



The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

Emphasis in 1 Peter
The Christian's view
of 'now' in light of 'eternity'

Content Outline

(Chester McCalley book "Comfort in Suffering")
Available here: <http://www.wordoftruthkc.org/>

Salvation 1:1—2:10
Submission 2:11—3:12
Suffering 3:13—5:14

Sources: NASU 1995, HA Ironside, CMcCalley, H&AMolloy, RMerryman, CMissler, JVMcGee, VPeterman, TAsparks, Misc Commentaries & HHBC web site

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The Believer: His Salvation 1:1—2:10
The Believer: His Duty - Submission 2:11—3:12
The Believer: His Discipline - Suffering 3:13—5:14
Suffering for righteousness (or doing good) - 3:13 - 4:6
Suffering with Christ - 4:7-19
Suffering in service for Christ - 5:1-11
Conclusion of the Book - 5:12-14

2

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Salvation 1:1—2:10
Submission 2:11—3:12
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3

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The Epistle of 1 Peter (Lesson # 22)

(review) # 21 Living Harmoniously 1 Peter 3:8-12

Emphasis in 1 Peter
The Christian's view of 'now' in light of 'eternity'

Content Outline for HHBC lessons

Salvation 1:1—2:10
Submission 2:11—3:12
→ # 21 Living harmoniously - 3:8-12
In the Body-Assembly of Christ
like-minded focus
fellow-feeling
loving as brethren
sensitive kindness
correctly self aware
giving good words or blessings

4

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The Epistle of 1 Peter (Lesson # 22)

(review) # 21 Living Harmoniously 1 Peter 3:8-12

8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;

9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

10 For, "THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT.

11 "HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT.

12 "FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

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5

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The Epistle of 1 Peter (Lesson # 22)

(review) # 21 Living Harmoniously 1 Peter 3:8-12

Here are all we are to live as believers in Christ, one to another:
We are to: Love one another, as Christ loved us [Jn 13:34]; Love the brethren [Jn 3:14]; Suffer and rejoice with one another [1 Cor 12:26]; Walk in love with one another [Eph 5:2]; If God so loved us, we ought to love one another [1 Jn 4:17, 11]; Let brotherly love continue [Heb 13:1]; Put on: bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbear one another, forgive one another, put on love, let Christ's peace reign in your heart and be thankful, teach and admonish one another in psalms, hymns & spiritual songs [Col3:12-16]; Love without hypocrisy, be devoted and give preference to one another, be devoted, practice hospitality, etc. [Rom 12:9-16] be of one-mind, have compassion, brotherly love, kindness and have humility in spirit. Do not rail, insult, but give a blessing instead [1 Pet 3:8-9]; have fervent charity and use hospitality without grudging [1 Pet 4:8-9]; etc. !!!

How are we to accomplish all this?

- By our baptism into one body one with another! We are all one with another already by position! [1 COR 12:13];
- Christ willed it so in [JN 17:21]; "That they may be one..."
- "I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me," [JN 17:23].
- So the real question is: how could we not be all these things to each other?

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6

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Content Outline for HHBC lessons

Salvation 1:1—2:10

Submission 2:11—3:12

Suffering 3:13—5:14

→ # 22-23 Conduct in Suffering 3:13-17

24-25 Consequences of Christ's Suffering 3:18-22

26-27 Proper Attitude in Suffering 4:1-6

28-29 The Importance of Mutual Love in End-Times Living 4:7-11

30 The Facts of Suffering 4:12-14

31-32 The Application of Suffering 4:15-19

+ 3 more lessons to the end of 1 Peter

7

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. (KJV)

8

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

13 Who is going to harm you if you are eager to do good?

14 But even if you should suffer for what is right, you are blessed. "Do not fear their threats; do not be frightened."

15 But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

16 keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

17 For it is better, if it is God's will, to suffer for doing good than for doing evil. (NIV)

9

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

13 And who will harm you if you are deeply committed to what is good?

14 But even if you should suffer for righteousness, you are blessed. Do not fear what they fear or be disturbed,

15 but honor the Messiah as Lord in your hearts. Always be ready to give a defense to anyone who asks you for a reason for the hope that is in you.

16 However, do this with gentleness and respect, keeping your conscience clear, so that when you are accused, those who denounce your Christian life will be put to shame.

17 For it is better to suffer for doing good, if that should be God's will, than for doing evil. (HCSB)

10

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

13 Who is there to harm you if you prove zealous for what is 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 to give an account for the hope that is in you, yet with gentleness and reverence;

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

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.



