



The Meaning of the Clause “The Gospel Was Preached Also to the Dead” in 1 Peter 4:6

Henderson Bara Pratama Tarigan Silangit ⁽¹⁾ Yunita Stella ⁽²⁾ Sri Binar ⁽³⁾
Sekolah Tinggi Teologi Injili Indonesia Surabaya ^{(1) (2) (3)}
E-mail: hendersonbarabere@gmail.com

Digital Object Identifier (DOI): <https://doi.org/10.33856/kerugma.v8i2.582>

Article history

Received	Revised	Accepted	Published
25 April 2024	15 September 2024	25 October 2025	20 November 2025

ABSTRACT

There are many interpretations of 1 Peter 4:6, with some believing this verse teaches a second chance to receive the Gospel after death. This can lead a person to lose their priority on living a holy life and feel they have an excuse to sin. The purpose of this study is to understand the true meaning of the clause "and the gospel was preached also to the dead" in 1 Peter 4:6. This study uses the exegetical method. The results of the study state that the Gospel preached to the dead refers to those who died in ancient times, who had heard the Gospel and responded to it during their lifetime, but when Peter wrote these people were already dead. In conclusion, overall, Christian teaching does not support a second chance after death to receive the Gospel. The preaching of the Gospel must be done while a person is still alive. The primary purpose of the Gospel is to change the life of the person who receives it, and this change has a lasting impact that extends to eternity.

Keywords: Gospel; The Dead, 1 Peter 4:6; Eschatology; Exegesis; Second Chance After Death; Early Christian Communities

Citation Style (APA): Pratama Tarigan Silangit, H. B., Stella, Y., & Binar, S. (2025). The Meaning of the Clause “The Gospel Was Preached Also to the Dead” in 1 Peter 4:6. *Theological Journal Kerugma*, 8(2), 258–268. <https://doi.org/10.33856/kerugma.v8i2.582>

INTRODUCTION

Death is something that every human being will experience, regardless of ethnicity, religion, or social group; whoever they are, they will experience it. Death cannot be avoided, denied, or even negotiated; it inevitably comes to everyone, without exception. Death is the loss of the ability to live. Death is also a consequence of human sin (Haag, 1992). In this regard, humans desperately need a Savior who can save them from death. The knowledge of the Savior is through the Gospel, which is good news for all people. This study argues that the Gospel cannot be preached to the dead. A dead person cannot possibly respond to the Gospel. An understanding of the Gospel must be given to every living person.

The issue of preaching the gospel to the dead has become an urgent topic of discussion. This is because the living today will ignore evangelism, and evangelists will even be disregarded, as many believe they will get a second chance (Mills, 2010). In this regard, one verse that often sparks debate about preaching the gospel to the dead is 1 Peter 4:6. The clause "and the gospel was preached also to the dead" has caused much confusion due to differing interpretations of its meaning. Some interpretations will be outlined below.

The first interpretation, the clause "and the gospel was preached also to the dead" speaks of the preaching of the gospel to those who have died, to provide an opportunity for repentance. Malaty (1999) notes that the Judge, namely Christ, has preached to the dead (Matt. 8:22 & John 5:25), namely sinners, to repent and live according to the Spirit. A similar thing was also stated by Mills (2010), who said that the gospel was also preached to the dead to provide an opportunity for anyone who has died to be able to respond to the gospel. Mills (2010) states that God who is ready to judge the living and the dead at the great judgment, gives the dead the opportunity to be able to hear and respond to the gospel.

The second interpretation, the clause "and the gospel was preached also to the dead," relates to the preaching of the gospel to people who are now dead but who heard it while they were still alive. Fruchtenbaun (2005) states that the Messiah is ready to judge both the living and the dead. This shows that no one can escape Christ's judgment. For this reason, the gospel is preached to the dead, that is, people who are now dead but were still alive at the time of the preaching (Fruchtenbaun, 2005).

