

Exegetical Notes for 1 Peter 3:18-22

KEY

ACC = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

18 **For even Christ suffered
once for all
concerning sin,
the just
for
the unjust,
in order to reconcile us to God—
He who was put to death in the flesh,
but made alive by the Spirit.**

19 **By which also
He went
and made proclamation
to the spirits in prison.**
20 **who formerly were disobedient,
when
the patience of God kept waiting
in the days of Noah,
while the ark was being built,
in which a few, that is, eight persons,
were saved
through water.**

21 **And corresponding to that,
baptism now saves you;
not a removal of dirt
from the flesh,
but an appeal for a good conscience
to God
through the resurrection
of Jesus Christ--**
22 **who is at the right hand of God,
having been taken into heaven,
after angels
and authorities
and powers
had been subjected to Him.**

18 ὅτι καὶ Χριστὸς
ἅπαξ περὶ ἀμαρτιῶν
ἔπαθεν,

δίκαιος ὑπὲρ ἀδίκων,

ἵνα ὑμᾶς προσαγάγη τῷ θεῷ

θανατωθεὶς μὲν σαρκὶ
ζωοποιηθεὶς δὲ πνεύματι·

19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν
πορευθεὶς ἐκήρυξεν,

20 ἀπειθήσασιν πρῶτε,
ὅτε ἀπέξεδέχετο ἡ τοῦ θεοῦ μακροθυμία
ἐν ἡμέραις Νῶε
κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι,
τουτ' ἔστιν ὀκτὼ ψυχαί,
διεσώθησαν δι' ὕδατος.

21 ὁ καὶ ὑμᾶς ἀντίτυπον
νῦν σώζει βάπτισμα,
οὐ σαρκὸς ἀπόθεσις ρύπου
ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα
εἰς θεόν,
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

22

ὅς ἐστιν
ἐν δεξιᾷ [τοῦ] θεοῦ
πορευθεὶς εἰς οὐρανὸν
ὑποταγέντων αὐτῷ
ἀγγέλων
καὶ ἐξουσιῶν
καὶ δυνάμεων.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

¹⁸ ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζῶοποιηθεὶς δὲ πνεύματι. ¹⁹ ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, ²⁰ ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἢ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος. ²¹ ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ²² ὃς ἐστὶν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

ENGLISH TRANSLATION:

18 For even Christ suffered once for all concerning sin, the just for the unjust, in order to reconcile us to God--He who was put to death in the flesh, but made alive by the Spirit. 19 By which also He went and made proclamation to the spirits in prison. 20 who formerly were disobedient, when the patience of God kept waiting in the days of Noah, while the ark was being built, in which a few, that is, eight persons, were saved through water. 21 And corresponding to that, baptism now saves you; not a removal of dirt from the flesh, but an appeal for a good conscience to God through the resurrection of Jesus Christ-- 22 who is at the right hand of God, having been taken into heaven, after angels and authorities and powers had been subjected to Him.

PASSAGE OUTLINE:

I. The Triumph of Christ (18-22)

A. Triumph through suffering

1. He suffered once for all concerning sin (18)
 - a. He suffered not for his sin but ours, the just for the unjust
 - b. His suffering was to bring us to God
 - c. His suffering involved death
 - d. His suffering ended with His resurrection triumph
2. He proclaimed his Triumph to the spirits in prison (19-20)
 - a. Who were these spirits? (v. 20)
 - (1) Who were they and what did they do?
 - b. Where were these spirits imprisoned? (v. 19)
 - c. What did he preach to these spirits? (v. 19)
 - d. When did he preach the message of triumph? (v. 19)
3. Noah as a type of our deliverance from sin (20-21)
 - a. Eight were saved THROUGH water (v. 20)
 - b. The believer is saved by baptism (v. 20-21)
 - (1) Not merely the water - a removal of dirt from the flesh
 - (2) But the spiritual reality of a good conscience
 - (a) THROUGH Christ's resurrection
4. Christ's Triumph in His Session (22)
 - a. He is seated at God's Right Hand
 - b. All angels, powers, principalities and authorities have been subjected to him (parallels the his proclamation to the spirits in prison) - Angelic Beings

INITIAL SERMON OUTLINE:

- I. Christ's Suffering and Our Salvation (18-22)
 - A. Christ's Victory Came Through Suffering
 - 1. Our Suffering (3:13-17, cf. 18a)
 - a. The Nature of our Suffering
 - (1) We Suffer Because of Sin
 - (a) Our Sin
 - (b) The Sin of Others
 - (c) Sin in General (living in a fallen world)
 - (2) We are to Suffer Well (3:13-18)
 - (a) Suffering to the Glory of God
 - (b) The Road to Salvation is Paved with Perseverance
 - 2. Christ's Suffering (18)
 - b. The Nature of Christ's Suffering
 - (1) Christ Suffering was for Sin and Because of Sin
 - (a) Not His Own Sin (He was Sinless)
 - (b) He Suffered at the Hands of Sinful Men
 - (c) He Suffered from Living in a Fallen World
 - (2) Ultimately His Suffering was Vicarious (for us)
 - (a) The Just for the Unjust
 - (3) Christ's Suffering Reconciles us to God the Father
 - (a) By His Death and Resurrection

PASSAGE SUBJECT/THEME (what is the passage talking about): The triumph of Christ

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):
was won through suffering

PASSAGE MAIN IDEA (central proposition of the text): The victory Christ won for us was purchased through suffering.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?):
Focus on Jesus Christ as the one who paved the way for us in his suffering, death, and triumph over sin, so that we might persevere through the sufferings of life. (Heb. 12:1).

SERMON SUBJECT/THEME (what am I talking about):

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):

INITIAL CENTRAL PROPOSITION OF THE SERMON:

MEMORABLE CENTRAL PROPOSITION OF THE SERMON:

The path to the promised land is paved with pain and suffering; but we can persevere through whatever lies ahead because Christ traveled the same path and prevailed for us.

Christ's suffered for a time so that we could be saved for eternity.

SERMONIC IDEA/TITLE: Christ's Suffering and Our Salvation

FINAL SERMON OUTLINE:

I. Christ's Suffering and Our Salvation (18-22)

A. Christ's Suffering

1. The Fact of Christ's Suffering (18a)

a. For even Christ Suffered

b. Contrasted to our Suffering (3:13-17, cf. 18a)

(1) The Nature of our Suffering

(a) We Suffer Because of Sin

i. Our Sin

ii. The Sin of Others

iii. Sin in General (living in a fallen world)

(2) We are to Suffer Well (3:13-18)

i. Suffering to the Glory of God

ii. The Road to Salvation is Paved with Perseverance

2. The Nature of Christ's Suffering (18b)

a. Christ Suffered for Sin and Because of Sin

(1) Not His Own Sin (He was Sinless)

(a) He Suffered at the Hands of Sinful Men

(b) He Suffered from Living in a Fallen World

(2) His Suffering was Unique and Unrepeatable

(3) His Suffering was Vicarious or Substitutionary

(a) The Just for the Unjust

3. The Purpose of Christ's Suffering (18c)

a. Christ's Suffering Reconciles us to God the Father

4. The Culmination of Christ's Suffering (18d)

a. His Suffering Ended With His Death

b. His Suffering was Vindicated by His Resurrection

5. The Triumph of Christ's Suffering (19-20)

a. Proclaimed to the spirits now in prison (v. 19-20)

B. Our Salvation (20-22)

1. Typified by the Account of the Flood (20)

2. Illustrated by the Metonymy of Baptism (21)

a. Elements of true salvation (21)

(1) Not Religious Ritual

(2) Subjectively Gained in Repentance

(3) Objective Grounded in the Resurrection

3. Secured by the Victory of Christ (22)

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

This passage closes out chapter three. The connection to the previous two passages in that same chapter continues here. There's a connection especially to the thought of 3:17. In that regard, Peter's readers are pointed to Christ who also suffered unjustly. They are reminded that suffering was His path to glory and that the same is true of them. They must persevere.

This continues a basic theme of 1 Peter: The believer is to be faithful and persevere in suffering knowing that such faithfulness will be rewarded with glory. Suffering ==> Glory theme. Theme focuses on the example of JC who traveled that same road of suffering to glory. Cf. Phil. 2:6-11.

On some of the interpretive issues surrounding this passage:

"Many of the issues raised over the centuries have resulted from a widespread tendency to read certain NT passages simultaneously instead of one at a time. In particular, vv 18-22 are frequently read in the light of 4:6, so that the 'spirits' to whom Jesus made a proclamation are understood as the spirits of the dead--usually as the spirits of the evil generation that perished in the flood. At the same time, these verses are read in the light of Eph 4:8-10 so that Jesus' proclamation is set in the context of a descent to 'the lowers parts of the earth,' thus a 'descent into hell' (a phrase that found its way into certain forms of the creed). Because it was inconceivable that Jesus would have descended into hell after ascending to heaven (v 22), the descent into hell to preach to the dead--either to assure the salvation of OT believers or to give the wicked a second chance for salvation--was assigned to the three days Christ is said to have spent in the tomb between his death and resurrection. When vv 18-22 are read by themselves, however, they speak neither of a 'descent' nor of 'hell.' Their relationship to 4:6 can be assessed only after interpreting that verse in its proper sequence, and their relationship to other NT passages can be assessed only in connection with particular words and phrases." [Michaels, 196]

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the passage.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.
 - √ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

- Verbs: (ἐπακολουθεω - to follow * Verb: Aorist Subjunctive Active, 2P).
(ὕπομενω * Verb: Future Indicative Active, 2P).
- Nouns: (ὑπογραμμος - model, pattern, example * Noun: Masculine Accusative Singular).
- Participles: (ὑποτασσω * Present Middle/Passive Participle: Masculine Nominative Plural).
- Adjectives: (ἐπιεικης - gentle, kind * Adjective: Masculine Dative Plural).
- Pronouns: (ἐγω - I * First Person Independent Personal Pronoun: Nominative Singular).
(συ - to or for you * Second Person Independent Personal Pronoun: Dative Plural).
(αὐτος * Third Person Independent Personal Pronoun: Masculine Genitive Singular).
(τουτο - this * Near Demonstrative Pronoun: Neuter Nominative Singular).

3:18 EXEGESIS

GREEK TEXT:

ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

ὅτι καὶ Χριστὸς (Χριστὸς * Noun: Masculine Nominative Singular). Subject Nominative.

ἅπαξ (ἅπαξ - once, once for all * Adverb).

περὶ ἁμαρτιῶν (ἁμαρτία * Noun: Feminine Genitive Plural). Genitive of Reference.

ἔπαθεν, (πασχω - to suffer * Verb: Aorist Indicative Active, 3S). Constativ Aorist.

δίκαιος (δικαίος - just, righteous * Adjective: Masculine Nominative Singular). Subject Nominative.

ὑπὲρ ἀδίκων, (ἀδικος - unjust * Adjective: Masculine Genitive Plural). Genitive of Advantage ("for").

ἵνα ὑμᾶς (συ - to or for you * Second Person Independent Personal Pronoun: Accusative Plural).

προσαγάγῃ (προσαγω - to bring forward, to bring to, to reconcile, to come near * Verb: Aorist Subjunctive Active, 3S). Subjunctive in a Dependent / Subordinate Clause - Purpose Clause.

τῷ θεῷ (θεος * Noun: Masculine Dative Singular). Dative of Indirect Object.

θανατωθεὶς (θανατω - to kill, put to death * Aorist Middle/Passive Participle: Masculine Nominative Singular). Substantival Participle.

μὲν (μὲν - * Emphatic Particle, sometimes left untranslated).

σαρκὶ (σαρξ, σαρκος * Noun: Feminine Dative Singular). Dative of Reference.

ζωοποιηθεὶς (ζωοποιεω - to give life * Aorist Middle/Passive Participle: Masculine Nominative Singular). Substantival Participle.

δὲ πνεύματι· (πνεῦμα, πνευματος * Noun: Neuter Dative Singular). Dative of Personal Agency.

