

Exegetical Notes for 1 Peter 3:13-17

KEY

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

13 And who is there to harm you
if you should be zealous
in pursuing good? -3:11 3:13-17

14 But even if you should suffer
for the sake of righteousness,
[you are] blessed.
AND DO NOT FEAR WHAT THEY FEAR
AND DO NOT BE TROUBLED. 3:12

15 But sanctify Christ
as Lord
in your hearts,
always being ready to make a defense
to everyone who asks you the reason for the hope in you-
yet with gentleness and fear;

16 having a good conscience
so that
in the thing in which you are slandered,
those who revile your good behavior in Christ
may be put to shame. 3:8-9 2:12

17 For it is better,
if the will of God should so desire,
that you suffer for doing what is right
than for doing what is wrong. 2:19-20; 3:0

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

¹³ Και τίς ὁ κακῶσων ὑμᾶς ἐάν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; ¹⁴ ἀλλ εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε, ¹⁵ κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ¹⁶ ἀλλὰ μετὰ πραύτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῆν. ¹⁷ κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλοι το θελημα τοῦ θεοῦ, πάσχειν ἢ κακοποιῶντας.

ENGLISH TRANSLATION:

13 And who is there to harm you if you should be zealous in pursuing good? 14 But even if you should suffer for the sake of righteousness, [you are] blessed. AND DO NOT FEAR THEIR INTIMIDATION AND DO NOT BE TROUBLED. 15 But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you the reason for the hope in you—yet with gentleness and fear; 16 having a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame. 17 For it is better, if the will of God should so desire, that you suffer for doing what is right than for doing what is wrong.

PASSAGE OUTLINE:

- I. Believers are not to fear those who persecute them for their faith (13-17)
 - A. They are to recognize that no one can harm them (13)
 - 1. They are to fear God alone (14)
 - B. They are blessed (14)
 - C. They are not to be troubled (14)
 - D. They are to sanctify Christ as Lord (15)
 - E. They are to make a ready defense (15)
 - F. They are to keep a good conscience (16)
 - G. They are to suffer for doing right (17)

INITIAL SERMON OUTLINE:

Remain Faithful
Endure Hostility
Avoid Fearing Men
Defend your Hope
Yield to God's Will

PASSAGE SUBJECT/THEME (what is the passage talking about): Faithful Christians need not fear those who are hostile toward them....

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):
...but are to be ready to give a defense for their hope knowing that God's blessing is on them.

PASSAGE MAIN IDEA (central proposition of the text): The Christian is to expect hostility and react with hospitality.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?):
God wants us to learn how to be faithful witnesses regardless of the hostility of sinful men.

SERMON SUBJECT/THEME (what am I talking about):

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):

INITIAL CENTRAL PROPOSITION OF THE SERMON: The Christian is to expect hostility and react with hospitality.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Expect hostility and react with hospitality.

SERMONIC IDEA/TITLE: "Faithfully Facing Persecution" or "A Ready Defense: Facing Persecution for Christ's Sake"

FINAL SERMON OUTLINE:

I. A Ready Defense: Facing Persecution for Christ's Sake (13-17)

1. **Remain Faithful (13)**

What is my Pursuit?

2. **Endure Hostility (14a)**

What is my Perspective?

3. **Avoid Fearing Men (14b)**

Whom do I Fear?

4. **Defend your Hope (15-16)**

What is my Answer?

5. **Yield to God's Will (17)**

Why will I Suffer?

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

T. Schreiner, in his commentary on 1 Peter, entitles this section: "The Blessing of Suffering for Christ." His larger outline covers 3:13-4:11 and is entitled, "Responding in a Godly Way to Suffering."

The connection to verse 12: God's favor is the righteous and his face is against those who do evil. The inference is that no one can ultimately harm the righteous in his doing of good. Suffering for doing good brings God's blessing (v. 14). Being blessed, and being free from eternal harm, the believer is not to fear, but to give an answer to his persecutors of the hope that is in him (v. 15).

Verses 13 and 17 bookend the content.

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the passage.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.
 - √ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

- Verbs: (ἐπακολουθεω - to follow * Verb: Aorist Subjunctive Active, 2P).
(ὑπομενω * Verb: Future Indicative Active, 2P).
- Nouns: (ὑπογραμμος - model, pattern, example * Noun: Masculine Accusative Singular).
- Participles: (ὑποτασσω * Present Middle/Passive Participle: Masculine Nominative Plural).
- Adjectives: (ἐπιεικης - gentle, kind * Adjective: Masculine Dative Plural).
- Pronouns: (ἐγω - I * First Person Independent Personal Pronoun: Nominative Singular).
(συ - to or for you * Second Person Independent Personal Pronoun: Dative Plural).
(αὐτος * Third Person Independent Personal Pronoun: Masculine Genitive Singular).
(τουτο - this * Near Demonstrative Pronoun: Neuter Nominative Singular).

3:13 EXEGESIS

GREEK TEXT:

Και τίς ὁ κακῶσων ὑμᾶς ἐάν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;

Και τίς ὁ κακῶσων (κακῶ - to harm, mistreat * Future Active Participle: Masculine Nominative Singular). Substantival Participle.

ὑμᾶς (συ - to or for you * Second Person Independent Personal Pronoun: Accusative Plural).

ἐάν (Conjunction used with the subjunctive).

τοῦ ἀγαθοῦ (ἀγαθος * Adjective: Neuter Genitive Singular). Objective Genitive.

ζηλωταὶ (ζηλωτής - zealot, enthusiast * Noun: Masculine Nominative Plural). Predicate Nominative?
γένησθε; (ἐπακολουθεῖω - to follow * Verb: Aorist Subjunctive Middle, 2P). Subjunctive in a dependent subordinate clause - conditional clause (probable future condition).

ENGLISH TRANSLATION:

And who is there to harm you if you should be zealous in pursuing good?

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And who is there to harm you if you should be zealous in pursuing good? (Και τίς ὁ κακῶσων ὑμᾶς ἐάν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;)

τοῦ ἀγαθοῦ (ἀγαθος * Adjective: Neuter Genitive Singular). Objective Genitive.

ζηλωταὶ (ζηλωτής - zealot, enthusiast * Noun: Masculine Nominative Plural). Predicate Nominative?

γένησθε; (ἐπακολουθεῖω - to follow * Verb: Aorist Subjunctive Middle, 2P). Subjunctive in a dependent subordinate clause - conditional clause (probable future condition). Assumption is that they will be zealous. To be zealots for what is good. Radical Christianity. Radical Righteousness.

Zealots in Jesus' time were a faction of the Jews who were known for their misguided, and often, unrighteous zeal.

The party of the Zealots, described by Josephus as the 'fourth philosophy' among the Jews (BJ 2. 117; Ant. 18. 23), was founded by *Judas the Galilean, who led a revolt against Rome in ad 6 (*Census). They opposed the payment of tribute by Israel to a pagan emperor on the ground that this was treason to God, Israel's true King.

These men were called Zealots because they followed the example of Mattathias and his sons and followers, who manifested zeal for the law of God when Antiochus IV tried to suppress the Jewish religion (1 Macc. 2:24-27), and the example of Phinehas, who showed comparable zeal in a time of apostasy in the wilderness (Nu. 25:11; Ps. 106:30f.). Then the revolt of ad 6 was crushed they kept its spirit alive for 60 years. Members of Judas's family were Zealot leaders; two of his sons were crucified by the procurator Alexander c. ad 46 (Jos., Ant. 20. 102), and a third,

Menahem, attempted to seize the leadership of the anti-Roman revolt in ad 66 (Jos., BJ 2. 433). Zealots were active throughout the war of ad 66-73; the last Zealot stronghold, Masada, fell in May ad 74, but even then the Zealot spirit was not completely quenched. [New Bible Dictionary]

Also known as "Assassins."

