

The Basis for Confidence under Persecution (vv.18-22)

His Death and Resurrection (v.18)

VERSE 18 For Christ also died for sins once for all (ὅτι Χριστὸς καὶ ἔπαθεν περὶ ἁμαρτιῶν ἅπαξ [*conj./subord.* + *n.m.s.*, *christos*, + *conj./adjunctive*; “also”, + *aor.act.ind.3.s.*, *πάσχω*, *pascho*, *suffer*, + *prep.w/gen.f.p.*, *ἁμαρτία*, *hamartia*, *sin*, + *adv.*, *once*]), **the just for the unjust** (δίκαιος ὑπὲρ ἀδίκων [*adj.n.m.s.*, *dikaios*, *righteous*, *just*, + *prep.w/gen.m.p.*, *ἀδικος*, *adikos*, *unjust*]), **in order that He might bring us to God** (ἵνα προσάγῃ ὑμᾶς τῷ θεῷ [*conj./result* + *aor.act.subj.3.s.*, *προσάγω*, *prosago*, *bring to*; 4X: *Lk.9:41*; *Acts.16:20*; *27:27* + *pro.acc.m.p.*, *su*, “us”, + *def.art.w/dat.m.s.*, *θεός*, *God*]), **having been put to death in the flesh** (θανατωθεὶς μὲν σαρκὶ [*aor.pass.pt.n.m.s.*, *θανάτω*, *thanatoo*, *put to death*, + *part./contrast* + *dat.f.s.*, *σὰρξ*, *sarx*, *flesh*]), **but made alive in the spirit** (ζωοποιηθεὶς δὲ πνεύματι [*conj.*, *on the other hand*, + *aor.pass.pt.n.m.s.*, *ζωοποιεῶ*, *zoopoieo*, *make alive*; 11X: *Jn.5:21*; *6:63*; *Rom.4:17*; *8:11*; *1Cor.15:22,36*; *2Cor.3:6*; *Gal.3:21*; *1Pet.3:18* + *instr.nt.s.*, *pneuma*, *spirit*; here of the HS]);

ANALYSIS: VERSE 18

1. The opening words “For Christ also” (ὅτι καὶ Χριστὸς) occur in 2:21 as well.
2. In 2:21 and here Christ is presented as the supreme example of suffering or, specifically, suffering undeservedly.
3. In 2:21-25 Jesus Christ is set forth as the supreme example of the kind of behavior Christians are to emulate and as the One who, through His obedience, has gained immeasurable benefit to those who are His (cf. vv.24,25).
4. In these verses Peter largely ignores the example aspect of Christ’s sufferings and concentrates on the vindication that came to Christ as a consequence of His obedience.
5. The only word that connects Christian suffering with the sufferings of Christ is “also”.
6. The present passage expands upon 2:21-25.
7. The thought of 2:21-25 proceeded from Jesus’ behavior during His passion (2:21-23), to His redemptive death on a cross (2:24), to the present experience of Gentile Christians now reconciled to “the Shepherd and Guardian of your souls” (2:24b-25).
8. The resurrection of Christ and His exaltation to the divine glory of heaven were missing links in that illustration, implied perhaps, but never made explicit.
9. Here, on the contrary, Jesus’ behavior during His passion goes unmentioned and His example—in the usual ethical sense of the word—is only a minor note.
10. The emphasis here falls on the “missing links” in the previous illustration.
11. In this passage Jesus’ example focuses on His vindication after the fact.
12. The application to Christians is that they, too, will share in commensurate glory if they endure in Ph2.

13. The “also” does not suggest that the analogy between Christ’s suffering and that of believers is exact, for Christ suffered in ways and with results that were unique to His person and mission on earth.
14. Peter stresses the uniqueness of Christ’s suffering, as seen in the adverb “once”.
15. “Once” is used in contrast to “again and again”, as in Heb.9:26,28 (cp. Rom.6:10; Heb.7:27; 9:12; 10:10).
16. Although the specific contrast in Hebrews between the sufficiency of Christ’s sacrifice “once for all” and the inadequacy of the repeated animal sacrifices of the O.T. priestly system is lacking in 1Peter, the *hapax* does connote sufficiency and completeness.
17. Christ’s suffering is over, its purpose fully accomplished.
18. Peter reflects on what that purpose was.
19. The expression “died for sins”, seen in various English translations (e.g., NAS), is based on textual variants.
20. The reading “suffered for sins” (versus “died for sins”) is adopted here because the verb *pascho* is a favorite of Peter’s, occurring eleven times in 1Peter, whereas *apothnesko* occurs nowhere else in this letter.
21. In view of the presence of the expression “died for sins”, scribes would have been more likely to substitute *apothnesko* (“died”) for *pascho* (“suffered”), rather than vice versa.
22. The expression occurs nowhere else in the N.T.
23. The words “suffered for you” in 2:21 are a close parallel.
24. During the three hours of darkness, Christ “suffered” for the “sins” of all humanity (Doctrine of Unlimited Atonement).
25. That Christ’s sufferings were substitutionary is seen in the words “*the just (sing.) for the unjust (pl.)*”, or “*the righteous for the unrighteous*”.
26. This phrase connotes both the substitutionary character of Christ’s work as well as the sinlessness of the Savior.
27. A good commentary on the paradox of the innocent dying for the guilty is provided by Rom.5:6-10.
28. The phrase “that He might bring us to God” deals with the long-term benefit conferred upon those who believe in Christ.
29. The potential element seen in the verb “might bring” is that eternal relationship with God is contingent upon personal faith.
30. The verb has the connotation of being brought near or having access.
31. “He” refers to Christ, and “God” refers to God the Father.
32. The ultimate goal of Christ’s sufferings is stated in terms of our ultimate destination—Ph3.
33. The front end is the salvation adjustment, with all the steps in between, ending in the glorification of the body.
34. The cognate noun προσαγωγή (*prosagoge*, access) occurs in Rom.5:2 and Eph.2:18 and 3:12 of our special relationship to God based on the adjustments to God.
35. Here the emphasis is upon a new relationship based on the salvation adjustment.
36. This will be realized in the prayer petition of Jn.17:24 (cp. 12:26).
37. The simple verb *αγω* (*ago*, bring) is used with the same doctrinal nuance in Heb.2:10.
38. So here the prospect is ultimate sanctification rather than positional sanctification.
39. It looks at the ultimate benefit conferred upon those who appropriate the unique sufferings of Christ with respect to sin.