The third interpretation, the clause "and the gospel was preached also to the dead," relates to the preaching of the gospel to the spiritually dead. Brown (2012) notes that this gospel was preached to the spiritually dead, as there is no reference to death in this text referring to a separate death in the other world. The context only describes spiritual death. The great purpose of the revelation of the gospel is to encourage humans to make God's will the guide and reason for behavior, not lust. Humans who do not have spiritual life cannot live spiritually, cannot enjoy spiritual things. Therefore, the gospel is preached to each individual so that they are brought to life through the power of the Holy Spirit who accompanies every believer, who manifests life and acts according to God's will, not human will (Brown, 2012).

The fourth interpretation, the clause "and the gospel was preached also to the dead" does not speak of evangelism, but is simply an expression to strengthen the congregation. Helm (2008) states that many doubts or questions in the early church were asked about friends and family who had died. Peter wants to reassure readers, even though believers are judged in the body as everyone experiences, believers do not need to worry about their future with God. Peter says that every believer will live in the spirit like God. In this case, Peter reassures readers with a comforting reminder, that judgment will apply to all people, and for those who live in Christ, they will live forever (Helm, 2008).

The fifth interpretation, the clause "and the gospel was preached also to the dead" was written to prepare humans when they must give account of their lives to God. Doriani (2014) notes that judgment is coming and the gospel has been widely preached even to the dead. Through this text, Peter shows that the purpose of evangelism is to prepare humans for the day when every human being will stand before God and give account to Christ as Judge. Death does not free anyone from God's judgment, and no death can separate believers from Christ's care. Christ's work as liberator is not always visible in this life, but Christ's redemption is not in vain, because the power of Redemption reaches the dead (Doriani, 2014).

According to the interpretation above, there are different views from several interpreters, the text of 1 Peter 4:6 requires a very careful understanding, therefore the author is interested in examining the text of 1 Peter 4:6 "So the gospel was preached also to the dead."

RESEARCH METHOD

This study uses the exegesis method to "draw out" the meaning of a text (Osborne, 2006). In this case, exegesis focuses on interpreting the text by understanding the author's original intent contained within the text. This method seeks to uncover the author's intended meaning within the text, ensuring it is accurately interpreted by the reader (Porter, 2002).

RESULTS AND DISCUSSION

This research uses steps that include contextual, structural, grammatical, historical, lexical, theological, and exegetical analysis. Each step plays a crucial role in exploring the text's meaning in depth and comprehensively.

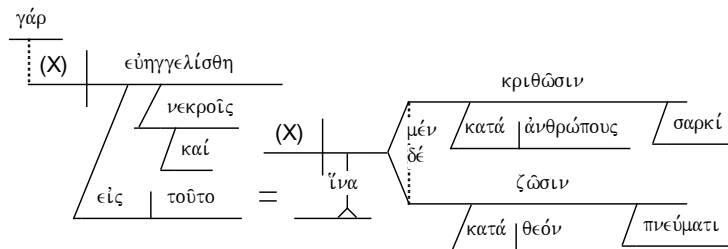
Contextual Analysis

Based on the analysis of the immediate and distant contexts, it can be concluded that 1 Peter 4:6 states an important meaning regarding the meaning of the phrase “and the gospel was preached also to the dead.” The gospel preached to the dead refers to the dead in ancient times, who had heard the gospel and responded to it during their lifetime, but when Peter wrote these people were already dead.

Furthermore, it can be seen that judgment applies universally, to both believers and unbelievers. For believers, judgment is not a punishment. The judgment in question is physical death, which aims to provide a crown or reward after death. Furthermore, verbal suffering is also considered a judgment for believers, bringing purification and life change; the sufferer will ultimately be led to a better ability to distinguish between good and evil. The preaching of the gospel is God's patience. The act of evangelism expects a person to turn and repent to God. Human life, which is full of darkness, needs light from God to transform a person to His marvelous light.

Structural Analysis

In this case, the author will explain the continuity of phrases, words, and sentences using structural analysis in the diagram of 1 Peter 4:6.



