

## “In-N-Out Church”<sup>1</sup> (1 Peter 4:7–11)

Have you been fortunate enough to visit an *In-N-Out Burger*? If so, can you say: “positively succulent?” This past spring our family traveled throughout California and Arizona and indulged in several meals at *In-N-Out Burger*. *In-N-Out* has a limited menu consisting of only three different burgers: the hamburger, cheeseburger, and “Double-Double” (double meat/double cheese). The hamburgers come with lettuce, tomato, with or without onions, and a sauce, which is called “spread,” and is similar to Thousand Island dressing with a mayonnaise base.<sup>2</sup> French fries and fountain drinks are available, as well as three flavors of milkshakes. The menu is so simple. There are no frills, no glitz, and no glam. *In-N-Out Burger* just specializes in a simple burger that is done with excellence.

One of the keys to an excellent life and an excellent church is simplicity. Like *In-N-Out Burger*, when we do just a few simple things well, we can attain excellence. Unfortunately, many Christians and many churches are not experiencing excellence because they are trying to accomplish too many things. This leads to chaos and stress. In 1 Peter 4:7–11,<sup>3</sup> the apostle Peter uses the nearness of Christ’s return as a motivation for simple, but excellent living.<sup>4</sup> He says: *Look up; live well*. In these five verses, Peter shares three responses that will ensure we live well. Response # 1 is...

**1. Pray with a sense of urgency (4:7).** Knowing that Christ could return at any time,<sup>5</sup> Peter commands us to be prepared for the purpose of prayer. He begins with a sentence: **“The end<sup>6</sup> of all<sup>7</sup> things is near.”**<sup>8</sup> Notice, Peter didn’t say, “The end of all things is *here*”; rather he said, “The end of all things is *near*.”<sup>9</sup> Often when we are on the receiving end of these words, they are spoken in a rather pessimistic and discouraging voice. “The end of all things is near. Woe is me. I guess we’re all going to die” (sob, sob). Yet, for believers in Jesus Christ, these are words of triumph, not tragedy. For Peter’s readers in Asia Minor, “the end” was good news. These believers were suffering for their faith. They recognized that the end would mean God would visit His people (2:12), Jesus would be revealed (1:7, 13), and their suffering would finally end (5:10). While our situation is not as severe as that of these early Christians, we too should be longing for Christ’s soon return.

If you have read *The Voyage of the Dawn Treader* by C. S. Lewis, you may remember this conversation between Lucy and Aslan, the lion who is the Christ-figure in the story. “Do not look so sad. We shall meet soon again.” “Please, Aslan,” said Lucy, “What do you call soon?” “I call all times soon,” said Aslan; and instantly he vanished. As Christians, we too should call all times “soon.” Just stop and think for a moment. We live in the very shadow of eternity. Each morning might begin our very last day on earth. We may die before evening, or Jesus may return for us. We ought to be looking up because Jesus could crack the sky and take us home to be with Him forever! I don’t know of any truth more motivating than Jesus’ return. The nearness of the end brings about a healthy sense of urgency and action. If you and I are looking up for Jesus return, it is certain we will live well. *Look up; live well*.

In light of the fact that “the end of all things is near,” Peter writes, **“...therefore, be of sound judgment<sup>10</sup> and sober spirit<sup>11</sup> for the purpose of prayer”**<sup>12</sup> (4:7b). The end of all things is the basis (“therefore”) for Peter’s three responses. Thus, he includes two commands in this phrase. “Be of sound judgment” means to be sensible and self-controlled. The word translated “sound judgment” (*sophroneo*) is used to describe the demoniac at Gadara after Jesus cast the demons out of him (Mark 5:15). The same word is used as a qualification for elders (“prudent,” 1 Tim 3:2; “sensible,” Titus 1:8). It points to a man who is levelheaded, not impulsive, not swayed by fluctuating emotions. Knowing that we are in the end times should not make us go off the deep end. Rather, we should keep our wits about us, or be sensible. The command “be of sober spirit” means that we should be alert and self-controlled. We should have the clarity of mind of a person who is sober, not drunk. This word is also a quality for elders (1 Tim 3:2). Elders, are you leading by example? Is your character and service making a difference? If so, how?

