



**Genesis 6 Angels in Prison and the Flood  
And Baptism as a Loyalty Oath?  
1 Peter 3:18-22**

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We now arrive at what is considered by many, to be one of the most difficult sections of the New Testament. “Good and godly interpreters have wrestled with these verses, debated and disagreed, and have not always left behind a great deal of spiritual help. We may not be able to solve all the problems found in this section, but we do want to get the practical help that Peter gave to encourage Christians in difficult days.” (Wiersbe 1996, 415)



Is it a difficult text, or do we lack, today, some of the context that a contemporary of Peter would have had?

The theme predominately here in 1 Peter is how we as believers must persevere in the face of persecution and continue to give witness to our faith in Jesus Christ. Peter, who is speaking predominately to Jewish believers, would also tend to refer to things that they would take for granted, but for us, we would struggle with. Again, we simply do not have all the same contextual background they would have.

One of the things we learn in the Old Testament is that God makes uses of types of something or someone else as a means of teaching His people and pointing to the future New Testament. "A prominent way of relating the two Testaments to each other is to study persons, institutions, or events in the OT in their typological relationship to the NT. In such a perspective the types described in the OT are regarded as models or prefigurations of persons, institutions, or events in the NT." (Hasel 1978, 190)

For example, the life of Joseph is a type of the life of Jesus Christ and Paul tells us Adam was a type of Christ (1 Corinthians 15:20-23).

"Types" are the anticipated counterparts, prefigurations, or foregleams in the Old Testament of truths in the New Testament. "Antitypes" are those truths in the New Testament which are anticipated by and matched with types. (Garrett Jr. 2014, 163)

To help us understand what Peter tells us here in 1 Peter 3, we need to understand the type from the Old Testament he is making use of.

Let's look at the text first before we wade off into the depths of what is, quite honestly, weird stuff since we are talking about the unseen realm as well as about the events surrounding Genesis 6.

By the way, Peter is not teaching baptismal regeneration here. More to come as we unpack this.

1 Peter 3:18–22

"For Christ also suffered for sins once for all time, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which He also went and made proclamation to the spirits in prison, who once were disobedient when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him." (NASB 2020)

I want us to see how this is translated in one more version, the Complete Jewish Bible.

1 Peter 3:18–22

"For the Messiah himself died for sins, once and for all, a righteous person on behalf of unrighteous people, so that he might bring you to God. **He was put to death in the flesh but brought to life by the Spirit; and in this form he went and made a proclamation to the imprisoned spirits, to those who were disobedient long ago, in the days of Noah, when God waited patiently during the building of the ark, in which a few people—to be specific, eight—were delivered by means of water. This also prefigures what delivers us now, the water of immersion, which is not the removal of dirt from the body, but one's pledge to keep a good conscience toward God,** through the resurrection of Yeshua the Messiah. He has gone into heaven and is at the right hand of God, with angels, authorities and powers subject to him." (CJB)



Peter is assuming you are fully conversant with what is in Genesis 6 and the reasons for the flood. “The passage presumes that events associated with Genesis 6 typify or foreshadow the gospel and the resurrection.” (Heiser 2014, 192)

This passage also assumes knowledge of the following:

- The sacrificial system of Judaism.
- The substitutionary death of Jesus Christ on the cross.
- The fallen and faithful components of the unseen realm.
- Creation and the fall. Genesis 3.
- The corruption of man and everything connected with Genesis 6.
- Giants, fallen watchers, and the origin of demons.
- The flood, Noah and the Noahic Covenant.
- Jewish baptism.
- The book of Enoch.
- The resurrection of Jesus Christ.
- Spiritual warfare.

Yes, there is a lot packed into this. So, let’s dig in and unpack this.

First up, the substitutionary death of Jesus Christ on the cross. We all tend to assume this as a given as believers. What do we need to know so we can effectively share Jesus with those who do not understand this?