ASSASSINS. A term in Acts 21:38 to render the Gk. sikarioi, here used of the followers of an *Egyptian impostor. The term was applied specially to groups of militant Jewish nationalists in the middle years of the 1st century ad who armed themselves with concealed daggers (Lat. sicoe, whence sicarii, 'dagger-men') to despatch unawares men whom they regarded as enemies of the nation (Josephus, BJ 2. 254-257; Ant. 20. 163-165, 186-188). f.f.b. [New Bible Dictionary]

"The phrase sums up verse 11" [Expositors]

Schreiner claims that the use of the *καὶ* here is almost equivalent to "therefore." He cites three sources in this regard. This may demonstrate the close relationship between this section and v. 12.

Harm? The question is "when?" If temporal, why was Jim Eliot not exempt from "harm?" Clearly, Peter is thinking ultimately and eschatologically. His words echo those of Jesus in Matthew 10:28 and Paul in Romans 8:31. Note Rev. 2:10.

Cf. some commentators who contend that this means if we live righteous lives people will admire us and leave us alone (MacArthur).

"There is something about a meek, upright, holy carriage that is apt, in part, to free a man from many evils to which the ungodly are exposed. Your pure and harmless deportment will bind the hands of your enemies and sometimes somewhat allay and cool the malice of their hearts, so that they cannot rage against you as they might otherwise." [Robert Leighton, 148]

I disagree with that. Note the context of 1 Peter or the tradition of Jesus that Peter is drawing from.

Note connection to verses 11-12.

"If you love the good, you will suffer no loss, because whatever you may be deprived of in this world, you will never lose God, who is the true Good." [Augustine, cited in Schreiner, 170 f.n.]

PSA 38:20 And those who repay evil for good, They oppose me, because I follow what is good.
PRO 15:9 The way of the wicked is an abomination to the \Lord,\ But He loves him who pursues righteousness.

PRO 16:7 When a man's ways are pleasing to the \Lord,\ He makes even his enemies to be at peace with him.

We are so preoccupied with this life. We are preoccupied with health and safety and security. Not to trivialize those things, look at where the focus really is!

I heard about a man who is planning on taking his family to Afghanistan to bring the Gospel to

the Muslims there. He knows that this could very well mean their deaths, but his attitude is, "They need Christ. If we don't go, who will?"

John Gill ==>

"[nor can the men of the world harm you]; who hate and persecute the saints; these can do them no real harm; they cannot hurt their grace, which shines the brighter, being tried and proved in the furnace of affliction; they cannot destroy their peace and comfort by all the trouble they give them; all the harm they can do them is to their bodies; they can do none to their souls; and even all the evil things they do to their bodies work together for their good; and they must be very wicked men that will do harm in any respect to such as behave well in states, cities, towns, or neighbourhoods." [Gill, commentary on 1 Peter]

3:14 EXEGESIS

GREEK TEXT:

ἀλλ εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε,

ἀλλ εἰ καὶ (= "but even if").

πάσχοιτε (πάσχω - to suffer * Verb: Present Active Optative, 2P). Optative in a dependent, subordinate clause. Demonstrates a subjective wish rather than an objective probability (as in the subjunctive).

διὰ δικαιοσύνην, (δικαιοσύνη - righteous * Noun: Feminine Accusative Singular). Accusative of cause. μακάριοι. (μακάριος * Adjective: Masculine Nominative Plural).

τὸν δὲ φόβον (φοβος * Noun: Masculine Accusative Singular). Cognate accusative (the noun shares the same etymology with the verb, lit. "do not fear the fear.").

αὐτῶν (αὐτος - he, she * Third Person Independent Personal Pronoun: Masculine Genitive Plural).

μὴ φοβηθῆτε (φοβεω * Verb: Aorist Passive Subjunctive, 2P). Aorist subjunctive of prohibition.

μηδὲ (= "and do not").

παραχθῆτε, (παρασσω - to disturb, unsettle * Verb: Aorist Passive Subjunctive, 2P). Aorist subjunctive of prohibition.

ENGLISH TRANSLATION:

But even if you should suffer for the sake of righteousness, [you are] blessed. AND DO NOT FEAR THEIR INTIMIDATION AND DO NOT BE TROUBLED.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But even if you should suffer for the sake of righteousness, [you are] blessed. (ἀλλ εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.)

ἀλλ εἰ καὶ (= "but even if"). Clarification on verse 13, not a contrast.

Note on the optative from Brooks and Winbery. The optative and subjunctive are closely related. The optative could be viewed as a weakened subjunctive, the subjunctive showing probability and the optative showing possibility. 4th class situation, but could be a hypothetical situation.

"The use of the rare optative mood here . . . and in v 17 . . . is often urged as evidence that Peter has in view only a remote contingency (perhaps in contrast to the stark present reality implied by the indicative in 4:14). Yet he examines this contingency with some thoroughness; it occupies his attention at least through v 17. Even the reassurance that no one is going to harm those who pursue the good (v 13) suggests that 'harm' was exactly what the readers feared. Why then the optative? In each instance, the optative serves to strengthen the rhetorical device by which Peter encourages his readers: the beatitude of v 14 and the *Tobspruch* of v 17. Those who do good are 'blessed' *even* in suffering; their lot is 'better' than that of evildoers *even* when the will of God permits those evildoers to oppress them . . . That such things are more than remote possibilities

can be seen in this epistle as clearly in what has preceded (1:6-7; 2:18-20) as in what follows (4:12-19; 5:8-10 . . .)." [Michaels, 186]

Michaels even makes a case that $\pi\alpha\sigma\chi\epsilon\iota\nu$ could be "suffer death" [cf. BAG] although a remote possibility for Peter's readers.

What situations would apply? Context of Peter, slaves, wives, slander (2:12). Cf. 3:15-16. Note Nate and Mike who were sharing the Gospel door to door.

Situations beyond that. Whenever you take a stand for JC & His Word & you experience pain or loss, this applies. Could be a CH that takes a stand against sin or false teaching and as a result some members leave that church. Could be a wife employee husband parent We live in a sinful world and we have to remember that the darkness hates the light. Doing good won't always be easy! Sometimes those who don't do good seem to experience the blessing.

The church down the street that waters down the truth ==> they're 800 people and growing, putting up a new sanctuary, but you stand firm & practice real Christianity & you're a church of 60. Could be t/guy that engages in immoral business practices & steals business from you. And he's padding his pockets & driving a new car & you're driving t/old beater trying to make ends meet.

You say, "This isn't fair Lord!" Didn't the Psalmist feel that way??!! Asaph in Psalm 73.