Peter now explains that we must be of sound judgment and sober spirit “for the purpose of prayer.” Interestingly, Peter slept in the garden with Jesus when he should have been alert, sober, and in prayer (Matt 26:40–45). As a result he fell into temptation and sin. We can be sure that this episode contributed much to 1 Pet 4:7. Peter’s own failure drove him to exhort his readers to not make the same mistakes he did. Prayer can be difficult; it requires that we be fully alert in every way. In the midst of suffering and hostility a sound and sober prayer life is especially important.

Today, would you make a commitment to pray with God’s people every week? If you are a part of a small group, you will be able to pray with people who love you and care about you. We also have a Sunday morning prayer time before our worship gatherings. You could also choose to pray with a small group of people in our overflow room during our worship gatherings. If you are not already involved in a ministry at Emmanuel, these last two possibilities are perfect ways that you can serve the body. In light of Jesus return, *look up; live well.*

[Not only are we to pray with a sense of urgency, Peter goes on to emphasize...]

**2. Love with a sense of urgency (4:8–9).** As the end of all things draws near, we ought to love with all that is within us. Peter writes, “**Above all, keep fervent in your love for one another, because love covers a multitude of sins.**”<sup>13</sup> Peter uses the words, “Above all” to prioritize this action as the most important. The reason that Peter stresses love is because it is the most essential Christian characteristic. Jesus said it best: “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.” (John 13:34–35). Knowing how difficult the love commandment can be, Peter urges us to “keep fervent” in our love for one another. The word “fervent” is the Greek adjective *ektene*, which means “stretched” or “strained.” The Greeks originally used this word to describe the way a horse stretched to reach its top speed. This word was often used to describe the taut muscles of an athlete who strains to win a race. It brings to mind an athlete stretching out to make a play. The only other time that the adjective *ektenes* is used is Luke 22:44 when Jesus was in the garden of Gethsemane in agony praying very fervently. On this occasion, Luke writes, “His sweat became like drops of blood, falling down upon the ground.” The point that Peter is making here is: Often biblical love<sup>14</sup> is more sweat than sweet. It involves effort!<sup>15</sup> To love some of our brothers and sisters requires great effort and diligence.<sup>16</sup> This implies that love is not a warm, fuzzy feeling. Rather, it takes sustained, strenuous effort. Are you exhibiting this kind of love today toward other believers? If not, who not? It’s so easy to use busyness, grievances, and shyness for why we don’t love other believers, but Peter insists that Jesus returned is near. Therefore, we need to *look up; live well.*

Peter says that we are to keep fervent in our love for one another “because love covers a multitude of sins.” Peter is alluding to Prov 10:12 which says, “Hatred stirs up strife, but love covers all transgressions” (cf. Jas 5:20). What exactly does Peter mean by this? To be quite honest, no one knows for sure. The essential ambiguity of the proverb, as well as the substantial lack of parallel ideas from 1 Peter leaves us a bit in the dark. Does it mean, “God is merciful to those He sees showing love?” Does it mean, “Love does not expose the sins of others but wants them dealt with without disgracing the person?” Does it mean that the love of God among His people will obliterate sins and aggressiveness among them? It means all these things and more! Love brings down the mercy of God upon us. Love does not want others exposed. Love works at removing barriers between people.<sup>17</sup> I also believe that a fervent love life enables us to make up for wasted years. Many Christians have accumulated a “multitude of sins,” either before trusting Christ or after trusting Christ. But God in His grace grants us the privilege of making up for lost time by carrying out His program of loving our fellow Christians. If we want to grow rapidly in our faith and sprint toward the finish line, we had better commit ourselves to loving our brothers and sister fervently! Although we cannot have our wasted and wicked years to live over again, we can begin living a radical life of love and witness the Lord “cover” our years with His blessing in time.

