



Sermon Title: Living in the Moment

Scripture: 1 Peter 4.1-11 (LSB)

Date: 07-21-2024

Speaker: Andrew Scott

Review:

Preparing to Suffer – 1 Peter 4.1-6

1 Peter 4:1-3

1 Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, 2 so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. 3 For the time already past is sufficient [for you] to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

**1. Live what life you have left not shackled to the _____
_____ of this world.**

1 Peter 4:4-5

4 In [all] this, they are surprised that you do not run with [them] into the same excesses of dissipation, and they malign [you;] 5 but they will give account to Him who is ready to judge the living and the dead.

**2. People who have placed their hope in the world cannot
_____ those that have rejected it.**

1 Peter 4:6

6 For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to [the will of] God.

3. The gospel of Jesus is for _____ people.

Living with the end in mind – 1 Peter 4.7-11

1 Peter 4:7

7 The end of all things is near; therefore, be of sound judgment and sober [spirit] for the purpose of prayer.

4. We are to live as if today could be our _____.

1 Peter 4:8-10

8 Above all, keep fervent in your love for one another, because love covers a multitude of sins. 9 Be hospitable to one another without complaint. 10 As each one has received a [special] gift, employ it in serving one another as good stewards of the manifold grace of God.

5. True freedom and fulfillment are found in _____ and _____.

1 Peter 4:11

11 Whoever speaks, [is to do so] as one who is speaking the utterances of God; whoever serves [is to do so] as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

6. We are all called to be _____.

Application:

Discipline and Grit: Like soldiers preparing for battle, adopt spiritual disciplines such as regular Bible study, prayer, fasting, and fellowship with other believers. These practices help build spiritual resilience.

Purposeful Living: Align your daily actions with God's will. When making decisions, ask yourself if they reflect the priorities of God's kingdom rather than worldly desires.

Community and Accountability: Surround yourself with a community of believers who encourage and hold you accountable. Join a small group or Bible study where you can share struggles and victories.

Witness through Lifestyle: Let your changed lifestyle be a testimony. When people notice you do not participate in certain activities, be ready to explain the hope you have in Christ.

Hospitable without Complaint: Open your home and life to others, showing genuine hospitality without grumbling. This can be as simple as inviting someone over for a meal or offering a listening ear.

Stewardship of Gifts: Identify your spiritual gifts and find ways to use them in your church and community. View your gifts as a responsibility to manage faithfully for God's glory.

Spiritual Gifts Ministries or abilities that the Holy Spirit gives to Christians for the edification of the Church.

Introduction

The Christian concept of spiritual gifts has the Apostle Paul as its primary source. However, related phenomena appear to have been common throughout the early church (e.g., Acts; 1 Thess 5:19–21; Gal 3:5; Heb 2:4), and even prior to this in the life and work of Jesus Christ. They have antecedents in the Spirit of God’s work as portrayed in the Old Testament, and thus in some shared views of the early Judaism from within which the Christ movement arose.

With the exception of the narrative descriptions in Acts (and possibly 1 Pet 4:10–11), discussion of spiritual gifts bestowed upon members of the Church is exclusive to the works attributed to Paul—particularly 1 Cor 12–14. Romans, which explicitly mentions “spiritual gifts” in 1:11, also seems to elaborate on the phenomenon in 12:3–8, though it doesn’t mention the role of the Spirit. This is also the case in Eph 4:7–13; 1 Tim 4:14; and 2 Tim 1:6.

Pauline Teaching

The Christian concept of spiritual gifts has as its primary source the Apostle Paul. The presence and work of the Spirit (as indicative of the fulfillment of the promise of redemption for Israel and all creation) is foundational to Paul’s entire doctrine of the Church (e.g., 1 Cor 2; 2 Cor 3; Rom 8).

