be heard by the guard. "I have to ask you a favor. I need to know if what the others say about the grace of God is true. Tomorrow, when they burn you at the stake, if the pain is tolerable and your mind is still at peace, lift your hands above your head. Do it right before you die.

Thomas I HAVE to know."

Thomas Hauker whispered to his friend, "I will."

The next morning, Hauker was bound to the stake and the fire was lit. The fire burned a long time, but Hauker remained motionless. His skin was burnt to a crisp and his fingers were gone. Everyone watching supposed he was dead. Suddenly, miraculously, Hauker lifted his hands, still on fire, over his head. He reached them up to the living God and then, with great rejoicing, clapped them together three times. The people there broke into shouts of praise and applause. Hauker's friend had his answer."

Peter is saying that suffering Christians do not have to wait for heaven in order to experience His glory. Through the Holy Spirit, they can have the glory now. This explains how martyrs like Thomas Hauker could sing praises to God while bound in the midst of blazing flames (a literal "fiery ordeal"!). It also explains how persecuted Christians (and there are many in today's world - see [Voice of the Martyrs](#)) can go to prison and to death without complaining or resisting their captors.

When the three Hebrew children went into the fiery furnace, they had faith that God could deliver them.

Shadrach, Meshach and Abed-nego answered and said to the king, "O Nebuchadnezzar, we do not need to give you an answer concerning this matter. 17 "If it be so, **our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king.** 18 "But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up." 19 Then Nebuchadnezzar was filled with wrath, and his facial expression was altered toward Shadrach, Meshach and Abed-nego. He answered by giving orders to heat the furnace seven times more than it was usually heated. ... 24 Then Nebuchadnezzar the king was astounded and stood up in haste; he responded and said to his high officials, "Was it not three men we cast bound into the midst of the fire?" They answered and said to the king, "Certainly, O king." 25 He answered and said, "Look! I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like a son of the gods!" (Da 3:16, 17, 18, 19, 24, 25).

Jehovah not only delivered them, but He walked through the fire with them! And remember what Hebrews 13:8 (see note) says...

Jesus Christ is the same yesterday and today and forever

Corrie ten Boom tells how she worried as a girl whether she would be able to stand against the Germans if she was threatened. She felt so weak when she thought about what might happen. Her father, I think it was, gave her a great illustration. He said, "When you are going to take a journey on the train, do I give you your ticket three weeks early or just as you get on the train?" She answered, "As I get on the train." "So God will give you the special strength you need to be strong in the face of death just when you need it, not before."

**Dying grace
for
Dying days!**

Or better...

**Living Grace
for
Dying Days!**

John Piper's expresses his heart on this passage for his church: I pray that you will remember the words of this message. The Spirit will help you die. He will stand by you when there is no one else. He will sustain your faith. He will give you glimpses of glory [Ed: as He did Stephen as he was being stoned (Acts 7:56)]. He will cause you to magnify Christ in your death. Courage which you never thought was possible will be yours. The Spirit of glory and of God will rest upon you and carry you home. ([The Holy Spirit Will Help You Die](#))

William MacDonald has an interesting thought to ponder: We know that the Spirit indwells every true child of God, but He rests in a special way upon those who are completely committed to the cause of Christ. They know the presence and power of the Spirit of God as others do not." ([Believer's Bible Commentary](#))

Related Resource:

- [Christian martyrdom - what does the Bible say? Should Christians desire to become martyrs?](#)

- [How should a Christian respond to all the negativity out there?](#)

Rest (373) (**anapausis** from from **ana** = again, back, or even as intensifying the meaning of the verb + **pauo** = to cease or give rest) describes a cessation of any motion, business or labor in which one is engaged. In short one meaning of anapausis is to stop an activity (cp Re 4:8 of not stopping praising God). Another meaning is the rest that comes from inner tranquility or a relief from trouble and related anxiety (Mt 11:29).

Some lexicons note that the focus of **anapausis** seems to be upon the restorative character of rest rather than mere cessation of activity.

Anapausis signifies rest that comes from a temporary cessation from something.

Anapausis describes an inward rest while laboring, whereas **anesis** indicates a relaxation brought about by a source other than oneself.

Zodhiates says **anapausis** is "not primarily the cessation of work with the resultant rest, but the restoration of lost strength and inner rest experienced simultaneously in the work. ([Zodhiates, S. The Complete Word Study Dictionary: New Testament. AMG](#))

Anapausis in classic Greek meant repose, relaxation, recreation, a rest from something. (NIDNTT)

Anapausis is consistently used in the Septuagint for the Sabbath rest.

Here are the 4 NT uses of **anapausis**...

Matthew 11:29-note "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND **REST** (speaking of inward tranquility) FOR YOUR SOULS.

Comment: Christ's rest is not a rest from work, but in work, "not the rest of inactivity but of the harmonious working of all the faculties and affections-- of will, heart, imagination, conscience--because each has found in God the ideal sphere for its satisfaction and development"

The **anapausis** Jesus describes is not only every believer's present possession but also future blessing. When we believe, we enter into that rest having been freed from our former bondage to sin and now enabled to experience the the inner tranquility that is available to us (in Christ) in this life as we work till our future rest is realized (Rev 14:13-[note](#)).

When we're discouraged spiritually
And fear and doubt assail our soul,
We may just need to rest awhile
Before God heals and makes us whole.
—Sper

Matthew 12:43 "Now when the unclean spirit goes out of a man, it passes through waterless places seeking **rest**, (a resting place, a settled habitation) and does not find it.

Luke 11:24 "When the unclean spirit goes out of a man, it passes through waterless places seeking **rest**, and not finding any, it says, 'I will return to my house from which I came.'

Revelation 4:8-[note](#) And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not **cease** (they do not interrupt these praises) to say, "HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

Revelation 14:11-[note](#) "And the smoke of their torment goes up forever and ever; they have no **rest** day and night, those who worship the beast and his image, and whoever receives the mark of his name."

A DRAMATIC CONTRAST

Comment: Rev 4:8 and Rev 14:11 highlight a dramatic contrast of **ceaseless praise** in worship of the Almighty versus **ceaseless punishment** for worshippers of the Beast! The beast worshipers may have rest during the brief time of the end, but will have no rest thereafter. The saints will experience extreme duress during the brief time of the end, but thereafter will "rest from their labors" (Re 14:13-[note](#)).

Anapausis - 42v in the **Septuagint (LXX)** - Ge 8:9; 49:15; Ex 16:23; 23:12; 31:15; 35:2; Lev 16:31; 23:3, 24, 39; 25:4f, 8; Num 10:33; Ruth 1:9; 3:1; 1 Chr 22:9; 28:2; Esth 9:17; Ps 22:2; 114:7; 131:4, 8; Eccl 4:6; 6:5; 9:17; Job 7:18; 21:13; Mic 2:10; Isa 11:10;

14:3; 17:2; 23:12f; 25:10; 28:2; 32:17; 34:14; 37:28; 65:10; Jer 51:33; Lam 1:3. Here are some representative uses...

Genesis 8:9 but the dove found no resting (Heb = *manoach* = condition of rest; Lxx = *anapausis*) place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

Exodus 16:23 (cp similar uses of *anapausis* in Ex 31:15, 35:2, Lv 16:31, 23:3,) then he said to them, "This is what the LORD meant: Tomorrow is a Sabbath (Lxx = *sabbaton*) observance, a holy **Sabbath** (Lxx = *anapausis*) to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."

Exodus 23:12 "Six days you are to do your work, but on the seventh day you shall **cease** (Heb = *shabath* = cease, desist; Lxx = *anapausis*) from labor so that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh (Lxx = *anapsucho* = to recover breath) themselves.

Leviticus 23:39 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a **rest** (Heb = *shabathon* = time of rest; Lxx = *anapausis*) on the first day and a **rest** (Heb = *shabathon* = time of rest; Lxx = *anapausis*) on the eighth day.

Ruth 1:9-note "May the LORD grant that you may find **rest** (Heb = *menuchah* = resting place of peace and quiet; Lxx = *anapausis*), each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.

Ruth 3:1-note Then Naomi her mother-in-law said to her, "My daughter, shall I not seek **security** (ESV = rest) (Heb = *manoach* = resting place of peace and quiet; Lxx = *anapausis*) for you, that it may be well with you?

Psalms 23:2 He makes me lie down in green pastures; He leads me beside **quiet** (Heb = *menuchah* = resting place of peace and quiet; Lxx = *anapausis*) waters (Hebrew = "waters of rests")

Spurgeon on quiet or still waters - What are these "still waters" but the influences and graces of his blessed Spirit? His Spirit attends us in various operations, like waters -- in the plural -- to cleanse, to refresh, to fertilise, to cherish. They are "still waters", for the Holy Ghost loves peace, and sounds no trumpet of ostentation in his operations. He may flow into our soul, but not into our neighbour's, and therefore our neighbour may not perceive the divine presence; and though the blessed Spirit may be pouring his floods into one heart, yet he that sitteth next to the favoured one may know nothing of it.

"In sacred silence of the mind My heaven, and there my God I find."

Still waters run deep. Nothing more noisy than an empty drum. That silence is golden indeed in which the Holy Spirit meets with the souls of his saints. Not to raging waves of strife, but to peaceful streams of holy love does the Spirit of God conduct the chosen sheep. He is a dove, not an eagle; the dew, not the hurricane. Our Lord leads us beside these "still waters;" we could not go there of ourselves, we need his guidance, therefore it is said, "he leads me." He does not drive us. Moses drives us by the law, but Jesus leads us by his example, and the gentle drawing of his love.

