

Round Top Church Christian Fellowship

Sermon Series in 1 Peter

1 Peter 3:18-22

Noah's Redemption ~ Our Redemption ~ In Christ

March 5th, 2017 A.D.

Pastor Matthew Diehl

(All Scripture is from the New American Standard Bible, unless otherwise noted.)

Continuing our series in 1 Peter, we need to constantly keep in mind who Peter is in God, and who Peter believed he is as an apostle, and who Peter believed Jesus Christ is. Prior to writing 1 Peter in about 64 A.D., Peter had a full life since the Resurrection of Jesus Christ, which was the launching pad for Peter. He ate, walked, talked, was restored and commissioned by the resurrected Jesus. In addition, Peter was the leading apostle after Pentecost. He preached three sermons (Acts 2:14; 3:11; 4:8) binding and loosening sin. Through these sermons, thousands were saved. Peter was arrested after the second sermon and released after the third sermon. We received the letter that we call 1 Peter about thirty years after the Pentecost event, and these three sermons noted. As we can see, Peter is actively in the service of the Risen Lord thirty years later. This is a great testimony to all of us. We, the saints, need to see ourselves in a lifelong service for the Lord.

One fact that we need to keep in front of us is Peter's declaration of who he believed Jesus is. We see in the three sermons (Acts 2:36; 3:13-15; 4:10-11) that Peter declares the identity of Jesus as the Messiah, the condemnation and conviction of those responsible (the audience to whom he preaches) and that Jesus is the cornerstone who was rejected. Peter never declared himself to be the "rock/stone" upon which the church is built that the builders rejected.

Acts 4:1 And as they were speaking to the people, the priests and the captain of the temple *guard*, and the Sadducees, came upon them,

² being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

³ And they laid hands on them, and put them in jail until the next day, for it was already evening.

⁴ But many of those who had heard the message believed; and the number of the men came to be about five thousand.

⁵ And it came about on the next day, that their rulers and elders and scribes were gathered together in Jerusalem;

⁶ and Annas the high priest *was there*, and Caiaphas and John and Alexander, and all who were of high-priestly descent.

⁷ And when they had placed them in the center, they *began to* inquire, "By what power, or in what name, have you done this?"

Acts 4:8-12 ⁸ Then Peter, filled with the Holy Spirit,

said to them, "Rulers and elders of the people,

⁹ if we are on trial today for a benefit done to a sick man, as to how this man has been made well,

¹⁰ let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead--by this *name* this man stands here before you in good health.

¹¹ "He is the stone which was rejected by you, the builders, *but* which became the very corner stone.

¹² "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."

Chapter three of 1 Peter begins with instructions to wives and husbands. These are rather straight forward and provided a biblical list of personal characteristics to live life.

Starting in verse 3:1, Peter address wives. He says, "in the same way", which leaves us to see the previous verses as pertaining to husbands. However, we do not see the previous verses (chapter 2) as just addressing husbands. Therefore, we accept that the beginning two chapters of Peter's letter address the general audience, and now he narrows his focus to wives. In addition, Peter addresses the behavior of husbands in verse 7.

Verses 1- 6 address wives and verse 7 address husbands. In Verse 8, Peter summation to both husbands and wives to be harmonious and then provides a list of life-practices to accomplish harmony.

In Peter's summation following verse 8, he quotes Psalm 34:12-15, and he directly quotes Jesus from Matthew 5:10 and from the prophet Isaiah 8:12.

Focusing on the words *“In the same way”*, what does this mean? Bringing forward chapter two, we see Peter strongly conveys to the audience of his letter that they are a *chosen race and a royal priesthood, a holy nation, a people for God's own possession*, so that they may proclaim the excellencies of Him who has called them out of the darkness into His marvelous light. So, in this described way, verse 9 propels the audience to move forward with the full acceptance and understanding of who they are in Christ. With this

difference, they are to go forward and live life differently from the fallen world. This difference creates the harmony. This difference is also part of their commissioning in that the way they live their lives becomes a witness to the fallen world. Verse 15 specifically calls upon them to be ready to give an account of who they are in Christ, because the living Christ indwells them. This is to be done with gentleness and reverence.

