



The Epistle of 1 Peter (Lesson # 23)

Conduct in Suffering 1 Peter 3:13-17 part 2

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, HAIronside, CMcCalley, H&AMolloy, RMerryman, CMisler, JVMcGee, VPeterman, TASparks, Misc Commentaries & HHBC web site

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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**

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The Epistle of 1 Peter (Lesson # 23)

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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.**

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Conduct in Suffering 1 Peter 3:13-17 part 2

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

Reviewing, 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 **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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¹³ **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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13 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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Conduct in Suffering 1 Peter 3:13-17 part 2

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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Conduct in Suffering 1 Peter 3:13-17 part 2

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 εἰ 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

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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.

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Conduct in Suffering 1 Peter 3:13-17 part 2

15a But Lord, the Christ, set apart in the hearts of you Principles in v15a 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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Conduct in Suffering 1 Peter 3:13-17 part 2

15a But Lord, the Christ, set apart in the hearts of you More v15a Principles

- 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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15a But Lord, the Christ, set apart in the hearts of you
More v15a Principles

- 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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Last week'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,**

This is where we left the text last week

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BGT = Nestle-Aland v28 text, BYZ = Textus Receptus text 14

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15b always being ready to make a defense to everyone who asks you

ἔτοιμοι αἰεὶ πρὸς ἀπολογία πάντι τῷ αἰτοῦντι ὑμᾶς (BGT)
 ἔτοιμοι adj nom masc pl – of persons ready, **prepared** LU 12:40, MT 25:10; (Friberg)
 αἰεὶ adverb - **always**
 πρὸς prep with accusative - (5) to show purpose; (a) in order to (JN 11.4; AC 3.10); (b) for the purpose of, **with a view to** (EP 4.12; 1P 4.12); (Friberg)
 ἀπολογία noun accusative fem sing - defense Ac 25:16; Phil 1:7, 16; 2 Ti 4:16; 1 Pt 3:15; **answer**, reply 1 Cor 9:3. [apology](Gingrich)
 πάντι adjective indefinite dative masc sing - with distributive significance, denoting each individual in a class each, **everyone**, all (LU 4.37); (Friberg)
 τῷ αἰτοῦντι article + participle pres active dative masc sing - ask, request, require, demand, idea of **demanding** prominent: Luke 1:63; 1 Cor. 1:22; τίνα τί, Luke 12:48; 1 Pet. 3:15 (Thayer)
 ὑμᾶς pronoun personal accusative pl - **you**

My literal translation from these Greek sources is:

prepared always with a view to answer everyone demanding you

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15c to give an account for the hope that is in you,

λόγον περι τῆς ἐν ὑμῖν ἐλπίδος, (BGT)
 λόγον noun accusative masc sing - answer or **explanation** in reference to judgment: to give or render an account, with the genitive of the thing, 1 Pet. 3:15 (Thayer)
 περι preposition with genitive - about, concerning, of, with reference to; **for**; on account of (Barclay Newman)
 τῆς definite article genitive fem sing – **of the**
 ἐν preposition used with dative, locative, instrumental – to/as, **in**, by
 ὑμῖν pronoun personal dative pl - **you**
 ἐλπίδος noun genitive fem sing – always in NT in a good sense: expectation of good, hope; and in the Christian sense, joyful **confident expectation** of eternal salvation: Acts 23:6; 26:7; Rom. 5:4f; 12:12; 15:13; 1 Cor. 13:13; 1 Pet. 1:3; 3:15; (Thayer)

My literal translation from these Greek sources is:

explanation for the in you confident expectation

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15d yet with gentleness and reverence;

^{16a} ἀλλὰ μετὰ πραΰτητος καὶ φόβου, (v16a in BGT)
 ἀλλὰ strong conj of contrast, difference - **but**, however, yet, nevertheless, (Friberg)
 μετὰ preposition with genitive - prep. with gen. with, **in company with**, among; by, in; on the side of; against; (Barclay Newman)
 πραΰτητος noun genitive fem sing - quality of gentle friendliness, **gentleness**, meekness (as strength that accommodates to another's weakness), consideration (Friberg)
 καὶ conj/adv **and**, even, also
 φόβου, noun genitive masc sing - in a positive sense **respect**, reverence, awe, (wholesome) fear (Friberg)

My literal translation from these Greek sources is:

but with gentleness and respect

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15 But Lord, the Christ, set apart in the hearts of you, prepared always with a view to answer everyone demanding you explanation for the in you confident expectation, but with gentleness and respect,

Principles revealed here

- Peter wrote to connect 'being ready' grammatically with 'set apart'. The significance of this is that 'being ready' is not necessarily founded in studying and education, and preparation of intellectual arguments, but rather it begins with beholding Christ as Lord.
- After telling the believers that they must set apart Christ as Lord in their hearts, he then calls for them to have 'a readiness'. Though this verse is often used by Christians as a justification for an intellectually oriented defense of Christian faith, Peter's intent was more to the heart: 'the hope that is in you', or more literally 'the in you hope'. It not just that a believer is 'hopeful' or has some sort of hope of some kind or another, but rather has a specific hope that is centered on what is inside – not the externals. That 'hope that is in you' is the living Jesus Christ (remember the 'living hope'? – 1 Peter 1:3).