ENGLISH TRANSLATION:

For even Christ suffered once for all concerning sin, the just for the unjust, in order to reconcile us to God--He who was put to death in the flesh, but made alive by the Spirit.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

"Here, I. The example of Christ is proposed as an argument for patience under sufferings, the strength of which will be discerned if we consider the several points contained in the words; observe therefore, 1. Jesus Christ himself was not exempted from sufferings in this life, though he had no guilt of his own and could have declined all suffering if he had pleased. 2. The reason or meritorious cause of Christ's suffering was the sins of men: Christ suffered for sins. The sufferings of Christ were a true and proper punishment; this punishment was suffered to expiate and to make an atonement for sin; and it extends to all sin. 3. In the case of our Lord's suffering, it was the just that suffered for the unjust; he substituted himself in our room and stead, and bore our iniquities. He that knew no sin suffered instead of those that knew no righteousness. 4. The merit and perfection of Christ's sacrifice were such that for him to suffer once was enough. The legal sacrifices were repeated from day to day, and from year to year; but the sacrifice of Christ, once offered, purgeth away sin, Heb. 7:27; 9:26, 28; 10:10, 12, 14. 5. The blessed end or design of our Lord's sufferings was to bring us to God, to reconcile us to God, to give us access to the Father, to render us and our services acceptable, and to bring us to eternal glory, Eph. 2:13, 18; 3:12; Heb. 10:21, 22. 6. The issue and event of Christ's suffering, as to himself, were these, he was put to

death in his human nature, but he was quickened and raised again by the Spirit. Now, if Christ was not exempted from sufferings, why should Christians expect it? If he suffered, to expiate sins, why should not we be content when our sufferings are only for trial and correction, but not for expiation? If he, though perfectly just, why should not we, who are all criminals? If he once suffered, and then entered into glory, shall not we be patient under trouble, since it will be but a little time and we shall follow him to glory? If he suffered, to bring us to God, shall not we submit to difficulties, since they are of so much use to quicken us in our return to God, and in the performance of our duty to him? [Matthew Henry]

"In verses 18-22 Peter illustrated the principles given in verses 13-17. Once again Christ provided the perfect example. He suffered for doing what was right (2:14). His sinless life provoked the unjust hostilities of evil men. However, He did not fear men but trusted Himself to God. Christ clearly stated His purpose and committed Himself to a course of action. He died in mankind's place, keeping His conscience clear (cf. 2:23). As a result He received tremendous blessing and reward in His own resurrection and exultation. J.M.E. Ross wrote that verse 18 is "one of the shortest and simplest, and yet one of the richest summaries given in the New Testament of the meaning of the Cross of Jesus" ("The First Epistle of Peter," in *A Devotional Commentary*. London: Religious Tract Society, n.d., pp. 151-52). Christ died for sins (cf. 2:21, 24)." [Bible Knowledge Commentary]

For even Christ suffered once for all concerning sin, (ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν.)

"The correct consideration of Christ's sufferings greatly assist Christians in their own sufferings, especially in those that are directly for Christ. It is a comfort to the mind in any distress to look at examples of other people in great distress, both in the past and in the present. This diverts the eye from continual concentration on our own suffering, which, when we return to view it again, seems less of a weight to bear. . . . If we follow the lives of the most eminent saints, will we not find that every notable step is marked with a new cross, one trouble following another, as the waves do in incessant succession? Is this not clear in the life of Abraham and Jacob and the rest of God's followers in the Scriptures? And does this not make it unreasonable to imagine that we can be an exception to this? Do you want a new path cut for you that is free of thorns and flowers? Do you expect to meet with no contradictions and no hard times from the world? This can never be the situation. . . . This is the path [suffering] that leads to the kingdom, along which all the children of God, heirs of the kingdom, have traveled. It is the road that even Christ trod. As Augustine said, "One Son [capital "S"] without sin, but not one without suffering." [Leighton, 159-60]

The Suffering Servant; Note Isaiah 53:4-6 -

4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being {fell} upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the \Lord\ has caused the iniquity of us all To fall on Him. DAN 9:26 "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end {will come} with a flood; even to the end there will be war; desolations are determined.

Note the cloud of witnesses that spur us on in the race in Hebrews 11. Note the saints of history who have suffered and died well. What Wesley said of his followers. Cf. Lockyer's book and Foxe's Book of Martyrs.

We note others who have suffered (a Christian musician who lost a child when a truck backed over her, cf. Lee Strobel's book).

Yet, we consider the witnesses, but fix our eyes on whom (12:1 ff.)?

Saint Bernard (the man not the dog) said, "Since our Lord has taught us by suffering himself and has dignified suffering in this way, we should not be afraid to suffer but be keen to endure it. . . . They truly do not feel their own wounds who contemplate Christ's." [cited in Leighton, 160-61]

Emphasis isn't on the application, but on the accomplishment. "once for all" could simply be translated "once" or "only once" so this isn't a commentary on who JC effected redemption for in his death.

περὶ ἁμαρτιῶν (ἁμαρτία * Noun: Feminine Genitive Plural). Genitive of Reference. These two words used together indicate a sin offering (Lev 5:7; 6:30). This is the uniqueness of Christ's suffering. There is no other suffering to make atonement for sin. We do not suffer for sin; our suffering is not expiatory (cf. testimonies of Roman Catholics and Purgatory).

περὶ ἁμαρτιῶν is used in Hebrews in a sacrificial sense (5:3; 10:26).

ἅπαξ Adv. (Hom.+; inscr., pap., LXX, Philo; Jos., Vi 82) once.

1. as an actual numer. concept - I was stoned once 2 Cor 11:25. Hb 9:26. vs. 27 (Proverbia Aesopi 141P.: cf. 1 Pt 3:18. Hb 9:28. W. gen. foll. ἅ. τοῦ ἐνῆαυτου (Hdt. 2, 59; Ex 30:10; Lev 16:34) once a year Hb 9:7. (2 Macc 3:37; Judg 16:18, 28) once more=for the last time (Aeschyl., Ag. 1322; Judg 6:39) 12:26f (Hg 2:6). . . . again and again, more than once (LMorris, Novum Testamentum 1, '56, 205-8) Phil 4:16; 1 Th 2:18; 1 Cl 53:3 (Dt 9:13). W. weakening of the numer. idea (Thu. 7, 44, 7; X., An. 1, 9, 10; Menand., Pap. Did. 36 J.; Chio, Ep. 14, 1; POxy. 1102, 8 . . . since for once Hv 3, 3, 4; m 4, 4, 1; so prob. once in Hb 6:4.

2. once for all (Hippocr., Ep. 27, 41; Aelian, V.H. 2, 30; Philostrat., Ep. 7, 2; PLeipz. 34, 20; 35, 19; Ps 88:36; PsSol 12:6; Philo, Ebr. 198; Jos., Bell. 2, 158, Ant. 4, 140) Hb 10:2; Jd 3, 5. M-M and suppl.*

"The phrase "for sins" (peri hamartiōn) is used in the Septuagint in regard to the sin offering for atonement. However, once for all (cf. Rom. 6:10; Heb. 9:26, 28; 10:10) is clearly a contrast with the Old Testament yearly sacrifice on the Day of Atonement and declares the complete sufficiency of Christ's death. The substitutionary nature of Christ's death is indicated by the phrase the righteous for the unrighteous (dikaios hyper adikōn). Christ, the "righteous One" (dikaios), uniquely qualified to die as the substitute for (hyper, "for," "in place of," or "instead of") the "unrighteous ones" (adikōn). The divine purpose for Christ's sacrificial death was man's reconciliation, to bring people to God." [Bible Knowledge Commentary]

Passages that use ἅπαξ ==>

HEB 9:28 so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without {reference to} sin, to those who eagerly await Him.

JUD 1:3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.

Passages that use ἐφ' ἅπαξ ==>

ROM 6:10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.

HEB 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the {sins} of the people, because this He did once for all when He offered up Himself.

HEB 9:12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

HEB 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

Hebrews passages listed using hapax and ephapax. Note the claim by RC apologists using Paul's words in Philippians, "filling up that which is lacking in Christ's afflictions."

RCC has a priesthood that the basis for their priesthood can only come from one of two types: Order of Aaron or of Melchizedek. Bible recognizes no other priestly orders. Historically, the RCC has claimed the Aaronic P.H. and this is confirmed in the 1994 Catechism of the Catholic Church:

"The liturgy of the church . . . sees in the priesthood of Aaron and the service of the Levites . . . a prefiguring of the ordained ministry of the New Covenant. . . . At the ordaining of priests, the Church prays: 'Lord . . . You shared among the sons of Aaron the fullness of their father's power.' [Para. 1541-42]

Bible declares that the old order of Aaron was rendered obsolete (Heb. 8:13) by the priestly order of Melc. which is founded upon a "better covenant." (Heb. 7:22) and "better promises" (Heb. 8:6), which give us a "better hope" (Heb 7:10), and which serves with "better sacrifices" (Heb 9:23). Cf. Heb. 7:11; 8:6-7; 9:9, 13-14; 10:1,12,14.

"[The] Roman [Catholic] priest must face this question . . . : Is the Aaronic sacrifice that he makes in the Mass imperfect or perfect? If it is imperfect, then he must be able to explain why he is offering it, since it is incapable of clearing the conscience of the worshiper, can never take away sin, and can never perfect those who attempt to come to God by it? If it is perfect, then he must be able to explain how it is that he, an Aaronic priest, has a perfect sacrifice to offer when Aaron himself, the head of his order, never had such a sacrifice? Moreover, if it is perfect, then he must be able to explain why he needs to keep repeating it? For Christ sat down; his work was done! Why do Roman priests still stand and offer him?" [Robert Raymond, The Reformation's Conflict With Rome, 101]

John Calvin wrote:

"[Rome is] attempting something ingenious: to shape one religion out of Christianity and Judaism and paganism [transubstantiation and adoration of images] by sewing patches together." He called the Mass, that which blasphemes Christ, suppresses the eternal power of his cross work to save sinners once and for all, wipes out the true and unique death of Christ, robs men of the benefit of his death, and nullifies the true significance of the Lord's Supper. [Institutes, 4.19.31. and 4.18.2-7]

Chris is offered again and again over and over.

"Rome would want the world to believe that its doctrine of transubstantiation, which teaches that the Roman priest is empowered to transform the ordinary bread and wine at the Lord's Supper into the actual physical body and blood of Jesus Christ, goes back to Christ himself. Actually, the New Testament knows and the ancient church knew nothing about such a doctrine. It is a late medieval philosophical

effort to explain a real presence of Christ in the Supper, physically perceived, which involves the change of the substance of bread into the substance of Jesus' human flesh without changing the accidents of the bread (that is, the bread still looks, feels, tastes, and smells like bread)--a real philosophical conundrum. It first received canonical status at the Fourth Lateran council in A.D. 1215 in order to counter the anti-clerical, anti-sacramental teaching of the Albigensians that were perceived as imperiling the medieval church, especially in France. It took two generations for the theological formulation of the doctrine to be worked out, with its full formulation finally being stated by Thomas Aquinas in his two *Summa*, and its liturgical expression established in the feast of Corpus Christi, for which Aquinas also wrote the service and the hymns."

"Very quickly the Mass and its attendant 'priestly miracle' became the linchpin of the whole medieval ecclesiastical system in the West. It had to stand unchallenged if the delicately poised system of Church and State was to survive, for to attack it in any way was to attack the entire ecclesiastical system resting upon it, which in turn made the State itself unstable and hence vulnerable to internal disintegration and/or external attack. Hence both Church and State in medieval times equally fought fiercely against any questioning of its validity or of any of its attendant features such as Rome's entire seven-fold sacramental system, indulgences, the treasury of merit, the invocation of saints, and purgatory."

"The Reformers criticized this doctrine because of (1) the absence of any scriptural support for it; (2) the unwarranted authority that such a view places it the hands of men; (3) its lack of stress upon the role of faith in the reception of the ordinance's spiritual benefit, for conceived as working *ex opere operato* its benefits are ingested by the mouth and not by the heart governed by faith; (4) the Mass's implicit attack upon Christ's finished work at Calvary in its represented character as an offering of an 'unbloody propitiatory sacrifice' to God; and (5) its 'magical' character, since unlike the visible miracles of Christ and of the New Testament in general which could be seen by both believer and unbeliever alike, this 'miracle' is not visible to anyone."

"In the second chapter of its Twenty-Second Session (September, 1562) the Council of Trent declares: '. . . Inasmuch as in this divine sacrifice which is celebrated in the mass is contained and immolated [offered in sacrifice] in an unbloody manner the same Christ who once offered himself in a bloody manner on the alter of the cross, the holy council teaches that this is truly propitiatory. . . . For, appeased by this sacrifice, the Lord grants the grace and gift of penitence and pardons even the gravest crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests who then offered himself on the cross. . . . The fruits of that bloody sacrifice . . . are received most abundantly through this unbloody one [and] it is rightly offered not only for the sins, punishments, satisfactions and other necessities of the faithful who are living, but also for those departed in Christ but not yet fully purified.'"

In the fourth and fifth chapters of its Thirteenth Session (October, 1551) the Council of Trent declared that 'by the consecration of the bread and wine a change is wrought about of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood,' and that therefore 'the faithful of Christ may . . . give to this most holy sacrament in veneration the worship of *latría*, which is due to the true God . . . For we believe that in it the same God is present of whom the eternal Father . . . says: *And let all the angels of God adore him.*'"

"The Westminster Confession of Faith, XXIX/vi, declares: 'That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not only to Scripture

alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hast been and is, the cause of manifold superstitions, yea, of gross idolatries."

"Do Roman Catholics not understand that to believe that Mary can hear the prayers of the millions of Catholic faithful who are praying to her at any one time in the myriad languages of the world, that she can keep each prayer infallibly related to its petitioner, and that she can present these myriad petitions as they are preyed to her Son is to ascribe the divine attributes of omniscience to her? Do they not understand that they have deified her?" [All the above are from footnotes 96, 97, 98, 99 of Robert Raymond's book, The Conflict With Rome, 104-07]

"once for all" is not "once for all people" but once for all concerning sin".

ἔπαθεν, (πασχω - to suffer * Verb: Aorist Indicative Active, 3S). Constativ Aorist. Note variant that read, "died." Cf. KJV. Best MSS have "suffered" which fits the context better.

Words are similar in the aorist: ἔπαθεν (suffer) vs. ἀπεθανεν (died). Peter never uses the word "died" but uses the word "suffer" 11 x. Suffer also seems to better serve the connection to the previous verse. There's some overlap in that when we talk about X's suffering we also have in mind his death.