Psalms 132:8 **Arise** (command) O LORD, to Your **resting** (Heb = *menuchah* = resting place of peace and quiet; Lxx = *anapausis*) place, You and the ark of Your strength.

Ecclesiastes 4:6 One hand full of **rest** (*nachath* = quietness; Lxx = *anapausis*) is better than two fists full of labor and striving after wind.

Trench discusses the relationship between **anapausis** and **anesis** (from *aniema* = to loosen, relax)...

Anapausis from **anapauo** implies the pause or cessation from labor (Rev4:8); it is the constant word in the Septuagint for the rest of the Sabbath; thus Ex16:23, 31:15, 35:2, and often.

Anesis, from *aniemi*, implies the relaxing or letting down of chords or strings, which have before been strained or drawn tight, its exact and literal antithesis being *epitasis* (a stretching) ... thus Plato ... 'in the tightening (*epitasis*) and slackening (*anesis*) of the strings!...' Plato has the same opposition between *anesis* and *spoude* (haste, speed);...while Plutarch sets *anesis* over against *stenochoria* (narrowness of space, a confined space), as a dwelling at large, instead of in a narrow and straight room; and Paul over against *thlipsis* (a pressure, oppression, affliction) (2Co 8:13), not willing that there should be 'ease' (*anesis*) to other Churches, and 'affliction' (*thlipsis*), that is from an excessive contribution, to the Corinthian.

Used figuratively, anesis expresses what we, employing the same image, call the relaxation of morals (thus Athenaeus, 14:13: akolasia (licentiousness, intemperance, any excess or extravagance) kai anesis setting it over against sophrosune (good sense, sobriety, prudence).

The distinction, then, is obvious. When our Lord promises **anapausis** the weary and heavy laden who come to Him (Mt. 11:18, 29), his promise is, that they shall cease from their toils; shall no longer spend their labor for that which satisfies not. When Paul expresses his confidence that the Thessalonians, troubled now, should yet find **anesis** (relief as a cessation from some trouble or difficulty, relaxation) in the day of Christ (2Th 1:7), he anticipates for them, not so much cessation from labor, as relaxation of the chords of affliction, now so tightly drawn, strained and stretched to the uttermost. It is true that this promise and that at the heart are not two, but one; yet for all this they present the blessedness which Christ will impart to his own under different aspects, and by help of different images; and each word has its own fitness in the place where it is employed.

[\(Trench's Synonyms - Online\)](#)

Wuest on REST - Rest. This is the single translation of two Greek words which speak of rest from two different points of view. These must be distinguished if the Bible student is to arrive at a full-orbed and clear interpretation of the passages in which each appears. Trench has the following on these words: "Our Version renders both these words by 'rest'; anapausis at Mt 11:29, 12:43; and anesis at 2Cor. 2:13, 7:5; 2Thes. 1:7. No one can object to this; while yet, on a closer scrutiny, we perceive that they repose on different points of view. Anapausis from anapauo, implies the pause or cessation from labor (Rev. 4:8); it is the constant word in the Septuagint for the rest of the Sabbath; thus Ex. 16:23, 31:15, 35:2, and often. Anesis), from anieimi, implies the relaxing or letting down of chords or strings, which have before been strained or drawn tight, its exact and literal antithesis being epitasis (a stretching) ... thus Plato...'in the tightening (epitasis and slackening (anesis) of the strings!...' Plato has the same opposition between anesis and spoude (haste, speed); ... while Plutarch sets anesis over against stenochoria (narrowness of space, a confined space), as a dwelling at large, instead of in a narrow and straight room; and St. Paul over against thlipsis (a pressure, oppression, affliction) (2Cor. 8:13), not willing that there should be 'ease' (anesis) to other Churches, and 'affliction' (thlipsis), that is from an excessive contribution, to the Corinthian. Used figuratively, it expresses what we, employing the same image, call the relaxation of morals (thus Athenaeus, 14:13: akolasia (licentiousness, intemperance, any excess or extravagance) kai (καί) (and) anesis, setting it over against sophrosune (good sense, sobriety, prudence). "It will at once be perceived how excellently chosen echein anesis ("let him have liberty") at Acts 24:23 is, to express what St. Luke has in hand to record. Felix, taking now a more favorable view of Paul's case, commands the centurion who had him in charge, to relax the strictness of his imprisonment, to keep him rather under honorable arrest than in actual confinement; which partial relaxation of his bonds is exactly what this phrase implies...."The distinction, then, is obvious. When our Lord promises anapausis to the weary and heavy laden who come to Him (Mt. 11:18, 29), His promise is, that they shall cease from their toils; shall no longer spend their labor for that which satisfieth not. When St. Paul expresses his confidence that the Thessalonians, troubled now, should yet find anesis in the day of Christ (II Thes. 1:7), he anticipates for them, not so much cessation from labor, as relaxation of the chords of affliction, now so tightly drawn, strained and stretched to the uttermost. It is true that this promise and that at the heart are not two, but one; yet for all this they present the blessedness which Christ will impart to His own under different aspects, and by help of different images; and each word has its own fitness in the place where it is employed." The noun anapausis is found in Mt. 11:29, 12:43; Lk. 11:24; Rev. 4:8, 14:11. The verb anapauo, which is of the same root, and which means, "to cause or permit one to cease from any movement or labor in order to recover and collect his strength, to give rest, refresh, to give one's self rest, to take rest," occurs in Mt. 11:28, 26:45; Mk. 6:31, 14:41; Lk. 12:19; I Cor. 16:18; II Cor. 7:13; Philemon 1:7, 20; 1Pet. 4:14; Rev. 6:11, 14:13. There are illustrations of the use of these words in the papyri. Moulton and Milligan report the use of anapausis in the case of a man over 70 who pleads for "relief" (anapausis) from public duties; also in the case of veterans who have been released from military service for a five years' rest. They say that the essential idea of this word is that of a respite or temporary rest as a preparation for future toil. They report the use of the verb anapauo as a technical term of agriculture where a farmer rests his land by sowing light crops upon it. The word anesis is found in Acts 24:23 (liberty); II Cor. 2:13, 7:5, 8:13; II Thes. 1:7. ([Wuest Word Studies - Eerdmann Publishing Company Volume 1, Volume 2, Volume 3](#) - used [by permission](#))

F B Meyer - THE FRUIT OF THE SPIRIT--LONGSUFFERING

"If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. Inasmuch as ye are partakers of Christ's sufferings, Rejoice!"-- 1Peter 4:13-16.

THE LONG-SUFFERING silence of our Lord was the marvel of His foes.

"As a lamb that is led to the slaughter and as a sheep that before her shearers is dumb," He opened not His mouth. Before the high priests, He held His peace. To Pilate He gave no answer. Amid the challenge and reproach of the Cross, He answered nothing, save in benediction and prayer. "When He was reviled He did not answer with reviling; when He suffered, He uttered no threats, but left His wrongs in the hands of the righteous

Judge."

Surely this has been His habit through the centuries. In every child suffering through drunken parents, in every martyr burnt at the stake, in every innocent sufferer before high-handed oppression, He has been led as a lamb to the slaughter, but how silent He is! Man may murder His servants and blaspheme His name, but He says never a word! This is the purport of one of those strange announcements which make the Book of Revelation so remarkable. "When He had opened the seventh seal, there was silence in heaven about the space of half-an-hour." The songs of heaven are hushed; the multitude which cannot be numbered listens to the groans and appeals of their unhelped brethren; the angels stay their anthems, and seem intent on the tragedies about to be described (Rev8:1). But there does not appear to be any help.

But remember that silence does not imply indifference. At the very time that our Lord was silent before His judges, He was bearing the sin of the world. When the silence is proclaimed in Heaven, we find that the prayers of the saints are being presented on the throne---prayers of intercession, mingled with much incense of Christ's merit.

It is in this spirit that we are to suffer. We are to conceal our anguish as stoics. No suffering rightly borne is in vain, but in some little way, which you may not understand, you are helping Christ in His redemptive work. Be calm, and quiet, and glad! Pray for those who spitefully use you, and ask that your sufferings, rightly borne, may lead to their conversion, as Stephen's did in the case of Saul.

PRAYER - Heavenly Father, of Thine infinite mercy, give me such assurance of Thy protection amid the troubles and tumults of this mortal life, that I may be preserved in quietness of spirit and in inward peace. AMEN. (F B Meyer. Our Daily Walk)

1 Peter 4:15 **Make sure** that **none** * of you **suffers** as a **murderer, or thief, or evildoer, or a troublesome meddler** (NASB: Lockman)

Greek: [me gar tis humon pascheto \(3SPAM\) os phoneus e kleptes e kakopoios e os allotriepiskopos:](#)

Amplified: But let none of you suffer as a murderer or a thief or any sort of criminal, or as a mischief-maker (a meddler) in the affairs of others [infringing on their rights]. ([Amplified Bible - Lockman](#))

NLT: If you suffer, however, it must not be for murder, stealing, making trouble, or prying into other people's affairs. ([NLT - Tyndale House](#))

Wuest: Now, let no one of you continue to be suffering [reproach] as a murderer or a thief or an evildoer or as a self-appointed overseer in other men's matters. ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: for let none of you suffer as a murderer, or thief, or evil-doer, or as an inspector into other men's matters;

MAKE SURE THAT NONE OF YOU SUFFERS AS A MURDERER: [me gar tis humon pascheto \(3SPAM\) os phoneus:](#)

- 1Peter 2:20; Mt 5:11; 2Ti 2:9
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

Here Peter cautions Christians who do suffer, but not for the sake of Jesus!