ASAPH (Heb. 'āsāp). 1. A descendant of Gershom, son of Levi (1 Ch. 6:39); nominated by the chief Levites as a leading singer, using cymbals, when the ark was brought to Jerusalem (1 Ch. 15:17, 19). David made him leader of the choral worship (16:4-5). The 'sons of Asaph' remained the senior family of musicians until the Restoration (1 Ch. 25; 2 Ch. 20:14; 35:15; Ezr. 3:10; Ne. 11:17, 22; 12:35), primarily as singers and cymbalists. Asaph himself had a reputation as a seer, and was recognized as the author of psalms used when Hezekiah revived the Temple-worship (2 Ch. 29:30; cf. the traditional ascriptions of Pss. 50, 73-83; cf. also the prophecy of Jahaziel, 2 Ch. 20:14ff.). It is not clear whether Asaph lived to see the Temple consecrated, or if 2 Ch. 5:12 simply means 'the families of Asaph', etc. 2. Warden of forests in Palestine under the Persian king Artaxerxes (Ne. 2:8). j.p.u.l. [New Bible Dictionary]

$\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\iota$. ($\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\varsigma$ * Adjective: Masculine Nominative Plural). Word that can be translated "happy" or "blessed." Peter's use here follows that of the Gospel writers. Same word used 8 successive times on Matthew 5 (beatitudes). Note esp. 5:3.

Not to be "happy" but "blessed." A basic definition would be "privileged recipients of divine favor." (cf. "grace").

It's to know the truth of verse 12 and the hope that's there. It's to likewise be driven by the truth of vv. 10-11.

Suffering only makes sense in light of the cross of Christ!

? that comes to mind when things like a seemingly pre-mature death come to someone, whether that person be 4 y/o or 54 is "Why?"

"Why?" is a question we learn at a young age

I have a 6 y/o daughter. "Why" is one of her fav. words. T/?s of a child are borne out of innocent curiosity; when we grow older, that changes. When we get smacked in t/face w/the sufferings of life, our ?s weep from hearts that are hurting, sometimes even broken.

One writer puts it this way ==>

It is the question that hits first and lingers longest. Why? Why me? Why now? Why this? [Charles Swindoll, cited in Biblical Preaching, 162]

One we thing learn quickly in life is that suffering is a democracy; we all get to participate. I told our congreg. t/other day, *"This is life, no one gets out alive."*

I'm a bit of a philosopher, as well as a pastor and theologian

You might wonder, *"Gee, from what you're saying, we ought to just become cynics. Suffering is unavoidable. We ask why? What's t/answer?"*

And we ask, "Where's God in all of this?"

You see, if there was no God I would be a cynic. Philosophically, if there was no God there would be no evil, no purpose in life, man would simply be an advanced primate driven by t/fickle chance of evolutionary progression. There would be no absolutes, no rights and wrongs, no laws of logic, for that matter. And, no real hope.

The greatest answers to those nagging questions of "why?" comes from t/greatest injustice of history, greatest suffering, greatest moment of pain.

It happened almost 2k years ago when JC, t/sinless Son of God was arrested, tried, condemned, and executed. He was 33 years old

As TAP reminds us in Philippians chapter 3, Jesus didn't die just any death, he died by means of crucifixion.

It was said that a person who died by crucifixion died a thousand deaths.

Crucifixion originated with the Persians and was adopted by Greece under Alexander the Great. Rome borrowed it from Greece and perfected it as a means of capital punishment. It was later abolished by the Roman Emperor Constantine as being too brutal.

We have a word in English, the origin of which comes from crucifixion. It's t/word "excruciating." Lit. "Out of t/cross."

But that wasn't unique. 1000s of criminals were crucified.

Many innocent men were also crucified. What was unique about X's death & where t/real pain and suffering came was that He was dying for t/sin of t/world.

For t/first time in eternity He experienced separation from His Father, t/separation that came as a direct result of His dying & suffering for sin.

He experienced suffering during his 33 years of life. He knew t/pain of losing loved ones to death.

In fact, John records that when Jesus' good friend, Lazarus, died, He wept. Why did he cry? Jesus would later raise him from t/dead. Why did he cry? I believe he cried because he saw in Lazarus t/pain that everyone would one day experience, t/pain of losing a loved one, the pain of death. He wept because He knew t/pain that you would suffer in losing Dave (a husband, a father, a friend).

This is why JC came! All suffering points to the cross of X because it was there that all suffering was ultimately defeated. He came not only to give us help, but hope.

Suffering would make no sense apart from t/existence of t/Truine God. God gives meaning to suffering because all suffering points to t/cross.

But what I am saying only has real meaning to real Christians

To those who have believed on JC alone and have turned from their sin to Him, believing that He died in their place so that they could live.

Not only does suffering only make sense through the lens of the cross, but also injustice. If there were no promise that God would repay, it would be very difficult to endure injustice. We rest in God's sov.

Reason why blessed as Peter says in 4:14. What does that mean? What kind of blessing? Note the number of martyrs that die every year (cf. article on my wall). Some die horrific deaths. Note the martyrs in Rev. "how long O' Lord?"

At the age of 75, the British writer and radio personality Malcolm Muggeridge, said, "Contrary to what might be expected, I look back on experiences that at the time seemed especially desolating and painful with particular satisfaction. Indeed, I can say with complete truthfulness that everything I have learned in my 75 years in this world, everything that has truly enhanced and enlightened my existence, has been through affliction and not through happiness. In other words, if it ever were to be possible to eliminate affliction from our earthly existence by means of some drug or other medical mumbo jumbo . . . the result would not be to make life delectable, but to make it too banal and trivial -- to be endurable. This, of course, is what the Cross signifies. And it is the Cross, more than anything else, that has called me inexorably to Christ." [cited in Swindoll, 135]

Luther called it "the evil genius of the Gospel."

Excerpt from my abridgement of D'Aubigne's History of the Reformation

Agitation, Reverses, and Progress – 1522 to 1526: Book X, Chapter 4

Overview. Persecution grows in Germany, and especially in the Low Countries. In Antwerp, the Augustinian monastery is closed for preaching the Gospel and inquisitors pursue three men who become the first martyrs of the Reformation.

Duke George intensifies the persecution against Germany. The persecution of Luther's followers was rekindled in the wake of Adrian's wrath. Duke George wrote a letter to Frederick demanding that the "apostate monks" and "impious priests" be imprisoned without delay. Frederick replied that true crimes would indeed be punished, but matters of conscience were to be left to God. Unable to persuade Frederick to side with Rome, Duke George worked to imprison all monks and priests not loyal to Rome. He also ordered that all copies of the New Testament in a native language be surrendered to the magistrates.

The persecution in Antwerp. The persecution was greatest, however, in the Low Countries which were under the direct jurisdiction of Charles V. In Antwerp, the Augustinian convent had become a stronghold of Gospel preaching. The school's prior, James Probst, along with Melchior Mirisch, were arrested and taken to Brussels toward the end of 1521. After being threatened, Probst retracted while Mirisch somehow escaped without recanting. The convent remained faithful to the Gospel and the people gathered at the church of the Augustines in large number to hear from the Scriptures. However, in October, 1522,

"The storm that was muttering over their heads burst forth; the convent was closed, and the monks thrown into prison and condemned to death. A few of them managed to escape. Some women, forgetting the timidity of their sex, dragged one of them . . . from the hands of the executioners. . . . All the sacred vessels of the convent were sold; the gates were barricaded; the holy sacrament was removed, as if from a polluted spot . . .; orders were given that not one stone should be left upon another of that heretical monastery; and many citizens and women who had joyfully listened to the Gospel were thrown into prison."

Luther was saddened upon hearing the news: "The cause that we defend, is no longer a mere game; it will have blood, it calls for our lives."

