

The Victory of Jesus

1 Peter 3:18-22 - NCBC, August 26, 2018

Main Point: **The final victory of Jesus secures the final victory of suffering believers.**

- **Jesus' Victorious Death** (18-20)
 - Brings you to God (18)
 - Triumphs over disobedient opponents (19-20)
- **Jesus' Victorious Resurrection** (21-22)
 - Delivers you from evil (21)
 - Exalts Christ over all (22)

Application: **Therefore keep an eternal perspective through your suffering.**

Opening Announcements:

- AWANA Supper & Registration Night THIS Weds
- Parent/Child Dedication

<<O Lord My Rock and My Redeemer>>



The resurrection of Jesus Christ changes everything. Death comes to life. Coffins become wombs. Chains are broken, sin is forgiven, and sinners are brought into living friendship with God.

Let's continue our worship now by meditating on the victory and vindication of Jesus as taught in the last verses of **1 Peter chapter 3**. I invite you to open your Bible to **1 Peter 3**.



If you don't have a Bible today, simply raise your hand and we'd be delighted to give you one. **1 Peter chapter 3** is on page 1205 in the giveaway Bibles today.

Thank you for all your extra prayers this week! I trust you were blessed as you spent more time than normal pursuing a greater humble dependence in prayer.

Especially thank you for your prayers regarding our elder retreat yesterday. I'm so thankful for each of our elders and pastors. It was a very productive day, and we look forward to sharing more with you in the coming months.

Now before we read today's Scripture, I want to circle back with you regarding something I said in last week's message. After talking with a couple of you this past week I realize that I miscommunicated and I want to try to clarify what I said.

Last week, I mentioned that as a church, we are "horrible" at evangelism. That wasn't a slip of my tongue. I intended to say that. However in hindsight, I realized that to make such a statement and quickly move on without further explanation was unwise, unloving, and actually ineffective for your spiritual growth. It's not that I doubt the truth of what I said. Rather I believe my poor word choice unintentionally robbed hope, and communicated shame. Worst of all, my blanket statement unintentionally discouraged some in our church who are very faithful in proclaiming God's gospel.

So if my unwise word-choice confused you, please forgive me. Please pray that God help my words to always be clear and edifying to His church.

If I could do it over, I'd instead say that, Generally speaking I believe we are very weak at evangelism. This is an area we must pursue growth in together for the glory of God.

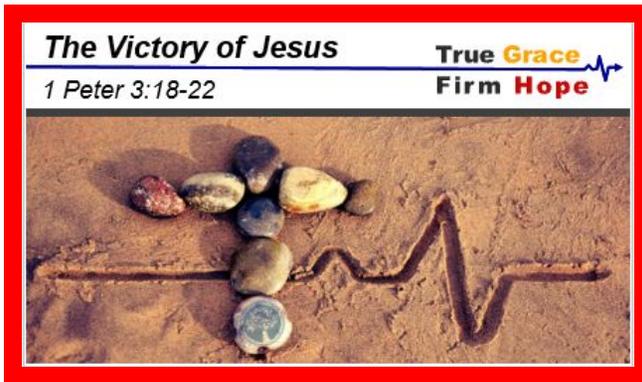
Then I would explain what I mean. I would tell you that while we excel at hospitality – hospitality is not evangelism. And while I'm thankful for our reputation of love and morality our community – that's not evangelism. While Biblical evangelism is built on the good conscience of **Matthew 5:16**, it necessarily must go beyond it.¹ The evangelism of **1 Peter 3:15** requires humble and bold *words*! Evangelism goes beyond the praise-worthy practice of inviting someone to "come and see" at a church service. The **1 Peter 3:15** evangelist goes and tells others that they are far more sinful than they think they are, yet by faith and repentance in Christ they can be far more accepted and welcomed by God than they could ever dare to dream! Evangelism, by definition, is sharing the good news of our eternal hope in Christ with sinners – *with our words*.

