

that the flood water as the means by which He saved Noah, baptism is the means by which He saves us.

**AP:** Just as Noah could take comfort knowing that God had a plan for **preserving** Noah and his family through the flood, we can take comfort knowing that God has a plan for **preserving** us through baptism. For in this, our good conscience answers the call of God through the resurrection of Christ—which is imitated in our baptism.

**RM 6.3-6** ~ *Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? <sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup> For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, <sup>6</sup> knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.*

### **Conclusion: Submit in Suffering (1PT 4.1-11)**

#### **PRESIDENT/Dwight D Eisenhower/Ike for President**

“Ike” Eisenhower won the election because he was a person who the people could connect with—who helped them to feel safe and protected. They could take comfort knowing that he was there for them. But as the ad came to an end, there came an appeal: **“Now is the time for all good Americans to come to the aid of their country.”**

In the same way, **PT** wrote to a people who felt uncertain, confused, and abused. But he reminded them that **they were neither the first to face such a persecution—Christ has suffered, as well. And that they had not been abandoned by Him, but that He was with them, supporting and endorsing their preaching of His Gospel. And that they had an antitype—a thing that stood as a reminder and guarantor of their salvation: their baptism—as much saving them as the waters of the flood had saved Noah. And it is built upon that fact that PT presents the natural conclusion of the matter: therefore, we ought to submit in suffering—trusting in God and serving one another.**

**1PT 4.1-11** ~ *Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, <sup>2</sup> that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God. <sup>3</sup> For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. <sup>4</sup> In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. <sup>5</sup> They will give an account to Him who is ready to judge the living and the dead. <sup>6</sup> For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. <sup>7</sup> But the end of all things is at hand; therefore be serious and watchful in your prayers. <sup>8</sup> And above all things have fervent love for one another, for “love will cover a multitude of sins.” <sup>9</sup> Be hospitable to one another without grumbling. <sup>10</sup> As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. <sup>11</sup> If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.*

### **INVITATION**

#693 [Exp-NTGE][3.4]  
01/24/2026

**Who's Got My Back?**

1PT 3.13-4.11 (NKJV)

PC Pchd

**QUESTION:** Does God have my back?

### **TRN TO 1PT 3**

#### **INTRODUCTION**

#### **PRESIDENT/Dwight D Eisenhower/Background**

#### **PRESIDENT/Dwight D Eisenhower/1952 Presidential Race**

There was a strong desire for Eisenhower to take to the presidency (though, he resisted for years). But he was a trusted face in a troubled time. The people trusted him to have their back—to be there for them at a time when they needed him.

#### **BACKGROUND – Presenting the Problem (1PT 3.13-17)**

As we reach the mid-point of the book of **1PT**, the apostle uses **PS 34** a bridge between the first half and the second half of the book. *The eyes of the Lord are on the righteous, And His ears are open to their cry. <sup>16</sup> The face of the Lord is against those who do evil, To cut off the remembrance of them from the earth. (PS 34.15-16)* In summation, **PT** declared: *And who is he who will harm you if you become followers of what is good? (1PT 3.13)*

Beautiful words. But to some of the audience in Asia Minor, they would have rung hollow. After all, they were facing evil, insult, harm, and hatred from the Roman world. You can quote **PS 34** as much as you want—that wouldn't change reality. And **PT** knew it.

**1PT 3.14** ~ *But even if you should suffer for righteousness' sake, you are blessed. “And do not be afraid of their threats, nor be troubled.” “Yes, you were facing threats and troubles: but don't fear. Instead, stand with confidence: double-down on Christ who saved you!” But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; <sup>16</sup> having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. <sup>17</sup> For it is better, if it is the will of God, to suffer for doing good than for doing evil. (1PT 3.15-17) “You're going to suffer in life—suffer the consequences of your unrighteous deeds (now and in the next life), or suffer persecution for your faith. Either way, there will be suffering. But suffering for God is better than suffering from evil.”*

The problem was, to the church in Asia Minor, those didn't seem like great options. They were basically being told that they could give up, and face the temporal and intemporal suffering that comes from an unrighteousness life, or they could remain faithful, and have to stand alone in the severe suffering and persecution their friends and family were undergoing. This could have easily resulted in them feeling abandoned by their God—**where was Christ in all of this? Where was their God while they were being persecuted? Did He have their back, or were they on their own?**

Today, our persecution is of a different type. We trade the lion's den and Roman pyres for online mockery, ridicule in the town square and in media, and government and HR policies. And while they are persecutions of lesser severity, the anxiety and uncertainty can be the same. In truth, we take no comfort from the fact that we still have a leg when our foot is broken.

**What would PT say? How would he encourage the people who were undergoing a type of persecution we cannot even imagine? And now, 2000 years later, how are we to be encouraged when we face our own types of persecutions and struggles?**

### **BD1: We are Not the First – Christ’s Pain (1PT 3.18)**

#### **PRESIDENT/Dwight D Eisenhower/Leadership Quotes – The String**

The idea of “**leading from the front**” is one of the most core concepts for servant leadership: “**Don’t ask anyone to do something you wouldn’t do yourself.**” Christ exemplifies that mindset, and **PT** shows that this extended, even, to dealing with the sufferings of life.