Like any great preacher, Peter provides an illustration of fervent *agape* love. He says one way to “stretch” ourselves in love is by opening up our home to others. In 4:9 Peter writes, **“Be hospitable to one another without complaint.”** A very practical manifestation of love is hospitality. The word translated, “Be hospitable” (*philoxenoi*) originally meant “to love strangers.”<sup>18</sup> Most commentators construe Peter’s use of hospitality to mean that Christians are to welcome traveling missionaries and evangelists into their homes as overnight guests.<sup>19</sup> In Peter’s day these ministers would come into a town and stay with a local family.<sup>20</sup> They had to because they didn’t have a Sheraton, a Hilton, a Holiday Inn, or even a Motel 6. The inns they did have were filthy and dangerous so the early church depended on hospitality. However, there is nothing in the immediate context to suggest that such hospitality specifically focuses on hosting overnight guests. In fact, the repetition of the reciprocal expressions “for one another” (4:8); “to one another” (4:9); and “serve one another” (4:10) suggests a hospitality that functions within and among the local community of believers. If so, it is likely that Peter is expecting his readers to open their homes for the purpose of Christian worship and fellowship, since at that time the local church had to meet in the homes of its members.<sup>21</sup> Interestingly, the adjective “hospitable” is only used two other times in the New Testament—in both cases it is used of elders. Again, elders are called to lead by example. Nevertheless, this verse is stating that all Christians are responsible to exercise hospitality.

Biblically, your home is given to you for two primary reasons: First, as a shelter for your family and second, as a tool for ministry. It was never meant to be a monument to your net worth, a badge of your status, or a refuge in which to hide from the world. It is not even primarily meant as a castle in which you entertain your relatives and chosen friends, or a museum for your china, a gallery for your pictures, a garden for your flowers, a playground for your kids, or a showroom for your furniture. As good as those things may be, they do not touch the deepest reason God gave you a home. He gave it to you to shelter your family and to minister to others. Your home is your single best tool for evangelism and Christian ministry. Hospitality is one way to show fervent love for other believers.<sup>22</sup>

Yet, if you’re like me, you’re busy. Even with all the great intentions, it’s hard to be hospitable because something or someone always fills up our schedule. I have found it necessary to write down hospitality goals. Perhaps you need to write down a goal to invite a family over to your house once a month (or even once a quarter). Maybe you can invite a widow or a single mom and her children over for dinner. If you have children, encourage your children to have their friends in your home. This allows you to get to know your children’s friends, ensure your children are in a safe environment, and exercise hospitality. If you have a larger home, you could host a small group. As the end of all things draws near, it becomes increasingly important for Christians to open their homes to each other. One day the Lord will call you to give an account for how you used the home He gave you.

Now, we’re not done just yet because Peter adds those infamous words “without complaint” (gulp!). Why does Peter include this phrase? Because he’s no dummy; he knows full well that we are prone to complain. The word translated “complaint” is the Greek noun *goggusmos*.<sup>23</sup> Grumbling is probably the best example of *goggusmos*, a word that sounds like what it describes. Too often, there’s a lot of “*goggusmosing*” going on in our hearts as we serve others. Perhaps we could paraphrase this verse: “Be hospitable to one another without griping about it or secretly wishing you didn’t have to be!”<sup>24</sup> I like what Donald Coggan, Archbishop of Canterbury, once said: “True Christian hospitality is making people feel at home, when you wish they were at home.”<sup>25</sup> We have to be very careful that when we demonstrate hospitality, we do so with a pure heart. When we complain either out loud or in our inner heart, we have not entirely carried out God’s will. By exercising hospitality, we can turn our homes into “hospitals”—places of healing and rest.<sup>26</sup> So *look up; live now*.

[In light of the nearness of Christ’s return, it’s critical to pray and love with a sense of urgency, but the final response to excellent living is to . . .]

**3. Serve with a sense of urgency (4:10–11).** Peter urges us to serve God and to give Him glory in all that we do.<sup>27</sup> Peter puts it like this: **“As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold<sup>28</sup> grace of God. 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.”** Peter breaks out in praise and nearly concludes his letter in his excitement. How refreshing to see a theologian/shepherd so enraptured in the truth of God’s Word. The greatness and glory of God ought to have this same profound, awe-inspiring impact on us. Several insights into the nature and use of spiritual gifts may be readily gleaned from these two verses.

**(1) *Spiritual gifts are God-given supernatural abilities for ministry.*** The word “special” (4:10) does not appear in the Greek text; rather it is supplied by the NASB translators. Nevertheless, it accurately conveys the thought that these “gifts” are supernatural abilities. Furthermore, the word “gift” is *charisma*, literally “grace gift.” Grace is unmerited, and so we cannot boast in the gifts we have been given. The gift is undeserved and unsought, sovereignly provided by God Himself.

