



Chapter 3

Verse 13- *And who is there to harm you if you prove zealous for what is good?*

Peter begins a new section by asking a natural question: If you do good, why would you expect anyone to do harm to you?

Peter's readers could be persecuted but not harmed in an eternal sense.

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Verse 14- *But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be in dread,*

intimidation- phobon- Intimidation is used to make us fearful.

If we suffer for doing right, we are blessed by God in an eternal sense. No one seeks suffering, but we shouldn't fear suffering more than we fear (respect) God.

Peter quotes Isaiah 8:12: *"You are not to say, 'It is a conspiracy!' Regarding everything that this people call a conspiracy, And you are not to fear what they fear or be in dread of it."*

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Verse 15- *but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, but with gentleness and respect;*

Instead of succumbing to fear as others intimidate us for doing right, we are to “*let Him (God) be our fear and our dread.*” (Isaiah 8:13)

It is natural for people to ask why believers retain hope while under persecution. We are to be ready to give a gospel witness (*apologian*) in humility.

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Verse 16- *and keep a good conscience so that in the thing in which you are slandered, those who disparage your good behavior in Christ will be put to shame.*

con (with) + *scio* (to know) = conscience, an internal sense given by God to approve or accuse what we are doing. It has been compared to light streaming through a window- dirty or clean?

We are to act in good conscience, so when people slander (literally, “speak against”) us. If we show the love of Christ, their consciences are put to shame (literally, “shamed down”) unless they are seared (*kautérizó*- “to be seared with a hot iron”) as Paul writes about in 1 Timothy 4:2.

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Verse 17- *For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.*

Usually, the conscience of a Christian reveals more problems than they create. If so, it is better to obey God and suffer than do wrong to fit in.

Acts 5:29- *Then Peter and the other apostles answered and said, **We ought to obey God rather than men.***

“It is better to be divided by truth than to be united in error.”

Adrian Rogers

Chapter 3

Verse 18- *For Christ also suffered for sins once for all time, 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;*

Peter uses the best example of one who suffered unjustly but obeyed God- the life, death, and resurrection of Jesus.

might bring us to God- (prosagagē pros- toward + ago- to bring) A technical word only used in this verse of one who gains an audience at court for another. (Wuest)

Chapter 3

Verse 19- *in which He also went and made proclamation to the spirits in prison,*

Did Jesus go to Hell after His death and before His resurrection?
No.

However, there are many who believe He went to Hell after His death and before His resurrection. There have been about 40 views categorized into five main theories.

Where was His spirit between his death and resurrection? Jesus tells us in Luke 23:43: *And He said to him, "Truly I say to you, today you will be with Me in Paradise."*

Chapter 3:18-22 Theories

Theory 1- Between the death of Jesus and His resurrection, Jesus descended into hell to preach the gospel **either to fallen angels or to the lost** with a view to offering a second opportunity for salvation.

Theory 2- In the interim between crucifixion and resurrection, Christ descended into hell to announce judgment upon **the lost**.

Theory 3- A descent took place at the same time proposed by the first two views, but the purpose was to announce judgment upon **fallen angels** who are in prison.

Chapter 3:18-22 Theories

Theory 4- A descent took place in the same time period outlined above. However, Jesus went to “paradise”, the upper story of sheol, to lead Old Testament saints to heaven.



Theory 5- There was no *descensus ad inferos* at all. The reference is to Christ's preaching by means of the Spirit through Noah to those who lived before the Flood (antediluvians). God does not destroy without warning, and this was their warning- Christ-centered, Spirit-filled preaching from Noah for 50-75 years. Noah was a great preacher, but only seven other people were saved.