

Introduction to Chapter 8

One hundred years have passed since we were first introduced to Noah (Gen 5:32; Gen 7:6). In contrast to wickedness, sexual violence, and corruption wherever the Lord looked, in Noah God saw the one upright person on earth (Gen 6:1–12).²³¹⁰ Therefore, the Lord made a covenant with him. In turn, Noah expressed his faith by building and equipping the ark as the Lord had commanded (Gen 6:13–22).²³¹¹

God had already informed Noah that a pair of each kind of animal would come to the ark (Gen 6:19–20).²³¹² Then, the Lord clarified his earlier directive,²³¹³ saying that seven pairs of every clean animal and of every type of bird would join him (Gen 7:1–3). Not until the flood receded would the rationale for extra clean animals become clear (Gen 8:20).²³¹⁴

After decades of preparation, at last the time came. In only one week, forty days of rainfall would begin which would wipe out every land animal (Gen 7:4). Moses condensed all of Noah’s effort in carrying out an incredible amount of difficult work into this brief statement, “And Noah did according to all which the Lord had commanded him” (Gen 7:5).

By including an exact date for this event, Moses imbued the flood account with historical credibility.²³¹⁵ He named two sources of flooding: a great eruption of water from a subterranean ocean (“the great deep”), and a massive downpour from above (Gen 7:11).²³¹⁶

By releasing these waters, the Lord returned the earth to its original chaos. God was undoing his great act of separating the waters above from the waters below the earth in a reversal of the creation order (Gen 1:1–2, 6–10).²³¹⁷

Moses emphasized the salvation of those inside the ark, rather than the fate of those who did not seek refuge there.²³¹⁸ The sense of the text is that Noah and his family served as grand marshals of this parade, followed by the animals, who entered two by two. God led them to Noah to preserve a remnant (Gen 7:13–15).²³¹⁹

The Lord’s act of sealing Noah and those with him inside the ark emphasizes that they received divine protection (Gen 7:16).²³²⁰ While the storm raged all around them, the one who had shut them in guaranteed their safety (Gen 7:17).²³²¹ God’s grace saved Noah and his entourage, in contrast to the experiences of the heroes in other Ancient Near Eastern flood texts, whom most of the gods sought to kill.²³²²

Outside of the boat, eerie desolation reigned.²³²³ The waters triumphed over the earth,²³²⁴ lifting the ark above the tallest mountains (Gen 7:18–20). Chaotic waters which covered the earth at the beginning of God’s creative activity once again surged like hostile warriors to undo the order which the Lord had put into place.²³²⁵ This condition lasted for 150 days before the flood began to recede (Gen 7:24).

²³¹⁰Hamilton, *The Book of Genesis, Chapters 1–17*, 286.

²³¹¹Waltke and Fredricks, *Genesis: A Commentary*, 137.

²³¹²Wenham, *Genesis 1–15*, 176.

²³¹³Waltke and Fredricks, *Genesis: A Commentary*, 137.

²³¹⁴Wenham, *Genesis 1–15*, 176.

²³¹⁵Waltke and Fredricks, *Genesis: A Commentary*, 139.

²³¹⁶Hamilton, *The Book of Genesis, Chapters 1–17*, 291.

²³¹⁷Wenham, *Genesis 1–15*, 181.

²³¹⁸Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary*, 126.

²³¹⁹Waltke and Fredricks, *Genesis: A Commentary*, 138–9.

²³²⁰Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 226.

²³²¹Waltke and Fredricks, *Genesis: A Commentary*, 139.

²³²²Wenham, *Genesis 1–15*, 182.

²³²³Waltke and Fredricks, *Genesis: A Commentary*, 140.

²³²⁴Wenham, *Genesis 1–15*, 182.

²³²⁵Waltke and Fredricks, *Genesis: A Commentary*, 140.