Based on the structural analysis of the clause "the gospel was preached to the dead" in 1 Peter 4:6, the following points can be concluded:

First, the use of the word γάρ states a continuity between verses 5 and 6 which states the reason the Gospel is preached to the spiritually dead. The word εἰς explains the purpose of the main verb, namely εὐηγγελίσθη. The word τούτο is a close pronoun that refers to the previous verse, namely verse 5, which discusses judgment applies to all people. The word εὐηγγελίσθη is the main verb that is the center of a sentence, this is supported by the indicative mode used, stating that the action actually happened. The word νεκροῖς states the object of the main verb, the word καί as an adverb states the scope of the occurrence of a reach of the Gospel preaching, namely the dead.

Second, the use of the word *ἵνα* explains the purpose of the main verb, namely the gospel was preached to the dead, the purpose is to inform that everyone will be judged, this is shown in the use of the word *μὲν* which states the seriousness of the verb *κριθῶσιν*, the judgment that occurs is explained in the clause *κατὰ ἀνθρώπους σαρκί*, providing an explanation of the action that occurs, namely physically.

Third, the conjunction *δε* is a contrasting connector that states the difference between those who accept the Gospel and those who do not accept the Gospel, all people will be judged physically, but believers will live. The life received by believers is life in the spirit according to God's will. Fourth, the use of the words *μὲν* and *δε* harmonizes *κριθῶσιν* and *ζῶσιν* to make a consequence and a divine purpose, the consequence of a person before receiving life is being judged in the flesh (physical death), and thus the person who receives the Gospel will live continuously in the spirit.

Grammatical Analysis

In the grammatical analysis, the author will translate words from Greek into Indonesian according to the original text. Furthermore, the author will identify important grammatical points by referring to Daniel B. Wallace's theory (1996).

Word	Form	Function	Translation
εἰς	preposition accusative from εἰς	<i>purpose</i>	for
τοῦτο	pronoun demonstrative accusative neuter singular from οὗτος	<i>demonstrative pronoun</i>	this
γὰρ	conjunction coordinating from γάρ	<i>causal conjunctions</i>	because
καὶ	καὶ adverb from καί	<i>connective conjunction</i>	also
νεκροῖς	νεκροῖς adjective normal dative masculine plural no degree from νεκρός	<i>substantival</i>	who are dead
εὐηγγελίσθη	εὐηγγελίσθη, verb indicative aorist passive 3rd person singular from εὐαγγελίζω	<i>constantive</i>	gospel been preched
ἵνα	ἵνα conjunction subordinating from ἵνα	<i>purpose conjunction</i>	for
κριθῶσιν	κριθῶσιν verb subjunctive aorist passive 3rd person plural from κρίνω	<i>result</i>	judged

μὲν	μὲν particle from μέν	<i>corelative conjunction</i>	that though
κατὰ	κατὰ preposition accusative from κατά	<i>standard</i>	in accordance with the
ἀνθρώπους	ἀνθρώπους noun accusative masculine plural common from ἄνθρωπος	<i>accusative direct objek</i>	man
σαρκί	σαρκί, noun dative feminine singular common from σάρξ	<i>dative of sphere</i>	in the flesh
ζῶσιν	ζῶσιν verb subjunctive present active 3rd person plural from ζάω	<i>gnomic present</i>	live
δὲ	δὲ conjunction coordinating from δέ	<i>contrastive conjunctions</i>	but
κατὰ	κατὰ preposition accusative from κατά	<i>standard</i>	according
θεὸν	Kata benda akusatif maskulin tunggal θεός	<i>accusative direct objek</i>	God
πνεύματι	πνεύματι. noun dative neuter singular common from πνεῦμα	<i>dative of manner</i>	In the spirit