To help you evaluate your own evangelism, I'd ask you to count how many times you've personally shared God's plan of salvation with a sinner in the last 6 days, or 6 weeks, or 6 months. And then I'd tell you that I believe we are weak in evangelism as a church, because I'm personally weak in evangelism. And that until we fear God most, and treasure God most, we will continue to

¹ For further consideration, I recommend this helpful blog post, "Be a missionary, not a marketer" <https://ftc.co/resource-library/1/3868>, accessed 8/24/18.

excuse our evangelistic silence, and continue to fall short of the glory of God.

I pray this helps clarify what I failed to say last week. In all of this, my prayer is that my admonishment would be more loving and more effective for our greater Christlikeness together.



Now today we focus our attention on **verses 18-22**, where we discover “The Victory of Jesus.”

Please stand in honor of the public reading of God’s Word, as I now read **verses 18-22** of **1 Peter 3**. I am reading from the **English Standard Translation**.

¹⁸ For Christ also 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 in the spirit, ¹⁹ in which he went and proclaimed to the spirits in prison, ²⁰ 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. ²¹ 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, ²² who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

This is the word of our Lord. You may be seated.

Let’s Pray.

There are some passages of Scripture that are more difficult to understand than others. And certainly the paragraph before us this morning contains some of the most confusing and debated Scriptures in all of the New Testament, if not the entire Bible.

Even the dogmatic Reformer Martin Luther says of this paragraph, “This is a strange text, and certainly a more obscure passage than any other passage in the New Testament. I still do not know for sure what the apostle meant.”² Well thank you brother Martin for all your help!

After looking at this text with me this week, our own Pastor Scott wondered aloud, “Maybe we should just have a prayer service on Sunday morning!”

So why not just skip over this text, and move along to Scriptures with lower-hanging fruit? Well listen to the wisdom of Moses as he concludes his preaching to the 2nd generation of wandering Israelites before they enter

² <http://www.gibcjupiter.org/pages/sermons/detail/sermon/2956>

the promised land, in **Deuteronomy 29:29**:



The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

You see if you've been waiting for this sermon to get all your questions about **1 Peter 3:18-22** answered, then I'm here to tell you that you're going to have to keep waiting.

The secret things belong to the Lord our God, Moses preached! So in our Christian life we must be content with some unanswered questions. God just has not revealed the answers to some of our deepest questions about the spirit world, or how His sovereignty is exercised in concert with human responsibility, or how He brings Himself glory through the evil actions of the wicked.

But Christianity is not a gnostic faith in blind mystery. Moses continues,

But the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

Moses wanted God's children to know as they entered into the promise land – their rescue from Egypt didn't resolve all mystery. Yet God had clearly revealed Himself to His children through His law – and it is the responsibility of God's people to know and obey what God had clearly revealed to them through His Words – even while they continue to trust God for what had not yet been made clear.

Hence a common principle of Bible interpretation is: let the clear Scripture interpret the unclear Scripture.³ God doesn't play a cruel game of hide-and-seek with His children.⁴ He promises that if you seek Him, you will find Him—If you knock He will open.⁵ He has sufficiently revealed all that we need for life and godliness.⁶

So as we approach **1 Peter 3:18-22**, what is clear to us is Peter's flow of argument in the surrounding context. Ever since **chapter 2, verse 11** Peter has been urging persecuted exiles to fight against their own sin for a clear conscience as they continue to do good towards those who mistreat them.

³ In the realm of guidance (knowing God's will for your life), the principle is likewise to pursue obedience to what God has clearly revealed to you in His Word before you seek further revelation from God. C.f. Hebrews 1:1-2; John 14:16-17, 26; 15:16; 16:13-15. So often immature believers believe they can discover God's personal will for their life in a mystical or experiential way – but they refuse to employ the hard work of searching the Scriptures (the things that are revealed, c.f. Acts 17:11) to discern God's will which has already been clearly revealed for their benefit. C.f. Romans 12:2; 1 Thessalonians 4:3, 5:18; Ephesians 6:17-18; 1 Peter 2:16, etc.