**(2) *Spiritual gifts are given to every believer.***<sup>29</sup> Peter tells us “each one has received a special gift” (4:10).<sup>30</sup> No believer is excluded. You can’t excuse yourself by saying, “I’m too shy” or “I’m not impressive.” You have received at least one spiritual gift. When you believed in Christ, you were given the gift of eternal life and a spiritual gift. This is by design so that you can use your gift to express gratitude to God for His greatest gift—salvation. The question is: Do you know what your spiritual gift is? If not, are you serving in whatever way possible in an attempt to identify your gift(s)?

**(3) *Spiritual gifts are for the benefit of others.*** Peter writes that spiritual gifts are to be “employed” in serving one another (4:10). In other words, God didn’t give you your gift to promote self-satisfaction and spiritual pride; He gave you a gift to build up the body of Christ. This means you must ask: How am I using my gift(s) to build up the body? Who in particular is benefitting from my gift(s)?

**(4) *Spiritual gifts are given as a stewardship.*** We are called to use our gifts as “good stewards of the manifold<sup>31</sup> grace of God.” In biblical times, a “steward” (*oikonomos*) really has nothing of his own. He may have managed the entire estate of his master, but the riches at his disposal were not his own. His success was measured in how well he managed those riches. Likewise, as stewards in the church we have a gift(s) and are judged a good steward on the basis of our effective use of those gifts in service to others. One day we will have to stand before Christ and give an account for the gifts He has given us to manage. On that day, will you experience shame because you allowed your gifts to lapse? You must ask: Am I being a faithful steward of the gif(s) God has entrusted to me?

**(5) *Spiritual gifts are equal at the foot of the cross.*** Peter divides spiritual gifts into two general categories: speaking gifts and serving gifts.<sup>32</sup> By doing this, Peter makes the point that word and deed are both necessary and of equal importance in the church. Speaking includes not only preaching or teaching, but many kinds of gifts involving speech such as evangelism, speaking in tongues, prophecy, encouragement, and leadership.<sup>33</sup> Serving includes shepherding roles and various other responsibilities in the local church. Unfortunately, our human tendency is to elevate speakers and denigrate servants. Yet, this is not the emphasis of Scripture, where servanthood is particularly esteemed. Jesus Himself modeled servanthood and spoke about it frequently. Hence, my spiritual heroes tend to be those who serve behind the scenes in ministries that don’t receive any accolades or glory (e.g., prayer, nursery, visitation). These choice servants will be richly rewarded when they stand before Christ. In that day, He will say, “Well done good and faithful servant. You may not have been noticed or praise on earth, but now you will be highly exalted.” What a great motivation for us to *look up; live well.*

**(6) *Spiritual gifts are empowered by God's strength.*** Peter states, "...whoever serves *is to do so* as one who is serving by the strength which God supplies." The verb "supplies" (*choregeo*) originally was used of a wealthy person who supplied the funds for a chorus or dance, much like a modern philanthropist who supports the arts. God is an abundant source of strength for all that He commands us to do. If Christians were serving in the strength which God supplies, I doubt that we would be hearing so much about "burnout."<sup>34</sup> The problem is much of what we do is carried out in the strength of our own flesh. But when we turn to the Lord and depend on Him, He sustains us.

**(7) *Spiritual gifts should be exercised to the glory of God.*** Two times in 4:11, Peter uses a form of the word "glory." The ultimate purpose in using our gifts is "that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen." If spiritual gifts are to be employed in serving one another, they are ultimately to be employed to the glory of God. In the final analysis, this is the goal of every aspect of our life: "Whether, then, you eat or drink or whatever you do, do all to the glory of God" (1 Cor 10:31). *Look up; live well.*

Over the years, I've enjoyed watching segments of the Special Olympics. These games feature mentally and physically disabled athletes from around the world. One of the most memorable events that happened during the Special Olympics was a foot race among a group of people, each of whom had Down's syndrome. The runners were close together as they came around the track toward the finish line. One of them stumbled and fell. When that happened, the rest of the runners stopped. They went back as a group, helped the runner who had fallen to stand up, and then all started running the race again.<sup>35</sup>