The first martyrs of the Reformation. Inquisitors combed the area for the Christians who had fled from the convent at Antwerp. Three men were arrested: Esch, Voes, and Lambert. Led to Brussels, the inquisitors demanded that the three men recant:

THE INQUISITOR.- "Confess that you have been led astray by Luther."

THE YOUNG AUGUSTINES.- "As the apostles were led astray by Jesus Christ."

THE INQUISITORS.- "We declare you to be heretics, worthy of being burnt alive, and we give you over to the secular arm."

Fearing for his life, Lambert's faith wavered. Remaining silent during the inquisition, he requested and was granted four days' respite. Meanwhile, the other two men were condemned to death. On July 1, they were led to the place of execution. Once again, the inquisitors who had accompanied them demanded that they recant. The young men refused. The inquisitors asked that the two men be allowed to stand facing the pyre, hoping that the fear of such a terrible death would break them. The condemned men stood for an hour, singing Psalms, stopping only to testify to the crowd, "We will die for the name of Jesus Christ!" Finally, the inquisitors gave the signal for the wood to be ignited. D'Aubigne describes

what happened next:

"While the flames were ascending slowly, a heavenly peace filled their hearts, and one of them went so far as to say: 'I seem to be lying on a bed of roses.' The solemn hour was come; death was near: the two martyrs cried with a loud voice: '*O Domine Jesu! fili David! miserere nostri!* O Lord Jesus, Son of David, have mercy on us!' They then began solemnly to repeat the Apostle's Creed. At last the flames reached them, burning the cords that fastened them to the stake, before their breath was gone. One of them, taking advantage of this liberty, fell on his knees in the midst of the fire, and thus worshiping his Master, exclaimed, clasping his hands: 'Lord Jesus, Son of David, have mercy on us!' The flames now surrounded their bodies: they sang the *Te Deum*; soon their voices were stifled, and nothing but their ashes remained."

D'Aubigne adds:

"This execution had lasted four hours. It was on the 1st of July 1523 that the first martyrs of the Reformation thus laid down their lives for the Gospel."

But what of Lambert? His friends were now martyrs. Of the three, he had the greatest mind. It was he who had succeeded Probst as the Antwerp preacher. Yet, he was the most fearful and wavering. Soon, however, within the darkness of the dungeon, his troubled conscience drowned out his fears and God granted him strength. Clinging to the Gospel, he stood fast and was martyred like his brethren.

The Antwerp persecution brings revival. The persecution in the Low Countries resulted in revival there and elsewhere. Brussels embraced the faith. Erasmus declared, "Wherever Alexander raises a pile, there he seems to have been sowing heretics." Luther rejoiced. "Christ is gathering some fruits of our preaching," said he, "and is creating new martyrs." He commemorated the death of the three martyrs with a hymn. And soon the air was filled with voices singing:

No! no! their ashes shall not die!
But, borne to every land,
Where'er their sainted dust shall fall,
Up springs a holy band.

Though Satan by his might may kill,
And stop their powerful voice,
They triumph o'er him in their death,
And still in Christ rejoice.

Where's your bank account? In heaven or on earth? Game show, "Bank!" We don't bank it for this life. Paul - "if we've hoped in this life alone we're of all men most to be pitied."

What blessing? ==> Cf. Jesus in Matthew 5:10-12 and Luke 6:22-23.

Thomas Schreiner paraphrases the thought==>

"No one will be able to harm believers on the future day if they are zealous for good. Indeed, even present suffering is not a sign of punishment but of God's blessing both now and especially in the future, in the day when he rewards his people with eternal life." [171]

Eternal perspective ==>

AND DO NOT FEAR AND DO NOT FEAR THEIR INTIMIDATION AND DO NOT BE TROUBLED. (τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε,)

Quote of Isaiah 8:12.

Translation issue (cf. NIV - "don't fear what they fear" vs. NASB "don't fear their intimidation"). Are we warned against fearing the kinds of things that those who persecute us would fear, or are we not to fear their intimidation?

We are not to fear men; fear only God. Cf. Matt. 10:28.

But note the quote in Isaiah ==>

Isaiah 8:12-13 12 **“You are not to say, ‘It is a conspiracy!’ In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of it. 13 “It is the LORD of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread.**

Emphasis is to fear only God. Could Peter be saying, however, that we are not to fall into the same traps of fear that lost men fall into? Fearing conspiracy theories? Fearing our circumstances? Fearing for our lives? Fearing suffering? All t/above?

As he did earlier in chapt. 2, Peter is quoting a passage out of Isaiah 8. Turn back to t/OT book of Isaiah . . .

Prophet Isaiah writes from about 740 to 680 BC. He addresses the impending apostasy of Judah. At this time, we have Israel divided into 2 nations or kingdoms. The southern KD of Judah was being threatened by the Northern KD of Israel and Syria who were in an alliance together. Syria & Israel were threatening to remove Ahaz as king of Judah and to install a puppet king in his place.

The king and the nation were filled with fear {read 7:1-2}

God himself provided a sign to demonstrate his faithfulness!

Note verse 16. What land? Syria and Israel. By t/time t/boy would be 12 to 14 years of age, Syria and Israel, t/2 nations that you fear, will be captured. Indeed they were, by Assyria.

The sign had a near and far fulfillment. Near - was immediately fulfilled within the family of Ahaz. A maiden had a child, a son. Far fulfillment was, of course, messianic. So Matthew quotes this v. in 1:23 of his Gospel as being fulfilled in t/virgin birth of JC.

Emphasis for Ahaz (and for us) Trust in God's promises. He is faithful.

In Isaiah 8 God tells the people not to fear the plot hatched by Israel and Syria (conspiracy to take control of Judah). They are to fear only YHWH and trust in him alone. He's t/one who is sovereign over all t/affairs of men.

Daniel 2:21 "And it is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men, And knowledge to men of understanding."

Peter applies it thus ==> Just as t/faithful remnant in Judah had enemies in t/days of Ahaz, so you have those who are hostile against you because of your faithfulness. Just as Judah was tempted to fear, so you may be tempted to be afraid. But don't. Don't fear what they fear. Don't be in dread. Don't be intimidated. The Lord is sovereign // holy. Fear him alone.

Note that the LXX = "do not be afraid of him" (i.e. the King of Assyria). This makes the pronoun *αυτων* to be an objective genitive.

If we compare the LXX to Peter's quote we note a few subtle changes. See "commentary on the NT use of the OT" page 1038.

In the passage from Isaiah, the 'fear' related to 'the conspiracy' - the threat of Syria. Don't fear what the people fear. Here in Peter, t/'fear' relates not to an outside concern, but t/people themselves. Don't fear them.

NASB - don't fear their intimidation

ESV - Have no fear of them.

John 14:1, 27, 16:33. 2 Tim. 2:12.

τὸν δὲ φόβον (φοβος * Noun: Masculine Accusative Singular). Cognate accusative (the noun shares the same etymology with the verb, lit. "do not fear the fear."). Used with μὴ φοβηθῆτε (φοβεω * Verb: Aorist Passive Subjunctive, 2P). Aorist subjunctive of prohibition.

ταραχθῆτε, (ταρασσω - to disturb, unsettle * Verb: Aorist Passive Subjunctive, 2P). Aorist subjunctive of prohibition. Word that describes being agitated, doubting, uneasy.

Note another negative, followed by a positive (positive is in the next verse) following the pattern established earlier in the chapter.