⁴ Jeremiah 29:13; c.f. Deuteronomy 4:29; Isaiah 55:6

⁵ Matthew 7:7

⁶ 2 Peter 1:3-4

Peter first focused on their submission – using Christ as the perfect example of submission in suffering in the last verses of **chapter 2**. Since Christ also suffered, learn to suffer well as you follow in His steps.

Now since the middle of **chapter 3** Peter has been encouraging suffering exiles with future blessings – the future blessings God promises to all who suffer for righteousness' sake. And following the pattern of **chapter 2**, this paragraph in **chapter 3** looks to Christ as the empowering example for the believer.

In other words, I believe the main point of this paragraph is quite clear within its context:

Main Point



**The final victory of Jesus
secures the final victory
of suffering believers.**

The final victory of Jesus secures the final victory of suffering believers.

Your suffering is not pointless. The wicked will not get away with their sins in eternity. There's eternal glory and victory for you attached to your present distress.

The main point of **verses 18-22** must not get lost in all

the mystery they contain. Look to Jesus, suffering Christian! He knows what it's like to suffer unjustly. But the final victory of Jesus through His death, resurrection, and ascension secures your final victory as well. Peter aims to encourage suffering hearts this morning!

Verses 18-20 focus on Jesus' victory in death, while **verses 21-22** focus on Jesus' victory through His resurrection and ascension. So let's first consider,

**Jesus' Victorious
Death** (18-20)

**True Grace
Firm Hope**

Jesus' Victorious Death.

Verse 18 rests the grounds of our eternal security in the results of Jesus' victorious death:

For Christ also 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 in the spirit,

Now look at **verse 18** carefully. What is the result or outcome of Christ's suffering and dying in this verse?

Do you see the purpose clause in the middle of the verse? You might underline the words, *that He might*

bring us to God. Because Jesus' victorious death,

Jesus' Victorious
Death (18-20)

True Grace
Firm Hope

- Brings you to **God** (18)

Brings you to God (18)

This is a glorious truth which should awaken praise out the depths of suffering souls. The greatest gift of the Gospel is not the forgiveness of your sins. The greatest gift of the Gospel is not a heavenly destination. The greatest gift of the Gospel is God Himself to you! Jesus' died that He might bring a sinner like you and me into very living relationship with God Himself!

Has the painful brokenness of this world caused you to forget, or worse yet, yawn at this marvelous gift of our conversion? Peter wants to remind you this morning – Jesus Christ – the sinless son of God – died so that God could be your Savior, and you could be His child! Through the victorious death of Jesus – you have full access to God's presence 24/7 – 365 – forever! By faith in Jesus' victorious work, a sinner like you and me is accepted and adopted by our holy God. Loved as His own child and indwelt by the Spirit of Christ Himself as our guarantee of our eternal inheritance!

Now let's quickly consider how Jesus brought us to God:

That He might bring us to God	
Sacrificial	<i>Christ also suffered...</i>
Sufficient	<i>Once for sins...</i>
Substitution	<i>The righteous for the unrighteous...</i>
Death	<i>Being put to death in the flesh...</i>
Resurrection	<i>Made alive in the spirit...</i>

First, *Christ also suffered*. Suffering Christian – consider your suffering Savior. The watching crowd thought Jesus' entire life was a waste on that Good Friday afternoon when his cold bloodied body was taken off the cross and laid in a tomb. It seemed like the mockers and the haters of righteousness were right.

So when you are slandered and hated for righteousness sake, remember Jesus.⁷ But Jesus' suffering was **sacrificial** for you in a way that your suffering is not. Jesus' suffered *once for sins*. That means His suffering and death for sins is completely **sufficient** – effective for all time. Jesus is not sacrificed afresh every time we sin or observe the sacraments. He doesn't suffer repeatedly, but once and for all.⁸

Notice, Jesus died for your sins. Not just as a moral example of sacrificial love for God. No, the wages of sin

⁷ Hebrews 4:14-16

⁸ Hebrews 9:24-28

is death.⁹ So your salvation required Jesus dying in your place – on your behalf – as **substitution** – the righteous innocent Lamb of God dying in the place of unrighteous sinners like you. Does such truth amaze your soul and encourage you this morning?

