

1 Peter

Part 11 – Christ the Savior

1 Peter 3:18-22

What hope is there where hatred, malice, lust, grief, pain and sorrow persist? What will make the overwhelming demands of the world ever come to an end? And what is the point of obedience when indifference seems far more appealing? Peter reminds us that the same God who saved Noah from the torrent of sin and death is the same God who saves us. In Christ's death and resurrection, God decisively dealt with the sins of his people and vindicated himself as the Authority over all authorities, the Power over all powers, and the Ruler over all rulers. No matter how hard the rains of the world pound us. No matter how high the floodwaters of sin engulf us. Christ reminds us that he is our safeguard, and he is our way to a safe and dry land.



Main Idea: Christ is the one way of salvation for all people over all generations.

1. Christ 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 [by the Spirit]...(v. 18).

- The suffering of Christ included not only his death but all his life leading up to his death, particularly his passion week.
- Christ did not just suffer. He suffered *for you*.
- The Great Exchange –Christ took our unrighteousness upon himself in exchange for his righteousness. Impute = credit.
- The righteousness of Christ (an “alien righteousness” Martin Luther) is appropriated by faith.
- There was only one atonement by Christ (Hebrews 9:26-28; cf. 10:11, 14).
- “In the spirit” should be understood as “by the Spirit.”

2. ... [in whom] he went and proclaimed to the spirits in prison, 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 (vv. 19-20).

- The Covenant of Grace spans the Old and New Testaments. There is one Messiah anticipated after the Fall who would atone for the sins of all his people. Believers in the Old Testament anticipated him by faith. Believers in the New Testament look to his fulfillment by faith.
- The sinful human condition is the same as the days of Noah (Genesis 6:5, cf. Romans 3:10-11)
- Noah was saved by grace through faith (Genesis 8:8) just as all believers are saved (Ephesians 2:8-9).
- “By faith Noah, being warned by God concerning events as yet unseen, in reverent fear

constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith" (Hebrews 11:7).

- Christ preached through Noah, the preacher of righteousness (2 Peter 2:5), by the power of the Spirit. The 'spirits in prison' were those who rejected Noah's proclamation of the coming flood. They were not in a physical prison but a state of spiritual sin. They were imprisoned by their unbelief.

3. 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, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him. (vv. 21-22).

- God said, "I have seen that you (Noah) are righteous before me in this generation (Genesis 7:1).
- Noah represented his family. By faith he obediently led he and his whole family into the ark.
- The waters of Christian baptism signify the newness of life that is in Christ Jesus on the basis of sins forgiven.
- *Appeal* implies an undertaking made in response to formal questions.
- The sacrament of baptism is a visible commitment to God that we and our entire family, where necessary, are wholly committed to Christ.
- We should not neglect baptism, and we should receive it only once in a lifetime.
- It signifies that Christ's resurrection victory over the entire created order.