



"Christ's Suffering and Our Salvation" (Part 4)

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1 Peter 3:20-22



18 For even Christ suffered once for all concerning sin, the just for the unjust, in order to reconcile us to God--He who was put to death in the flesh, but made alive by the Spirit. **19** By which also He went and made proclamation to the spirits in prison. **20** who formerly were disobedient, when the patience of God kept waiting in the days of Noah, while the ark was being built, in which a few, that is, eight persons, were saved through water. **21** And

corresponding to that, baptism now saves you; not a removal of dirt from the flesh, but an appeal for a good conscience to God through the resurrection of Jesus Christ-- **22** who is at the right hand of God, having been taken into heaven, after angels and authorities and powers had been subjected to Him.

– 1 Peter 3:18-22, As translated from the Greek New Testament by T. Bartolucci.

The Passage is Also Found on Page 182 of the New Testament Section of the Pew Bibles

Introduction:

I. Christ's Suffering and Our Salvation (18-22)

A. Christ's Suffering (18-20)

1. The Fact of Christ's Suffering (18a)
2. The Nature of Christ's Suffering
3. The Purpose of Christ's Suffering
4. The Culmination of Christ's Suffering (18c)
5. The Triumph of Christ's Suffering (19-20)

B. Our Salvation (20-22)

1. Typified by the Account of the Flood (20)

a. It was common among the Jews to view the flood as a type of _____

b. Peter also sees it as a type of _____

(1) How were they saved through water?

2. Illustrated by the Metonymy of Baptism (21)

The path to the promised land is paved with pain and suffering; but we can persevere through whatever lies ahead because Christ traveled the same path and prevailed for us.

Christ's suffered for a time so that we could be saved for eternity.

a. Corresponding to what? To _____

(1) The word that Peter uses for "corresponding" is *antitupos* (ἀντίτυπος) -
Literally, an "anti-type"

b. Is this water baptism?

(1) Yes! But not "baptismal regeneration" (being regenerated or saved by water baptism)

(a) Passages used to support baptismal regeneration:

i. Acts 2:38

(i) Every translation of the Bible is an _____

What we have in Acts 2:38 is called "an accusative of cause with the preposition *eis* (εἰς). The word "forgiveness" is a noun in the accusative case. The word "for" ("for the forgiveness of") is the Greek preposition *eis* which can be translated many different ways such as: "unto," "into," "in," "toward," "in the vicinity of," "near," "for," "because." One of the choices that makes perfectly good sense here is the option of translating *eis* "because of" (when it's used with the accusative as here). **"Be baptized because of the forgiveness of your sins."**

ii. Mark 16:16

(b) Why is B.R. a heresy?

"For" (as used in Acts 2:38 "for the forgiveness...") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery", "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works. [Strong's Lexicon]

2. Illustrated by the Metonymy of Baptism (21)

a. Metonymy is the use of (substitution) one noun for another

b. Elements of true salvation (21)

- (1) Not Religious Ritual
- (2) Subjectively Gained in Repentance
- (3) Objectively Grounded in the Resurrection

3. Secured by the Victory of Christ (22)

Conclusion: