

## I Pet 4:7-11 G.S.

V.7

**δε** - **L&N 89.94**- a marker of an additive relation, but with the possible implication of some contrast – “and”

**BAG** “one of the most commonly used Gk. particles, used to connect one clause with another when it is felt that there is some contrast between them, though the contrast is oft. scarcely discernable. Most common translations- ‘but’, when a contrast is clearly implied; ‘and’ when a simple connective is desired, without contrast, freq. it cannot be translated at all. Very freq. as a transitional particle pure and simple, without any contrast intended.

**BDF§447** used as adversative like *αλλά* but weaker, may introduce an explanation or intensification.

**WBC** “although the particle *δε* (lit. “and” or “but”) signals a connection with what proceeds, it need not be translated.”

**EBC** “Most translations miss the connective *δε* that joins this unit to the previous one, with its statement of God’s readiness to judge. It should be translated as “now” or “but”.”

**ICC** The “but” introduces a new train of thought suggested by the mention of judgement.”

*δε* is a simple connective joining this paragraph with the preceding loosely. There is a logical progression from the mention of judgement to the end being at hand, but that is not based upon the relatively weak particle.

**Παντων**- NPG “all things” not MPG “all men” qualitative genitive showing that he speaks of the final end of all things and not just a partial end or judgement. Emphatic position stresses this idea.

**ηγγικεν**- “has drawn near” – significance of perfect tense is that this end has been in movement toward consummation and now stands in a position of nearness- see word studies BDF§342(1)

**ουν**- strong inference from 7a, since this fact is true, these following actions must take place. The imperatives are grounded in the fact of 7a.

**σωφρονησατη και νηψατε** – 2 Aorist imperatives, commands based on inference from 7a, can express coming about of conduct which contrasts with prior conduct. BDF§337.

**εις προσευχας** – purpose statement, “Be sober and self-controlled in order that you may pray”- plural, not prayer in general, but specific prayers.

## V.8

εχοντες...διακονουντες- participles used to give imperative expressions – string of ptcps. used for imperative expressions “common in Paul and even more so in Peter” BDF§468. cf. Rob. 946. So all major translations. “In the present case...he does not seem to intend the participles to be taken as strictly subordinate in thought to the expressed imperative with which the series of injunctions opens, but rather to the general appeal of which that imperative is a special form” Johnstone P.342. Attendant circumstance Glee p. 57

προ παντων idiom meaning “before all in importance, of first importance”

εχοντες αγαπην participle phrase with imperative force- “have love”- present tense implies continuous action

εκτενη adjective describing αγαπην- predicate position- “have the love which is fervent”

εις ‘εαυτους “with reference to, regarding” each other, the goal of love is to be one another

‘οτι **BDF** marker of cause §456(1,2) or direct discourse §470(1)  
**BAG** introduces direct discourse, as causal conjunction “the subordination is oft. so loose that the translation ‘for’ recommends itself.  
**L&N** marker of cause or reason “because, since, in view of the fact that” 89.33; marker of discourse, content, “that, the fact that” 90.21; marker of identificational and explanatory clauses, “that, namely that” 91.15  
**NIV, TEV, NASB**- “because”, **NKJV**- “for”, **RSV**- “since”  
The meaning of this particle is discussed in excursus.

καλυπτει present tense “covers” or possibly “continues to cover”. some late manuscripts have future “will cover” but this reading is not to be preferred and is based upon their interpretation of the passage.

πληθος ‘αμαρτιων “multitude of sins” qualified genitive = “many sins”

## V. 9

elliptical “to be” participle to be supplied in light of other ptcps all with imperative meaning.

φιλοξενοι MPN predicate adjective of elliptical “to be” participle

εις αλληλους prep. phrase modifying elliptical “to be” participle- “to each other, with reference to each other”, the goal of hospitality- used interchangeably with εις ‘εαυτους (v.8,10) with same general meaning.

ανευ γογγυσμου prep. phrase modifying elliptical “to be” participle- of manner,  
“without grumbling”

## V.10

καθως **BAG-** to degree that, in a causal sense, esp. as a conjunction beginning a sentence

**BDF**§453(2) “ως and especially καθως used to introduce a sentence may have something of the meaning ‘because’.” cf. Rob. 968, 1382

**L&N** 89.34 marker of cause or reason, often with the implication of some implied comparison- ‘in as much as, because’

ἕκαστος ελαβεν χαρισμα grounding διακονουντες, in this case the aorist tense verb shows past completed action

αυτο direct object of διακονουντες – antecedent is χαρισμα- emphatic position emphasizing that the very gift received is to be the one used to serve others.

εις ἑαυτους to each other, with reference to each other, goal of service

ἔως as a comparative particle, indicating the manner in which someth. proceeds, as, like, with elliptical verb

οικονομοι subject of elliptical verb “serve”

καλοι adjective modifying οικονομοι

χαριτος objective genitive modifying οικονομοι, grace is the object that is managed by the steward

ποικιλης adjective modifying χαριτος

θεου genitive modifying χαριτος, source or possession- both are true and no distinction need be made in this passage

## V.11

ει τις λαλει “if anyone speaks” or “whoever speaks” conditional structure, Boyer lists “as uncertain by reason of man’s actions or choices” the structure of these two sentences is very elliptical with either 1 or 2 forms of the same verb to be supplied, however the sense is fairly plain- “if anyone speaks, let him speak as he were speaking the words of God.” cf. **BDF**§425(4)

ἔως characteristic quality- “as according to this standard” **BAG-** “if anyone preaches (let him do so) as if (he were proclaiming the) words of God.”

λογια NPA Direct object of elliptical speaking verb. Some take it as NPN subject of elliptical verb- “as the oracles of God speak, i.e. with authority”. In light of the meaning and structure of 11b, the first choice is the best.

θεου genitive modifying λογια like above, both possessive and source with no reason to exclude either meaning

ει τις διακονει ‘ως same structure and meaning as 11a above- “if anyone serves, let him do it as if serving...”

εξ ισχυος prep. phrase modifying elliptical “serve” source- “from the strength”

‘ης χορηγει ‘ο θεος relative clause describing ισχυος- ‘ης is attracted to the case of its antecedent

‘ινα...δοξαζηται purpose clause, not only of 11b, but all of 7b-11b – PPS3sg God will be glorified by all these things

εν πασιν instrument of δοξαζηται, referring to imperatives of 7b-11b

δια Ιησου Χριστου agency of δοξαζηται “through Jesus Christ”

‘ω relative pronoun showing indirect object of εστιν “glory and power is to him” antecedent is either Christ or God, most likely Christ because of the close proximity of Ιησου Χριστου

εστιν indicative mood, not just a wish for glory and power, but a statement that this fact is true

εις τους αιωνας των αιωνων idiom- lit. “into the ages of the ages” meaning “forever and ever”

αμην liturgical formula put at the end of doxologies meaning “let it be, so be it.”