

## Dealing with Undeserved Suffering (vv.13-17)

## Our Vital Interests are Sacrocant (v.13)

**VERSE 13 And who is there to harm you** (Καὶ τίς ὁ κακῶσων ὑμᾶς [*conj. + pro./indef. + def.art.w/fut.act.pt.n.m.s., κακῶω, kakoo, treat badly, harm; be cruel, + pro.acc.m.p., su*]) **if you prove zealous for what is good** (ἐὰν γένησθε ζηλωταὶ τοῦ ἀγαθοῦ [*part./condit. {third class} + aor.mid./dep.subj.2.p., ginomai; “prove”, + n.m.p., ζηλωτής, zelotes, one who is zealous; cp. Acts.21:20; 22:3; 1Cor.14:12; Gal.1:14; Ti.2:14, + def.art.w/adj.gen.nt.s., agathos, good*])?

## Persecution Equals Blessing (v.14)

**VERSE 14 But even if you should suffer for the sake of righteousness** (ἀλλ’ εἰ καὶ πάσχοιτε διὰ δικαιοσύνην [*conj./advers. + part./condit., if, + pres.act.opt.2.p., πάσχω, pascho, suffer = a fourth class condition; it is used to indicate a possible condition in the future, usually a remote possibility, such as, if perhaps this should occur, + prep.w/acc.f.s., δικαιοσύνη, diakaiousune, righteousness*]), **you are blessed** (μακάριοι [*adj.n.m.p., μακάριος, makarios, blessed, fortunate, happy; 49X; cp. 4:14*]). **AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED** [δὲ μὴ φοβηθῆτε τὸν φόβον αὐτῶν μηδὲ παραχθῆτε [*conj. + neg. + aor.pass.subj.{hortatory}2.p., phobeo, fear, + def.art.w/acc./cognate.m.s., phobos, fear; “intimidation”, + pro.gen.m.p., autos, “their”, + part./neg., and not, + aor.pass.subj.{hortatory}2.p., ταρασσῶ, tarasso, trouble; be troubled/agitated; stir up {of water}; 19X: Jn.14:1,27; Acts.17:8,13; Gal.1:7; 5:10*]),

**ANALYSIS: VERSES 13,14**

1. Peter now brings the Scripture quotation of vv.10-12 directly to bear on the situation of the readers.
2. At this point we move into the main section of the letter, which continues right up to the farewell greetings.
3. The trials and dangers of the Asian churches move into center stage.
4. To encourage these believers the writer develops a series of interwoven strands of thought: the idea that the righteous person can face suffering with confidence; the basis for this confidence is Christ’s victory and the privilege of sharing in His glory.
5. The section opens with a rhetorical question.
6. The thrust of the question is this: “If God is on the side of the adjusted and against those who practice evil, what harm can possibly come to those who do good?”.