"The reading 'suffered for sins,' based on the περι ἁμαρτιων ἔπαθεν of B K P and the majority of later minuscules, is a relatively simple reading appropriate to both the context and Peter's usage. Because it plausibly explains the other variants, it has the strongest claim to acceptance as the original reading. As in 2:21, some MSS tend to substitute 'died' (ἀπεθανεν) for "suffered" (ἔπαθεν), and those that do invariably add to the phrase 'for sins' either ὑπερ ἡμων ('for us'), ὑπερ ὑμων ('for you'), or something equivalent. Although the combined testimony for these longer readings is impressive (e.g. P⁷² & A), they are probably conflation of Peter's phrase περι ἁμαρτιων with certain traditional expressions such as 'Christ died for us' or 'for you;' or 'for our sins.' [Michaels, 195]

Metzger in his textual commentary writes:

" . . . a majority of the Committee preferred the reading περι ἁμαρτιων ἔπαθεν because (a) this verb, which is a favorite of the author (it occurs elsewhere in 1 Peter eleven times), carries on the thought of ver. 17, whereas ἀπαθνησκειν (which occurs nowhere else in the epistle) abruptly introduces a new idea; (b) in view of the presence of the expression περι ἁμαρτιων scribes would be more likely to substitute ἀπεθανεν for ἔπαθεν than vice versa; and (c) the readings with ἡμων or ὑμων (which in later Greek had the same pronunciation) are natural and, indeed, expected scribal expansions."

HEB 9:26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

HEB 9:28 so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without {reference to} sin, to those who eagerly await Him.

the just for the unjust, (δίκαιος ὑπερ ἀδίκων.)

δίκαιος (δικαιος - just, righteous * Adjective: Masculine Nominative Singular). Subject Nominative. Cf. 2:22. The righteous for the unrighteous.

Note Christ's sinlessness (parallels in 1 Peter; Hebrews 4:12).

ACT 3:14 "But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you,

ὑπερ ἀδίκων, (αδικος - unjust * Adjective: Masculine Genitive Plural). Genitive of Advantage ("for"). Note the alpha privative. "Those with no righteousness." Note Paul, "Not having a righteousness of my own . . ." in Philippians.

The same word is translated "wicked" in Acts 24:15 -

Acts 24:15 having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.

ROM 5:6-8 6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

"The adjective follows the same threefold meaning as the noun. As Thayer points out, it is used of one who is unjust as a judge (Rom 3:5; Heb 6:10); of general unrighteousness or sinfulness (Matt 5:45; Acts 24:15; 1 Cor 6:1; 1 Pet 3:18; 2 Pet 2:9), and in a specific way of one who betrays a trust (Luke 16:10). It is translated eight times as unjust, four times as unrighteous." [Bib Sac, Vol. 100, Page 254]

This is the divine exchange. Vicarious; substitutionary atonement. Christ had to be God to pay an eternally sufficient sacrifice. He had to be man to pay the right kind of sacrifice. He had to be sinless or He would not have been able to pay the debt at all. Couldn't have been "the unjust for the unjust." A poor but helpful illustration that I've used before - if you murdered someone & I went to the judge and said, I want to take this person's place, it would do no good if I added, "BTW - I also murdered someone." Cf. Hebrews on X's atonement.

The Sufferings of Christ	The Sufferings of Believers
For doing right	For doing right
Vicarious for sin (Just for the unjust)	--
Pathway to His glory	Pathway for their glory

ISA 53:4-6 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being {fell} upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the \Lord\ has caused the iniquity of us all To fall on Him.

Also note 53:11 . . .

1PE 2:21-24 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 \who committed no sin, nor was any deceit found in His mouth\; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats,

but kept entrusting {Himself} to Him who judges righteously; 24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.

ACT 3:14 "But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you,

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

TIT 2:14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

GAL 3:13 Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree"--

See Shedd on the nature of the atonement . . .

in order to reconcile us to God– (ἵνα ὑμᾶς προσαγάγη τῷ θεῷ)

Note the definite article (τῷ θεῷ) - God the Father.

ἵνα ὑμᾶς (συ - to or for you * Second Person Independent Personal Pronoun: Accusative Plural).

προσαγάγη (προσαγω - to bring forward, to bring to, to reconcile, to come near * Verb: Aorist Subjunctive Active, 3S). Subjunctive in a Dependent / Subordinate Clause - Purpose Clause.

προσαγω - was a technical term used of one who gained an audience at court for another, for one who had the power to bring someone into the presence of a reigning monarch. (There's no way I could get a hearing, for example, in the presence of the President of the U.S. I would need someone who could serve as a mediator with the power and authority to bring me to his presence).

One of the noun forms for this verb is prosagogeus which means "introducer" or "the giver of access." "During the days when Greece was flourishing every king had a prosagogeus or an introducer. No one could have access to him except through the prosagogeus. Christ is the Father's prosagogeus. It is through Him and only through Him that a man has access to the Almighty." [Fickett] Cf. Eph. 2:18.

"Just so, our Lord Jesus by dying on the Cross and paying for our sins, satisfied the just penalty of the broken law which we incurred by our disobedience and removed for us that which barred our access to God. Thus, as lost sinners receive Him as their Savior, they are led into the presence of God the Father by God the Son, dressed in a righteousness, Christ Jesus Himself, who brings us into the place of the unlimited favor of God." [Wuest, 93]

EPH 2:16-18 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17 \And He came and preached peace to you who were far away, and peace to those who were near\; 18 for through Him we both have our access in one Spirit to the Father.

COL 1:21-22 And although you were formerly alienated and hostile in mind, {engaged} in evil deeds, 22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach--

Issues related to the extent of the atonement

1 John 2:2 and John 11; Hebrews "tasted death for every man". I uphold a view that is called particular redemption or definite atonement (as opposed to "limited atonement"). Every orthodox Christian would agree that there was some limits to X's redemption. If there weren't we'd all be universalists. Also agree that he didn't die to redeem fallen angels.

"All the sins of all the elect were parceled up into one huge bundle and bound to his shoulders." [Leighton, 161]

Note John 17:2 and Jesus' prayer which was not for all men everywhere.

"Those who are brought to God and are received into friendship with him relish that friendship, delight in his company, and love to be constantly with him. Is this so with us? By being so close, they become like him, know his will better every day, and grow more like him. But, alas, there is nothing like this in most people. Remember this for your comfort, that as you are brought to God through Jesus Christ, so you are kept in that union by him. It is a firmer knot than at first. No power of hell can dissolve it. Christ suffered once to bring us to God, never to depart again. As Christ suffered once for all, so we are brought to God once for all. We may feel we are closer to Christ at certain times than at other times, but we are never cut off once we are united to him." [Leighton, 162] Cf. Roman 8:38-39.

All about the power. You must be part of this institution to be right with God. Only our institution has the means to save you. Power and Control. The gospel isn't about institutionalism. It transcends institutions. It's for all whom God calls to himself (Acts 2:39). Convenient for a church like the RCC to say, "only we have the means to salvation." Quite presumptuous. God calls the sinner who then cries out and whomever cries out will be saved. I don't care if you are a Baptist, Pentecostal, Anglican, or Presbyterian, Methodist, or whatever.

That's like designing a car that can only be serviced by one single dealer. Why would you do that? Power and Control. You are subject to us if you want your car repaired. Only we have the special tools and secret know how.

He who was put to death in the flesh, but made alive by the Spirit. (θανατωθεις μὲν σαρκὶ ζωοποιηθεις δὲ πνεύματι·)

"Put to death in the flesh" = His actual death. Note Phil. 2:6-8. Note the practice of crucifixion, the breaking of legs to hasten death (which prophetically didn't happen to JC); the spear in the side with water and blood pouring forth (John 19:31-37). His death was both violent and voluntary.

Note the different ways this could be translated:

1) made alive in the Spirit.

- 2) made alive by the Spirit
- 3) made alive in the spirit

Seems that Peter is contrasting Jesus' death and resurrection. Therefore, the idea is that he was made alive by the Holy Spirit resulting in His resurrection from the dead (cf. where the same word is used of His resurrection in places like John 5:21; Rom. 4:17; 8:11; 1 Cor. 15:22,36,45). Also the connection between Jesus' death and resurrection in Romans 4:25, 8:34, 14:9; and 1 Thess. 4:14.

"We can be confident, therefore, that Peter did not envision Jesus merely living in the interval between his death and resurrection in terms of his human spirit. He thought here of Christ's resurrection from the dead." [Schreiner, 183]

Thus follow the parallel in 1 Tim. 3:16. ("flesh" = body, as here, and "Spirit" refers to the Holy Spirit, as here). Cf. Romans 8:11. Idea follows that we who are identified with Christ in his suffering and death, will also follow Him in His resurrection (note 1 Cor. 15:20).

The *σαρκὶ* refers to the physical body of Christ. His humanity or human existence. Dative of sphere or reference. Note the absence of the definite article which indicates that there's an emphasis on the nature of Christ's death, namely, the fact that He suffered a very real, painful death - a death on a cross.

Contrast between the last clause of 3:18	
"He who was put to death in the flesh" (θανατωθεῖς μὲν σαρκὶ)	"but made alive in the spirit" (ζωοποιηθεῖς δὲ πνεύματι·)
"death" (θανατωθεῖς) = crucifixion	"made alive" (ζωοποιηθεῖς) = resurrection
contrast is between death and life	
"in the flesh" (μὲν σαρκὶ) = physical death	"in the spirit" (πνεύματι·) =
contrast is between human flesh and human spirit or between His death in the flesh and His resurrection by means of the Spirit (Holy Spirit)	

Made alive by the Spirit (Holy Spirit). Ancient MSS did not have capitalization, so this is an interpretive issue, not a textual one. Vincent argues that the lack of the article indicates that Peter has spirit in mind (Christ's spiritual nature).

Flesh is a synecdoche standing for the whole and true humanity of Christ [Bullinger, 643] Cf. John 1:14; 1 Timothy 3:16; 1 John 4:2.

If Christ's human spirit was made alive, presupposes that his human spirit died, along with his body. He was not only rejected by the Father (Matt. 27:46), but by the Holy Spirit, as well. In His incarnation, Jesus had a human body (Matt. 26:26), a human spirit or soul (Luke 23:46; John 12:27).

Peter concluded his summary of Christ's redemptive work by referring to His resurrection. Though Christ was put to death in the body (*sarki*, "flesh"), He was made alive by the Spirit. "By the Spirit" translates one word, *pneumati*, which could refer to the third Person of the Trinity as the agent of

Christ's resurrection. Or it may refer to Christ's human spirit in contrast with His human body (cf. 1 Peter 4:6). [Bible Knowledge Commentary]

ROM 1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

ROM 4:25 {He} who was delivered up because of our transgressions, and was raised because of our justification.

ROM 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

2CO 13:4 For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we shall live with Him because of the power of God {directed} toward you.

Arguments for "in the [realm of] spirit" include the natural way to see the two phrases in comparison with one another (both datives) and the emphasis t/o Peter that there is suffering in the flesh (temporal), but hope of inheritance in the spirit (eternity).

"being put to death in the flesh; in the human nature: flesh includes the whole of human nature, both body and soul; for though the body only dies, yet death is the dissolution of the union between them both; and such was Christ's death; for though the union between the two natures continued, yet his body and soul were disunited; his body was left on the cross, and his soul, or Spirit, was commended to God, when his life was taken from the earth, and he was put to death in a violent manner by men: but quickened by the Spirit; raised from the dead by his divine nature, the Spirit of holiness, the eternal Spirit, by which he offered himself, and by virtue of which, as he had power to lay down his life, so he had power to take it up again; when he was also justified in the Spirit, and all the elect in him. Now, as the enemies of Christ could do no more than put him to death in the flesh, so the enemies of his people can do no more than kill the body, and cannot reach the soul; and as Christ is quickened and raised from the dead, so all his elect are quickened together, and raised with him, representatively, and shall, by virtue of his resurrection, be raised personally, and live also; which is no inconsiderable argument to suffer afflictions patiently, and which is the design of this instance and example of the sufferings, death, and resurrection of Christ. [Gill]

X wore a crown of thorns; do we expect a wreath of ease?

John 6:63; 1 Cor. 15:45; Rom. 8:11; 1 Peter 1:21. Note that we are partakers of Christ's sufferings (cf. 4:13).

Charles Wesley wrote: "No condemnation now I dread: Jesus and all in him is mine! Alive in Him my living Head, and clothed with righteousness divine, Bold I approach the eternal throne, and claim the crown, through Christ my own."

3:19 EXEGESIS

GREEK TEXT:

ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

ἐν ᾧ (ὅς, ἡ, ὁ - which * Relative Pronoun: Neuter Dative Singular).

καὶ τοῖς (ὁ * Definite Article: Neuter Dative Plural).

ἐν φυλακῇ (φυλακη - guarding, keep watch, guard, prison, * Noun: Feminine Dative Singular).
Dative/Locative of Place.

πνεύμασιν (πνεῦμα, πνευματος * Noun: Neuter Dative Plural). Dative of Indirect Object.

πορευθεὶς (πορευομαι - to go, proceed, travel, walk * Aorist Middle/Passive Participle: Masculine
Nominative Singular). Adverbial-Complementary Participle.

ἐκήρυξεν, (κηρυσσω - to preach, to proclaim, to herald * Verb: Aorist Indicative Active, 3S). Constatative
Aorist.