40. The words “that He might bring us to God” refer to our glorification and presence with God forever.
41. The journey of Christ continues in the words “having been put to death in the flesh”.
42. This refers to the physical death of Christ.
43. The passive voice of the verb was realized when the deity of God the Son checked out His humanity when He prayed: “Father, into your hands I commit my spirit” (Lk.23:46).
44. The mechanics of Jesus’ physical death was in accord with His own statement to that effect in Jn.10:18.
45. Luke 23:46 goes on to record, “Having said this, He breathed His last”.
46. The deity of Christ is not subject to death, but His humanity was.
47. He died physically for the following reasons: because His work was finished; so that prophecy could be fulfilled; and to prepare the way for His resurrection.
48. The connection between Peter’s statement about Jesus’ death and resurrection is served by the *μεν...δε* construct, which literally reads: “on the one hand, but on the other”.
49. The final phrase of v.18 reads, literally, “but having been made alive by the Spirit”.
50. Both “being put to death” and “made alive” are aorist passive participles.
51. The NAS version should have capitalized “Spirit”.
52. Actually, all three members of the Godhead had a hand in the resurrection of Jesus’ body (God the Son in Jn.10:18; God the Father in Jn.17:1; and God the HS in this verse).
53. The journey of Christ thus far, as reported in this verse, includes His suffering for sins; His physical death; and His physical resurrection.
54. The journey continues in v.19 clearly, as will be shone, in His post-resurrection state.

The Victorious Post-Resurrection Proclamation (v.19)

VERSE 19 in which also (*ἐν ᾧ καὶ [prep.w/pro./rel.instr.nt.s., hos {HS}, + conj./ascensive; “also”]*) **He went and made proclamation** (*πορευθεὶς [aor.pass.pt.n.m.s., πορευομαι, poreuomai, proceed, go, travel, + aor.act.ind.3.s., κηρυσσω, kerusso, proclaim, preach]*) **to the spirits now in prison** (*τοῖς πνεύμασιν ἐν φυλακῇ [def.art.w/dat.nt.p., pneuma, spirit, + prep.w/loc.f.s., φυλακη, phulake, prison]*),

His Audience (v.20)

VERSE 20 **who once were disobedient** (*ἀπειθήσασιν ποτε [aor.act.pt.dat.m.p., απειθεω, apeitheo, disobey, + part./enclitic, once, formerly, at one time]*), **when the patience of God kept waiting in the days of Noah** (*ὅτε ἡ μακροθυμία τοῦ θεοῦ ἀπέξεδέχετο ἐν ἡμέραις Νῶε [adv., hote, when, + def.art.w/n.f.s., makrothumia, patience, + def.art.w/gen.m.s., theos, God, + imperf.mid. or pass.ind.3.s., απεκδεχομαι, apekdechomai, wait expectantly, + prep.w/loc.f.p., ημερα, hemera, day, + gen.m.s., Noe, Noah]*), **during the construction of the ark** (*κατασκευαζομένης κιβωτοῦ [pres.pass.pt.gen.f.s., κατασκευαζω, kataskeuazo, build, equip, +*

gen.f.s., κιβωτος, *kibotos*, ark, box]), **in which a few, that is, eight persons** (εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὁκτώ ψυχαί [*prep.w/pro./rel.acc.f.s.*, *hos* {ark}, + *adj.n.m.p.*, ὀλιγος, *few*, + *pro./demon.n.nt.s.*, *outos*, *this; that*, + *pres.act.ind.3.s.*, *eimi*; “that is”, + *adj.n.f.p.*, ὀκτώ, *okto*, *eight*, + *n.f.p.*, ψυχη, *psuche*, *soul*; “persons”]), **were brought safely through the water** (διεσώθησαν δι' ὕδατος [*aor.pass.ind.3.p.*, διασωζω, *diasozo*, *bring safely through; cure; escape*, + *prep.w/gen.nt.s.*, ὕδωρ, *hudor*, *water*]).

