

- b) The flood cleansed the earth of moral filth!
 - The other times this phrase “good conscience” is used in Peter, it is referring to the good we do in response to evil, rather than returning evil.
 - In Hebrews 13:18, it is about desiring to act honorably in all things.

iii. How, though, does baptism save? *Through the resurrection of Jesus Christ!*

- a) Baptism is the point at which we, not just our souls but our whole embodied person, is joined with Christ through *the symbol* in his death, burial, and resurrection with the promise that we too will join Him with the Father.
- b) The power of salvation is not in the water, but in our union with Christ in his resurrection. (See Rom. 5:9-10.)

LIVE THE STORY

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

Love the Gospel

- Why might it be said that 1 Peter is a cross-saturated message? What different aspects of Christ’s work are highlighted by Peter?
- In what two ways does Christ bring us to God (v18)? Why might these be an important truth for those suffering for Christ?
- What are the aspects of Christ’s redeeming work that are highlighted in our text? Where is Christ at the beginning and end?

Live the Gospel

- Why might the Scripture be described more as a script than a film? How does this change how we “view” it?
- Does Peter view our union with Christ in his death, resurrection, and ascension as merely legal truths, or as truth that guides our life?

Advance the Gospel

- How might our lives, when conformed to the script of the Gospel, help the Gospel advance?

Homeless: From Subordination to Exaltation

Jerry Cisar — September 19, 2021

Text: 1 Peter 3:18-22

Introduction

Our text is about the triumph of Christ over all evil in His mission to bring us to God as we remain committed to bringing the script to life among us.

I. Christ’s Mission to Bring You to God! (3:18)

- A. 1 Peter is a cross-saturated message.
 - i. 1:18-19
 - ii. 2:21-24
- B. Peter zooms in on what Jesus accomplished: His victory over death and the grave for Himself and us.
 - i. The righteous for the unrighteous / the just for the unjust.
 - a) Romans 5:6-8
 - b) This is revolutionary!
 - ii. Why did Jesus do this? *“In order to bring you to God.”*
 - a) Christ carries us to God in Himself.
 - b) He brings us to God in two senses:
 - By His atoning death He makes the way for us to go before God in worship.
 - He will bring us all the way to the presence of God *after* death. He carries us, within His own death, resurrection, and ascension to the presence of God.

- C. Why is suffering for doing good, better? (3:17)
 - i. Because Christ did it for you and it is Christ-like to do it for others.

Harink: "The church's vulnerability and suffering among the nations proclaims its *participation* in Christ." (Harink, 97)

- ii. Christ, who suffered for doing good, and died, was raised to life, and *is actually now victorious over angels, authorities and powers* (18, 22).

II. Christ Victorious Over All Opposition (3:19-20)

Jobes: "This passage... functions as a word of encouragement to Christians oppressed by the powers they faced."

- A. When did Christ go?
 - i. v18, "put to death in the flesh but made alive in the spirit."
 - a) This is talking about Christ's death and resurrection.
 - b) What is meant by "in the flesh" and "in the spirit"?
 - "put to death in the realm of the flesh but made alive in the realm of the Spirit."
 - "put to death by the flesh (humanity) but made alive by the Spirit."
 - ii. Whatever Christ did in v19 occurred after His Resurrection.
- B. Where did Christ go, and to whom did He speak?
 - i. Sequence
 - ii. Ancient cosmology
 - iii. Jewish and Asian Traditions

- iv. Christ's resurrection was a declaration of the final defeat of the authorities and powers.

- C. What did King Jesus say?
 - i. He was proclaiming victory.
 - ii. He may have used words; He may have simply allowed His Ascension to be the speech that declares their defeat.
- D. Paul writes similarly (Col. 2:15).

"[Peter] reveals how the risen and ascending Christ announced God's judgment on spiritual powers in rebellion against God..." (Harink, 99)

III. Christ Our Ark of Rescue (3:21-22)

- A. Peter now connects them to Noah-like by bringing the Noah story forward to their baptism.
 - i. The flood not only judged the wickedness and violence on earth, it cleansed the earth from such filth!
 - ii. The flood waters were both *judgement* and *salvation*.
 - a) Matthew 24:37-39
 - b) Like the waters lifted the ark above the waters, the waters of baptism unite us with Christ, our ark, in his death, resurrection, and ascension raises us above the waters of judgment.
 - Isaiah 8:6-8: the peaceful waters of Shiloh vs. the flood waters of the Euphrates
- B. Baptism saves
 - i. Whatever his qualifications, Peter states that Baptism saves.
 - ii. "not the removal of dirt from the body but the appeal to God for a good conscience" (NIV: "the pledge of")
 - a) The word translated "dirt" usually refers to *moral filth*.