Friend – no amount of your good works can bring you to God. Repent of all damning self-reliance. Only believing in the all-sufficient substitutionary sacrifice of Jesus on your behalf can bring you to God.

You see, Jesus was *put to death in the flesh but made alive in the spirit* [most likely lower-case “s” here] – emphasizing that it was Jesus’ death and resurrection that brings you to God.

Rejoice in this victorious accomplishment of Jesus!

That He might bring us to God	
Sacrificial	<i>Christ also suff...</i>
Sufficient	
Substitution	
Death	<i>...are flesh...</i>
Resurrection	<i>Made alive in the spirit...</i>

RETURNED:
To the Shepherd & Overseer of our soul

By the grace of God, Jesus’ death and resurrection returns the lost sinner restored and whole to the

⁹ Romans 6:23
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Shepherd and Overseer of your soul.¹⁰

But not only does Jesus’ victorious death bring you to God, but His victory in death also,

Jesus’ Victorious Death (18-20) **True Grace**
Firm Hope

- Brings you to **God** (18)
- Triumphs over disobedient **opponents** (19-20)

Triumphs over disobedient **opponents** (19-20)

Now I humbly admit that there is much mystery in **verses 19-20** that is difficult to interpret. So I’m going to walk you through what I believe is a likely interpretation in this context...fully admitting that there are other reasonable ways to understand what Peter has written here.

¹⁰ 1 Peter 2:25

When	<i>In which...</i>	After Resurrection
How	<i>He went...</i>	Personally Going
What	<i>And proclaimed...</i>	Message of Victory & Judgment
To Whom	<i>To the spirits... who formerly did not obey...</i>	Fallen Angels of Noah's time
Where	<i>In prison...</i>	"Tartarus" - 2 Pt 2:4

Verse 19 starts with the words, *in which*, referring back to the phrase *made alive in the spirit* that refers to His resurrection. So I believe it makes sense to understand the sequence of Christ's preaching to the spirits in prison as happening *after* the resurrection of **verse 18**, but *prior* to the ascension of **verse 22**.

Verse 19 is clear that Christ Himself personally went to proclaim or announce His victory to the spirit world.

Since Peter doesn't use the word for preaching,¹¹ and **Hebrews 2:16** teaches that angels cannot be saved – I don't believe Jesus preached a Gospel message of salvation. Rather it seems reasonable to understand that Jesus declared an announcement of victory over disobedient spirits – a message of ultimate judgment against them.¹²

Now there is much debate about who was Jesus' audience. **Verses 19 and 20** reveal that He proclaimed

¹¹ Contra his use of the word for preaching in 1 Peter 1:12 and 4:6.

¹² Colossians 2:15

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.

Honestly it's difficult to land on whether these spirits are fallen angels from Noah's time or the spirits of the wicked people who were destroyed in the flood. But write down these cross-references if you desire further study. We don't have time in this message, but write down **Jude 6-7**, and **2 Peter 2:4-10**. Those cross-references, along with the immediate context of **verse 22** and the necessary sequence of Christ making this declaration after His resurrection, causes me to suggest Christ went and declared His victory to the most remote and unlikely audience imaginable – to the disobedient angels of Noah's day – thereby highlighting the sovereign supremacy of Christ's exaltation which was accomplished through His death and resurrection.

To add to this conviction, **2 Peter 2:4** says that God has committed fallen angels from Noah's time to imprisonment in a part of Hades¹³ called Tartarus.¹⁴

So regardless of how you answer all the interpretative questions in the details... here's the main point of Peter's

¹³ Nowhere in the Bible are we told that Jesus visited Hell. Acts 2:31 implies that Jesus went to Hades (referring to the realm of the unbelieving dead), but Hades is not Hell. Hades is a temporary place where the unbelieving dead await the resurrection, where they will be finally judged and cast into their permanent and final dwelling of judgment in Hell forever (c.f. Revelation 20:11-15). When a Christian dies, he goes to neither Hades nor Hell, but to Heaven to be with Christ immediately (2 Corinthians 5:8; Philippians 1:20-24). Special thanks to Warren Wiersbe's commentary for these insights.