Suffers ([3958](#)) (**pascho** [word study]) means to experience a sensation, to suffer pain or experience something that falls to one's lot (good or ill). The **present imperative with a negative** forbids an action that is already in process (some Christians were guilty of suffering for some of these sinful behaviors!)

Peter's call to his readers is to examine their life (cf 2Cor 13:5note) when they are in the furnace of affliction because of sin rather than for the Savior! Instead of glory for suffering for sin, there is only shame for the Name of our Lord.

Edwards - While on one hand we are exhorted to be ready to suffer for being rightly related to God; We are likewise told to be sure not to suffer for being wrongly related to men. It's worth noting that Peter didn't think it inconceivable that a Christian could murder, steal, etc. When we think we've got an area of our life licked, then there is a good chance we are heading for trouble. "Wherefore let

him that thinks he stands take heed lest he fall" (1Co 10:12).

OR THIEF, OR EVILDOER, OR A TROUBLESOME MEDDLER: e kleptes e kakopoios e os allotriepiskopos:

- 1Th 4:11; 2Th 3:11; 1Ti 5:13
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

Paul adds a good word to Peter's exhortation -- "to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you;" (1Th 4:11)

Troublesome meddler (244) (**allotriepiskopos** from **allótrios** = another's + **episkopos** = one who sees, or watches, over others) is literally an overseer of others, but here takes on a negative connotation describing someone who intrudes into matters that belong to someone else, overseeing others' affairs, as a meddler or a busybody.

Vincent writes that it is literally "the overseer of another's matters. One who usurps authority in matters not within his province. Rev., meddler. Compare Lk 12:13, 14; 1Th 4:11; 2Th 3:11. It may refer to the officious interference of Christians in the affairs of their Gentile neighbors, through excess of zeal to conform them to the Christian standard.

TDNT makes a good point that "Since it is not found outside the NT, we must deduce its meaning from the context. The context, however, allows of various possibilities: a. "one who has his eye on the possessions of others"; b. "an unfaithful guardian of goods committed to him"; c. "one who meddles in things that do not concern him," and d. "a calumniator or informer." ([Kittel, G., Friedrich, G., & Bromiley, G. W. Theological Dictionary of the New Testament. Eerdmans](#))

Barclay - Peter goes on to point out that it is as a Christian that a man must suffer and not as an evil-doer. The evils which he singles out are all clear enough until we come to the last. A Christian, Peter says, is not to suffer as an allotriepiskopos (244). The trouble is that there is no other instance of this word in Greek and Peter may well have invented it. It can have three possible meanings, all of which would be relevant. It comes from two words, **allotrios** (Greek 45), belonging to another and **episkopos** (1985), looking upon or looking into. Therefore, it literally means looking upon, or into, that which belongs to another. (i) To look on that which is someone else's might well be to cast covetous eyes upon it. That is how both the Latin Bible and Calvin take this word-to mean that the Christian must not be covetous. (ii) To look upon that which belongs to another might well mean to be too interested in other people's affairs and to be a meddling busybody. That is by far the most probable meaning. There are Christians who do an infinite deal of harm with misguided interference and criticism. This would mean that the Christian must never be an interfering busybody. That gives good sense and, we believe, the best sense. (iii) There is a third possibility. **Allotrios** (245) means that which belongs to someone else; that is to say, that which is foreign to oneself. Along that line **allotriepiskopos** (244) will mean looking upon that which is foreign to oneself. That would mean, of a Christian, entering upon undertakings which do not befit the Christian life. This would mean that a Christian must never interest himself in things which are alien to the life that a Christian should lead. While all three meanings are possible, we think that the third is the right one. It is Peter's injunction that, if a Christian has to suffer for Christ, he must do so in such a way that his suffering brings glory to God and to the name he bears. His life and conduct must be the best argument that he does not deserve the suffering which has come upon him and his attitude to it must commend the name he bears. ([Barclay's Daily Study Bible](#))

Proverbs warns us of the danger of meddling "Like one who takes a dog by the ears Is he who passes by and meddles with strife not belonging to him. (Proverbs 26:17) (Clearly the analogy is that both actions will result in trouble for the one commits them.)

1 Peter 4:16 but **if** anyone *suffers* as a **Christian**, he is not to **be ashamed**, but is to **glorify God** in **this name**. ([NASB: Lockman](#))

Greek: [ei de os Christianos. me aischunestho. \(3SPMM\) doxazeto \(3SPAM\) de ton theon en to onomati touto.](#)

Amplified: But if [one is ill-treated and suffers] as a Christian [which he is contemptuously called], let him not be ashamed, but give glory to God that he is [deemed worthy to suffer] in this name..([Amplified Bible - Lockman](#))

NLT: But it is no shame to suffer for being a Christian. Praise God for the privilege of being called by his wonderful name! ([NLT - Tyndale House](#))

Wuest: But if he suffer [reproach] as a Christian, let him not continue to be ashamed, but let him be glorifying

God because of this name ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: and if as a Christian, let him not be ashamed; and let him glorify God in this respect;

BUT IF ANYONE SUFFERS AS A CHRISTIAN: ei de os Christianos:

- 1Pe 3:17,18; Acts 11:26; 26:28; Ep 3:13, 14, 15
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

But - In contrast to suffering for sinful actions just described.

Suffers is not in the Greek but added by the translators to help understand the flow of Peter's argument.

Christian - Try this. Remove the letter "a" from Christian and transpose it to the beginning. **What do you see? "A Christ in"! What should others see (especially when we are suffering)?** Note we are followers of Christ and filled with Christ (His Spirit) but we are not "little Christs", which is a heretical thought! And remember that the suffering to which Peter refers is a supernatural, Spirit enabled effort not a self (flesh) enabled work.

Christian (5546) (**Christianos** from **Christós** = Christ from chrio = to anoint, so Christ = "Anointed One", 529 times in NT) (Christianos is used 3 times in the NT Acts 11:26; Acts 26:28; 1Peter 4:16) was the name of the disciples or followers of Christ first adopted at Antioch. The meaning of Christianos is not totally clear but seems to mean an adherent of Christ. Some think this is a diminutive form of Christos, meaning "little Christ." Irregardless Christianos connects a believer with his Lord. In a real sense a Christian means bearing the name of Christ. There are some parallel constructions in the ancient language. Followers of Herod were known as "Herodians." Likewise those loyal to Caesar were known as "Caesarians." This appears to be the model on which the name "Christian" was formed (see following note from Anchor)

Related Resources:

- [What is a Christian?](#)
- [How can I become a Christian?](#)
- [Questions about the Christian Life](#)
- Easton's Bible Dictionary [Christian](#)
- Fausset Bible Dictionary [Christian](#)
- Holman Bible Dictionary [Christian](#)
- Hastings' Dictionary of the Bible [Christian](#)
- Hastings' Dictionary of the NT [Christian](#)
- International Standard Bible Encyclopedia [Christian](#)
- The Jewish Encyclopedia [Christian](#)

The **Anchor Bible Dictionary** writes that "Most scholars agree that the formation of this term is Latin in origin. Christianus (pl. Christiani) is a second declension masculine Latin noun found in Tacitus, Suetonius, and Pliny the Younger. A common practice of the 1st century for identifying adherents was to attach the termination **-ianus** (pl. **-iani**) to the name of the leader or master (e.g., Pompe**iani**, August**iani**, Ceasar**iani**). Early Hellenistic practice paralleled this by attaching **-ianos** (pl. **-ianoí**) to the name of a leader or master (e.g., Herod**ianoí**, Matt 22:16; Mark 3:6; 12:13; Joseph. Ant 14.15, 10). Hence, whether in Lat (Chris**ianus**) or in Gk (Chris**ianos**) the term is formed from Christ and indicates Christ's adherents, those who belong to, or are devoted to, Christ. ([Freedman, D. N. The Anchor Bible Dictionary. New York: Doubleday](#))

In the earliest days of the church, "**Christian**" was a term of ridicule the pagans gave to the followers of Christ. Eventually, followers of Christ came to love and adopt this name. It is interesting to note the terms applied to believers prior to use of the term "Christian" - "Jews," "disciples," "believers," "the Lord's disciples," those "who belonged to the Way" (Acts 1:15; 2:44; 6:1; 9:1, 2).

When the church was established in Antioch the term "**Christian**" began to be used. From this passage observe that "**Christian**" is equated with **disciples**, [mathetes](#), which in fact is the most common term applied to believers in the New Testament!

When he (Barnabas left Antioch to search for Saul) had found him (Saul), he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and the disciples were first called **Christians** in Antioch. (**Acts 11:26**). How far have we drifted from this Biblical definition of a "**Christian**"? If you have time, consider studying how Scripture defines a "**disciple**" in the Gospels and Acts (see below). It is interesting to note that "disciple" does not appear after the book of Acts.