ENGLISH TRANSLATION:

By which also He went and made proclamation to the spirits in prison.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

"The main interpretations of this passage fall into five classes: (1) The Bowyer Greek Testament (1763) and J. Rendel Harris emended 3:19 to introduce Enoch into the text (reading en hō kai as haplography for en hō Enōch kai); see E. J. Goodspeed's translation, "In it Enoch went and preached." (2) Clement of Alexandria (Stromateis 6.6; GCS 15.454-55): Christ's soul went to Hades to preach conversion to the sinners of the generation of the flood, who were detained there. (3) Robert Bellarmine (De controversiis 2.4, 13): Christ's soul went to announce release to the just in Limbo (the sinners of Noah's time who repented before the flood). (4) Augustine (Ep. 164; CSEL 44, 521-41): Christ in his divine pre-existence preached through Noah to the sinners of his generation, not in Hades but on earth. (5) F. Spitta (Christi Predigt an die Geister [Göttingen, 1890]), E. G. Selwyn, B. Reicke, W. J. Dalton—all with varying nuances: The Risen Christ proclaimed his triumph to the imprisoned spirits as he passed through the heavens to his exaltation.—We follow this opinion." [Jerome Biblical Commentary]

In which also He went and made proclamation to the spirits in prison (ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,)

ἐν ᾧ (ὅς, ἡ, ὁ - which * Relative Pronoun: Neuter Dative Singular). This neuter agrees with the neuter word "spirit" and tells us how he went. "In which spirit he went . . ." is the idea.

What does this mean? Some have said (Augustine) that Jesus was preaching through Noah in the OT. Others maintain that Jesus preached to those who died either in the great flood, or throughout history, to offer them a second chance to believe the gospel. No evidence for this and even if you were to try to squeeze some sort of universalism into this verse, it's in the past-tense, so it says nothing about offering a second chance to sinners who have died since then. Others say this is Christ's descent into hell (apostle's creed). Others Christ releasing the OT saints who were held in Sheol.

" . . . the idea here is that Jesus was resurrected by the Spirit of God, by whom also he went (presumably after the resurrection) to proclaim triumph over the fallen spirits. For the many views on this text, the three main ones are 1) that between his death and resurrection, Jesus preached to the dead in Hades, the realm of the dead (the view of many church fathers); 2) that Christ preached through Noah to people in Noah's day (the view of many Reformers; 3) that before or (more likely after) his resurrection, Jesus proclaimed triumph over the fallen angels (the view of most scholars today. (In early Christian literature, 'spirits' nearly always refers to angelic spirits rather than human spirits, except when explicit statements are made to the contrary. The grammar here most naturally reads as if, in the Spirit who raised him, he preached to them after his resurrection; further, v. 22 mentions these fallen angels explicitly. The view that these were instead spirits of the dead often rests on 4:6, but the point of 4:6, which caps the section, is that martyrs put to death in the flesh will. be raised by the Spirit as Christ was in 3:18.)" [Keener, 718]

Note the Ancient Christian Commentary on Scripture (pages 106 ff.) for some outlandish quotes by some of the fathers on this passage.

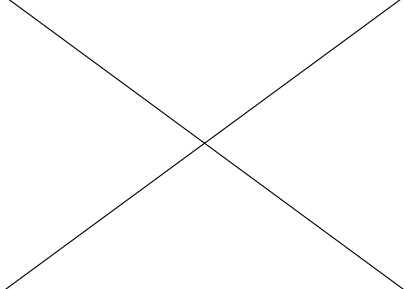
"Others, as the Papists, imagine the sense to be, that Christ, at his death, went in his human soul, into a place they call "Limbus Patrum", which they suppose is meant by the prison here, and delivered the souls of the Old Testament saints and patriarchs from thence, and carried them with him to heaven; but this sense is also false, because, as before observed, not the human soul of Christ, but his divine nature, is designed by the Spirit; nor is there any such place as here feigned, in which the souls of Old Testament saints were, before the death of Christ; for they were in peace and rest, in the kingdom of heaven, in Abraham's bosom, inheriting the promises, and not in a prison; besides, the text says not one word of the delivering of these spirits out of prison, only of Christ's preaching to them." [Gill]

Christ heralded his triumph. Not evangelism (εὐαγγελίζω), but heralding. Cf. Rom. 5:18-19; Gen. 3:15; Col. 2:15; Heb. 2:14; 1 John 3:8.

Spirits not humans or Peter would have used the word ψυχαι (souls) as he does in v. 20.

Interpretations of 1 Peter 1:19-20

Compiled by Tony Bartolucci

View	Description	Strengths	Weaknesses
<p>Preaching Through Noah View</p>	<p>Christ, by the Holy Spirit, preached the Gospel through Noah to the disbelieving world.</p>	<p>The idea of Christ being spiritually active in the O.T. prophets is consistent with 1 Peter 1:10-11</p>	<p>The word "spirits" nearly always refers to angelic spirits not men</p>
		<p>This was the majority view among the Reformers</p>	
		<p>This was the position of Augustine</p>	<p>This interpretation is not the most natural reading of the text.</p>
		<p>2 Peter 2:5 refers to Noah as a "preacher of righteousness"</p>	<p>Does not explain the word "went" (v. 19). If this was a spiritual preaching through Noah, Jesus did not have to go anywhere!</p>
		<p>It is consistent with the context of Peter's readers who are to endure suffering at the hands of godless men even as Noah did.</p>	<p>Verse 22 would indicate that this was a post-resurrection event, not a pre-incarnate one.</p>
<p>Sons of God in Genesis Six View</p>	<p>Between His resurrection and ascension (v. 22), Christ proclaimed a message of victory to the demonic spirits of Genesis 6 (the sons of God) who were imprisoned for attempting to pollute the race to prevent the coming of the Messiah.</p>	<p>Supported by Jewish tradition (1 Enoch) which held that Enoch was sent to proclaim victory over the demonic spirits of Genesis 6.</p>	<p>Was not the general position of the fathers or the reformers</p>
		<p>Fits the context of the passage which ends with His authority over all angelic beings (v. 22).</p>	<p>Assumes that the "sons of God" in Genesis were fallen angels and not men (although they may have been men who were indwelt by demons).</p>
		<p>The word "spirits" is not normally used of men, but is for angelic or demonic beings.</p>	
		<p>2 Peter 2:4-5 and Jude 5-7 supports this interpretation.</p>	
		<p>Is the view of most scholars today.</p>	
<p>Preaching to the Dead in Hades View</p>	<p>Christ proclaimed His victory over sin to those who were captive in Hades. There are variations on this view. Some believe that Christ simply proclaimed victory to all (righteous and unrighteous) while others believe that He went to liberate the Old Testament saints who were held captive.</p>	<p>Was the view of many church fathers.</p>	<p>The phrase "He descended into Hades" was not part of the original Apostle's Creed, but was added at a much later date.</p>
		<p>Is said to find support in the Apostle's Creed.</p>	<p>There is no biblical evidence that Jesus ever "descended into Hades" (or hell).</p>
<p>Second Chance at Salvation View</p>	<p>Christ preached the Gospel to the wicked dead giving them a second chance to be saved.</p>		<p>Contradicts the teaching of Scripture. There is no "second offer" of salvation (Luke 16:26; Heb. 10:26-27).</p>
			<p>Why was the "offer" only given to those during the time of Noah and not to all men?</p>
			<p>The word "spirits" is not normally used of men.</p>
			<p>The text says that only 8 were saved (v. 20), not all the wicked.</p>

I like what Luther said: "A wonderful text is this, and a more obscure passage perhaps than any other in the New Testament, so that I do not know for a certainty just what Peter means." [cited in Schreiner, 184]

Shedd follows Augustine, Bede, Aquinas, Erasmus, Beza, Leighton (and many if not most reformed scholars) in holding that this passage refers to Christ preaching through Noah to those who were disbelieving before the great flood:

"The personal and local descent of Christ into hades--whether to deliver the Old Testament saints from limbo or to preach judicially, announcing condemnation to the sinners there, or evangelically, offering salvation to them--if a fact, would have been one of the great cardinal facts connected with the incarnation. It would fall into the same class with the nativity, the baptism, the passion, the crucifixion, the resurrection, and the ascension. Much less important facts than these are recorded. St. Matthew speaks of the descent of Christ into Egypt, but not of his descent into hades. Such an act of the Redeemer as going down into an infernal world of spirits would certainly have been mentioned by one of the inspired biographers of Christ. The total silence of the four gospels is fatal to the tenet." [Shedd, 841]

Grudem follows this view {systematic theology, 591 ff.} ==>

Noah	Peter's Readers
Righteous Minority	Righteous Minority
Surrounded by hostile unbelievers	Surrounded by hostile unbelievers
God's judgement was near	God's judgement may come soon (1 Peter 4:5, 7; 2 Peter 3:10)
Noah witnessed boldly (by Christ's power)	They should witness boldly by Christ's power (1 Peter 3:14, 16-17; 3:15; 4:11)
Noah was finally saved	They will finally be saved (1 Peter 3:13-14; 4:13; 5:10)

Many of the early church fathers believed that Christ's body went to hades where he preached to the spirits imprisoned there.

This finds support in the apocryphal Gospel of Peter (10). Ignatius of Antioch wrote that "He whom they [the prophets] were rightly awaiting came to visit them and raised them from the dead." (Magnesians, 9.2).

"... a more probable background is to be sought in the story of the Watchers (see notes on 2 Peter 2:4-5 and Jude 5-7, which refer to this story explicitly). Their whole story can be found in 1 Enoch 6-36, a very popular second century B.C. expansion of the brief account in Genesis 6:1-4. The Watchers refer to the angels who left their proper place to mate with human females, beget the giants, and teach forbidden arts and practices to humanity. These are shut away in a prison by God, awaiting their final judgement and punishment (see 1 Enoch 10:11-15; 18:13-16; 21:1-6). The location of the prison is not clear. ... This story has an intimate connection with Noah and the Flood, which becomes the 'clean-up' operation after all the havoc and ungodliness the Watchers and their evil offspring, the Giants, brought to humankind. Genesis 6:1-5 and Jubilees 5:1-5 also both suggest a link between the Watchers, giants, and the Flood." [BKBC, 307]

Some would argue that this agrees with the Apostle's Creed. After all, if it is the creed of the Apostles, it must be true, right?

Problem is, the Apostle's Creed was not written by any of the Apostles (it was likely composed during the latter half of the 2nd c.) and the phrase "he descended into hades" was not part of the original creed, it was added later (second half of the 4th c. AD).

Further, the A.C. was not the product of any church council. It developed/evolved over time from AD 200 to AD 750. "Descended into hell" clause was not found in any of the early versions of the creed. Not until AD 650 was there any attempt to say that Christ actually descended into hell.

Some believe that this idea was only added to enforce the truth that Christ truly died. "He descended into the grave" would be another way to express the idea. This would be in contrast to heretics that claimed he did not truly die.

Texts used in support: Psalm 16:10; Ephesians 4:8-10; 1 Tim. 3:16; 1 Peter 3:18-19, 4:4-6. For an overview of these passages, see Millard Erickson, *Christian Theology*, 774ff.

JC, t/eternal 2d person of t/Trinity was separated from the Father & t/Holy Spirit for a time. There was a brief fracture in t/Trinity. Note: "Today you will be with me in paradise" - TODAY - Not tomorrow or the next day.

On the "descent of Christ to the lower parts of the earth" in Ephesians 4:8, Shedd writes:

"[This] signifies this lower world of earth. St. Paul is speaking here of the incarnation. The incarnate Logos did not descend from heaven to hades or ascend from hades to heaven. Cf. Isa. 44:23: 'Shout, you lower parts of the earth.' This is the opposite of the 'heavens,' which are bidden to 'sing.' In Acts 2:19 this world is called . . . the earth below. " [Shedd, 842, f.n.]

Shedd also gives 5 different views on the larger (outside of 1 Peter 3) issue of Christ's descent to hades: 1) Christ virtually descended into hades, because his death was efficacious upon the souls there; 2) Christ actually descended into hades; 3) Christ's descent into hades was his suffering the torments of hell; 4) Christ's descent into hades was his burial in the grave; and 5) Christ's descent into hades was his remaining in the state of the dead for a season. Westminster Catechism 50 combines the last two: 'Christ's humiliation after his death consisted in his being buried and continuing in the state of the dead and under the power of death, till the third day, which has been otherwise expressed in the words, *he descended into hell.*'" [Shedd, 842, f.n.]

πορευθεῖς (πορευομαι - to go, proceed, travel, walk * Aorist Middle/Passive Participle: Masculine Nominative Singular). Adverbial-Complementary Participle. A word that was used of traveling from one place to another.

When was this "trip?" Was this Christ traveling to Sheol to preach to the spirits/fallen angels held captive there? Note the concept of imprisoned angels (three classes of fallen angels - elect; bound; loosed). 1) Holy, elect angels (1 Tim. 2:4); 2) Fallen, evil angels, a) Bound (2 Pet. 2:4; Jude 6), b) Loosed (Eph. 6:12; 1 Peter 5:8). Bound demons in Rev. 9:1-2, 11:7, 17:8.

πνεύμασιν (πνεύμα, πνευματος * Noun: Neuter Dative Plural). Dative of Indirect Object.