1 Peter 3:18.

“For Christ also suffered for sins once for all time, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;” (NASB 2020)

When God created the universe, for a short time, it was perfect and whole. God, being omniscient, also knew that as He created the universe, His heavenly host as well as His image bearers on earth, were created with free will; and they would fail.

We are not aware of the warnings given to the heavenly host, but for man, we do see the warning in Genesis 2:15-17 as the only thing to not do. Yes, this was indeed a test.

God is love, otherwise He would not have even created the universe. Because He is omniscient, He knew man would fall and plans were made.

Ephesians 1:3–7

“All praise to God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms because we are united with Christ. **Even before he made the world, God loved us and chose us in Christ to be holy and without fault in his eyes. God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure.** So we praise God for the glorious grace he has poured out on us who belong to his dear Son. He is so rich in kindness and grace that he purchased our freedom with the blood of his Son and forgave our sins.” (NLT)

So back to creation. God created the heavenly host prior to creating the universe and they were observers of this. We know this from God’s conversation with Job.



Job 38:4–7

““Where were you when I laid the foundations of the earth? Tell me, if you know so much. Who determined its dimensions and stretched out the surveying line? **What supports its foundations, and who laid its cornerstone as the morning stars sang together and all the angels shouted for joy?**” (NLT)

God created man.

Genesis 2:15–17

“The LORD God took the man and put him in the garden of Eden to work it and keep it. And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, **for in the day that you eat of it you shall surely die.**” (ESV)

Obedience to this simple command is what God required of man. Man was incapable of this and, with encouragement from a fallen member of the heavenly host, sinned against God in the fall and beginning in Genesis 3 we see the beginnings of a crimson thread that points to Jesus Christ throughout the Bible.

Genesis 3:21

“And the LORD God made for Adam and for his wife garments of skins and clothed them.” (ESV)

Because of the rebellion against God and the failure to remain obedient, in order to cover Adam and Eve, another had to die and those who died were the animals who were killed to provide them a covering. We have the beginnings of the sacrificial system in this act done by God on their behalf. By the way, a type of what He had already planned to do with Jesus on the cross.

The fundamental idea of sacrifice in the Old Testament is that of substitution, which again seems to imply everything else—atonement and redemption, vicarious punishment and forgiveness. The firstfruits go for the whole products; the firstlings for the flock; the redemption-money for that which cannot be offered; and the life of the sacrifice, which is in its blood, for the life of the sacrificer. (Edersheim 1959, 107)

Without going into all the detail in Jewish law, the entire Jewish sacrificial system was one of substitution for the sinner and pointed to Jesus.

God is holy. There is no sin, no evil, no darkness at all with Him. He cannot sin. Those who do sin, cannot be in His presence.

Proverbs 15:9

“The way of the wicked is an abomination to the LORD, but he loves him who pursues righteousness.” (ESV)

God loves those who pursue holiness. The negative side is He hates sin and all who engage in it.

Habakkuk 1:13

“You who are of purer eyes than to see evil and cannot look at wrong, why do you idly look at traitors and remain silent when the wicked swallows up the man more righteous than he?” (ESV)

God is so holy that everything associated with him is holy. His name is holy (Ps. 103:1). His Word is holy (2 Tim. 3:15). His law is holy (Rom. 7:12). His promise is holy (Ps. 105:42). His works are holy (Ps. 145:17). His ways are holy (Ps. 77:13). His wrath is holy (Ps. 2:4–6). Even his people—as unholy as we are—are holy, at least in the sense that we are set apart for his service (1 Peter 2:9). (Ryken 1999, 131)



Just as God told Adam, the results of disobedience, sin, is death. The sacrificial system made that clear.

As part of the process, there would be a laying on of hands onto the sacrificial animal by the one it was being sacrificed on behalf of. “This meant transmission and delegation, and implied representation; so that it really pointed to the substitution of the sacrifice for the sacrificer. Hence it was always accompanied by confession of sin and prayer.” (Edersheim 1959, 113)

But this was not permanent. Sin in the life of an observant Jew would mean another sacrifice had to be completed.