Mathetes in the Gospels and Acts -

Mt 5:1; 8:21, 23; 9:10f, 14, 19, 37; 10:1, 24f, 42; 11:1f; 12:1f, 49; 13:10, 36; 14:12, 15, 19, 22, 26; 15:2, 12, 23, 32f, 36; 16:5, 13, 20f, 24; 17:6, 10, 13, 16, 19; 18:1; 19:10, 13, 23, 25; 20:17; 21:1, 6, 20; 22:16; 23:1; 24:1, 3; 26:1, 8, 17, 18, 19, 26, 35f, 40, 45, 56; 27:64; 28:7f, 13, 16;

Mk 2:15f, 18, 23; 3:7, 9; 4:34; 5:31; 6:1, 29, 35, 41, 45; 7:2, 5, 17; 8:1, 4, 6, 10, 27, 33f; 9:14, 18, 28, 31; 10:10, 13, 23f, 46; 11:1, 14; 12:43; 13:1; 14:12ff, 16, 32; 16:7;

Lk 5:30, 33; 6:1, 13, 17, 20, 40; 7:11, 18; 8:9, 22; 9:14, 16, 18, 40, 43, 54; 10:23; 11:1; 12:1, 22; 14:26f, 33; 16:1; 17:1, 22; 18:15; 19:29, 37, 39; 20:45; 22:11, 39, 45;

Jn 1:35, 37; 2:2, 11f, 17, 22; 3:22, 25; 4:1f, 8, 27, 31, 33; 6:3, 8, 12, 16, 22, 24, 60f, 66; 7:3; 8:31; 9:2, 27f; 11:7f, 12, 54; 12:4, 16; 13:5, 22f, 35; 15:8; 16:17, 29; 18:1f, 15ff, 19, 25; 19:26f, 38; 20:2, 3, 4, 8, 10, 18, 19, 20, 25f, 30; 21:1f, 4, 7f, 12, 14, 20, 23f;

Mathetes in Acts - Acts 6:1, 2, 7; 9:1, 10, 19, 25f, 38; 11:26, 29; 13:52; 14:20, 22, 28; 15:10; 16:1; 18:23, 27; 19:1, 9, 30; 20:1, 30; 21:4, 16

And Agrippa replied to Paul, "In a short time you will persuade me to become a**Christian**. (Acts 26:28)

In our modern world, the world, most people who hear the term **Christian** consider it to be essentially the opposite of "*pagan*." But the word carries the idea of "*a Christ one, belonging to Christ*" Certainly it is a privilege to bear the name and to suffer for His name's sake (see Acts 5:41).

MacArthur explains "**If anyone suffers as a Christian** his suffering qualifies for Holy Spirit blessing. He should not feel ashamed (aischunō, "dishonored"), but rather because of this benediction of supernatural comfort he is to glorify God in this name (Christian). First-century believers referred to one another, such as "brethren" (Acts 1:15–16; 6:3; 9:30; 12:17; 15:13), "saints" (Acts 9:13; Rom. 8:27; 15:25; 1 Cor. 16:1), and those of "the Way" (Acts 9:2; 19:9, 23; 22:4; 24:14, 22) (**Ed**: I would add they were most frequently called "**disciples**" in the book of Acts!) Ironically, however, **Christian** was not a name first assumed by believers themselves; instead, because it was originally a derisive designation given them by the world, it was associated with hatred and persecution (cf. Acts 11:26; 26:28). It has become, and should remain, the dominant and beloved name by which believers are known—those who belong to Christ. ([MacArthur, J. 1 Peter. Chicago: Moody Press](#))

Vine has the following note "Tacitus, writing near the end of the first century, says, "The vulgar call them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator, Pontius Pilate" (Annals xv. 44). From the second century onward the term was accepted by believers as a title of honour. (Vine's Expository Dictionary of Old and New Testament Words)

TDNT writes that "Ignatius often uses Christianos for a believer; one must be this in reality and not in name only (Magnesians 4). ([Theological Dictionary of the New Testament](#).)

Pliny (Roman scholar, 23–79AD) writes of punishment inflicted because of the "**name itself**" (i.e., "*Are you a Christian?*").

Warren Wiersbe explains it this way "Roman law required each citizen to pledge his loyalty to the emperor. Once a year, the citizen would put a pinch of incense on the proper altar and say, "Caesar is Lord!" But the Christian confesses that "Jesus Christ is Lord!" (1Co 12:3.) Believers refused to bow before Caesar. Sometimes the Roman official would write the name of Christ on the ground or on a wall and ask the Christian to spit on it. If the Christian refused, he or she would be arrested, tried, and perhaps killed. By bearing the name of Christ (Christian), they were put to shame before their friends. But what a glorious name to bear! It is a name higher than any other. ([Wiersbe, W. W. Wiersbe's Expository Outlines on the New Testament. Wheaton, Ill.: Victor Books](#))

The Dictionary of Christianity in America - "What the term intended to convey is uncertain, but the Greek papyri provide some help. There, a comparative form is *kaisarianos*, a slave or soldier of the divine Caesar; *christianos* then would signify a slave or soldier belonging to the divine Christ" ([Dictionary of Christianity in America](#))

Nelson's New Illustrated Bible Dictionary defines a Christian as "The designation of the early followers of Christ as Christians was initiated by the non-Christian population of Antioch. Originally it may have been a term of derision. Eventually, however, Christians used it of themselves as a name of honor, not of shame. Prior to their adoption of the name, the Christians called themselves believers (Acts 5:14), brothers (Acts 6:3), or saints (Acts 9:13), names that also continued to be used. In modern times the name Christian has been somewhat emptied of its true meaning as a follower of Christ. To some today, Christian means little more than a European or American who is not Jewish, while others have sought to make its proper use the name of a particular denomination. However, its original meaning is a noble one, of which any follower of Christ can rightly be proud. ([Youngblood, R. F., Bruce, F. F., Harrison, R. K., & Thomas Nelson Publishers. Nelson's New Illustrated Bible Dictionary](#))

Webster's Dictionary (modern version) somewhat "softens" the definition of a "Christian" as "one who professes belief in the teachings of Jesus Christ. (**Ed comment:** One who professes might or might not be one who genuinely possesses Christ's life within them." See Mt 7:21-note, Mt 7:22, 23-note)

A. W. Tozer - There is nothing so refreshing as to watch a new Christian before he has heard too many sermons and watched too many Christians." (**Note:** In other words, new Christians are often more Christlike than older ones)

J. Wilbur Chapman said the following of Christian ""Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a **Christian**, turn away from it."

J N Darby, founder of the Plymouth Brethren wrote "Remember that you are nothing and nobody except**Christians**, and on the day you cease to provide an available amount of communion for every recognized believer in the Lord Jesus, you will become sectarian, and merely add, by your meetings, to the disorder and ruin of Christendom."

C. S Lewis summarized a Christian and his or her practice writing "Christianity, if false, is of no importance, and, if true, of infinite importance. The one thing it cannot be is moderately important."

An anonymous writer said that...

**Faith makes a Christian.
Life proves a Christian.
Trial confirms a Christian.
Death crowns a Christian.**

Another anonymous writer noted that "The **Christian** life doesn't get easier; it gets better."

The **1828 Webster** version records a somewhat more biblical definition of a Christian - A believer in the religion of Christ", "A professor of his belief in the religion of Christ" "A real disciple of Christ; one who believes in the truth of the Christian religion and studies to follow the example and obey the precepts of Christ

F. B. Meyer says this charge by Peter is true whether it means "the loss of business, reputation, and home; desertion by parents, children, and friends; misrepresentation, hatred and even death."

LET HIM NOT FEEL ASHAMED: me aischunestho (3SPMM):

- Isa 50:7; 54:4; Php 1:20; 2Ti 1:12; Heb 12:2,3
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

"And tho this world, with devils filled
should threaten to undo us ;
We will not fear, for God has willed
His truth to triumph through us.
The prince of darkness grim;
We tremble not for him;
His rage we can endure;
for lo! his doom is sure;
One little word shall fell him."
Play [A Mighty Fortress is our God](#)

Paul has this perspective writing from a jail cell...

according to my earnest expectation and hope, that I shall not be put to shame in anything, but that with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death. For to me, to live is Christ, and to die is gain. (See notes Philippians 1:20; 21)

And again in his last letter, suffering in jail because of his proclamation of the gospel of Christ, Paul affirmed that...

For this reason I also suffer these things, but I am not ashamed; for I know Whom (note not "What" - truth transforms and truth is a Person Christ Jesus) I have believed, and I am convinced that He is able to guard

what I have entrusted to Him until that day. (see note 2 Timothy 1:12)

Let (him) not be ashamed (put to shame, shrink) (153) (**aischunomai** from **aíschos** = shame, disfigurement, disgrace) (see study of related word epaischunomai) means to be put to shame, be made ashamed or have a feeling of fear or shame which prevents person from doing a thing. To be made to feel embarrassed (Lk 16:3). To be disillusioned or disappointed (Php 1:20). To be disgraced.

Ashamed (Webster) - feeling shame, guilt, or disgrace; Affected by shame; abashed or confused by guilt or a conviction of some criminal action or indecorous conduct, or by the exposure of some gross errors or misconduct, which the person is conscious must be wrong, and which tends to impair his honor or reputation. Confused by a consciousness of guilt or of inferiority; by the mortification of pride; by failure or disappointment. Feeling embarrassed or guilty. Humiliated or disconcerted usually by feelings of guilt, disgrace, or impropriety

Thayer - (1) To disfigure (as in Homer's Iliad 18, etc) (2) To dishonor (Lxx of Pr 29:15 - The rod and reproof give wisdom, But a child who gets his own way **brings shame** to his mother.)