ANALYSIS: VERSES 19,20

1. Jesus' post-resurrection journey continues with the words “by which (or ‘whom’) also He went”.
2. “By which”, or “by whom”, is grammatically linked to “by the Spirit” of v.18.
3. “By whom” and “by the Spirit” are both dative/instrument neuter singulars (*pneuma/spirit* is a neuter noun).
4. The Holy Spirit raised Jesus from the dead and transported His glorified humanity into Sheol – Paradise.
5. This interpretation is further supported by the adjunctive use of the conjunction και, i.e., “also” (meaning that in addition to the Spirit’s involvement in the resurrection event, He “also” was instrumental in Jesus’ post-resurrection journey to the underworld).
6. Another view takes the preposition with the relative pronoun (ἐν ᾧ) as a dative of reference.
7. This view does not make “the Spirit” the antecedent, but rather has the sense of “in that state” (resurrection body).
8. Either way the effect is the same: namely, that Jesus was transported to the center of the earth *immediately* following His resurrection early Sunday morning.
9. The verb “He went” is an aorist passive participle, and “who also having been transported” could better translate the phrase.
10. The passive voice supports the view that the HS transported Him to the underworld.
11. The verb “and made proclamation” is the aorist active indicative of *kerusso*, meaning to publicly proclaim or herald.
12. There is no “and” before “made proclamation”.
13. The verse to this point could be rendered: “by whom (or ‘in which state’) also, having been transported, He made proclamation...”.
14. In support of the view that God the HS transported the body of Christ to the center of the earth, we should compare the work of the HS during the incarnation.
15. He was conceived by the HS (Mt.1:18,20); the HS came upon Him at His baptism (Mt.3:16; cp. 12:18); He was led of the HS into the wilderness where He was tempted (Mt.4:1); He cast out demons by the HS (Mt.12:28).
16. This verse and the preceding one would then provide a reference to the work of God the HS in Jesus’ resurrection and in His victorious proclamation “to the spirits in prison”.
17. Another provocative parallel is the Holy Spirit’s airborne transport of Philip after his evangelization of the Ethiopian eunuch (Acts.8:39,40; from around Gaza to Ashdod some twenty miles to the north).

18. The placement of the phrase “to the spirits in prison” immediately after the και (“also”) suggests that the simple conjunction may do double duty: Christ went and made proclamation “even” to certain “spirits”.
19. Christ went to the most remote and unlikely audience imaginable.
20. Who are “the spirits”?
21. Verse 20 clearly locates them “in the days of Noah”, just before the Flood.
22. These “spirits” were understood in Jewish and early Christian tradition as angels whose sexual involvement with “the daughters of men” in Genesis 6 contributed significantly to the lawlessness prior to the Flood of Noah’s day.
23. In Gen.6:2 they are called the “sons of God”.
24. The designation “sons of God” is according to Job.1:6, 2:1, and 38:7, and is clearly a reference to angels.
25. This expression occurs 5X in the O.T. in Genesis and Job (Gen.6:2,4; Job.1:6; 2:1; 38:7).
26. It is never used of humans, only of angels.
27. These “sons of God” were angels (i.e., “demons”) who materialized themselves and fathered a super race (“demigods”) who were genetically half-angelic and half-human (cf. Gen.6:4).
28. Satan’s strategy was to corrupt the human race genetically into a bastardized hybrid.
29. Had his scheme succeeded, God could not have incarnated Himself into a man who was truly human (Christ would have been part angel and part man).
30. The last Adam would not have been the genetic counterpart of the first Adam.
31. This squares nicely with the post-Flood myths in which the gods (and goddesses) cohabited with humans, producing offspring (“demigods”).
32. Their offspring are the *Nephilim* of Gen.6:4.
33. These legends and myths contain a kernel of truth.
34. The demons involved in this enterprise are also mentioned in Jude 6 as the “angels who did not keep their own domain”, and in 2Pet.2:4 as “angels” who “sinned”.
35. These two texts also indicate that the angels involved in this conspiracy were imprisoned in the “gloom of Tartarus” (ζόφου ταρταρώσας).
36. Peter describes here the abode of the fallen angels of the Gen.6 episode as “prison”.
37. In 2Pet.2:4 he specifies that the place is Tartarus.
38. The hapax “Tartarus” refers to an area within Hades in which they have been imprisoned since the Flood.
39. These are the only angels that have been, and are, in hell.
40. Satan and the free angels freely move about between heaven and earth.
41. These demons to whom Christ made His victorious proclamation will be released from their prison for five months in the Tribulation and torment mankind (Rev.9:1-9).
42. In Rev.9 the place of their confinement is call “the Bottomless Pit”.
43. When Jesus was about to cast out the demons from the maniac of Gadara, they begged Him not to cast them into the deep of *abusson* (Lk.8:31), which is the same Greek word of Rev.9:1.
44. Tartarus is part of a larger area called Sheol-Hades, where the souls of all deceased unbelievers reside.
45. In the Book of Enoch (22:2), Gehenna is said to be the place of unbelieving Jews, and Tartarus of fallen angels.

