

First Peter 3:13-22

First Peter 3:13 – **Now who is there to harm you if you are zealous for what is good?**

2532 [e]	5101 [e]	3588 [e]	2559 [e]	4771 [e]	1437 [e]	3588 [e]	18 [e]	2207 [e]	1096 [e]	
Kai	tis	ho	kakōsōn	hymas	ean	tou	agathou	zēlōtai	genēsthe	
13	Καὶ	τίς	ὁ	κακώσων	ὑμᾶς	, ἐὰν	τοῦ	ἀγαθοῦ	, ζηλωταὶ	γένησθε ?
And	who [is]	he who	will harm	you	if	for that which [is]	good	zealous	you should be	
Conj	IPro-NMS	Art-NMS	V-FPA-NMS	Pro-A2P	Conj	Art-GNS	Adj-GNS	N-NMP	V-ASM-2P	

1. If verse 12 is correct then who will harm you?
2. There are two reasons why you have nothing to fear when you do what is right:
 - a. People will not come against you if you do what is right
 - b. God will always be with you if you do what is right
3. “eager” is the word for “zealot” and means in the Greek “to burn with zeal, desire earnestly
4. These verses have a prophetic sound to them: If you will pursue what is right things will be good!
5. Since the world is fallen, people live in darkness and leaders become evil, THERE WILL BE opposing good by evil, resisting light by darkness, and harm done to those who do good.

3:14 – **But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled,**

235 [e]	1487 [e]	2532 [e]	3958 [e]	1223 [e]	1343 [e]	3107 [e]	3588 [e]	1161 [e]	5401 [e]	
All'	ei	kai	paschoite	dia	dikaioσynēn	makarioi	Ton	de	phobon	
14	Ἄλλ'	εἰ	καὶ	πάσχοιτε	διὰ	δικαιοσύνην	, μακάριοι .	Τὸν	δὲ	φόβον
But	if	even	you should suffer	because of	righteousness	[you are] blessed	-	And	the threats	
Conj	Conj	Conj	V-POA-2P	Prep	N-AFS	Adj-NMP	Art-AMS	Conj	N-AMS	

846 [e]	3361 [e]	5399 [e]	3366 [e]	5015 [e]
autōn	mē	phobēthēte	mēde	tarachthēte
αὐτῶν	μὴ	φοβηθῆτε	, μηδὲ	ταραχθῆτε .
of them	not	you should be afraid of	neither	should you be troubled
Pro-GM3P	Adv	V-ASP-2P	Conj	V-ASP-2P

1. “*even if you should*” indicates a rare thing
2. εἰ καὶ is “if” in the fourth-class condition in the Greek

Condition	Meaning	Example Verse
1 st Class	"if and it is true"	1 Co. 15:2 – "the gospel I preached to you, which you received, in which you stand, by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain."
2 nd Class	"if and it is not true"	1 Co. 2:8 – "None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory." Luke 7:39 – "Now when the Pharisee who had invited him saw this, he said to himself, " If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner."
3 rd Class	"if and I don't know"	Matt. 4:9 – "And he said to him, "All these I will give you, if you will fall down and worship me."
4 th Class	"if and I wish but it is not true" "if but it is not probable"	Luke 22:67 – " If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe." 1 Peter 3:14

3. "Be not affected with fear by the fear which they strive to inspire in your hearts"

4. From Isaiah 8:12-13 -

"Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. But the Lord of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread."

a. Isaiah 8:12 – written to the believers in the nation which was coming under judgment

Isaiah 8:13 – "***YHWH of armies***"

3:15 – but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,

2962 [e]	1161 [e]	3588 [e]	5547 [e]	37 [e]	1722 [e]	3588 [e]	2588 [e]	4771 [e]	2092 [e]	104 [e]
Kyriōn	de	ton	Christon	hagiasate	en	tais	kardiais	hymōn	hetoimoi	aei
15 Κύριον	δὲ ,	τὸν	Χριστὸν	ἀγιάσατε	ἐν	ταῖς	καρδίαις	ὑμῶν ,	ἕτοιμοι	ἀεὶ
[As] Lord	however	-	Christ	sanctify	in	the	hearts	of you	ready	always
N-AMS	Conj	Art-AMS	N-AMS	V-AMA-2P	Prep	Art-DFP	N-DFP	PPro-G2P	Adj-NMP	Adv