TDNT - The Linguistic Usage in the LXX. Unlike the aidos group, this group was in common use and is thus often found in the LXX. The sense is "to shame," "put to shame" (God mostly as subject), "be shamed or ashamed" (personally rather than publicly). The main point of aischyne is not "feeling of shame" but "disgrace," i.e., the shame brought by divine judgment, though sometimes with a stress on "being ashamed."

Aischunomai - 5x in 5v - NAS as ashamed(1), feel ashamed(1), put to shame(2), shrink in shame(1).

In Greek when a negative particle precedes the **present imperative** it can be rendered "*Stop being ashamed*", implying that some were falling into this trap.

Wuest for example renders it "let him not continue to be ashamed."

This statement must have reminded Peter of his own denial of Christ (Lk 22:54, 55, 56, 57, 58, 59, 60, 61, 62). The warning in Mk 8:38 is worth pondering.

Not be ashamed is negative whereas **glorify God** is the positive (Spirit empowered) response. Both are important for a balanced witness. If we seek to glorify God, then we will not be ashamed of the name of Jesus Christ.

Aischunomai - 5x in the NAS -

Luke 16:3 "The manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I **am ashamed** to beg.

2 Corinthians 10:8 For even if I boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I will not be **put to shame**,

Philippians 1:20 according to my earnest expectation and hope, that I will not be **put to shame** in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

1 Peter 4:16 but if anyone suffers as a Christian, he is not to **be ashamed**, but is to glorify God in this name.

1 John 2:28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in **shame** at His coming.

Aischunomai - 73 in the Lxx -

Gen 2:25; Jdg 3:25; 5:28; 1 Sam 13:4; 27:12; 2Sa 19:3; 2 Kgs 2:17; 1 Chr 19:6; 2 Chr 12:6; Ezra 8:22; 9:6; Job 19:3; 32:21; Ps 6:10; Ps 25:3; Ps 31:17; 35:4, 26; 69:6; 70:2f; Ps 71:13, 24; 83:17; Ps 86:17; 97:7; Ps 109:28; Ps 119:46, 78, 80; Ps 129:5; Pr 1:22; 13:5; Pr 20:4; 22:26; Pr 28:21; 29:15, 25; Eccl 10:17; Isa 1:29; 20:5; 23:4; Is 24:9; 26:11; Is 29:22; 33:9; 41:11; Is 42:17; 44:9, 11; Is 45:16-17, 24; Is 49:23; 50:7; Is 65:13; 66:5; Jer 2:26; 8:9; Jer 12:13; 14:4; 20:11; Jer 22:22; 48:1, 39; 50:12; 51:51; Ezek 16:52, 63; 36:32; Hos 10:6; Joel 1:12; Zech 9:5

Here are few representative uses in the Septuagint...

Gen 2:25 And the man and his wife were both naked and were not **ashamed**.

Comment: Shame is associated with sin! We are ashamed Coram Deo (before God) and before each other. Thus the beauty of quick, complete, cleansing confession and repentance (1Jn 1:9).

Jer 20:11 But the LORD is with me like a dread champion; Therefore my persecutors will stumble and not prevail. They will be utterly **ashamed**, because they have failed, With an everlasting disgrace that will not be forgotten.

Comment: And dear saint suffering the the Name above all names, take courage, for eternity will soon vindicate you, for we too have a "dread Champion," Christ Jesus, Who triumphed over sin and death. Amen.

Isa 42:17 They shall be turned back and be utterly put to shame, Who trust in idols, Who say to molten images, "You are our gods."

Isa 44:9 Those who fashion a graven image are all of them futile, and their precious things are of no profit; even their own witnesses fail to see or know, so that they will be put to shame.

Comment: The futility of idolatry!

Ps 6:10 All my enemies shall be **ashamed** and greatly dismayed; They shall turn back, they shall suddenly be ashamed.

Ps 25:3 Indeed, none of those who wait for Thee will be **ashamed**; Those who deal treacherously without cause will be ashamed.

Comment: The corollary is "Don't take your own revenge. Wait for God to make them ashamed!"

Ps 31:1 For the choir director. A Psalm of David. In Thee, O LORD, I have taken refuge; Let me never be **ashamed**; In Thy righteousness deliver me.

Ps 119:46 I will also speak of Thy testimonies before kings, and shall not be **ashamed**.

Ps 119:80 May my heart be blameless in Thy statutes, that I may not be **ashamed**.

Comment: A great prayer!

Jesus set the example for us so that as we run this race of the Christian life with endurance, we must constantly be "fixing (turning one's eyes away from other things near and fixing them on something, in this case Jesus) our eyes on Jesus, the Author and Perfecter of faith, who for the joy set before Him endured the cross, **despising the shame**, and has sat down at the right hand of the throne of God. For ("For" introduces the reason for the exhortation to look unto Jesus. Look unto him, for a comparison with Him will show you how much more He had to endure than you have) **consider** (aorist imperative) Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart. (He 12:2-notes, Heb 12:3-note)

David prayed to not be ashamed "To Thee, O LORD, I lift up my soul. O my God, in Thee I trust, **do not let me be ashamed** (**kataischuno**). Do not let my enemies exult over me. (Ps 25:1, 2-note)

Comment: Another good prayer to pray

John Piper writes "This is amazing. The mark of a Christian is that he experiences deeper and greater joy in being dishonored with Christ than he does in being honored by men. Peter knew what he was talking about. He had experienced it. According to Acts 5:41, after being beaten with the other apostles, he "left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name (of Jesus)". If you admire and love someone tremendously, and you get lumped together with them and treated the same way, it is a great honor. There may be great pain as well. The deepest joys of life often grow in the soil of pain. ([The Holy Spirit Will Help You Die](#))

Related Resource:

- [What does it mean to not be ashamed of the Gospel \(Romans 1:16\)?](#)

The hymn writer, **Isaac Watts** in [Am I a Soldier of the Cross?](#), expressed the essence of Peter's exhortation, with the soul examining question...

Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His Name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight if I would reign;
Increase my courage, Lord.
I'll bear the toil, endure the pain,
Supported by Thy Word.

Thy saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar,
By faith's discerning eye.

When that illustrious day shall rise,
And all Thy armies shine
In robes of victory through the skies,
The glory shall be Thine.

Adoniram Judson was a member of the fellowship of the unashamed as testified by the following...

Adoniram Judson, the renowned missionary to Burma, endured untold hardships trying to reach the lost for Christ. For 7 heartbreaking years he suffered hunger and privation. During this time he was thrown into Ava Prison, and for 17 months was subjected to almost incredible mistreatment. As a result, for the rest of his life he carried the ugly marks made by the chains and iron shackles which had cruelly bound him. Undaunted, upon his release he asked for permission to enter another province where he might resume preaching the Gospel. The godless ruler indignantly denied his request, saying, "My people are not fools enough to listen to anything a missionary might SAY, but I fear they might be impressed by your SCARS and turn to your religion!" (see biographical sketch)

D L Moody rightly declared that "A holy life will make the deepest impression. Lighthouses blow no horns, they just shine."

BUT IN THAT NAME LET HIM GLORIFY GOD: doxazeto (3SPAM) de ton theon en to onomati touto

- Isa 24:15; Ro 5:2, 3, 4, 5; Php 1:29; Jas 1:2, 3, 4
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

Phillips: If he suffers as a Christian he has nothing to be ashamed of and may glorify God in Christ's name.

ESV 1 Peter 4:16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

NLT: But it is no shame to suffer for being a Christian. Praise God for the privilege of being called by his wonderful name!

NET 1 Peter 4:16 But if you suffer as a Christian, do not be ashamed, but glorify God that you bear such a name.

CSB 1 Peter 4:16 But if anyone suffers as a Christian, he should not be ashamed, but should glorify God with that name.

NAB 1 Peter 4:16 But whoever is made to suffer as a Christian should not be ashamed but glorify God because of the name.

NJB 1 Peter 4:16 but if any one of you should suffer for being a Christian, then there must be no shame but thanksgiving to God for bearing this name.

Glorify (1392) (**doxazo** from **doxa** = glory) means to render or esteem glorious and is in the **present imperative** calling for this to be our lifestyle.

The one all-consuming passion of a Christ follower is that Christ be glorified in us whether by life or death.

Mt 5:16-note "**Let your light shine** (aorist imperative - Command to "Just Do It!") before men in such a way

that they may see your good works, and glorify your Father who is in heaven. (See similar idea about how believers, including suffering saints, function as lights to a crooked and perverse generation - Php 2:15-note)

To **glorify God** means to give a proper opinion of Him to whoever is watching you, knowing that you have claimed to be a "Christian"

MacArthur explains...

To **glorify God** in this context means to praise Him for the privilege and honor of suffering for this name, because of all He has done, is doing, and will forever do for His saints. ([MacArthur, J. 1 Peter. Chicago: Moody Press](#))

Steven Cole asks...

How can I glorify God in this trial (1Pe 4:16)? If there's no sin in my life, and I'm suffering because I took a stand for Christ, then I should seek to make God look good (as He is) through my conduct in this trial. When Peter and John were beaten by the Sanhedrin for preaching Christ, they went on their way "rejoicing that they had been considered worthy to suffer shame for His name" (Acts 5:41).

Dwight Edwards adds that...

