

## **Renewed Mind Bible Studies**

### **1 & 2 Peter - Session 6 (Exiles With Courage Under Fire)**

#### **1 Peter 3:13-22**

(Use this sheet to take notes, reflect personally, and contribute to discussion.)

#### **1 Peter 3:13–15 (Courage Starts in the Heart)**

- Peter opens this section with a rhetorical question...but we know the answer. Living faithfully doesn't mean living pain-free. Sometimes, your \_\_\_\_\_ will actually put a \_\_\_\_\_ on your back.
- It's one thing to suffer the consequences of your own mistakes. It's another to face hardship because you stayed faithful. And Peter wants us to see that kind of suffering as honorable. It matters to God.
- The Greek phrase "don't be afraid" in verse 14 is actually a direct quote from \_\_\_\_\_ 8:12, where the prophet warned people not to fear what the world fears.
- The Greek word *hagiasate* (hag-ee-AH-sah-teh) is derived from *hagiazō*, meaning to set apart, consecrate, or treat as \_\_\_\_\_.
- The word for "explain" here is *apologian* (ah-poh-LOW-gee-ahn). It's where we get the word *apologetics*. But Peter isn't telling believers to become philosophers...he's just calling them to be witnesses.
- In the early Church, evangelism wasn't driven by marketing or mass events. It was driven by \_\_\_\_\_. In a world of vengeance, Christians forgave. In a culture of hierarchy, they welcomed slaves, women, and foreigners as equals.
- The word for "explain" here is *apologian* (ah-poh-LOW-gee-ahn). It's where we get the word *apologetics*. But Peter isn't telling believers to become philosophers...he's just calling them to be witnesses.

#### **Personal Insight:**

- **Where have I tried to argue someone into faith instead of living out my faith with consistency?**
- **How can I let my actions carry more weight than my words this week, especially in hard relationships?**

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### **1 Peter 3:16–17 (When Accusations Come)**

- Peter assumes people will speak against you. Not if, but when. Faithfulness in the Kingdom will always draw fire...even what feels like \_\_\_\_\_.
- Christians aren't called to win \_\_\_\_\_. They were called to live in such a way that even their enemies would have to stop and say, "Something's different about them."
- That phrase "if people speak against you" uses the Greek word katalaleō (kat-ah-lah-LEH-oh), which means to slander, to speak maliciously, to talk down with intent to \_\_\_\_\_.
- The Greek word for conscience is syneidēsis (soo-nay-EE-day-sis), meaning your inner sense of right and wrong...a moral \_\_\_\_\_ guided by God. A clear conscience doesn't mean you've never been accused, it means you've lived in such integrity that the accusations can't stick.
- Suffering is hard either way. But suffering for doing good, as Peter says, if God allows it, has a purpose. Jesus is often depicted as a suffering servant. So if you're going to suffer either way, you might as well make it count for something eternal.

### **Personal Insight:**

- **Am I more focused on keeping my image clean or keeping my conscience clean before God?**
- **How can I respond with gentleness and respect the next time I feel misunderstood, judged, or attacked?**

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### **1 Peter 3:18-20 (Victory Through the Flood)**

- Christ, who is perfect, sinless, and holy, suffered once, for all, to bring us back to God. The \_\_\_\_\_ died for the \_\_\_\_\_. And it only had to happen once. That phrase "once for all" (Greek: hapax – HAH-paks) is incredibly important. It means complete, final, or finished.
- The phrase "preached to the spirits in prison" has sparked centuries of debate. Three major interpretations, (and one hybrid), have emerged.

### **Interpretation 1: Christ Preached Through Noah to the People of His Day**

- This view, held by theologians like Augustine and John Calvin, teaches that Jesus was preaching through Noah as Noah warned his generation of judgment. The “spirits in prison” would then be people who are now dead, but were alive during Noah’s time, and are now “in prison” (or simply awaiting final judgment). According to this view, the Spirit of Jesus was at work through Noah’s \_\_\_\_\_, preaching repentance even then. It connects with 2 Peter 2:5, where Noah is called a “preacher of righteousness.”

### **Interpretation 2: Christ Declared Victory to Fallen Angels or Demonic Powers**

- This view, supported by many modern evangelical scholars like Wayne Grudem and R.C. Sproul, sees the “spirits in prison” as rebellious spiritual beings, possibly referenced in Genesis 6:1–4...the “sons of God” who left their proper domain. According to this reading, after the death of Jesus and before His resurrection, He made a proclamation (Greek: ekēruxen (eh-KAY-roox-en), meaning to declare or herald, not \_\_\_\_\_) to these imprisoned spirits, announcing their defeat and His triumph over sin and death.