7. The “harm” (fut.act.pt., *kakoo*) picks up on the cognate noun “evil” (*kakos*) in the verse above.
8. The opening *kai* (not translated in the NAS) is best rendered “then/now/besides”.
9. The gist of the transition between the quotation of vv.10-12 and v.13 is: “in light of what has just been said”, or “under the circumstances”.
10. The phrase “zealous for what is good” (literally, “zealous of good”) is to be compared with Ti.2:14 (“zealous for good deeds”); Acts.21:20 (“zealous for the Law”); 22:3; and Gal.1:14.
11. The sentiment expressed here can be found across a wide spectrum of Biblical literature (Pss.56:4; 91:7-10; 118:6; Isa.50:9; Mt.10:28-31; Lk.12:4-7; 21:18; Rom.8:31).
12. A pagan parallel is Socrates’ remark to his judges (Plato, *Apol.* 41d): “No harm can befall a good man, either when he is alive or when he is dead, and the gods do not neglect his cause”.
13. Peter is, of course, using “harm” in a specialized sense.
14. He is not deluding his readers with the idea that if their conduct is in line with Scripture, they will escape abuse, maltreatment, physical injury, or the like.
15. His point is that whatever disasters strike the adjusted cannot overturn their vital interests.
16. This includes, principally, their eternal salvation (Rom.8:35-39) or their SG3 account (Mt.6:19,20; 1Pet.1:4-6).
17. To come to this happy state, believers must “prove zealous for what is good”.
18. The verb “prove” is an aorist subjunctive indicating that this is a potential, and therefore up to the self-discipline of the individual.
19. “The good” (*tou agathou*) refers to the conduct Peter calls these believers to under the general heading of “do not render evil for evil”.
20. In v.14 Peter reinforces that assurance.
21. The question “Who then is going to harm you?” implies as its answer, “No one”.
22. Building on this answer, the *alla* (“But even”) of v.14 introduces a beatitude: “What is more (even if you should suffer...) you are blessed”.
23. The safety from harm mentioned in v.13 corresponds to the blessedness of v.14, and therefore by no means rules out the possibility of “suffering for the sake of righteousness”.
24. The translation “No, even if you should have to suffer for the cause of righteousness, you are blessed” probably represents an adaptation of the eighth beatitude of Mt.5:10.
25. “You are blessed” appears in the apodosis of a fourth class conditional clause (conditional particle *ei*, followed by an aorist optative).
26. The verb “should suffer” (*pascho*) is an aorist optative that has generated speculation with respect to the recipients’ situation *visa vi* suffering.
27. It is clear from Peter’s statement in 4:12 that they were really suffering persecution, rather than suffering being a remote possibility.
28. That such trials were more than a remote possibility can be seen in this letter, as in what has gone before (1:6,7; 2:18-20) as well as in what follows (4:12-19; 5:8-10).
29. The optative mood denotes remote possibility and is rare in the N.T. Greek (less than 70).
30. About 1/4 of the optatives occur in a set formula (*me genoito*)
31. In the N.T. the optative is becoming absorbed by the subjunctive in the Koine period (versus the Attic period).
32. Here and in v.17 we have a conditional optative.
33. It is used of a remote possibility in the future.
34. Acts 20:16 provides us another example (“for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost.”; cp. Acts.17:27; 24:19; 27:12,39; 1Cor.14:10; 15:37).

35. Other classifications of the optative include: the potential optative (it appears with the particle *av* in the apodosis of an incomplete fourth class condition), as seen in Acts.17:18 “Some (of the philosophers) were saying, ‘What **would** this babbler **say**’” (the implicit protasis is, “If he could say anything meaningful!”); the oblique optative (it is used in an indirect question), as seen in Lk.1:29 “She was pondering what sort of greeting this **might be** (the direct question would have been, “What sort of greeting is this?”); the voluntative optative (used to express an obtainable wish) of 1Thess.3:11 “Now **may** our God and Father Himself, **direct** our path to you”.
36. How are we to regard the conditional optative?
37. These believers were not continuously and universally undergoing persecution.
38. They lived in an environment charged with suspicion.
39. Hostility had erupted in the lives of some, and was liable to erupt at any time, in painful incidents.
40. This risk, always imminent, but for the most part a threat rather than an actuality, is itself sufficient to explain the optative.
41. But a further reason for the presence of the optative may be detected in the logic of Peter’s line of thinking.
42. This verse is closely tied to the preceding one, where he has in effect declared “No one can possibly hurt where it matters, if you are devoted to doing good”.
43. Now, reinforcing his statement, he says “Nevertheless, if your devotion to righteousness should land you in trouble, you should count it a privilege”.
44. The phrase “suffer for the sake of righteousness” refers to undeserved suffering from the source of people brought on by adherence to BD.
45. To be “blessed” is to gain divine approbation and to qualify for Ph3 rewards.
46. Still further, to brace his readers’ morale, he inserts apropos words from Isa.8:12ff.
47. In the context of Isa.8 (Heb. text) the prophet and his followers are not to share the fear of the populace (“fear not their fear” [i.e., the king of Assyria]), or count holy what they count holy, but rather regard the Lord of hosts as holy and fear Him alone.
48. The LXX of Isa.8:12c has the genitive singular (*autou*) “his fear”, referring to the king of Assyria, where Peter substitutes “their fear” (*auton*), referring to their persecutors.
49. The “their” of 1Peter (like the *autou* of the LXX) refers to the enemy.
50. Peter’s use of the cognate accusative (“to fear a fear”) indicates that the Isaiah text is his primary point of departure.
51. Peter follows the LXX rather than the Hebrew text.
52. The final phrase is, literally, “neither be terrified”, or “troubled”.
53. These words recall Jn.14:1 or 14:27b.
54. But they owe their form to Isa.8:12c.
55. Fear induces us to compromise and thus deny Christ.
56. We must resist the urge to be afraid in the face of threats so that we can achieve the righteousness of God and the reward associated with endurance.
57. Remember, when we suffer persecution, the enemy cannot overturn our vital interests, and we earn the approbation of God, who is with us through it all.