In the same way, God's heart for us is to finish our race as a team, as family. He doesn't want us to run ahead of others. He wants me to grab your hand and pick you up; He wants you to do the same for me. Then together we run hand-in-hand for the finish line. *Look up; live well.*

### **Scripture References**

1 Peter 4:7–11

1 Peter 1:13–25

Romans 13:11–14

James 5:8–9

John 13:34–35

Philippians 2:14–16

Romans 12:1–8

### **Study Questions**

1. How often do I think about the nearness of Christ's return (4:7a)? Does the reality of Christ's imminent (i.e., any moment) coming motivate me in my relationships with others? Am I serving more intentionally and vigorously knowing that Christ could return in my lifetime (see 4:10–11)? If not, what is keeping me from being involved in my church to the degree that I know I should?
2. What are the distractions, anxieties, or scheduling demands that are pushing prayer out of my life (4:7b)? How important are these preoccupation in light of eternity? What are my prayer goals for 2010? Who can help me accomplish these goals? Note: Set a 2010 prayer goal if you don't have one, and then ask someone in your small group to hold you accountable.
3. What person(s) at Emmanuel am I struggling to love (4:8)? How can I fervently ("strain, stretch") love this person? If necessary, will I consciously choose to forgive this person if he/she has sinned against me? Will I then seek to cover this believer's transgressions and reputation?
4. Am I a hospitable person (4:9)? Why or why not? Who did I extend hospitality to in 2009? What were the results of my investment in others? How can I grow in my hospitality in 2010? In what ways can I partner with other believers to offer hospitality to other believers?
5. What have I done with the gifts God has given me (4:10–11)? Who have I helped along the way? Is my church better and stronger because I am there? Am I wasting God's gift or am I using it for His glory? How can I fan into flame my passion for service this year?

## Notes

<sup>1</sup> This is a play off of the *In-N-Out Burger* franchise.

<sup>2</sup> See [www.en.wikipedia.org/wiki/In-N-Out\\_Burger](http://www.en.wikipedia.org/wiki/In-N-Out_Burger).

<sup>3</sup> This passage constitutes the final unit in the letter's body that extends from 2:11 through 4:11 and reinforces the apostle's expectations for life in the Christian community. It forms an inclusio with the initial statement of the body (2:11–12): Dear friends, I urge [you] as resident aliens and visiting foreigners to abstain from the carnal desires which war against your soul and maintain a good life among the Gentiles, in order that although they speak against you as evildoers, because they recognize your [way of life] from your good works, they will glorify God on the day of [his] visitation. See Karen H. Jobes, *1 Peter*. Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2005), 274.

<sup>4</sup> "What one believes about the future shapes how one lives today." Karen H. Jobes, *1 Peter*. Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2005), 274.

<sup>5</sup> Jobes, *1 Peter*, 275: "He [Peter] means that no other major intervening events are planned by God. The sequence of divine history is this: Incarnation, atonement, resurrection, ascension, Pentecost, the return of Christ, and the everlasting kingdom. Since Pentecost is behind us, the consummation of all things is at hand in that no other redemptive event is planned by God. The coming of Christ for His church is next! This is a reference to the return of Jesus Christ."

<sup>6</sup> The Greek conjunction *de* typically translated "but, now, or and" is not translated in most English versions. This is unfortunate since 1 Pet 4:7a is connected with 4:1–6. However, see NET ("for"), HCSB ("now") and NKJV ("but").

<sup>7</sup> *Panton* ("all things") is the emphatic first word of the sentence.

<sup>8</sup> BDAG s.v. *eggizo* 2: "to draw near in a temporal sense, *draw near, come near, approach*." For other examples of "nearness" terminology, see Rom 13:11–12; Phil 4:5; Rev 1:3; 22:10. See J. Ramsey Michaels, *1 Peter*. Word Biblical Commentary 49 (Nashville: Thomas Nelson, 1988), 245.

<sup>9</sup> The initial step toward understanding what Peter had in mind is a thorough study of 2 Pet 3:3–9. In this passage, the apostle notes that as time ticks on, scoffers will question the possibility of Christ's return. But the Lord is not slack in His promise, just long-suffering, giving every opportunity for people to come to repentance. Since nothing intervenes but the patience of God, Christ could return at any moment. Only His love and patience are holding Him back.