The word εἰς is the accusative preposition of εἰς. This word has the function of purpose. This preposition indicates an aim, meaning: for. The word τοῦτο is a singular neuter accusative demonstrative pronoun of the word οὗτος. This word has the function of a demonstrative pronoun as a near indicator, so it means: this. The word γὰρ is a coordinating conjunction of γὰρ, as a statement of purpose, so it means: Because. The word καὶ is a conjunction of καὶ, this word has a function as an adverb, so the meaning of the word καὶ is: Also. The word νεκροῖς is the dative plural adjective of νεκρός, which functions as a noun, thus the word νεκροῖς has the meaning: The dead. The indirect dative object is used in this word, explaining that the gospel was preached to the dead. The word εὐηγγελίσθη, the third person singular indicative passive verb of εὐαγγελίζω, has a Constitutive function that states an action that occurred in the past but does not see the continuation process of the action, the action shows completion, but the impact of the action still continues to the present, thus the word εὐηγγελίσθη has the meaning: the Gospel has been preached. The passive that does not state the subject of the actor in it, emphasizes the action carried out, does not demand the will, knowledge, or cause of the subject. Wallace (1996) calls this passive as a simple passive. The change from a spiritually dead person to spiritually alive shows that the Gospel still has an impact in his life. The word ἵνα is a subordinating conjunction of ἵνα, which has a result-goal function, stating a result and goal of the main verb, namely εὐηγγελίσθη, thus the meaning of the word ἵνα is: so that. The function of the word ἵνα states a certainty of the main action or verb (Wallace, 1996).

The word κριθῶσιν, the third person plural aorist passive subjective verb of κρίνω, has a result function that explains the result of the main verb, namely εὐηγγελίσθη, which means: judged. The use of the third person plural, which is interpreted by them, can refer to anyone, not necessarily referring to a specific person. Wallace (1996) states that the use of the third person plural is used to state a generic subject, this shows that God is the agent who carries out the act of judgment, even though the word God is not written explicitly. The word μὲν particle of μὲν has a correlative conjunction function, which explains the relationship with the next word, namely δὲ, which means: really. The word κατὰ is the accusative conjunction of κατὰ, has a standard function, which explains that something that is done has a standard, meaning: in accordance with. The word ἀνθρώπους is an accusative noun, masculine plural of ἄνθρωπος, which functions as a direct object, meaning humans.

The word σαρκί is the feminine dative singular noun of σαρκή, has the dative function sphere, stating the realm or scope of the action, which means: in the flesh. The word ζῶσιν is an active present subjective verb, the third person plural of ζάω, which has a Gnostic Present function, which states a general fact that is timeless (not bound by time) indicating that an event has indeed occurred, can be interpreted as: life. The use of the present subjective shows that the emphasis on life in this word refers to the continuation of life promised by God, both the present life and the future life. The third person plural is a generic subject that refers to all those who hear the Gospel who are dead in sin. The use of the previous word, namely ἵνα, which functions as a purpose, indicates a certainty of life promised by God (Wallace, 1996).

The word δὲ is a coordinating conjunction from δέ, which has the function of a contrastive conjunction, explaining that this word contrasts one sentence with another sentence, in this case the word δὲ contrasts between being judged in the flesh but living by the spirit, thus this word has the meaning: but. The word κατὰ, the accusative conjunction of κατὰ, has a standard function, indicating a job that must be done according to the will of the direct object, thus the word κατὰ has the meaning: according to will. The word θεόν is a masculine singular accusative noun from θεός, has the function as a direct object, meaning: God. The word πνεύματι is a neuter singular noun from πνεῦμα, which has the dative function of manner which explains how the action occurs, thus the word πνεύματι can be interpreted as: in spirit.

Historical Analysis

Through historical analysis, the statement “the gospel was preached to the dead” in 1 Peter 4:6 can be concluded as follows: First, the author is a disciple of Jesus himself, who witnessed His suffering, His death, His resurrection, and His ascension. There is no doubt that Peter wants to express a hope for every reader, to always live together with God, even if they have to suffer, because there is hope waiting in the future. Secondly, the Gospel is preached to the dead, so that they may believe, and turn from their old lives, and receive the promise of life that Jesus has given to everyone who believes in the Gospel and obeys His commandments. The background of the congregations feeling persecution from unbelievers, so that the congregations feel doubts in their Faith.

