

### 3:8-10

**Finally, all of you be of one mind, having compassion for one another;** With the backdrop of Jesus who suffered in the “house of His friends” (Zechariah 13:5; Psalm 41; Psalm 55; 1 Peter 2:23), we see this is a pleading of the apostle with believers to deal with those now who will not treat them rightly within their own covenant community. Christlikeness, then, is when we have **compassion** in the face of “evil” and “reviling” (verse 9). This is impossible without Christ in us (4:12-14).

**love as brothers**, we’re not just to assume that the one mistreating us is not a **brother**.

**be tenderhearted, be courteous; 9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.** We are **blessed** when we return **blessing for reviling**.

**10 For** <sup>n</sup>“He who would love life And see good days, <sup>o</sup>Let him refrain his tongue from evil, And his lips from speaking deceit.

### 3:11-12

**Let him** <sup>p</sup>turn away from evil and do good; <sup>q</sup>Let him seek peace and pursue it. **12 For the eyes of the LORD are on the righteous, And His ears are open to their prayers;** In a sense, then, there is a special presence of the LORD with those who live in the power of Christ, thus exemplifying His character. **But the face of the LORD is against those who do evil.”**

### 3:13-16

**And who is he** among you who may not be one of you (4:17).

**who will harm you** from among the believers (in the context). **if you become followers of what is good? 14** <sup>r</sup>But even if you should suffer for righteousness’ sake, *you are blessed.* <sup>u</sup>“*And do not be afraid of their threats, nor be troubled.*” **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,** 1:3 tells us what this **hope** is: It is the resurrection of Jesus lived out in us with: 1. An ultimate expectation of a life after death; 2. An awareness of how the Lord brings life into dead situations.

**with meekness and fear; 16 having a good conscience,** 2:19 tells us what Peter thinks is important here, and this concern continues through 3:21. **that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.**

### 3:17-18

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<sup>n</sup>Ps. 34:12–16

<sup>o</sup>James 1:26

<sup>p</sup>Ps. 37:27

<sup>q</sup>Rom. 12:18

<sup>r</sup>James 1:12

<sup>u</sup>Is. 8:12

**For it is better, if it is the will of God, to suffer for doing good than for doing evil. 18 For Christ also suffered once for sins,** Our motivation for continuing on through this is that Our Lord did it before us: **suffered** for those in His house (see context beginning in 3:8).

**the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,** If we stopped right here, I might agree with the Jehovah's Witnesses who believe Jesus was merely raised in **the Spirit**.<sup>1</sup> So I guess we'll keep reading.

### **3:19-22**

**by whom also He went and preached to the spirits** Other than maybe a reference in Hebrews 12 this is the only reference that may have been to what we normally called "evil **spirits**" in the NT.

**in prison,** which ones? Which **spirits**? The ones who drowned in Noah's flood (verse 20). One thing is certain: the point of this passage is not to defend the type of body Jesus had on day 3, but rather to describe what Jesus did when He was dead.

**20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh,** The same **flesh** Jesus had in verse 18.

**but the answer of a good conscience toward God),** Verse 16 tells us this is the major thrust of this "salvation". One didn't deserve a **good conscience toward God** not partaking in the one and only NT "act" of conversion confirmation in the face of suffering.

**through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.** This is a two-chapter long theme and the reader is being told that when we are **subject** to suffering and **subject** to government and **subject** to familial leadership, we have a very Gospel-centered expectation that much will be made **subject** to us in the next world.

### **4:1-6**

**Therefore, since Christ suffered for us a restatement of 3:18. in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh** The same flesh that was killed with Christ (3:18) and ceremonially washed (at baptism, 3:21) **has ceased from sin, 2 that he no longer should live the rest of his**

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<sup>1</sup>Of course, if all I had was verse 19, I'd be a Mormon; if all I had was verse 21, I'd be a Church of Christ, and if I only had 4:1, I'd be from the First Church of the Nazarene.

<sup>b</sup>Ps. 110:1

<sup>c</sup>Rom. 8:38; Heb. 1:6