Isaiah 53:4–6

“Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And **the LORD has laid on Him the iniquity of us all.**” (NKJV)

Isaiah made it abundantly clear. A suffering savior was coming, and He would be substituted for our own sins as a sacrifice that would be acceptable to God.

Mark 10:45

“For even the Son of Man did not come to be served, but to serve, and **to give His life a ransom for many.**” (NKJV)

John 1:29

“The next day John saw Jesus coming toward him, and said, “Behold! **The Lamb of God who takes away the sin of the world!**” (NKJV)

Romans 6:23

“**For the wages of sin is death**, but the free gift of God is eternal life in Christ Jesus our Lord.” (ESV)

Jesus died a substitutionary death for us, taking upon Himself the sin and guilt we deserve. No other passage from the entire Old Testament is alluded to by New Testament writers more often than Isaiah 53. It is as if they wanted to emphasize precisely this substitutionary aspect of the death of Jesus Christ. (F. M. Hasel 2010, 17)

Peter begins with the ultimate declaration of victory over sin and over all of the powers in the unseen realm in rebellion to God. The crucifixion was an achievement.

Why? Because Jesus would walk out of the grave wholly victorious over death and the grave, and is now seated at the right hand of the Father.

What Jesus achieved, redemption, is the great reversal of the events put into motion by Adam when he fell. Just as Adam’s failure had a global impact, so too does the achievement of Jesus Christ on the cross. Peter has clearly identified Jesus as the suffering savior of Isaiah 53.

“The wording ‘once for all’ in some translations (NASB, NRSV) is not intended by the translators to mean ‘for all people’, but simply ‘for all time’ (the words do not represent an additional phrase in the Greek text but are simply part of the translation of hapax, ‘once’). Christ’s death was for sins, a compressed way of saying that he paid the penalty for our sins. This is made more explicit when Peter adds, the righteous for the unrighteous—more literally, ‘the righteous one (singular) for unrighteous people (plural)’. Precisely



because Christ had no guilt of his own to pay for (he was 'righteous'), he could be the substitute who died in our place, bearing the punishment we deserved. (Grudem 2024, 178-179)

Yes, Christ did indeed die physically, but He walked out of the grave being made alive in the spirit. His physical death brought Him and us, Spiritual gain by His resurrection. He defeated death showing us that we too as His followers will do the same.

Jesus is the second Adam and He has reversed what the first Adam started.

Peter, right at the end of verse 18, speaks about the unseen realm and how Jesus was made alive after having been in that realm.

Christ is presented here not simply as an example but as one who through his exaltation and superiority over the cosmic powers assures Christians of their union with God (v 18c), their salvation (v 21), and thereby their ability to bear the suffering that might confront them. (Elliott 2008, 640)

About those cosmic powers of the unseen realm. Jesus called on them post crucifixion.

1 Peter 3:18b–19

"...but made alive in the spirit; in which He also went and made proclamation to the spirits in prison," (NASB 2020)

1 Peter 3:18b–19 "...He was put to death in the flesh but brought to life by the Spirit; and in this form he went and made a proclamation to the imprisoned spirits," (CJB)

Say what? I have read this multiple times and what it tells us is mind blowing. Are we to understand, that after Jesus died on the cross and prior to His resurrection, that He went to a prison in the unseen realm to make a proclamation to those spirits who are being held prisoner there?

Peter is talking about the triumphant Christ entering the unseen realm in victory immediately after the crucifixion. Yes, victory. Paul gives us additional insight.

Colossians 2:13–15

"And when you were dead in your wrongdoings and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our wrongdoings, having canceled the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. **When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.**" (NASB 2020)

First of all, in Christ, God has wiped the slate clean. Adam's failure has been completely reversed and reconciliation is total.

Isaiah 43:25

"I, I am the one who blots out your rebellious deeds for my sake; your sins I do not remember." (NET 2nd ed.)

The sin issue has been dealt with and for His people, those who have trusted in Christ, those sins are blotted out.

