

Introduction to 1 Peter Chapter 4

Arming Ourselves With Christ's Mind: Sober Love, the Fiery Trial, and Committing the Soul to a Faithful Creator

Chapter 4 gathers the whole letter's argument about suffering to its most direct and practical statement yet, opening with the command to "arm" oneself with the same mind Christ himself carried into suffering, a mind that has already, decisively, ceased from sin. From that settled resolve Peter turns to the ordinary rhythms of congregational life as the end of all things draws near, sobriety, watchful prayer, fervent love, uncomplaining hospitality, and the faithful stewardship of whatever gift each believer has received, all offered as the shape a church should take while it waits. The chapter's central section addresses the "fiery trial" directly, naming suffering for the name of Christ not as a strange misfortune but as a genuine participation in Christ's own sufferings, and therefore a present occasion for joy rather than merely future compensation.

The chapter closes by returning one final time to the careful distinction this letter has drawn since chapter 2 between suffering for evil and suffering for righteousness, extending it now to a striking claim about divine judgment: that judgment begins, not with the world's outright rebellion, but at the house of God itself, so that the church's own present trials are themselves a kind of purifying judgment, more severe in a sense than what awaits the disobedient only later. The chapter's final verse supplies the letter's clearest single instruction for enduring suffering according to God's will: commit the keeping of the soul to him, in well doing, as unto a faithful Creator, an image of trust that assumes God's own reliability precisely because he is the one who made the soul being entrusted to him.

Opening Prayer

Father of Our Lord Jesus Christ,

Forasmuch as Christ hath suffered for us in the flesh, arm us likewise with the same mind, that we may cease from the old lusts of men and live the rest of our time in the flesh to your will alone. Let the time past of our life suffice us for the former ways we have

already forsaken, and give us grace to stand steady when others think it strange that we run no longer with them to their excess.

Lord, the end of all things is at hand: make us sober, and watchful unto prayer, and above all things let us have fervent charity among ourselves, for charity shall cover the multitude of sins. Teach us to use hospitality one to another without grudging, and to minister whatever gift we have received as good stewards of your manifold grace, that in all things you may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.

And Lord, when the fiery trial comes to try us, let us not think it strange, but rejoice, inasmuch as we are partakers of Christ's sufferings, that when his glory shall be revealed we may be glad also with exceeding joy. If we are reproached for the name of Christ, let us count ourselves happy, for the spirit of glory and of God resteth upon us. And whatever we suffer according to your will, let us commit the keeping of our souls to you in well doing, as unto a faithful Creator.

In Jesus' name, Amen.

1 Peter 4:1–6

Arming Yourself With the Same Mind: Ceased From Sin, No Longer to the Lusts of Men

(1) Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

(2) That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

(3) For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

(4) Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

(5) Who shall give account to him that is ready to judge the quick and the dead.

(6) For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

The Context

Verse 1's "forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" directly continues 3:18's statement of Christ's suffering, now drawing from it a specific, practical command: believers are to "arm" themselves, a deliberately military term, with the identical disposition Christ himself carried into suffering. "For he that hath suffered in the flesh hath ceased from sin" states a principle rather than a promise of automatic sinlessness, that willingness to suffer bodily rather than compromise, the very posture Christ modeled, functions as a decisive break from sin's ongoing claim on a life.

Verse 2's "that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" names the positive purpose of this armed resolve, redirecting the whole remainder of a believer's earthly life away from human desire and toward God's will alone. Verse 3's catalogue of former conduct, "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries," lists vices closely associated with pagan festival culture in Roman Asia Minor, naming a past now decisively left behind rather than a present temptation still actively entertained. "The time past of our life may suffice" treats this former manner of life as already, sufficiently, over.

Verse 4's "wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" names directly the social cost of this break: former companions genuinely find the change bewildering, and respond with slander rather than admiration. Verse 5's "who shall give account to him that is ready to judge the quick and the dead" answers this slander not with retaliation but with the reminder that final judgment, of the living and the dead alike, belongs to God, relocating ultimate accountability away from present social opinion.

Verse 6's "for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" is among the letter's more debated statements, most naturally read as referring to believers who heard and received the gospel while still living but have since died, judged by ordinary human standards in the body yet living, even now, according to God in the

spirit, an assurance that physical death does not sever the gospel's effect, offered to readers who may well have lost fellow believers to persecution or ordinary mortality.

