

Call to Exercise Spiritual Gifts (v.10)

VERSE 10 **As each one has received a special gift** (καθώς [conj., as, just as] ἕκαστος [adj.n.m.s., hekastos, each one] ἔλαβεν [aor.act.ind.3.s., lambano, receive] χάρισμα [acc.nt.s, charisma, gift]), **employ it in serving one another** (διακονοῦντες [pres.act.pt. {imperative} n.m.p., diakoneo, serve, wait on] αὐτὸ [pro.acc.nt.s., autos, it] εἰς ἑαυτοὺς [prep. + pro./reciprocal.acc.m.p., heautou, one another]), **as good stewards of the manifold grace of God** (ὡς [conj./compar., hos, as] καλοὶ [adj.n.m.p., kalos, good, useful] οἰκονόμοι [n.m.p., oikonomos, manager, steward; 10X: Lk.12:42; 16:1,3,8; Rom.16:23; 1Cor.4:1,2; Gal.4:2; Ti.1:7; 1Pet.4:10] ποικίλης [adj.gen.f.s., poikilos, varied; “manifold”; 10X: Mt.4:24; Mk.1:34; Lk.4:40; 2Tim.3:6; Ti.3:3; Heb.2:4; 13:9; Jam.1:2; 1Pet.1:6; 4:10] χάριτος [gen.f.s, charis, grace] θεοῦ [gen.m.s., theos, God]).

ANALYSIS: VERSE 10

1. Peter moves into his discussion of spiritual gifts with the pronoun “each” (cp. Rom.12:3b; 1Cor.12:7,11; Eph.4:7).
2. Thus he makes a transition from the responsibilities of all believers to the responsibilities of each individual based on their respective gift(s).
3. The verb “has received” indicates something that his readers are already in possession of, which is in harmony with the teaching that spiritual gifts are imputed at the point of faith in Christ.
4. The aorist active indicative of the verb “received” supports this doctrinal principle.
5. The term “gift” (χάρισμα) refers to gifts of a non-material sort bestowed by the grace of God on believers (cf. Rom.1:11; 11:29; 12:6; 1Cor.1:7; 7:7; 12:4,9,28,30,31; 1Tim.4:14; 2Tim.1:6; 1Pet.4:10).
6. Salvation is called a gift (Rom.5:15a,16: 6:23; cp. Jn.4:10; Rom.5:15b,17; Eph.2:8; 2Cor.9:15).
7. The other Greek nouns for “gift” are δωρεά (*dorea*) and δῶρον (*doron*).
8. *Dorea* is used in connection with spiritual gifts (Acts.11:17; Eph.3:7; 4:7).
9. The present participle of the verb translated “employ it in serving one another” is used as an imperative.
10. Spiritual gifts, following the body parts metaphor of 1Cor.12, are given to serve other members of the body.
11. We are commanded to serve one another through the gift(s) each one has.
12. Only by so doing can we attain to the status of “good stewards (or managers) of the manifold grace of God”.
13. The words “manifold grace” point to the diversity of gifts within the body of Christ.
14. “Grace” draws our attention to the fact that spiritual gifts are a part of the grace provision granted believers.
15. Spiritual gifts enable us to do special tasks with respect to our service to one another.

16. God's grace is manifested through the diversified spiritual gifts functioning in a healthy local church.

The Ultimate Goal of All Gifts (v.11)