Lexical Analysis

In this lexical analysis, the author will describe and explain several word meanings that contribute to understanding the meaning of the text being studied. The words observed in the text of 1 Peter 4:6 are νεκροῖς, εὐηγγελίσθη, κρίνω, and ζάω.

Meaning of the Word νεκρός

Danker (2009) explains that the word νεκρός has many meanings: First, it indicates a lifeless condition or physical death (especially of a person). Literally: καταπίπτειν νεκρόν “fell dead” (Acts 28:6). ἤρθη νεκρός “he was taken up dead” (Acts 20:9). ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός “I fell at His feet as dead” (Rev. 1:17). ἐγενήθησαν ὡς νεκροὶ “they became as dead men” (Matt. 28:4). ἐγένετο ὡσεὶ νεκρός “he became as dead” (Mark 9:26). About Christ: ἐγενόμην νεκρός “I became dead” (Rev. 1:18; cf. 2:8). Second, figuratively, describing a spiritual or moral condition of death. For humans: The prodigal son is called “dead” figuratively (Luke 15:24, 32). An inactive church is “dead” spiritually (Rev. 3:1). νεκρὸς τῆ ἁμαρτία “dead to sin” (Rom. 6:11). νεκροὶ τοῖς παραπτώμασιν “dead in trespasses” (Eph. 2:1, 5; Col. 2:13).

Third, For abstract things: νεκρὰ ἔργα “dead works” (Heb. 6:1; 9:14). ἡ πίστις χωρὶς ἔργων νεκρά ἐστὶν “faith without works is dead” (Jas. 2:26). χωρὶς νόμου ἁμαρτία νεκρά “without the law, sin is dead” (Rom. 7:8). τὸ σῶμα νεκρόν “the body is dead” (because of sin, Rom. 8:10). Fourth, For inanimate things, something that is not alive and cannot live: The dead bronze serpent (Heb. 12:7). Fifth, as a noun (ὁ νεκρός), this noun is also divided into two parts, physical death and spiritual death. Physical death, one who has died physically: μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες blessed are the dead who die in the Lord” (Rev. 14:13). κρίνειν ζῶντας καὶ νεκρούς “judge the living and the dead” (2 Tim. 4:1; 1 Pet. 4:5). dead” (Acts 17:32; 1 Cor. 15:12). ἐγείρειν ἐκ νεκρῶν “raising from the dead” (Matt. 17:9; Acts 3:15). Figuratively the spiritually dead: ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς “let the dead bury their dead” (Matt. 8:22; Luke 9:60). ἀνάστα ἐκ τῶν νεκρῶν “rise from the dead” (Eph. 5:14).

Meaning of the Word εὐαγγελίζω

Literally, this word is translated in its active form as to proclaim good news, to bring good news (Newman, 2012). This word can be used in several ways, the proclamation of good news relates to something, in the New Testament specifically the proclamation of the Gospel about Jesus (Louw and Nida, 1989). In Acts 8:35, it tells of Philip who preached the Gospel of Jesus to the eunuch in Ethiopia. However, there is a use of the word εὐαγγελίζω that does not refer to Jesus, in Luke 1:19 when the angel Gabriel met Zechariah who announced the good news. This good news does not refer to Jesus but refers to the birth of John the Baptist. In the Septuagint (the Greek translation of the Old Testament), this verb is used for any message intended to bring joy to the listener, for example in 1 Samuel 31:9 and 2 Samuel 1:20 (Vine's, 1980).