46. The Book of Enoch also agrees with Jude.6,7, where it makes mention of the *arche*—the Watchers who have abandoned the high heaven and the holy eternal place and have defiled themselves with women (Enoch.12:4).
47. Jude.7 equates the sin of these angels with the unnatural fornication (homosexuality) of the men of Sodom.
48. These angels “did not keep their own domain” (NAS) of being a celibate race when they invaded the realm of another (homo sapien) by going after “strange” or “alien flesh” (cf. Jude.7)
49. Note the phrase in Jude.7, which is: “in a similar manner to these”.
50. These angels violated the divine order of things when they forsook angelic celibacy, just like the men of Sodom (cf. Rom.1:27).
51. Both groups of sexual deviants sought after that which was unnatural.
52. Justin Martyr speaks of the angels who violated the *taxin* (order) of women by having intercourse with them.
53. It was a comingling of two different orders of beings.
54. The Greek poet Homer uses the term “Hades” as the place for the dead, and “Tartarus” as a murky abyss beneath Hades for fallen immortals.
55. Peter (in 2Pet.) uses the term in agreement with the Book of Enoch and with Greek mythology, because he is speaking of fallen angels and not men.
56. Here is a rare instance where Jewish, pagan, and Biblical understanding of a matter agrees!
57. Christ, in His resurrection body, appeared before these “spirits” and delivered a proclamation to the effect that the scheme to pollute the human race, and thus overturn the promise of Gen.3:15 (primitive gospel), was unsuccessful.
58. And that furthermore, nothing had happened to overturn the coming and glorification of the Son of God, since the scheme of Gen.6 had been thwarted.
59. That scheme involved the corruption of the human race so that Messiah could not be strictly *Homo Sapien*.
60. Jesus Christ spoke to them in the same fashion as when Abraham and the rich man conversed, as told in Lk.16.
61. There, in Tartarus, these once proud and idolized creatures cowered before the eternal and victorious Son of God.
62. Clearly, the audience that heard Jesus’ victorious proclamation was much larger.
63. It included the O.T. saints, as well as all unbelievers to date.
64. First Peter 4:6 indicates as much.
65. Following Christ’s victorious proclamation, He ascended from the center of the earth directly into the third heaven, taking with Him the souls of all O.T. saints (cf. Eph.4:8-10).
66. He then, for the very first time in His humanity, appeared before His Father where, by divine decree, He was declared the Son and future Ruler of the earth (Ps.2:7-9).
67. Again, all this occurred in the early morning hours on Sunday, April 5th, 33AD.
68. He immediately returned to the planet and began His forty days of post-resurrection appearances.
69. Jesus Christ’s appearance in this remote realm demonstrates the theme of His lordship which concludes this Christological section (cf. v.22; cp. v.15).
70. The phrase “who were once disobedient” is parallel to the “angels when they sinned” of 2Pet.2:4, and the “angels who left their own domain” of Jude.6.
71. It refers, of course, to their sinful liaison with the prettiest women of the time.

72. These men were the envy and admiration of negative volition.
73. As were their offspring, the *nephelim*.
74. The human race consisted of three groupings.
75. First, there were the gods who appeared as benefactors and civilizers, showing mankind a better way (good cop/bad cop).
76. Then there were their impressive offspring, who exhibited physical abilities that were superhuman (they were noted for their exploits that were the talk of the people; Gen.6:4).
77. Finally, there were the regular humans, who looked up to the first two categories.
78. The legend of the lost city/continent of Atlantis comes from this period.
79. With cultural and scientific advancement came a corresponding descent into violence and depravity.
80. Human thinking, not to mention behavior, was preoccupied with evil (Gen.6:5; cp. vv.11,12).
81. The human race at large followed the lead of their gods and demigods, and there was an almost universal repudiation of their Creator.
82. The evil eventually became so pervasive that the Justice of God called for total extermination of the race (Gen.6:5-7).
83. God gave mankind a 120-year probation period to repent and stave off judgment (Gen.6:3).
84. God commissioned Noah, an adjusted believer, to call men to repentance or face unprecedented judgment (Gen.6:8,9; 7:1).
85. This grace period in Gen.6:3 is referred to by the words “when the patience of God kept waiting in the days of Noah”.
86. It is further specified 120 years “during the construction of the ark”.
87. During this time Noah and his sons built the ark and Noah warned the human race of the impending calamity (2Pet.2:5; Heb.11:7).
88. His message was universally ignored, and mankind continued in their everyday pursuits as beasts for the slaughter (Mt.24:38).
89. The phrase “patience of God” refers to that part of His nature, which does not desire to see men come under judgment.
90. Grace always precedes judgment.
91. Eventually, the patience of God runs out and the justice of His essence kicks in.
92. Hard core negative volition spurns His goodness and mercy (cf. Rom.2:4).
93. Evil reached a saturation point in the first 1,536 years of the antediluvian era (the 1,656 year period is based on computation from Gen.5).
94. The last 120 years were devoted to “the construction of the ark”, which served as a growing sign of impending doom.
95. During this time, Noah faced total rejection from the cosmos.
96. The text draws our attention to the fact that there were a precious “few” who heeded the message and acted upon it.
97. Only eight individuals had the requisite positive volition to enter the only place of absolute safety on the earth for land-breathing creatures.
98. This serves to highlight the fact that God will honor even the very few who hold fast to the truth and walk by faith.
99. It serves to show that numbers are not an issue with God.
100. Furthermore, God will oppose the whole human race if need be.
101. Numbers do not determine the rightness of a matter.