Despite this savage tempest, “The ark proceeded on the surface of the waters” (Gen 7:17). God in his mercy had shut Noah and his fellow passengers inside and he would bring them through the storm without harm (Gen 8:1).²³²⁶ Yet, every person, land animal, and bird left outside perished (Gen 7:21–23). In contrast to the ones whom the flood washed away, Noah and his passengers were left behind.²³²⁷ The same waters which rendered divine judgment preserved a righteous remnant.²³²⁸

God Remembered Noah

1) Gen 8:1: The flood had wiped out virtually everyone descended from Adam (Gen 7:21–22). It destroyed even most of the animals which God commissioned humanity to steward (Gen 1:26–28). Humanity stood on the brink of a new era, with Noah as the father of all.²³²⁹

Moses structured the entire flood narrative as a chiasm (Gen 6:9–9:19).²³³⁰ While the first five sections of the account increasingly darkened in tone,²³³¹ we have at last reached the center.²³³² After this, he described the renewal of the earth.²³³³ By placing this verse as the pivotal focus of the story,²³³⁴ Moses emphasized that Noah’s deliverance was no accident: the Lord himself saved Noah and his passengers.²³³⁵

He wrote, “And God remembered (*zakhar*) Noah and all of the animals and all of the cattle which [were] with him in the ark. And God caused a wind to pass over the land. And the waters subsided.” For the first time, the Bible describes the Lord as remembering someone.²³³⁶ Significantly, Moses mentioned neither Noah’s righteousness nor his obedience as a reason for his favor (Cf. Gen 6:8–9).²³³⁷

The English word “remembered” implies that something had been forgotten. However, the Hebrew term carries a different nuance.²³³⁸ It expresses commitment to a covenant (Lev 26:45; Ps 74:2; Jer 14:20–21).²³³⁹ Whenever the Lord “remembered” people in the Old Testament, he intervened to save them from death, infertility, or slavery (Gen 18:23; Gen 19:29; Gen 30:22–23; Exod 2:23–25).²³⁴⁰ Consequently, the Lord would fulfill his promise of salvation to Noah (Gen 6:18).²³⁴¹ God’s concern also extended to animals (Jonah 4:10–11; Matt 6:26; Matt 10:29).²³⁴²

Even today, we can trust God to keep his covenants with us (Matt 26:26–28; Heb 10:11–25).²³⁴³ When the Lord remembers, he acts.²³⁴⁴ He remains merciful and true to his word.²³⁴⁵

²³²⁶Hamilton, *The Book of Genesis, Chapters 1–17*, 296.

²³²⁷Hamilton, *The Book of Genesis, Chapters 1–17*, 297.

²³²⁸Waltke and Fredricks, *Genesis: A Commentary*, 140.

²³²⁹Waltke and Fredricks, *Genesis: A Commentary*, 127.

²³³⁰Wenham, *Genesis 1–15*, 156.

²³³¹Waltke and Fredricks, *Genesis: A Commentary*, 140.

²³³²Wenham, *Genesis 1–15*, 156.

²³³³Waltke and Fredricks, *Genesis: A Commentary*, 140.

²³³⁴Hamilton, *The Book of Genesis, Chapters 1–17*, 299.

²³³⁵Wenham, *Genesis 1–15*, 157.

²³³⁶Wenham, *Genesis 1–15*, 184.

²³³⁷Hamilton, *The Book of Genesis, Chapters 1–17*, 299.

²³³⁸Waltke and Fredricks, *Genesis: A Commentary*, 140.

²³³⁹H. Eising, “זָכַר” (*zakhar*), *TDOT* 4:70–82, 70.

²³⁴⁰Hamilton, *The Book of Genesis, Chapters 1–17*, 299.

²³⁴¹Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 232.

²³⁴²Wenham, *Genesis 1–15*, 184.

²³⁴³Waltke and Fredricks, *Genesis: A Commentary*, 140.

²³⁴⁴Wenham, *Genesis 1–15*, 184.

²³⁴⁵Waltke and Fredricks, *Genesis: A Commentary*, 123.

In Noah's case, God's remembrance caused him to send a wind to blow over the surface of the earth, increasing the evaporation of the water.²³⁴⁶ The same Hebrew word (*ruakh*) means "wind" and "spirit."²³⁴⁷ Moses deliberately echoed the original creation account.²³⁴⁸ At the beginning of God's creation of the heavens and the earth, the divine spirit hovered magnificently over the waters (Gen 1:1–2). Here that same wind dispersed the waters of judgment.²³⁴⁹

The Akkadian gods in the Epic of Gilgamesh "cowered like dogs" when faced with the storm they unleashed in their attempt to destroy everyone on earth.²³⁵⁰ In contrast, the Lord remained in complete control of Noah's situation.²³⁵¹

a) Read Gen 8:1. How does the Hebrew word "remember" differ from its English equivalent? Whom did God include in his covenant with Noah? What similarities would Moses's original audience have recognized between this verse and the creation account in Gen 1? How does this verse provide you with comfort in hard times?