But He also made a proclamation to the spirits in prison. We also see, thanks to Paul, a triumph over the fallen members of the unseen realm that thought they had won when they had Jesus crucified, but now there He is, proclaiming to them, no, you lost everything.



In the ancient world the conqueror would parade the captives and demand tribute for himself. Jesus is the conqueror...and the booty does indeed rightfully belong to him. But booty was also distributed after a conquest. Paul knows that. He quotes Psalm 68:18 to make the point that after Jesus conquered his demonic enemies, he distributed the benefits of the conquest to his people, believers. (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 293)

Ephesians 4:7–10

“But grace was given to each one of us according to the measure of Christ’s gift. Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.” **(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.)** (ESV)

Who is it, who are the spirits that are in prison in the unseen realm as Jesus arrives in triumph there just prior to His resurrection?

These are not the captives that He is setting free as a result of His resurrection. Those captives are all those Old Testament, pre-flood, post-flood, pre-law and post-law believers who had died in faith. They have all been set free and when Jesus ascended, He emptied out paradise at the same time. Yes, there are still spirits of those who are unsaved in Sheol awaiting the Great White Throne Judgement, the rich man of Luke 16 is still there, but all the believers are out of there. And since His resurrection, each and every believer who sleeps, using a term Paul liked, goes to be with the Lord in heaven.

Those are not the spirits Jesus is proclaiming to. This again gets back to the typology that Peter is using. Peter is pointing back to events in Genesis 6-8 as types of what he is talking about here in the text. We read this in Genesis 6. We are going to use the Septuagint version here which is the same Peter would have used.

Genesis 6:1–8

“And Noah lived five hundred years, and Noah fathered three sons: Shem, Ham, and Japheth. And it happened when humans began to become numerous upon the earth, and they had daughters, **the angels of God, having seen the daughters of humans, that they were beautiful, took for themselves women from all whom they picked out.** The Lord God said, “My breath will certainly not reside in these humans for very long because they are flesh, but their days will be one hundred and twenty years.” Now giants were upon the earth in those days, and after that, whenever the sons of God entered into the daughters of humans, they fathered children for themselves; those were the giants who were from long ago, the people of renown. Now the Lord God saw that the wicked actions of humans multiplied upon the earth, and everyone was focused in his heart on evil things all their days. And God reflected that he made humankind upon the earth and considered. **And God said, “I will discard humanity, whom I made, from the face of the earth, from human to animal, and from creeping things to winged birds of the heavens, because I am angry that I made them.” But Noah found grace before the Lord God.**” (Brannan, et al. 2020, Genesis 6:1-8)

A book that was familiar to Peter and most Jews of the time, provided additional detail about this event. About those spirits.

Enoch 8:1–4

“Azazel taught the humans to make swords, weapons, shields, and breastplates—the lessons of the angels; and they showed them their mining and craftsmanship, anklets and adornment, powders and painted eyes, and all kinds of choice stones and dying. Much ungodliness and prostitution happened, and they were led astray and ruined in all their ways. Semiaza taught enchantments and cutting of roots; Armaros, spells of healing; Rhakiel, astrology; Chochiel, the science of symptoms; Sathiel, watching the





stars; Seriel, the course of the moon. Therefore the cry of the utterly destroyed people went up unto heaven.” (Brannan, et al. 2020, Enoch 8:1-4)

Those fallen watchers, another job description for a class of divine being, there are faithful ones in Daniel, wound up being imprisoned by the Lord. Peter will even tell us the name of the prison in 2 Peter 2, Tartarus, many English translations say Hell. “Tartarus of course has no literal geography. This is the language of the spiritual realm. Tartarus was part of the underworld (biblical Sheol), a place conceived as being inside the earth because, in ancient experience, that is where the dead go—they were buried. Broadly speaking, the underworld is not hell; it is the afterlife, the place or realm where the dead go. That “place” has its own “geography.” Some experience eternal life with God in the spiritual realm; others do not. (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 337)

As you read through the book of Enoch, you discover that around chapter 12, Enoch is taken to heaven and does not return to earth as a type of the rapture of the church. He is given the task to go and talk to the imprisoned spirits and announce to them they are doomed.