4314 [e]	627 [e]	3956 [e]	3588 [e]	154 [e]	4771 [e]	3056 [e]	4012 [e]	3588 [e]	1722 [e]	4771 [e]
pros	apologian	panti	tō	aitounti	hymas	logon	peri	tēs	en	hymīn
πρὸς	ἀπολογία	παντὶ	τῷ	αἰτοῦντι	ὑμᾶς	λόγον	περὶ	τῆς	ἐν	ὑμῖν
for	a defense	to everyone	-	asking	you	an account	concerning	the	in	you
Prep	N-AFS	Adj-DMS	Art-DMS	V-PPA-DMS	PPro-A2P	N-AMS	Prep	Art-GFS	Prep	PPro-D2P

1680 [e]	235 [e]	3326 [e]	4240 [e]	2532 [e]	5401 [e]
elpidos	alla	meta	prautētos	kai	phobou
ἐλπίδος ;	ἀλλὰ	μετὰ	πραΰτητος	καὶ	φόβου ,
hope	yet	with	gentleness	and	fear
N-GFS	Conj	Prep	N-GFS	Conj	N-GMS

1. ἁγιαζῶ or *hagiazō* /hag-ee-ad-zo/ is “set apart” or “honor”.
 - a. It means “to sanctify”, “to make holy”, “to consecrate”, “to set apart”
 - b. *Hagizao* is a pagan term for setting a building aside for religious purposes
2. “Christ” is *χριστός* or *Christos* /chris-tos/ means “Anointed One”, “Messiah”, “Christ”
3. “Lord” is *κύριος* or *kurios* /koo-ree-os/ means “master”, “owner”, “lord”
 - a. This is the Greek word used to translate the Hebrew name of God *YHWH* from the OT along with the Hebrew name for *YHWH* which is *Adonai*, the Hebrew word for “master”, “Lord”, “owner”
4. *ἀπολογία* /apologian/ is the accusative form of the Greek noun *ἀπολογία* or *apologia* /ap-ol-oog-ee-ah/ which means “defense”, “answer”, or “apology”
 - a. This word *apologia* refers to “a verbal defense in a law court”. Which means to present your defense of your position, your actions, your worldview.
 - b. It means to defend what you think is True and why you think it is True.
 - c. It is literally “to talk off from” refers to an attorney who talked his client “off from” the charges
 - d. We get our English word “apology” from this Greek word.
 - e. We get this title of our area of Christian study that is called: Apologetics of the Christian Faith”
5. Today we need to be able to talk charges off from the accusations of modernism, humanism, atheism or doubt.
6. Peter is telling believers that they should be prepared to present evidence for their hope in Christianity.
 - a. This evidence can include what Jesus has done for them personally, as in a personal testimony.
 - b. It should also be able to go beyond personal feeling and experience.

7. The word **apologia** is used by Paul in Colossians 4:6:
*“Let your conversation be always full of grace, seasoned with salt, so that you may know how to **answer** (apologia) everyone.”*
 a. Here the word “conversation” refers to daily life.