Jesus, Remember Me

2) Luke 23:39–43: This scene, which occurred during Jesus's crucifixion, took place just after the Jewish leaders and soldiers mocked him (Luke 23:35–38).²³⁵² Luke reported additional humiliation of Christ. He wrote, "One of those who was being hanged as a criminal was reviling (*blasphēmeō*) him, saying, 'Are you not the Messiah? Save yourself and us!'"

Questioning Jesus's legitimacy as the Messiah amounted to blasphemy.²³⁵³ Not only had this lawbreaker crossed the boundaries of societal justice, even on the edge of death he exhibited no fear of God (Luke 12:4–5).²³⁵⁴ Although this criminal aligned himself with others who mocked Christ,²³⁵⁵ he also demanded that Jesus employ his spiritual power to rescue him from the cross.²³⁵⁶ He did not recognize that Christ could deliver him not just from death but through it (John 11:21–27; Rom 14:7–9; 2 Tim 2:11–13).²³⁵⁷

Luke recorded a shift in the attitude of one of the condemned men, differing from Mark's account (Mark 15:32).²³⁵⁸ The second criminal rebuked the first, "Do you not even fear (*phobeō*) God, for you are under the same condemnation? And we have been justly

²³⁴⁶Hamilton, *The Book of Genesis, Chapters 1–17*, 299.

²³⁴⁷Brown, Driver, and Briggs, "רוּחַ" (*ruakh*), *BDB*, 924, <https://archive.org/stream/hebrewenglishlex00browuoft#page/924/mode/2up>.

²³⁴⁸Walton, *Genesis*, 331.

²³⁴⁹Hamilton, *The Book of Genesis, Chapters 1–17*, 300.

²³⁵⁰Speiser, "The Epic of Gilgamesh," in *ANET*, 11:113–5, 94, https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n119/mode/2up.

²³⁵¹Waltke and Fredricks, *Genesis: A Commentary*, 140.

²³⁵²Green, *The Gospel of Luke*, 822.

²³⁵³Hermann Wolfgang Beyer, "βλασφημέω" (*blasphēmeō*), *TDNT* 1:621–5, 623.

²³⁵⁴John Nolland, *Luke 18:35–24:53* (WBC; Dallas: Word, 1998), 1151.

²³⁵⁵Green, *The Gospel of Luke*, 822.

²³⁵⁶Garland, *Luke*, 924.

²³⁵⁷Green, *The Gospel of Luke*, 822.

²³⁵⁸Garland, *Luke*, 925.

condemned, for we are receiving [things] appropriate to what we have done. But this man nothing wrong has done.”

Jewish piety rested upon the foundation of fearing God, for it represented utter dependence upon the Lord (Ps 31:19–24; Luke 1:46–50; Luke 18:9–14).²³⁵⁹ The first man chose to malign God’s means of salvation, rather than expressing reverence for him.²³⁶⁰ Since the second convict recognized that he and the other criminal received a just sentence, he expressed astonishment that someone about to answer to God could boldly accost Christ.²³⁶¹ The time had come to repent, not to mock another sufferer (Acts 25:11).²³⁶²

By admitting his guilt and perceiving Jesus’s innocence, one man became a candidate to receive divine grace (Luke 5:8–11).²³⁶³ Pilate and Herod recognized Christ’s innocence (Luke 23:13–15); so now did a man who committed a capital offense.²³⁶⁴ Jesus’s demeanor and words upon the cross, particularly when praying for forgiveness for those who crucified him,²³⁶⁵ likely enabled the criminal to identify Christ’s royal status (Luke 23:33–34).²³⁶⁶

Therefore, the second man appealed in repentance and trust for mercy, as to God (Ps 106:4–8; Luke 1:54–55).²³⁶⁷ He pleaded, “Jesus, remember me when you come into your kingdom!” This cry contains one of the few occurrences in Luke where someone addressed Christ by his first name.²³⁶⁸ Fittingly, the name Jesus (*Iēsous*) means “Yahweh is salvation,” because Christ would save people from their sins (Luke 1:30–35; Matt 1:21).²³⁶⁹ Others who called Jesus by name also sought restoration (Luke 17:13; Luke 18:35–39).²³⁷⁰

