

1 Peter 3:18-22

¹⁸ For Christ also suffered for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit, ¹⁹ in whom He also went and preached to the spirits in prison ²⁰ who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built.

In the ark a few people, only eight souls, were saved through water. ²¹ And this water symbolizes the baptism that now saves you also—not the removal of dirt from the body, but the pledge off a clear conscience toward God—through the resurrection of Jesus Christ, ²² who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to Him.

Berean Study Bible

¹⁷ For, if the will of God wills it, it is better to suffer for doing good, than for doing evil;

¹⁸ because Christ also suffered once for sins,
the righteous for the unrighteous,
so that He might bring you to God.

Having indeed been put to death in the flesh,
but having been made alive in the spirit,

¹⁹ by which He went and made proclamation to the imprisoned spirits.

²⁰ They disobeyed God when the forbearance of God was eagerly anticipated;
in the days while Noah was constructing the ark,
in which a few, actually eight souls, were saved through water.

²¹ This symbolises you now being saved;
not baptism of the flesh removing filth;
but the interrogation of a good conscience, before God,
through the resurrection of Jesus Christ.

²² He is at the right hand of God,
having gone into heaven;
angels, and authorities, and powers having been subjected to Him.

My own translation, Preachers Literal Translation

1

Jesus: resting and running. 1 Peter 3:18-22

Crucifixion. 3:18

For sin. 18 “suffered for sins”

For substitution. 18 “the righteous for the unrighteous”

For salvation. 18 “to bring you to God”

Resurrection. 3:18-21

For proclamation. 19 “preached to the spirits in prison”

For salvation. 20 “were saved”

For justification. 21 “symbolizes”

Ascension. 3:22

(for intercession

(for vindication

For glorification. 22 “at the right hand of God”

2

Insights into salvation. 1 Peter 3:18-22

Salvation obtained. 3:18

Barrier removed. 18a “suffered once for sins”

Belonging received. 18b “bring you to God”

Salvation proclaimed. 3:18-20

Resurrection proclaimed in the physical realm. 18 “made alive”

Resurrection proclaimed in the spiritual realm. 19 “imprisoned spirits”

Salvation illustrated. 3:20-21

Salvation illustrated by water flood. 20 “ark... saved through water”

Salvation illustrated by water baptism. 21 “baptism of the flesh”

Salvation confirmed. 3:21

Salvation requires repentance. 21 “interrogation of a good conscience”

Salvation requires resurrection. 21 “through the resurrection of Jesus Christ”

Salvation demonstrated. 3:22

Jesus reigns. 22a “at the right hand of God”

Jesus rules. 22b “subjected to Him”

3

1 Peter 3:18-22

Cost of the Gospel. 3:18

Sin’s cost to sinners. 18a “suffered once for sins”

Sin’s cost to God. 18b “bring you to God”

Concerns of the Gospel. 3:19-20

Sin’s impact in the spiritual world. 19 “imprisoned spirits”

Sin's impact in the physical world. 20 "constructing the ark"

Consequences of the Gospel. 3:20-21

Flood: symbol of salvation. 20 "ark... saved through water"

Baptism: symbol of salvation. 21 "baptism of the flesh"

Confirmation of the Gospel. 3:22

Elevation of Jesus. 22a "at the right hand of God"

Exaltation of Jesus. 22b "subjected to Him"

3

. 1 Peter 3:18-22

Salvation is personal. 3:18

Christ has suffered for me. 18a "the righteous for the unrighteous"

Christ was successful for me. 18b "bring you to God"

Salvation is public. 3:19-20

Christ is public in the physical realm. 18c "put to death... made alive"

Christ is public in the spiritual realm. 19 "went and made proclamation"

Salvation is permanent. 3:21-22

Christ has an unchangeable position. 22a "at the right hand"

Christ has an unchangeable power. 22b "subjected to Him"

Other possible titles

Is God fair, or unfair?

Messy mind map.

Now, that reminds me.

Commentary

"the righteous for the unrighteous" 1 Peter 3:18

Is God unfair? Why should righteous Christ pay the penalty for unrighteous sinners? If you are a parent or have spent time with children you will have learned the importance of being fair. If children suspect that they are being treated unjustly they are often quick to squeal "It's not fair." I have two children. If one of them did something wrong it would be unfair of

me to punish the other, innocent, child. Yet, this is exactly what God does. We are the sinners but innocent Jesus receives our punishment. How can that be fair?

The answer is found in the topic on which we focus our attention. We tend to focus on the individual person, but God treats every person alike and does not play favourites. God does not focus on the person. His focus is on the real problem, which is sin. People like you and me are not the main problem in the universe. The main problem is sin. Sin is a heinous affront to the holiness of God. Sin is a disgusting blasphemy against the purity of God. Sin is a horrid stench against the glory of God. Sin is a blot on God's creation. That is why sin must be punished.

God loves you and wants you to be with Him in heaven forever. But He hates your sin and will consign it to spend eternity in the fires of hell. If you are still in sin, then you will go to hell with your sin. So how do we get rid of our sin and give it to Jesus? And we still haven't answered why it is fair for Jesus to be punished for our sin. Sin is not just some vague indefinable problem. Sin is not just some mistake you have made in the past. Sin is real. Sin is an object that is attached to you. You cannot put it down and walk away from it. Let me again use children as the illustration. Children often love to play tag. One child is "It". He or she chases the others and when another child is tagged the role of chaser passes to the new child. It is fair that the role of "It" passes to the new child when he or she is tagged. This is how God operates. He invites us to "tag" the Lord Jesus with our sin. Once we "hit" Jesus with our sin we are able to walk away free.