## Dealing with Confrontation (v.15)

**VERSE 15** **but sanctify Christ as Lord in your hearts** (δὲ ἀγιάσατε τὸν Χριστὸν κύριον ἐν ταῖς καρδίαις ὑμῶν [*conj. + aor.act.imper.2.p., ἀγιάζω, hagiozo, sanctify, set apart, regard as sacred, + def.art.w/acc.m.s., christos, + acc.m.s., kurios, + prep.w/loc.f.p., kardia, heart, + gen.p., su*]), **always being ready to make a defense** (ἀεὶ ἔτοιμοι πρὸς ἀπολογία [*adv., aei, always, + adj.n.m.p., hetoimos, ready, prepared, + prep.w/acc.f.s., apologia, defense {verbal}; 8X: Acts.22:1; 25:16; 1Cor.9:3; 2Cor.7:11; Phil.1:7,16; 2Tim.4:16; 1Pet.3:15*]) **to everyone who asks you** (παντὶ τῷ αἰτοῦντι ὑμᾶς [*adj.dat.m.s., pas, all; everyone, + def.art.w/pres.act.pt.dat.m.s., αἰτέω, aiteo, ask, + pro.acc.p., su*]) **to give an account for the hope that is in you** (λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος [*acc.m.s., logos, word; statement; account, + prep.w/def.art.w/gen.f.s., elpis, hope, + prep.w/pro.dat.p.*]), **yet with gentleness and reverence** (ἀλλὰ μετὰ πραύτητος καὶ φόβου [*conj./advers. + prep.w/gen.f.s., πραύτης, prautes, gentleness, meekness, mildness; 11X: 1Cor.4:21; 2Cor.10:1; Gal.5:23; 6:1; Eph.4:2; Col.3:12; 2Tim.2:25; Ti.3:2; Jam.1:21; 3:13; 1Pet.3:16; cp. πραῦς, praus, humble, gentle, meek; 4X: Mt.5:5; 11:29; 21:5; 1Pet.3:4*] + *gen.m.s., phobos, fear; respect*]);

## The Good Conscience Vindicated (v.16)

**VERSE 16** **and keep a good conscience** (ἔχοντες ἀγαθὴν συνείδησιν [*pres.act.pt. {imper.}n.m.s., echo, have; no conj., + adj.acc.f.s., agathos, good, + acc.f.s., συνείδησις, suneidesis, conscience*]) **so that in the thing in which you are slandered** (ἵνα ἐν ᾧ καταλαλεῖσθε [*conj./result + prep.w/pro./rel.dat.nt.s., hos; “the thing”, + pres.pass.ind.2.p., καταλαλέω, katalaleo, slander; 3X: Jam.4:11; 1Pet.2:12; 3:16*]), **those who revile your good behavior in Christ may be put to shame** (οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἀναστροφήν ἐν Χριστῷ καταισχυθῶσιν [*def.art.w/pres.act.pt.n.m.p., ἐπηρεάζω, epereazo, insult, ridicule, revile; 2X: Lk.6:28, + pro.gen.p., su, + adj.acc.f.s., agathos, good, + acc.f.s., anastrophe, behavior; 13X and 8X in 1 Peter and 2 Peter; cp. 1:15,18; 2:12; 3:1,2,16 + aor.pass.subj.3.p., καταισχύω, kataischuno, put to shame; cp. 2:6*]).

**ANALYSIS: VERSES 15,16**

1. Instead of being intimidated by human beings, the recipients are admonished to “sanctify Christ as Lord” in their “hearts”.