102. Another good example of the vindication of the few over the many is that of the Exodus Generation, in which only two out of hundreds of thousands were allowed access to the Promised Land.
103. The “eight souls” consisted of Noah, his wife, his three sons, and their wives (Gen.7:13).
104. They entered the ark upon God’s directive and God shut the door behind them (Gen.7:16).
105. The only safe place on the earth was inside the ark.
106. The people inside were at no risk, as God was overshadowing their 53-week “float trip” (371 days; Gen.8:14 cp. 7:11).
107. Peter simply reports the wonderful and dramatic outcome: “eight persons were brought safely through water”.
108. The barge-like ship was very seaworthy and was carried along by the massive tidal waves that lifted it up and drowned all who lived on earth’s single continent.
109. The water vapor canopy of Gen.1:7 condensed out (40 days and nights of intense rainfall), and gravitational forces induced by earth’s astral visitor caused the water in the ocean to sweep over the face of terra firma.
110. The lesson to the recipients and to us is that God is not impressed with numbers and all who pursue evil will come into judgment, while the righteous are vindicated.
111. Just hang in there with the ridicule and abuse. God will, in His own way and time, intervene and demonstrate who was in the right.

The Baptism that Saves (v.21)

VERSE 21 **And corresponding to that, baptism now saves you--** (καὶ ἀντίτυπον ὃ βάπτισμα νῦν σώζει ὑμᾶς [*conj., kai, + n.nt.s., antitupos; copy, counterpart; 2X: Heb.9:24; “corresponding to”, + pro./rel.n.nt.s., hos; “that”, + n.nts., βαπτισμα, baptisma, baptism, + adv., nun, now, + pres.act.ind.3.s., σωζω, sozo, save, + pro.acc.p., su, you*]) **not the removal of dirt from the flesh** (οὐ ἀπόθεσις ῥύπου σαρκὸς [*neg. + n.f.s., αποθεσις, apothesis, removal, + gen.f.s., ρυπος, hrupos, dirt, + gen.f.s., sarx, flesh*]), **but an appeal to God for a good conscience--** (ἀλλὰ ἐπερώτημα εἰς θεόν ἀγαθῆς συνειδήσεως [*conj., alla, but, + n.nt.s., επερωτημα, eperotema, answer, response, appeal, 1X + prep.w/acc.m.s., theos, God, + adj.gen.f.s., agathos, good, + gen.f.s, συνειδησις, suneidesis, conscience*]) **through the resurrection of Jesus Christ** (δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ [*prep.w/gen.f.s., αναστασις, anastasis, resurrection, + gen.m.s., Iesous Christos*]),

ANALYSIS: VERSE 21

1. This verse (and its syntax) is notoriously difficult to interpret.
2. Before we begin, we will take a look back at v.20.
3. Peter’s point in mentioning the “eight persons” (literally, “souls”) is to remind his readers that “few” were saved back then, just as “few” are responsive to BD now (cf. Jesus’ sayings in Mt.7:14; 22:14).
4. “Few” is a relative term as related to a much larger “many”.

5. In Noah's day "few" was a dramatic "few", as compared to the "many" who died in the flood waters.
6. When this letter was written, the worldwide Christian community was like an island in a sea of paganism.
7. Today, the many Christians (Biblical sense) in our world are dwarfed by the masses of nonbelievers.
8. The next question we must resolve is the phrase translated "were brought safely through water" in the NAS.
9. The phrase consists of the aorist passive indicative (3.pl.) of the verb διασωζω (diasozo, rescue; cure; escape).
10. It occurs 8X in the N.T.:
 - a. Mt.14:36 ("were cured").
 - b. Lk.7:3 ("save the life of his slave").
 - c. Acts.23:24 ("bring him safely").
 - d. Acts.27:43,44 ("wanting to bring Paul safely through", and "they were all brought safely to land").
 - e. Acts.28:1,4 ("when they had been brought safely through", and "though he has been saved from the sea").
11. Now the question is, how are we to take the preposition dia – as local or instrumental?
12. The meaning of the verb, if taken locally, would be "brought safely through the water" (in which the water is the threat); but if taken instrumentally, it would read "saved through water" (in which the water is the means of deliverance/salvation).
13. Taken by themselves in the natural situation of a life-threatening crisis, these words are more plausibly understood in the first of these senses.
14. But v.21a seems to settle the matter in favor of the second: water (i.e., baptism) is that which saves.
15. The instrumental interpretation of διεσώθησαν δία (diesothesan dia) is supported by 1Clem.9:4 where God is said to have saved "through him (i.e., Noah: διεσωσεν δι' αὐτοῦ) the animals that entered the ark".
16. If it is objected that they escaped only because Noah built an ark that would float, the appropriate answer is that Peter is interested in "water" in his account, not in "wood", because there is something that he wants to say about Christian baptism.
17. If the question were asked, "From what were Noah and his family saved?", the answer would be that they were saved from death, not merely from a hostile environment.
18. As they were "saved through water" from physical death, baptism saves from eternal death.
19. The paradox is that the very water that destroyed mankind was used by God to safely bear the ark along to its resting-place 371 days later.
20. The water posed no threat to the eight souls within its sturdy confines.
21. Peter is taking his readers into the waters of Biblical typology.
22. Typology is the study of counterparts, or put another way, the study of shadows and their corresponding realities.
23. A type can denote a person (Moses = Christ), thing (bronze altar = the Cross), practice (circumcision = isolation of the ISTA), or an event (the Red Sea Crossing = positional sanctification).
24. The many types found in the O.T. imperfectly foreshadow the perfect realities to come.
25. All ritual practiced under the Law had typological significance.