Relevant Biblical Terms

Several key terms are linked to the concept of spiritual gifts. The term χάρισμα(τα, *charisma(ta)* is generally translated “gift.” But because it is likely derived from χάρις (*charis*), which means “grace,” the term may be better translated “concrete expression of grace” or “gracious bestowment” (Fee, *Empowering Presence*, 33; Berding, “Confusing Word and Concept,” 44). With the exception of only 1 Pet 4:10–11, χάρισμα(τα, *charisma(ta)* does not appear in the relevant primary literature outside of the Pauline corpus, especially Romans and 1 Corinthians. Reviewing its 16 uses in the Pauline texts thus provides the greatest insights for the term: Rom 1:11; 5:15, 16; 6:23; 11:29; 12:6; 1 Cor 1:7; 7:7; 12:4, 9, 28, 30, 31; 2 Cor 1:11; 1 Tim 4:14; 2 Tim 1:6.

It is debated whether Paul employs the term in a technical sense, referring to the phenomenon of spiritual gifts in its whole. The appearances of χάρισμα (*charisma*) that may carry this technical sense include:

- Rom 12:6
- All the references in 1 Corinthians (with the exception of 1 Cor 7:7)
- Perhaps 1 Tim 4:14, and 2 Tim 1:6.

However, the following factors suggest that there is little reason to affirm such a conclusion (Fee, *Empowering Presence*, 34–35; Turner, *Holy Spirit*, 262–67; Berding, “Confusing Word and Concept,” 40–43; contra Käsemann, “Ministry and Community,” 64; Dunn, *Theology of Paul*, 553; Palma, “Spiritual Gifts,” 5):

- Uses of the term that do not have spiritual gifts in view (Rom 5:15–16; 6:23; 11:29; 1 Cor 7:7; 2 Cor 1:11), or at least do not explicitly mention the Spirit in the immediate context (Rom 12:6; 1 Cor 1:7)
- Relatively limited use of the term even when actually referring to the phenomenon
- The variety of other terms Paul employs in reference to spiritual gifts Paul uses the term πνευματικά (*pneumatika*), which means “spiritual (things or persons),” to refer to that which pertains or belongs to the Spirit (of God; Fee, *Empowering Presence*, 29–30). The term scarcely appears in the relevant sources outside of Paul, particularly in carrying a remotely similar sense as his 24 uses of it, 15 of which are in 1 Corinthians (Barclay, “Πνευματικός, *Pneumatikos*,” 160–65; Fee, *Empowering Presence*, 29). As applicable to the matter of spiritual gifts, the term is found in Rom 1:11; 1 Cor 12:1; 14:1. It is paired with χάρισμα (*charisma*) only once (Rom 1:11) which is the only appearance of the actual phrase “spiritual gift” in the New Testament. While πνευματικά (*pneumatika*) in both 1 Cor 12:1 and 14:1 is clearly inclusive of the various gifts delineated in 1 Cor 12, it is doubtful that the term is ever employed in a similarly technical sense as has been suggested of χάρισμα(τα, *charisma(ta)*, and it should

probably be broadly translated “spiritual things” in both instances (contra Palma, “Spiritual Gifts,” 6–7; Dunn, *Jesus*, 208–09).

In 1 Cor 12:5–7, Paul employs three other terms to refer to spiritual gifts:

1. Διακονίαι (*Diakoniai*), meaning “ministries” or “acts of service”

2. ἔνεργήματα (*energēmata*), meaning “operations,” “activities,” or “workings”

3. θανέρωσις τοῦ πνεύματος (*thanerōsis tou pneumatos*), meaning “manifestation of the Spirit”

The author of Eph 4:8 uses the term δόματα (*domata*), meaning “gifts,” quoting from Psa 67:18 LXX (Psa 68:18 MT).