Plain American English

Since Christ suffered in his body, arm yourselves also with the same attitude, because whoever suffers in the body is done with sin. As a result, they do not live the rest of their earthly lives for evil human desires, but rather for the will of God. For you have spent enough time in the past doing what pagans choose to do, living in debauchery, lust, drunkenness, orgies, carousing, and detestable idolatry. They are surprised that you do not join them in their reckless, wild living, and they heap abuse on you. But they will have to give account to him who is ready to judge the living and the dead. For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to human standards in the body, but live according to God in the spirit.

Key Observations

“arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin”: This signifies **Willingness to Suffer Rather Than Compromise Named as a Decisive Break From Sin's Ongoing Claim.**

By linking suffering directly to ceasing from sin, Peter presents costly, resolved faithfulness, modeled on Christ himself, as the very thing that severs sin's continuing hold, not a mere byproduct of holiness but its active means.

“the time past of our life may suffice us to have wrought the will of the Gentiles”: This signifies **A Former Manner of Life Named as Already, Sufficiently, Over Rather Than a Present Ongoing Struggle.**

The phrase treats the old pagan pattern of life as genuinely finished business, not an unresolved temptation still requiring daily negotiation, offering a settled rather than anxious posture toward one's own past.

“who shall give account to him that is ready to judge the quick and the dead”: This signifies **Present Slander Answered Not by Retaliation but by Relocating Final Accountability to God Alone.**

Rather than defending themselves against former companions' mockery, believers are pointed toward the coming judgment of the living and the dead, trusting ultimate vindication to God's own reckoning rather than to present social approval.

What This Means for Us Today

1. Treat a Genuinely Forsaken Past as Finished Business Rather Than Unresolved

Struggle: Verse 3's confidence that "the time past may suffice" invites contemporary believers to receive real freedom from a former way of life that has genuinely been left behind, rather than carrying unnecessary guilt or anxious vigilance over sins already, decisively, forsaken.

2. Expect Social Bewilderment or Criticism as a Normal Cost of Genuine Change:

Verse 4's picture of former companions who "think it strange" and speak evil offers realistic expectation to believers today whose changed life provokes confusion or criticism from previous circles, encouraging steadiness rather than surprise when that response comes.

How This Relates to Today

The catalogue of former conduct in verse 3, oriented around excess, indulgence, and idolatry, remains strikingly recognizable in contemporary culture's own patterns of entertainment and consumption, and Peter's confidence that believers can genuinely leave such patterns behind offers real hope to anyone who assumes lasting change in these areas is impossible.

Verse 6's assurance concerning believers who have died speaks with particular comfort to any contemporary reader grieving a fellow believer's death, naming physical death as unable to sever the gospel's ongoing effect, that those who received it now live according to God in the spirit.

Key Lesson: **This opening unit calls believers to arm themselves with the same resolved mind Christ carried into suffering, treating that willingness to suffer as itself the very thing that severs sin's ongoing claim, names a former life of pagan excess as genuinely finished rather than still contested, and answers present slander from bewildered former companions not with retaliation but with confidence in the coming judgment of the living and the dead.**

1 Peter 4:7–11

The End of All Things Is at Hand: Fervent Charity, Hospitality, and Good Stewards of Manifold Grace

(7) But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

(8) And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

(9) Use hospitality one to another without grudging.

(10) As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

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

The Context

Verse 7's "but the end of all things is at hand: be ye therefore sober, and watch unto prayer" introduces an urgent eschatological horizon that shapes everything the chapter's remaining instructions assume, not a speculative timetable but a settled awareness that present time is limited and therefore precious. "Sober" and "watch unto prayer" pair clear-headed self-control with an alert, sustained prayer life, the same combination already commended in 1:13, now explicitly tied to the nearness of the end.

Verse 8's "above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" elevates love above every other instruction in the unit, "above all things" marking it as the single most important priority. "Fervent," the same word already used in 1:22 for loving one another "with a pure heart fervently," describes sustained, stretched-out intensity rather than casual sentiment. "Charity shall cover the multitude of sins" draws on Proverbs 10:12's "love covereth all sins," describing love's practical effect of overlooking, forgiving, and absorbing the ordinary offenses that inevitably arise within close community, rather than nursing or publicizing them.

Verse 9's "use hospitality one to another without grudging" names a specific, concrete expression of that fervent love, particularly significant for a scattered, persecuted church in which traveling believers, itinerant teachers, and displaced Christians depended directly on fellow believers' willingness to open their homes; "without grudging" acknowledges the real cost such hospitality entailed and commands a generous, ungrudging spirit in bearing it.