God made Him who knew no sin to be sin on our behalf, so that in Him we might become the righteousness of God. 2 Corinthians 5:21

Tartarus

The word ταρταρώσας [Strong's 5020] occurs only once in Scripture in 2 Peter 2:4. It is an Aorist Participle Active Verb, meaning 'having cast down to Tartarus' or 'thrust down to Tartarus'.

That unique Bible reference reads:

For if God did not spare the angels having sinned, but **having cast them down to Tartarus**, in chains of gloomy darkness, delivered them, being kept for judgment; 2 Peter 2:4 BLB

Although the specific word 'Tartarus' is not used, the concept is found in two other verses, first found in 1 Peter:

"in whom He also went and preached to the spirits in prison" 1 Peter 3:19

And also in Jude:

And the angels who did not stay within their own domain but abandoned their proper dwelling—these He has kept in eternal chains under darkness, bound for judgment on that great day. Jude 1:6 BSB

The reason why we are given so little information about this subject is because it is not essential for our salvation. So, what can we infer from the glimpses we are given?

- Tartarus is a prison. 1 Peter 3:19
- Tartarus is populated exclusively by a certain group of fallen angels. 1 Peter 3:19, 2 Peter 2:4
- These evil spirits are not only imprisoned, they are also bound with chains from which they cannot escape. 2 Peter 2:4, Jude 1:6
- These evil spirits will remain in Tartarus until Judgement Day. 2 Peter 2:4, Jude 1:6
- These evil spirits are in Tartarus because of their sin. 2 Peter 2:4
- Their sin was, they “did not stay within their own domain but abandoned their proper dwelling”. Jude 1:6
- Jesus is the only one known to have free access into, and from, Tartarus. 1 Peter 3:19
- In Tartarus, Jesus spoke to these evil spirits. He “proclaimed”, κηρύσσω, [Strong's 2784] meaning, ‘announce, declare, herald, proclaim’. He did not εὐαγγελίζω [Strong's 2097] meaning, ‘preach Good News, bring glad tidings, evangelise’.

We may also be able to add some less certain inferences from Scripture.

- When the Gaderene demoniac was released, “the demons kept begging Jesus not to order them to go into the Abyss” Luke 8:31. These demons may have been pleading not to be sent to Tartarus. Abyss is, in Greek, ἄβυσσος [Strong's 12] literally meaning ‘bottomless’.
- The evil spirits in Tartarus may be the sons of God who had sexual relationships with human women. Genesis 6:1-4

Tartarus was also adopted by, and incorporated into Greek mythology. In the fictional work by Homer, *Illiad*, Zeus addresses the gods and issues them a warning. He tells of a realm as far below Hades, as Hades is below the earth. That place is Tartarus. Zeus boasts:

I shall take and hurl him into murky Tartarus, far, far away, where is the deepest gulf beneath the earth, the gates whereof are of iron and the threshold of bronze, as far beneath Hades as heaven is above earth: then shall ye know how far the mightiest am I of all gods. (Illiad 8.17).

Music and songs

Songs about Christ's sufferings

Behold the Lamb of God, Ot 11

Consider Christ, Ot 2

Songs about Jesus' resurrection

Because He lives, MP 52
Heavens shall declare, 537
He lives He lives [I serve a risen Saviour], H 725
My Redeemer lives, MiS 13
Resurrection Hymn (See what a morning), Ot 69

Songs about Jesus in glory

All hail King Jesus, SiS 219
Ancient of Days, 711
Ascribe greatness, 331
Be exalted O God, SiS 396
Before the throne, TS 6
Celebrate Jesus, 663
Crown Him with many crowns, H 180
Every praise, Ot 16
Everything that has breath praise the Lord, Ot 49
Exalt the Lord our God, 405
Give Him glory, 270
Glorify Your Name, 206
Glory, Ot 59
He is exalted, 497
He is Lord, SiS 49
Highest place, Ot 20
Holy Holy [Praise Him and lift Him up] (Oliver), 707
Holy is the Lord [We stand and lift up], Ot 9
Holy is the Lord. Jesus is the Lord, 319
I will magnify the Lord, 401
Jesus Name above all names, SiS 226
Stand and bless the Lord (Fettke), Ot 91
Stand up and bless the Lord, Ot 71

Songs about salvation

Amazing grace (traditional), 401
Amazing grace (My chains are gone), 1067
At Calvary. Years I spent in vanity, H 716
At the cross [I'm not ashamed], H 732
Forgiven (Blankenship & Red), Ot 78
Freely forgiven, Ot 108
Greatly blessed and highly favoured, Ot 96
I believe in Jesus, Ot 60
I exalt You, 238

I stand amazed (My Saviour's love), CH 378
I'm gonna follow You, Ot 107
In Christ alone, Ot 4
It's Your blood, 566
It's about the cross, Ot 54
Marks of the cross (Petra)
My heart is filled with thankfulness (Getty), Ot 97
Salvation belongs to our God, 620

Thought starters for personal reflection or group discussion

1. In today's text (1 Peter 3:18-22) what is an example of Patience; and why is it an important principle?
 2. In today's text (1 Peter 3:18-22) what is an example of Kindness; and why is it an important principle?
 3. In today's text (1 Peter 3:18-22) what is an example of Justice; and why is it an important principle?
 4. In today's text (1 Pet.3:18-22) what is an example of Self-awareness and why is it an important principle?
 5. In today's text (1 Pet.3:18-22) what is an example of Responsibility; and why is it an important principle?
 6. In today's text (1 Peter 3:18-22) what is an example of Transparency and why is it an important principle?
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