In the Greek translation of the Old Testament (OT), God’s remembrance of Noah (Gen 8:1) uses the same verbal root as the criminal’s desperate appeal, “Remember (*mimnēskomai*) me.” The Lord keeps in mind those in a covenant relationship with him (Judg 16:28–30; 1 Sam 1:9–11, 19–20; Ps 115:11–13).²³⁷¹

While pondering his future, the dying man anticipated the coming glory of Christ and placed his fate in Jesus’s hands.²³⁷² However, unlike the first criminal, he did not demand earthly deliverance but requested salvation in the age to come.²³⁷³ He recognized the truth of the charges brought against Christ as King of the Jews (Luke 23:38).²³⁷⁴ Jesus’s approaching death failed to negate his claims to be the Messiah (1 Cor 1:22–25).²³⁷⁵ Instead, his sacrifice preceded his kingly rule (Luke 9:51; Luke 20:9–18; Luke 24:25–27).²³⁷⁶

While facing his own agony and imminent death, Jesus extended salvation to this man despite receiving mockery for his apparent inability to save himself and others (Matt 26:51–54).²³⁷⁷ Jesus replied, “Truly, to you I say, today with me you shall be in paradise.” In the

²³⁵⁹Horst Balz, “φοβέω” (*phobeō*), *TDNT* 9:189–219, 209.

²³⁶⁰Green, *The Gospel of Luke*, 822.

²³⁶¹Nolland, *Luke 18:35–24:53*, 1152–3.

²³⁶²Garland, *Luke*, 925.

²³⁶³Green, *The Gospel of Luke*, 822.

²³⁶⁴Bock, *Luke*, 596.

²³⁶⁵Garland, *Luke*, 925.

²³⁶⁶Nolland, *Luke 18:35–24:53*, 1151–2.

²³⁶⁷Garland, *Luke*, 925.

²³⁶⁸Garland, *Luke*, 925.

²³⁶⁹Werner Foerster, “Ἰησοῦς” (*Iesous*), *TDNT* 3:284–93, 285.

²³⁷⁰Green, *The Gospel of Luke*, 822.

²³⁷¹David W. Pao and Eckhard J. Schnabel, “Luke,” in *Commentary on the New Testament Use of the Old Testament* (ed. G. K. Beale and D. A. Carson; Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 398–414, 397–8.

²³⁷²O. Michel, “μimnēskomai” (*mimnēskomai*), *TDNT* 4:675–83, 677.

²³⁷³Garland, *Luke*, 925.

²³⁷⁴Bock, *Luke*, 596.

²³⁷⁵Green, *The Gospel of Luke*, 822–3.

²³⁷⁶Nolland, *Luke 18:35–24:53*, 1152.

²³⁷⁷Nolland, *Luke 18:35–24:53*, 1152.

gospels, whenever Christ spoke the formula “Truly I say,” this indicated he was about to make an authoritative and trustworthy proclamation.²³⁷⁸

Greek authors placed their emphasis at the beginning of a sentence or clause. As a result, the words “today with me” consisted of a forceful assertion.²³⁷⁹ The criminal did not have to wait for his bodily resurrection in the age to come (1 Thess 4:13–18). On that very day, Christ would fulfill his desire (Cf. 2 Cor 5:1–8).²³⁸⁰ Even while bearing the weight of our sins, Jesus retained the authority to deliver a royal pardon (2 Cor 5:17–21).²³⁸¹

In the Greek translation of the OT, “paradise” (*paradeisos*) typically referred to the garden or park belonging to a king (Eccl 2:5; Song 4:12–14; Neh 2:8).²³⁸² The term originally applied to Eden, the garden of God (Gen 2:8).²³⁸³ God promised Isaiah that he would eventually reverse the exile from Eden (Gen 3:22–24), bringing about full restoration “as a park (*paradeisos*) of the Lord” in the age to come (Isa 51:3; Rev 22:1–5).²³⁸⁴

According to the Jewish apocryphal book Testament of Levi (second century BC): “Then shall the Lord raise up a new priest...And he shall execute a righteous judgment upon the earth...He shall shine forth as the sun on the earth and shall remove all darkness from under heaven, and there shall be peace in all the earth...And he shall open the gates of paradise and shall remove the threatening sword against Adam. And he shall give to the saints to eat from the tree of life...And all the saints shall clothe themselves with joy.”²³⁸⁵