"But this sanctification ought to be confined to the present case. For whence is it that we are overwhelmed with fear, and think ourselves lost, when danger is impending, except that we ascribe to mortal man more power to injure us than to God to save us? God promises that he will be the guardian of our salvation; the ungodly, on the other hand, attempt to subvert it. Unless God's promise sustain us, do we not deal unjustly with him, and in a manner profane him? Then the Prophet teaches us that we ought to think honourably of the Lord of hosts; for how much soever the ungodly may contrive to destroy us, and whatever power they may possess, he alone is more than sufficiently powerful to secure our safety. ⁴² Peter then adds, *in your hearts*. For if this conviction takes full possession of our minds, that the help promised by the Lord is sufficient for us, we shall be well fortified to repel all the fears of unbelief." [Calvin]

3:15 EXEGESIS

GREEK TEXT:

κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι ἀεὶ πρὸς ἀπολογίην παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,

κύριον δὲ τὸν Χριστὸν (– * Noun: Masculine Accusative Singular). Accusative of direct object.
ἀγιάσατε (ἀγιάζω - to sanctify * Verb: Present Active Imperative, 2P). Imperative of command.

Descriptive present.

ἐν ταῖς καρδίαις (καρδία * Noun: Feminine Dative Plural). Dative of sphere.

ὑμῶν, (συ - to or for you * Second Person Independent Personal Pronoun: Genitive Plural).

ἔτοιμοι (ἔτοιμος - ready, prepared * Adjective: Masculine Nominative Plural).

ἀεὶ (ἀεὶ - always * Adverb).

πρὸς ἀπολογίην (ἀπολογία - defense * Noun: Feminine Accusative Singular). Accusative of direct object. Cf. word in Acts 22:1 and Phil. 1:7,16.

παντὶ (πας - all, everything, everyone * Adjective: Masculine Dative Singular).

τῷ αἰτοῦντι (αἰτεῶ - to ask * Present Active Participle: Masculine Dative Singular). Substantival Participle.

ὑμᾶς (συ - to or for you * Second Person Independent Personal Pronoun: Accusative Plural).

λόγον (λόγος * Noun: Masculine Accusative Singular). Accusative of direct object.

περὶ τῆς (Article: Feminine Genitive Singular).

ἐν ὑμῖν (συ - to or for you * Second Person Independent Personal Pronoun: Accusative Plural).

ἐλπίδος, (ἐλπίς, ἐλπίδος - hope * Noun: Feminine Genitive Singular). Genitive of advantage ("for").

ENGLISH TRANSLATION:

But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you the reason for the hope in you—yet with gentleness and fear.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But sanctify Christ as Lord in your hearts, (κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν,)

ἀγιάσατε (ἀγιάζω - to sanctify * Verb: Present Active Imperative, 2P). Imperative of command.
Descriptive present. Same use as in Matt. 6:9. "Set apart." This is the priority of our lives. This is where it starts.

ἐν ταῖς καρδίαις (καρδία * Noun: Feminine Dative Plural). Dative of sphere.

Christ as Lord = Messiah as Sovereign God. Note the TR "Sanctify the Lord God."

Summary of true Christian doctrine - JC is Lord (cf. MacArthur sermon, General Session 9 from the 08 Shepherd's Conference). The counterpart to kurios is douloi.

Cf. 1:25 and 2:3.

Again note Isaiah 8:12-13==>

12 “You are not to say, ‘It is a conspiracy!’ In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of it. 13 “It is the LORD of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread.

Who is the object of sanctity or fear in Isaiah? YHWH! Who is the object of fear and sanctity here in 1 Peter? Christ! "Christ as Lord" = "Christ as YHWH".

Alexander Maclaren wrote, “Only he who can say, 'The Lord is the strength of my life' can go on to say, 'Of whom shall I be afraid?’” (Expositions of Holy Scriptures, 16: 42).

This is true worship. We do this when: 1) We recognize Christ as our sole object of love and loyalty (Rom. 13:14; Phil. 3:14; Col. 3:4; 2 Peter 1:10-11); 2) We recognize His perfection and magnify His glory (Acts 7:55-56; Rev. 1:12-18; Heb. 7:26-28; Colossians 1:18).

NUM 20:12 But the \Lord\ said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them."

NUM 27:14 for in the wilderness of Zin, during the strife of the congregation, you rebelled against My command to treat Me as holy before their eyes at the water. "(These are the waters of Meribah of Kadesh in the wilderness of Zin.)

"Ver. 15. But sanctify the Lord God in your hearts, etc. Still referring to Isaiah 8:13 not by making him holy, which need not, nor cannot be, he being essentially, infinitely, and perfectly holy; but by declaring and proclaiming his holiness, as the seraphim in Isaiah's prophecy, and the four living creatures in the Revelation did; and by glorifying of him, praising and applauding all his perfections, and among the rest, this of his holiness, and giving thanks at the remembrance of it; which he has so much displayed in the works of creation, providence, redemption, and grace." [Gill]

"Verse 15. But sanctify the Lord God in your hearts. To sanctify God may signify to offer him the praises due to his grace, but as to sanctify literally signifies to make holy, it is impossible that God should be thus sanctified.

We have often already seen that $\alpha\gamma\iota\alpha\zeta\omega$ signifies to separate from earth, that is, from any common use or purpose, that the thing or person thus separated may be devoted to a sacred use. Perhaps we should understand Peter's words thus: Entertain just notions of God; of his nature, power, will, justice, goodness, and truth. Do not conceive of him as being actuated by such passions as men; separate him in your hearts from every thing earthly, human, fickle, rigidly severe, or capriciously merciful. Consider that he can neither be like man, feel like man, nor act like man. Ascribe no human passions to him, for this would desecrate not sanctify him. Do not confine him in your conceptions to place, space, vacuity, heaven, or earth; endeavor to think worthily of the immensity and eternity of his nature, of his omniscience, omnipresence, and

omnipotence. Avoid the error of the heathens, who bound even their Dii Majores, their greatest gods, by fate, as many well-meaning Christians do the true God by decrees; conceive of him as infinitely free to act or not act, as he pleases. Consider the goodness of his nature; for goodness, in every possible state of perfection and infinitude, belongs to him. Ascribe no malevolence to him; nor any work, purpose, or decree, that implies it: this is not only a human passion, but a passion of fallen man. Do not suppose that he can do evil, or that he can destroy when he might save; that he ever did, or ever can, hate any of those whom he made in his own image and in his own likeness, so as by a positive decree to doom them, unborn, to everlasting perdition, or, what is of the same import, pass them by without affording them the means of salvation, and consequently rendering it impossible for them to be saved. Thus endeavor to conceive of him; and, by so doing, you separate him from all that is imperfect, human, evil, capricious, changeable, and unkind.

Ever remember that he has wisdom without error, power, without limits, truth without falsity, love without hatred, holiness without evil, and justice without rigour or severity on the one hand, or capricious tenderness on the other. In a word, that he neither can be, say, purpose, or do, any thing that is not infinitely just, holy, wise, true, and gracious; that he hates nothing that he has made; and has so loved the world, the whole human race, as to give his only-begotten Son to die for them, that they might not perish, but have everlasting life. Thus sanctify the Lord God in your hearts, and you will ever be ready to give a reason of the hope that is in you to every serious and candid inquirer after truth. Most religious systems and creeds are incapable of rational explanation, because founded on some misconception of the Divine nature.