In Romans 10:15, Paul quotes Isaiah 52:7 to describe those who bring good news, but not in the context of the Messiah, but rather as evangelists. Although the Hebrew text (Masoretic Text) and the Septuagint use the singular, Paul applies it in the plural, to those sent to preach the gospel (Kittel & Bromiley, 1985). Paul himself was specifically called to be an evangelist to the nations (Gal. 1:16; Rom. 15:20; 1 Cor. 15:1; 2 Cor. 10:16). For him, this task was a gift (Eph. 3:8). His entire ministry can be summed up in one word: euangelizesthai preaching the gospel (1 Cor. 1:17). The gospel message he brought, and which also forms the content of the church's proclamation, encompassed the person of Jesus himself (Galatians 1:16), his suffering and resurrection (1 Peter 1:11; Acts 17:18), the kingdom of God (Acts 8:12), and the Old Testament testimony to Christ (Acts 8:35). The gospel is also called the word (Acts 15:35) and the message of faith (Galatians 1:23). Terms often used in conjunction with "preaching the gospel" include teaching, preaching, and witnessing. However, evangelization is more than just speaking; it is preaching with power, accompanied by signs and wonders. The Gospel brings healing (Matt. 4:23), joy (Acts 8:8),

salvation (1Cor. 15:1–2), and new birth (1Pet. 1:23), because it is God's own word working in the power of the Holy Spirit (1Pet. 1:12).

Meaning of the Word κρίνω

The basic meaning of the word κρίνω is, to separate to distinguish, to separate specifically. As time goes by and the times develop, in the previous meaning there is a shift in meaning, namely making a choice, choosing, taking sides, for example in the Bible ὅς μὲν γὰρ κρίνει ἡμέραν παρ' ἡμέραν one considers one day more important than another, Romans 14:5a. The second meaning, Judging (and thus trying to influence) the lives and actions of others: Matthew 7:1a, 2a; Luke 6:37a: "those who judge others will be judged by God". κρίνειν κατ' ὄψιν, judging according to outward appearance: John 7:24a. κατὰ τὴν σάρκα, according to the flesh: John 8:15. τὴν δικαίαν κρίσιν κρίνειν, issuing righteous judgment: John 7:24b. 1 Peter 4:6 includes in this section ἵνα κριθῶσιν κατὰ ἀνθρώπους "so that they may be judged according to human means" (Danker, 2009).

In 1 Peter, the verb "κρίνω" is used only to describe the act of divine judgment. In 1:17, God the Father is described as an impartial judge who judges each person "according to their works." For Christians, this means a serious commitment to living according to the new identity they have gained through Christ's resurrection and the living Word (1:3, 23–24), a view that resonates with Paul. In the context of everyday life, especially in hierarchical relationships such as that between master and servant (2:18–20), God's judgment becomes an ethical benchmark. Servants are led to the example of Christ, who, when suffering, did not retaliate but entrusted judgment to God, who judges justly (2:23). The seriousness of the Christian life is also emphasized in 4:5, which alludes to the final judgment of the living and the dead. The next verse, 4:6, explains that the gospel has even been preached to those who have died, so that even though they have been judged according to the flesh (i.e., experienced death, like all mankind), they might live according to the Spirit according to the will of God, verse 6 shows a way to understand God's justice and mercy simultaneously in an eschatological perspective (Balz & Schneider, 2004).

Meaning of the Word ζῶω

Literally this word means alive, being in a state of life; remaining alive; returning to life or resurrection (Newman, 2012). Besides the literal meaning, other meanings are physical life, Life, animate "Adam became a living being" (1 Cor. 15:45) "They were thrown alive into the lake of fire" (Rev. 19:20) "Living but in reality dead" (1 Tim. 5:6) Resurrection from the dead "My son has just died, but will live again" (Matt. 9:18) Resurrection of Jesus (Acts 1:3; Rev. 1:18) Healing from illness "Your son lives!" (John 4:50) "He became healthy" (Mark 5:23) Living based on something "Man lives by bread and the word of God" (Matthew 4:4) "Lives by the preaching of the gospel" (1 Cor. 9:14) Living in a certain scope "Life in the flesh" (Phil. 1:22).

