

Series: 1 Peter

Title: Put to Death in the Flesh; Quickened by the Spirit

Text: 1 Peter 3: 18-22

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In a world of sin and suffering, the apostle Peter says to every believer, “Sanctify the Lord God in your hearts.” He describes the suffering the Lord Jesus Christ endured by which he finished the work given him of the Father. At the end of verse 18 the Spirit gives us a word that is full of soul refreshment. It says of Christ, that he was: “*put to death in the flesh, but quickened by the Spirit.*”

**Divisions:** 1) The declaration by the resurrection; 2) The glorification by the resurrection; 3) The edification by the resurrection.

## I. THE DECLARATION BY THE RESURRECTION

Christ Jesus is declared the Son of God in power by the resurrection. (Romans 1: 3)

Romans 1: 3: Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4: And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead

We worship one God in three distinct persons: God the Father, God the Son and God the Holy Spirit. Each person in the Godhead is declared in scripture to have a part in raising Christ from the dead—which declares the oneness and unity of the Godhead together in Christ Jesus.

But, had Christ been raised by GOD the Father and God the Spirit without Christ himself having also done it: then his resurrection would not have declared him to be the Son of GOD with power.

Illustration: Many have been raised from the dead and shall be—but only Christ—had a part in raising himself, declaring Christ is both God and Man in human flesh.

John 2: 18: Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19: Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20: Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21: But he spake of the temple of his body.

John 10: 18: No man taketh {my life} from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Note: Peter further declares his eternal Godhead in verse 19 when he says “By which {by the Spirit} also, he went and preached” to sinners through Noah in Noah’s day. He declared this earlier in the letter when he said that the prophets spoke:

1 Peter 1: 11: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

So first, here is the declaration in the resurrection: this glorious act of Christ quickening himself by his own eternal power, and GODHEAD—declares that he is God the Son.

## II. THE GLORIFICATION OF THE RESURRECTION

In heavens glory, right now, the human nature which the Son of God joined with his divine nature is glorified human nature in a glorified body.

All God's elect died in Adam and were born with a corrupt, human nature, as all men are. Christ took the nature of his spiritual, elect children, in order to die because death was the only way justice could be satisfied and his children live.

Hebrews 2: 14: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16: For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. 17: Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

When he walked this earth Christ Jesus the Man was holy and perfect in his human nature. But there is a difference in the body which Christ had when he walked this earth and which he has now in glory—not different in parts (still a human body with hands and feet and so on), but different in quality or glorification.

While on this earth, while serving God the Father for his people, he was subject to the infirmities—of his people—subject in his body to the same weaknesses we have, which are due to sin, yet he had no sin. This was necessary in order for Christ to serve the Father in righteousness unto death.

1 Corinthians 15: 45: And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. 46: Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Gill—“yea, even Christ's natural body, was before his spiritual one (or glorified body); {that is} his body taken from the virgin, and formed in her womb, and in which he lived here on earth.”

In the flesh, he was really man. He was born like his people are born of a woman, yet without sin. As we are, he was nourished with food and grew; he slept; he sorrowed. His was a real body—true flesh and blood—just like those he came to save, subject to all our infirmities, yet without sin. So he was able to die in that human nature. Peter says, “put to death in the flesh”; Paul said, “he was crucified through weakness”.

**BUT QUICKENED BY THE SPIRIT.** The very nature he took with his divine nature, Christ raised a glorified nature in a glorified body. It is now the same in substance as the former.

Luke 24:39: Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

But now the human nature of all his elect children has been raised in glory.

Colossians 2: 9: For in him dwelleth all the fulness of the Godhead bodily.

Both, the fullness of the Godhead and the fullness of glorified human nature in a body, is Christ Jesus.

Colossians 1:19: For it pleased *the Father* that in him should all fulness dwell;

As the Mediator, the Father has given to the Son to have life in himself, along with all authority, because Christ is the Son of man.

John 5: 26: For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27: And hath given him authority to execute judgment also, because he is the Son of man

**1 Peter 3: 22: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.**

I love to think on this: in glory sits my Mediator who is both Divine Nature (God) and glorified Human Nature (Man). He still knows the feelings of our infirmities, having been touched with them while he walked this earth, but now never again subject to them. He willingly submitted to suffer the just for the unjust, and bearing the sin of his people in his own body on the tree he was put to death in the flesh, but never again to die unto sin for by his one offering sin and death are now subject to him.