By means of his death, Jesus opened the way to paradise (Rev 2:7).²³⁸⁶ The Lord fulfilled his plan through—not despite—the crucifixion.²³⁸⁷ Christ and the criminal went to paradise immediately after death.²³⁸⁸ In the aftermath of Jesus’s resurrection and ascension, Christ sits in paradise at the Father’s right hand (Luke 22:69; Acts 7:55–56).²³⁸⁹ Believers in the state between death and bodily resurrection abide there with him (2 Cor 12:2–4).²³⁹⁰

Jesus shocked those watching the crucifixion by extending abundant mercy to a criminal convicted of a crime worthy of execution.²³⁹¹ By faith, that man experienced vindication, and now dwells among the righteous dead (Rom 10:8–13).²³⁹² As long as life lasts, God considers no one too unworthy or too late to request and receive the gift of salvation (Luke 15:1–7; Matt 20:1–16).

Read Luke 23:39–43. What made the words of the first criminal blasphemous? Why did the second convict rebuke him? What did he ask Christ to do? How did Jesus respond? What similarities exist between the Lord remembering Noah and Christ promising to remember the man crucified with him?

²³⁷⁸Heinrich Schlier, “ἀμήν” (*amēn*), *TDNT* 1:335–8, 338.

²³⁷⁹Garland, *Luke*, 926.

²³⁸⁰Bock, *Luke*, 596.

²³⁸¹Nolland, *Luke 18:35–24:53*, 1151.

²³⁸²Garland, *Luke*, 926.

²³⁸³Pao and Schnabel, “Luke,” *Commentary on the New Testament Use of the Old Testament*, 398.

²³⁸⁴Nolland, *Luke 18:35–24:53*, 1152.

²³⁸⁵R. H. Charles, trans., “Testament of Levi,” in *The Testaments of the Twelve Patriarchs* (London: Black, 1908), 18:2–4, 10–14, 62–3, 66–7, <https://archive.org/stream/testamentsoftwel08char#page/62/mode/2up>, <https://archive.org/stream/testamentsoftwel08char#page/66/mode/2up>.

²³⁸⁶Garland, *Luke*, 926.

²³⁸⁷Green, *The Gospel of Luke*, 823.

²³⁸⁸Nolland, *Luke 18:35–24:53*, 1152.

²³⁸⁹Garland, *Luke*, 926.

²³⁹⁰Joachim Jeremias, “παράδεισος” (*paradeisos*), *TDNT* 5:765–73, 769.

²³⁹¹Nolland, *Luke 18:35–24:53*, 1152.

²³⁹²Garland, *Luke*, 926.

God Reverses the Flood

3) Gen 8:2–5: Due to the Lord remembering Noah (Gen 8:1), “The springs of the deep and the windows of the heavens were sealed, and the heavy rain from the heavens was restrained.” God began reversing his actions (Cf. Gen 7:11–12).²³⁹³ Just as the Lord divided the waters on the second day of creation, he reestablished the separation between the watery deep and the sky (Gen 1:6–7).²³⁹⁴ The flood remained entirely under God’s control, rather than merely subject to the forces of nature.²³⁹⁵

The Sumerian flood account, the Eridu Genesis closely parallels the biblical record.²³⁹⁶ Nevertheless, several important differences appear. It says: “After, for seven days (and) seven nights, the flood had swept over the land, (and) the huge boat had been tossed about by the windstorms on the great waters, [*the sun god*] *Utu came forth*, who sheds light on heaven (and) earth. Ziusudra opened a window of the huge boat, the hero Utu *brought his rays into* the giant boat.”²³⁹⁷

In Genesis, the wind sent by the Lord evaporated the water, not warm rays of light sent by the sun god (Gen 8:1).

Moses recorded the results of the Lord’s activity, “The waters gradually receded from upon the earth, and at the end of 150 days, the waters decreased.” This reversed the events of Gen 7:17, 24.²³⁹⁸ However, the waters had not completely disappeared by that point. Instead, they returned to their original locations.²³⁹⁹ Moses used the same description regarding the Sea of Reeds, an occurrence very familiar to his original audience (Exod 14:26–28). Later in Israel’s history, Joshua depicted the Jordan River in a similar way (Josh 4:18).²⁴⁰⁰