Enoch 12:4–6

““Enoch, scribe of righteousness, go and speak to the watchmen of heaven—any who abandoned the high heaven, the holy eternal place, who were defiled with the women and just as the sons of the earth did, they did the same also, and took for themselves women. **You have brought great destruction on the earth. And there will be no peace for you, nor remission of sins.** And though they rejoice in their children, they will see the murder of their beloved ones, and they will groan over the destruction of their children. **They will be bound for eternity, and there will be for them no mercy and peace.**”” (Brannan, et al. 2020, Enoch 12:4-6)

Enoch, who originally went and made proclamation to the Watchers concerning their fate and the fate of their offspring (1 Enoch 12:4–13:3), would be understood, then, as a type for Christ, just as Noah becomes a type for believers. (deSilva 2005, 307)

The point here is this, the unseen realm is a real place. It has citizens who reside there. There are those who are faithful in service to the Lord, and then there are the cell blocks for those who made bad decisions and are no longer faithful.

Per Enoch 10, Azazel is in solitary. But all of the other watchers who went with him are in a separate holding cell. Enoch went and talked to them.

Back to our text and the “spirits in prison.”

“Spirits” was an appropriate title for fallen angels or demons, as is evident in pre-Christian Judean traditions regarding the fallen angels of Gen. 6 or their offspring. It also fits a common usage of the language in early Christianity. These spirits also appear as those that disobeyed, defying God’s command. The idea that the “sons of God” who sinned in Gen. 6:4 were fallen angels was widespread in Peter’s day, as was the idea that they were chained. (Keener 2021, 273)

Those Jews who lived at the time of Peter would have been familiar with what is in Enoch. There are also two other pseudepigraphal books, Jubilees and Baruch, which we will look at as well. In other words, resource documents available at the time but not scripture.

Enoch 54:4–5

“And I asked the angel of peace who went with me, saying: ‘For whom are these chains being prepared?’ And he said unto me: ‘These are being prepared for the hosts of Azâzêl, so that they may take them and





cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.” (Charles and Oesterley 1917)

Jubilees 5:10 – 11

And their parents also watched. And subsequently they were bound in the depths of the earth forever, until the day of great judgment in order for judgment to be executed upon all of those who corrupted their ways and their deeds before the LORD. And he wiped out every one from their places and not one of them remained whom he did not judge according to all his wickedness. (Charlesworth 1985, 64-65)

2 Baruch 56:12 – 15

And some of them came down and mingled themselves with women. At that time they who acted like this were tormented in chains. But the rest of the multitude of angels, who have no number, restrained themselves. And those living on earth perished together through the waters of the flood. (Charlesworth, The Old Testament Pseudepigrapha 1983, 641)

1 Peter 3:19–21

“in which He also went and made proclamation to the spirits in prison, who once were disobedient when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,” (NASB 2020)

Peter adds the additional information to us that these spirits are indeed the ones we have already identified.

But why did God wait for Noah to build the ark. He didn't have to do that; He could have done something else rather than have this man take 100 plus years to build a large aircraft carrier sized barge. Here is the thing, judgement was coming, yet God wanted to give those who would be judged, the opportunity to repent. But once everything was completed, that was it. Peter will even refer to this in his next letter.

2 Peter 3:9

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not willing for any to perish, but for all to come to repentance.” (NASB 2020)

Another type? Yes, a type of the church age and why Jesus has not yet returned for His church in the rapture as He has promised to do. When He does return, just as we are told in Revelation, then the events that are scheduled to take place will roll out rapidly.

Jesus, going and proclaiming as He does to those imprisoned for their sin of Genesis 6:1-4 can also be seen as a reminder of the plan put into motion back in Genesis 3 and now in the process of being fulfilled by Christ. He is doing as Noah did, proclaiming truth to those who are doomed.

