

## Get Ready Pt.2

### 1 Peter 3:13–17

#### 1 Peter 3:13–17 (NKJV)

<sup>13</sup> And who *is* he who will harm you if you become followers of what is good? <sup>14</sup> But even if you should suffer for righteousness' sake, *you are* blessed. “*And do not be afraid of their threats, nor be troubled.*”

<sup>15</sup> But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; <sup>16</sup> having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. <sup>17</sup> For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

#### **Introduction:**

The last couple of years have been some of the most troubling in recent years as to the direction of our country and the willingness to target Christians for their faith.

When we first learned of the potential spread of the Covid virus, there was a lot of confusion,

misinformation, and fear. Churches were asked to shut their doors and not assemble together, some states demanded that the churches not meet. Some states said it was illegal to sing and that you must stay 6 feet apart.

The most amazing thing to me during this time, was not the virus, or its spread, or the mask mandates, or isolation demands. But my amazement was just how far the government of some states here in America would go to make sure a church did not meet.

At the very beginning, no one knew just how dangerous this virus was, and out of caution, churches voluntarily closed. I know we did for a number of weeks and I preached to an empty building. We had to quickly adapt to live-streaming. But thankfully, here in South Carolina, our Governor never made it illegal to meet together. So after a few weeks, after we knew more about the virus and that Walmart and Home Depot and Lowes could stay open, We opened back up. Other churches in our state stayed closed a lot longer but that was their choice and freedom to do so. So we had it relatively easy here in our State.

But that was not the case for Grace Community church in California, where John MacArthur pastors. What was thought at the beginning to be a battle between man and virus, quickly became a battle between church and state.

At the very beginning John made it clear that the mandate of the government for churches not to assemble was not persecution because...

#1 the church was not being forbidden to preach the gospel.

#2 this was for the greater good of not harming people by spreading the virus.

But that is not the end of the story.

Four months later after Grace Community church had officially shut its doors to corporate worship.... The Elders issued a statement on a Friday, entitled "Christ, not Caesar is Head of the Church.

John stated, "We cannot and will not acquiesce to a government imposed moratorium on our weekly congregational worship or other religious corporate gatherings. Compliance would be disobedient to our Lord's clear commands."

And two days after the statement was released, the doors of the church were opened and it was packed.

This was not just one day we will obey and the next day we will not. There was context to the decision to open in defiance of the mandates of the government.

1. It was becoming clearer by the day, that the apocalyptic announcements by the government where not coming true and that the virus was not as bad as they had stated.

BUT more so....

2. After the event in May of the death of George Floyd, there were massive protest of 1000s of people in different large cities and the governing officials not only supported it, but championed the crowds getting together in protest. Yet churches in the 100's could not get together and worship.

It was now clear, that this was not about a virus but as a direct attempt to stop churches from gathering to worship.

But even when Grace church had decided to meet, they erected a large tent outside and

encouraged that those who were not comfortable meeting indoors could gather outside.

And as a result of the church meeting to worship. They were visited every Sunday by health officials, cited over and over again, fined over and over again, parking that had been leased for years had been taken away, and the leaders, elders and pastors were threatened with jailed time. In fact as time went on, the fines grew larger, and the threat of jail time, longer.

But this was not the only church to experience overreach of the government. Up in Canada, Pastor James Coats called his church to start meeting together after 14 weeks of shutting its doors and live-streaming.

As a result of starting to meet, the church was threatened and eventually James Coats was arrested and taken to Jail and spent 5 weeks incarcerated and the church was fenced off. This all followed a sermon James had preached on December 20th, titled "The Time Has Come" where Pastor James called on his people to get ready for the coming persecution.

Aside from the serious challenges churches faced during this time, I believe God has brought clarity to

the church and her relationship to the Government. In-depth and important discussions occurred, books and articles were written all for a purpose, I believe..

I have nothing to prove this, but I believe that this was a precursor to things to come. That in God's providence He is preparing His church to face much more, clarifying our understanding biblically how we are to respond to a hostile government.

And this is what our text is about... being prepared, being ready for the persecution this coming

## **I. An Unexpected Reaction.**

<sup>13</sup> And who *is* he who will harm you if you become followers of what is good?