**1PT 3.18-22** ~ *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, “You believe yourself innocent and unworthy of the sufferings you face. In that, you’re in great company—for Christ was truly innocent. But He willingly suffered”.* He suffered to the point of death—and He did so willingly, because to Him, the suffering and death was worth it.

**EX:** Peter’s point was simple: when we find ourselves facing suffering persecution and suffering, remember: **we are not the first**. **Christ’s pain** shows a willingness to endure the kinds of pains He knew that His disciples would suffer. We can take comfort knowing that Christ does not ask us to face anything He wasn’t willing to undergo, Himself.

**PH 2.5-8** ~ *Let this mind be in you which was also in Christ Jesus, <sup>6</sup> who, being in the form of God, did not consider it robbery to be equal with God, <sup>7</sup> but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. <sup>8</sup> And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.*

**AP:** Peter wanted the church to take comfort from **Christ’s pain**—His willingness to be the first to suffer and to die for the Gospel. We can take comfort knowing that **we are not the first** to suffer for the name of Christ. “*If the world hates you, you know that it hated Me before it hated you. <sup>19</sup> If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you.* (**JN 15.18-20a**)

### **BD2: We are Not Abandoned – Christ’s Partnership (1PT 3.19-20)**

#### **PRESIDENT/Dwight D Eisenhower/The Isle of Capri**

Eisenhower insisted in taking the job seriously, and not to allow himself and his generals to be set apart from the rest of the armed forces. He viewed them as a fellow workers in the war effort. What a wonderful concept: to know your commander-in-chief was a fellow holder of the shovel—not above the work, but a **partner in it**.

**PT** knew that this was true of Christ, as well. That He wasn’t some uninvolved general—but that He was deeply involved in the ministry of the Truth. He always had been! And to help the people to understand this, He pointed back in time.

**B.III—GN 6**—*The Time of the Flood (men began to multiply; along with that, their sins began to multiply) Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. <sup>6</sup> And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. <sup>7</sup> So the Lord said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” <sup>8</sup> But Noah found grace in the eyes of the Lord.* (**GN 6.5-8**)

**EX:** In this unrighteous time was one righteous family. We sometimes feel **abandoned** when we’re the only Christian in our job, class, friend group, or family. Imagine how it must have felt to have been the only faithful not just in the city, but in the

world. If anyone would have seemed justified feeling abandoned, it would have been Noah and his family.

And yet, **he wasn’t abandoned**—as he built the ark, he preached to the unhearing and ungodly masses—those now “*in prison*”. But he wasn’t **abandoned** in his preaching. For it wasn’t Noah, alone, that was speaking; but he was speaking with the same Spirit through which Christ was raised, and the same Spirit through which **PT** preached.

**1PT 3.18-20** ~ *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, <sup>19</sup> by whom also He went and preached to the spirits in prison, <sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.*

**AP:** **PT** reveals **Christ’s partnership** not just in **Noah’s preaching**, but in all preaching of the Gospel. As Noah preached, Christ **partnered** with him. And as we preach, so, also, does Christ **partner** with us. *Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.* (**JN 15.20**) Brethren, **we are not abandoned** in our preaching. The word of the apostles is the same word we proclaim today. When we preach that word, we are preaching the same word that Christ **partnered** with them on. And He’s **partnering** with us, as well!

### **BD3: We Have an Antitype – Christ’s Preserver (1PT 3.21-22)**

#### **PRESIDENT/Dwight D Eisenhower/Walking Among the Paratroopers**

Eisenhower mingled among the troops—and his presence among them had a deep meaning far beyond any practical purpose it might have had. It showed, symbolically, his care and respect for the people. It truly meant something! And as we continue, we see that **PT** would tell us that the same was true for an aspect his Christian audience would know quite well.

**1PT 3.18-22** ~ *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, <sup>19</sup> by whom also He went and preached to the spirits in prison, <sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. <sup>21</sup> There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, <sup>22</sup> who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.*

**EX:** The ark, he says, was a type for something in the New Testament: an “**antitype**”. That’s a fancy way of saying that this Old Testament thing was a symbol for a New Testament reality. He says that in much the same way that Noah and his family were saved through water, **we have an antitype**: we have something in the New Testament era that saves in the same way—baptism!

Now, a lot of people don’t like hearing that. It’s not popular. Many gallons of ink have been spilled trying to reverse this verse: making baptism unnecessary and “**just an outward sign of an inward grace**”. But that’s not what Peter says. Just like the water of the flood **preserved** righteous Noah by saving them from a wicked world, so the water of baptism is Christ’s **preserver**—the thing that saves us, today!

“**But we’re not actually saved by baptism—we’re saved by the grace of God!**” To which I’d respond, the fact that Noah and his family were saved through the waters of the flood does not lessen the fact that God was the one doing the saving. In the same way