Who are these "spirits?" No where in the NT is the word used of a human being as a class or category of created beings. [so Wuest]. "The word *pneuma* is used as a designation of just two classes of free moral

agents in the New Testament, of angels (Heb. 1:7, 14), and of demons (Matt. 8:156; Luke 10:17, 20)." [Wuest, 99] The only exception is when it is used with a Genitive of Description as in Heb. 12:23.

The places where "spirits" refers to demonic spirits are legion (pun). About 35 times in the NT.

The question of when did Jesus preach and what did he preach?

Options as to when: 1) Between his death and resurrection; 2) Following His resurrection before his ascension.

Options as to what: 1) Victory. Christ proclaimed victory over these disobedient spirits that had once tried to thwart his coming by destroying the human line. That was a triumph of victory that these demons can not share in. In being a proclamation of victory, it was for them one of defeat. It would be like a commanding general entering a POW camp where thousands of the enemy are housed. He announces, "The battle is over. We have complete victory!" To the POWs it's a message of defeat (same for the fallen angels). But, for us, it's a message of victory (cf. the victory parade/Roman Triumph). We can suffer because we are destined for glory!

Did Jesus Descend Into Hell?

Jesus Descended into Hell. When Jesus descended into hell, he entered not Gehenna but Hades; in other words, he really died, and it was from a genuine, not a simulated death that he rose (Acts 2:31-32). 1 Peter 3:18-20 tells us briefly what Jesus did in Hades:

First, by his presence he made Hades into Paradise (a place of pleasure) for the penitent thief and, presumably, for all the others who died trusting him during his earthly ministry, just as he does now for the faithful departed (Luke 23:43; Phil. 1:21-23; 2 Cor. 5:6-8).

Second, he perfected the spirits of Old Testament believers (Heb. 12:23; 11:40), bringing them out of the gloom which Sheol (the pit) had hitherto been for them (Ps. 88:3-6, 10-12) into this same Paradise experience. This is the core of truth in the medieval fantasies of the harrowing of hell.

Third, "he went and preached (presumably announcing his kingdom and appointment as the world's judge) to the spirits in prison" who had rebelled in antediluvian times (presumably the fallen angels of 2 Pet. 2:4-10 who are also the sons of God in Gen. 6:1-4). Some have based on this one text a hope that all humans who did not hear the gospel in this life, or who, having heard it, rejected it, will have it savingly preached to them in the life to come. Peter's words provide no warrant for this inference: a first, non-saving announcement to a group of fallen angels does not imply a second saving announcement to the whole host of unsaved human dead. Had Peter believed in the latter, surely he would have said it straightforwardly. [Your Father Loves You by James Packer, Harold Shaw Publishers, 1986, page for April 6]

Issue related to the Apostle's creed.

"The fifth article of the Creed ("he descended into hell") is based on such NT passages as Rom 10:6-7; Eph 4:8-10; Heb 13:20; Acts 2:24, 31; Mt 12:40. But it is quite another question whether this passage in 1 Pt deals with the "harrowing of Hell"; it has often been so interpreted and has supplied imaginative

details for what Christ did during the Triduum mortis. However, it is not at all certain that Peter refers to this." [Jerome Biblical Commentary]

"Psalm 68 is a victory hymn composed by David to celebrate God's conquest of the Jebusite city and the triumphant ascent of God (represented by the Ark of the Covenant) up Mount Zion (cf. 2 Sam. 6–7; 1 Chron. 13). After a king won such a victory he would bring home the spoils and enemy prisoners to parade before his people. An Israelite king would take his retinue through the holy city of Jerusalem and up Mount Zion. Another feature of the victory parade, however, would be the display of the king's own soldiers who had been freed after being held prisoner by the enemy. These were often referred to as recaptured captives—prisoners who had been taken prisoner again, so to speak, by their own king and given freedom.

The phrase when He ascended on high depicts a triumphant Christ returning from battle on earth back into the glory of the heavenly city with the trophies of His great victory.

In His crucifixion and resurrection, Jesus Christ conquered Satan, sin, and death (cf. Col. 2:15), and by that great victory He led captive a host of captives, who once were prisoners of the enemy but now are returned to the God and the people with whom they belong. The picture is vivid in its demonstration that God has yet-unsaved people who belong to Him—though they are naturally in Satan's grasp and would remain there had not Christ by His death and resurrection made provision to lead them into the captivity of His kingdom into which they had been called by sovereign election "before the foundation of the world" (Eph. 1:4). Compare Acts 18:10, where the Lord tells Paul to stay in Corinth and preach because there were people in that city who belonged to Him but were not yet saved from bondage to the king of darkness (see also John 10:16; 11:51–52; Acts 15:14–18).

Upon arriving in heaven, He gave gifts to men. Paul here uses yet another term for gifts (*domata*) to express the comprehensiveness of this gracious provision. Like a triumphant conqueror distributing the spoils to his subjects, so Christ takes the trophies He has won and distributes them in His kingdom. After His ascension came all the gifts empowered by the Holy Spirit (John 7:39; 14:12; Acts 2:33). When the Savior was exalted on high, He sent the Spirit (Acts 1:8), and with the coming of the Spirit also came His gifts to the church. Before Paul identifies the gifts he has in mind, he first gives a brief parenthetical explanation of the analogy he has just used.

In explaining the application of the Old Testament passage, Paul says, Now this expression, "He ascended," what does it mean except that He also descended into the lower parts of the earth? The He of whom Paul is speaking is the One who will fill all things—Jesus Christ, "who fills all in all" (1:23). Ascended refers to Jesus' ascension from earth to heaven (Acts 1:9–11). He ascended from earth to heaven to forever reign with His Father.

Paul is quick to explain that the expression He ascended cannot mean anything except that He ... also descended. If, as seems clear, ascended refers to our Lord's being taken up to heaven, then descended must refer to His coming down from heaven to earth. The captain of our salvation was first abased and then exalted. Divestiture came before investiture, incarnation before glorification (see Phil. 2:4–11). This truth is repeated in proper chronological sequence in verse 10: He who descended is Himself also He who ascended.

The depth of Christ's descent in incarnation is said to be into the lower parts of the earth. This reference is presented to provide a striking contrast in terms of His ascent far above all the heavens, emphasizing the

extreme range of our Lord's condescension and exaltation. To understand the phrase the lower parts of the earth we need only examine its use elsewhere in Scripture. In Psalm 63:9 it has to do with death, being related to falling by the sword (v. 10). In Matthew 12:40 a similar phrase, "the heart of the earth," refers to the belly of a great fish where the prophet Jonah was kept. In Isaiah 44:23 the phrase refers to the created earth containing mountains, forests, and trees. Psalm 139:15 uses it in reference to the womb of a woman where God is forming a child. The sum of these uses indicates that the phrase relates to the created earth as a place of life and death. In the majority of the uses it appears in contrast to the highest heavens, as here and in Psalm 139:8, 15 and Isaiah 44:23.

The intent of the phrase in this letter is not to point to a specific place, but to refer to the depth of the incarnation. It is interesting that each of the uses of the phrase outside Ephesians can also relate to the depth of Christ's incarnation. He was formed in the womb (Psa. 139:15), lived on the earth (Isa. 44:23), referred to His own burial as a parallel to Jonah's being in the fish (Matt. 12:40), and His death is consistent with the use of the phrase in Psalm 63:9.

It should be noted further that our Lord's descent went even beyond the womb, the earth, the grave, and death—to a descent into the very pit of the demons. Peter sheds light on the meaning of He also descended into the lower parts of the earth. In his first letter he says, "For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which also He went and made proclamation to the spirits now in prison" (1 Pet. 3:18–19). Between Jesus' death on Calvary and His resurrection in the garden tomb, He was "put to death in the flesh, but made alive in the spirit." He was physically dead but spiritually alive. During the three days He was in that state He also descended "and made proclamation [from *kērussō*] to the spirits now in prison." This does not refer to preaching the gospel (from *euangelizō*) but to making a triumphant announcement—in this case Christ's announcement of His victory over the demons even while they tried to hold Him in death.

The Old Testament refers to the place of the departed dead as Sheol (Deut. 32:22; Job 26:6; Ps. 16:10; etc.). Part of Sheol was a place of torment and evil, occupied by the unrighteous dead and by the demons who had been confined and bound there because of their wicked cohabitation with women during the period before the Flood (see Gen. 6:2–5; 2 Pet. 2:4; Jude 6). When Christ descended to Sheol, He proclaimed His victory, because "He had disarmed the rulers and authorities [and] made a public display of them, having triumphed over them" (Col. 2:15; cf. 1 Pet. 3:19). At that time came the announcement to the demons, both bound and loose (the "angels and authorities and powers"), that they all were subject to Christ (1 Pet. 3:22; Eph. 1:20–21). To ascend to heaven, He also passed through the territory of Satan and his demons in the air (Heb. 4:14 uses *dia*, through) and no doubt celebrated His triumph over them. Whether or not Paul had this event in mind in his reference here is difficult to establish; nonetheless, it does demonstrate the depth of Christ's descent.

Another part of Sheol, though not clearly distinguished from the other by Old Testament writers, was believed to be a place of happiness and bliss, inhabited by the righteous dead who had believed in God. "Abraham's bosom" (Luke 16:22–23) and "Paradise" (Luke 23:43) apparently were common designations for Sheol at the time of Christ. Early church dogma taught that the righteous dead of the Old Testament could not be taken into the fullness of God's presence until Christ had purchased their redemption on the cross, and that they had waited in this place for His victory on that day. Figuratively speaking, the early church Fathers said that, after announcing His triumph over demons in one part of Sheol, He then opened the doors of another part of Sheol to release those godly captives. Like the victorious kings of old, He recaptured the captives and liberated them, and henceforth they would live in heaven as eternally free sons of God. It must be suggested that such a view seems strained in the Ephesian context, because the lower

parts of the earth is a general phrase and cannot be proven to refer to Sheol." [MacArthur, Commentary on Ephesians 4:8-10 (digital version)]

3:20 EXEGESIS

GREEK TEXT:

ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτῶ ψυχαί, διεσώθησαν δι' ὕδατος.

ἀπειθήσασιν (ἀπειθεω - to disobey * Aorist Active Participle: Masculine Dative Plural). Substantival Participle.

ποτε (ποτε - formerly, earlier).

ὅτε (ὅτε - when).

ἀπεξεδέχετο (ἀπεκδεχομαι - to await eagerly * Verb: Imperfect Indicative Middle, 3S). Iterative Imperfect, hence "kept on." Emphasizes the repetition of an action.

ἡ (ἡ - * Definite Article: Feminine Nominative Singular).

τοῦ θεοῦ (θεος - * Noun: Masculine Genitive Singular). Genitive of Possession.

μακροθυμία (μακροθυμία - patience, steadfastness * Noun: Feminine Nominative Singular). Subject Nominative.

ἐν ἡμέραις (ἡμέρα - day * Noun: Feminine Dative Plural). Dative / Locative of Time.

Νῶε (Νωε - Noah * Noun: Masculine Genitive Singular). Genitive of Description.

κατασκευαζομένης (κατασκευαζω - to build, repair, make ready * Present Passive Participle: Feminine Genitive Singular). Adverbial-Temporal Participle.

κιβωτοῦ (κιβωτος - an ark * Noun: Feminine Genitive Singular). Genitive Absolute. Cf. Mounce.

εἰς ἣν (ὅς - whom, in which * Relative Pronoun: Feminine Accusative Singular).

ὀλίγοι, (ὀλίγος - few, little, small * Adjective: Masculine Nominative Plural).

τοῦτ' (οὗτος - * Near Demonstrative Pronoun: Neuter Nominative/Accusative Singular). When used with εἶμι / ἔστιν (as here) it's translated "that is." For this translation, BAG writes: τοῦτ' ἔστιν, τουτέῃ (on the orthography cf. Bl—D. §12, 3; 17) *that is* or *means* (Bl—D. §132, 2; Rob. 705. Cf. also εἶμι II 3) Mt 27:46; Mk 7:2; Ac 1:19; 19:4; Ro 7:18; 9:8; 10:6, 7, 8; Phlm 12. Hb 2:14 al. Cf. Ro 1:12 (w. dev).

ἔστιν (εἶμι - * Verb: Present Indicative Active, 3S). Used with τοῦτ' (above) = "that is."

ὀκτῶ (ὀκτω - eight).

ψυχαί, (ψυχη - * Noun: Feminine Nominative Plural).

διεσώθησαν (διασωζω - to save, rescue, bring safely through * Verb: Aorist Indicative Passive, 3P). Constativ Aorist.

δι' ὕδατος. (ὕδωρ, ὕδατος - water * Noun: Neuter Genitive Singular). Adverbial Genitive of Place.

ENGLISH TRANSLATION:

who formerly were disobedient, when the patience of God kept waiting in the days of Noah, while the ark was being built, in which a few, that is, eight persons, were saved through water.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

who formerly were disobedient, (ἀπειθήσασιν ποτε)

ἀπειθήσασιν (ἀπειθεω - to disobey * Aorist Active Participle: Masculine Dative Plural). Substantival Participle. + ποτε - formerly, earlier.

Again, this is the same group that Peter refers to in 2 Peter 2:4 and Jude in v. 6. The next clause states when.