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

I. An Unexpected Reaction.

**II. An Expected Response.**

<sup>14</sup> But even if you should suffer for righteousness' sake, *you are* blessed. *“And do not be afraid of their threats, nor be troubled.”*

But if we are courageous and not compromising and are willing to suffer for Christ, you need to keep in mind

<sup>14</sup> **But** even if you should **suffer** for righteousness' sake, *you are* blessed. *“And do not be afraid of their threats, nor be troubled.”*

- 1. Remind yourself that you are Blessed**
- 2. Remember who you are to Fear.**
- 3. Reset the Lord in your hearts.**
- 4. Be Ready to Defend the Faith**

## **1. Remind yourself that you are Blessed**

<sup>14</sup> **But** even if you should **suffer** for righteousness' sake, *you are* blessed.

The word here translated “blessed” (*makarioi*; cf. 4:14) was used by Jesus (Matt. 5:3–11). To be

“blessed” in this context does not mean to “feel delighted” but to be “highly privileged.

Raymer, R. M. (1985). [1 Peter](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 850). Victor Books.

The adjective “blessed” is left without a verb, giving it the force of an exclamation

Hiebert, D. E. (1997). [1 Peter](#) (p. 224). BMH Books.

Matthew 5:10–12 (NKJV)

**<sup>10</sup> Blessed are those who are persecuted for righteousness' sake,  
For theirs is the kingdom of heaven.**

**<sup>11</sup> “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.**

Suffering must be viewed as an opportunity to receive spiritual blessings, not as an excuse to compromise the faith before a hostile world. As the seventeenth-century English preacher and writer John Bunyan accepted imprisonment in the Bedford Jail for preaching without a license, and Reformer

Martin Luther stood before his enemies and refused to recant his scriptural beliefs, so Christians today must stand firm in the face of suffering. Believers whose minds and affections are set on things above (Col. 3:2–3) will rejoice when they must undergo sufferings because they see through to the blessings to be gained.

MacArthur, J. F., Jr. (2004). [1 Peter](#) (p. 199). Moody Publishers.

**1. Remind yourself that you are Blessed**

**2. Remember who you are to Fear.**

**14** But even if you should suffer for righteousness' sake, *you are blessed.*\_\_\_\_  
*“And do not be afraid of their threats,*  
*nor be troubled.”*

1 Peter 3:14 (NASB95)

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,***

The Christian's personal realization of blessedness in suffering for righteousness involves his refusal of an inappropriate response. "Do not fear what they fear; do not be frightened." The words are drawn from Isaiah 8:12 without a formula of citation. The natural response of fear when suffering is categorically prohibited: "Do not fear what they fear" (*ton phobon autōn mē phobēthēte*, literally, "the fear of them do not fear"). The negative command, in the aorist tense, prohibits yielding to any kind of fear, and the articular noun, already involved in the verb, strengthens the concept of the fear being prohibited. Christians should not allow a feeling of fright and terror to grip them.

Hiebert, D. E. (1997). [1 Peter](#) (pp. 224–225). BMH Books.

The force of the genitive *autōn* ("the fear of *them*") can be differently understood. It may be taken in a possessive, subjective sense, "their fear," the fear that your opponents themselves feel

Hiebert, D. E. (1997). [1 Peter](#) (p. 225). BMH Books.

What is it that the lost fear the most? It's not God. It's death. A fear of death rules. In fact, in these last couple of years. One of the most prominent things that has stood out is the massive amount of fear. there is a of death.

Yet the Christian should not be controlled by the fear of death. We have been saved by the one who has conquered death. And has promised to us the resurrection from the dead.

Psalm 23:4 (NKJV)

4 Yea, though I walk through the valley of the shadow of death,  
I will fear no evil;  
For You *are* with me;  
Your rod and Your staff, they comfort me.

Philippians 1:23 (NKJV)

<sup>23</sup> For I am hard-pressed between the two, having a desire to depart and be with Christ, *which is* far better.

2 Corinthians 5:8 (NKJV)

<sup>8</sup> We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

Job 19:26–27 (NKJV)

<sup>26</sup> And after my skin is destroyed, this *I know*,  
That in my flesh I shall see God,  
<sup>27</sup> Whom I shall see for myself,  
And my eyes shall behold, and not another.  
*How* my heart yearns within me!

Luke 23:43 (NKJV)

<sup>43</sup> And Jesus said to him, “Assuredly, I say to you,  
today you will be with Me in Paradise.”