“...if one takes the term for proclamation (*ekēryxen, ἐκήρυξεν*) in its generic meaning of any type of formal proclamation (Luke 12:3; Rom 2:21; Rev 5:2), including (and perhaps especially) the proclamation of victory (by a king or general), it is clear how it makes sense: at the time of his resurrection, Jesus proclaimed his victory to the imprisoned spirits, thereby sealing their doom (as also happens in 1 Enoch 16:3).” (Davids 2014, 148) Just as Enoch proclaimed their doom, so does Jesus.

What about the prison for these spirits? Where is it? “That such a prison exists for evil “spirits,” however, is assumed both in the NT and in Jewish tradition, particularly the traditions concerning Enoch, although the location of the prison is unclear, that is, whether it is in the earth, in the heavens, or at the end of both



heaven and earth. Such ambiguity prevents us at this point from coming to any firm conclusion about the prison's location." (Achte-meier 1996, 256)

1 Peter 3:20–22

"who once were disobedient when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him." (NASB 2020)

God wanted to see repentance; He still does.

Peter takes the view that while building the Ark, Noah also preached repentance seeking others to go onboard the ark with him.

2 Peter 2:5

"and did not spare the ancient world, but protected **Noah, a preacher of righteousness**, with seven others, when He brought a flood upon the world of the ungodly;" (NASB 2020)

Today, the same operation is going on. Since Pentecost, the job of the church has been to make disciples. Does everyone listen and repent, hardly. Just as with Noah, we accept "How narrow is the gate and difficult the way that leads to life, and there are few who find it!" (Matthew 7:14, NET 2nd ed.)

Peter continues with his discussion of the flood and talks about the 8 who were saved from the flood. They were "brought safely through the water." They were saved by God from the flood and from those fallen ones who wanted nothing but the destruction of all humans. God was with those who remained faithful. The water did not save them, God did bring them through the water of the flood safely in the Ark which He supernaturally protected the entire time.

The deliverance of Noah through the Flood, moreover, assures them of their own deliverance from eschatological disaster, the Flood being an image for the water of baptism. The believer, like Noah, passes safely through the "flood" from the present, evil age to the new inheritance. (deSilva 2005, 307)

The flood in Noah's day was a type (i.e., a divinely intended foreshadowing) of baptism. God washed away from the earth its past evils and sins with the Flood, and Noah and his family could start life anew.

"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." (Constable 2003, 1 Pe 3:21)

"Baptism, then, is not what produces salvation. It "saves" in that it reflects a heart decision: a pledge of loyalty to the risen Savior. In effect, baptism in New Testament theology is a loyalty oath, a public avowal of who is on the Lord's side in the cosmic war between good and evil. But in addition to that, it is also a visceral reminder to the defeated fallen angels. Every baptism is a reiteration of their doom in the wake of the gospel and the kingdom of God. (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 338)

Peter reiterates what saves us is faith in Jesus Christ, faith in His resurrection. And he closes with a reminder to us of just where Jesus is at this very moment. He is at the right hand of the Father. Think



about this for a moment, a man is sitting on a throne with God right now. But something else, this is after all aspects of the unseen realm were made subject to Him.

What truly saves us is not the water of baptism, but it is the spiritual reality behind the obedience being expressed in baptism. The obedience is because of what has already taken place inside the new believer who is trusting on the completed work of Jesus Christ for their salvation and have, through baptism, declared that to the physical world as well as to the unseen realm. One more for Jesus, one more rescued from the gates of hell, one more taken from Satan and his henchmen.

The completeness of Christ's work is what is being pointed out here by Peter.

He is at the right hand of the Father, He is making intercession for us and preparing a place for us and as promised, He will indeed come back for us. Oh, and one more thing, He has already achieved victory over the enemy. They are subject to Him meaning Satan and his minions have no power over any believer at all.

1 John 4:4

"You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world." (NKJV)

He continues to wait, because He wants to see all come to repentance.

Romans 10:9–13

"If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, "Anyone who trusts in him will never be disgraced." Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For "Everyone who calls on the name of the LORD will be saved."" (NLT)

### **ABC's of Salvation**

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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