26. The author of Hebrews says that the Tabernacle and its service was “a copy (ὑπόδειγμα, *hupodeigma*, copy) and shadow (σκιά, *skia*, shadow) of the heavenly things (realities)”.
27. In fact, the entire Law is typologically significant (Heb.10:1).
28. The Greek noun τύπος (*tupos*, pattern, model, example; type, figure) and the adjective αντίτυπος (*copy*, counterpart) are synonyms.
29. Antitupos occurs 2X in the N.T. (Heb.9:24; 1Pet.3:21) in connection with typology.
30. This noun is simply an intensive form of *tupos* (the anti prefix is substitutionary).
31. *Tupos* occurs 15X, of which two references are in connection with Biblical typology (Acts.7:44; Heb.8:5).
32. Ten references have to do with being an example of something (cf. 1Pet.5:3).
33. The other two references are in connection with the nail imprints in Jesus’ hands (Jn.20:25).
34. Antitupos is translated “corresponding to” in the NAS.
35. The opening words of v.21 could better be translated: “Which (i.e., water) is also a type/figure of (the) baptism that now saves us...”, or “There is also a type which now saves us – baptism...”.
36. Following Peter’s line of reasoning from v.20, not only was the ark instrumental in delivering the “eight souls”, but the “water” was their ally, as well.
37. The floodwaters were a deadly force directed against negative volition, while at the same time a force for good on behalf of the passengers of the ark.
38. Water (lots of it!) was a friend or an enemy, depending upon relationship to the ark.
39. By the way, the ark is a type of Christ or union with Christ.
40. Those inside (Christ) are safe from eternal judgment.
41. The relative pronoun “that” (*hos*), the adjective “corresponding to” (*antitupos*), and the noun “baptism” (*baptisma*) are all in the nominative neuter form, as is “water” (*hydor*) from the preceding verse.
42. The “typological baptism” is a reference to water baptism, not Spirit baptism.
43. Water baptism “saves” us typologically, not actually.
44. Water baptism is a ritual.
45. It depicts union with Christ for Church Age believers.
46. John’s baptism depicted identification with the kingdom of God based on faith in the Messiah.
47. It was carried over into the CA via the authority and instruction of our Lord and made one of the rituals for this age (Mt.28:16ff).
48. This is the only reference to water baptism in 1Peter.
49. The verb “saves” is a present active indicative.
50. It keeps on saving us typologically, or figuratively.
51. The adverb “now” (*nun*) strengthens the verb form.
52. When a believer is baptized, that person is saved, figuratively speaking.
53. Water baptism is a figure of the reality already present.
54. Those who teach baptismal regeneration use this verse for support of their doctrine.
55. But Peter discounts this notion when he adds the parenthetical words “not the removal of dirt from the flesh”.
56. “Flesh” is used in connection with the STA, and “dirt” (*hapax*) is used of personal sins.
57. The closest N.T. parallel to this phrase is Jam.1:21: “Therefore putting aside all filthiness and all that remains of wickedness” (reference to RB).
58. Peter is saying that water baptism cannot remove sins.

59. He is certainly not saying something so banal as baptism is not to wash dirt off the body.
60. Peter, like James, has moral defilement in view.
61. The “removal of the filth of the flesh” is not physical, but spiritual, cleansing, and Peter’s point is not that such cleansing is an unnecessary or unimportant thing, only that water baptism is not it.
62. When a person believes in Christ all of their past sins are forgiven (Acts.10:43).
63. There is an internal cleansing, or washing, that takes place at the point of saving faith (Ti.3:5).
64. A bath pictures the salvation adjustment (Jn.13:9,10).
65. The words in the parenthesis “not the removal of the dirt/filth of the flesh” are a disclaimer.
66. The words are a corrective to a potential (if not actual) misunderstanding.
67. Water baptism is not a means to gain pardon for sins committed, but as an affirmation that the soul has been forgiven and saved.
68. This is the gist of the contrasting phrase which follows in the parenthesis: “but an appeal to God for a good conscience” (end parenthesis).
69. It is worth noting that the contrast (οὐ ἀλλᾶ, ou...alla, “not...but”) is absolute.
70. In other words, “not this, but that”.
71. Peter is insisting that the inward moral cleansing to which he refers is presupposed by the act of water baptism.
72. This interpretation is confirmed by the positive definition of baptism with which the argument now continues.
73. Having stated what water baptism does not accomplish – “the removal of the dirt of the flesh” – Peter describes what should accompany it.
74. The words “a good conscience” (συνειδήσεως ἀγαθῆς) come first in the Greek (emphatic position) after the adversative “but”.
75. The genitive (“of a good conscience”) is subjective.
76. Baptism is not a means of acquiring “a good conscience”; rather, it is “out of a good conscience” that a person submits to baptism.
77. Hebrews 10:22 provides a parallel: “let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water”.
78. The author of Hebrews refers to approaching God in service and worship, not baptism.
79. At various points thus far in the letter, Peter has emphasized inward cleansing among his readers (1:2,22; 2:1).
80. The “good conscience” here refers to the candidate’s understanding of the way of salvation based on obedience to the gospel.
81. The adjusted candidate understands that he/she has been saved by grace through saving faith not as a result of good deeds.
82. The “good conscience”, as in 3:16, refers to the satisfied norms and standards arising from GAP with which the individual relates himself to God.
83. The noun translated “appeal” (ἐπερώτημα, eperotema, answer; hapax) means “answer”.
84. The final phrase in the parenthesis could be better translated: “but the answer of a good conscience toward God”.
85. The “good conscience” is the product of the understanding that comes with the salvation adjustment, including the fact that the candidate is aware that he/she is fulfilling a commandment of God.