As we courageously endure the opposition of a godless world, we bring glory to God. "The wicked flee when no man pursues, but the righteous are bold as a lion" (Pr 28:1).

Barclay

It is Peter's injunction that, if a Christian has to suffer for Christ, he must do so in such a way that his suffering brings glory to God and to the name he bears. His life and conduct must be the best argument that he does not deserve the suffering which has come upon him and his attitude to it must commend the name he bears. (The Daily Study Bible Series)

G Campbell Morgan commenting on "**Let him glorify God in this name**" notes that

This is more than glorying in the name. It is so living worthily of all it means as to glorify God. If a man is known as a Christian, and does not live as one, he dishonors God. To bear the name is to take a responsibility, a great and glorious one, but none the less a very solemn one. (Life Applications from Every Chapter of the Bible)

D Edmond Hiebert

"But praise God that you bear that name" (NIV translation) states the desired reaction. **"But"** (de) indicates a complementary response. There is, however, a clear emotional contrast between **shame** and **praising God**. The **present imperative** calls for a habitual response for glorifying God (ton theon), the true God Whom Christians know and serve. Peter himself knew the exhilarating experience of turning suffering for Christ into an occasion of praise (Acts 5:41). Let them praise God "that you bear that name" (en tō onomati toutō, literally, "*in connection with this name*," all that this name stands for). The NIV rendering indicates that the reference is to the name "Christian," and so, by extension, those who suffer on behalf of that name can be described as bearing the name. Although "this name" can be understood as meaning "Christ," to take it as meaning "Christian" is agreeable with the demonstrative "this name" as just mentioned. Union with that name outwardly may involve an environment of suffering and disgrace, but inwardly it is accepted as an opportunity to praise God. ([First Peter- D. Edmond Hiebert- Recommended Commentary](#))

Achtemeier rightly notes that...

The final phrase (en to onomati touto) is somewhat ambiguous. The *en* could function as a dative of instrument, which would indicate the very bearing of the name glorifies God, but it probably ought rather be construed as a dative of sphere, indicating the "sphere" within which one is to glorify God, the sphere of the Christian faith.¹³⁶ The phrase *en to onomati* is often used in the papyri to mean "to the account of" and so "under the heading of"; in that sense it would mean here "in this capacity" (i.e., as a Christian) or "on this account" (i.e., because the person suffers as a Christian). Such a meaning would support the alternate reading found in the majority of MSS., namely, "in this respect". Whatever the resolution may be, **the general gist is clear: far from Christians being ashamed of disapproval visited upon them, they are to use that situation to glorify God.** (1 Peter: a commentary on First Peter- Fortress Press - Hermeneia—a Critical and Historical Commentary on the Bible)

Wayne Grudem writes that "in that name"

seems to have the sense 'acting in Christ's name, as the one who represents Christ to others'. The NIV's *But praise God that you bear that name* is difficult to derive from the Greek, unless it is based on an uncommon use of the word 'name' (onoma) to mean 'category' (BAGD, p. 573, II), which is then extended to mean 'praise God in that matter' (the matter of bearing Christ's name). Yet this is unlikely, for (1) the presence of the name 'Christian' in the sentence makes it likely that onomati is being used in its common sense, 'name', rather than to mean 'matter'; (2) the nuance of the present imperative (doxazetō, 'let him glorify or praise') makes better sense as '**let him continually glorify (in life)**' than as 'let him continually praise God' (that he bears that name); and (3) the disciplining process of God's judgment (1Pe 4:17, which begins with 'for') is a good reason to live generally in a way that glorifies God, but not nearly as clear a reason to praise God that one bears the name 'Christian'. (1 Peter: an introduction and commentary: Tyndale New Testament Commentaries) (Bolding added)

Peter et al far from being ashamed gloried in their privilege to suffer for His name, Luke recording that after they were released from prison...

they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name. And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ. ([Acts 5:41-2](#))

In **Romans 5** Paul records a similar teaching writing that

Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, through Whom also we have obtained (we have as a permanent possession = perfect tense) our introduction (our entree, the bringing another into the presence of a third party) by faith into this grace in which we stand; and we exult (boast) in hope of the glory of God. And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. (see **notes** Romans 5:1-2, 5:3, 5:4-5)

Robert Leighton...

And as the ignominy fastens not, but the glory from the endurance does, so Christians are obliged, and certainly are ready, according to the Apostle's zeal, 1Pe 4:16, to glorify God on this behalf, that, as he is glorified in them, so they may glorify and bless him who hath dignified them so; that whereas we might have been left to a sad sinking task, to have suffered for various guilts, our God hath changed the tenor, and nature of our sufferings, and makes them to be for the Name of Christ.

Thus, a spiritual mind doth not swell on a conceit of constancy and courage, which is the readiest way of self-undoing, but acknowledges all to be gift, even suffering: To you it is given not only to believe but to suffer, and so to bless him on that behalf, Phil. 1:29. Oh! this love grows in suffering. See Acts 5:41. They went away rejoicing that they were counted worthy to suffer shame for **His Name**.

Consider, it is but a short while, and the wicked and their scoffs shall vanish; they shall not be. This shame will presently be over, this disgrace is of short date, but the glory, and the Spirit of glory, are eternal. What though thou shouldst be poor, and defamed, and despised, and be the common mark of scorn and all injuries, yet the end of them all is at hand. This is now thy part, but the scene shall be changed. Kings here, real ones, are in the deepest reality but stage kings; but when thou comest to alter the person thou now bearest, here is the odds: thou wast a fool in appearance, and for a moment, but thou shalt be truly a king for ever. ([1 Peter 4:14-16 Commentary](#))

F B Meyer (in Our Daily Walk) writes the following devotional thoughts on 1Peter 4:13-16)...

The long suffering silence of our Lord was the marvel of His foes.

"As a lamb that is led to the slaughter and as a sheep that before her shearers is dumb," He opened not His mouth. Before the high priests, He held His peace. To Pilate He gave no answer. Amid the challenge and reproach of the Cross, He answered nothing, save in benediction and prayer. "When He was reviled He did not answer with reviling; when He suffered, He uttered no threats, but left His wrongs in the hands of the righteous Judge."

Surely this has been His habit through the centuries. In every child suffering through drunken parents, in every

martyr burnt at the stake, in every innocent sufferer before high-handed oppression, He has been led as a lamb to the slaughter, but how silent He is! Man may murder His servants and blaspheme His name, but He says never a word! This is the purport of one of those strange announcements which make the Book of Revelation so remarkable. "When He had opened the seventh seal, there was silence in heaven about the space of half-an-hour." The songs of heaven are hushed; the multitude which cannot be numbered listens to the groans and appeals of their unhelped brethren; the angels stay their anthems, and seem intent on the tragedies about to be described (Rev8:1). But there does not appear to be any help.

But remember that silence does not imply indifference. At the very time that our Lord was silent before His judges, He was bearing the sin of the world. When the silence is proclaimed in Heaven, we find that the prayers of the saints are being presented on the throne---prayers of intercession, mingled with much incense of Christ's merit.

It is in this spirit that we are to suffer. We are to conceal our anguish as stoics. No suffering rightly borne is in vain, but in some little way, which you may not understand, you are helping Christ in His redemptive work. Be calm, and quiet, and glad! Pray for those who despitefully use you, and ask that your sufferings, rightly borne, may lead to their conversion, as Stephen's did in the case of Saul.

PRAYER -Heavenly Father, of Thine infinite mercy, give me such assurance of Thy protection amid the troubles and tumults of this mortal life, that I may be preserved in quietness of spirit and in inward peace. AMEN.

1 Peter 4:17 For it **is time** for **judgment** to **begin** with the **household** of **God**; and **if** it begins with us **first**, **what** will be the **outcome** for **those** who **do not obey** the **gospel** of **God**? (**NASB: Lockman**)

Greek: [hoti \[o\] kairos tou](#) archasthai ([AMN](#)) [to krima apo tou oikou tou theou; ei de proton aph' hemon, ti to telos ton apeithounton](#) ([PAPMPG](#)) [to tou theou euaggelio?](#)

Amplified: For the time [has arrived] for judgment to begin with the household of God; and if it begins with us, what will [be] the end of those who do not respect or believe or obey the good news (the Gospel) of God? ([Amplified Bible - Lockman](#))

NLT: For the time has come for judgment, and it must begin first among God's own children. And if even we Christians must be judged, what terrible fate awaits those who have never believed God's Good News? ([NLT - Tyndale House](#))

Wuest: for the time is now, of the judgment beginning at the house of God. But if it start first with us, what shall be the end of those who are not obeying the good news of God? ([Eerdmans Publishing](#) - used [by permission](#))

Young's Literal: because it is the time of the beginning of the judgment from the house of God, and if first from us, what the end of those disobedient to the good news of God?

FOR IT IS TIME FOR JUDGMENT TO BEGIN: hoti (o) kairos tou arxasthai (AMN) to krima

- Isa 10:12; Jer 25:29; Ezek 9:6; Mal 3:5; Mt 3:9,10; Lk 12:47,48
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

For (hoti) - Notice the little preposition "**for**" (there are over 7000 "for's" in Scripture) and if the **context** indicates, as it does in this passage, that the "for" is a **term of explanation**, pause and ask yourself what is the Spirit seeking to explain?