Jesus demonstrates gentleness with the woman at the well in John 4. Many people today are confused with what the words *gentle* and *kind* mean. Too many people say that if you witness Christ at all to them you are judging them and bringing condemnation upon them. In reality, the Gospel proclamation does just that; the Gospel does bring judgment and condemnation upon unrepentant sinners. The Gospel also serves to guide the lives of Believers, which includes judgement (not for retaining salvation) for correcting bad choices. We need to be mindful of the tone of voice we use. We are to use an encouraging and sympathetic voice. We still call fallen life without Christ what it is - lost. However, we just do not want to be the voice of condemnation, but provide the answer in gentleness and reverence. Jesus still told the woman at the well of her sin. Then he gave her a way out. He did not leave her there in a guilty state. He gave her hope. In our account of the Gospel, we are to give an account for the hope that is in us with gentleness and reverence.

Beginning in verse 18, we come to a section of scripture that must be studied intently. Peter writes, as directed by God's Holy Spirit, to include an entire biblical perspective. The text here reveals the intended recipients have a knowledge of the Jewish Torah, the Pentateuch (first five books of the Old Testament). Without knowledge and understanding of the flood and Noah, this passage would have little meaning.

1 Peter 3:18-21

Peter presents the ark of Noah saving eight people from the water.

1 Peter 3:18-20 ¹⁸ For Christ also died for sins once for all,
the just for *the* unjust, so that He might bring us to God,
 having been put to death in the flesh, but made alive in the spirit;
¹⁹ in which also He went and made proclamation to the spirits *now* in prison,
²⁰ who once were disobedient,
 when the patience of God kept waiting in the days of Noah,
 during the construction of the **ark**,
 in which a few, that is, eight persons,
 were **brought safely through** *the* water.

²¹ **Corresponding** (Greek *-antitupon*; NRSV *prefigure*, KJV *the like figure*) to that,
baptism now saves you·

not the removal of dirt from the flesh,
 but an appeal to God for a good conscience·

through the resurrection of Jesus Christ,

22 who is at the right hand of God, having gone into heaven,
 after angels and authorities and powers had been subjected to Him.

Corresponding to what?

- (A) The patience of God?
- (B) The Construction of the Ark?
- (C) Being brought safely through the water?

Baptism is what? An appeal to God for a good conscious.

But the appeal is through what? The Resurrection of Jesus!

Note the Ark is what saved the eight people from the water. God used the water as an instrument of judgment to remove evil from the world at that time. The water is not a saving symbol in the flood account. The water did not save them. They were saved from a watery death. To be placed in the Ark was to be in a safe place that God had instructed Noah to build. Peter is comparing the *Ark* (not water) with the word *baptism* for illustrating oneness with God is salvation separated from death as Noah and his family was. If we are one with God as Noah's family was one with the Ark, then we are brought safely through.

Peter knows baptism represents oneness with God. The Greek word *antitupon* is translated: corresponding, pointing to, copy, or type. *Antitupon* is two words combined. *Anti* means *in the place of*. The root word *tupon* is defined to mean: pattern, example, or model. In other words, the word *antitupon* means **likening two things together and substituting one for the other for the purpose of illustrating a point**. Therefore, being one with God in the Ark and saved from the floodwater is compared to being joined (one with) to Christ in salvation symbolically represented in water-baptism. Being in Christ is compared to being in the Ark. But there is more to it. There is something that took place with Noah's family before entering the Ark that saved them from the waters.

Therefore, the ark did not really save the eight people. Being one with God before the floodwater came saved the eight people. The eight people had to be one with God, or God would not have had them enter the ark.

This corresponds (relates to) with water-baptism. Being one with God takes place before physical water-baptism. See Peter at Cornelius's house (Acts 10:44-48). At Cornelius's house, the people became saved (indwelted, one with God) and spoke in tongues witnessing the indwelling Spirit of God, (Salvation). Then Peter allowed them (who can hold them back) (*omit* them) to be water-baptized. God did all the work for their (our) salvation.

Peter was sent there by God's Holy Spirit and spoke through Peter bringing about a response to the Gospel. In addition, Peter states that it was **through the resurrection of Jesus Christ that saves us (verse 21)**. This is the work of God.

Looking closer at the whole context of the Flood-Noah event.

Note the construction of the English translation in verse 21. The Greek word order is different from the English. There are **comas** in the Greek after the word *baptism* and *God*.