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15 But Lord, the Christ, set apart in the hearts of you, prepared always with a view to answer everyone demanding you explanation for the in you confident expectation, but with gentleness and respect,

More Principles in v15

- Peter also conditions this readiness upon two primary things:
 1. The unbeliever asks for the reason for the 'in you hope' – it is not shoved down the unwilling unbelievers' throats
 2. The response of the believer to being asked is conditioned by gentleness and reverence.
- This gentleness is like that in Galatians 5:22,23, which is the fruit of the Spirit, resulting from walking in the Spirit.
- This gentleness also results from having sanctified Christ as Lord in your hearts.
- The reverence is a regard for the momentous character of the message that the believer has to convey, including recognition of the awesome nature of the opportunity before the believer.

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16a and keep a good conscience

συνείδησιν ἔχοντες ἀγαθὴν, (v16b in BGT)

συνείδησιν noun accusative fem sing - **conscience** 1)awareness of what God desires 1 Pt 2:19 2) 'sensitivity to moral or ethical expectations', moral awareness, consciousness, whether of God or society (not to be confused with view of an inward controlling moral faculty distinguishing **in advance** what is good or bad), with positive qualifier indicating awareness of no guilt: ἀγαθῆ Ac 23:1; 1 Τι 1:5, 19; 1 Pt 3:16 (Danker) literally, joint-knowledge or **with-knowledge** from συν + εἶδησιν (fem εἶδησις) **ἔχοντες** verb participle pres active nominative masc pl – having, **keeping** 'to possess, with implication of the obj. being under one's control or at one's disposal' (Danker) **ἀγαθὴν**, adj accusative fem sing - in a moral sense upright, just; kind, generous; clear (of conscience); perfect, inherently **good** (of God); (Barclay-Newman)

My literal translation from these Greek sources is:

conscience keeping good [having awareness of God's good]

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16b so that in the thing in which you are slandered,

ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυθῶσιν (v16c in BGT)

ἵνα conjunction subordinating used to introduce clauses that show a purpose or goal that, in order that, **so that;** (Friberg)

ἐν preposition with dative locative instrumental, here with dative, **by/in**

ᾧ pronoun relative dative neuter sing **the thing which**

καταλαλεῖσθε verb ind pres pass 2p pl - **attack verbally, disparage** Js 4:11; 1 Pt 2:12; 3:16.(Friberg) ; James 4:11; 1 Pet. 2:12; 3:16 (here T Tr marginal reading WH, ἐν ᾧ καταλαλεῖσθε, *wherein ye are spoken against*).* (Thayer) ; **κατα-λαλέω**, to talk loudly, to blab, Ar.(Liddell-Scott) **you are being spoken against**

My literal translation from these Greek sources is:

so that, in the thing which you are being spoken against,

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16c those who revile your good behavior in Christ will be put to shame.

οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῆν. (v16c in BGT)

Καταισχυθῶσιν verb subj aor pass 3p pl - unkind behavior humiliate, put to shame (1C 11.22); passive, 1P 3.16;(Friberg) **they may be put to shame**

οἱ ἐπηρεάζοντες definite article + verb participle pres act nom masc pl - (1) of ill treatment mistreat, insult, abuse (LU 6.28); (2) of false accusation revile, slander (1P 3.16) (Friberg) **those who are slandering**

ὑμῶν pronoun personal genitive plural from σύ - of you, **your**

τὴν ἀγαθὴν definite article + adjective accusative fem sing from ἀγαθός - **the good**

ἐν preposition with dative locative instrumental, here with dative, **in/by (instrumental)**

Χριστῷ proper noun dative masc sing - 'expected fulfiller of the hopes of Israel for an end-time deliverer', the Anointed One, Messiah, **Christ** (Danker)

ἀναστροφῆν, noun accusative fem sing from ἀνα + στροφή - strictly turning about in a place; hence, of a way of life conduct, **behavior** (Friberg)

My literal translation from these Greek sources is:

they may be put to shame, those who are slandering your good, by Christ ,

behavior

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16 conscience keeping good, [having awareness of God's good], so that, in the thing which you are being spoken against , they may be put to shame, those who are slandering your good, by Christ, behavior.