¹⁴ Tartarus is that part of Hades reserved for fallen angels until judgment.

encouragement to suffering Christians:

Although Jesus once suffered, He has now fully triumphed over all His disobedient opponents.

When	<i>In which...</i>	After Resurrection
How	<i>He went...</i>	
What		
Where	<i>In prison...</i>	"Tartarus" - 2 Pt 2:4

Jesus is Totally Sovereign & Reigns Over All!

Jesus' victory over death has surely proven that **He is totally Sovereign, and reigns over all!** There is no disobedient spirit or fallen angel that can find any place of secure refuge away from Christ's ultimate triumph and vindication!

Feed your hope with the reality of the final victory of Jesus over all the spirits of disobedience in this age!

Now **verse 20** ends which this curious reminder that a *few [of Noah's family], that is eight persons, were brought safely through water.*

In Noah's flood – the waters were the judgment of God – so how should we understand Peter's argument that 8 people were brought safely through water, or saved

through God's judgment?¹⁵

Waters
Are catastrophic judgment
After long patience
With disobedient opponents
That deliver the righteous few

It may be helpful to understand that from Peter's point of view, the waters represent catastrophic judgment of God after His long patience towards disobedient opponents that resulted in the deliverance of a righteous minority.

Global Flood	Waters
"Just" death for sinners	Are catastrophic judgment
120 years	After long patience
Fallen Angels	With disobedient opponents
Vindicating the mocked	That deliver the righteous few

¹⁵ It seems most accurate grammatically to understand the Greek preposition "in which" in the middle of verse 20 not to be emphasizing that the ark was the instrument of salvation. Instead Peter curiously seems to be emphasizing that their going "through the water" is what saved Noah and his family.

In other words, the global flood of **Genesis 6** was God's means of accomplishing the "just" death for sinners after God patiently gave them 120 years to repent. In some mysterious way disobedient spirits were also imprisoned through the watery destruction of the earth, and this judgment saved Noah and his family by vindicating them before all those who had mocked and slandered them – and called them crazy for building a huge boat for 120 years, when no one had ever before even seen rain!¹⁶

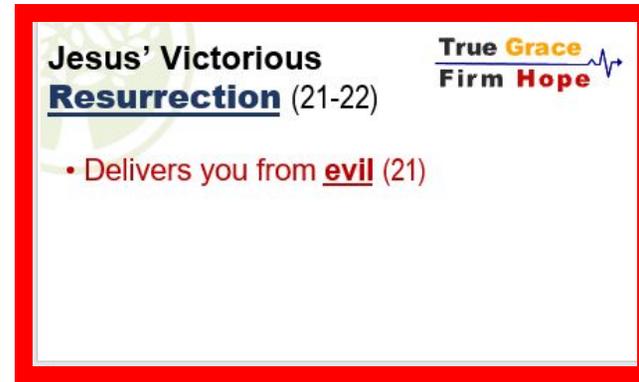
Can you see then how the judgment of water delivered Noah's family from all those who had made their lives difficult for the last 120 years? It was the flood of God's judgment that triumphed over disobedient opponents, or to say it differently as we continue this study into the next couple of verses that speak to,



Jesus' Victorious Resurrection and Ascension,

Peter argues that the water is a symbol of God's judgment that eventually,

¹⁶ Genesis 2:5-6
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Delivers you from evil.

The wicked eventually come face to face with the judgment of God.¹⁷ And when the waters of God's judgment sweep over the wicked, the righteous are delivered and ultimately vindicated.