Verses 10 and 11 turn to spiritual gifts, framed entirely around stewardship rather than possession: "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Every believer, without exception, is assumed to have received some gift, and every gift is given specifically for the benefit of others rather than for private use. Verse 11 groups all such gifts into two broad categories, speaking, to be exercised "as the oracles of God," with the gravity due to God's own words, and serving, to be exercised "as of the ability which God giveth," drawing on God's own strength rather than self-generated effort, both aimed at a single purpose: "that God in all things may be glorified through Jesus Christ," closing with a doxology, "to whom be praise and dominion for ever and ever. Amen," one of only two such doxologies within the letter's body.

Plain American English

The end of all things is near. Therefore be alert and of sober mind so that you may pray. Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

Key Observations

"above all things have fervent charity among yourselves: for charity shall cover the multitude of sins": This signifies **Love Elevated Above Every Other Priority Because of Its Practical Power to Absorb Ordinary Community Offenses.**

By marking love "above all things" and drawing on Proverbs 10:12, Peter names sustained, fervent love as the single most important quality holding a community together, functioning practically to overlook and forgive rather than nurse the ordinary friction of shared life.

“as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God”: This signifies **Every Believer Assumed to Possess Some Gift, Given Specifically for Others Rather Than Private Use.**

The universal assumption, “every man hath received,” leaves no believer without a gift, while the language of stewardship rather than ownership insists that whatever gift is held belongs, in its exercise, to the community it is meant to serve.

“that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever”: This signifies **Every Spiritual Gift, Whether Speaking or Serving, Aimed at a Single Unified Purpose Rather Than Personal Recognition.**

By tracing both broad categories of gift back to the same final purpose, God’s glory through Christ, Peter removes any ground for competition or self-promotion among believers exercising different gifts within the same body.

What This Means for Us Today

1. Let Awareness of Limited Time Sharpen Rather Than Panic Present Priorities:

Verse 7’s urgency invites contemporary believers to hold a settled, sober awareness that time is limited, using that awareness to sharpen prayer and love rather than to generate anxiety or speculative timetable-setting.

2. Identify and Deploy Personal Gifts Specifically for Others’ Benefit Rather Than Private Satisfaction: Because every believer is assumed to have received some gift meant for others, contemporary Christians can actively ask what gift they have been given and look for concrete ways to deploy it in service, rather than assuming spiritual gifts belong only to visibly prominent roles.

How This Relates to Today

The command to practice hospitality “without grudging” speaks to a contemporary culture in which hosting and welcoming others can feel like an added burden on already stretched time and resources, offering a needed reminder that generous, ungrudging welcome remains a concrete, expected expression of Christian love rather than an optional extra.

Verse 8's teaching that love covers a multitude of sins offers a genuinely countercultural alternative to a contemporary environment often oriented toward publicizing rather than covering others' failures, commending instead a community discipline of grace that absorbs ordinary offense rather than broadcasting it.

Key Lesson: **This unit gathers the church's practical life under the shadow of the end of all things, commanding sober, watchful prayer, fervent love that covers a multitude of sins, ungrudging hospitality, and faithful stewardship of whatever gift each believer has received, whether in speech or service, all aimed at the single unified purpose that God, in all things, might be glorified through Jesus Christ.**

1 Peter 4:12–14

The Fiery Trial: Partakers of Christ's Sufferings, Happy If Reproached for His Name

(12) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

(13) But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

(14) 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.

The Context

Verse 12's "beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" directly reverses verse 4's language, where former companions "thought it strange" that believers no longer joined their excess; here believers themselves are told not to think it strange when suffering for that very break arrives. "Fiery trial" draws on the same refining-fire imagery already established in 1:7, naming suffering's purifying rather than merely destructive function, while the warning against surprise assumes suffering is the expected, not exceptional, experience of genuine discipleship.

Verse 13's "but rejoice, inasmuch as ye are partakers of Christ's sufferings" reframes present suffering entirely, not as mere hardship to be endured but as genuine participation in Christ's own experience, a theme already anticipated in 2:21's call to follow his steps, now named explicitly as a present cause for rejoicing. "That, when his glory shall be revealed, ye may be glad also with exceeding joy" ties present partaking in suffering directly to future partaking in glory, the same suffering-then-glory pattern already established in 1:11's description of Christ's own sufferings and the glory that should follow.

Verse 14's "if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you" directly echoes Jesus' own beatitude in Matthew 5:11, and draws on Isaiah 11:2's language of the Spirit resting upon the messianic figure, now extended to any believer reproached specifically "for the name of Christ." The closing contrast, "on their part he is evil spoken of, but on your part he is glorified," names the same single reality, reproach for Christ's name, as producing opposite outcomes depending on which side of it one stands, blasphemy from persecutors, glory from the persecuted, directly paralleling the stone imagery of 2:7–8 in which the identical Christ produces opposite outcomes in believer and unbeliever alike.

