

Intro:

XIX. Securities Against a Hostile World

A. Passion for Goodness - vs 13

1. And who is he who will harm you - the rhetorical question
 - a. it would be unusual, even to those hostile to Christianity to harm believers who "become followers of what is good" - Pr 16:7
 - b. the world has no problem attacking those that get rich off of religion
2. what is good
 - a. **agathos** - "good" (in any sense, often as noun):--benefit, good(-s, things), well.
 - b. a life characterized by generosity, unselfishness, kindness, and thoughtfulness
3. if you become followers
 - a. **genesthe** - to cause to be ("gen"-erate), to become (come into being).
 - i. Points to the believers basic character quality - 2 Co 5:17
 - ii. Eph 4:24; 1 Jo 3:9
 - b. **zelotes** - intensity: enthusiasm
 - i. describes a person w/ great ardor for a specific cause
 - ii. Zealots were a militant group that desired to free Israel from Rome
 - iii. They were to be zealots for good

B. Willingness to Suffer - for wrong and for right - vs 14, 17

1. Being zealous for doing good was not a guarantee of no problems - Jesus
2. But even if you should suffer for righteousness' sake, you are blessed
 - a. But even if
 - i. conveys the idea of something contrary to the expected - connected to suffer
 - ii. you should suffer
 - **pascho** - to experience a sensation or impression (usually painful), feel, passion, suffer, vex.
 - fourth conditional statement - no certainty that it will happen, but it might
 - iii. for righteousness' sake,
 - Peter knew people who had suffered for their faith
 - we shouldn't be surprised when or if it comes
 - b. you are blessed
 - i. **makarios** - supremely blest; fortunate, well off:-- blessed, happy(-ier).
 - ii. Not emphasizing the effect, but the motive - the privilege of suffering for Him - **Mt 5:10-12**; 1Pe 2:19; 4:14
3. "And do not be afraid of their threats, nor be troubled."
 - a. referring to Isa 8:12-13 "Do not say, 'A conspiracy,' Concerning all that this people call a conspiracy, Nor be afraid of their threats, nor be troubled. The LORD of hosts, Him you shall hallow; Let Him be your fear, And let Him be your dread.
 - b. lit - don't be afraid of their fear
 - c. nor be troubled - not shaken or stirred up
4. two reasons to suffer
 - a. to suffer for doing good
 - i. accepting pain as part of God's wise, sovereign plan - bless us - 2 Co 12:7-10

- ii. For it is better, if it is the will of God,
 - *kreitton* - stronger, better, i.e. nobler:--best, better.
 - sometimes it is God's will that we suffer that we might receive blessings that come from such suffering

b. than for doing evil.

- i. expected discipline for disobedience - Heb 12:5-6

- ii. it is God's will that we endure His beneficial chastisement when we sin

C. Devotion to Christ - vs 15a

1. again refers to Is 8:13 - him shall you hallow

- a. affirming submission to His control, instruction, and guidance

- b. in so doing, they demonstrate that they only fear Him

2. But sanctify the Lord God in your hearts,

- a. *hagiazō* - to make holy, (ceremonially) purify or consecrate; (mentally) to venerate:--hallow, be holy, sanctify.

- i. giving the primary place of adoration, exaltation, and worship to Christ

- ii. Setting Him apart as the sole object of their love, reverence, faith, and obedience

- b. in their hearts - honoring Him as true worshippers

D. Readiness to Defend the Faith - vs 15b

1. opportunity to use suffering for the advancement of the Gospel

- a. and always be ready - Indicates the constant preparedness and readiness

- b. to give a defense

- i. *apologia* - a plea ("apology"):--answer (for self), clearing of self, defense.

- ii. Often means a formal defense in a courtroom

- c. to everyone who asks you a reason - Col 4:6;

- i. in court or informally

- ii. Asks is pres. tense - indicating we are to answer questions

2. for the hope that is in you,

- a. our hope is in the Gospel

- b. hope is synonymous with faith

- c. the focal point of any rational explanation regarding salvation

3. with meekness - 2Ti 2:25

- a. *prautes* - mildness, humility, meekness.

- b. Not being dominant or overbearing

4. and fear - reverence

E. Pure Conscience - vs 16

1. having a good conscience, - **Heb 9:14 - Colin G. Kruse - 1 Ti 1:5-6**

- a. divinely placed internal mechanism that accuses or excuses behavior - Ro 2:15b

- b. *suneidesis* - co-perception, moral consciousness:--conscience.

- i. has the idea of knowing oneself

- ii. when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, - Ro 2:14

2. that when they defame you as evildoers,

- a. a clear conscience frees believers of guilt especially when facing hostility

- b. *katalaleō* - to be a traducer, to slander:--speak against (evil of).

3. those who revile your good conduct in Christ may be ashamed. - Tit 2:8; 1Pe 2:12

- a. *epereazo* - to insult, slander, use despitely, falsely accuse.

- b. *kataischuno* - to shame down, disgrace, put to the blush:--confound, dishonor, (be a-, make a-)shame(-d).