3:12-13	3:15	3:16-17
Do Good	Verbally Explain Your “Good”	Do Good

8. **Acts 22:1**: *“Brothers and fathers, listen now to my **defense** (apologia).”*
9. **Philippians 1:7**: *“For whether I am in chains or **defending** (apologia) and confirming the gospel . . .”*
 a. In the above verse the word “defending” (apologia) is for the skeptical unbeliever.
 b. The word “confirming” is in regard to the believer who believes but is under the continual assault of a doubting world.
10. In **Titus 1:7, 9** and **2 Timothy 2:24-25** the overseer and the “Lord’s servant” must be willing to
 a. “refute those who oppose truth” and
 b. “instruct those who oppose” his teaching.
11. **2 Corinthians 10:5**:
“We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.”
 a. This verse indicates that part of the role of apologetics is to attack or to go on the offense against false philosophies.
12. Sequence of: Good Deeds→Verbal Defense→ Good Deeds
 a. First Peter 3:12-13 began with defense by good deeds
 b. First Peter 3:15 is a verbal defense.
 c. First Peter 3:16 will again return to good deeds
13. But, here in First Peter 3:15 we see these steps:
 a. Do Good! (be righteous, live in Truth and Reality)
 i. People will like you for your good deeds and are ready to give you a positive response
 ii. Or, people oppose you in spite of your good deeds
 b. You continue to good and trust (fear) YHWH of Armies or Lord Christ in situations.
 c. People will ask you why you act different or why you have hope.
 d. You verbally explain your worldview and defend the Lord and His Word
 e. You continue to do good to show your defense to be True and defendable!

3:16 – having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame.

4893 [e]	2192 [e]	18 [e]	2443 [e]	1722 [e]	3739 [e]	2635 [e]
syneidēsin	echontes	agathēn	hina	en	hō	katalaleisthe
16 συνείδησιν ἔχοντες ἀγαθὴν , ἵνα ἐν ᾧ καταλαλεῖσθε ,						
a conscience	having	good	so that	in	this	they might speak against you
N-AFS	V-PPA-NMP	Adj-AFS	Conj	Prep	RelPro-DNS	V-PIM/P-2P

2617 [e]	3588 [e]	1908 [e]	4771 [e]	3588 [e]	18 [e]	1722 [e]	5547 [e]	391 [e]
kataischynthōsin	hoi	epēreazontes	hymōn	tēn	agathēn	en	Christō	anastrophēn
καταισχυθῶσιν οἱ ἐπιηρέαζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῆν .								
they shall be ashamed	those	reviling	your	-	good	in	Christ	manner of life
V-ASP-3P	Art-NMP	V-PPA-NMP	PPro-G2P	Art-AFS	Adj-AFS	Prep	N-DMS	N-AFS

1. “Good conscience”
2. “Slander” is *katalaleo* /kat-al-al-eh-o/
 - a. meaning “to speak against”, “to slander”, “to speak evil of”
 - b. From:
 - i. *Kata* meaning “against”
 - ii. *Laleo* meaning “to speak”
3. “Reville” means “to insult”, “treat wrongfully”, “molest”
4. “put to shame” or “they shall be ashamed”
 - a. Means “to shame”, “to disgrace”, “to confound”, “to dishonor”, “to put to utter confusion”, “frustrate”
5. “Good behavior” or “manner of life” from *anastrophe* /an-as-trof-ay/
 - a. meaning “conduct”, “behavior”, “manner of life”
 - b. refers to:
 - i. both outer conduct and inner disposition
 - ii. Ethical and moral conduct
 - iii. Often linked in Greek/Roman culture to one’s social status or philosophical beliefs.
 - iv.

3:17 – For it is better to suffer for doing good, if that should be God’s will, than for doing evil.

2909 [e]	1063 [e]	15 [e]	1487 [e]	2309 [e]	3588 [e]	2307 [e]	3588 [e]	2316 [e]	3958 [e]
kreitton	gar	agathopoiountas	ei	theloi	to	thelēma	to	Theou	paschein
17 κρεῖττον γὰρ ἀγαθοποιούντας εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ , πάσχειν ,									
[It is] better	for	doing good	if	wills [it]	the	will	-	of God	to suffer
Adj-NNS-C	Conj	V-PPA-AMP	Conj	V-POA-3S	Art-NNS	N-NNS	Art-GMS	N-GMS	V-PNA

2228 [e]	2554 [e]
ē	kakopoiountas
ἢ	κακοποιούντας ,
than	doing evil
Conj	V-PPA-AMP