Ever since the fall of Satan and the forces of wickedness, there has been an ongoing cosmic battle. Not dualism; God is completely in control and for reasons known ultimately to Him, He allows evil to continue for a time. The ultimate purpose of Satan is to counter and counterfeit the plan of God, especially as it relates to the Gospel. Go back to the fall of men into sin and Satan's involvement there. Note 3:15 - the protoevangelion. Ever since that time, Satan has tried to prevent the coming of the Messiah by means of the genocide of the Jews (so Esther), the destruction of the Messianic line itself during the time of Joash (2 Chron. 22:10-12; cf. 23:3, 12-21). When that failed, he attempted to kill Jesus as a baby (Matt. 2:16-18) and when that failed he tried to induce Jesus to sin (Matt. 4:1-11).

Along these same lines was an early attempt to pollute the race, as recorded in Gen. 6. After all, if the defeat of Satan was to come through a woman, how better to prevent that from happening than to somehow pollute the entire race.

"They are the demons who cohabited with human women in Satan's failed attempt to corrupt the human race . . . (Gen. 6:1-4). That demons still fear being sent to the abyss is evident from the fact that some pled with Jesus not to send them there (Luke 8:31). That suggest that other demons have been incarcerated there since the events of Genesis 6." [MacArthur, 211]

Interestingly, one thing that distinguishes good angels from fallen angels, or demons, is that the demons will attempt to take up residence in the bodies of men and women (cf. Matt. 12:43-45). Perhaps this is inference that they once had enjoyed the inhabitation of physical bodies, such as back in the time of Genesis 6.

Who were these? Perhaps the sons of God described in Gen. 6:1-4.

"But there as in the case of Sarah St. Peter depends on the current tradition in which the original myth has been modified and amplified. This dependence supplies an adequate explanation of the difficulties which have been found here and in ver. 21, provided that the plain statement of the preaching in Hades is not prejudged to be impossible. The important points in the tradition as given in the Book of Enoch (vi.-xvi. cf. Jubilees v.) are as follows: the angels who lusted after the daughters of men descended in the days of Jared as his name (Descent) shows. The children of this unlawful union were the Nephilim and the Eliud. They also taught men all evil arts so that they perished appealing to God for justice. At last Enoch was sent to pronounce the sentence of condemnation upon these watchers, who in terror besought him to present a petition to God on their behalf. God refused to grant them peace. They were spirits eternal and immortal who transgressed the line of demarcation between men and angels and disobeyed the law that spiritual beings do not marry and beget children like men. Accordingly they are bound and their children slay one another leaving their disembodied spirits to propagate sin in the world. even after it has been purged by the Flood. But Christians believed that Christ came to seek and save the lost and the captives; all things are to be subjected to Him. So Peter supplements the tradition which he accepts. For him it was not merely important as connected with the only existing type of the Last Judgement or an alternative explanation of the origin and continuance of sin but also as the greatest proof of the complete victory of Christ over the most obstinate and worst of sinners." [Expositors, 68]

2 Peter 2:4-5 4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; 5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly;

ταρταρυς - not the abode of sinful men, but of fallen angels. Not "gehenna." This may be a place within hell itself, or another locality altogether.

In the Book of Enoch 22:2, Gehenna is said to be the place of dead, apostate Jews and Tartarus of fallen angels.

Jude 5-7 5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. 6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. 7 Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.

"domain" = αρχη - place of office or dignity. Enoch 12:4 uses the same word of the Watchers (angels) who have abandoned the high heaven and the holy eternal place and have defiled themselves with women.

"Strange flesh" (homosexuality) ==> parallel to the fallen angels who had inhabited men in Gen. 6.

"This story [Genesis 6:1-4] was the subject of significant expansion in the second century B.C. (see Jubilees 5:1-14; 1 Enoch 6-22) and is frequently referred to during the Second Temple Period, often as a warning against disobeying God's commandments or rebelling against God (see CD 2:17-19; T. Reuben 5:6-7; Sir. 16:7). The havoc wrought upon the earth by the giants, the offspring of these angels and their human partners, and the angel's corruption of humankind with their teaching of forbidden arts (like war, sorcery and astrology), ultimately necessitates the Flood. God kills the giants, and their spirits become the demons that plagued humankind (1 Enoch 15:8-12). Their angelic parents are bound with chains and confined in a dark prison until their final judgement and punishment (Enoch 10:4-6, 12-14; 18:14-16; 21:3, 10)." [BKBC, 333]

See account of Genesis 6:1 ff. ==>

1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 3 Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." 4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. 7 And the Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them." 8 But Noah found favor in the eyes of the Lord.

"Sons of God" (v. 2) is a phrase used only in the OT (Job 1:6; 2:1; 38:7). All references to angelic beings. Josephus speaks of the SOG in Gen. 6 as being angels. This was the view of the church for the first 3 to 4 c.

Sons of God as a Hebrew idiom for angels. In every place where the phrase occurs, angelic beings are to be understood. CF. Gen. 6:2,4; Joh b 1:6, 2:1; Job 38:7; Psa 29:21; 139:6-7; Dan. 3:25.

God makes his angels spirits, but man is not spoken of as a spirit. Cf. Psa 54:4; Heb. 1:7.

This is perhaps the most heinous effort of Satan to corrupt the human race through marriage. The "Sons of God" stand in juxtaposition with the "daughters of men." Contrast is between supernatural beings and human women. Sons of God cannot be men or they would be called "sons of men." I don't think they are from the Sethites. The phrase *bene elohim* always refers to angels in the O.T. These are demonic spirits who, I believe, entered into wicked men (just as Satan entered into an animal in Gen. 3). I agree with MacArthur that this is the first instance of demon possession. They took women as their wives (the Hebrew word refers to a marriage transaction). Because they were demons controlling men, they could procreate.

See MacArthur page 212 ff. for an extensive treatment of Genesis 6.

"But now giants who were born from (the union of) spirits and flesh shall be called evil spirits upon the earth, because their dwelling shall be upon the earth and inside the earth. Evil spirits have come out of their bodies. . . . They will become evil upon the earth and shall be called evil spirits. The dwelling of the spiritual beings of heaven is heaven, but the dwelling of the spirits of earth, which are born upon the earth, is in the earth." [1 Enoch 15:8-10]

Note that this may imply that it wasn't the demon possessed men themselves, but the offspring which were condemned. But this is not consistent with the biblical text and should be rejected.

The ark as a symbol of coming judgement and also for salvation to those who believed. A type of the church?

Colossians 2:15.

I agree with this excerpt from The Bible Knowledge Commentary on Genesis 6:1-4:

2. the corruption of the race (6:1-8)

This section's details have been the subject of endless debates, often leaving the obvious untouched. It must be remembered that it is part of the *ôleô* beginning in 5:1. Whatever view one takes of the details, it is clear that these verses show how wicked the human race had become, and that death was its ongoing punishment.

6:1-4. Many have suggested that the sons of God were the godly line of Seth and the daughters of men were the Cainites. But this does not do justice to the terminology or the context. Others view the "sons of God" as angels (as in Job 1:6), who cohabited with women on earth. This, however, conflicts with Matthew 22:30.

The incident is one of hubris, the proud overstepping of bounds. Here it applies to "the sons of God," a lusty, powerful lot striving for fame and fertility. They were probably powerful rulers who were controlled (*indwelt*) by fallen angels. It may be that fallen angels left their habitation and inhabited bodies of human despots and warriors, the mighty ones of the earth.

It is known from Ezekiel 28:11-19 and Daniel 10:13 that great kings of the earth have "princes" ruling behind them—their power is demonic. It is no surprise that in Ugaritic literature (as well as other nations' literature), kings are described as divine, half-divine, or demigods. Pagans revered these great leaders. Many mythological traditions describe them as being the offspring of the gods themselves. In fact *bn'lm* ("sons of the gods") in Ugaritic is used of members of the pantheon as well as great kings of the earth. In the Ugaritic legend of the Dawn, the chief god of the pantheon, El, seduced two human women. This union of a god with human women produced Šr ("Dawn") and Šlm ("Dusk") who seem to have become goddesses representing Venus. Thus for the pagans, gods had their origin in copulation

between gods and humans. Any superhuman individual in a myth or any mythological or actual giant would suggest a divine origin to the pagans.

Genesis 6:1-4, then, describes how corrupt the world got when this violation was rampant. It is also a polemic against the pagan belief that giants (Nephilim; cf. Num. 13:32-33) and men of renown (Gen. 6:4) were of divine origin, and that immortality was achieved by immorality. The Canaanite cult (and most cults in the ancient Near East) included fertility rites involving sympathetic magic, based on the assumption that people are supernaturally affected through an object which represents them. Israel was warned to resist this because it was completely corrupt and erroneous.

The passage, then, refutes pagan beliefs by declaring the truth. The sons of God were not divine; they were demon-controlled. Their marrying as many women as they wished (possibly this is the origin of harems) was to satisfy their baser instincts. They were just another low order of creatures, though powerful and demon-influenced. Children of these marriages, despite pagan ideas, were not god-kings. Though heroes and “men of renown,” they were flesh; and they died, in due course, like all members of the human race. When God judges the world—as He was about to—no giant, no deity, no human has any power against Him. God simply allots one’s days and brings his end.

Revelation 9:1-12 1 And the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him. 2 And he opened the bottomless pit; and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 3 And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. 4 And they were told that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads. 5 And they were not permitted to kill anyone, but to torment for five months; and their torment was like the torment of a scorpion when it stings a man. 6 And in those days men will seek death and will not find it; and they will long to die and death flees from them. 7 And the appearance of the locusts was like horses prepared for battle; and on their heads, as it were, crowns like gold, and their faces were like the faces of men. 8 And they had hair like the hair of women, and their teeth were like the teeth of lions. 9 And they had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle. 10 And they have tails like scorpions, and stings; and in their tails is their power to hurt men for five months. 11 They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon. 12 The first woe is past; behold, two woes are still coming after these things.

Luke 8:31 And they were entreating Him not to command them to depart into the abyss.

Note the "abyss" (αβυσσος) - same word that is used in Rev. 9:1.

Note that the Book of Enoch was never part of the Jewish canon of Scripture and was not part of the Old Testament Apocrypha. Technically, the Book of Enoch is part of the Jewish pseudepigrapha and within that class it is one of the apocalypses. Enoch was a composite work, of which the various parts were composed at different times during the last two centuries BC. The oldest sections belong to the Maccabean period, according to Rowley and Torrey, although Charles had earlier maintained a pre-Maccabean date.

May be that Peter and Jude are not directly citing the Book of Enoch but an earlier oral ascription believed to have been a true saying of Enoch which was later incorporated into the pseudonymous book (cf. Jude 14).

when the patience of God kept waiting in the days of Noah, while the ark was being built, (ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ)

Genesis 6:1-4.

Patience: 120 years Noah built the Ark. Imagine the people who would come to see what this was all about (note the dimensions of the Ark). They would have thought him a fool. But he wasn't only building, he was preaching to them. God could have destroyed the entire world immediately, but the 120 years is a demonstration of his patience. Cf. Rom. 2:4.

Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.— 1 Epistle of Clement to the Corinthians, Chapter 9.

Wherefore, let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours,(9) and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us steadfastly contemplate those who have perfectly ministered to His excellent glory. Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him? **Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.** 1st Epistle of Clement to the Corinthians, Chapter 9

Do not err, my brethren.(3) Those that corrupt families shall not inherit the kingdom of God.(4) And if those that corrupt mere human families are condemned to death, how much more shall **those suffer everlasting punishment** who endeavour to corrupt the Church of Christ, for which the Lord Jesus, the only-begotten Son of God, endured the cross, and submitted to death! Whosoever, "being waxen fat,"(5) and "become gross," sets at nought His doctrine, shall go into hell. In like manner, every one that has received from God the power of distinguishing, and yet follows an unskilful shepherd, and receives a false opinion for the truth, shall be punished. "What communion hath light with darkness? or Christ with Belial? Or what portion hath he that believeth with an infidel? or the temple of God with idols?"(6) And in like manner say I, what communion hath truth with falsehood? or righteousness with unrighteousness? or true doctrine with that which is false? 1st Epistle of Ignatius to the Ephesians (107 AD)

Do not err, my brethren.(3) Those that corrupt families shall not inherit the kingdom of God.(4) If, then, those who do this as respects the flesh have suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine the faith of God, for which Jesus Christ was crucified! Such an one becoming defiled [in this way], **shall go away into everlasting fire**, and so shall every one that hearkens unto him. 1st Epistle of Ignatius to the Ephesians (107 AD), chapter 16.

in which a few, that is, eight persons, were saved through water. (εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.)

"The eight persons were, Noah, and his wife, and his three sons, Shem, Ham, and Japhet, and their three wives. It is a common tradition with the Jews, that besides these, Og, king of Bashan, escaped the flood; and who, they say, is the same that escaped, and told Abraham of Lot's being carried captive by the kings; the manner of his escape at the flood they relate thus;

"Og came, who was delivered from the men that died at the flood; and he rode upon the ark, and he had a covering upon his head, and was fed with the food of Noah; but not for his worthiness was he delivered, but that the inhabitants of the world might see the power of the Lord;"

and elsewhere, after this manner, citing those words, “and Noah only remained alive, and they that were with him in the ark”, (Genesis 7:23) they add,

“except Og, king of Bashan, who sat on a certain piece of wood which belonged to the scaffolding of the ark, and he swore to Noah, and his sons, that he would be their servant for ever. What did Noah do? he bored an hole in the ark, and every day reached out food to him, and he remained alive, according to what is said, (Deuteronomy 3:11) “only Og, king of Bashan”, etc.”

