

### 1 PETER 3:18-22 | PETER'S PERPLEXING PASSAGES

- Verses 18-21 – see session 10
- Verse 22 –
  - At least from the resurrection, all power had been given to Jesus Christ (Matt. 28:18). Here Peter lists **angels** (who were under His control as He walked the earth), **authorities** (those with the right to exert power) and **powers** (the actual strength to perform).
  - All are **made subject unto him**. Note that this does not say nor imply that Jesus is exercising His authority, which only happens when He comes to rule the world with a rod of iron, something yet in the future tense in Revelation 2:27.
  - Until Jesus is on the Davidic throne, the Kingdom of God exists only in prophecy.

### 1 PETER 4:1-2 | THE TOTALITY OF CHRIST'S SUFFERING

- Verse 1 –
  - The word **Forasmuch** reminds us that **Christ also hath once suffered for sins** (1 Pt. 3:18). Peter instructs his followers to **arm yourselves** mentally for the same kind of suffering.
  - The phrase **he that hath suffered in the flesh hath ceased from sin**, has perplexed many due to two reasons:
    - Incorrect understanding of the pronoun **he**. Many take this to be a word about “anyone,” when the context is *only* about the suffering of Christ (both here and in the antecedent, 1 Pt. 3:18).
    - Incorrect interpretation of the word **sin**. In Greek, the word **sin** is in the genitive, and should not be understood as a direct or indirect object. As a genitive, it could be translated “concerning sin.” Thus, “concerning sin, he who suffered in the flesh finished it.” This would align the thought with Hebrews 9:28.
  - The typical misunderstanding gives some impression that anyone who suffers from sin has overcome it. Note, for example, the English Standard Version, which translates the pronoun as *whoever*, and says, *whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh not longer for human passions but for the will of God* (1 Pt. 4:1-2, ESV).
- Verse 2 –
  - With the interpretation I’ve given for verse 1, then verse 2 becomes a description of Jesus Christ, and not a description of one who has “new life in the Spirit” (as per Bullinger, who takes the standard interpretation of verse 1). Notice that the insertion of the word **his** to modify **time** is not needed with my interpretation. Jesus lives **the rest of...time** without living to **the lusts of men** (i.e.: the desires of men), **but to the will of God**.
  - One should note that there is a general truth that when one is willing to suffer for that which is right, sin often loses its appeal, and he is able to live free from the desires of other men on his life. Two examples highlight this fact.

- When Polycarp was 86 years old the Roman government told him to recant his faith or be fed to the lions, his response was, “Eighty-six years have I served Him, how can I now deny my Lord?”
- The Catholic Monk Savonarola (heretical in many ways) was a reformer of Catholicism going against the Medici power-family. When they threatened to cast him out of Florence, he noted that such would be fearful for a man with a wife and kids and possessions, but he had none of the above.
- While these two examples could be joined with hundreds more, one still could not build a valid interpretation of verses 1-2 that suffering leads to life-long holiness.

## 1 PETER 4:3-6 | LIVING LIKE CHRIST IN DAYS OF SUFFERING

- Verse 3 –
  - Peter now speaks of the Jewish nation, undergoing suffering, and notes that if the Jews were ever able to have **wrought the will of the Gentiles** to their satisfaction, the past gave them sufficient time, and the nation gave them sufficient behavior.
- Verse 4 –
  - The Gentiles now **think it strange that ye run not with them**. The verb **run** is in the present, active, participle, meaning *currently running*.
  - The direct application of this passage is to Peter’s audience, which was currently “on the run” from persecution. The secondary application is the same nation in the future tribulation. A distance third application is that whenever you don’t run with the world, the world will be **speaking evil of you**.
- Verse 5 –
  - Peter encourages the Jewish nation, spoken evil by the world, but the **judge of the quick and the dead**.
  - Note that the word **quick** is a verb (present, active, participle, as **run** in v. 4), thus *those living*. The word **dead** is an adjective.
- Verse 6 –
  - The truth of verse 5 was the **cause** for which the Gospel had been **preached also to them that are dead**.
  - There are two very important matters in this concept:
    - The cause is judgment of personal activity (v. 5). This doesn’t really fit with our salvation *not of works*.
    - The people are now dead. We can assume that this Gospel of which Peter speaks is the one that had been preached to the Jewish nation for generations, and thus was *the Gospel of the Kingdom*. Unless Peter is only speaking of those who died in the last 15-20 years, then he cannot be talking about the Gospel of grace.
  - The above two points agree with a position that the Gospel of which Peter speaks is *not* the Pauline Gospel, but the Kingdom Gospel.