



"Christ's Suffering and Our Salvation" (Part 3)

06081PET3.18c-20(80)

1 Peter 3:18c-20



18 For even Christ suffered once for all concerning sin, the just for the unjust, in order to reconcile us to God--He who was put to death in the flesh, but made alive by the Spirit. **19** By which also He went and made proclamation to the spirits in prison. **20** who formerly were disobedient, when the patience of God kept waiting in the days of Noah, while the ark was being built, in which a few, that is, eight persons, were saved through water.

21 And corresponding to that, baptism now saves you; not a removal of dirt from the flesh, but an appeal for a good conscience to God through the resurrection of Jesus Christ-- **22** who is at the right hand of God, having been taken into heaven, after angels and authorities and powers had been subjected to Him.

– 1 Peter 3:18-22, As translated from the Greek New Testament by T. Bartolucci.

The Passage is Also Found on Page 182 of the New Testament Section of the Pew Bibles

Introduction:

I. Christ's Suffering and Our Salvation (18-22)

A. Christ's Suffering

1. The Fact of Christ's Suffering (18a)
2. The Nature of Christ's Suffering
3. The Purpose of Christ's Suffering
4. The Culmination of Christ's Suffering (18c)

a. His Suffering Ended With His Death
(1) Compare Philippians 2:6 ff.

b. His Suffering was Vindicated by His Resurrection

(1) This could be translated at least two different ways: 1) made alive in the spirit; 2) made alive by the Spirit

5. The Triumph of Christ's Suffering (19-20)

- a. Proclaimed to the spirits now in prison (v. 19-20)
- b. Three main views on this passage:

The path to the promised land is paved with pain and suffering; but we can persevere through whatever lies ahead because Christ traveled the same path and prevailed for us.

Christ's suffered for a time so that we could be saved for eternity.

- (1) That between his death and resurrection, Jesus preached to the dead in Hades, the realm of the dead (the view of many church fathers);
- (2) that Christ preached through Noah to people in Noah's day (the view of many Reformers;
- (3) that before or (more likely after) his resurrection, Jesus proclaimed triumph over the fallen angels (the view of most scholars today).

c. Note that it says that He went and preached

- (1) The verb *poreuomai* (πορευομαι) means to travel somewhere
- (2) The word "spirits" in the plural is almost always used of angels or demons

(a) What about The Apostle's Creed?

d. Angelic beings can be put into two basic categories

- (1) Holy elect angels (1 Tim. 2:4)
- (2) Evil, fallen angels (demons)

(a) Bound and Loosed

e. Question is, why? Who are they and why are they imprisoned?
(answered in v. 20)

- (1) This brings us back to the time of Noah, before the Great Flood
- (2) This is the same group that Peter refers to in 2 Peter 2:4 and Jude in v. 6.

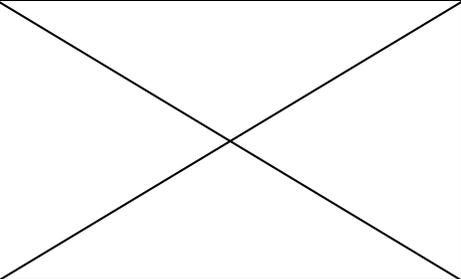
f. The Book of Enoch and Genesis 6:1-4

- (1) Who were the "Sons of God" (v. 2) - Hebrew "*bene elohim*"
- (2) Satan's failed strategies

Conclusion: Why Does Peter bring this up anyway?

Interpretations of 1 Peter 1:19-20

Compiled by Tony Bartolucci

View	Description	Strengths	Weaknesses
<p>P r e a c h i n g T h r o u g h N o a h V i e w</p>	<p>Christ, by the Holy Spirit, preached the Gospel through Noah to the disbelieving world.</p>	<p>The idea of Christ being spiritually active in the O.T. prophets is consistent with 1 Peter 1:10-11</p>	<p>The word "spirits" nearly always refers to angelic spirits not men</p>
		<p>This was the majority view among the Reformers</p>	
		<p>This was the position of Augustine</p>	<p>This interpretation is not the most natural reading of the text.</p>
		<p>2 Peter 2:5 refers to Noah as a "preacher of righteousness"</p>	<p>Does not explain the word "went" (v. 19). If this was a spiritual preaching through Noah, Jesus did not have to go anywhere!</p>
		<p>It is consistent with the context of Peter's readers who are to endure suffering at the hands of godless men even as Noah did.</p>	<p>Verse 22 would indicate that this was a post-resurrection event, not a pre-incarnate one.</p>
<p>S o n s o f G o d i n G e n e s i s S i x V i e w</p>	<p>Between His resurrection and ascension (v. 22), Christ proclaimed a message of victory to the demonic spirits of Genesis 6 (the sons of God) who were imprisoned for attempting to pollute the race to prevent the coming of the Messiah.</p>	<p>Supported by Jewish tradition (1 Enoch) which held that Enoch was sent to proclaim victory over the demonic spirits of Genesis 6.</p>	<p>Was not the general position of the fathers or the reformers</p>
		<p>Fits the context of the passage which ends with His authority over all angelic beings (v. 22).</p>	<p>Assumes that the "sons of God" in Genesis were fallen angels and not men (although they may have been men who were indwelt by demons).</p>
		<p>The word "spirits" is not normally used of men, but is for angelic or demonic beings.</p>	
		<p>2 Peter 2:4-5 and Jude 5-7 supports this interpretation.</p>	
		<p>Is the view of most scholars today.</p>	
<p>P r e a c h i n g t o t h e D e a d i n H a d e s V i e w</p>	<p>Christ proclaimed His victory over sin to those who were captive in Hades. There are variations on this view. Some believe that Christ simply proclaimed victory to all (righteous and unrighteous) while others believe that He went to liberate the Old Testament saints who were held captive.</p>	<p>Was the view of many church fathers.</p>	<p>The phrase "He descended into Hades" was not part of the original Apostle's Creed, but was added at a much later date.</p>
		<p>Is said to find support in the Apostle's Creed.</p>	<p>There is no biblical evidence that Jesus ever "descended into Hades" (or hell).</p>
<p>S e c o n d C h a n c e a t S a l v a t i o n V i e w</p>	<p>Christ preached the Gospel to the wicked dead giving them a second chance to be saved.</p>		<p>Contradicts the teaching of Scripture. There is no "second offer" of salvation (Luke 16:26; Heb. 10:26-27).</p>
<p>Why was the "offer" only given to those during the time of Noah and not to all men?</p>			
<p>The word "spirits" is not normally used of men.</p>			
<p>The text says that only 8 were saved (v. 20), not all the wicked.</p>			

"A wonderful text is this, and a more obscure passage perhaps than any other in the New Testament, so that I do not know for a certainty just what Peter means." [Martin Luther]