

***First Peter – Then and Now***  
**(Lesson 6 – A Foundation Stone of Christianity)**

**Introduction**

- A. Peter has been teaching us to do what is “good,” and “right,” in times of trial.
- B. His emphasis may be called the foundation for all ethical thinking and activity.
  - 1. His teaching is based on the truth that we’re created in the image of God, (Genesis 1:26,27, and the law of God is written on the hearts of all people.

*Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them. Romans 2:14,15 (See also Ephesians 4:23,24; and Colossians 3:10)*

- 2. While Peter is writing to Christians these truths apply to non-Christians as well. (See 1 Corinthians 11:7). However, in the latter it is distorted due to sin and the work of the enemy. And, having the law in the heart doesn’t mean we/they always obey.

- C. The question is: “How can we do what is good and right?” The Christian’s answer is our text: *For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit. 1 Peter 3:18*

**I. The Characteristics of the Crucifixion.**

- A. It is personal: *Christ died ... to bring you to God.* (See Matthew 11:28)

The Crucifixion is more than a theory or doctrine. It is a Person – dying for persons.

- B. It is historical: *Christ died ... put to death in the body.* (See Mark 10:45)

His death happened in our time as a historical event. It is not a myth or legend.

- C. It is substitutionary: *Christ died for sins ... the righteous for the unrighteous.* (See Isaiah 53:4-10)

His death was an act of taking our judgment upon Himself. He suffered in our place.

- D. It is redemptive: *Christ died ... to bring you to God.* (See Romans 1:16)

His death produced a spiritual power that has brought spiritual deliverance.

E. It is vicarious: *Christ died ... to bring you to God.* (See Romans 3:22)

His death was substitutionary – its power and value can be transferred to all who believe.

F. It is covenantal: *Christ died ... to bring you to God.* (See Hebrews 9:15)

His death was in God's plan to incorporate believers into a Covenant of Life. (Mal 2:5)

G. It is final and contemporaneous: *Christ died ... once for all.* (See Hebrews 7:27)

His death was of an infinite nature – sufficient for all time. (See Luke 24:46,47)

## II. The Provision in the Death of Jesus Christ. (Sample only)

A. We have justification and forgiveness through His death.

*"Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the law of Moses. Acts 13:38,39*

B. We were represented/identified in His death.

*For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin. Romans 6:6*

*I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. Galatians 2:20*

C. We were delivered from the world system and its power by His death.

*May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. Galatians 6:14*

D. We are delivered from Satan's kingdom and power by His death.

*For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins. Colossians 1:13,14*

## Conclusion

A. There is no barrier between God and the believer – except those we place there.

B. We cannot think and live – as though the Crucifixion did not happen.

Victor Matthews

