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The Victory of Jesus Christ: for Our Salvation & Our Faithful Witness

1. Christ’s Victory for Our Salvation

- **Christ suffered once for sins**
 - the righteous for the unrighteous
 - that he might bring us to God
 - put to death in the physical realm
 - but made alive in the spirit realm (in which He went proclaiming His victory to rebellious spirits in prison)
- **Baptism now saves you...**
 - it corresponds to salvation from judgment
 - it demonstrates faith (an appeal to God for a good conscience)
 - thru the resurrection of Jesus Christ who ascended & reigns over all

2. Christ’s Victory & Our Faithful Witness

- **Be a Christ-centered minority: who rejoice with inexpressible joy**
- **Be a Christ-exalting minority: who are faithful thru unjust suffering**

Summary of 1 Peter 3:18-22

1 Peter, by Karen Jobes (p.235) © 2005 (ECNT)

This passage explains that it is better to suffer for doing good than for doing evil (3:17) because Christ, by the power of his resurrection and ascension, has defeated all the powers of evil and will destroy them along with all who practice evil (just as in the days of Noah). Therefore, suffering unjustly for doing good is evidence that one is on the right side of the *eschatological divide [*refers to the 2nd coming of Christ at the end of the age]. Unjust suffering for doing good, as God defines good, means that one is living out that pledge to God taken at baptism for a lifetime devoted to serving him. Just as Christ’s unjust suffering led to his vindication, Peter encourages his readers that the unjust suffering they experience will not be the final word, for they have already been vindicated when Christ arose from death.

Notes on 1 Peter 3:19

The ESV Study Bible (ESV®) © 2008 (by Crossway Bibles)

1 Pet. 3:19 spirits in prison. There is much debate about the identity of these spirits. The Greek term *pneuma* (“spirit”), in either singular or plural, can mean either human spirits or angels, depending on the context (cf. [Num. 16:22](#); [27:16](#); [Acts 7:59](#); [Heb. 12:23](#); etc.). Among the **three most common interpretations**, the first two fit best with the rest of Scripture and with historic orthodox Christian doctrine. These are: **(1)** The first interpretation understands “spirits” (Gk. *pneumasin*, plural) as referring to the unsaved (human spirits) of Noah’s day. Christ, “in the spirit” ([1 Pet. 3:18](#)), proclaimed the gospel “in the days of Noah” ([v. 20](#)) through Noah ... Peter calls Noah a “herald of righteousness” ([2 Pet. 2:5](#)), where “herald” represents Greek *kēryx*, “preacher,” which corresponds to the noun *kēryssō*, “proclaim,” in [1 Pet. 3:19](#) ... The context indicates that Christ was preaching through Noah, who was in a persecuted minority, and God saved Noah, which is similar to the situation in Peter’s time: Christ is now preaching the gospel through Peter and his readers ([v. 15](#)) to a persecuted minority, and God will save them. **(2)** In the second interpretation, the spirits are the fallen angels who were cast into hell to await the final judgment. Reasons supporting this view include: (a) Some interpreters say that the “sons of God” in [Gen. 6:2–4](#) are angels (see note on [Gen. 6:1–2](#)) who sinned by cohabiting with human women “when God’s patience waited in the days of Noah” ([1 Pet. 3:20](#)). (b) Almost without exception in the NT, “spirits” (plural) refers to supernatural beings rather than people ... (c) The word “prison” is not used elsewhere in Scripture as a place of punishment *after death* for human beings, while it is used for Satan ([Rev. 20:7](#)) and other fallen angels ([2 Pet. 2:4](#); [Jude 6](#)). In this case the message that Christ **proclaimed** is almost certainly one of triumph, after having been “put to death in the flesh but made alive in the spirit” ([1 Pet. 3:18](#)). **(3)** In a third view, some have advocated the idea that Christ offered a second chance of salvation to those in hell. This interpretation, however, is in direct contradiction with other Scripture (cf. [Luke 16:26](#); [Heb. 9:27](#)) and with the rest of 1 Peter and therefore must be rejected on biblical and theological grounds, leaving either of the first two views as the most likely interpretation.