86. Then, there is the symbolism inherent in the ritual.
87. The candidate should understand that he/she is depicting the death, burial, and resurrection of Jesus Christ.
88. It is a public testimony of the reality that is within.
89. Typically, new converts are baptized, not seasoned converts (Acts.2:37-42; 8:12,13,16,36,38; 9:18; 10:47,48; 16:15,33; 18:8; 19:3-5).
90. After the “end-parenthesis” come the words “through the resurrection of Jesus Christ”.
91. The verse, minus the parenthesis: “Which (flood waters) is also a baptism (water) that now saves (figuratively)...through the resurrection of Jesus Christ”.
92. “The resurrection of Jesus Christ” is what makes the answer “out of a good conscience” efficacious and guarantees eternal life to the believer in Jesus Christ.
93. The same thought is expressed in 1Pet.1:3: “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead”.
94. “The resurrection of Jesus Christ” is the guarantee that the new birth is efficacious.
95. And water baptism is the ritual signifying our union with Christ whereby we share in His death(s), burial, and resurrection.
96. It is the inner change associated with the “Real You” (i.e., “the removal of the dirt of the flesh” and the resultant “good conscience”) that logically precedes the rite of baptism.
97. When a person believes in Christ (having heard the good news), and “follows the Lord in baptism”, that individual makes an appeal, or pledge, to God “out of a good conscience”.
98. That water baptism is in view in v.21, note the following by way of review:
 - a. The verb “brought safely through” suggests that the flood waters, along with the ark, acted in their favor
 - b. The relative pronoun that begins v.21 (Gk. sentence) is a nominative neuter, as is the noun “water”, while “ark” is a feminine noun.
 - c. The disclaimer, “not the removal of the filth of the flesh”.
99. This is a most unusual and difficult verse.
100. In v.22 the journey of vindication continues with the ascension and session of Christ.
101. Peter is careful to inform his readers that he is not teaching baptismal regeneration, as noted by the disclaimer.
102. Water baptism does not remove “the filth of the flesh”, either in a literal sense (as in a bath for the body) nor in a cleansing of the soul.
103. Ritual does not change the inner person, only intake and application of the WOG does that.
104. The salvation adjustment occurring in the presence of sound doctrinal instruction brings about “the good conscience”.
105. “The good conscience” is validated “through the resurrection of Jesus Christ”.
106. Expanded translation: “Which (water) as a counterpart now saves you, (namely, water) baptism; not the removal of the filth of the flesh (OSN), but the answer/witness of a good conscience toward God, through the resurrection of Jesus Christ”.

His Ascension and Session (v.22)

VERSE 22 **who has gone into heaven** (ὅς πορευθεὶς εἰς οὐρανόν [*pro./rel.n.m.s., hos, who, + aor.pass.pt.n.m.s., πορευομαι, poreuomai, go, proceed, + prep.w/acc.m.s., ouranos,*

heaven]) **and is at the right hand of God** (ἐστὶν ἐν δεξιᾷ [τοῦ] θεοῦ [*pres.act.ind.3.s., eimi, + prep.w/dat.f.s., δεξιός, dexios, right hand, + def.art.w/gen.m.s., theos, God*]), **angels and authorities and powers having been made subject to Him** (ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων ὑποταγέντων αὐτῷ [*gen.m.p., angelos, angel, + conj. + gen.f.p., ἐξουσία, exousia, authority; ruling entity, + conj. + gen.f.p., δυναμὶς, dunamis, power, + aor.pass.pt.gen.m.p., ὑποτάσσω, hupotasso, be subject to, put in subjection to, + pro.dat.m.s., autos, him*]).

ANALYSIS: VERSE 22

1. The saga of Christ's vindication resumes from v.19.
2. The journey of vindication thus far includes:
3. His suffering for sins and His physical death (12 to 3 p.m., Friday, April 3, 33AD).
4. His resurrection (early in the morning of Sunday, April 5).
5. His post-resurrection appearance in the center of the earth where He made a victorious proclamation to the "spirits in prison" (this occurred shortly after 6 p.m. on the evening of His resurrection, probably just after He suddenly left the Emmaus Road disciples; cp. Lk.24:29-31).

Paranetical Digression (pts. 6-17)

6. By the way, His return visit (He was there previously for three days and two nights between His death and resurrection) on Sunday evening fulfilled and satisfied the "three days and three nights" prophecy of Mt.12:40.
7. When speaking of His resurrection, Jesus was careful to speak only of "the third day" (cf. Mt.16:21; 17:23; 20:19; 27:64; Mk.8:31; 9:31; 10:34; 14:58; Lk.9:22; cp. Jn.2:19; Mk.15:29; Lk.13:32; 18:32; 24:7,21,46).
8. Had the visit to Sheol occurred before the third evening or had it not occurred after His resurrection, then the prophecy of Mt.12:40 would have gone unfulfilled.
9. In Mt.12:40 the mention of "three days and three nights" is related to Jesus' time "in the heart of the earth" and not to the time between His death and His resurrection!
10. Jonah was continuously in the stomach of the great fish "three days and three nights", while Jesus was not there continuously, as there was a break between His resurrection and His return on Sunday evening.
11. The three days and three nights are accounted for as follows:
12. Day 1 was Friday after His death between 3 and 6 p.m. (remember a part of a day counts as a whole day).
13. Night 1 was Friday (all night).
14. Day 2 was Saturday (all day).
15. Night 2 was Saturday (all night).
16. Day 3 was Sunday (He arose in the early dawn).
17. Night 3 was Sunday after 6 p.m. when He returned to the "heart of the earth" to make His victorious proclamation.