“They set at odds heaven’s jarring attributes, And with one excellence another wound.”

The system of humanizing God, and making him, by our unjust conceptions of him, to act as ourselves would in certain circumstances, has been the bane of both religion and piety; and on this ground infidels have laughed us to scorn. It is high time that we should no longer know God after the flesh; for even if we have known Jesus Christ after the flesh, we are to know him so no more. What I have written above is not against any particular creed of religious people, it is against any or all to whom it may justly apply, it may even be against some portions of my own; for even in this respect I am obliged daily to labor to sanctify the Lord God in my heart, to abstract him from every thing earthly and human, and apprehend him as far as possible in his own essential nature and attributes through the light of his Spirit and the medium of his own revelation. To act thus requires no common effort of soul: and just apprehensions of this kind are not acquired without much prayer, much self-reflection, much time, and much of the grace and mercy of God." [Adam Clarke]

always being ready to make a defense to everyone who asks you the reason for the hope in you—
(ἔτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,)

An adaptation of Isaiah 8:13.

ἔτοιμοι (ἔτοιμος - ready, prepared * Adjective: Masculine Nominative Plural).

ἀεὶ (ἀεὶ - always * Adverb).

πρὸς ἀπολογίαν (ἀπολογία - defense * Noun: Feminine Accusative Singular). Accusative of direct object. Cf. word in Acts 22:1 and Phil. 1:7,16.

"The word apologia, which we translate answer, signifies a defense; from this we have our word apology, which did not originally signify an excuse for an act, but a defense of that act. The defences of Christianity by the primitive fathers are called apologies. See the note on Acts 21:1." [Adam Clarke]

Legal, courtroom sort of language. Maintain the context. This isn't a bare-bones apologetics verse (note how it's lifted from its context so often). The defense is evangelistic in nature.

ACT 22:1 "Brethren and fathers, hear my defense which I now {offer} to you."

ACT 25:16 "And I answered them that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to face, and has an opportunity to make his defense against the charges.

1CO 9:3 My defense to those who examine me is this:

2CO 7:11 For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.

PHI 1:7 For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.

PHI 1:16 the latter {do it} out of love, knowing that I am appointed for the defense of the gospel;

2TI 4:16 At my first defense no one supported me, but all deserted me; may it not be counted against them.

This is what Paul did. Note Acts 22:1-21; 24:10-24; 26:1-23, 25b-29. Courtroom language, but not expecting a courtroom situation, which would arise later under Pliny and Trajan

"The exhortation here is instructive, for Peter assumed that believers have solid intellectual grounds for believing the Gospel. The truth of the Gospel is a public truth that can be defended in the public arena." [Schreiner, 174-75]

Cf. my apologetics notes (Bahnsen) and 2 Cor. 10:1ff. Note also Ben Stein movie, expelled.

PSA 119:46 I will also speak of Thy testimonies before kings, And shall not be ashamed.

λόγον (λόγος * Noun: Masculine Accusative Singular). Accusative of direct object.

ἐν ὑμῖν (συ - to or for you * Second Person Independent Personal Pronoun: Accusative Plural).

ἐλπίδος, (ἐλπίς, ἐλπίδος - hope * Noun: Feminine Genitive Singular). Genitive of advantage ("for").

Our hope is in the Gospel, in Christ alone!

HEB 6:18-19 18 in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us. 19 This hope we have as an anchor of the soul, a {hope} both sure and steadfast and one which enters within the veil,

1PE 1:3-4 3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ

from the dead, 4 to {obtain} an inheritance {which is} imperishable and undefiled and will not fade away, reserved in heaven for you,

yet with gentleness and fear. (ἀλλὰ μετὰ πραύτητος καὶ φόβου,) ἀλλὰ μετὰ ("yet with") - See Greek text of v. 16.

πραύτητος (πραύτης * Noun: Feminine Genitive Singular). Genitive of attendant circumstances.
καὶ φόβου, (φοβος * Noun: Masculine Genitive Singular). Genitive of attendant circumstances.

This is included as part of v. 16 in the Greek text, but most naturally goes with v. 15 (as most all translations have it).

Who is the fear directed toward? God. Who is the gentleness directed toward? Man. Cf. 2 Tim. 2:25. Also emphasis on "fearing God" t/o 1 Peter.

"With meekness and fear. Several excellent MSS. add the word *alla*, but, here, and it improves the sense considerably: Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, BUT with meekness and fear. Do not permit your readiness to answer, nor the confidence you have in the goodness of your cause, to lead you to answer pertly or superciliously to any person; defend the truth with all possible gentleness and fear, lest while you are doing it you should forget his presence whose cause you support, or say any thing unbecoming the dignity and holiness of the religion which you have espoused, or inconsistent with that heavenly temper which the Spirit of your indwelling Lord must infallibly produce." [Adam Clarke]

2TI 2:25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

3:16 EXEGESIS

GREEK TEXT:

συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῇ.

ἀλλὰ μετὰ ("yet with").

πραύτητος (πραύτης * Noun: Feminine Genitive Singular). Genitive of attendant circumstances.

καὶ φόβου, (φοβος * Noun: Masculine Genitive Singular). Genitive of attendant circumstances.

συνείδησιν (συνείδησις - conscience, consciousness * Noun: Feminine Accusative Singular). Cf. Hebrews 13:18. A compound of συν (together with) and εἶδεναι (to know). Hence, "to know together with one's self." Conscience implies morality which assumes God.

ἔχοντες (έχω * Present Active Participle: Masculine Nominative Plural). Adverbial-Temporal Participle.

ἀγαθὴν, (ἀγαθος * Adjective: Feminine Accusative Singular).

ἵνα ἐν ᾧ καταλαλεῖσθε (καταλαλεω - to speak against, speak evil of, defame * Verb: Present Passive Indicative, 2P). Descriptive Present.

καταισχυθῶσιν (καταισχυνω - to dishonor, put to shame * Verb: Aorist Passive Subjunctive, 3P). Subjunctive in a dependent, subordinate clause - purpose or result.

οἱ ἐπηρεάζοντες (ἐπηρεάζω - to revile, abuse, mistreat * Present Active Participle: Masculine Nominative Plural). Substantival Participle. Cf. Luke 6:28 for same word.

ὑμῶν (συ - to or for you * Second Person Independent Personal Pronoun: Genitive Plural).

τὴν ἀγαθὴν (ἀγαθος * Adjective: Feminine Accusative Singular).

ἐν Χριστῷ (* Noun: Masculine Dative Singular). Dative of sphere.

ἀναστροφῇ. (ἀναστροφη.- behavior, manner of life, conduct * Noun: Feminine Accusative Singular). Accusative of Direct Object.

ENGLISH TRANSLATION:

having a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

having a good conscience (συνείδησιν ἔχοντες ἀγαθὴν,)

συνείδησιν (συνείδησις - conscience, consciousness * Noun: Feminine Accusative Singular). Cf. Hebrews 13:18. A compound of συν (together with) and εἶδεναι (to know). Hence, "to know together with one's self." Conscience implies morality which assumes God.

ACT 24:16 "In view of this, I also do my best to maintain always a blameless conscience {both} before God and before men.

1TI 1:5 But the goal of our instruction is love from a pure heart and a good conscience

and a sincere faith.

1TI 1:19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

2TI 1:3 I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day,

HEB 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

1PE 3:21 And corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,

1PE 2:19 For this {finds} favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly.