2. Peter substitutes “the Christ” (τὸν Χριστὸν) for the αὐτον of the LXX of Isa.8:13 (“the LORD himself you must revere”).
3. The words “sanctify Christ as Lord” signify that Christ is the ultimate sovereign to whom we should serve over the interests of men.
4. Christ’s lordship is over all things in heaven and on earth.
5. Believers are to recognize His lordship when confronting mortal man.
6. By “sanctify” he does not, of course, mean “make holy”, but “acknowledge as holy”, as in the first petition of the model (Lord’s) prayer.
7. Christ’s holiness is made known by Christians who confess all that He represents.
8. This aorist imperative is realized when believers determine that the fear of God supercedes the fear of man.
9. We have far more to gain by standing firm in our convictions than to accommodate men to sidestep difficulties.
10. The heart (Real You) is the sphere in which we hold Christ as our celebrity.
11. The words “in your hearts” does not occur in Isa.8:13, but is paralleled verbally in Lk.21:14 in a context describing how Jesus’ disciples will be able to “answer” (ἀπολογέομαι) the religious and secular authorities before whom they will be brought to trial.
12. Our allegiance is toward Christ and all He stands for.
13. We should acknowledge His power and sovereignty over all creation.
14. The courage, which springs from deep-seated reverence for the celebrityship of Christ, demonstrates itself in a readiness to testify when one is under interrogation.
15. The situation envisaged is informal inquiry, as seen in the terms “always” and “everyone who asks”.
16. It had not reached the point where these Christians were facing interrogation before the courts.
17. The community of positive volition was to “always be ready to give a defense” to those who might question their Ph3 “hope”.
18. The adjective “ready” is seen in 1:5 and 4:5.
19. The only way to stay sharp is to be consistent in the intake of BD, prayerful, and alert.
20. What we are asked to do is “give a defense”.
21. This term is used of formal defense in court against specific charges (as, e.g., Paul in Acts.22:1; 25:16; 2Tim.4:17; cf. ἀπολογεομαι in Acts.24:10; 25:8; 26:1,2,24).
22. In a more general sense, *apologia* refers to an argument made in one’s own behalf in the face of misunderstanding or criticism (1Cor.9:23; 2Cor.7:11).
23. In Phil.1:7,16 Paul views his own formal “defense” at his impending trial as an occasion for the “defense of the gospel” on a wider front.
24. Here in 1 Peter, the language of the courtroom is being applied to informal exchanges that can occur between the informed believer and his unformed counterpart at any time (adv. ἀεί, always) and under varied circumstances (e.g., wife to husband).
25. The phrase “who asks you to give an account” (παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον), simply means to demand an accounting or explanation of something.
26. Taken together, *apologia* and *logon* suggest that Peter sees believers as being “on trial” every day as they live in a pagan society.
27. “Hope” is what distinguishes Christians from non-Christians.
28. Ephesians 2:12 describes the latter as “having no hope and without God in the world” (cf. 1Thess.4:13).

29. These believers had been set free from their ancestral pagan ways, and had put their faith and hope in God (1:21).
30. Through Christ's resurrection we have been born again "to a living hope" (1:3).
31. It is the hope of eternal life and resurrection from the dead that separates them from their pagan neighbors and invites confrontation.
32. This "hope" is said to be "in you", which refers to the specifics of BD.
33. Today, and in this country in particular, we operate in a different environment with the same challenge.
34. We witness to believer and unbeliever alike with respect to our hope and the importance of BD.
35. We are called upon to witness to a variety of issues which divide Christians.
36. The final phrase "yet with gentleness and respect" describes the manner in which we are to explain and defend our beliefs.
37. The first noun ("gentleness") defines the attitude we are to exhibit as we witness to our critics.
38. There should be no evidence of truculence (harshness/fierceness) or pride.
39. The second noun ("fear") reminds us of our responsibility before God as we deal with critics.
40. The Greek word *phobos* means "fear", and as in 1:17, 2:17, and 3:2 connotes not fear of men, but reverence for God.
41. These qualities are more likely to commend doctrine to the wary-minded.
42. Verse 16 tells us that in order to maintain an effective witness, we should be in possession of "a good conscience".
43. The noun was borrowed from popular Greek thought, and stands basically for man's inner awareness of the moral character of his actions (cf. Rom.2:15; 9:1; 2Cor.1:12).
44. The expression "good (or clear/clean) conscience" is also found in 3:21; Acts.23:1; 1Tim.1:5,19; 3:9; 2Tim.1:3; and Heb.13:18, and seems to be stereotyped (like "good fight" or "sound doctrine").
45. Primarily it signifies the consciousness of freedom from guilt and having nothing to hide.
46. For the believer it denotes personal integrity before God and man based on compliance with the directive will of God (cf. Acts.24:16).
47. The good conscience is the product of the intake and application of sound doctrine (1Tim.1:5).
48. Reversionists suffer loss of the good conscience (1Tim.1:19).
49. Again, following Peter's argument, it is essential that we have our personal act together to have an effective witness.
50. If the enemy can point to moral inconsistencies in our life style, they will make the most of it, impugning our religion.
51. This is the high ground from which we are to make our "defense" of the Christian faith.
52. We need to be in command of our subject, we need to exhibit the prescribed demeanor ("gentleness and fear"), and we must be morally irreprehensible.
53. Pagan society was engaged in trumped-up slander, as there was nothing in point of fact to charge Christians with.
54. The substance of the slander is seen in the expression "in the thing" (ἐν ᾧ, *prep.w/rel.pro.loc.nt.s.*) and refers to unspecified charges brought against innocent people.