Death should not be feared by the believer. It is the door that opens to the presence of Christ. It is the pathway to blessedness. It is the gateway to our eternal reward.

Others believe we are to,

understand the expression to mean the fear that their enemies sought to instill in them. That is the view of the NASB: “And do not fear their intimidation.” Or the genitive may be viewed as

having an objective relation to *fear*, a fear of the people themselves who opposed them

Hiebert, D. E. (1997). [\*1 Peter\*](#) (p. 225). BMH Books.

This verse is an allusion to Isaiah 8:12b–13, “And you are not to fear what they fear or be in dread of it. It is the Lord of hosts whom you should regard as holy. And He shall be your fear, and He shall be your dread.” The historical setting of those verses is significant. With an impending invasion by Assyria, Ahaz king of Judah faced a crisis. The kings of Israel and Syria had sought to make an alliance with him against the Assyrian forces, but Ahaz had refused. Israel and Syria therefore threatened to invade Judah. Meanwhile Ahaz had allied Judah with Assyria, but the prophet Isaiah warned him against such an ungodly alliance and told him not to be afraid. Ahaz and the people of Judah were not to fear Assyria as Syria and Israel did, but rather they were to fear the Lord by trusting in Him.

MacArthur, J. F., Jr. (2004). [\*1 Peter\*](#) (p. 199). Moody Publishers.

Psalm 118:6 (NKJV)

<sup>6</sup> The Lord *is* on my side;  
I will not fear.  
What can man do to me?

Proverbs 29:25 (NKJV)

<sup>25</sup> The fear of man brings a snare,  
But whoever trusts in the Lord shall be safe.

Matthew 10:28 (NKJV)

<sup>28</sup> **And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.**

**14** But even if you should suffer for righteousness' sake, *you are* blessed. \_\_\_\_\_  
*“And do not be afraid of their threats,*  
***nor be troubled.”***

**tarassó: to stir up, to trouble**

**Original Word:** ταρασσω

**Part of Speech:** Verb

**Transliteration:** tarassó

**Phonetic Spelling:** (tar-as'-so)

**Definition:** to stir up, to trouble

**Usage:** I disturb, agitate, stir up, trouble.

5015 tarássō – properly, put in motion (to agitate back-and-forth, shake to-and-fro); (figuratively) to set in motion what needs to remain still (at ease); to "trouble" ("agitate"), causing inner perplexity (emotional agitation) from getting too stirred up inside ("upset")

“Do not be frightened” (*mēde tarachthēte*) carries the prohibition to its climax. The verb means to shake up or agitate, like water in a glass that has been sharply jarred; it conveys the picture of agitation and confusion. In John 5:4 (KJV) the verb is used literally for the troubling of the waters of the pool in Bethesda, and in John 12:7 figuratively of Christ’s troubled soul. The term pictures the result of yielding to the assault of fear; it describes “the agitation, distractions, surgings to and fro of thought and feeling, which are brought on by strong fear, and which tend to impede all the exercises of spiritual religion and to overthrow that restfulness of heart in God which should characterize the Christian.” The aorist prohibits any entry into such a state.

Hiebert, D. E. (1997). [1 Peter](#) (p. 225). BMH Books.

1. Remind yourself that you are Blessed
2. Remember who you are to Fear.
3. Reset the Lord in your hearts.

**15** But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

**Sanctify** (*hagiasate*) means “to set apart,” or “consecrate.” But in this context it also connotes giving the primary place of adoration, exaltation, and worship to **Christ**. Believers who **sanctify Christ** set Him apart from all others as the sole object of their love, reverence, loyalty, and obedience

MacArthur, J. F., Jr. (2004). [\*1 Peter\*](#) (p. 200). Moody Publishers.

As Clowney aptly remarks, “When the Lord sanctifies us, he makes us holy (1:2; 2:9); when we sanctify the Lord, we set him apart as the Holy One.”

The verb here does not mean “to purify, make holy,” but “to treat as holy,” “to set apart, enshrine as the object of supreme, absolute reverence, as free from all defilement and possessed of all excellence.” He must be set above all other allegiances. The aorist imperative demands that once for all Christ deliberately be given that position. “Peter is setting forth a moral imperative that holds priority over all other decisions—that foundational choice that begets and controls all subsequent choices.”<sup>22</sup>

“In your hearts” specifies the inner sanctuary where Christ is to be enthroned and worshiped as sovereign. His acknowledged supremacy must begin in the readers’ innermost beings, so dominating all of life. It creates a personal consciousness of the sanctity of life, setting them apart from the world and its evils.