But this is all a mere fiction; and equally fabulous is the account the Arabians give, who say that eighty persons, together with Noah, were taken into the ark, among whom was Jorham, their father . . .” [Gill]

Allusion to Josephus who says that "the ark was strong so that from no side was it worsted by the violence of the water and Noah with his household διασωζεται." Peter lays stress on the water for his parallel to baptism, if indeed he is referring to water baptism and not spiritual baptism. Cf. Rom 6:3 and Paul's application of the passage of the Red Sea in 1 Cor. 10:1ff.

How were they saved through water? Some might say that it was the Ark that saved them. It was God that saved them and he used the Ark to do so (God closed the door behind them). But if it had not flooded, if there had been no water, how could Noah and his family have been delivered from the perversity of these wicked men. Not only wicked men, but some sort of mongrel, demonic race that threatened to pollute the very line of the Messiah. This was Satan's plan. He knew what was coming (Gen. 3:15-16). He needed to short-circuit the messianic line, if at all possible, in order to prevent the Messiah from coming (much like he tried to tempt Jesus to sin). Even in that sense, these in the Ark were saved through the water as it was the water that killed off the very beings that could thwart the coming of the One through whom the world would be saved.

"By pointing out that only eight people were saved from the flood, Peter reminds us that in comparison to the large numbers of the Jews, heretics and unbelievers which there are in the world, the number of God's chosen ones is very small. As Jesus said: 'The gate is narrow and the way is hard that leads to life, and those who find it are few.'" [Bede, On 1 Peter, cited in ACC, 109]

Note that ancient Judaism connected the flood with future judgement, cf. 2 Peter 3:6-9.

Application: Matthew 24:27 - coming of X will be like the days of Noah. Seems that we are encroaching upon that time. We, even in America, are becoming a small minority who live among a great majority of godless men and women who hate God. We, like Noah, are to persevere. According to ancient Jewish literature, they mocked him saying, "Old man, what is the ark for?" (b. Sanh. 108b).

- 1) Noah and his family were a great minority (God works through remnants). So we today.
- 2) Noah boldly stood out for righteousness in the midst of a wicked world. So Peter has exhorted his readers (chapter 2 and 3).
- 3) Noah knew that judgement was in God's hands. Cf. 4:5,7; 2 Peter 3:10.
- 4) God is patient.
- 5) God was faithful to Noah and his family who were saved.

Noah and his family built the great Ark. They were preparing for that great day. Lois and I have some older friends whom we have known for years. We visited them in G.R. a year ago and he showed us something that he had made with wood, something he and his wife plan to enter one day. Their coffins! Picture Noah and his family entering this wooden ark, a large sarcophagus if you will. The waters of God's judgement

drowned all of the ungodly from the earth. Noah and his family were buried within the Ark and those same waters that judged humanity and put to death the demonically possessed men of Genesis 6 that Peter refers to, were the same waters that buoyed up the eight who were saved through that water. When the waters receded, they arose to a new world.

In our salvation figured by baptism, our sin is killed and we are raised to a new world, a world of life with Jesus Christ. Cf. Romans 6:1-7.

Think about it. In Noah's day, only a few were saved. The rest perished. The water killed the majority. Turn it around. In our day, only a few will be saved. The rest will perish. Whereas the water killed the majority in Noah's day, the water, our salvation, saves t/minority. Cf. Titus 3:5.

Luke 13:22-24 22 And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. 23 And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them, 24 "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.

Note that the early church saw the Ark as a type of the church. Three great saving events: 1) Great Flood; 2) Exodus/Passover (also involved water); 3) Death and resurrection of Christ.

Water saved Noah not of itself, but by sustaining the ark built in faith, resting on God's word: it was to him the sign and mean of a kind of regeneration, of the earth. The flood was for Noah a baptism, as the passage through the Red Sea was for the Israelites; by baptism in the flood he and his family were transferred from the old world to the new: from immediate destruction to lengthened probation; from the companionship of the wicked to communion with God; from the severing of all bonds between the creature and the Creator to the privileges of the covenant: so we by spiritual baptism. As there was a Ham who forfeited the privileges of the covenant, so many now. The antitypical water, namely, baptism, saves you also not of itself, nor the mere material water, but the spiritual thing conjoined with it, repentance and faith, of which it is the sign and seal, as Peter proceeds to explain. Compare the union of the sign and thing signified, Joh 3:5; Eph 5:26; Tit 3:5; Heb 10:22; compare 1Jo 5:6.

Note that verse 20 is a "hinge verse" connecting the thoughts of 18-20 to 20-22.

3:21 EXEGESIS

GREEK TEXT:

ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

ὁ καὶ (ὅς - who, that, of whom, to whom, to that * Relative Pronoun: Neuter Nominative Singular).
ὑμᾶς (συ - to or for you * Second Person Independent Personal Pronoun: Accusative Plural).
ἀντίτυπον (ἀντίτυπος - corresponding to; subs. το ἀντι. copy, anti-type).
νῦν σώζει (σοζω - * Verb: Present Indicative Active, 3S). Descriptive Present.
βάπτισμα, (βαπτισμα - * Noun: Neuter, Nominative, Singular). Subject Nominative.
οὐ σαρκὸς (σαρξ, σαρκικός - * Verb: Feminine Genitive Singular). Genitive / Ablative of Separation.
ἀπόθεσις (αποθεσις - removal * Noun: Feminine Nominative Singular). Subject Nominative.
ρύπου (ρυπος - dirt, filth * Noun: Masculine Nominative Singular). Genitive of Description.
ἀλλὰ συνειδήσεως (συνειδήσις - conscience * Noun: Feminine Genitive Singular). Genitive of Advantage. Objective genitive: A request for a cleansed conscience based on the resurrection of Christ.
ἀγαθῆς ἐπερώτημα (ἐπερώτημα - appeal, request, question * Noun: Neuter Nominative Singular). Subject Nominative.
εἰς θεόν, (θεος - * Noun: Masculine Accusative Singular). Adverbial Accusative of Reference.
δι' ἀναστάσεως (ἀναστάσις - * Noun: Feminine Genitive Singular). Genitive of Means.
Ἰησοῦ Χριστοῦ, (Ἰησους Χριστος, - * Noun: Masculine Genitive Singular). Genitive of Personal Agency.

ENGLISH TRANSLATION:

And corresponding to that, baptism now saves you; not a removal of dirt from the flesh, but an appeal for a good conscience to God through the resurrection of Jesus Christ--

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And corresponding to that, baptism now saves you; (ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα,)

"corresponding to that" - ἀντίτυπον (ἀντίτυπος - corresponding to; subs. το ἀντι. copy, anti-type). Theological term "antitype" which refers to an earthly expression of a heavenly reality. An analogy of a spiritual truth (cf. John 3:14-16; Heb. 4:1-10; 8:2,5). To have an antitype you have to have a type. The type is the Flood and the Ark. To be in the Ark and out of the water is to be in Christ. The antitype is baptism/salvation.

Note that some claim that the water must be the type as ἀντίτυπος and ὕδατος are both neuter. Not sure this is necessary and we can safely look to the entire event as that which is the type.

What kind of "baptism" is this? Spiritual or physical? Bullinger sees a spiritual baptism and thus an antitype to the waters of the flood:

"The order and emphasis of the Greek is: -- 'Which [water]--in the antitype--now saves you also--namely, baptism: not a putting away of bodily defilement, but an appeal of a good conscience to God, through

the resurrection of Jesus Christ;" i.e., that while it was water which was the instrumentality through which Noah was brought safely through, it is the Holy Ghost who is now the antitype of this, which we have through the resurrection of Christ. It was often declared that He should thus baptize: 'I baptize with water: but He shall baptize you with the Holy Ghost.'" [697-98]

Note Rom. 6:1ff.; Titus 3:5; John 3:5 (cf. Ezek. 36:25-27, 37:3ff.; Isa. 44:3; John 7:37ff.; Eph. 5:22).

I remember years ago learning in college that this was not talking about water baptism. And the key to understanding all of this and steering clear of the heresy of baptismal regeneration was to rightly understand the words "baptism" and "now." This was a typical dispensational approach. Baptism really means identification and the fact that Peter says, "now" doesn't refer back to their water baptism but to their present identification with Jesus Christ. I have to admit that I was never comfortable with that interpretation. I felt that it was novel and forced a meaning on the passage that doesn't seem to be there.

This is referring to water baptism. Evident by the fact that Peter uses the words "water" and "flood". But this isn't referring to "baptismal regeneration." Peter is simply using baptism as a type and he's using it as a figure of speech called metonymy.

Metonymy is the use of one noun for another. Specifically, a Metonymy of Effect where the effect (here baptism) is put in place of the cause (salvation). Baptism doesn't cause salvation, but salvation does cause (or should) baptism. Similar to words that are near synonyms. Another common metonymy is the word "blood". 1 John 1:7 says that the blood of Christ cleanses us from sin. What does that mean? Did the literal blood of Christ have some sort of magical saving power? True humanity of X would necessitate that his blood be perfectly human blood. There was nothing unique about his blood if we isolate it from the rest of who He is and what He came to do. His blood is a metonymy for his life (Lev. 17:11). To say that we are saved by His blood is to say that we are saved by His death on the cross for us. Don't misunderstand. Yes, it was necessary that his sacrifice be a bloody sacrifice (Heb. 9:22). By virtue of the typology of all the bloody sacrifices of the OT, He had to bleed. But it wouldn't have been enough for him to ONLY bleed. It isn't like diabetes test. A prick of the finger, a little shedding of blood, and there's atonement. Even in t/OT, the shedding of blood meant death to the animal.

Cf. It would like "going forward" in a Billy Graham crusade. Going forward, or going to the altar doesn't same someone, but it could stand as a metonymy for salvation. Cf. "Saved by faith."

My opinion is that we have something similar here. A metonymy where the word "baptism" (immersion into water) stands in the place of the real cause, our justification in Christ. Remember Peter's point - he's drawing from the flood, so water is on his mind, so to speak.

This isn't salvation by sacraments (note it' not the removal of dirt from the flesh, but an appeal to a good conscience to God through the resurrection of Christ). This was an issue with Luther and the Reformers as it related to Rome. Rome claimed that the sacraments had inherent power to save regardless of the faith of the partaker. The Reformers denied this and they no doubt appealed to this passage. Ex opere operato ==> [EX OPERE OPERATO A term defined by the Council of Trent to describe how the sacraments confer the grace they signify. Trent condemned the following proposition: "That grace is not conferred 'ex opere operato' by the sacraments of the New Law" (Denzinger 1608). Literally the expression means "from the work performed," stating that grace is always conferred by a sacrament, in virtue of the rite performed and not as a mere sign that grace has already been given, or that the sacrament stimulates the faith of the recipient and thus occasions the obtaining of grace, or that what determines the grace is the virtue of either the minister or recipient of a sacrament. Provided no obstacle (obex) is placed in the way, every sacrament

properly administered confers the grace intended by the sacrament. In a true sense the sacraments are instrumental causes of grace.]

"The act of faith indicated in baptism, rather than the physical cleansing, was what was significant; baptism was an act of conversion in ancient Judaism, but Judaism insisted on the sincerity of repentance for it to be efficacious." [Keener, 718]

"The water of baptism is like waters of judgement--similar to the waters of the flood, and showing clearly what we deserve for our sins. Coming up out of the waters of baptism corresponds to being kept safe through the waters of the flood, the waters of God's judgement on sin, and emerging to live in newness of life . . . Baptism thus shows us clearly that in one sense we have 'died' and 'been raised' again, but in another sense we emerge from the waters knowing that we are still alive and have passed through the waters of God's judgement unharmed. As Noah fled into the ark, so we flee to Christ, and in him we escape judgement." [Grudem, 162-63]

The parallel to Noah is that they were saved through water and that water destroyed the filth of sinful, depraved humanity (as well as the "Sons of God" who married the "daughters of men" and had off-spring together).

"Water baptism is clearly in the apostle's mind, not the baptism by the Holy Spirit, for he speaks of the waters of the flood as saving the inmates of the ark, and in this verse, of baptism saving believers. But he says that it saves them only as a counterpart. That is, water baptism is the counterpart of the reality, salvation. It can only save as a counterpart, not actually. . . . Water baptism is the outward testimony of the believer's inward faith. The person is saved the moment he places his faith in the Lord Jesus. . . . Peter is careful to inform his readers that he is not teaching baptismal regeneration, namely, that a person who submits to baptism is thereby regenerated, for he says, 'not the putting away of the filth of the flesh.' Baptism, Peter explains, does not wash away the filth of the flesh, either in a literal sense as a bath for the body, nor in a metaphorical sense as a cleansing for the soul. No ceremonies really affect the conscience. But he defines what he means by salvation, in the words, 'the answer of a good conscience toward God,' and he explains how this is accomplished, namely 'by the resurrection of Jesus Christ' in that the believing sinner is identified with Him in that resurrection." [Wuest, 108-09]

We're talking typologically (*ἀντίτυπος* - corresponding to; subs. *το ἀντι*. copy, anti-type). In Noah's day, the flood waters were a sign of judgement. In Peter's day, the waters of baptism are a sign of salvation. Cf. Hebrews 11:7.

