

Our passage can be understood as a response to a culture that is \_\_\_\_\_, ironically, as \_\_\_\_\_:

**13 Now who will harm you if you are eager to do what is good? 14 But even if you do suffer for doing what is right, you are \_\_\_\_\_ (cf. Matt. 5:11-12). Do not fear what \_\_\_\_\_, and do not be intimidated (Isa. 8:12-22), 15 but in your hearts \_\_\_\_\_ (aorist tense; active voice) Christ as Lord. Key: We \_\_\_\_\_ Christ as Lord, which was seen as an early confession of atheism (cf. Acts 19:21-40).**

**Always be ready to make your defense (apologia) to anyone who demands from you an accounting for the hope that is in you; 16 yet do it with gentleness and reverence Key: The original “apologetics” weren’t rational arguments. The “apology” was hope rooted in the absurdity of Jesus crucified and \_\_\_\_\_ (cf. Acts 26:1-8; 19-25; 10:34-43; 1 Cor. 1:18-31). Keep your \_\_\_\_\_ clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame (previews v. 21). 17 For it is better to suffer for doing good if suffering should be God’s will than to suffer for doing evil (remember: 1 Peter 2:12; cf. 2 Tim. 3:12).**

**18 For Christ also suffered for sins once for all, the righteous for the unrighteous in order to bring (aorist tense; active voice) you to God. Key: As our hearts continually confess what is true apart from us – that Christ is Lord – we experience \_\_\_\_\_ (cf. 2 Cor. 5: 14-6:1). He was put to death in the flesh, but made alive in the spirit, 19 in which also he went and made a proclamation to the spirits in prison, 20 who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water (Gen. 6:5-8).**

**21 And baptism, which this prefigured, now saves (present tense) you—not as a removal of dirt from the body, but as an**

**appeal (a \_\_\_\_\_/\_\_\_\_\_) to God for a good conscience (remember v. 16), \_\_\_\_\_ of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him. Key: As we go down in baptism, the world “outside” the water doesn’t change, but we’re raised like Christ to \_\_\_\_\_ (cf. Col. 2:6-15; 3:1-17).**

How do we find boldness if belittled as Christ-followers?  
We seek to \_\_\_\_\_ and properly emphasize our hope – that is, the response of our lives – is in Christ risen.

### TALK IT OVER

Talking through the message during the week can really help clarify the things that God is teaching you and let others learn from your experiences. Get with someone this week and talk about your answers to the following questions:

Read 1 Peter 3:13-22 and talk about what stands out to you.

What idea from the message helped you the most?

What was the most challenging part in the message for you?

What is fascinating about early Christians being considered atheists? How does the confession that “Jesus Christ is Lord” set him apart from all other gods?

Read Acts 26:1-8; 19-25. What shifts when we understand New Testament apologetics as centrally grounded in what was considered absurd – Jesus’ crucifixion and resurrection from the dead – and less about logical defenses against intellectual critique?

Our sermon emphasized that when we are baptized, technically nothing changes “outside” of the water. How does baptism give us a chance to see everything changed?

What would it look like for us to be bold in the face of being belittled if we returned to emphasize that the church has always been a response to Jesus Christ being alive?

Our passage can be understood as a response to a culture that is BELITTILING CHRISTIANS, ironically, as ATHEISTS:

**13** Now who will harm you if you are eager to do what is good? **14** But even if you do suffer for doing what is right, you are **BLESSED** (*cf. Matt. 5:11-12*). Do not fear what **THEY FEAR**, and do not be intimidated (*Isa. 8:12-22*), **15** but in your hearts **SANCTIFY** (*aorist tense; active voice*) Christ as Lord. Key: We **CHOOSE TO SET APART** Christ as Lord, which was seen as an early confession of atheism (*cf. Acts 19:21-40*).

**Always be ready to make your defense** (*apologia*) to anyone who demands from you an accounting for the hope that is in you; **16** yet do it with gentleness and reverence Key: The original “apologetics” weren’t rational arguments. The “apology” was hope rooted in the absurdity of Jesus crucified and **RISEN** (*cf. Acts 26:1-8; 19-25; 10:34-43; 1 Cor. 1:18-31*). **Keep your CONSCIENCE** clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame (*previews v. 21*). **17** For it is better to suffer for doing good if suffering should be God’s will than to suffer for doing evil (*remember: 1 Peter 2:12; cf. 2 Tim. 3:12*).

**18** For Christ also suffered for sins once for all, the righteous for the unrighteous in order to bring (*aorist tense; active voice*) you to God. Key: As our hearts continually confess what is true apart from us – that Christ is Lord – we experience **NEARNESS TO GOD** (*cf. 2 Cor. 5: 14-6:1*). He was put to death in the flesh, but made alive in the spirit, **19** in which also he went and made a proclamation to the spirits in prison, **20** who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water (*Gen. 6:5-8*).

**21** And baptism, which this prefigured, now saves (*present tense*) you—not as a removal of dirt from the body, but as an

**appeal** (*a REQUEST/PRAYER*) to God for a good conscience (*remember v. 16*), **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 made subject to him. Key: As we go down in baptism, the world “outside” the water doesn’t change, but we’re raised like Christ to **SEE IT CHANGED** (*cf. Col. 2:6-15; 3:1-17*).

How do we find boldness if belittled as Christ-followers?

We seek to **MAKE BIGGER** and properly emphasize our hope – that is, the response of our lives – is in Christ risen.

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