

Christ Will Bring Us to Glory Through Suffering

- I. Christ also suffered.
 - A. This is the second time Peter mentions Christ suffering. The first time was as an example for us to follow, 2.21-23. But here, its mention serves as an *encouragement* that what we suffer for Him will end as gloriously as what He suffered for us.
 - 1. In other words, Peter wants us to know that our sufferings for Christ don't have the last word in our lives as believers.
 - 2. And he proves this by reminding us that Christ's sufferings for us didn't have the last word in His life. He suffered unto death, but then He rose from the dead, v.18! And more than that, He afterwards ascended to the right hand of God and now reigns over all angels and powers in creation, v.22!
 - B. Christ also suffered. But that suffering ended in glory. And just as it was for Christ, so it will be for all who suffer for Him.
- II. But why is this? Why will our all our sufferings for Christ end in our glory as all His sufferings for us ended in His glory? Because of the *nature* of His sufferings *for us*.
 - A. His sufferings were *for sins*, they were penal, Heb 10.12; 9.26, 28. He died as the penal consequence for sin. According to Heb 4.15, Christ was without sin. –So for whose sins did He suffer, then?
 - B. His sufferings were *for the unrighteous*, they were vicarious or substitutionary. He suffered unto death *for our sins*, 1Cor 15.3; Gal 1.4; 1Jn 2.2. –But why would Christ do this for us?
 - C. His sufferings were designed *to bring us to God*, they were atoning and expiatory. His death was no example for us to follow, but a sacrifice to reconcile us to God, Rom 5.10; Col 1.20-22. And did it work? Was it effective? Are we at peace with God?
 - D. His sufferings were *once and for all*, they were final and efficacious. He suffered once for sins, *once*, because the wages of sin is death, but only once, because such was His death for sins that the wages have been fully paid, Rom 5.1; Heb 10.12, 14.
 - 1. But in order to assure us beyond the shadow of a doubt that what Christ did for us was efficacious, he tells us in v.22 what happened to Christ after His suffering and where He is now.
 - 2. There's no greater assurance in all the world that what Christ *died for us* to do, has been fully, perfectly, and finally done,

than the testimony of what Peter tells us in v.22: He sits at the right hand of God as sovereign over all creation, and therefore over all our suffering for His sake, Heb 1.3-4.

III. Application

- A. This means your sufferings can't hurt you because you're irrevocably blessed by God for Christ's sake, 3.13-14.
 - B. This means your sufferings are *never* for your sins, 3.18.
 - C. This means, in all your sufferings, God's eyes are upon you and His ears are open to your prayers, 3.12, because Christ has irrevocably *reconciled* you to God, 3.18.
 - D. This means you *never* have cause, in any righteous suffering, to question your reconciliation to God, because Christ has made atonement, 3.18. And so surely did He work your peace with God that He now sits in heaven to bring you through all your suffering home to glory with Him, 3.22; Jn 17.24; Rev 3.21.
 - E. This is Peter's *encouragement* to the suffering Christians of 2.13-3.17: that the Christ you love and for whom you suffer, died to remove the curse from all your suffering and rose again to see you safely brought through them all to be with Him in glory, cf. Jn 14.1-3; 16.33; 14.19; Rev 3.21.
- IV. What, then, about vv.19-21?
- A. In vv.19-20 Peter reminds us that the generation of Noah, which refused to repent (when Christ, by His Spirit, through Noah, preached to them, cf. 1Pet 1.10-11; 2Pet 2.5; Heb 11.7)—are now imprisoned in hell under the wrath of God.
 - 1. It's a sober *warning* to give heed to what he's been telling us in 3.8-17, that for all the suffering it may occasion, it is indeed far better to honor God, and endure the suffering it brings, than to do evil, as they did, and suffer God's judgment.
 - B. In v.21 Peter reminds us of the blessing our Christian baptism is to us in our sufferings for Christ. It's an appeal to God as believers that what our baptism signifies to us is true of us: that by faith in Christ our debt of sin is paid in full and God is at peace with us.
 - 1. It's an *encouragement* to us that we have no reason to faint in the face of our Christian duty or fear in the midst of Christian suffering, because our Christian baptism testifies to our faith in Christ that we're reconciled to God as children and that Christ reigns over our sufferings to bring us through them all to be with Him in glory.