Living spiritually, Living in Christ "I live by faith in the Son of God" (Gal. 2:20) "Living by the Spirit" (Gal. 5:25) Romans 7:9 "I once lived without the law. John 5:25; 11:26 Hearing the voice of the Son of God gives eternal life. John 6:57c: Living through fellowship with Christ "eating the bread of life" 2 Corinthians 13:4 Living in divine power "living with Him by power God" Eternal Life "Whoever believes in Me will live even though he dies" (John 11:25) 1 Thess. 5:10 "Life with Christ" (ἅμα σὺν αὐτῷ ζῆν). John 6:51,58: Eternal life begins on earth and continues in heaven. 1 John 4:9: "Life through Him" (ζῆν δι' αὐτοῦ). 1 Peter 4:6 "Live according to the will of God in the Spirit" (ζῆν κατὰ θεὸν πνεύματι). Habakkuk 2:4 (quoted in Rom. 1:17; Gal. 3:11; Heb. 10:38): "The righteous will live by faith" (ὁ δίκαιος ἐκ πίστεως ζήσεται).

Theological Analysis

Based on theological analysis, the author states several conclusions regarding the meaning of the clause "So the gospel was preached to the dead" in 1 Peter 4:6. First, the preaching of the gospel was done to the spiritually dead, in the Old Testament it was done to people outside Israel, because they did not know God, considered spiritually dead. Second, in the Old Testament and the New Testament the preaching of the gospel was always to the spiritually dead, there is no text stating that the physically dead can hear the gospel.

Exegetical Analysis

Based on the exegetical analysis that has been carried out, the author concludes several things which are the development of ideas from the findings in the previous stage to become a complete idea.

The Dead in Ancient Times

The gospel preached to the dead refers to the dead in ancient times, who had heard the gospel and responded to it during their lifetime, but when Peter wrote these people were dead. Contextual analysis refers to unbelievers in 1 Peter 4:3-4, which is contrasted with believers in verses 1-2. Provides an indication that those to whom the gospel was preached were people who were still alive and who denounced believers in verses 1-2.

The preaching of the Gospel truly happened, this is stated in the use of the aorist indicative verb *εὐηγγελισθη* which indicates that the preaching of the Gospel truly happened in the past. The use of the Aorist indicates that the Gospel has indeed been preached, and the impact of that preaching occurs until the present. Although there are many uses of the word *εὐαγγελισω*, the context states that *εὐηγγελισθη* refers to the Gospel of salvation from Jesus Christ, because the purpose of preaching is to transform and give life to every believer. Lexically, the use of the word *νεκρος* can mean someone who is physically dead (Rev. 1:18; Mark 9:26; Matt. 28:4; Rev. 1:17; Acts 20:9; Acts 28:6), although it can also be interpreted as spiritual death (Mat. 8:22; John 5:25; Eph. 2:1,5; 5:14; Phil. 3:11; Col. 2:13; Luke 15:24).

Historically, the recipients of the letter experienced persecution from others, who doubted the congregation's faith. The shaking of faith from the outside became a scourge that the congregation greatly feared because of their ignorance about the future life. In this doubt, Peter reminded the congregation that people in that era also died in a state of faith, so that those people received life now and forever. Grammatically, the purpose of preaching the Gospel is one of being judged physically, someone who is dead cannot be judged physically, thus the structure states that the Gospel is not preached to the physically dead, but the spiritually dead. Nowhere else in the Bible is it ever described that someone who has died can hear the voice of someone who is still alive. The Gospel preached to the spiritually dead also shows evidence of God's patience who desires all people to be able to repent and turn from their old lives.

Judgment That Brings Life

Judgment, which always has a negative connotation, causes believers' thoughts to be mixed with belief and unbelief. This confusing situation among the congregation often arises from the influence of pagan culture at that time. Death, as humans see it, is undoubtedly seen as a punishment that happens to everyone. However, God's perspective is different from ours. Even though someone is judged from a human perspective, in God's eyes, believers still live in spirit according to God's will. Judgment in the context of believers states that the purpose of

judgment is the awarding of crowns to be received by believers. The word "judgment" in 1 Peter 4:6 refers to physical death, explaining that before receiving eternal life, a person must experience physical death as a consequence of sin. However, believers will live according to God's will.