BNT **1 Peter 3:21**

o]	kai.	u`ma/j	avnti,tupon	nu/n	sw, zei	ba,ptisma(
that	and	you	anti-tupon	now	saves	baptism
			pointing to	present		
			copy			
			correspond			
			prefigure			
			antitype			

ouv	sarko.j	avpo,qesij	r`u,pou	avlla.	suneidh,sewj
not	flesh	removes	dirt	rather	conscience
				on the contrary	

avgaqh/j	evperw,thma	eivj	qeo,n(
good	appeal	with	God
	promise		
	answer		
	consent		

diV	avnasta,sewj	VIhsou/	Cristou/(
through	resurrection	Jesus	Christ

tu,pon noun accusative masculine singular

[UBS] **tu,poj**, ou m pattern, example, model, standard (gra,yaj epistolh.n e;cousan to.n ttou/ton he wrote a letter that went like this Ac 23.25); type, figure (of someone to come in the future Ro 5.14); scar, mark (Jn 20.25); image, statue (Ac 7.43); warning (1 Cor 10.6)

BYM Usage summary for FORM tu,pon:

1. tu,poj nams (noun accusative masculine singular) 9

The NAU translation relates this by placing hyphens. Again, note the new word order. This is to make the sentence make sense in English. Below is a list of English translation that supplies other English words for **Corresponding**.

^{NAU} **1 Peter 3:21** **Corresponding** to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,

^{NKJ} **1 Peter 3:21** There is also an **antitype** which now saves us-- baptism

^{NRS} **1 Peter 3:21** And baptism, which this **prefigured**, now saves you--

^{RWB} **1 Peter 3:21** The **like figure** to which *even* baptism doth also now save us (Webster)

^{TNT} **1 Peter 3:21** which **signifieth** baptism that now saveth us (Tyndale)

^{YLT} **1 Peter 3:21** also to which an **antitype** doth now save us -- baptism, (Youngø)

^{KJV} **1 Peter 3:21** The **like figure** whereunto *even* baptism doth also now save us

Is Peter saying that the water and the ark are represented in water-baptism? The whole flood event is one of judgment. Due to the corruptness of the world, God made plans to destroy the world and every person on the earth, save Noah, who was a righteous man, (Genesis 6:9) and his family. Therefore, the water is an instrument of cleansing-judgment, and the Ark is one of salvation. So, back to what is *corresponding* here in 1 Peter 3:21. Water-baptism corresponds to the whole flood event which includes the water, the Ark, God's condemnation, conviction, judgment and then salvation. Believer's water-baptism is a symbol of all these things.

Observing the work of God in our salvation. If you take out the words *not the removal of dirt from the flesh, but an appeal to God for a good conscience* you have *Corresponding to that, baptism now saves you through the resurrection of Jesus Christ. It is through the resurrection that we are saved not physical water-baptism.* In 1 Peter 1:9, Peter states that salvation is the outcome of our faith. Peter does not say salvation is the outcome of our baptism. Yes, faith is represented in baptism.

Verse 21: Here is the Greek word-for-word in English:

*that and you pointing to a copy now saves baptism,
not flesh removes dirt
on the contrary
conscience good appeal with God,
through resurrection Jesus Christ.*

Water-Baptism is a *copy of, points to, corresponds, prefigures, is a type of* the Flood waters of judgment and the life-saving Ark. So, a person with a good conscience towards God is water-baptized. Water-baptism *corresponds, is a figure of, and points to* God saving us just like He did with Noah and his family. Just as water-baptism points back (corresponds) to the judgment of the flood event and God's salvation vessel (the Ark), now water-baptism points back (corresponds) to our surrendering to God's Holy Spirit judgment/conviction. Water-baptism is a visual **capsulation** of our salvation, of our surrendering, our humbling to the Lord. Going to Jesus' words on the Sermon on the Mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. (Matt. 5:3 NAS). Water-baptism represents our Holy Spirit (rebirth/born-again) Baptism. Jesus said that he came to baptize with the Holy Spirit and fire.