“Christ as Lord” (*kurion ton Christon*) alone must have that position in their hearts. In the original, those words stand emphatically before the verb: “as the Lord the Christ sanctify in your hearts.” The expression is an allusion to Isaiah 8:13 where the word “lord” (*kurion*) is the usual Septuagint translation of the Hebrew tetragrammaton *YHWH*, “Jehovah” or Yahweh.”

Hiebert, D. E. (1997). [1 Peter](#) (pp. 225–226). BMH Books.

Romans 13:14 (NKJV)

<sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

Philippians 2:5 (NKJV)

<sup>5</sup> Let this mind be in you which was also in Christ Jesus,

This is a matter of having the mind of Christ and setting Christ and our Loyalty to Him as preeminent. Not allowing anyone or anything to take the priority in our Life.

To remember that we are His and have been bought with a price and obedience is unreservedly to HIM..

**1. Remind yourself that you are Blessed**

**2. Remember who you are to Fear.**

**3. Reset the Lord in your hearts.**

**4. Be Ready to Defend the Faith**

**15** But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who

asks you a reason for the hope that is in you, with meekness and fear;

always be ready

**Original Word:** ἕτοιμος, η, ον

**Part of Speech:** Adjective

**Transliteration:** hetoimos

**Phonetic Spelling:** (het-oy'-mos)

**Definition:** prepared

**Usage:** ready, prepared.

2092 hétoimos (from heteos, "fitting") – ready because prepared; "standing by," ready to meet the opportunity (challenge) at hand; ready because the necessary preparations are done (or are sure to happen as needed).

“always be prepared” (*hetoimoi aei*), “never unprepared, never unwilling, never timid” to respond to those who questioned them.

Nathaniel Marshman Williams, *Commentary on the Epistles of Peter*, p. 49.

Hiebert, D. E. (1997). [1 Peter](#). BMH Books.

always be ready to give **a defense** to everyone who asks you a reason for the hope that is in you

**apologia: a speech in defense****Original Word:** ἀπολογία, ας, ἡ**Part of Speech:** Noun, Feminine**Transliteration:** apologia**Phonetic Spelling:** (ap-ol-og-ee'-ah)**Definition:** a speech in defense**Usage:** a verbal defense (particularly in a law court).

627 apología (from 575 /apó, "from" and 3056 / lógos, "intelligent reasoning") – properly, a well-reasoned reply; a thought-out response to adequately address the issue(s) that is raised.

627 /apología ("reasoned defense") is the term for making a legal defense in an ancient court. Today 627 /apología ("biblical apologetics") is used for supplying evidences for the Christian faith

Whenever confronted, Christians should be prepared “to give an answer” (*pros apologian*, literally, “for an apology”), not in the modern sense of apologizing, but in the sense of making a defense. The compound noun denotes “a reasoning off” by way of removing misconceptions and answering objections, thus making a defense of one’s position

Hiebert, D. E. (1997). [1 Peter](#) (p. 227). BMH Books.

This is not talking about giving a answer to stupid questions intended to trap and confuse.

Like Can God create a Rock that he can't move?

This refers to real question that arise about our faith, the faith because of our unusual response to suffering and persecution.

In other words when you respond to persecution and suffering as Romans 12 says, it will provoke discussion.

Romans 12:14–21 (NKJV)

<sup>14</sup> Bless those who persecute you; bless and do not curse. <sup>15</sup> Rejoice with those who rejoice, and weep with those who weep. <sup>16</sup> Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

<sup>17</sup> Repay no one evil for evil. Have regard for good things in the sight of all men. <sup>18</sup> If it is possible, as much as depends on you, live peaceably with all men. <sup>19</sup> Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written,

*“Vengeance is Mine, I will repay,”* says the Lord.