Verse 21 continues his train of thought this way, *Baptism, which corresponds to [being brought safely through water,] 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.*

¹⁷ Acts 17:30-31

Global Flood	Waters	Baptism
“Just” death for sinners	Are catastrophic judgment	Identify with Jesus’ death for payment of sin
120 years	After long patience	
Fallen Angels	With disobedient opponents	Identify with Jesus’ resurrection
Vindicating the mocked	That deliver the righteous few	

So see if this makes sense to you. Believer’s baptism publicly identifies you with Jesus’ death – which is the “just” consequence for our sins, right? So just as the waters in Noah’s day represented God’s judgment of death towards sinners, so likewise Peter sees the waters of believer’s baptism representing our identification with the substitutionary death of Jesus. The judgment He fully absorbed to pay for our sins.

And just as Noah’s flood vindicated Noah’s righteousness and silenced all his opponents, so likewise baptism publicly identifies the believer with the resurrection of Jesus Christ – by which we are born again¹⁸ and granted eternal victory over our enemies as well.

So when Peter says *baptism now saves you*, he’s not teaching that your sins are washed away by the baptism waters.¹⁹ In fact, he clearly counters that objection when he says – *not a removal of filth from the flesh*.²⁰ Baptism

¹⁸ 1 Peter 1:3

¹⁹ Our sins can only be washed away by the blood of Jesus – 1 John 1:7-2:2.

²⁰ C.f. 1 Peter 1:14; 2:11; 4:2.

doesn’t wash away your sins, or grant you salvation. But baptism is a very important exercise for the believer – for a believer’s baptism is their public pledge of faith in God imputed righteousness.²¹ It’s going public with the belief that I’m trusting the death & resurrection of Jesus Christ for my salvation – it’s the expression of a good conscience – a heart that is joyfully submitted to the commandments of God’s Word.

You see baptism doesn’t inwardly cleanse me, but outwardly demonstrates that the resurrection of Jesus Christ has given me life²² – and that because of Christ’s work on my behalf, I’m able to go through God’s judgment and be safe!

Therefore I wish to point out that **1 Peter 3:21** actually elevates the importance and significance of believer’s baptism for the Christian. Any thought that believer’s baptism is optional for the Christian is completely foreign to the Scriptures!²³

Certainly baptism does not merit or earn salvation any more than obedience to any other biblical commands. But baptism is one of God’s means for assurance to the suffering Christian – that through their public identification with Christ in a water baptism, they have assurance that the final victory of Jesus has secured their final victory as well.

²¹ So it could be rightly argued that baptism “saves” us from a bad conscience.

²² C.f. Acts 2:38 where baptism and repentance are the external signs of being born again and having your sins forgiven.

²³ Matthew 3:14-16, 28:19; Mark 16:16; Acts 2:38, 41; 8:12-13, 36-38; 10:47-48; 16:15, 33; 18:8; 19:3-5; 22:16

So please listen carefully. To take baptism lightly is wrong. To excuse away your obedience to God's clear commands for believer's baptism will defile your conscience. Baptism is the required pursuit of a clear conscience who is publicly identified with Jesus death and resurrection.

So if you have never obeyed the Lord's clear commands to go public with your faith in Christ through the baptism waters, reach out to me today. Joyfully experience this outward symbol of your inner reality for the sake of your conscience and your strong assurance of future victory!

Finally **verse 22** actually speaks of,

Jesus' Victorious Resurrection (21) **True Grace**
Firm Hope 

- Delivers you from **evil** (21)

Jesus' Victorious Ascension (22)

- Exalts Christ over **all** (22)

Jesus' victorious ascension that **Exalts Christ over all**.

Peter's thesis through the entire paragraph becomes crystal clear in this last verse,

Jesus Christ has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to Him.

What a supreme and full declaration of the victory of Jesus! Yes – Satan and all spiritual forces of wickedness²⁴ thought they had won when Jesus died. But Jesus wasn't just put to death in the flesh, but also made alive in the spirit! And then in **verse 22**, Jesus *has gone into heaven and is at the right hand of God!*

There is no enemy of Jesus Christ who yet has an upper hand. All dominions and powers and authorities have been eternally submitted under the reign and triumph of Jesus Christ!