Matthew 3:11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

Luke 3:16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the **Holy Spirit and fire.**

John 1:33 "And I did not recognize Him, but He who sent me to baptize in water said to me, He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes **in the Holy Spirit.**

Mark 1:8 "I baptized you with water; but He will baptize you **with the Holy Spirit.**"

Acts 11:16 "And I remembered the word of the Lord, how He used to say, John baptized with water, but you shall be baptized **with the Holy Spirit.**

There are two parts to Jesus' baptism. One is for salvation, and one concerns fire (Luke 3:16 - fire) that empowers Believers. What we see in the New Testament is a two-fold process. We see salvation instructed by Jesus to Nicodemus. After salvation, we see the visual empowerment in the apostles with the manifestation of fire at Pentecost. This empowers them to go witness the Gospel. Note that in 1 Corinthians 12:11 we are told that it is the Holy Spirit who distributes spiritual gifts to us individually at His will. We do not all have the same gifts. We will not all speak in tongues or all have the same ability to teach or preach. Who is the Holy Spirit? God!

How does man accomplish a baptism with the Holy Spirit and of fire? I have never seen or read that a man-organized rite, of such, has ever taken place. This is not something man can do. Jesus' reborn-again in John 3 is for salvation. This is baptism of the Holy Spirit. No doubt, Jesus tells Nicodemus in John 3:3,5 that a person must be **reborn of Spirit** to **see** or **enter** the kingdom of Heaven. **Born-Again takes place via baptism of the Holy Spirit.** These are the most appropriate words in the English language that come closest to describing salvation. It is hard to describe of miracle. After all, a miracle is beyond human understanding. That is, miracles cannot be explained fully. However, we know miracles happen. This is when the Holy Spirit comes and resides in a person. Without Christ's God's Holy Spirit in us, we are not of God (Paul's Romans 8:9). This is how it can be said that the indwelling, becoming one with God's Spirit, is the point of salvation. Once saved, we are called to be God's voice (fire) of hope in a fallen world. What we see in the New Testament, highlighted at Pentecost, is the outcropping of the presence of God in the apostles by the appearance of fire (Acts 2:3).

The apostles waited for the Holy Spirit to demonstrate in them His presence. Fire is representation of God's presence and particularly His presence of judgment. This is what the world misunderstands. They receive judgement as bad. When God intends judgment (fire) for good, it is to bring about a life-changing event for the good of a person. Exhibit A: In Peter's first sermon, he was full of the Holy Spirit (Acts 2:4, 4:8), and he preached a convicting sermon (binding and loosening sin's Acts 2:36) of which 3000 were saved (Acts 2:41). Judgment's (fire) end-result is for people to be saved, not condemned.

Now, regarding **Believer's water-baptism**, and Jesus' baptism with/of fire, we see this happening to people who are already saved.

At the Pentecost event, the apostles were already saved. The Pentecost event was not the point of salvation for the apostles. It was the point of Holy Spirit witness and empowerment. They were told to wait in Jerusalem to be baptized with the Holy Spirit. But wait, did not Jesus blow on them and say, "receive the Holy Spirit in John 20:22)? What happened at Pentecost is what happens to saved people. The Resurrected Lord had already blown His Holy Spirit into them (John 20:19-23). He was present with them in the flesh, but soon departed, and still, through a miracle of God, made it possible to indwell them and maintain His presence (Spiritual) perpetually. This is obviously a transition event. We do not see and walk with the Lord as the apostles did. God (Jesus Christ) indwells us as His Holy Spirit. This is what is being demonstrated at Pentecost, but, again, this demonstration took place after their salvation. After the Ascension of Christ, He makes His presence in us spiritually. This spiritual indwelling empowers us to live the life God has called us to live. Rebirth of Spirit (born-again, salvation) enables us to be baptized of/with fire and be empowered by the Holy Spirit gifts (such as tongues: At Pentecost, the languages spoken were known identifiable languages) demonstrated at Pentecost.

Back to 1 Peter 3:21 ~ Believers water-baptism corresponds to being reborn of spirit. It is an appeal, an answer, a public showing of consent and a public response, after the fact, to the question God presented us with His Holy Spirit conviction. Will you allow me (humble yourself) to come into your heart, and thereby, surrendering your life to me, accept my work of atonement (Specifically the Cross) for you as payment for your sins and (you will) inherit eternal life?

but as an **appeal** to God for a good conscience, (1 Pet. 3:21 ESV)

but the **answer** of a good conscience toward God,) (1 Pet. 3:21 KJV)

but the **answer** of a good conscience toward God,) (1 Pet. 3:21 RWB)

but in that a good conscience **consenteth** to God (1 Pet. 3:21 TNT)

but the **question** of a good conscience in regard to God, (1 Pet. 3:21 YLT)

John 4:10

¹⁰ Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

AMEN