Wayne Grudem writes that "the disciplining process of God's judgment (1Pe 4:17, which begins with 'for') is a good reason to live generally in a way that glorifies God, but not nearly as clear a reason to praise God that one bears the name 'Christian'. (1 Peter: an introduction and commentary: Tyndale New Testament Commentaries)

John MacArthur on **judgment...household of God** - Not condemnation, but the purging, chastening, and purifying of the church by the loving hand of God. It is far better and more important to kingdom work to endure suffering as the Lord purges and strengthens the church, than to endure the eternal sufferings of the unbeliever in the lake of fire. And, if God so strongly and painfully judges His church which He loves, what will be His fury on the ungodly? (The MacArthur Study Bible)

Hiebert adds that "The conjunction **"for"** (hoti) indicates a close connection in thought with the preceding. It explains the paradoxical exhortation not to be ashamed of suffering, but to use it to glorify God. The readers were assured that God was at work amid their sufferings (1Pe 4:17a) and then comforted by a double inference from their experience (1Pe 4:17b-18). The explanation of the present ordeal (1Pe 4:17a). **"For** it is time for judgment to begin with the family of God" explains the divine aspect of the readers' suffering for Christ's sake. It was the time or appropriate season for God to deal in judgment with His people. Being infinitely holy, God cannot condone sin; even His own family stands under His judgment. The readers' experience of His chastening discipline should be understood in light of the coming judgment. It is appropriate for God's judgment to begin (tou archasthai, commence its operation) "with the family of God" (apo tou oikou tou theou), His people (1Pe 2:5), "as a proof of their membership in His family, and a pledge of their escape from the end of those whom the last judgment shall find disobedient to the Gospel." ([First Peter- D. Edmond Hiebert- Recommended Commentary](#))

Time (2540) (**kairos** [word study]) means a point of time or period of time, time, period, frequently with the implication of being especially fit for something and without emphasis on precise chronology. It means a moment or period as especially appropriate the right, proper, favorable time (at the right time).

Kairos can refer to a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for or a strategic point in time.

Vincent writes that **kairos** "implies a particular time; as related to some event, a convenient, appropriate time; absolutely, a particular point of time, or a particular season, like spring or winter." (Vincent, M. R Word studies in the New Testament. Vol. 1, Page 3-70)

Judgment (2917) (**krima** from **krino** = to judge and the suffix **-ma** indicates the result of judging) denotes the result of the action signified by verb **krino** which means to judge. It can describe a judicial sentence from the magistrate or a decision (severe or mild) one passes on faults of others. Thus it describes a judgment, a sentence pronounced, or a verdict, usually negative in New Testament.

Begin (757) (**archo**) means to rule over or govern but in the **middle voice** it means to begin or start.

The first purpose of judgment (in the form of persecution) is to purify the church so that it will be able to witness to the lost. But it is also a warning to the lost.

The point is that God's judgment is moving through the earth. The church does not escape. When the fire of judgment burns the church, it is a testing, proving, purifying fire. Those who endure to the end will be saved (Heb 3:6, 14).

If God sends trials to the church now, this is evidence that He will someday judge the lost. We have our trials now and our glory later; the lost have their glory now and their suffering later. The only heaven the lost sinner will know is on earth today! One day, a fiery judgment will overtake the whole world (2Pe 3:7, 8, 9, 10, 11, 12, 13, 14, 15, 16). Meanwhile, God's judgment begins "at the house of God," the church (1Pe 2:5). This truth ought to motivate us to be as pure and obedient as possible (see Ezekiel 9 for an OT illustration of this truth).

Peter regards the persecutions of the believers as a divinely permitted (see God's attribute **sovereignty**) purging of His suffering saints, which in turn is merely a harbinger of the awful ordeal awaiting the ungodly!

John Piper notes that "This does not sound very comforting at first. When we are about to be arrested and killed for believing in Jesus it is not encouraging to hear that he is judging us in wrath like unbelievers. But let's be careful; that is not what it says. V18 makes it plain that God's judgment upon us does not lead to condemnation but to salvation. What then does God's judgment mean? 1Pe 4:12 explains, "Do not be surprised at the fiery ordeal which comes upon you to prove you." The judgment of God which comes upon believers is to test and refine their faith not to condemn them. It is an expression of his love not his wrath. 1Pe 1:6,7 says we may have to "suffer various tests (same word) so that the genuineness of our faith ... may redound to praise and glory and honor." ([The Holy Spirit Will Help You Die](#))

This is a very important distinction to make: the same act of judgment can be purifying love for believers and punishing wrath for unbelievers. There is no promise in Scripture that saints will escape all tribulation, not even the last Great Tribulation. What is promised is that when God's judgment comes upon the earth it will begin with the church and end with the unbelievers. But for the church it will be the first of purifying love and for the unbelievers it will be the fires of punishing wrath.

"The Lord disciplines him whom he loves, and chastises every son whom he receives" (Heb 12:6 where the context again is persecution, Heb 12:4)."

Guzik explains that...

Now is our time of fiery trial (1Peter 4:12); the ungodly will have their fire later. The fire we endure now purifies us; the fire the ungodly will endure will punish them.

We must always remember that there is never any punishment from God for us in our sufferings, only purification. For the Christian, the issue of punishment was settled once and for all at the cross, where Jesus endured all the punishment the Christian could ever face from God.

The same fire that consumes straw will purify gold. The fire is the same, but its purpose in application is different, and its effect is different upon the straw and the gold. Even so, Christians do suffer some of the same things the ungodly do, yet the purpose of God is different, and the effect is different. ([1 Peter 4](#))

WITH THE HOUSEHOLD OF GOD: po tou oikou tou theou:

- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

With is actually "**from**" and could mean church is the starting place of judgment and the judgment goes on there to the unsaved)

Hiebert adds that "His judgment begins **"with"** (apo), "from" God's house, but goes beyond that to include the lost. This order in God's judgment is clearly expressed in the Old Testament prophets (Isa. 10:12; Jer. 25:29; Ezek. 9:6), and Peter assumed the order was known to his readers. God acts first to remove all that is inconsistent with His holy nature in His people. In view of the pictures of judgment in Ezekiel 9:1-6 and Malachi 3:1-5, as beginning with the temple in Jerusalem, it has been suggested that in the mind of Peter the temple in Jerusalem was in view in this assertion. While the expression used by Peter initially had the literal Jerusalem temple in view, it is not obvious that Peter's readers would so understand the expression. His readers would clearly understand the spiritual import of the expression. It was a reminder to them that the God they called "Father" was also their Judge. ([First Peter- D. Edmond Hiebert- Recommended Commentary](#))

Household of God - A metaphor for the Church of Jesus Christ composed of all genuine believers. The church is not a building but believers. (cf "God's household" in Ep 2:19-note)

Household ([3624](#)) (*oikos*) refers to a dwelling and by implication a family.

Christians will have been judged before the unsaved are judged, either by

- (1) **confession** now (1Co 11:31; 1Jn 1:9)
- (2) **chastening** (1Co 11:32; Heb 12:5, 6, 7, 8, 9, 10, 11)
- (3) **physical death** (1Co 11:30; 5:3-5; 1Jn 5:16)
- (4) **loss at the judgment seat of Christ** (2Co 5:10; Ro 14:10, 11, 12, 13; 1Co 3:11, 12, 13, 14, 15).

Related Resource:

- [What does it mean that judgment begins at the house of God?](#) - excellent

AND IF IT BEGINS WITH US FIRST WHAT WILL BE THE OUTCOME FOR THOSE WHO DO NOT OBEY THE GOSPEL OF GOD: ei de proton aph hemon ti to telos ton apeithounton (PAPMPG) to tou theou euaggelio:

- Lk 23:31
- Mt 11:20, 21, 22, 23, 24; Lk 10:12, 13, 14; Heb 2:2,4; 12:24,25
- 1Peter 2:8; Gal 3:1; 5:7; 2Th 1:8; Heb 5:9; 11:8
- Acts 14:22; 19:9; Ro 2:8,15:31; 1Pe 2:8, 4:17
- [1 Peter 4 Resources](#) - Multiple Sermons and Commentaries

Paul answers Peter's query

2Thess 1:6 ,For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, 8 dealing out retribution to those who **do not know God** and to those who **do not obey the gospel** of our Lord Jesus. 9 And these will pay the penalty of eternal destruction, away from the presence

of the Lord and from the glory of His power,

Comment: Note the clear juxtaposition of those who truly "know God" and those who truly "obey the Gospel."

Begins with us first - Peter's application is sobering - If God's children experience suffering now, what will become of those who are indefatigably His enemies? How can they ever hope to stand before the judgment and wrath of God (Read Ps 1:4,5, 6)? And the answer is that they cannot pass the inspection of the Just Judge of all mankind (cf James 2:10, Eccl 7:20, Ro 3:23, Ro 6:23). And thus one thousand years (Rev 20:2, 5) after the believers stand at the judgment seat of Christ (see **bema seat**), the unsaved will be brought before God's great white throne of judgment to be judged according to their works, and, therefore, cast into the lake of fire (Re 20:11, 12, 13, 14, 15 -notes [Re 20:11](#); [12](#); [13](#); [14](#); [15](#)).

Paul also writes of this present suffering of believers explaining that...

Through many (none? some? no... "many"!) tribulations (thlipsis) we must enter the kingdom of God. (Acts 14:22)

First ([4413](#)) (**proton**) means first in time, place, order and importance.