<sup>20</sup> Therefore

*“If your enemy is hungry, feed him;  
If he is thirsty, give him a drink;  
For in so doing you will heap coals of fire on his  
head.”*

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

The Greek term for **defense** (*apologia*) is the word from which the English terms *apology* and *apologetics* derive. It often means a formal defense in a judicial courtroom (cf. Acts 25:16; 2 Tim. 4:16), but Paul also used the word informally to denote his ability to answer those who questioned him (Phil. 1:16). **Always** indicates believers’ need for constant preparedness and readiness to respond, whether in a formal courtroom or informally, to **everyone who asks** them **to give an account** for why they live and believe the way they do. **Account** is simply *logos*, “word,” or “message,” and it calls saints to be able at the time someone **asks** (present tense) **to give** the right words in response to questions about the gospel.

The gospel is identified as **the hope that is in** believers. **Hope** is synonymous with the Christian faith because the motive for believers' embracing Jesus Christ as Lord and Savior is their anticipation of escaping hell and entering eternal glory. Thus **hope** becomes the focal point of any rational explanation believers should be able to provide regarding their salvation.

MacArthur, J. F., Jr. (2004). [1 Peter](#) (p. 201). Moody Publishers.

Acts 26:6 (NKJV)

<sup>6</sup> And now I stand and am judged for the hope of the promise made by God to our fathers.

Ephesians 1:18 (NKJV)

<sup>18</sup> the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

Colossians 1:23 (NKJV)

<sup>23</sup> if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to

every creature under heaven, of which I, Paul, became a minister.

### 1 Thessalonians 5:8–9 (NKJV)

<sup>8</sup> But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation. <sup>9</sup> For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

**15** But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

The believer's defense of this hope before the unbeliever who asks must be firm and uncompromising, but at the same time conveyed **with gentleness and reverence**. **Gentleness** refers to meekness or humility, not in the sense of weakness but in the sense of not being dominant or overbearing (cf. Eph. 4:15, "speaking the truth in love"). The Lord Himself was characterized by this virtue, as was Paul: "Now I, Paul, myself urge you by

the meekness and gentleness of Christ” (2 Cor. 10:1 *a*).

**Reverence** expresses devotion to God, a deep regard for His truth, and even respect for the person listening (Col. 4:6; 2 Tim. 2:24–26).

MacArthur, J. F., Jr. (2004). [\*1 Peter\*](#) (pp. 201–202). Moody Publishers.

I. An Unexpected Reaction.

II. An Expected Response.

**III. An Animated Result**

**16** having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.

— — — having a good conscience,

The final thing that will allow believers to be secure in a hostile world is a pure **conscience**. The conscience is the divinely-placed internal

mechanism that either accuses or excuses a person, acting as a means of conviction or affirmation

The conscience is the soul reflecting on itself; both the Greek word *suneidēsis* (**conscience**) and the English word “conscience” have the idea of knowing oneself. According to Roman 2:14, even those without God’s written law have an innate moral sense of right and wrong: “For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves.” The conscience either affirms right behavior or condemns sinful behavior.

The conscience, however, is not infallible. It is neither the voice of God, nor His moral law, as Colin G. Kruse helpfully observes:

The conscience is not to be equated with the voice of God or even the moral law, rather it is a human faculty which adjudicates upon human action by the light of the highest standard a person perceives.

Seeing that all of human nature has been affected by sin, both a person’s perception of the standard of action required and the function of the conscience itself (as a constituent part of human nature) are also affected by sin. For this reason conscience can never be accorded the

position of ultimate judge of one's behavior. It is possible that the conscience may excuse one for that which God will not excuse, and conversely it is equally possible that conscience may condemn a person for that which God allows. The final judgment therefore belongs only to God (cf. 1 Cor. 4:2–5). Nevertheless, to reject the voice of conscience is to court spiritual disaster (cf. 1 Tim. 1:19). We cannot reject the voice of conscience with impunity, but we can modify the highest standard to which it relates by gaining for ourselves a greater understanding of the truth. (*The Second Epistle of Paul to the Corinthians*, The Tyndale New Testament Commentaries [Grand Rapids: Eerdmans, 1995], 70–71)

Since the conscience holds people to their highest perceived standard, believers need to set that standard to the highest level by submitting to all of God's Word. As they continually fill their minds with the truths of Scripture, believers clarify God's perfect law. Their consciences will then call them to live according to that law.