Finally, “The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.” Ironically, the date is extremely specific but the location—the piece of information which interests most readers—remains quite vague.²⁴⁰¹ Exactly five months after the flood began, the ark could no longer clear the mountain peaks and came to rest (*nuakh*).²⁴⁰² Here Moses used wordplay, employing the verb related to Noah’s name (*noakh*) (Gen 5:29).²⁴⁰³

The mountains of Ararat are located in what was once Armenia (2 Ki 19:37; Jer 51:27).²⁴⁰⁴ This range is now in eastern Turkey, southern Russia, and northwest Iran.²⁴⁰⁵ The highest peak rises to approximately 17,000 feet.²⁴⁰⁶ People have sought to identify which specific mountain the ark rested upon since before the time of Christ.²⁴⁰⁷ However, concerning this matter, the Bible omits precise information.²⁴⁰⁸ According to the Epic of Gilgamesh, “On Mount Nisir the ship came to a halt. Mount Nisir held the ship fast, allowing

²³⁹³Wenham, *Genesis 1–15*, 184.

²³⁹⁴Waltke and Fredricks, *Genesis: A Commentary*, 128.

²³⁹⁵Hamilton, *The Book of Genesis, Chapters 1–17*, 300.

²³⁹⁶Pritchard, *ANET*, 42,

https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n67/mode/2up.

²³⁹⁷Samuel Noah Kramer, trans., “The Deluge,” in *ANET*, lines 203–8, 44,

https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n69/mode/2up.

²³⁹⁸Wenham, *Genesis 1–15*, 184.

²³⁹⁹Hamilton, *The Book of Genesis, Chapters 1–17*, 300.

²⁴⁰⁰Wenham, *Genesis 1–15*, 184.

²⁴⁰¹Hamilton, *The Book of Genesis, Chapters 1–17*, 300.

²⁴⁰²Wenham, *Genesis 1–15*, 184.

²⁴⁰³Hamilton, *The Book of Genesis, Chapters 1–17*, 301.

²⁴⁰⁴Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 8:4.

²⁴⁰⁵Wenham, *Genesis 1–15*, 184–5.

²⁴⁰⁶Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 8:4.

²⁴⁰⁷Hamilton, *The Book of Genesis, Chapters 1–17*, 301.

²⁴⁰⁸Wenham, *Genesis 1–15*, 185.

no motion.”²⁴⁰⁹ In contrast, neither the Eridu Genesis nor the Atrahasis Epic names a landing site.²⁴¹⁰

Moses wrote, “And the waters had been decreasing steadily until the tenth month. In the tenth month, on the first of the month, the tops of the mountains appeared.” By including an exact date—which typically occurs in the Ancient Near East (ANE) only in the annals of kings—Moses imbued the account with historical credibility.²⁴¹¹ This occurred two and a half months after the ark came to a sudden halt. The decline of the waters mirrors Gen 7:19–20.²⁴¹² It also parallels the separation of the waters from the ground on the third day of creation (Gen 1:9).²⁴¹³

a) Read Gen 8:2–5. How did the Lord reverse what he had done to produce the flood? Why did Moses give precise dates? What makes it very difficult to guess where the ark came to rest? Imagine the moment when the boat came to a halt. What do you think that was like?

Renewal of the Earth

b) Gen 8:6–14: Noah wanted to ensure the safety of the ark’s inhabitants before disembarking.²⁴¹⁴ This section of the flood narrative concentrates upon the long wait for the waters to subside.²⁴¹⁵ Hence, Moses employed a great deal of repetition to impart the sense of monotony which the passengers experienced while they waited for the earth to dry.²⁴¹⁶

Moses wrote, “Then it was at the end of forty days, Noah opened the window of the ark which he had made. And he sent forth the raven. And it went out, going back and forth while the waters were drying upon the earth.” Noah thought waiting forty days after the mountain peaks emerged might suffice for them to leave the ark.²⁴¹⁷ Since the window did not allow him to view the ground, he must have placed it in or near the roof (Gen 6:16).²⁴¹⁸

Until this point in the flood narrative, Noah received all his instructions from God. On this topic, the Lord apparently remained silent. However, since God did eventually tell him to leave (Gen 8:15–16),²⁴¹⁹ perhaps Noah grew impatient.

In the ancient world, some sailors utilized birds to locate the nearest land.²⁴²⁰ Pliny the Elder (23–79 AD) observed, “In traversing their seas, the people of Taprobane take no observations of the stars...but they carry birds out to sea, which they let go from time to time, and so follow their course as they make for the land.”²⁴²¹

²⁴⁰⁹Speiser, “The Epic of Gilgamesh,” in *ANET*, 11:140–1, 94,

https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n119/mode/2up.