The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

13 Who is there to harm you if you prove zealous for what is good?

Καὶ τίς ὁ κακῶσων ὑμᾶς, ἐάν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; (BGT)

Καὶ conjunction/adverb - and, also, even, so then, too, **now**

τίς interrogative pronoun masc sing - **who**, what sort of person

ὁ κακῶσων art + part fut act nom masc sing - **will oppress, afflict, harm, maltreat**

Acts 7:6,19; 12:1; 18:10; (Exo. 5:22; 23:9)

ὑμᾶς, pers pro acc pl - **you**

ἐάν 3rd class condition uncertain of fulfillment, but likely - **if (and likely will)**

τοῦ ἀγαθοῦ art + adjective gen neut sing - **for the good**, what is upright, honorable, and acceptable to God (Thayer), good opposite κακός (bad); (Friberg),

Comparison of contrast, with articles to make each specific in meaning

Objective genitive, the good is the focus of this potential and likely zeal

ζηλωταὶ noun nom masc pl - **zealots (passionate in character)**, enthusiastic

adherent, one who is eager or zealous gen. Ac 22:3; 1 Cor 14:12; Tit 2:14 (Gingrich).

Note that 'followers' in KJV, is from 'μιμηταὶ' in newer BYZ Greek copies

γένησθε verb subj aor mid dep 2p pl - **you likely are formed**, subjective > potential,

arist > fact, to come into existence - 'to be formed, to come to exist.' (Louw-Nida)



The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

13 Who is there to harm you if you prove zealous for what is good?

My literal translation from the oldest Greek sources is:

Now who will harm you, if you become passionate for the good?

The fact shown to us in v12 is that God sees and hears us, His righteous ones, so based on His care, God asks us this question.

It is not a statement, but a question from God about the possible results of bad being done to us and good being revealed through us.

Negatively, He does not imply that we will not suffer from bad actors. God told us we would suffer like He suffered, Jn 15:20, 1 Pt 2:21.

But will that suffering bring harm, ie make us less than what God wants us to be? That is the negative focus in the 1st part of God's question.

Positively, He does say we can become passionate for the good. That is the positive focus in the 2nd part of God's question.

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13

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

Now who will harm you, if you become passionate for the good?

Here is a 'specific' factual negative principle in v13 to consider

Negatively, nothing can stop God's plan for His own being conformed to the image of His Son, Jesus Christ. God makes all things work together to fulfill His purposes.

Romans 8:28-30 **And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.**

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14

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

Now who will harm you, if you become passionate for the good?

Here is another 'specific' factual but positive principle in v13 to consider

Positively, Luke 6:43-45 For there is no **good*** tree which produces bad fruit, nor, on the other hand, a bad tree which produces **good*** fruit. 44 "For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. 45 "The **good*** man out of the **good*** treasure of his heart brings forth what is **good***; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart."

We have the life of Christ living in us, & when we are passionate for the good it is when God's Spirit in us is showing His **goodness***. Col 3:4

Gal 5:22-23 But the fruit of the Spirit is love, joy, peace, patience, kindness, **goodness***, faithfulness, 23 gentleness, self-control; against such things there is no law. * **Good** is same word as in 1 Peter 3:13

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15

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

Now who will harm you, if you become passionate for the good?

Here are some 'general' principles in v13 to consider

Our response of 'good in return for good' or 'good in return for evil' tends to bring about (but does not guarantee) a good response from others.

- Not responding with 'evil in return for evil', but instead being 'zealous for what is good' stops **revenge & retaliation cycles** that are **from sin natures**.
- Human government should maintain order and limit the expression of evil behavior per (Romans 13:1-7; 1 Peter 2:13-17).
- We who are 'zealous for what is good' are model citizens in the biblically legitimate form of government.
- The kind of **if** God used here is a condition with a **likely** outcome. God's question reveals His view of **His good likely** being seen through each of us.

Verse 14 gives us a bit more about the results of 'harm' done to us. Verse 15 gives us more about becoming passionate for the 'good'.

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16

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

14a But even if you should suffer for the sake of righteousness, you are blessed.

ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι (BGT)

ἀλλ' strong conj of contrast, difference - **but**, however, yet, nevertheless, (Friberg) εἰ 4th class condition with a possible fulfillment, but not likely - **if (but not likely)** καὶ conj/adv and, **even**, also

πάσχοιτε verb optative pres act 2p pl - suffer, endure, sometimes **suffering unto death** Mt 17:12; Lk 22:15; 24:46; Ac 1:3; 17:3; 1 Cor 12:26; Phil 1:29; 2 Th 1:5; Hb 2:18; 9:26; 1 Pt 2:19-21, 23; 3:14, 17; 4:19. Undergo punishment 1 Pt 4:15 (Gingrich) διὰ with the accusative; to indicate a reason, on account of, **because of** (Friberg) δικαιοσύνην noun accusative fem sing - God's integrity, virtue, purity of life, uprightness, **correctness in thinking, feeling, and acting**: 1 Pt 3:14; 2 Pet 2:5, 21; 3:13 (Thayer) μακάριοι adjective nom masc pl - joyful, **blessed ones**, happy (Thayer)