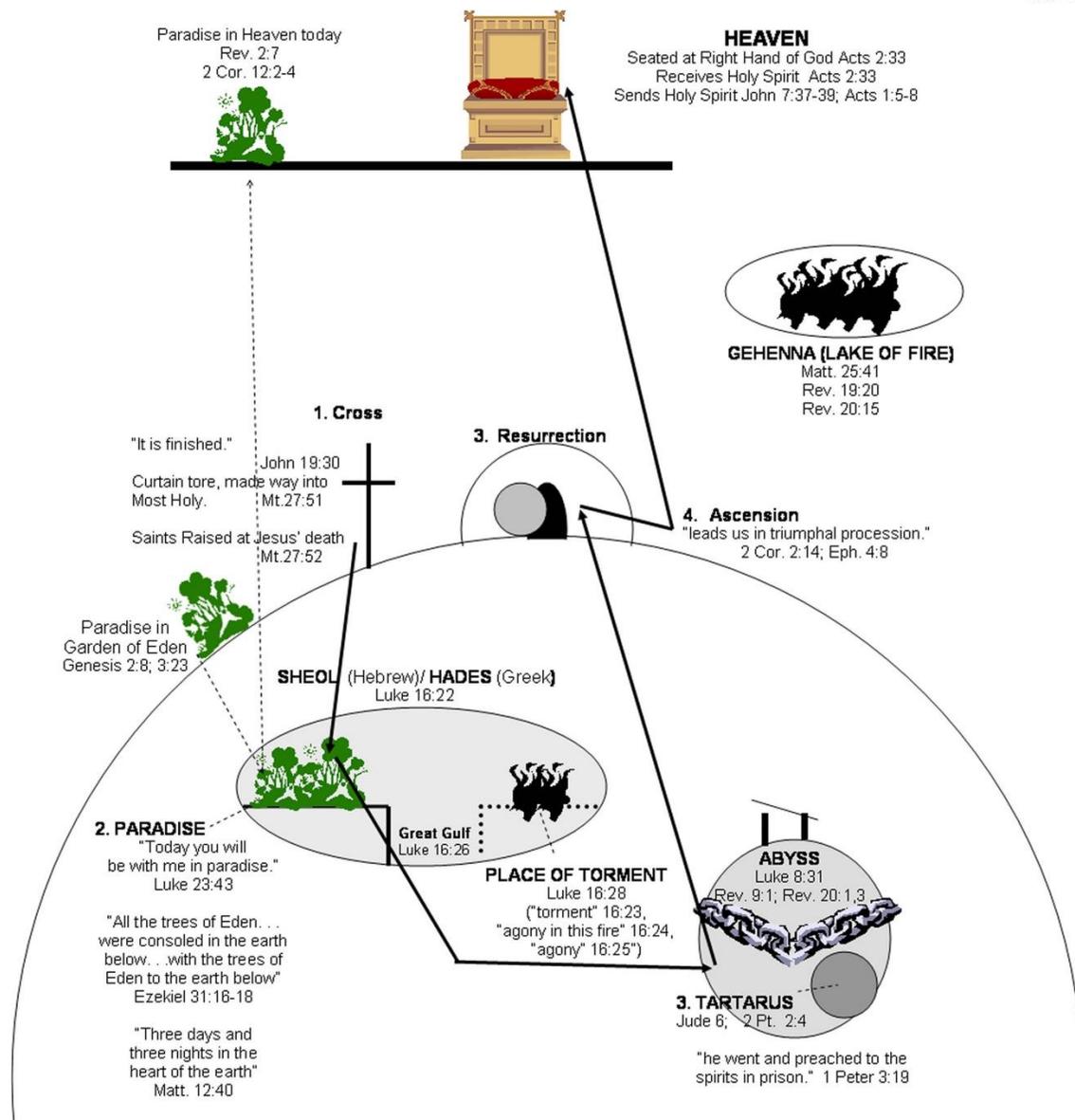
3:18 – For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,
 3:19 – in which he went and proclaimed to the spirits in prison,

1722 [e]	3739 [e]	2532 [e]	3588 [e]	1722 [e]	5438 [e]	4151 [e]	4198 [e]	2784 [e]
en	hō	kai	tois	en	phylakē	pneumasin	por euthēis	ekēryxen
19 ἐν	ὧ	καὶ	τοῖς	ἐν	φυλακῇ	πνεύμασιν	, πορευθεῖς	ἐκήρυξεν ,
in	which	also	to the	in	prison	spirits	having gone	He preached
Prep	RelPro-DNS	Conj	Art-DNP	Prep	N-DFS	N-DNP	V-APP-NMS	V-AIA-3S

φυλακή = *phylake* /foo-lak-ay'/
 "Guard", "watch", "prison", "custody"

πνεῦμα = *pneuma* /PNYOO-mah/
 "Spirit", "wind", "breath"

κηρύσσω = *kéruśśó* /kay-ROOS-so/
 "To proclaim",
 "to preach",
 "to herald"



3:20 – because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.