End Digression

18. He then made His first ascension from the center of the earth taking with Him the souls/spirits of all O.T. saints (Eph.4:9; cp. Jn.20:17).
19. He immediately returned to the earth, where He appeared to His disciples over the next 40 days.
20. After appearing to His disciples and giving them instructions to tarry in Jerusalem, He made His second and final ascent into the third heaven (Acts.1:2-11).
21. Since then, He has conducted His session at the right hand of God.
22. His session is referred to here by the words “who is at the right hand of God”.
23. “Who is” is a present active indicative of *eimi*, indicating linear action.
24. The phrase “having gone into heaven” is an aorist deponent participle of *poreuomai* from the verb meaning “to travel, journey, go, or proceed”.
25. The action of the aorist participle here precedes the action of the main verb, “is”.
26. Peter was an eyewitness of Jesus’ second and final ascent into the third heaven from the Mount of Olives.
27. By the way, Christ will physically descend to the very same place He ascended from (Zech.14:4; cp. Acts.1:12).
28. In Hebrews, Christ is said to have “passed through the heavens” (4:14), entered as a forerunner into the heavenly sanctuary (6:20), and consequently is now “higher than the heavens” (7:26), while in Ephesians, God has seated Christ “at His right hand in the heavenly places” (1:20; cf. 2:6).
29. Although the expression of Jesus’ exaltation is diverse, it is not hard to see how the phrase “at the right hand of God” afforded Peter the opportunity to weave into His argument the key phrase “having gone into heaven”, which he only hinted at before.
30. Jesus Christ’s lordship and pre-eminence are further accentuated in the second aorist participle (*pass.*), translated “had been subjected”.
31. It should be translated “having been made subject”.
32. If Ps.110:1 underlies most, if not all, of the N.T. references to Christ being “at the right hand of God”, the same is also true of Ps.8:6b, “You have put all things under his feet”.
33. Psalm 8:6b is actually quoted in 1Cor.15:27, where it builds on a quotation from Ps.110:1 in 1Cor.15:25 (“until He puts all enemies under His feet”).
34. Psalm 8:4-6, moreover, is quoted and interpreted in Heb.2:5-9, while Ps.8:6b is quoted but not interpreted in Eph.1:22.
35. Each time Ps.8:6b is interpreted, attention centers on the word *πάντα* (*panta*), “all things”.
36. Paul makes the qualification that, of course, “all things” does not include God, who did the subjecting in the first place, and that finally Christ Himself will come under the subjection of God (1Cor.15:27,28).
37. The author of Hebrews notices *πάντα* as well, with the observation that although the word is indeed all-inclusive, “still we do not now see all things in subjection” (Heb.2:8).
38. More important to the interpretation of 1 Peter, however, is Eph.1:22, where the citation of Ps.8:6b comes shortly after the reference to Christ being seated at God’s right hand in heavenly places (Eph.1:20).
39. No explicit attempt is made to interpret *πάντα*, yet the intervening words, “far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come” (Eph.1:21), in effect define the *πάντα* of the psalm quotation as eloquently as it can ever be defined.

40. Our passage in 1 Peter, in contrast to 1Cor.15, Heb.2, and Eph.1, does not quote Ps.8:6b at all.
41. Yet the phrase “after angels and authorities and powers had been subjected to Him” effectively makes the point that “all things” are now in subjection to the risen Christ in heaven.
42. Peter does not venture to identify or distinguish his three orders of angelic beings.
43. They are at the upper echelons of the “all things”, every power, whether good or evil, in the universe (cf. again Eph.1:21b “every name that is named, not only in this age, but also in the one to come”; also Phil.2:10 “in heaven and on earth and under the earth”).
44. Even “the spirits in prison” were put on notice, who exist at what might be considered the outer reaches of the universality of Christ’s dominion.
45. Their further humiliation, when Christ in His glorified humanity appeared before them, serves to underscore that no other spirit, authority, or power stands outside His dominion.
46. Other phrases like our “angels and authorities and powers” include 1Cor.15:24, “all rule and all authority and power”; Eph.1:21 “all rule and authority and power and dominion, and every name that is named”; Col.2:10 “all rule and authority”; Eph.3:10 “to the rulers and authorities in the heavenly places”; Eph.6:12 “the rulers, against powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places”; Col.1:16 “visible and invisible, whether thrones or dominions or rulers or authorities”; Col.2:15 “when He had disarmed the rulers and authorities”; Rom.8:28 “nor angels, nor principalities, nor things present, nor things to come, nor powers”.
47. The hostile angelic order “was made subject” to the glorified God-Man when He arose and ascended to the right hand of God.
48. Jesus was seated in the place of pre-eminence.
49. The action of the participle “after angels and authorities and powers had been subjected to Him” is to be viewed in light of His glorification.
50. Resurrection, ascension, and session make up the glorification of the God-Man to date.
51. “Operation Footstool” is to follow.
52. This refers to the Second Advent, in which the forces of evil will be tactically defeated.
53. They were strategically defeated at the Cross (Col.2:15) and subsequent glorification.

END: 1 Peter Chapter Three

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