The conscience functions like a skylight, not like a lamp; it does not produce its own light, but merely lets moral light in. Because of that, the

Bible teaches the importance of keeping a clear or good conscience. “The goal of our instruction,” Paul wrote to Timothy, “is love from a pure heart and a good conscience and a sincere faith” (1 Tim. 1:5). A few verses later Paul stressed the importance of “keeping faith and a good conscience, which,” he warned, “some have rejected and suffered shipwreck in regard to their faith” (v. 19). A necessary qualification for deacons is that they hold “to the mystery of the faith with a clear conscience” (1 Tim. 3:9). Peter commanded believers to “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” (1 Peter 3:16). Both Paul (Acts 23:1; 2 Tim. 1:3) and the writer of Hebrews (Heb. 13:18) testified that they had maintained good consciences.

MacArthur, J. F., Jr. (2004). [1 Peter](#) (pp. 202–203). Moody Publishers.

A clear conscience allows believers to be free from any burden of guilt as they face hostility and criticism from the world (cf. Job 27:6; Rom. 14:22; 1 Tim. 3:9). An impure conscience, however, cannot be

comfortable (cf. Gen. 42:21; 2 Sam. 24:10; Acts 2:37) and is unable to withstand the stress originating from difficult trials and persecutions MacArthur, J. F., Jr. (2004). [1 Peter](#) (p. 204). Moody Publishers.

**16** having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.

“So that” (*hina*) introduces the expected result of their self-defense in the Spirit: “so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.” Although the antagonists will not always be silenced, something will be accomplished.

“Those who speak maliciously against” the followers of Christ makes clear that the opposition manifested itself in misrepresentations and slanderous lies rather than the official government persecution (cf. 2:12). The present tense denotes that repeatedly defaming, slanderous charges were being hurled against them. They not only slander them, but also “speak maliciously” (*hoi epēreazontes*).

**epérezó: to revile**

**Original Word:** ἐπηρεάζω

**Part of Speech:** Verb

**Transliteration:** epérezó

**Phonetic Spelling:** (ep-ay-reh-ad'-zo)

**Definition:** to revile

**Usage:** I insult, treat wrongfully, molest, revile.

1908 epēreázō (from 1909 /epí, "upon" and epēreia, "threatening, reviling abuse") – properly, to intimidate by using threats and false accusations "tailor-made" to the situation, i.e. under-handed tactics

"customized" to smear someone's reputation (revile, abusively insult). 1908 /epēreázō ("custom-crafted reviling") is only used in Lk 6:28 and 1 Pet 3:16.

The articular *present tense participle* depicts them as individuals who were characterized by their vicious threats and abuses scornfully hurled against the believers. In Luke 6:28 (and in Matt. 5:44 as a variant reading) it is translated “those who mistreat you.” Johnstone notes that the verb involves “not thoughtless misrepresentations or insult merely, but an element of meanness and malignity.”

The vicious attacks of their enemies were directed “against your good behavior in Christ,” suggesting

that the enemy's hatred was primarily generated by the way the Christians lived (cf. 4:4). The readers' manner of life was of vital concern to Peter. This is the sixth and last reference to their behavior or manner of life in the epistle (*anastrophē*: 1:15, 18; 2:12; 3:1, 2, 16). Here, Peter used two attributive modifiers to describe the essential nature of their life (*tēn agathēn en Christō anastrophē*).

The adjective "good" declares that their conduct "being good in its character or constitution, is beneficial in its effect." It is morally honorable and approved of God. (Note the repeated mention of "good" in the paragraph.) In the closest connection with its moral character is the further fact that it is "in Christ." The excellence of their lives was derived from spiritual union with Christ. The expression "in Christ" (*en Christō*), a favorite term with Paul, occurs only three times in 1 Peter (here; 5:10, 14).

Hiebert, D. E. (1997). [1 Peter](#) (p. 230). BMH Books.

**16** having a good conscience, that when  
they defame you as evildoers, those who  
revile your good conduct in Christ may be  
ashamed.

Peter was confident that the readers' rational defense in expounding their position as Christians would have an impact on their enemies, so that they "may be ashamed of their slander." The aorist passive, "be ashamed" (*kataischunthōsin*), "be put to shame, be humiliated,"

**kataischuno: I shame, disgrace, put to utter confusion**

**Original Word:** καταισχύνω

**Part of Speech:** Verb

**Transliteration:** kataischuno

**Phonetic Spelling:** (kat-ahee-skhoo'-no)

**Definition:** to curse vehemently

**Usage:** I shame, disgrace, bring to shame, put to utter confusion, frustrate.

reminds the readers of the fate awaiting their opponents.