544 [e]	4218 [e]	3753 [e]	553 [e]	3588 [e]	3588 [e]	2316 [e]	3115 [e]	1722 [e]	2250 [e]	3575 [e]	2680 [e]
apeithésasin	pote	hote	apexedecheto	hē	tou	Theou	makrothymia	en	hēmerais	Nōe	kataskeuwazomenēs
20 ἀπειθήσασίν	ΠΟΤΕ ,	ὅτε	ἀπεξεδέχετο	ἡ	τοῦ	Θεοῦ	μακροθυμία	ἐν	ἡμέραις	Νῶε ,	κατασκευαζομένης
having disobeyed	at one time	when	was waiting	the	-	of God	longsuffering	in	[the] days	of Noah	being prepared
V-APA-DMP	Prcl	Adv	V-IIM/P-3S	Art-NFS	Art-GMS	N-GMS	N-NFS	Prep	N-DFP	N-GMS	V-PPMP-GFS

2787 [e]	1519 [e]	3739 [e]	3641 [e]	3778 [e]	1510 [e]	3638 [e]	5590 [e]	1295 [e]	1223 [e]	5204 [e]
kibōtou	eis	hēn	oligoi	tout'	estin	oktō	psychai	diesōthēsan	di'	hydatos
κιβωτοῦ ,	εἰς	ἣν	ὀλίγοι	— τοῦτ'	ἔστιν ,	ὀκτὼ	ψυχαί	— διεσώθησαν	δι'	ὑδατος ,
of [the] ark	in	which	a few	that	is	eight	souls	were saved	through	water
N-GFS	Prep	RelPro-AFS	Adj-NMP	DPro-NNS	V-PIA-3S	Adj-NFP	N-NFP	V-AIP-3P	Prep	N-GNS

1. 2 Peter 2:4-6 – angels sinned, tartarus
 - a. Enoch 20:2 says Tartarus was the place for fallen angels:
“Uriel, one of the holy angels, who is over the world and over Tartarus.”
 - b. Homer says:
 - i. Hades was for dead men
 - ii. Tartarus was the abyss beneath Hades for fallen immortals.
2. Jude 6,7 “In a similar way” is literally “Like as, in the same manner”
 - a. Sexual sins were the common corruption in both Noah’s day and Sodom
 - b. Jude 7 says literally “committing fornication and going away after flesh different”
 - i. “flesh” is *“sarkh”*, σαρκη
 - ii. “different” is ητεροσ or ‘ετερας
 1. **Heteros** means other kind, or different.
3. The problem is they did something different than God intended.
 - a. Leviticus 18, 19 describe holiness as doing things the way God intended.
 - b. To do things contrary to God’s purpose is not holy.
4. Sex is important aspect of society because societies are based on families and families are based on marriage.
 - a. Sex is for marriage.
 - b. If Sex is done outside of marriage, it corrupts the marriage which corrupts the family.
 - c. When families deteriorate so does society.
 - d. Proper sexual boundaries are important because it is foundational in marriage and family.