55. In reality their enemies were engaged in attacking their “good behavior”, which was based on the “good conscience”.
56. Christians were being accused of all sorts of things such as atheism, subversion, blood rituals, hatred of mankind, etc.
57. The verb “revile” (οἱ ἐπηρέαζοντες, *pres.act.pt.*, *epereazo*) connotes spiteful actions and speech (here).
58. Here its object is the “behavior” of believers.
59. The malicious things being said were invented by unprincipled people.
60. The formula “in Christ” references the doctrine of positional sanctification.
61. Union with Christ is the result of the baptism of the HS taking place at the moment of saving faith.
62. The expression is distinctly Paul’s, occurring 164X in his letters.
63. By virtue of saving faith all believers are spiritually united with Christ and are one in Him (cp. Rom.12:5).
64. For these beleaguered Christians their position matched their experience (as with us, when we are in fellowship, experiencing undeserved suffering).
65. Instead of turning to God (as in 2:12), many accusers persisted in their negative volition and abuse.
66. As a result, instead of “glorifying God on the day of visitation”, they will be “put to shame”.
67. In both scenarios (2:12; cp. 3:16) there awaits an eschatological revelation.
68. The first envisages repentance and faith on the part of persecutors who had second thoughts when confronted with the Christian behavior under duress.
69. The second considers the fate of those who remain stubbornly antagonistic.
70. At the Great White Throne Judgment unbelievers who persecuted God’s people will be “put to shame”.
71. This will also happen to negative believers at the Bema Seat who bad-mouthed true positive volition.
72. In the psalms there is a frequent promise that those who trust in God will not be put to shame and that their enemies will (e.g., Pss.6:10; 22:5; 25:2,3; 31:1,17; 35:4; 40:14; 44:7; 70:2; 127:5, etc.).
73. These references relate to time and Ph3, depending on the context.
74. Like the psalmists before him, Peter looks forward to a turning of the tables and eschatological reversal of circumstances.
75. Those who demand an account from believers, and repudiate it, will themselves have to give an account to the Judge of all (4:5).

### Preferred Sufferings (v.17)

**VERSE 17 For it is better** (γὰρ κρείττον [conj. + adj./compar.n.nt.s., *kreiton*, *better*]), **if God should will it so** (εἰ τοῦ θεοῦ θέλοι τὸ θέλημα [part./condit., *ei* {w/opt.= the fourth class condition} + def.art.w/gen.m.s., *theos*, *God*, + *pres.act.opt.3.s.*, *thelo*, *will*; *wish*, + def.art. w/gen.nt.s., *thelema*, *will*; translation: “if the will of God will”)), **that you suffer for doing what is right** (πάσχειν ἀγαθοποιούντας [pres.act.infin., *pascho*, *suffer*, + *pres.act.pt.acc.m.s.*, ἀγαθοποιέω, *agathopoieo*, *do what is right*; cp. 1Pet.2:15,20; 3:6,17]) **rather than for doing**

**what is wrong** (ἡ κακοποιούντας [*conj./subor., or; rather, + pres.act.pt.acc.m.s., κακοποιέω, kakopoieo, do wrong; 4X: Mk.3:4; Lk.6:9; 1Pet.3:17; 3Jn.11*]).