<sup>10</sup> BDAG s.v. *sophroneo* 2: "to be prudent, with focus on self-control, *be reasonable, sensible, serious, keep one's head*."

<sup>11</sup> BDAG s.v. *nepho*: "*be well-balanced, self-controlled*" (see also 1 Thess 5:6, 8; 2 Tim 4:5; 1 Pet 1:13; 5:8).

<sup>12</sup> Jobes, *1 Peter*, 276: "It clearly commends mental preparation that restates the command opening the letter in 1:13: 'Fully set your hope on the grace to be brought to you when Jesus Christ is revealed by making your mind ready for action by being self-controlled.'"

<sup>13</sup> This is not a direct quote from the Hebrew or Greek text of Prov 10:12, rather it is a paraphrase.

<sup>14</sup> The Greek word *agape* ("love") is defined as not only an attitude but also a volitional act. This is because the nature of *agape* is selfless, extended regardless of the worthiness of the object.

<sup>15</sup> Steven J. Cole, "The Church's Conduct in the End Times" (1 Peter 4:7–11): [www.fcfonline.org/content/1/sermons/110192m.pdf](http://www.fcfonline.org/content/1/sermons/110192m.pdf).

<sup>16</sup> Jesus himself predicted that when trials come, "the love of many [Christians] will grow cold" (Matt 24:12).

<sup>17</sup> Michael Eaton, *1 Peter*. Preaching Through the Bible (Kent: England: Sovereign World, 1999), 97.

<sup>18</sup> The only other NT uses are 1 Tim 3:2 and Titus 1:8.

<sup>19</sup> Davids 1990: 159; Michaels 1988: 248.

<sup>20</sup> See Luke 10:1–11; Acts 10:6; 21:16; 3 John 5–8.

<sup>21</sup> See Rom 16:5; 1 Cor 16:19.

<sup>22</sup> Ray Pritchard, "The Day Before the End of the World" (1 Peter 4:7–11): [www.keepbelieving.com/sermon/2005-04-03-The-Day-Before-the-End-of-the-World/](http://www.keepbelieving.com/sermon/2005-04-03-The-Day-Before-the-End-of-the-World/).

<sup>23</sup> See other NT uses in John 7:12; Acts 6:1; and Phil 2:14.

<sup>24</sup> Faust, *Faith Under Fire*, 79.

<sup>25</sup> David Holwick, "You are Gifted" (1 Peter 4:7–11): [www.holwick.com/sermons/1peter/serm97zc.txt](http://www.holwick.com/sermons/1peter/serm97zc.txt).

<sup>26</sup> David Faust, *Faith Under Fire: Transforming Power from 1 and 2 Peter* (Cincinnati, OH: Standard, 1997), 79.

<sup>27</sup> This passage is strikingly parallel to 1 Cor 12–14. Both passages insist that the purpose of spiritual gifts is to minister to the saints.

<sup>28</sup> The manifold forms of God's grace to be ministered within the Christian community answer to the many kinds of trials (also *poikiles*) suffered by his readers, which Peter mentioned in the opening of the letter (1:6). Jobes, *1 Peter*,

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<sup>29</sup> See the phrase “each one” in Rom 12:3; 1 Cor 12:7; Eph 4:7; and 1 Pet 4:10.

<sup>30</sup> Paul typically begins his discussions of spiritual gifts with the pronoun *ekastos* (“each”). See Rom 12:3b; 1 Cor 12:7, 11; and Eph 4:7.

<sup>31</sup> The manifold forms of God’s grace to be ministered within the Christian community answer to the many kinds of trials (also *poikiles*) suffered by his readers, which Peter mentioned in the opening of the letter (1:6). Jobs, *1 Peter*, 281.

<sup>32</sup> Bob Deffinbaugh, “Living on the Edge of Eternity” (1 Peter 4:7–11) in *The Glory of Suffering; Studies in 1 Peter*: [www.bible.org](http://www.bible.org).

<sup>33</sup> David Walls and Max Anders, *I & II Peter, I, II, & III John, Jude*. Holman New Testament Commentary (Nashville: Holman, 1999), 74.

<sup>34</sup> Cole, “The Church’s Conduct in the End Times.”

<sup>35</sup> Adapted from Leith Anderson, *A Church for the 21<sup>st</sup> Century* (Minneapolis: Bethany, 1992), 86.