The General Content of the Teaching

The specific gifts that Paul references in the key passages include:

In 1 Corinthians 12:8–10, 28:

- Word of wisdom
- Word of knowledge
- Faith
- Healing
- Prophecy and prophets
- Tongues
- Interpretation of tongues
- Apostles
- Teachers
- Deeds of power
- Forms of assistance
- Forms of leadership

In Romans 12:6–8:

- Prophecy,
- Ministry
- Teaching
- Exhortation
- Giving
- Leading
- Showing mercy

In Ephesians 4:11:

- Apostles
- Prophets
- Evangelists
- Pastors
- Teachers.

Paul doesn't suggest that the various gifts in these passages encompass all of the possible gifts given by the Spirit. Furthermore, it seems that Paul doesn't categorically differentiate between the miraculous, transcendent, or spontaneous gifts with those that are more mundane, indicative of a regular function performed in the Church, or that overlap with latent talents possessed by members of the Church (Turner, *Holy Spirit*, 269–78; contra Dunn, *Jesus*, 209–10, 253; *Unity*, 110–13). Paul's teaching suggests that every member of the Church receives at least one gift (1 Cor 12:7, 11, 18; 14:1, 26; Eph 4:7; see also 1 Pet 4:10; Käsemann, "Ministry and Community," 73), and some people may possess more than one (e.g., 1 Cor 14:13, 18). It also seems likely that some specific gifts actually encapsulate or overlap with several others; for example, the gift of apostle probably encapsulates the gifts of teaching and leadership.

In 1 Cor 12:4–6, Paul asserts that various gifts given to the different members of the Church have a singular source. He also points to the triune relationship the gifts have to the Spirit, Jesus Christ, and God. Barrett suggests it is "the Spirit who gives, the Lord who is served, and the God who is at work" (Barrett, *First Epistle to the Corinthians*, 284). Out of the three key passages concerning such gifts, Paul emphasizes the Spirit in 1 Cor 12, God in Rom 12, and Christ in Eph 4 (Palma, "Spiritual gifts," 9). While the gifts are distributed according to the sovereign divine will (1 Cor 12:11, 18, 28; Rom 12:3; Eph 4:7–11), Christians should also pursue certain gifts, and, ostensibly, may obtain them through such effort (including prayer; 1 Cor 14:1, 13). However, any such pursuit must be accompanied by humble recognition of God's sovereignty, individual limitations, and the need for interdependence and unity within the community (Rom 12:3, 16; 1 Cor 12:18–26, 29–30; Dunn, *Jesus*, 264–65). Paul equates some gifts, or identifies them as a prerequisite for, recognized positions in the Church (1 Cor 12:28; Eph 4:11; 1 Tim 4:14; 2 Tim 1:6). Furthermore, nothing in any of the relevant texts suggests there is an inherent distinction or opposition between such gifts and regular ministerial functions or offices (e.g., 1 Cor 16:15–16; Phil 1:1; 1 Thess 5:12; Gal 6:6). There is no real support that the gifting of the Spirit was subordinated to, or

overtaken by, institutionalized offices in the Church in 1 and 2 Timothy (Fee, *Empowering Presence*, 772–76, 785–89; Turner, *Holy Spirit*, 279–84; Palma, “Spiritual Gifts,” 18; Berding, “Confusing Word and Concept,” 47; contra Dunn, *Unity*, 112–13).

Spiritual gifts should be understood as primarily events (e.g., a healing) or activities or functions (e.g., the act of teaching or role as teacher) in the Church, and only secondarily as the abilities or empowerments to perform them (Fee, *Empowering Presence*, 33–35; Berding, “Confusing Word and Concept,” 38–39, 47–49; in this respect see also Dunn, *Unity*, 110–13). Among other things, this understanding accounts for the unqualified inclusion of both functions (e.g., prophecy, teaching) as well as functionaries (e.g., prophets, teachers) among the various gifts listed in 1 Cor 12 (Berding, “Confusing Word and Concept,” 42; Fee, *Empowering Presence*, 189–90). In every key Pauline passage, it is the act of ministry itself, rather than the ability to perform it, that is of central concern (Ellis, *Pauline Theology*, 34).

Christopher Zoccali, “Spiritual Gifts,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).