VERSE 11 **Whoever speaks** (ἐἴ τις λαλεῖ [*part./conditional, ei, if, + indef.pro., tis, anyone, + pres.act.ind.3.s., laleo, speak, communicate; first class condition*]), **let him speak, as it were, the utterances of God** (ὥς [*conj./compar., "as it were"*] λόγια [*acc.nt.p., logion, utterance, oracle; 4X: Acts.7:38; Rom.3:2; Heb.5:12; 1Pet.4:11*] θεοῦ [*gen.m.s., theos*]); **whoever serves** (ἐἴ τις διακονεῖ [*part./conditional, if, + pro./indef.n.m.s., tis, anyone, + pres.act.ind.3.s., diakoneo, serve; first class condition*]), **let him do so as by the strength which God supplies** (ὥς [*conj./compar.; "as"*] ἐξ ἰσχύος [*prep.w/gen.f.s., ischus, strength*] ἧς [*pro./rel., hos, which*] ὁ θεός [*n.m.s., theos*] χορηγεῖ [*pres.act.ind.3.s., choregeo, supply; 2X: 2Cor.9:10*]); **so that in all things** (ἵνα [*conj./purpose*] ἐν πᾶσιν [*prep.w/adj.loc.nt.p., pas*]) **God may be glorified through Jesus Christ** (ὁ θεὸς [*def.art.w/n.m.s., theos*] δοξάζεται [*pres.pass.subj.3.s., doxazo, glorify*] διὰ Ἰησοῦ Χριστοῦ [*prep.w/gen.m.s., Iesous, Jesus, w/gen.m.s., Christos, Christ*]), **to whom belongs the glory and dominion forever and ever. Amen** (ὧς [*pro./rel.dat.m.s., hos; "to whom"*] ἐστὶν [*pres.act.ind.3.s., eimi; "belongs"*] ἡ δόξα καὶ τὸ κράτος [*def.art.w/n.f.s., doxa, glory, + conj. + def.art.w/n.nt.s., kratos, power; dominion*] εἰς τοὺς αἰῶνας τῶν αἰώνων [*prep.w/def.art.w/acc.m.p., aion, age, + def.art. w/gen.n.p., aion, age, + particle, amen*]).

ANALYSIS: VERSE 11

1. One way of looking at the "varied gifts" is to view them in two broad, general categories.
2. The first category being communication gifts, the second being service gifts.
3. This clearly seems to be Peter's approach in this verse.
4. The "speaking" here is not ordinary speech, as the object of the first class condition indicates.
5. The conjunction "as" (ὥς) is used both here and in the next clause elliptically.
6. Something is needed to take the place of the unexpressed imperative ("let him speak" and "let him do") that advance the thought of the two parts of v.11.
7. The noun "utterances", with the genitive of source (i.e., "God"), is technical for revelatory information.
8. It was used of pagan oracles.
9. Here it is used of anything that God has revealed of a spiritual nature to mankind (cf. Acts.7:38; Rom.3:2; Heb.5:12; 1Pet.4:11).

10. Whenever a believer functions under a communication gift, he/she is delivering a divine oracle(s) to the target audience (one-on-one or to a group).
11. According to the dictionary, an oracle is:
 - a. A person (as a priestess of ancient Greece) through whom a deity is believed to speak.
 - b. A shrine in which a deity so reveals hidden knowledge or the divine purpose.
 - c. An answer or decision given by an oracle.
 - d. A person giving a wise or authoritative decision.
 - e. An authoritative or wise answer.
12. The verb “serves” occurs in v.10 as a comprehensive term for every conceivable kind of ministry with respect to spiritual gifts.
13. Peter uses it here for a slightly more specialized, but still general, meaning.
14. This time the word encompasses those gifts that do not involve speech/communication, such as administration, helps, healing, etc.
15. He does not enumerate the various gifts of “serving”, which is in contrast to Paul’s listing in Rom.12:7,8.
16. The phrase “as by the strength (again, imperatival) that God supplies” parallels “the oracles of God”.
17. Both phrases center on God as the source of the believer’s capacity to apply under his/her spiritual gift(s).
18. The distinctive feature of “strength” (ἰχύς) here is that God confers it upon the one who applies under some gift.
19. This thought is wonderfully expressed in Paul’s affirmation in Phil.4:13: “I can do all things through Him who strengthens me”.
20. Because of the Holy Spirit’s association with power (customarily δύναμις, *dunamis*) in the N.T. (cf. 1Thess.1:5; 1Cor.2:4; Rom.15:13,19), this phrase is Peter’s equivalent of the HS in this verse.
21. God the HS imparts the gift and God the HS supplies the dynamic to apply when the gift is operative.
22. As Samson was given superhuman strength to defeat his enemies, so God supplies the requisite mental and physical components that the occasion calls for.
23. “Which” (ἥς) has as its antecedent “strength”.
24. The pres.act.ind. of the verb “supplies” (χορηγέω *choregeo*) originally meant “to sponsor a chorus”, and then “to supply” or “provide” in a more general sense.
25. Both here and in 2Cor.9:10 (its only other occurrence in the N.T.) it refers to God’s generous provision for human accomplishment of tasks prescribed.
26. The cognate verb (ἐπιχορηγέω, *epichoregeo*, supply, provide) and the noun (ἐπιχορηγία, *epichorgia*, support, help) are used in the same manner (cf. 2Cor.9:10; Gal.3:5; Phil.1:19).
27. The terms are used with respect to God providing the body of Christ, the Church, with edification gifts so believers can execute the royal imperatives related to service (Col.2:19; Eph.4:16).
28. Peter’s thought here is simpler, akin to Paul’s thought in 2Cor.9:7-10 and Phil.4:13.
29. God not only imputes the gifts, He also supplies everything to enable the believer-priest to apply under his/her gift.
30. At this point in the letter Peter introduces a doxology (ascription of praise/worship to God; cp. 5:11).

