

Christ's Suffering and Victory
Suffering with Hope: 1 Peter 3:13–22 (Part 2 v18-20)

A. THE INTRODUCTION TO 1 PETER (1:1)

4. The *theme* of this Letter centers around _____ for Christ as it relates to...
- a. _____. (1:1–12)
 - b. _____. (1:13–2:10)
 - c. _____. (2:11–3:22)
 - d. _____. (4:1–5:7)
 - e. _____. (5:8–14)
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I. The Believer's Expectation With Submission (1 Peter 2:13-20)

II. The Believer's Example (1 Peter 2:21-25)

III. Harmony in the Home (1 Peter 3:1-7)

IV. Harmony in the Church (1 Peter 3:8-12)

- A. Finally, _____ of you. The phrase "*all of you*" is addressed to all the _____ receiving these instructions.

1. Christ's _____ empowers believers to pursue _____ and _____ in the Church.

V. Principles of Suffering (1 Peter 3:13-17)

A. Our Attitude (1 Peter 3:13-14)

B. Our Apologetics (1 Peter 3:15)

C. Our Clear Conscience (1 Peter 3:16-17)

VI. Examples of Suffering (1 Peter 3:18-22)

A. Christ crucified (1 Peter 3:18)

1. Your ultimate example of how to respond in the midst of suffering is _____.
2. Christ died _____ for _____.

3. Christ _____ unfairly to bring us something good ... _____!

☐ What can we learn from this?

☐ When we stand up under _____, by God's power, God accomplishes something good.

B. Noah protected (1 Peter 3:19-21)

Interpretation	Who are the 'spirits in prison'?	When did Christ proclaim?	What was proclaimed?	Key Supporters
1. Christ Proclaimed Through the Apostles	_____ humans in spiritual bondage (or a symbolic description of unbelievers)	_____ the resurrection, through the apostles and church	The _____ message	Some post-Reformation theologians; a few modern commentators
2. Preaching Through Noah	_____ in Noah's day, now in Sheol	_____ Noah's preaching	Call to _____ (through Noah)	Augustine, Calvin, Aquinas
3. Descent into Hades (Harrowing of Hell)	_____ (righteous and/or unrighteous)	_____ death and resurrection	_____ to the righteous dead	Irenaeus, Hippolytus, Apostles' Creed
4. Proclamation of Judgment	Wicked _____, possibly from Noah's day	_____ His death	_____ and authority	Luther (tentatively), Wayne Grudem
5. Symbolic / Typological View	_____ ; not literal spirits	_____ , not a historical event	_____ reference to baptism	Modern critical scholars
6. Fallen Angels (Victory Proclamation)	_____ angels from Genesis 6	_____ the crucifixion	_____ over sin and evil powers	Clement of Alexandria, modern evangelicals

* Who was Satan attempting to stop?

☐ The coming _____!

1. Christ is preaching to the _____ who sinned in Noah's day in between His death and resurrection.

Key Verse: 1 Peter 3:18-20

Key Words: Suffering, Righteousness, Victory, Hope

* Could fallen angels procreate with humans today?

☐ _____!

2. These were incarcerated _____ connected with Noah's day.
3. God waited _____ while all this was happening.
4. Noah was a _____ during this time period.
5. During this time, there could have been over ____ billion people on Earth.
 - a. Yet only ____ were _____.
6. Peter uses the story of _____ to _____ us during our times of suffering.

* How does all of this apply to you?

1. If you have never placed your trust in Jesus Christ, then this world is as _____ as it will ever get for you.
2. For those who belong to Christ, this passage is a reminder that suffering is not the _____ of the story.

1. Christ Proclaimed Through the Apostles

Summary: The passage refers to Christ proclaiming the gospel **through the apostles** (or the early church) **after His resurrection**, to people who were spiritually “in prison” (i.e., in bondage to sin). The language is interpreted metaphorically rather than historically or mythologically.

Key Supporters: Some post-Reformation theologians; a few modern commentators favoring symbolic or ecclesiological readings.

Connection: The “spirits in prison” are not literal beings from Noah's day or angels but are symbolic of the lost to whom the apostles preached. The focus is on the ongoing **proclamation ministry of Christ through His body, the church**.

Purpose: To highlight that **Christ is still speaking** through His messengers, even to those deeply bound in sin, offering hope and salvation through the gospel. This offers encouragement to persecuted Christians: they are part of Christ's active work in the world.

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2. Christ Preached Through Noah

Summary: The pre-incarnate Christ preached repentance through Noah to the people of his time, who are now “spirits in prison” (i.e., in Sheol or Hades).

Key Supporters: Augustine, Aquinas, and many Reformers (e.g., John Calvin).

Connection: Emphasizes Christ’s activity in the Old Testament through His Spirit.

Purpose: Demonstrates continuity of God's message through the ages; no descent into Hades required.

3. Christ’s Descent into Hades (Traditional Harrowing of Hell View)

Summary: After His death, Christ descended to the realm of the dead (Sheol/Hades) and proclaimed the Gospel to the righteous dead, possibly offering them salvation.

Key Supporters: Church Fathers like Irenaeus and Hippolytus; the view influenced early creeds (e.g., Apostles’ Creed).

Connection: Interprets the passage as part of a broader theology of the "Harrowing of Hell."

Purpose: Offers comfort that even the righteous dead were reached by Christ’s redemption.

4. Proclamation of Judgment to the Dead (Judicial Interpretation)

Summary: Christ proclaimed judgment (not salvation) to the wicked dead, perhaps including the people from Noah's time, to demonstrate His authority.

Key Supporters: Martin Luther (tentatively), Wayne Grudem.

Connection: “Proclaimed” (ἐκήρυξεν) is not the Gospel (εὐαγγέλιον) but an announcement—possibly of final judgment.

Purpose: Affirms Christ’s authority over all beings, living and dead.

5. Symbolic/Typological View (Baptismal Typology Emphasis)

Summary: The passage is not about a literal descent but uses typological language about Noah and the flood to point to baptism and salvation.

Key Supporters: Some modern critical scholars and literary-theological interpreters.

Connection: Focus is on the parallel between Noah’s salvation through water and Christian baptism.

Purpose: Encourages believers facing persecution by reminding them of God’s saving power.

6. The Proclamation to Fallen Angels

Summary: After His death, Christ descended to the realm of imprisoned fallen angels (possibly the “sons of God” from Genesis 6:1–4) and proclaimed His victory over sin, death, and the powers of darkness.

Key Supporters: Church Fathers like Clement of Alexandria; later endorsed by some Reformation and contemporary scholars.

Connection: Links Genesis 6 with 1 Peter 3 and Jude 6; interprets “spirits in prison” as supernatural beings.

Purpose: Christ triumphantly declared His victory, not to save but to judge or announce defeat.