The idea that God's judgment starts with His own people is found elsewhere in the Bible (Jer 25:29; Ezek 9:6; Isa 10:12).

Jer 25:29 "For behold, I am beginning to work calamity in this city which is called by My name, and shall you be completely free from punishment? You will not be free from punishment; for I am summoning a sword against all the inhabitants of the earth," declares the LORD of hosts.'

Ezek 9:6 "Utterly slay old men, young men, maidens, little children, and women, but do not touch any man on whom is the **mark** (Hebrew = "Taw" last letter of Hebrew alphabet was shaped like an "x" - some feel it foreshadows the protective aspect of the Cross, of those who had believed in Jesus atoning death on their behalf - that is an interesting thought but probably cannot be proven with certainty.)); and you shall start from My sanctuary." So they started with the elders who were before the temple.

ESV Study Bible comments: Just as the leaders had led the people astray, so now judgment begins with them, from their place before God's house (the temple). This judgment is echoed in Peter's talk of a purifying judgment that will "begin at the household of God" (1 Pet. 4:17).

Peter contrasts the suffering of God's people in this life with the sufferings of the wicked in eternity. It is far better and more important to kingdom work to endure suffering as the Lord purges and strengthens the church, than to suffer the wrath of God for eternity in the lake of fire. Peter says if God so strongly and painfully judges His church which He loves, what will be His fury on the ungodly?

What will be the outcome - Peter has no doubt about the outcome of those who are habitually disobedient. He presents this in the form of a rhetorical question (asked merely for effect with no answer expected) knowing their outcome is obvious-eternal separation from God (2Th 1:8, 9)

Outcome ([5056](#)) (**telos** from **tello** = to set out for a definite point or goal) was never used in NT as a chronological end, as if something simply stops. Instead, telos refers to a consummation, a goal achieved, a result attained, or a realization. **Telos** reflects a culmination and is the outcome of a growth or development representing an attained objective.

Those who do not obey - Notice Peter does not say those who do not **'believe'**. Clearly those who genuinely **believe** are those who will **obey** God's precepts and laws, for they have the inherent divine power (indwelling Spirit - study Ro 8:12, 13 carefully, noting Paul's clear contrast between two lifestyles!) to obey (as a general lifestyle, not perfectly, but in a general direction toward holiness and heaven, not unholiness and hell!). (See also Jn 3:36, cp Heb 3:18 and Heb 3:19). Peter is not teaching that obedience saves. Faith alone in Christ alone saves. (Spirit enabled) Obedience demonstrates that that this faith is genuine (saving) faith and not simply intellectual assent (Study the group of Jews who "believed" in Jesus in Jn 8:31 and note Jesus' assessment of the group in Jn 8:42, 43, 44, especially Jn 8:45, and their actions that reflected their heart attitude toward Jesus - Jn 8:59, see also Jn 2:23, 24)

Do Not Obey ([544](#)) (**apeitheo** [word study] from **a** = without + **peítho** = persuade) literally means refusing to be persuaded. Men do not avoid the Gospel of Jesus Christ because of insufficient facts but because of proud, unrepentant hearts. The idea is therefore to disbelieve willfully and perversely and the **present tense** indicates they do so as a habit of their life. Disobedience is their lifestyle. The **active voice** indicates they are making a deliberate, conscious, volitional ("eyes wide open") choice to continually disobey.

Apeitheo - 14x in 14v in the NAS - Jn. 3:36; Acts 14:2; 19:9; Rom. 2:8; 10:21; 11:30f; 15:31; Heb. 3:18; 11:31; 1 Pet. 2:8; 3:1, 20; 4:17

The NAS renders apeitheo as disbelieved(1), disobedient(10), do not obey(1), not obey(2).

Gospel (2098) (**euaggelion**) (**Click** in depth study) means good news, glad tidings, Saxon = gōd-spell = lit. "good tale, message". **Euaggelion** originally referred to a reward for good news and later became the good news itself. The word **euaggelion** was in just as common use in the first century as our words good news today. "Have you any good news for me today?" would have been a common question.

In this secular use euaggelion described **good news** of any kind and prior to the writing of the New Testament, had no definite religious connotation in the ancient world until it was taken over by the "Cult of Caesar" which was the state religion and in which the emperor was worshipped as a god (see more discussion of this use below).

The writers of the New Testament adapted the term as God's message of salvation for lost sinners.

The writers of the New Testament adapted the term **Gospel as God's glorious message** of salvation for lost otherwise hopeless, helpless sinners. **Euaggelion** is found in several combination phrases, each describing the gospel like a multifaceted jewel in various terms from a different viewpoint (from the NASB, 1977):

1. the gospel of the kingdom (Mt 4:23+, Mt 9:35+, Mt 24:14+)
2. the gospel of Jesus Christ, the Son of God (Mk 1:1+) because it centers in Christ
3. the gospel of God (Mk 1:14+, Ro 15:16+, 2Co 11:7+, 1Th 2:2+, 1Th 2:8,9+, 1Pe 4:17+) because it originates with God and was not invented by man
4. the gospel of the kingdom of God (Lu 16:16+)
5. the gospel of the grace of God (Acts 20:24+, Ro 1:1+),
6. the gospel of His Son (Ro 1:9+)
7. the gospel of Christ (Ro 15:19+, 1Co 1:9+, 2Co 2:12+, 2Co 9:13+, 2Co 10:14+, Gal 1:7+, Phil 1:27+, 1Th 3:2+)
8. the gospel of the glory of Christ (2Co 4:4+)
9. the gospel of your salvation (Eph 1:14+)
10. the gospel of peace (Eph 6:15+)
11. the gospel of our Lord Jesus (2Th 1:8+)
12. the glorious gospel of the blessed God (1Ti 1:11+)
13. In Ro 16:25, 26+ Paul called it "**my Gospel**" indicating that the special emphasis he gave the gospel in his ministry.

For a rewarding study, study the preceding references in context making notation of the truth you observe about the gospel. If you would like a special blessing, take an afternoon to go through all 76 uses of **euaggelion** in context making a list of what you learn about the gospel. The Spirit of God will enlighten your heart and encourage your spirit in a very special way...and you'll want to share the "good news" with someone because of your "discoveries"!

Euaggelion - Matt. 4:23; Matt. 9:35; Matt. 24:14; Matt. 26:13; Mk. 1:1; Mk. 1:14; Mk. 1:15; Mk. 8:35; Mk. 10:29; Mk. 13:10; Mk. 14:9; Mk. 16:15; Acts 15:7; Acts 20:24; Rom. 1:1; Rom. 1:9; Rom. 1:16; Rom. 2:16; Rom. 10:16; Rom. 11:28; Rom. 15:16; Rom. 15:19; Rom. 16:25; 1 Co. 4:15; 1 Co. 9:12; 1 Co. 9:14; 1 Co. 9:18; 1 Co. 9:23; 1 Co. 15:1; 2 Co. 2:12; 2 Co. 4:3; 2 Co. 4:4; 2 Co. 8:18; 2 Co. 9:13; 2 Co. 10:14; 2 Co. 11:4; 2 Co. 11:7; Gal. 1:6; Gal. 1:7; Gal. 1:11; Gal. 2:2; Gal. 2:5; Gal. 2:7; Gal. 2:14; Eph. 1:13; Eph. 3:6; Eph. 6:15; Eph. 6:19; Phil. 1:5; Phil. 1:7; Phil. 1:12; Phil. 1:16; Phil. 1:27; Phil. 2:22; Phil. 4:3; Phil. 4:15; Col. 1:5; Col. 1:23; 1 Thess. 1:5; 1 Thess. 2:2; 1 Thess. 2:4; 1 Thess. 2:8; 1 Thess. 2:9; 1 Thess. 3:2; 2 Thess. 1:8; 2 Thess. 2:14; 1 Tim. 1:11; 2 Tim. 1:8; 2 Tim. 1:10; 2 Tim. 2:8; Phlm. 1:13; 1 Pet. 4:17; Rev. 14:6

Euaggelion was commonly used in the Greco-Roman culture as "a technical term for "news of victory." The messenger appears, raises his right hand in greeting and calls out with a loud voice: "rejoice ...we are victorious". By his appearance it is known already that he brings good news. His face shines, his spear is decked with laurel, his head is crowned, he swings a branch of palms, joy fills the city, euaggelia are offered, the temples are garlanded, an agon (race) is held, crowns are put on for the sacrifices and the one to whom the message is owed is honored with a wreath...[thus] euaggelion is closely linked with the thought of victory in battle." (Theological Dictionary of the New Testament) This is a convicting definition - here a pagan messenger radiantly announces good news of an earthly victory. How much more radiant should we be who are the bearers of the great news of Christ's eternal triumph over sin, Satan, and death!

Constable observes that...

In this verse and the next (1Pe 4:18-note) Peter gave two encouragements in suffering by comparing our suffering as believers with the suffering that unbelievers will experience. This verse focuses on the time of these two experiences of suffering. Our suffering is now, but theirs will be when they stand before God in judgment. Our judgment by unbelievers now is lighter than their judgment by God will be later. Our sufferings

are part of the opening scene in the last act of God's redemptive drama. More severe judgment will follow on the ungodly. It helps to see our sufferings in the context of God's end-times plan. They are not an accident but an assurance of His sovereign control. ([Constable's Expository Notes on the Bible](#))

**If Christians suffer now for doing good,
what will the unsaved suffer in eternity for all their ungodly deeds?**