My literal translation from these Greek sources is:

But even if you suffer unto death because of righteousness, you are blessed,

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BGT = Nestle-Aland v26 text, BYZ = Textus Receptus text

17

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

14a But even if you suffer unto death because of righteousness, you are blessed,
Principles revealed here

- The "But" used is a strong contrast to v13, this verse deals with possible suffering beyond harm, this is possible suffering even unto physical death.
- Verse 13 suffering is while we live in bodies, is used by God to reveal His good.
- Verse 14 suffering unto death would not end His goodness being seen through us.
- God's good seen through us may be stopped by death, but we are still blessed.
- What looks like an awful thing is really a blessing!
- We might even suffer if we have done what is right, with our actions coming from a heart of righteousness - which is from Christ Himself (Acts 7:52; 1 John 2:1)
- The phrase "because of righteousness" makes righteousness pivotal to suffering
- God uses this figure of speech called 'ellipsis' to show His view of this suffering.
- This verse says we can suffer as Christians, so it adds information to v13,

Our Lord's brother James wrote, "Consider it all joy, my brethren, when you encounter various trials", (James 1:2)

God through Peter and James held back nothing when He expressed how He would show His good through our correct responses to trials and suffering: **Blessed! All joy!**

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18

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

14a But even if you suffer unto death because of righteousness, you are blessed, Some Contrasting Principles revealed here

The "But" used here is a strong contrast to v13 in another way, There are **two if clauses** in these two verses, and both are expressions of condition with uncertain fulfillment that show how carefully God is as He reveals reality. **Verse 13** ἐάν 3rd class condition an uncertain fulfillment, but likely - **if (and likely will)** **Verse 14** εἰ 4th class condition a possible fulfillment, but not likely - **if (but not likely)**

There are **two contrasts** regarding the results of these sufferings in each verse **Verse 13** (-) will suffering bring harm, i.e. make us less than what God wants us to be? (+) God's question reveals His view of His good **likely** being seen through each of us. **Verse 14** (-) man thinks suffering to death will stop His good being seen (+) God reveals that suffering will not stop His good being received as a blessing

Notice that James is used by God with **contrasting words** to reveal this also (-) God uses *πειρασμός* for general testing by men designed to bring us to harm (+) God uses *δοκίμιον* for testing by God to always reveal to us what is His good and God reveals through James that He never *πειρασμός* i.e. tests us to harm

Principles here from God's use of grammar & words
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19

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

14b AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,

τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε, (BGT)
τὸν definite article accusative masc sing - **the**
δὲ conj coordinating denotes continuation & further thought but/and indeed/also
φόβον noun accusative masc sing - the causing of fear, that which arouses fear, a **terror** Ro 13:3; 1 Pt 3:14; (Gingrich)
αὐτῶν pronoun pers gen masc pl - intensifies subject of **themselves** (Friberg)
μὴ particle - **not**, lest
φοβηθῆτε verb subj aor pas 2p pl - only passive in the NT; be afraid, **become frightened**; absolutely be frightened, be alarmed, be afraid (MT 10.31); (Friberg)
μηδὲ 2nd particle - **nor**, not this ... and not that
ταραχθῆτε verb subj aor pas 2p pl - passive be troubled, be upset, be agitated (MT 2.3); with an added component of fear be frightened, be terrified (MT 14.26); with an added component of threat **be intimidated** (1P 3.14) (Friberg)

My literal translation from these Greek sources is:

Also, the terror of theirs, should not frighten nor intimidate you

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20

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

14b Also, the terror of theirs, should not frighten nor intimidate you Some principles revealed here

- Peter heard these words from our Lord as recorded in John 14:27 "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful."
- Note that God used the imperative or command mode in this verse, But that He used Peter to say this to us with the subjunctive mode of potential, with the passive voice to indicate we could be effected by their terror, but that is not God's will for us.
- God never tests us to make us fearful, only to refine what we believe to be true, as His blessed ones. Our fear is based on His facts and leads us to His peace and to respond with joy. Their fear is based on their own false imaginations and leads them to no peace and a response of terror.

