

I Peter 3:13-22

- I. Do good without fear. (13-16)
 - A. You will do well as long as you do good. (13-14b)
 - 1. Evil will not come to you if you do good. (13)
 - a. Rhetorical question: Who will do evil to you? – Implied answer: Nobody. (13a) – cf. Prov. 16:7
 - b. Condition: If you are zealous to do good. (13b)
 - 2. Even if it did, you will be blessed. (14a-b)
 - a. Even in the unlikely case that you might suffer for righteousness. (14a)
 - b. You will be blessed. (14b) –cf. 2:19-20
 - B. The implications: How you should live since this is the case (14c-16)
 - 1. Do these things: (14c-16b)
 - a. Do not be afraid. (14c-d) cf. Isa. 8:12-14
 - 1) Do not fear the things they fear. (14c)
 - 2) Do not be troubled (14d)
 - b. Let Christ be your Lord, both privately and publicly. (15-16b)
 - 1) Set apart Christ as Lord in your heart. (15a)
 - 2) Be a witness for Christ. (15b-16b)
 - a) Always be prepared to give an answer to everyone who asks for an explanation about the hope in you. (15b)
 - b) How you should answer: (16a-b)
 - (1) Answer with meekness and reverence (16a) – cf. Col. 4:6
 - (2) Have a good conscience. (16b)
 - 2. The Purpose: So that those who revile your good conduct in Christ may be put to shame in the very things they say about you. (16c) cf. 2:12, 15
 - II. Reason: Suffering for righteousness is better than doing evil. (17-22)
 - A. Suffering for righteousness is better than evildoing. (17)
 - 1. Suffering for righteousness is better. (17a-b)
 - a. It is better to do good. (17a)
 - b. If the will of God chooses that you suffer. (17b)
 - 2. It is better than to be an evildoer. (17c)
 - B. Reason: Christ has shown by example that glory follows suffering. (18-22) cf. 1:11
“Above all, the death of Jesus and his triumphant resurrection give a theological basis to the suffering of Christians and assure them of ultimate victory over the forces of evil manifested in persecution.” Marshall p. 118.
 - 1. What Christ has done. (18)
 - a. Christ died for your salvation (18a-b)
 - 1) Christ suffered. (18a)
 - 2) Specifics about His suffering. (18a-b)
 - a) He suffered once and for all – cf. Rom 6:10; Heb. 7:27, 9:12, 26, 28, 10:10
 - b) He suffered for sins (as a sin offering) – cf. Gal. 1:4; I Cor. 15:3; Heb. 10-12; I Pet. 2:24
 - c) The Righteous one suffered for the unrighteous – cf. I Pet. 1:19

- b. The purpose: to bring you to God. (18c) – cf. Rom. 5:1-2; Eph. 2:18, 3:12; Heb. 10:19-22
- 2. Further explanation of what this means. (18d-22)
 - a. What Christ accomplished. (18d-20c)
 - 1) He died in the flesh (18d)
 - 2) He was made alive in/by the Spirit. (18e)
 - 3) He ascended in triumph. (19-20c) –cf. Col. 2:15
 - a) He proclaimed His victory to His enemies. (19)

“Much more likely is the view that Christ made proclamation to the evil powers, announcing his victory on the cross and confirming their defeat. They are now subject to him (3:22) and those who are persecuted need not be afraid of the evil spiritual powers who inspire their persecutors” – Marshall p. 128
 - (1) In which He went to the spirits. (19a)
 - (2) He proclaimed to the spirits under guard. (19b) – cf. Rev. 18:2; Matt. 12:29

“The point is simply that Christ went and announced his sovereignty to these spirits wherever they might be, in every place where they thought they were secure against their ancient divine Enemy. The location of their strongholds, and hence the geography of Christ’s mission to them, is not Peter’s main concern.” WBC p. 210.
 - b) Specifically which enemies. (20a-c)
 - (1) The spirits that disobeyed. (20a)
 - (2) When they disobeyed. (20b-c)
 - (a) In the days of Noah. (20b)
 - (b) When the ark was being built. (20c)
- b. The implications for Peter’s readers. (20d-22) –cf. 2 Pet. 2:9
 - 1) Christ’s victory assures your victory. (20d-21)
 - a) An illustration from that time. (20d-e)
 - (1) Eight people in all. (20d)
 - (2) Few people were saved out of that situation through water, in the ark. (20e)
 - b) How that applies to you. (21)
 - (1) It corresponds to baptism which now saves you. (21a)
 - (2) Further explanations. (21b-c)
 - (a) It is not the purifying from defilement of the flesh. (21b)
 - (b) It is the promise of a good conscience to God, through the resurrection of Jesus Christ. (21c)

“The word Peter uses for pledge is ἐπερωτημα. In every business contract there was a definite question and answer which made the contract binding. The question was: ‘Do you accept the terms of this contract, and bind yourself to observe them?’ And the answer, before witnesses was: ‘Yes.’ Without that question and answer the contract was

not valid. The technical word for that question and answer clause is ἐπερωτημα in Greek.... Peter is, in effect, saying that in baptism God said to the man coming direct from heathenism: ‘Do you accept the terms of my service? Do you undertake its responsibilities and its demands?’ And in the act of being baptized the man answered: ‘Yes’.”

Barclay p. 245

- 2) The reason this is so: Christ has absolute authority in the whole of creation. (22)
 - a) He is at the right hand of God. (22a) cf. Psa 110:1; Rom 8:34
 - b) He has gone into heaven. (22b) –cf. I Tim. 3:16
 - c) Angels and authorities and powers are subjected to Him. (22c) – cf. Psa 8:7, Heb. 2:5-9; Eph. 1:19-23