### **Interpretation 3: Christ Preached the Gospel to the Dead**

- A third view says that Jesus descended into the realm of the dead and preached the gospel to the righteous who had died before the cross (like the faithful in the Old Testament), offering them the fullness of salvation now that His sacrifice was complete. This interpretation is supported in part by some readings of 1 Peter 4:6 and is echoed in the \_\_\_\_\_ Creed: “He descended to the dead.”

### **Interpretation 4: Christ Proclaimed Victory Across All Realms (Hybrid View)**

- This view combines elements of both Interpretations 2 and 3. It suggests that between His death and resurrection, Jesus descended to the realm of the dead (often referred to as Sheol or Hades) and made a twofold proclamation:

1. To fallen spiritual beings (likely connected to Genesis 6), He declared their final judgment and His triumph over sin and death.

2. To the righteous dead...those who had trusted God before the cross. He announced that the long-awaited redemption had come, fulfilling the promises they had hoped in.

### **Personal Insight:**

- **How does knowing Jesus publicly declared victory over evil deepen my confidence in Him during times of hardship?**
  - **Am I willing to be misunderstood now if it means being vindicated by God later?**
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### **1 Peter 3:21–22 (Buried and Raised with Jesus)**

- Peter now says that the floodwaters in Noah’s day point forward to the waters of \_\_\_\_\_. Both involve judgment. Both involve salvation.
- The word he uses here for “removing dirt” is apothesis (ah-POH-theh-sis), meaning a literal taking off or stripping away. It was commonly used in reference to undressing or washing off external filth.
- What baptism is, Peter says, is “a response to God from a clean conscience.”
- The full Greek phrase Peter uses is suneidēseōs agathēs eperōtēma (soon-eye-DAY-say-ohs ah-gah-THAYS eh-peh-ROH-tay-mah), which literally means “an appeal (or pledge) from a good \_\_\_\_\_.”

### **What Does Baptism Do? And Why Don’t We Baptize Infants?**

- This is a highly discussed topic across Christian denominations:
  - **Full Immersion (Believer’s Baptism):** This is the practice we follow. It reflects the New Testament model where people believed the gospel, confessed Christ, and were then baptized. The Greek word for baptism, baptizō (bap-TIDZ-oh), literally means to immerse, submerge, or \_\_\_\_\_ fully under.
  - **Sprinkling or Pouring (Paedobaptism/Infant Baptism):** Some Christian traditions (like Catholic, Orthodox, and a lot of Reformed churches) baptize infants as a sign of God’s covenant with the family, similar to circumcision in the Old Testament. The intention behind it is beautiful, but the biblical pattern always shows baptism as a response to faith, not a substitute for it. An infant cannot make a personal appeal to God from a clean conscience (1 Peter 3:21).
  - **Baptismal Regeneration (Baptism = Salvation):** Some traditions believe baptism itself saves a person...that the act of being baptized is what causes someone to be born again. While 1 Peter 3:21 sounds like it says “baptism... now saves you,” Peter immediately qualifies it. He says it’s not the water. Salvation is always by grace through faith (Ephesians 2:8–9), not by works.

- Peter says Christ “has gone to Heaven and is seated in the place of honor next to God.” In Greek, the phrase is en dexia tou Theou (en DEX-ee-ah too THEY-oh), meaning “at the right hand of God”...the place of \_\_\_\_\_, honor, and ultimate rule.

### **Personal Insight:**

- **Have I responded to Jesus with personal faith and obedience, or have I settled for a ritual without surrender?**
  - **What part of my life do I need to bring under the authority of the risen Jesus who now reigns at the right hand of God?**
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### **Group Discussion Questions**

1. Why do you think Peter places so much emphasis on conscience in this passage? How does that speak to our witness today?
2. How have you seen someone live in such a way that their life raised questions about their faith?
3. What does it practically look like to “set apart Christ as Lord” in your daily decisions?
4. How can suffering for doing good actually open doors for spiritual influence?
5. What does baptism mean to you personally, and how does this passage challenge or deepen your understanding of it?

### **Prayer Challenge for the Group:**

Tonight, take a moment for each person to quietly reflect and share one area where they need courage to live out their faith...whether it's a hard conversation, a place they feel pressure to stay quiet, or a moment they've been avoiding. Then, pray over each other by name, asking God to give boldness without pride, gentleness without fear, and the strength to stand firm with a clear conscience. Pray specifically for divine opportunities to share hope, and hearts that are ready when they come.

