

- that He might bring us to God

- by being put to death

- but was then made alive

Christ *also* suffered *according* to the will of God and *for* the better.

His suffering guaranteed the judgment of those who are disobedient.

Christ then proclaimed His victory... (v. 19)

'...but made alive in the spirit, in which he went and proclaimed to the spirits in prison...' (vv. 18-19)

Who proclaimed?

How did He proclaim?

When did He proclaim?

Where and to whom did He proclaim?

Who are the spirits and what did they do during Noah's day?

What and why did He proclaim?

How does His proclaiming function in Peter's encouragement?

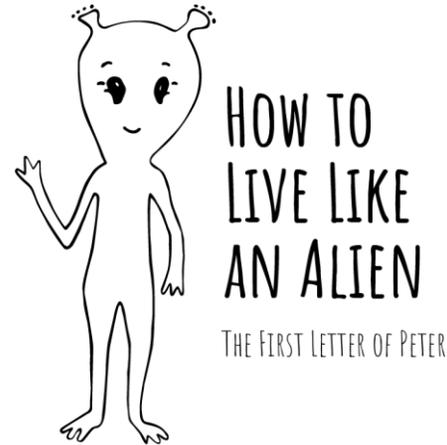
'...in the days of Noah...' (v. 20) > **the days of Peter's readers...**

- days of disobedience >

- days of God patiently waiting >

- days of salvation being provided >

- days of trusting and proclaiming God's word amidst opposition >



Sunday, September 04, 2022

How to Live Like an Alien

The First Letter of Peter

No. 20 – Keeping Our Conduct Honorable as God's People, pt. 9

1 Peter 3:18-22

Danny Capon, *Pastor*

Review

The apostle Peter, writing to Christians who are both *elect* and *exiles*, encourages them to live faithfully...

- Praising God for Our Salvation (1:3-12)
- Setting Our Hope on God (1:13-21)
- Growing in God's Word (1:22-2:3)
- Being Built Up as a Spiritual House (2:4-8, 9-10)
- Keeping Our Conduct Honorable as God's People (2:9-10, 11-12)
 - Being Subject as Citizens to Human Authorities (2:13-17)
 - Being Subject as Servants to Our Masters (2:18-25)
 - Being Subject as Wives to Their Husbands (3:1-6)
 - Being Considerate as Husbands to Their Wives (3:7)
 - Being Considerate as Believers to Each Other (3:8-12)
 - Being Committed to Doing Good No Matter What (3:13-17)

No. 20 – Keeping Our Conduct Honorable, pt. 9

1 Peter 3:18-22

ESV **1 Peter 3:** ¹⁷ For it is better to suffer for doing good, if that should be God's will, than for doing evil. 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, ¹⁹ in which he went and proclaimed to the spirits in prison, 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. 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, ²² who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

Keeping our conduct honorable as God's people...

We must be committed to doing good no matter what (3:13-17)

Why?
How?

So...**face your suffering with confidence by identifying with Christ's suffering** (3:18-22)

'For it is better to suffer for doing good, if that should be God's will, than for doing evil. For Christ also suffered...' (vv. 17-18)

This passage (3:18-22) is notoriously and universally difficult.

Verse 18 is straightforward (and beautiful) on its own.

But, it *isn't* on its own:

The first word in v. 18 ('For,' *since, because*) indicates that v. 18 is linked with v. 17.

It's also clear that what follows v. 18 in vv. 19-22 is no less linked to v. 18.

Some of the many challenges in this passage include:

What does it mean that Jesus was "made alive in the spirit"?

What does it mean that He (Jesus) "went and proclaimed to the spirits in prison"?

What does God's patience, the days of Noah, the construction of the ark, and eight people brought safely through water have to do with Jesus proclaiming or anything prior (v. 17)?

What does it mean that "baptism...now saves you"?

How is baptism related to the ark? How does baptism relate to one's conscience?

What does baptism have to do with Jesus proclaiming or anything prior (v. 17)?

We need to remember two things:

First, what Peter says in vv. 18-22 is related to what he's just said in vv. 13-17.

Second, what Peter said in vv. 13-17 was intended to *encourage* his readers to continue being committed to doing good no matter what.

How does this passage contribute to his logic of encouragement?

It is better to suffer for doing good... Why?

Because ('for') Christ also suffered... How?

All that Peter says Christ's suffering *means* in this passage provides the grounds (or reason) for why it is better for me to suffer for doing good.

So, I can face my own suffering with confidence...
...when I identify with Christ in His suffering.

- It is better that I suffer for doing good. Why? Because Christ *also* suffered for doing good. Meaning, when I do as He has done, I am *like* Him.

- It is better that I suffer for doing good. Why? Because Christ *also* suffered *once* for all. Meaning, when I do as He has done, I participate in something that is truly better.

- It is better that I suffer for doing good. Why? Because Christ *also* suffered, having *died* but was *made alive*. Meaning, when I do as He has done, I have assurance that His death wasn't the end.

- It is better that I suffer for doing good. Why? Because Christ *also* suffered and then *proclaimed* His victory. Meaning, when I do as He has done, I can confidently give a reason for my hope.

Because Christ also suffered, I can face my own suffering with confidence.

How?

By identifying with Christ's suffering.

What does Peter mention about Christ's suffering?

His suffering guaranteed my future redemption.

Christ also suffered... (v. 18)

- for sins

- once

- though He was righteous

- on behalf of the unrighteous