Romans 6: 9: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10: For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

So the declaration in the resurrection is: Christ Jesus is the Son of God. The glorification in the resurrection is: the perfect glorified man is now seated in glory, who is Christ Jesus the Godman, Mediator.

**III. THE EDIFICATION BY THE RESURRECTION** (or the benefits every elect child of God freely partakes of by his resurrection.)

Every elect child of God was baptized with the baptism with which Christ was immersed. Peter speaks here of the Ark in Noah's day, wherein eight souls were saved by water. He says "which is a figure", that is, a type of the baptism which Christ himself was baptized with. Let's read, 1 Peter 3: 21 but take out the parenthetical expression

**1 Peter 3: 21: The like figure whereunto *even* baptism doth also now save us by the resurrection of Jesus Christ:**

Christ was immersed in the rain of divine judgment on the cross; Christ was immersed in death in the grave; then Christ rose to newness of life in glory. Though every believer here was not yet born, every individual of his elect body was baptized with the baptism with which he was baptized and rose in him.

Paul declares that those born of God are given eyes to see the greatness of his power toward us—that is, that God raised us up together with Christ—when he raised Christ from the dead.

Ephesians 1: 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 Which is his body, the fulness of him that filleth all in all.

Paul speaks of this baptism of Christ in judgment and death and of his being raised by the faithful operation of the power of God and all his elect in him. When we are circumcised in heart by the Spirit of God, we behold all was finished in Christ by God and we have been seated with him all along, though we knew it not. Read Colossians 2, not thinking of physical circumcision, or of water-baptism, but of the baptism of Christ in

judgment on the cross, of his immersion into death and of his resurrection wherein every elect child was baptized so that the filth of our body of sins is forever removed.

Colossians 2: 11: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. 13: And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14: Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15: *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

In glory sits the Man, Christ Jesus: the perfection of wisdom for every elect child of flesh, the perfection of righteousness for every elect child of flesh, the perfection of sanctification for every elect child of flesh. All things that pertain to life and godliness for every elect child of God—**IS OUR RESURRECTED MEDIATOR**—so that all are complete in him. There is therefore not the remotest possibility that one shall not be regenerated and brought to faith in Christ.

From his throne in glory, Christ possesses all power to communicate all grace, to each member of his body--*Power over all flesh, to give eternal life, to as many as the FATHER hath given him.* When we are regenerated—circumcised in the heart and brought to faith in Christ—faith receives this glorious good news:

Colossians 2: 9: For in him dwelleth all the fulness of the Godhead bodily. 10: And ye are complete in him, which is the head of all principality and power:

In believer's baptism—water baptism—we are not putting away the filth of the flesh but it *is the answer of a good conscience toward God.* It is our public profession that we believe the filth of our flesh *was* put away when we were baptised with Christ in his baptism—in the judgment of the cross, through the death of the grave, to glorified newness of life on the throne. That is what the parenthesis says in our text

**1 Peter 3: 21: (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,)**

Furthermore, from his throng in glory, all grace we need to strengthen, comfort and keep us throughout our life of faith is also given us by our glorified Godman Mediator through the Spirit.

Illustration: We often know what our suffering brethren are going through—we often have suffered the same suffering. But try as we may, we have no ability to console our brethren in their hearts. But when we read here that our Lord was: "*put to death in the flesh, but quickened by the Spirit*"—it declares to us that not only does he know the feelings of our sufferings because he suffered as Man in our nature, but **ALSO**, he is God the Son, with all power to quicken and comfort us by his Spirit.

Hebrews 2: 18: For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Lastly, one day, he shall raise these corrupt bodies, with a glorified body, like unto his own for Christ is our incorruptible inheritance reserved for us.

1 Peter 1: 3: Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Look to Christ and believe on him.

John 11: 25: Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

In every hour, in every situation in this life, sanctify the LORD God in your hearts. Every soul consoling comfort we need shall be given us by the Holy Spirit through Christ Jesus our risen Redeemer. And we shall be satisfied when we awake with his likeness!

Amen!