

1 Peter 3:18 (NASB) ¹⁸For Christ also died for sins once for all, *the* just for *the* unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

1 Peter 3:18 (ESV) ¹⁸For Christ also **suffered** once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,

1. Christ's death was *once for all*

- Some Greek manuscripts {ESV} say that Christ “suffered” for sins (using the word *pascho*), which makes the connection between this verse and 3:17.
- Other manuscripts use *apothnesko* (died), as here.
Bottom line: Jesus’ **suffering** resulted in his **death** *for our sins*.

ONLY Jesus was fit to die for the sins of the world:

Isaiah 53:9 (KJV) ⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Hebrews 4:15 (KJV) ¹⁵For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

Christ’s death was *once for all*. His sacrifice was sufficient. No one else will have to die for people’s sins; Christ will not have to die again.

- The words “for all” do not refer to people, but rather are a translation of the Greek word *hapax* (once) and thus mean that Christ died “once for all time.”

2. He might bring us [believers] to God

He might bring us [believers] to God - The phrase “bring us to God” is a technical term that means “gain audience at court.” The verb translated **He might bring** (GK. *prosago*)

It expresses the specific purpose of Jesus’ actions. It often describes someone’s being introduced or given access to another. In classical Greek the noun form refers to the one making the introduction. In ancient courts certain officials controlled access to the king. They verified someone’s right to see him and then introduced that person to the monarch. Christ now performs that function for believers. Hebrews 6:20 says concerning the inner court of heaven that He “has entered as a forerunner for [believers], having become a high priest forever.” Christ entered to bring the elect into communion with God (Ps. 110:4; Heb. 2:17-18; 3:1-2; 4:14-15; 5:4-6; 7:17, 21-22, 25; 8:1-2, 6; 9:13-14).

- Because of the work of Christ on the cross, we now have an open access to God (Eph. 2:18; 3:12). We may come boldly to His throne! (Heb. 10:19) **When the veil of the temple was torn, it symbolized the new and open way to God through Jesus Christ. The divine tearing of the temple veil from top to bottom** (Matt. 27:51) symbolically demonstrated the reality that He had opened the way to God.
- The heavenly Holy of Holies, the “throne of grace” (Heb. 4:16), was made **available for immediate access by all true believers**. As royal priests (1 Pet. 2:9), all believers are welcomed into God’s presence (Heb. 4:16; 10:19-22).

Matthew 27:50 - 51 (NASB) ⁵⁰And Jesus cried out again with a loud voice, and yielded up His spirit. ⁵¹And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.