"The saving by baptism which Peter here mentions is only symbolic (a metaphor or picture . . .), not actual as Peter hastens to explain. . . . Peter here expressly denies baptism remission of sin." [ATR]

There is the sign (baptism) and the substance (salvation). We have to distinguish between the two and not equate them (sacramentalism).

"We must at the same time beware of another evil, such as prevails among the Papists; for as they distinguish not as they ought between the thing and the sign, they stop at the outward element, and on that fix their hope of salvation. Therefore the sight of the water takes away their thoughts from the blood of Christ and the power of the Spirit. They do not regard Christ as the only author of all the blessings therein offered to us; they transfer the glory of his death to the water, they tie the secret power of the Spirit to the visible sign." [John Calvin]

Baptismal Regeneration - Heresy of. Three passages used. What about Acts 2:38? What about Mark 16:16? Note that adding baptism to salvation is no different than adding circumcision or any ceremony or any work. You can't add works to grace. Church of Christ and other groups do so. As do Roman Catholics who view baptism as an initiatory born again experience (all in terrible violation of John 3:3).

Paul was not sent to baptize, but to preach the Gospel. Gospel includes all that is essential to salvation, no less, no more. Thief on the cross wasn't baptized. No emphasis placed on baptism in connection with the Gospel elsewhere. Bad, heretical, damning theology to believe that baptism is salvific. This is not what Peter is teaching and it's not the teaching of Scripture.

That being said, we take it for granted how closely baptism and salvation were linked in the first century. Remember, baptism in water (immersion) was the practice of the Jews. It wasn't for the Jews, per se, but for Gentiles who wished to join with Israel and YHWH worship. It was part of the process of converting to Judaism. For the early church, it also marked a conversion: of leaving behind dead religion and embracing newness of life in Christ. While that transformation comes by grace alone through faith alone in Christ alone, and while it is a work of God - he's the one who regenerates the heart - baptism was an ordinance that immediately followed one's confession. There was no waiting to take a class on baptism first, or waiting to see if the person's faith is really genuine. There was no "we won't baptize anyone until they are at least 18 years old." We've separated the two. People are saved and then they are baptized months, sometimes years later. So we see it as two distinct events. The church saw it as two connected events. You wouldn't see someone baptized in the first century and ask him afterward, "How long ago were you saved?" You knew that person was spiritually a week or less old. Maybe even hours. We need to understand that when we see passages like this one.

Note that the Qumran community knew that those who refused to walk in obedience could not be saved. However, the one who seeks to follow God's way (appeal to a good conscience),

"shall be cleansed from all his sins by the spirit of holiness uniting him to His truth, and his iniquity shall be expiated by the spirit of uprightness and humility. And when his flesh is sprinkled with purifying water and sanctified by cleansing water, it shall be made clean by the humble submission of his soul to all the precept of God." [1QS 3:6-8]

In these three clauses you have all the elements of true salvation. What it isn't (x1) and what it is (x2).

not a removal of dirt from the flesh, (οὐ σαρκὸς ἀπόθεσις ρύπου)

It's not external or ritual.

"Flesh" being a synecdoche for the whole man. Neither physically or spiritually. Cf. Peter in John who wanted a bath! Cf. Naaman in 2 Kings 5:1-14. (note significance of seven times in the Pentateuch).

Paraphrase the thought as: "Baptism now saves you--not the outward physical ceremony of baptism but the inward spiritual reality which baptism represents."

but an appeal for a good conscience to God (ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν,)

ἀλλὰ συνειδήσεως (συνειδήσις - conscience * Noun: Feminine Genitive Singular). Genitive of Advantage. Objective genitive: A request for a cleansed conscience based on the resurrection of Christ.

It's internal/subjective. Cf. Heb. 9:13-14. This isn't a good conscience in living the Christian life. This is an appeal to God for a good conscience that's made when one comes to saving faith. That's what baptism represents. Our conscience was once defiled, dirty. When God calls us we turn to Him, we appeal to Him for a new conscience, a good conscience. "Good" = ἀγαθῆς - intrinsically, morally good. Note we can't make our conscience "good". This isn't religion.

We can only appeal to God. ἐπερώτημα - appeal, request. Word only used here. Usual means "question" or "request." "Whomever will call upon the name of the Lord will be saved" (that's a request). "How much more will your Father give the Holy Spirit to those that ask him" (that's a request). "God be merciful to me, the sinner" (that's a request).

"Pledge" (NIV) is a bad translation of the word. We don't make a pledge. This word didn't come to have that meaning until the second century (see Grudem, page 164). So it's anachronistic to translate it pledge.

Was said to refer to the "interrogations" that took place before a prospect was baptized during the 3rd/4th centuries:

"answer—Greek, "interrogation"; referring to the questions asked of candidates for baptism; eliciting a confession of faith "toward God" and a renunciation of Satan ([Augustine, The Creed, 4.1]; [Cyprian, Epistles, 7, To Rogatianus]), which, when flowing from "a good conscience," assure one of being "saved." Literally, "a good conscience's interrogation (including the satisfactory answer) toward God." I prefer this to the translation of Wahl, Alford and others, "inquiry of a good conscience after God": not one of the parallels alleged, not even 2Sa 11:7, in the Septuagint, is strictly in point. Recent Byzantine Greek idiom (whereby the term meant: (1) the question; (2) the stipulation; (3) the engagement), easily flowing from the usage of the word as Peter has it, confirms the former translation." [JFB]

See 2:19 and 3:16 for Peter's two other mentions of the conscience.

"The conscience of a true believer inquiring within, upon right discovery, will make this answer to God: 'Lord, I have found that there is no standing before you, for the soul in itself is overwhelmed with a world of guiltiness. But I find a blood sprinkled on it that has, I am sure, virtue enough to purge all my guilt away and to present my soul pure to you. And I know that wherever you find that blood sprinkled, your anger is quenched and appeased immediately upon the sight of it. Your hand cannot strike where you see that blood.'" [Leighton, 170]

through the resurrection of Jesus Christ-- (δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,)

This brings us back to the victory of Christ over his enemies, as well as to the thought of v. 19 - "made alive by the Spirit."

Our salvation is based on objective truth. Cf. 1 Peter 1:3. Note 1 John 2:1.

Here is where the mortifying of sin takes place. An appeal to God with a good conscience based on the resurrected Lord. Here is where our graces are strengthened and sin purged. Here is where we look, we set our eyes on Him. 2 Cor. 3:18. Yet, most of us are distracted. Our eyes are fixed elsewhere, on those things that do not satisfy.

As I was thinking about this, about the waters of the flood and the waters of baptism, I thought of the last water that each one of us will cross. "Crossing Jordan" = Joshua 3.

3:22 EXEGESIS

GREEK TEXT:

ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

ὅς (ὅς - who, that, of whom, to whom * Relative Pronoun: Masculine Nominative Singular).

ἐστιν (εἶμι - * Verb: Present Indicative Active, 3S). Gnostic Present Tense.

ἐν δεξιᾷ (δεξιός - right * Adjective: Feminine Dative Singular).

[τοῦ] θεοῦ (θεός - * Noun: Masculine Genitive Singular). Genitive of Possession.

πορευθεὶς (πορευομαι - lead over, carry over, transfer * Aorist Passive Participle: Masculine Nominative Singular). Adverbial Circumstantial Participle.

εἰς οὐρανὸν (οὐρανός - * Noun: Masculine Accusative Singular). Adverbial Accusative of Place.

ὑποταγέντων (ὑποτασσω - to submit * Aorist Passive Participle: Masculine Genitive Plural). Adverbial-Temporal Participle.

αὐτῷ (αὐτός * Third Person Independent Personal Pronoun: Masculine Dative Singular). Dative of Indirect Object.

ἀγγέλων (ἄγγελος - * Noun: Masculine Genitive Plural). Genitive of ??

καὶ ἐξουσιῶν (ἐξουσία - * Noun: Feminine Genitive Plural). Genitive of ??

καὶ δυνάμεων. (δυναμῖς - * Noun: Feminine Genitive Plural). Genitive of ??

ENGLISH TRANSLATION:

who is at the right hand of God, having been taken into heaven, after angels and authorities and powers had been subjected to Him.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

1. Resurrection
2. Ascension
3. Session
4. Ruling?

who is at the right hand of God, (ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ)

Session.

In antiquity, the person who sat at the King's right hand had the power to act on behalf of the King, his power and authority. Cf. Psa. 110:1; Eph. 1:20-21. "God" here = "Father".

Common theme in the NT (Matt. 22:44; 26:64; Acts 2:33-34; 5:31; 7:56; Rom. 8:34; Col. 3:1; Heb. 1:3, 13; 10:12; 12:2).

There is a finality about this statement. He's at the right hand of God and he's not coming down to be sacrificed in any mass. Christ's ascension foreshadows our future ascension and rule with him (1 Thess. 4:17; Rev. 2:26-27; 3:21).

having been taken into heaven, (πορευθεὶς εἰς οὐρανὸν)

Ascension. Acts 1:9. Cf. Psalm 110:1.

after angels and authorities and powers had been subjected to Him. (ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.)

Psalm 8:7; Heb. 2:8; 1 Cor. 15:24ff. Phil. 2:9-11. Parallel to verse 19.

Angels - Authorities - Powers ==> Best not to see some sort of hierarchy of angels here, or different classifications. All inclusive.

These words can be used of good or evil angels. Given the context, it's best to understand this as referring to all spiritual beings without exception. Good and evil angels.

Why at His ascension? Wasn't all of creation subject to Him before? After all, he is the creator of all (all things have been created by Him and for Him)? The answer is yes. All of creation has always been subject to Him. But before the cross they were subject to Him as the eternal second person of the Trinity. This side of the cross, they are subject to Him as not only the second person of the Trinity, but also as the God-Man. The one who came to live, die, resurrect, defeat the forces of wickedness, and purchase a people for His glory.

Note that the final judgement will not be by water, but by fire (2 Peter 3:10-12). God's elect will inherit the new heavens and new earth (3:13). There will be another "Ark" experience. God is still patient. We're not building an Ark of wood, God is building His church, a spiritual reality (cf. 1 Peter 2:5). He is patiently waiting for the number of the elect to be finalized (2 Peter 3:9).

Hebrews 1:3-6 3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high; 4 having become as much better than the angels, as He has inherited a more excellent name than they. 5 For to which of the angels did He ever say, "THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"? 6 And when He again brings the first-born into the world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

This closes the door on chapter three.

Christ's suffering and our salvation - Luke 24:26 "Was it not necessary for the Christ to suffer these things and to enter into His glory?" We follow Him. He's the shepherd and he leads us in the way. We can face whatever lies ahead . . .

John Bunyan, "Pilgrim's Progress" - "The way to heaven lies by the gates of hell."

Maybe we ought to adopt the same attitude. Is it not necessary for us to suffer as He did, and then to enter into glory with Him.

"Turn your thoughts more frequently to this excellent subject, the glorious state of our great High Priest. The angels admire this mystery, but we slight it! They rejoice in it, and yet we, whom it certainly more closely concerns, are not moved by it. We do not draw the comfort and instruction from it that it plentifully affords if it is sought after. It would comfort us against all troubles and fears to reflect. Is Christ not on high, who has undertaken for us? Does anything happen to us unless it is allowed by heaven? And shall anything pass there to hurt us? Christ sits there and is the One who has loved us and given himself for us. Yes, he descended from there for us and in the same way ascended there again for us! He has made our inheritance that he bought certain for us, taking possession for us and in our name, since he is there not only as the Son of God but as our Surety and as our Head. And so the believer may think he has already possessed this right, inasmuch as his Christ is there. The saints are glorified already in their Head. 'Where Christ reigns, there I believe myself to reign.'" [Augustine]

"Consider further, in all your troubles, outward and inner, that you are not hidden from Christ. He knows them and feels them, your compassionate High Priest. He has a gracious sense of your frailties and griefs, your fears and temptations, and will not allow you to be overwhelmed. He is still presenting your state to the Father and is using the interest and power that he has for your good. What more could you want? Do you wish in your heart to rest on him and cling to him? You are united to him so that his resurrection and glory secure yours. His life and yours are not two lives but one, like that of the head and members of the human body. And if he could not be overcome by death, neither can you. Oh, that sweet word, 'Because I live, you also will live' (John 14:19)."

"Let your thoughts and life be molded by this contemplation. Always look on your exalted Head. Consider his glory. Look down on sin and the world with a holy disdain, being united to Christ who is so exalted and so glorious. 'Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God' (Colossians 3:1). What will you do? Will you let go of your interest in this once crucified and now glorified Jesus? If not, why do you not conform more to it? Why does it not possess your heart more? It should not be like this. Should not our hearts be where our treasure is, where our blessed Head is? Oh, how much we may be ashamed to have any room in our hearts for thoughts, desires, or delights that are about anything other than Christ."

"If this was deeply buried in the hearts of those who have a right to it, would they have any attachments to things that are passing away? Would death be a terrifying word? Would it not, indeed, be one of the sweetest thoughts to make us rejoice, to bring our hearts solace and rest, as we look forward to the day of freedom? . . . But consider how Christ wishes us to contemplate our union with him. Will it not be our earnest wish, as it is his, to be with him? 'Father, I want those you have given me to be with me where I am, and to see my glory' (John 17:24). Let us look forward to this with patient submission, yet strive and be on the lookout for our release from this body of sin and death." [Robert Leighton, 174-75]