31. It is an expression of Peter's capacity for the spiritual implications relative to Christian application as illustrated in the imperatives of vv.7-11.
32. His wish (as expressed by the present subjunctive) is "that (conj.w/subj. expresses result) in all things God may be glorified".
33. God is glorified when men acknowledge His works and Word (e.g., Mt.9:8; Acts.11:18).
34. God is glorified when people apply BD (Jn.15:8), and so it is in v.11.
35. God is glorified when men come to saving faith (Acts.13:48).
36. God is glorified when we hold to the same teachings (Rom.15:5,6).
37. Christ glorified the Father while on earth, and so He prayed that the Father would glorify Him (Jn.17:5; cp. Acts.3:13).
38. His work on the Cross glorified God (Jn.21:19).
39. Considering what Christ has done for us, we should glorify God in the body (1Cor.6:20)
40. Self-glorification is not lasting (Jn.8:54; cp. Heb.5:5).
41. All of God's works bring glory to Him (Ps.19:1).
42. While God is to be glorified "in all things", He is not, due to failure to apply.
43. The subjunctive mood recognizes human volition.
44. But where there is application with respect to the "all things", God is glorified.
45. Application under one's gift is no small matter.
46. Reward and prestige await those who take BD seriously.
47. The phrase "through Jesus Christ" recognizes His mediatorship that is based on His sacrifice.
48. Apart from Him there would be no ground for men to bring eternal glory to God and themselves.
49. All of the grace and truth necessary for men to attain to eternal blessing comes through the Savior (Jn.1:17; Gal.1:1; Eph.1:5; Phil.1:11; Ti.3:6; 1Pet.2:5).
50. Jesus Christ has provided us with access to God the Father (cp. Rom.5:21; 7:25).
51. So the words "through Jesus Christ" point to the One who makes our glorification of God possible.
52. The words "to whom" (ᾧ) refer to God.
53. To God "belongs the glory and dominion forever and ever" because God has provided us with Jesus Christ who has cleared the path so we might live and reign with God forever.
54. Some interpreters say "to whom" refers to Christ, but see Jude.1:25, Rom.16:27, and 1Pet.4:11 (which is an abbreviated form of this one and clearly refers to God).
55. There is no verb "belong" (*eimi*), but it is implied (cf. Rom.1:25; 2Cor.11:31, where it occurs, and Jude.25, where it is implied).
56. The indicative of the verb, implied or stated, is consistent with the conviction that God's "glory and dominion" are His by right.
57. The word translated "dominion" (κράτος) means "might" or "sovereignty".
58. The words "glory and might" occur here and in Rev.1:6 and 5:13.
59. This exact combination and its occurrence in the book of Revelation is very suitable to the theme of 1 Peter.
60. It emphasizes the irresistible "might" which ensures God's triumph over every evil force.
61. The "Amen" is standard after doxologies in the O.T. (e.g., Neh.8:6) and the N.T. (e.g., Rom.1:25; Gal.1:5; Phil.4:20; 1Pet.4:11).
62. It is a liturgical term signifying devout assent: "So be it", or "I believe it".