The use of the Greek structures *μὲν* and *δὲ* indicates a contrast between God's view and that of humans. In the structural clause *κριθῶσιν μὲν κατὰ ἀνθρώπους σαρκί* provides an explanation of all people will be judged in the flesh, where the judgment speaks of physical death. However, the clause *ζῶσιν δὲ κατὰ θεὸν πνεύματι* explains what happens to believers, who accept the Gospel of Jesus Christ will live according to God's will. Strengthened in the word *ζῶσιν* which refers to eternal life is a result of the main verb, namely the Gospel is preached. The certainty of life can be seen from the phrase *κατὰ θεοῦ*, which states that God guarantees the life of His congregation and God is the one who gives life to His congregation. Therefore, even though believers are judged physically (physical death), believers will live according to God's will.

Sustainable Living

Sustainable life is a result of someone accepting the Gospel of Salvation from Jesus Christ. This is stated in the context of 1 Peter 1:3-5 explaining about the gift that God gives to those who believe in God who put their hope in God, will receive an inheritance that cannot fade, cannot be defiled, which is stored up in heaven. Thus the statement above has a correlation with the text of 1 Peter 1:13-16, which explains how a believer must live obediently, live holy, and always do things that are pleasing to God. Trust and obedience to God are two things that cannot be separated, in the life of a believer these two things must be present in that person.

After a believer perseveres and always relies on God in his life, that person will receive the reward that God has prepared for His people. A person will not be able to receive a gift or gift if that person experiences eternal death, thus a person who can receive a gift from God must experience continuous life. The intended reward is a crown of glory that will be given by the Great Shepherd, namely the Lord Jesus Christ at the end of time. This argument is strengthened by the use of the word *ἵνα* which indicates a goal of the Gospel that is preached so that a person has a life that is expressed presently (continuously living) in the spirit, the eternal life of a believer is a certainty guaranteed by God.

CONCLUSION

Every human being will experience death, and it is often feared. This is because most people don't understand what happens after death. However, believers need not fear death, because they have the certainty of life after death, promised by God Himself. Those who have accepted the gospel of Jesus Christ will receive that promise of salvation. The gospel needs to be preached to the spiritually dead while they are still alive, so they can accept Jesus as their Lord and Savior. While on earth, their lives will be transformed into individuals who live for God. A transformed life will help a person endure the suffering they experience, no matter how severe. Believers are commanded to remain faithful and surrender to God until the end of their lives. Physical death, which is seen as punishment in the eyes of humans, is the beginning of the glorification bestowed by God. Glorification is a gift from God in the form of eternal life. Even though a believer experiences death, they will live in spirit with God.

REFERENCES

- Brown, J. (2012). *Expository Discourses On The First Epistle Of The Apostle Peter*. New York: Robert Carter.
- Danker, F. W. (2009). *The Concise Greek–English Lexicon Of The New Testamen*. Chicago: Chicago Press.
- Doriani, D. M. (2014). *Reformed Expository Comentary 1 Peter*. Phillipsburg: P&R Publishing Company.
- Fruchtenbaum, A. G. (2005). *Ariel Bible Commentary The Messianic Jewish Epistles Hebrew, James, 1 & 2 Peter, Jude*. Texas: Ariel Ministries.
- Haag, H. (1992). *Kamus Alkitab*. Flores: Nusa Indah.
- Helm, D. R. (2008). *Preach The Word 1 & 2 Peter And Jude*. Illinois: Crossway Books.
- Louw, J. P., & Nida, E. A. (1989). *Greek-English Lexicon Of The New Testament: Based On Semantic Domains*. New York: United Bible Societies.
- Malaty, F. T. (1999). *A Patristic Commentary The Book Of Peter 1*. Chikago.
- Newman, B. M. (2012). *Kamus Yunani-Indonesia Untuk Perjanjian Baru*. Jakarta: Bpk Gunung Mulia.
- Porter, S. E. (2002). *Handbook to exegesis of the New Testament*. Brill.
- Vine, W. E. (1980). *Vine's Complete Expository Dictionary Of Old And New Testament*. Nashville: Thomas Nelson Publisher.