Plain American English

Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you. But rejoice as far as you share in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. To them he is spoken against, but to you he is glorified.

Key Observations

"think it not strange concerning the fiery trial... as though some strange thing happened unto you": This signifies **Suffering for the Faith Named as the Expected, Not Exceptional, Experience of Genuine Discipleship.**

By warning specifically against surprise, Peter treats fiery trial as the ordinary rather than abnormal accompaniment of following Christ, preparing believers to meet it without the added disorientation of feeling singled out or betrayed by its arrival.

“rejoice, inasmuch as ye are partakers of Christ’s sufferings”: This signifies **Present Suffering Reframed as Genuine Participation in Christ’s Own Experience Rather Than Mere Hardship to Be Endured.**

This reframing transforms suffering from something simply survived into something believers actively share with Christ himself, a participation with its own present dignity and future connection to the glory that will follow.

“on their part he is evil spoken of, but on your part he is glorified”: This signifies **A Single Identical Reproach Producing Opposite Outcomes Depending on Which Side of It a Person Stands.**

Directly paralleling the stone imagery of chapter 2, the same reproach for Christ’s name becomes blasphemy in the mouth of the persecutor and glory in the experience of the persecuted, the outcome determined by relationship to Christ rather than by the reproach itself.

What This Means for Us Today

1. Meet Suffering for the Faith Without Surprise or a Sense of Betrayal: Verse 12’s warning against thinking trial strange helps contemporary believers hold realistic expectations, so that when hardship for genuine conviction arrives, it is met with settled readiness rather than the disorienting sense that something has gone wrong with God’s promises.

2. Locate Present Joy in Genuine Participation With Christ Rather Than in the Absence of Difficulty: Verse 13’s call to rejoice in shared suffering with Christ offers contemporary believers a way to find real, present joy even within hardship, not by denying the difficulty but by recognizing its connection to Christ’s own experience and the glory still to come.

How This Relates to Today

The instruction not to be surprised by suffering speaks to any contemporary believer whose faith has drawn genuine social cost, whether professional, familial, or cultural, offering a framework that neither minimizes the pain of that cost nor treats it as evidence that something has gone theologically wrong.

The promise that the spirit of glory rests on those reproached for Christ's name offers real comfort to believers facing contemporary forms of mockery or marginalization for their convictions, naming that very reproach as an occasion of God's own presence rather than his absence.

Key Lesson: **This central unit instructs believers not to regard the fiery trial as some strange, unexpected misfortune, but to rejoice in genuine participation with Christ's own sufferings, anticipating the exceeding joy that will accompany his revealed glory, and names reproach borne for Christ's name as itself a mark of blessing, the same Spirit of glory and of God resting on the reproached even as their persecutors speak evil of the very Christ who is, through that same reproach, glorified in them.**

1 Peter 4:15–19

Judgment Begins at the House of God: Commit the Keeping of Your Souls to a Faithful Creator

(15) But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

(16) Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

(17) For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

(18) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

(19) Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

The Context

Verse 15's "but let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" returns once more to the careful distinction already

established in 2:20 and 3:17 between deserved and undeserved suffering, now naming specific categories of genuinely deserved punishment, murder and theft as obvious crimes, but also the less obvious “evildoer” and, most distinctively, “busybody in other men’s matters,” a term describing meddling interference in affairs that are not one’s own, a caution against believers inviting genuine hostility through their own inappropriate conduct rather than through faithful witness.

Verse 16’s “yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” addresses directly what may have been, by the time of writing, an emerging use of “Christian” as a specifically identifying, potentially criminalizing label (compare Acts 11:26; 26:28), instructing believers to embrace rather than hide from that identity even when it invites suffering, turning the very occasion of shame into an occasion for glorifying God instead.

Verse 17’s “for the time is come that judgment must begin at the house of God” draws on Ezekiel 9:6’s pattern of judgment beginning at God’s own sanctuary, applying that pattern now to the church’s present experience of trial, understood as a purifying judgment beginning with God’s own household before any final judgment reaches the wider world. “If it first begin at us, what shall the end be of them that obey not the gospel of God” reasons from the lesser to the greater: if God’s own people undergo such refining trial, the ultimate reckoning awaiting those who reject the gospel altogether must be graver still.