**ANALYSIS: VERSE 17**

1. A near consensus of opinion on this verse regards it as simply an extension to all Christians of the advice given to slaves in 2:20.
2. The parallel rests on the occurrence of the verbs “do what is right” and “suffer” in both verses, and perhaps also by the fact both are followed by appeals to the example of Christ that immediately follow in each context.
3. If this view is correct, Peter is setting before his readers the alternative of suffering for doing good or for doing evil in the society in which they live.
4. “Doing good”, then, refers to social or civic righteousness and the performance of good deeds in conformity with the establishment chain of command, while “doing evil” refers to anti-authoritarian behavior punishable by authority (cf. 2:14,15; 4:15).
5. There are several difficulties with this interpretation.
6. First, it reduces v.17 to a mere truism; second, it does not take sufficient account of the form of the statement; third, it does not take sufficient account of the immediate context.
7. If 3:17 is merely a generalized repetition of 2:20, it appears almost tautological (redundant) in a way which 2:20 does not.
8. The statement that suffering for doing good is “better” than suffering for doing evil is all too easily reduced to saying merely that good is better than evil!
9. In fact, something essential to the meaning of 2:20 has been lost, i.e., the emphasis on “endurance”, and the distinction between endurance that has merit (when one suffers unjustly) and endurance that has no merit (when one suffers for actual wrongdoing).
10. Thus 2:20 has a point, but 3:17 appears to have none.
11. The “better” proverb, familiar in O.T. wisdom literature, exists as well in the N.T., whether with κρειτον (1Cor.7:9; 1Pet.3:17; 2Pet.2:21), καλον (e.g., Mk.9:43,45,47; Mt.18:8,9), or even συμφερει (e.g., Mt.5:29,30; 18:6).
12. The most complete form of the “better” proverb in the N.T. includes three elements: a word for “good” or “better”, two infinitives expressing the actions or experiences being weighed against each other, and a word of comparison (η or μαλλον).
13. In the synoptic tradition the “better” proverb is characteristically used to set forth eschatological alternatives.
14. It is “better” to enter the kingdom of God minus an eye or a limb than to escape mutilation and go into eternal fire.
15. It is “better” to drown in the sea than cause an innocent believer to fall into sin.
16. It is “better” never to have been born than to betray the Son of Man.
17. If 1Pet.3:17 is read as a “better” proverb of this kind, it yields a coherent meaning: it is “better” to suffer in this life at the hands of persecutors for doing good, than at God’s hands at the final judgment for doing evil.
18. This interpretation finds support in the context.
19. The end of the quotation from Ps.34 in vv.10-12 divides people into two groups: the “righteous” and the “evildoers”.
20. God looks with favor on the one, but sets His face in judgment against the other.



21. The readers of the psalm are invited to pursue the good and to claim the promises of the psalm for their own.
22. The “evildoers” are anonymous at first (e.g., the autwn of v.14b), but assume definite shape in the “those who revile” of v.16.
23. Seen in this light, the distinction of the ἀγαθοποιοῦντας (“doing what is right”) and κακοποιοῦντας (“doing evil”) of v.17 is not (as in 2:13-20) between good and bad citizenship in Roman society as two options for the Christian, but is rather a distinction between two groups that comprise the whole human race: “doers of good”, who may have to suffer in this age, and “doers of evil”, who surely will suffer in the next.
24. It is “better” (i.e., more advantageous) to belong to the first than to the second.
25. Verse 7 is thus to be taken not as a word of admonition (i.e., make sure when you suffer that it is for doing good and not for doing evil), but as a word of assurance (i.e., remember, when you suffer, that you are infinitely better off than evildoers who oppress you).
26. That is why it follows so naturally on vv.13-14a and helps to frame the admonitions of vv.14b-16.
27. The verb in the phrase “if God should will it so” is optative (cf. v.14) and has led some to conclude that suffering was merely a hypothetical possibility for the readers.
28. The solemn-sounding Greek expansion “if the will of God will” was, as in English, a devout cliché in Greek in which the conditional element might be minimal.
29. As phrased, the statement is a general proposition in which the use of the optative is appropriate.