This speaks of integrity. Richness of a redeemed life.

"Nothing speaks louder or more powerfully than a life of integrity. Absolutely nothing! Nothing stands the test like solid character. You can handle the blast like a steer in a blizzard. The ice may form on your horns, but you keep standing against the wind and the howling raging storm because Christ is at work in your spirit. Character will always win the day. As Horace Greeley wrote: 'Fame is a vapor, popularity an accident, riches take wing, and only character endures.' There is no more eloquent and effective defense than a life lived continually and consistently in integrity. It possesses invincible power to silence your slanderers." [Swindoll, 144]

What is conscience? Cf. 1 Timothy 1:5, 19; 3:9. and my sermon notes on these passages. Note the light of conscience in Romans 2.

Leighton calls it "the integrity and holiness of the whole inner nature."

- 1) Knowledge (like lamps in the temple) - cf. Leighton page 157.
- 2) Application (use of the light)
- 3) Reflection (search our hearts - past and future)

Cf. MacArthur, pages 202-05 for more on the conscience.

Walking in Christian integrity.

so that in the thing in which you are slandered, (ἵνα ἐν ᾧ καταλαλείσθε καταισχυθῶσιν)

ἵνα ἐν ᾧ καταλαλείσθε (καταλαλεω - to speak against, speak evil of, defame * Verb: Present Passive Indicative, 2P). Descriptive Present.

Disprove the bad stereotypes. Stereotypes, as unfair as they can be, are usually based on fact. You live on the fictitious planet Zenon. Zenon is inhabited by 3 types of people: Purple, Green, and Orange. Each makes up 1/3 of the total population. However, the Green people are guilty of 2/3 of the crime. So, if you are walking down a dark alley at night, and a group of young Greens are approaching you, you are going to be fearful. It's entirely possible that they are part of a church youth group out witnessing. But the Green people in such a fictitious culture, would be stereotyped as the most prone to crimes. That's a stereotype based on evidence.

Think of how Christians are stereotyped today. "Xns are poor, uneducated and easy to command." "Xns are dupes who believe in fairy tales." Xns are hypocrites who condemn others for their immorality while they live immorally themselves. Xns are a bunch of religious-right wackos.

What about how they were stereotyped in the first century? See my previous notes on this from 1 Peter.

Reading a book about Rom. Catholic priests who had stereotypes of Evangelical Xns as sectarian heretics, people who didn't know sound doctrine, etc. Cf. how they found the integrity of Xns.

Sometimes we don't know how to behave in the world. If we don't speak out all the time, we're labeled weak. If we're cheerful, we're labeled as carnal. If we're serious we're kill-joys. If we do one of those things that we're at liberty to do, people point their finger and say, "I thought Xns weren't supposed to do that?!" If we don't do one of those things we are at liberty to do, people will accuse us of legalistic religiosity. This is what John the Baptist and Jesus Christ were both accused of: Matt. 11:18-19.

What do you do? Keep a good conscience. Don't fall into the wrong stereotypes.

those who revile your good behavior in Christ may be put to shame. (οἱ ἐπιηρέαζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῆν.)

καταισχυνθῶσιν (καταισχυνω - to dishonor, put to shame * Verb: Aorist Passive Subjunctive, 3P).

Subjunctive in a dependent, subordinate clause - purpose or result.

οἱ ἐπιηρέαζοντες (ἐπιηρέαζω - to revile, abuse, mistreat * Present Active Participle: Masculine Nominative Plural). Substantival Participle. Cf. Luke 6:28 for same word.

ἐν Χριστῷ (* Noun: Masculine Dative Singular). Dative of sphere.

ἀναστροφῆν. (ἀναστροφή.- behavior, manner of life, conduct * Noun: Feminine Accusative Singular). Accusative of Direct Object.

Proverbs 16:7. See illustration of Joseph and his brothers in Gen 42:21.

Good conscience trumps bad intent. Don't give the unbelieving world any handles on which to grasp you. We should be like greased pigs when it comes to accusations of evil. Like water off a duck's back.

Note the example of Peter during Jesus' earthly ministry. Peter was slandered and accused of being "one of them" (Jesus' followers) and he violated his conscience and denied Christ.

"He therefore says, that they may be ashamed, who blame your good conversation in Christ, and who speak against you as evil-doers; as though he had said, "If your adversaries have nothing to allege against you, except that you follow Christ, they will at length be ashamed of their malicious

wickedness, or at least, your innocence will be sufficient to confute them.” [Calvin, commentary]

See 2:12 and notes there

Comparison Between 1 Peter 2:12 and 3:16		
Verse	Text (my translation)	Anticipated Result (of the Christian's good behavior)
2:12	Keep your behavior excellent among the pagans, so that in whatever they accuse you as evildoers, they may see your good works and glorify God in the day of visitation.	<u>Salvation</u> for those who slander
3:16	having a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.	<u>Shame</u> for those who slander
<p><i>Perhaps the "shame" of 3:16 will prove to be what God uses to bring some of those who slander you to the "salvation" of 2:12. Compare wives with unsaved husbands in 3:1-6.</i></p>		

Cf. 2:8.

Frequent promise in the OT that those who trust and hope in God will not be put to shame, but their enemies will be:

PSA 6:9-10 The \Lord\ has heard my supplication, The \Lord\ receives my prayer. All my enemies shall be ashamed and greatly dismayed; They shall turn back, they shall suddenly be ashamed.

PSA 25:2-3 O my God, in Thee I trust, Do not let me be ashamed; Do not let my enemies exult over me. Indeed, none of those who wait for Thee will be ashamed; Those who deal treacherously without cause will be ashamed.

PSA 31:1-3 In Thee, O \Lord,\ I have taken refuge; Let me never be ashamed; In Thy righteousness deliver me. Incline Thine ear to me, rescue me quickly; Be Thou to me a rock of strength, A stronghold to save me. For Thou art my rock and my fortress; For Thy name's sake Thou wilt lead me and guide me.

PSA 35:1-2 Contend, O \Lord,\ with those who contend with me; Fight against those who fight against me. Take hold of buckler and shield, And rise up for my help. PSA 35:3 Draw also the spear and the battle-axe to meet those who pursue me; Say to my soul, "I am your salvation."

PSA 35:4-7 Let those be ashamed and dishonored who seek my life; Let those be turned back and humiliated who devise evil against me. Let them be like chaff before the wind, With the angel of the \Lord\ driving {them} on. Let their way be dark and slippery, With the angel of the \Lord\ pursuing them. For without cause they hid their net for me; Without cause they dug a pit for my soul.

PSA 40:13-16 Be pleased, O \Lord,\ to deliver me; Make haste, O \Lord,\ to help me. Let those be ashamed and humiliated together Who seek my life to destroy it; Let those be turned back and dishonored Who delight in my hurt. Let those be appalled because of their shame Who say to me, "Aha, aha!" Let all who seek Thee rejoice and be glad in Thee; Let those who love Thy salvation say continually, "The \Lord\ be magnified!"

PSA 44:6-8 For I will not trust in my bow, Nor will my sword save me. But Thou hast saved us from our adversaries, And Thou hast put to shame those who hate us. In God we have boasted all day long, And we will give thanks to Thy name forever. Selah.