Verse 18’s “and if the righteous scarcely be saved, where shall the ungodly and the sinner appear” directly quotes Proverbs 11:31 from the Greek Septuagint, reinforcing the same lesser-to-greater logic with a direct scriptural citation, the difficulty of the righteous believer’s present path underscoring how much more perilous the position of those who reject the gospel altogether. Verse 19’s closing instruction, “wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator,” gathers the whole chapter’s argument into a single act of trust: “commit,” a banking or deposit term describing entrusting something valuable into safekeeping, directed toward God specifically named here as “faithful Creator,” grounding present trust not merely in his goodness but in the very fact that he made the soul now being entrusted to him, and paired, characteristically for this letter, with continued “well doing” rather than passive resignation.

Plain American English

If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler in other people’s affairs. However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. For it is time for judgment to begin

with God's household, and if it begins with us, what will the outcome be for those who do not obey the gospel of God? And if it is hard for the righteous to be saved, what will become of the ungodly and the sinner? So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.

Key Observations

“let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters”: This signifies **A Continued, Careful Distinction Between Suffering Genuinely Deserved and Suffering for the Faith Alone.**

By naming specific categories of deserved suffering, including meddling interference in others' affairs, Peter cautions believers against inviting hostility through their own inappropriate conduct, reserving commendation strictly for suffering that arises from faithful conduct rather than from genuine wrongdoing.

“for the time is come that judgment must begin at the house of God”: This signifies **Present Trial Within the Church Understood as a Purifying Judgment That Precedes and Anticipates a Graver Final Reckoning.**

Drawing on Ezekiel's pattern of judgment beginning at God's own sanctuary, this verse reframes the church's present suffering as itself a form of refining judgment, reasoning that if God's own household undergoes such trial, the reckoning awaiting those who reject the gospel altogether must be far more severe.

“let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator”: This signifies **Present Trust Grounded Specifically in God's Identity as Creator, Not Merely in a General Confidence in His Goodness.**

The banking language of “commit” pictures a deliberate, deposit-like entrusting of one's soul, and naming God specifically as “faithful Creator” grounds that trust in the very fact that he made the soul now being entrusted to him, paired throughout with continued well doing rather than passive resignation.

What This Means for Us Today

1. Examine Honestly Whether Present Difficulty Traces to Faithful Conduct or to Self-Inflicted Causes: Verse 15's specific naming of the busybody as a category of deserved suffering invites contemporary believers to honest self-examination about whether hardship they face actually stems from faithful witness or from their own inappropriate meddling or wrongdoing.

2. Entrust the Soul to God as Creator, Not Merely as a General Act of Positive Thinking: Verse 19's specific grounding of trust in God's identity as "faithful Creator" invites believers today to root confidence in suffering not in vague optimism but in the concrete, theological fact that the God being trusted is the very one who made them.

How This Relates to Today

The warning against suffering as a "busybody in other men's matters" speaks with particular relevance to a contemporary environment of easy public commentary on others' private affairs, cautioning believers that not all conflict incurred through such meddling qualifies as suffering for righteousness' sake.

The image of committing one's soul to a faithful Creator offers a concrete, theologically grounded alternative to generic contemporary reassurances about trusting the process, rooting present confidence specifically in the character and identity of the God who made the soul now being entrusted to him.

Key Lesson: **This closing unit distinguishes once more between suffering genuinely deserved and suffering borne for the name of Christ alone, names present trial within the church as a purifying judgment that begins at the house of God before any graver reckoning reaches those who reject the gospel, and closes the chapter with its clearest single instruction for enduring suffering according to God's will: commit the keeping of the soul to him, in well doing, as unto a faithful Creator.**

Closing Prayer

Father of Our Lord Jesus Christ,

Thank you that Christ hath suffered for us in the flesh, and that we may arm ourselves likewise with the same mind, ceasing from sin, and living the rest of our time in the flesh no longer to the lusts of men, but to your will. Let the time past of our life truly suffice us for whatever excess and idolatry we once walked in, and give us peace when former companions think it strange that we run with them no more.

Lord, the end of all things is at hand: make us sober, and watchful unto prayer, and above all things let us have fervent charity among ourselves, for charity shall cover the multitude of sins. Teach us to use hospitality without grudging, and to minister whatever gift we have received as good stewards of your manifold grace, that in all things you may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.

And when the fiery trial comes to try us, let us not think it strange, but rejoice as partakers of Christ's sufferings, glad also with exceeding joy when his glory shall be revealed. If we are reproached for the name of Christ, let us count ourselves happy, for the spirit of glory and of God resteth upon us. Let none of us suffer as evildoers, but if we suffer as Christians, let us not be ashamed, but glorify you on this behalf. And whatever we suffer according to your will, let us commit the keeping of our souls to you in well doing, as unto a faithful Creator.

In Jesus' name, Amen.

Soli Deo Gloria

Glory to God Alone