

## Honor Christ The Lord as Holy; 1 Peter 3:13-22

### I. Honor and Dishonor

- A. Sanctify, consecrate, to make holy, hallowed
- B. In our world today, this is not the norm
- C. People look for ways to show dishonor to Christ and to those who follow Him
- D. Evangelical Christians and those who follow Catholicism are on the Department of Homeland Security's list as extremists, right along side Al-Qaeda and Hamas
- E. Looking at our world today, the words of Peter seem to be pointed at the 21st century
- F. Suffer for Christ

### II. Honor Christ Always (vv. 13-17)

#### A. Suffering for Righteousness' Sake

1. Suffer - Jesus used this same word to describe his mocking, flogging, and crucifixion
2. Luke 9:22; saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."
3. In our text, it is a conditional sentence, meaning you may or may not suffer, but Paul, in his letter to Timothy lets us know it is a part of Christian living
4. 2 Timothy 3:12; Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,
5. Have no fear of them
  - a) Isaiah 8:12–13; <sup>12</sup> "Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. <sup>13</sup> But the Lord of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread.
  - b) Luke 12:4–5; <sup>4</sup> "I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. <sup>5</sup> But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him!
6. Have no fear of those who persecute you, but Honor Christ as holy

#### B. Honor Christ as Holy

1. Set apart for a divine purpose
2. Jesus was set apart to be our sacrifice, to offer himself to be our sin-bearer
  - a) 2 Corinthians 5:18–21; <sup>18</sup> All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. <sup>20</sup> Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. <sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.
3. We have this "ministry or reconciliation"
4. God has given us the task telling everyone about Jesus' saving blood
5. Always be ready to talk about Jesus, even in the midst of suffering

6. Peter is talking about suffering, I Get the idea that in the middle of persecution, maybe even in the middle of a trial, be ready to talk about Jesus

7. Always with gentleness and respect

### C. Good Behavior

1. Starts with a good conscience

a) Developing an understanding of our motives and actions based on our view of the world (biblically), The indwelling Spirit, our knowledge of God's word, and our standing as children of God

b) 1 Peter 2:19; For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly.

c) 1 Peter 3:16; 21

2. No matter what anyone says or does to us, we keep our behavior Christ-like

### III. Christ, Our Savior

#### A. The Righteous for the Unrighteous

1. Jesus gave up everything for sinners

2. But we often have a "He got what he deserved" attitude

3. I'm so glad that Jesus did not have that attitude, because I know what I deserve

4. Jesus substituted His death for ours

5. 1 Peter 2:22–24; <sup>22</sup> He committed no sin, neither was deceit found in his mouth.

<sup>23</sup> When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. <sup>24</sup> He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

6. Once, for all (people, time, sins)

7. Hebrews 9:27–28; <sup>27</sup> And just as it is appointed for man to die once, and after that comes judgment, <sup>28</sup> so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

#### B. He Might Bring Us to God

1. Jesus' death restores the relationship with God that was lost in Genesis 3, when Adam and Eve sinned

2. The image of God in mankind is restored through Christ

3. We often think about Adam's and Eve's relationship with God in the garden being restored when we get to heaven

4. We are in that relationship now! It was restored by Christ's sacrifice

5. We can walk "in the cool of the garden" with God

6. The separation that occurred was removed by Christ, which is why the veil was torn in two from top to bottom (a very significant event for the Israelites in the 1st century and for us now)

### IV. Christ, Our Salvation

#### A. Proclaiming Jesus as Lord

1. There are many different ideas concerning this text

2. That Jesus went, after he was crucified and before he was resurrected, and preached to dead people from the time of Noah (why only them?)

- a) But there is no scriptural backing that gives us the idea that once you are dead, you have another chance to obey the Gospel. As a matter of fact, we see exactly the opposite
- b) Hebrews 9:27, we die then the judgment
- c) The story of the rich man and Lazarus
- 3. That Jesus went, after he was crucified and before he was resurrected, and preached to the fallen angels or the half angel, half humans from Genesis 6. His message was, His victory, their destruction
- 4. That Jesus preached through Noah, to the people of Noah's day who were in a spiritual prison of sin
  - a) "He went" is a tough idea to understand
  - b) Ephesians 2:17; And he came and preached peace to you who were far off and peace to those who were near.
  - c) Jesus never went to Ephesus
  - d) "If Christ is said by Paul to go and do, what he did by his apostles, Christ may with equal propriety be said by Peter to go and do what he did by Noah." James Macknight

#### B. Saved (safely) Through Water

- 1. The Gospel According to Peter, Bob Utely
  - a) "Baptism was the early church's opportunity for a person's public profession (or confession). It was/is not the mechanism for salvation, but the occasion of a verbal affirmation of faith."
  - b) "The act is symbolic, not sacramental; the act is the occasion of profession, not the mechanism of salvation."
- 2. Now, listen to Mr. Utely contradict himself
  - a) "'saves you' This term is used mostly in the OT for physical deliverance, but is used mostly in the NT for spiritual deliverance. In this context of persecution it obviously has both connotations."
  - b) "The New Testament knows nothing of unbaptized believers. In the New Testament baptism was inseparably related to one's profession of faith."
- 3. He let his theology get in the way of God's word
- 4. Peter introduces Noah because of the flood
- 5. The flood is the antitype - "One that is foreshadowed by or identified with an earlier symbol or type, such as a figure in the New Testament who has a counterpart in the Old Testament."
- 6. The sin of the world was washed away when it was baptized by the flood (water)
- 7. Our sin is washed away when we are baptized (immersed) in water

#### C. Coffman's "corresponding to this"

- 1. It was the water of the flood that separated Noah from the disobedient generation that perished; and it is the water of Christian baptism that separates between the save of today and the disobedient who perish
- 2. It was the water of the flood which washed away the filth of that evil generation; and it is the water of Christian baptism, in a figure, that washes away the sins of Christians

#### V. To Honor Christ

- A. Is to keep our conduct pure, even in the face of persecution
- B. Is to proclaim Christ as our Savior
- C. Is to accept his offer of salvation