

A DEEP DIVE ON OUR HOPE IN CHRIST

Sunday, February 1, 2026 -- 1 Peter Series -- Msg 27 -- Pastor Andrew Coleman

1 PETER 3:18-22

English Standard Version (ESV)

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.

OVERVIEW & CONTEXT:

- This is one of the DENSEST Christological passages in the New Testament.
- Peter is deep diving on Christ's life and work to encourage his suffering readers.
- Peter stacks atonement, resurrection, proclamation, judgment, salvation history, baptism, and exaltation into five verses. Super thick! Super rich!
- MAIN THEME—
Because Christ triumphed through suffering and now reigns in glory, believers can endure suffering with confident hope, knowing that salvation, judgment, and vindication belong to Him.

Last week we saw in 3:13-17 Peter said...

Do not fear them... but honor Christ the Lord as holy!

Today we see in 3:18-22...

Here is the theological proof for why you don't have to fear them!

HOW IT ALL FITS TOGETHER (The Flow of the Argument)

Here is Peter's logic in plain terms:

1. You are suffering unjustly (3:13–17 -- last week)
2. So did Christ—but His suffering was purposeful and victorious (v. 18)
3. His death led to resurrection, not defeat (v. 18b)
4. His resurrection declared victory over all spiritual rebellion (vv. 19–20)
5. God has always saved His people through judgment, *not* exemption from it (Noah)
6. Your baptism marks your union with this victorious Christ (v. 21)
7. That Christ now reigns over every power (v. 22)

I. CHRIST'S SUFFERING WAS SUBSTITUTIONARY AND FINAL v. 18a

"For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God..."

- **Once for sins** → final, sufficient atonement.

HEBREWS 9:26

for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.

HEBREWS 10:10

And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

- **The righteous for the unrighteous** → substitution, **not** mere example
- **That He might bring us to God** → reconciliation is the goal, not merely forgiveness

Peter's point:

As Christ's suffering had great purpose: it secured your access to God,
So your suffering has great and promised purposes too. (See James 1:2-4)

II. CHRIST'S DEATH WAS NOT DEFEAT BUT THE PATH TO RESURRECTION LIFE

v. 18b *"...being put to death in the flesh but made alive in the spirit."*

Clarification: **Not** "flesh vs. spirit" as sinful vs. holy
Rather **sphere of death vs. sphere of resurrection power**

He truly died physically, and He truly lives physically by resurrection power

ROMANS 1:3-4 Speaking of Christ Jesus...

*3 concerning his Son, who was descended from David according to the flesh
4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,*

Peter's point:

What looks like loss is actually the doorway to victory.

III. CHRIST'S VICTORY WAS PROCLAIMED TO THE SPIRITUAL POWERS

v. 19-20 *"...in which he went and proclaimed to the spirits in prison..."*

'proclaimed' in verse 19

NOT... εὐαγγελίζω = *euaggelizó* = to announce good news (the Gospel)

BUT... κηρύσσω = *kérussó* = to pronounce judgment is used in vs 19

'spirits' are disobedient supernatural beings, from **Genesis 6**,
now imprisoned and awaiting judgment

Peter's point:

No hostile power—human or spiritual—escaped Christ's triumph.
This goes with verse 22-- we see Christ's cosmic authority over all!

IV. GOD'S SAVING PATIENCE IN THE PAST EXPLAINS SALVATION IN THE PRESENT.

vs 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,*

Peter draws a **typological connection**: (a **type** points to an **anti-type**)

God pronounced judgment but waited 120 years for **Noah** to build the ark.

Noah → Baptism

God used WATER to judge the world (represents death/judgment)

God used the ARK to save the sinners (represents Christ)

Salvation came through judgment, not around it.

Important Clarification:

- Peter explicitly rejects **baptismal regeneration** (being saved by water baptism)
- The saving power is **not** the water or baptism in water.
- The saving power is being spiritually immersed in Jesus Christ by faith (his death & resurrection) see Ephesians 1

Peter's point:

Just as Noah was saved through judgment by trusting God's provision (the ark), so believers are saved by immersive faith in Christ (His death & resurrection).

V. CHRIST'S EXALTATION GUARANTEES FINAL VICTORY vs 22

22 *who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.*

Christ's victory the **climactic resolution** of the whole paragraph.

Resurrection → Ascension

Ascension → Enthronement

Enthronement → Universal subjection

Peter's point:

The One you follow is not merely a suffering Savior—He is the reigning Lord.

PSALM 24:7-10

- 7** *Lift up your heads, O gates!
And be lifted up, O ancient doors,
that the King of glory may come in.*
- 8** *Who is this King of glory?
The Lord, strong and mighty,
the Lord, mighty in battle!*
- 9** *Lift up your heads, O gates!
And lift them up, O ancient doors,
that the King of glory may come in.*
- 10** *Who is this King of glory?
The Lord of hosts,
he is the King of glory! Selah*