3:21 – **Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,**

3739 [e]	2532 [e]	4771 [e]	499 [e]	3568 [e]	4982 [e]	908 [e]	3756 [e]	4561 [e]	595 [e]	4509 [e]	235 [e]	4893 [e]
ho	kai	hymas	antitypon	nyn	sozei	baptisma	ou	sarkos	apothesis	rhyrou	alla	syneideseos
21 ὃ	καὶ	ὑμᾶς	ἀντίτυπον	νῦν	σώζει	βάπτισμα	, οὐ	σαρκὸς	ἀπόθεσις	ῥύπου	, ἀλλὰ	συνειδήσεως
which	also	you	prefigures	now	saving	baptism	not	of flesh	a putting away	of [the] filth	but	of a conscience
RelPro-NNS	Conj	PPro-A2P	Adj-NNS	Adv	V-PIA-3S	N-NNS	Adv	N-GFS	N-NFS	N-GMS	Conj	N-GFS

18 [e]	1906 [e]	1519 [e]	2316 [e]	1223 [e]	386 [e]	2424 [e]	5547 [e]
agathes	eperotema	eis	Theon	di'	anastaseos	Iesou	Christou
ἀγαθῆς	, ἐπερώτημα	εἰς	Θεόν	, δι'	ἀναστάσεως	Ἰησοῦ	Χριστοῦ
good	[the] demand	toward	God	through	[the] resurrection	of Jesus	Christ
Adj-GFS	N-NNS	Prep	N-AMS	Prep	N-GFS	N-GMS	N-GMS

1. Baptism is said to be an Antitype or the counterpart of reality.
 - a. “prefigures” or “corresponds” is from *antitypos*, ἀντιτυπος /an-TEE-too-pon/
 - i. “Antitype”, “counterpart”, “corresponding figure”
 - ii. Meaning: typical of, representing by type (or pattern), corresponding to, an image.
 - b. The water drew the dividing line in Noah’s day between those who were destroyed and those who were saved. Likewise, these believers’ baptism experience draws the line between those who are saved and those who are not.
2. Same word *antitypos*, ἀντιτυπος /an-TEE-too-pon/ is used in:
 - a. **Romans 5:14**, “Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was **a type** (*typos*, τυπος) of the one who was to come.”
 - b. **1 Corinthians 10:6, 11** – “Now these things took place as **examples** for us, that we might not desire evil as they did....Now these things happened to them as **example**, but they were written down for our instruction, on whom the end of the ages has come.
 - c. **Hebrews 8:5** – “They serve a **copy** and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, ‘*See that you make everything according to the pattern that was shown you on the mountain.*’”
 - d. **Hebrews 9:24** – “For Christ has entered, not into holy places made with hands, which are **copies** of the true things, but into heaven itself, now to appear in the presence of God on our behalf.”
 - e. **Acts 7:44** – “Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the **pattern** that he had seen.”
3. Peter writes “baptism that now saves you” but then follows it with three disclaimers showing that salvation is not attained through baptism:
 - a. Not physical – it is not the removal of dirt from the physical body or of guilt from the human soul.
 - b. Baptism is a pledge
 - i. Pledge means to question, inquiry, a declaration of commitment”
 - ii. The ancient Papyri used this Greek word as a technical term used in making a contract.
 - iii. Pledge means here to answer a formal question.

- c. This would be the positive response to the question of the Lordship of Christ indicating that the person being baptized was declaring a commitment to the contract of salvation.

3:22 – who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

3739 [e]	1510 [e]	1722 [e]	1188 [e]	3588 [e]	2316 [e]	4198 [e]	1519 [e]	3772 [e]	5293 [e]	846 [e]	32 [e]
hos	estin	en	dexia	tou	Theou	poreutheis	eis	ouranon	hypotagenton	auto	angelon
22 ὅς	ἔστιν	ἐν	δεξιᾷ	[τοῦ]	Θεοῦ	, πορευθεὶς	εἰς	οὐρανόν	, ὑποταγέντων	αὐτῷ	ἀγγέλων
who	is	at	[the] right hand	-	of God	having gone	into	heaven	having been subjected	to Him	angels
RelPro-NMS	V-PIA-3S	Prep	Adj-DFS	Art-GMS	N-GMS	V-APP-NMS	Prep	N-AMS	V-APP-GMP	Pro-DM3S	N-GMP

2532 [e]	1849 [e]	2532 [e]	1411 [e]
kai	exousion	kai	dynameon
καὶ	ἐξουσιῶν	καὶ	δυνάμεων .
and	authorities	and	powers
Conj	N-GFP	Conj	N-GFP

1. The victory of Christ
 - a. 2 Corinthians 2:14
 - b. Colossians 2:15