Principles here from God's use of grammar & words
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21

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

15a but sanctify Christ as Lord in your hearts,

κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, (BGT)
κύριον noun accusative masc sing - personal title for God (MT 1.20) and Jesus Christ (JN 20.18) (the **Lord**; translation of the Hebrew adonai, which in the public reading of Scripture replaced the tetragrammaton yhwah (Friberg)
δὲ conj coordinating denotes continuation & further thought - **but/and indeed/also**
τὸν Χριστὸν article + noun accusative masc sing - strictly one who has been anointed, a title for Jesus, as the Messiah sent from God (see JN 1.41), **the Christ**, (Friberg)
ἀγιάσατε verb imperative aor act 2p pl - objectively **set apart as perfect, the 'I AM'**, dedicate, consecrate (1C 6.11) (Friberg)
ἐν preposition dative, locative, instrument - to/as, **in**, by
ταῖς καρδίαις art + noun dative fem pl - **the heart**; in the NT inner self dwelling place of heavenly beings and powers (RO 5.5; 2C 1.22; EP 3.17) (Friberg)
ὑμῶν, pronoun pers gen pl - **your**

My literal translation from these Greek sources is:

But Lord, the Christ, set apart in the hearts of you

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22

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

15a But Lord, the Christ, set apart in the hearts of you Principles revealed here

- The remedy and godly alternative to fear and a troubled heart is **Christ**.
- When suffering for the sake of righteousness, Christ is the answer!
- The command set apart means to set Him apart in our hearts as perfect, the 'I AM', the Christ, the promised anointed one.
- The purpose of this command is that our heart, who we really are now, we as new in kind creations that He has made to reveal His glory.
- We were told this in 1 Peter 1:9 "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, **so that you may proclaim the excellencies of Him** who has called you out of darkness into His marvelous light;"

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23

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

15a But Lord, the Christ, set apart in the hearts of you More Principles revealed here

- Our hearts need this focus, so God provided the Holy Spirit to dwell inside us and give us the things of Christ. John 16:14 "He will glorify Me, for He will take of Mine and will disclose it to you." In 1 Cor 3:16 God says to us "Do you not know that you are a temple of God and that the Spirit of God dwells in you?"
- When faced with suffering because the righteousness of God is being revealed thru us, our logical response to this command is to take the essence of Christ as revealed to us by God the Holy Spirit, as reality. Note that in 2 Cor 3:18 God says: "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit"

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24

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

**15a But Lord, the Christ, set apart in the hearts of you
More Principles revealed here**

- Notice the examples in Scripture of this process being shown, like Steven as recorded in Acts 7:54-56 "Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him. 55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, 'Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.'"
- Two of my favorites are 1 Cor 1:30 "But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption," and 1 Cor 2:12 "Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God"

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June 21, 2020 Roy Smith



The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

Today's text in review

- 13 Who is there to harm you if you prove zealous for what is 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,**
- 15a but sanctify Christ as Lord in your hearts,**

My literal translation from the oldest Greek sources is:

- 13 Now who will harm you, if you become passionate for the good?**
- 14 But even if you suffer unto death because of righteousness, you are blessed. Also, the terror of theirs, should not frighten nor intimidate you.**
- 15a But Lord, the Christ, set apart in the hearts of you,**

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BGT = Nestle-Aland v28 text, BYZ = Textus Receptus text 26

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The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

Some concluding thoughts

We can only effectually serve the Lord Jesus as we are enjoying fellowship with Him. It is while the heart dwells upon His powerful attractions that the most acceptable service is performed in His name; nor is there anyone who can share the Lord Jesus with freshness and fruitfulness to others, if he be not feeding upon Him, in the secret of his own soul. True, he may preach a sermon, utter prayers, write a book, and go through the entire routine of outward service, and yet not share Him. The one who will present Him to others must be occupied with the Lord Jesus for himself.

From Miles J. Stanford Position Papers page 246
With Him Inside — For Him Outside by C. H. Mackintosh 27

June 21, 2020 Roy Smith



The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

Some concluding thoughts

Happy is the man who ministers thus, whatever be the outward success or reception of his ministry. For should his work fail to attract attention, to command influence, or to produce apparent results, he has his blessed retreat and his unfailing portion in the Lord Jesus, of which nothing can deprive him. Whereas the one who is merely feeding upon the fruits of his ministry, who delights in the gratification which it affords, or the attention and interest which it produces, is like a mere pipe, conveying water to others, and retaining only rust for itself. This is a most deplorable condition to be in; and yet is it the actual condition of that servant who is more occupied with his work and its results, than with the Lord Jesus Christ and His glory.

From Miles J. Stanford Position Papers page 246
With Him Inside — For Him Outside by C. H. Mackintosh 28

June 21, 2020 Roy Smith



The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

Some concluding thoughts

This is a matter which calls for the most rigid self-judgment.. The heart is deceitful, and the enemy is crafty; and hence there is great need to hearken to the word of exhortation, "Be sober, be vigilant." It is when the soul is awakened to a sense of the varied and manifold snares which beset the servant's path, that it is, in any measure, able to understand the need there is for being much alone with the Father: it is there in His presence that one is secure and happy. It is when we begin, continue, and end our work in our Father's presence, that our service will be of the right kind.

From Miles J. Stanford Position Papers page 246
With Him Inside — For Him Outside by C. H. Mackintosh 29

June 21, 2020 Roy Smith



The Epistle of 1 Peter (Lesson # 22)

Conduct in Suffering 1 Peter 3:13-17 part 1

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