Principles revealed here

- "conscience having good" rather than an imperative, is a present active participle – it carries the idea of 'keeping a good conscience'.
- The word 'good' used here is the same word used in verse 13 (agathos).
- This also raises a question: What is the place of the conscience?
- The conscience of an **unbeliever** can be severely damaged (1 Tim 4:1-4) "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, ² by means of the hypocrisy of liars **seared in their own conscience** as with a branding iron, ³ **men** who forbid marriage *and advocate* abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. ⁴ For everything created by God is good, and nothing is to be rejected if it is received with gratitude";

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16 conscience keeping good, [having awareness of God's good], so that, in the thing which you are being spoken against , they may be put to shame, those who are slandering your good, by Christ, behavior.

More Principles in v16

- Most New Testament epistles urge believers to **keep a good and clear conscience**. This is far more than just doing everything right and not doing that which is wrong. **It is God who does the cleaning** per Hebrews 9:11-14 "But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; ¹² and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. ¹³ For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 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?"

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More Principles in v16

- God's purpose for us here is that there would not be any truth in the claims of our accusers, and the accuser would be found guilty & shamed of slander.
- It is not just good behavior by the believer's best efforts that is called for, but the good behavior of the believer from out of the believer's position 'in Christ'. The hope is in the believer by means of Christ, and the believer's good behavior is because of the believer's position in Christ.
- This is God's example of the results of the "living hope" mentioned in 1 Pt 1:3. "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,"

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17a For it is better, if God should will it so, that you suffer for doing what is right
κρείττον γὰρ ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ. (BGT)

κρείττον adj nom neuter sing comparative from ἀγαθός - **it is better**, more advantageous, 1 Cor 7:9; 2 Pet 2:21 more excellent: Heb 1:4 etc; **1 Pt. 3:17** (Thayer) γὰρ conj coordinating - 'certainly it follows (that)', **for**, introduces cause, or renders the reason, everywhere used in reference to something expressly stated (Thayer) ἀγαθοποιούντας, part pres act acc masc pl ἀγα+θποιεω **to be doing good** to do well, do. right **1 Pt 2:15,20** (opposed to ἀμαρτάνω); **3:6,17**; 3 John 1:11. (Thayer) εἰ conj assumed invalid with **optative**. Ac 24:19; **1 Pt 3:17 if (assume not true)** 4th class less probable condition, very rare (Danker) θέλοι verb **optative** pres act 3p sing - 'have purpose or resolve' wish, have in mind, **want**, be ready 1 Cor 4:19; Gal 4:9; Phil 2:13; 2 Th 3:10; **1 Pt 3:17**; Rv 11:5. (Danker) τὸ θέλημα article + noun nom neut sing - **the will, desire** **1 Pt 3:17**; 2 Pt 1:21;(Danker) τοῦ θεοῦ, art+ noun gen masc sing - **of the God** the one & only **1 Pt 3:17** (Danker)

My literal translation from these Greek sources is:

For it is better to be doing good, if [the] unlikely want [is] the desire of the God

Scripture is from NASU 1995 unless noted otherwise. BGT = Nestle-Aland v28 text, BYZ = Textus Receptus text 26

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17b rather than for doing what is wrong.
πάσχειν ἢ κακοποιούντας. (BGT)

πάσχειν verb infinitive pres act - to experience in NT most oft. in the negative sense pain or death, **to be suffering**, endure, undergo oft. in 1 Pt - of suffering associated with legal penalty 4:15.(Danker)

ἢ conjunction coordinating - marker indicating comparison (with or without preceding comparative) than, **rather than**, as a disjunctive; conjoining opposites, it is better . . . than (Friberg)

κακοποιούντας, part pres act acc mas pl - do what is not in the best interest of others, harm, **doing what is bad** Mk 3:4; Lk 6:9; **1 Pt 3:17**; 3 J 11.(Danker)

My literal translation from these Greek sources is:

to be suffering, rather than doing what is bad

Scripture is from NASU 1995 unless noted otherwise. BGT = Nestle-Aland v28 text, BYZ = Textus Receptus text 27

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17 For it is better to be doing good, if [the] unlikely want [is] the desire of the God to be suffering, rather than doing what is bad.

Principles revealed here

- The phrase 'it is better' carries with it a value judgment. Peter has communicated God's assessment of value in this verse.
- God says that it is better for the believer not to suffer for doing wrong, and God does not will that the believer do wrong.
- The grammar used in the 'if' clause says it is unlikely but that God may will us to be suffering for doing what is right.
- God shows here His highest value is upon our doing what is good regardless of our circumstances, to show His glory through us. It repeats His purpose in 1 Pt 2:9 . . . **that you may proclaim the excellencies of Him** . . .
- God also reveals here that our doing what is right is based on our fixed position in Christ being revealed by our present condition, of Christ being held as the Lord in our hearts.