PSA 70:1-3 O God, {hasten} to deliver me; O \Lord,\ hasten to my help! Let those be ashamed and humiliated Who seek my life; Let those be turned back and dishonored Who delight in my hurt. Let those be turned back because of their shame Who say, "Aha, aha!" PSA 70:4 Let all who seek Thee rejoice and be glad in Thee; And let those who love Thy salvation say continually, "Let God be magnified."

ISA 28:16 Therefore thus says the Lord \God\, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone {for} the foundation, firmly placed. He who believes {in it} will not be disturbed.

JER 17:13-15 O \Lord\, the hope of Israel, All who forsake Thee will be put to shame. Those who turn away on earth will be written down, Because they have forsaken the fountain of living water, even the \Lord\. Heal me, O \Lord\, and I will be healed; Save me and I will be saved, For Thou art my praise. Look, they keep saying to me, "Where is the word of the \Lord\? Let it come now!"

JER 17:18 Let those who persecute me be put to shame, but as for me, let me not be put to shame; Let them be dismayed, but let me not be dismayed. Bring on them a day of disaster, And crush them with twofold destruction! #

But it all funnels down to this: the slanderers will one day give an account as those who have repented and glorify God on that day, or as those who cower in shame before him. Cf. 1 Peter 4:3-5

"Let those, therefore, who have given their names to Christ honor him and their holy profession most in this way. Speak for Christ as occasion requires. Why should we not, provided it is with gentleness and respect, as the apostle requires? But let this be the main defense of religion: live in a way that will commend it. Everyone who calls himself a Christian should live in this way. They should adorn that holy profession with holy [living]. But most people are nothing more than spots and blots, some wallowing in the mire, and provoking one another to all uncleanness. Oh, the unchristian life of Christians! This is an evil to be greatly lamented, more than all the troubles we sustain! These people deny Christ and declare that they do not belong to him. Let us strive to honor that name that they disgrace.. And if they reproach you because you do not walk with them, take no notice, but go on your way. Do not be troubled by false accusations. Shame them by your blameless life." [Leighton, 158]

3:17 EXEGESIS

GREEK TEXT:

κρείττον γὰρ ἀγαθοποιούντας, εἰ θέλοι το θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιούντας.

κρείττον γὰρ (κρείττων - better * Adjective: Neuter Nominative Singular).
ἀγαθοποιούντας, (ἀγαθοποιεω - to do good * Present Active Participle: Masculine Accusative Plural).
Adverbial-Causal Participle. "For doing..."
εἰ θέλοι (θελω - to wish * Verb: Present Active Optative, 3S). Optative in a dependent, subordinate clause. Demonstrates a subjective wish rather than a objective probability (as in the subjunctive).
το θέλημα (θέλημα - a wish, what is willed * Noun: Neuter Nominative Singular). Subject Nominative.
Note the ASV: "For it is better, if the will of God should so will . . . "
τοῦ θεοῦ, (* Noun: Masculine Genitive Singular). Genitive of possession.
πάσχειν (πάσχω - to suffer * Verb: Present Active Infinitive). Substantival Infinitive.
ἢ (ἢ - either, or, than * Comparative Particle).
κακοποιούντας. (κακοποιεω - to do evil * Present Active Participle: Masculine Accusative Plural).
Adverbial-Causal Participle. "For doing..."

ENGLISH TRANSLATION:

For it is better, if the will of God should so desire, that you suffer for doing what is right than for doing what is wrong.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For it is better, if the will of God should so desire, that you suffer for doing what is right than for doing what is wrong. (κρείττον γὰρ ἀγαθοποιούντας, εἰ θέλοι το θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιούντας.)

Cf. 2:20 - this is an extension of the advice given to slaves. See my notes there.

This verse follows a proverbial formula. Michaels writes:

"The 'better'-proverb, or *Tobspruch*, was first isolated and studied in OT wisdom literature by W. Zimmerli . . . but the form exists in the NT as well The most complete form of the *Tobspruch* in the NT includes three elements: a word for 'good' or 'better,' two infinites expressing the actions or experiences being weighed against each other, and a word of comparison (ἢ or μαλλον). In the synoptic tradition, the *Tobspruch* is characteristically used to set forth eschatological alternatives. It is 'better' to enter the kingdom of God minus an eye or a limb than to escape such mutilation and be sent away to eternal fire. It is 'better to drown in the sea than cause in innocent believer to fall into sin. It is 'better' never to have been born than to betray the Son of Man. If 1 Pet 3:17 is read as a *Tobspruch* of this kind, it yields a coherent meaning: it is 'better' to suffer in this life at the hands of persecutors for doing good, than at God's hand on the 'day of visitation' for doing wrong (for the thought, cf. Matt 10:28). [Michaels, 191-

In this regard, return to my thoughts about counting it all loss for the sake of Christ. We are not guaranteed happiness in this life. We may have joy, because joy transcends happiness. Happiness or personal fulfillment of one's circumstances of whims and desires is not what we're about.

"Can I leave my marriage?" No. But I'm not happy. So what. You're not guaranteed happiness. But God tells you to rejoice even in this. I can't. God commands it, so you can (Phil. 4:13). Work to make your marriage better.

"Can I commit adultery?" "Can I steal?" "Can I escape suffering?" No, No, No! Two groups: the saints and the aints. Those who do good and those whose deeds are evil. The righteous and the unrighteous (cf. 3:12). In the end, the righteous may suffer for doing good in this life, but they will not suffer in the next. Conversely, the unrighteous will suffer in this life and the next.

Basic premise: Unjust suffering is always better than deserved suffering. Suffer for doing right is wrong, but it's good. Suffer for doing wrong, is right, but it's bad.

This isn't as much admonition as assurance. This is a promise that you will suffer, sometimes for doing the right thing. But, in the end, God will reward you. Eyes of faith to see that.

Note the life of Job . . .

The question of "why?" - see my notes and illustration on this ? Note that God does not tell us why. That's for him to know. We are to trust and obey. Isa. 55:8-9.

For in these words he reminds us, that if we suffer unjustly, it is not by chance, but according to the divine will; and he assumes, that God wills nothing or appoints nothing but for the best reason. Hence the faithful have always this comfort in their miseries, that they know that they have God as their witness, and that they also know that they are led by him to the contest, in order that they may under his protection give a proof of their faith. [Calvin, commentary]

"For all things are ordered by the will of God, even all the sufferings and afflictions of the saints . . ." [John Gill]

κρέϊπτον γάρ (κρέϊπτων - better * Adjective: Neuter Nominative Singular).

εἰ θέλοι (θελω - to wish * Verb: Present Active Optative, 3S). Optative in a dependent, subordinate clause. Demonstrates a subjective wish rather than a objective probability (as in the subjunctive).

το θέλημα (θέλημα - a wish, what is willed * Noun: Neuter Nominative Singular). Subject Nominative. Note the ASV: "For it is better, if the will of God should so will . . ."

Verse 17 reiterates t/same thought as verse 13 (Peter finishes on same note he begins).

There are times when God may desire that we suffer for righteousness sake. After all, isn't this what Christ did? Note verse 18 and the connective ὅτι.

ΚΑΚΟΠΟΙΟΥΝΤΑΣ. (ΚΑΚΟΠΟΙΕΩ - to do evil * Present Active Participle: Masculine Accusative Plural).
Adverbial-Causal Participle. "For doing..."

No doubt there is suffering for evil.

1PE 3:14 But even if you should suffer for the sake of righteousness, {you are} blessed. \And do not fear their intimidation, and do not be troubled\,

1PE 3:17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

1PE 4:19 Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right.