Their conduct in good conscience will make its impact on their conscience. In 2:12, Peter "speaks of the righteousness of the Christian as likely to

promote the conversion of the heathen, here simply stopping the mouths of his defamers.” When the result will be realized is not indicated. Michaels notes that in the Old Testament and in Jewish literature this thought of being “put to shame” had “an eschatological reference.”<sup>46</sup> The falsely maligned believer is not assured that this will always be the immediate result, yet his detractors may be ashamed sooner than he thinks. He is assured that there will yet be “a turning of the tables, an eschatological reversal of circumstances.”

Hiebert, D. E. (1997). [1 Peter](#) (pp. 230–231). BMH Books.

I. An Unexpected Reaction.

II. An Expected Response.

III. An Animated Result

## **IV. An Exalted Reason**

<sup>17</sup> For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

better

**65.21 κρείττων<sup>a</sup>, ον or κρείσσων:** pertaining to being superior to something else in characteristics or function—‘better, superior.’ ἐπεισαγωγή δὲ κρείττονος ἐλπίδος ‘the provision of a better hope’ He 7:19; ὁ μὴ γαμίζων κρείσσον ποιήσει ‘he who does not marry will do better’ 1 Cor 7:38.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 622). United Bible Societies.

**2909. κρείσσων *kreissōn*;** gen. *kreíssonos*, masc.–fem., neut. *kreísson*, adj., the comparative of *kratús* (n.f.), strong, also of *agathós* (18), benevolently good. Better.

(I) Better, i.e., more useful, more profitable (1 Cor. 7:9; Phil. 1:23; Heb. 11:40; 2 Pet. 2:21); used with the art. *tó kreítton* (1 Cor. 11:17; 12:31 [pl.]; Sept.: Ex. 14:12; Prov. 25:25). Used as an adv. in Heb. 12:24.

(II) Better in value or dignity, nobler, more excellent (Heb. 1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35; 1 Pet. 3:17; 2 Pet. 2:21).

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

if it is the will of God, IF—since

**tn Grk** “if the will of God should will it.” As in 3:14 the Greek construction here implies that suffering for doing good was not what God normally willed, even though it could happen, and in fact may have happened to some of the readers (cf. 4:4, 12–19  
Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

it was not a matter of blind chance. The unusual wording calls strong attention to the operation of the divine will in the matter. “The will of God” (*to thelēma tou theou*) personifies the divine will as involved in the situation, while “will” (*theloi*) indicates the action itself. The suffering of God’s people for well-doing is not God’s usual, but His unusual will for them  
Hiebert, D. E. (1997). [1 Peter](#) (p. 231). BMH Books.

### 1 Peter 1:6 (NKJV)

<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

Adversity is a reality and suffering a spiritual privilege for believers. If they realize “that God causes all things to work together for good to those who love God” (Rom. 8:28), they will be able to accept suffering as part of God’s plan for them and equip themselves with His securities against a hostile world. Puritan Thomas Watson wrote,

Afflictions work for good, as they make way for glory.... Not that they merit glory, but they prepare for it. As ploughing prepares the earth for a crop, so afflictions prepare and make us [ready] for glory. The painter lays his gold upon dark colours, so God first lays the dark colours of affliction, and then He lays the golden colour of glory. The vessel is first seasoned before wine is poured into it: the vessels of mercy are first seasoned with affliction, and then the wine of glory is poured in. Thus we see afflictions are not prejudicial, but beneficial, to the saints. (*All Things for Good* [reprint; Edinburgh: Banner of Truth, 1986], 32)

MacArthur, J. F., Jr. (2004). [\*1 Peter\*](#) (p. 204). Moody Publishers.

In the end, James Coates was released from Jail, returned to his pastorate, the fence was taken down and the church returned to worship.

The Constitutional attorneys that Grace church had hired told them that they had a less than 1 percent chance of winning.

But God doesn't depend on chance.

God gave Grace church 100% victory. Every fine was remove, every ticket canceled, all the jail

time stopped and the state paid all the legal fees over \$800,000. They rolled over on nearly everything and stunned the attorneys.

So.....brothers and sisters,

<sup>8</sup> Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. <sup>9</sup> Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. <sup>10</sup> But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.

1 Peter 5:8–10 (NKJV)