Principles adapted from notes by Vern Peterman & text. Text is my literal translation of Greek texts & NASU 1995 28

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My literal translation from these 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.

15 But Lord, the Christ, set apart in the hearts of you, prepared always with a view to answer everyone demanding you explanation for the in you confident expectation, but with gentleness and respect,

16 conscience keeping good, [having awareness of God's good], so that, in the thing which you are being spoken against, they may be put to shame, those who are slandering your good, by Christ, behavior.

17 For it is better to be doing good, if [the] unlikely want [is] the desire of the God to be suffering, rather than doing what is bad.

Text is my literal translation of Greek texts 29

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By way of review, here are some things taught to me in these verses.

Peter, James, and John, all saw Jesus in the radiance of His glory, and yet God says through Peter that we have a more sure witness of reality, the written record of God.

2 Pet 1:16-19 "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. **17** For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, 'This is My beloved Son with whom I am well-pleased' - **18** and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. **19** So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts."

Text is my literal translation of Greek texts & NASU 1995 30

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At the risk of being misunderstood, here are some personal examples of God making Christ my focus through the scriptures and circumstances of living in a world of suffering...I was 15 when this happened...

Jim Elliot and his friends died in January of 1956. Auca, 'savage' tribesmen in Ecuador speared five American missionaries, because of false accusations being made about them. The deaths of Peter Fleming, 27; Jim Elliot, 28; Ed McCully, 28; Roger Youderian, 31, and Nate Saint, 32, made headlines, and produced criticism by some, but great blessing.

And the result? For those who killed because of belief in false info, God loved and revealed Himself through the lives and works of the families of those killed. They saw lights shining on the bodies and in fear knew what they had done was wrong. In time they believed what God revealed of Himself and His work on the cross for them. God did this through the family of those killed. Nate's sister Rachel with Betty Elliot and Steve, 9-year-old son of Nate, came and lived in their village.

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Rachel, Nate's sister, died and was buried there after many years translating part of the sure witness of God, the Bible, into their language. God is still to this day using Steve and his son to minister to and through those now known as the Waorani 'people'.

An objective perspective of this work done by God is given by Madeline Arthington at <https://www.imb.org/2019/04/22/after-jim-elliott-good-bad-ugly>

In her review of a book 'Missionaries Are Complex People' by Kathryn Long

God turned my eyes toward Christ through these deaths, and toward the giving of this 'in me living hope' to the people in the town of Guadelupe, just South-East of Phoenix, Arizona where I was living. It was a blessing to me to see Him open eyes there to Him as well.

I went on to college at BIOLA in Los Angeles, and learned many truths about God in the classes there. One big item I remember was the blessings of reading Gods words, alone with Him, on the roof of the downtown buildings of the school. Another big item to me was 'miraculously' meeting my wife Gale there.

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I read the words of Elizabeth Elliot, Jim's wife, and the words of Jim as well, that 'He is no fool who gives up what he can not keep, to gain what he cannot loose', making a lasting impression on me.

This and many things led us to apply to Wycliffe Bible translators as a engineer and missionary pilot. But God had last minute other plans, so we went as emergency relief to be for 2 years, the engineer for station TGNA, Telling Good News Abroad, in Guatemala, just South of Mexico.

God showed us and our daughter Ruth, a whole lot of Himself there. Gale has written some about that in her autobiography. I have kept much of that time in my heart because of the 'inside of me living hope' that I have from our Lord.

But, like Peter, I can honestly tell you, this is not anywhere close to the most trustworthy example of God's message in these verses in 1 Peter.

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Conduct in Suffering 1 Peter 3:13-17 part 2

In the verses that follow todays lesson, there is another, much better example of God's message to us. I believe this, because we plan to examine, in God's 'more sure' Bible, the very best example of God and His ways with us.

We are planning to look next at God's divine Son, as the Promised Man, our Savior and Lord, Jesus, the Christ, God's anointed one. How did He handle being falsely accused and killed for revealing God to us?

There are problems in the understanding of the coming verses, just keep your God given correct focus on our alive from the dead, Christ, ie keep and guard with the shield of faith, your God given heart knowledge, our 'living hope' which is about Christ by His resurrection from death.

He will reveal Himself to and through us in the process of each moment, of both studying His words, and living right now, with Him as our focus, even if taken to death during the remainder of our time here on the earth, because we will be on into eternity, with Him glorified.

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