So be encouraged suffering Christian!

Main Point



The final victory of Jesus secures the final victory of suffering believers.

The final victory of Jesus now secures your final victory soon.

For all who believe on our Lord Jesus Christ, the victory of His death has immediately brought you to God, and ultimately assured you that all your opponents will be

²⁴ Romans 8:38; 1 Corinthians 15:24; Ephesians 1:21, 3:10, 6:12; Colossians 1:16, 2:10; c.f. Philippians 2:10.

subjected to Christ! The resurrection of Jesus has boldly declared in the farthest and most inaccessible places that Jesus wins, and that you have been eternally delivered from all judgment. Finally Peter wants to encourage you with the ascension of Jesus Christ, which has put every power and authority and dominion in full submission to the Lordship of Jesus Christ.

Therefore, as you suffer here and now, be encouraged to

Application



**Keep an eternal perspective
through your suffering.**

keep an eternal perspective.

Yes you should expect opposition. Jesus also suffered and died. But His death was not a waste. And evil did not win. You can keep persevering in doing good even when it seems like it's not making any difference here and now. When you are tempted to question what you have to show for your fear of the Lord. Keep an eternal perspective. Harvest time is still future.

For the final victory of Jesus secures the final victory of all suffering believers.

The Victory of Jesus **True Grace**
Firm Hope

1 Peter 3:18-22



Let's pray.

<<In Christ Alone>>

Let's pray our benediction together as we dismiss.

Benediction

After you have suffered a little while, [may] the **God of all grace**, who has called you to His eternal glory in Christ, Himself restore, confirm, strengthen, and establish you. To Him be the dominion forever and ever. Amen.

1 Peter 5:10-11

And after you have suffered a little while, [may] the God of all grace, who has called you to his eternal glory in Christ, himself restore, confirm, strengthen, and establish you. ¹¹ To him be the dominion forever and ever. Amen. 1 Peter 5:10-11

Recommended Resources on *The Victory of Jesus*:

- Psalm 8:5-6; 110:1
- Isaiah 25:8; 53:11
- Romans 6:8-10; 8:11, 15-17, 34
- 1 Corinthians 15:53-55
- 2 Corinthians 5:4
- Ephesians 1:20-22; 4:8-10
- 1 Timothy 3:16
- Titus 3:1-8
- Hebrews 2:8-9; 7:27; 9:24-28; 10:10; 11:7
- 1 Peter 2:21-25, 4:6
- 2 Peter 2:5, 9; 3:6-18

- <https://wordboard.org/2017/06/20/1peter3v21/>
- <https://www.desiringgod.org/labs/does-the-bible-contradict-itself>
- <https://www.desiringgod.org/labs/how-do-you-decrypt-confusing-bible-verses>
- <https://www.desiringgod.org/labs/does-baptism-save-you>

- *A Gospel Primer for Christians*, Milton Vincent
- *Forever: Why You Can't Live Without It*, Paul David Tripp
- *The Gospel for Real Life*, Jerry Bridges
- *Believer's Baptism*, Thomas Schreiner & Shawn Wright

Growing Deeper: Life Group Questions

1. Read 1 Peter 3:8-4:6. How would you summarize Peter's flow of argument in this entire section? What is his main point throughout? How does this immediate context help bring understanding to the difficult interpretative issues of verses 19-21?
2. Review 1 Peter 2:21-25 and 1 Peter 3:18-22. How is Peter employing his references to Jesus through both of these paragraphs in the middle of his exhortation to suffering believers?
3. Read 1 Peter 3:21. Watch the video at <https://wordboard.org/2017/06/20/1peter3v21/> and discuss what you learn together.
4. Read 1 Peter 3:18. What do you believe is the greatest gift of God's gospel to you? Explain.
5. Read 1 Peter 3:21. Do you believe that baptism is required for salvation? Why or why not? How important is believer's baptism to you? Does this Scripture change the practical priority you place upon a believer pursuing baptism?