²⁴¹⁰Hamilton, *The Book of Genesis, Chapters 1–17*, 301.

²⁴¹¹Waltke and Fredricks, *Genesis: A Commentary*, 139.

²⁴¹²Wenham, *Genesis 1–15*, 185.

²⁴¹³Waltke and Fredricks, *Genesis: A Commentary*, 129.

²⁴¹⁴Hamilton, *The Book of Genesis, Chapters 1–17*, 302.

²⁴¹⁵Wenham, *Genesis 1–15*, 185.

²⁴¹⁶Wenham, *Genesis 1–15*, 185.

²⁴¹⁷Hamilton, *The Book of Genesis, Chapters 1–17*, 303.

²⁴¹⁸Wenham, *Genesis 1–15*, 186.

²⁴¹⁹Hamilton, *The Book of Genesis, Chapters 1–17*, 303.

²⁴²⁰Matthews, Chavalas, and Walton, *IVPBBOT*, Gen 8:12.

²⁴²¹Pliny the Elder, *Natural History* (trans. John Bostock and H. T. Riley; London: Taylor & Francis, 1855), 6.24.7–8,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0137:book=6:chapter=24&highlight=birds>.

Since ravens typically failed to return to their ship, sailors took special care to note the direction of the birds' flight.²⁴²² God classified them among unclean birds due to their habit of eating decaying flesh (Lev 11:13–15).²⁴²³ Noah likely expected the raven not to return.

Moses continued, “Then [Noah] sent forth a dove from him in order to see [if] the waters had diminished from upon the surface of the ground.” As doves can fly only a short distance, navigators used them to locate places to land.²⁴²⁴ The Lord considered them clean birds, suitable for sacrifice (Lev 1:14).²⁴²⁵ These fowl tend to live in low-lying areas like valleys,²⁴²⁶ where they find seeds to eat.²⁴²⁷

Moses reported, “But the dove did not find a resting place for the sole of her foot, so she turned back to him on the ark, because the waters [were] on all the surface of the ground. And [Noah] stretched out his hand, and he took her, and he brought her to himself into the ark.” The return of the dove to Noah indicated that the land at lower elevations remained submerged.²⁴²⁸ Moses employed wordplay here with Noah's name. Finding no resting place (*mānoah*), the dove returned to Noah.²⁴²⁹ He imitated God,²⁴³⁰ extending compassion to the creatures which the Lord created (Exod 23:4–5; Deut 25:4; Prov 12:10).²⁴³¹

Then, “[Noah] waited yet another seven days, and he again sent out the dove from the ark. The dove came to him toward evening and behold, a fresh-plucked olive leaf [was] in her mouth. And Noah knew that the waters were diminished from upon the land. So, he waited yet another seven days, and he sent forth the dove, but she did not return to him again.”

After what had to be a difficult week of waiting, Noah tried again.²⁴³² This time, the bird brought a sign of hope. Leaves once again sprouted from olive trees!²⁴³³ People have cultivated olives for over 6,000 years. A single tree can live for up to 1,000 years, producing fruit even when the trunk becomes hollow. When someone cuts an olive tree down, new sprouts emerge from the stump. This makes them difficult to kill.²⁴³⁴ As a result, those living in the Ancient Near East (ANE) saw olive trees as a sign of fertility and new life. Recovery from the flood began.²⁴³⁵

The Epic of Gilgamesh recounts Utnapishtim using birds in a similar way: “When the seventh day arrived, I sent forth and set free a dove. The dove went forth but came back. Since no resting-place for it was visible, she turned round. Then I sent forth and set free a swallow. The swallow went forth but came back. Since no resting-place for it was visible, she turned round. Then I sent forth and set free a raven. The raven went forth and, seeing that the waters had diminished, he eats, circles, caws, and turns not round.”²⁴³⁶ Releasing a raven before a dove represents a more logical strategy for tracking the evaporation of water.²⁴³⁷ This imbues the biblical account with greater credibility.²⁴³⁸

²⁴²²Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 8:12.

²⁴²³Wenham, *Genesis 1–15*, 186.

²⁴²⁴Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 8:12.

²⁴²⁵Wenham, *Genesis 1–15*, 186.

²⁴²⁶Hamilton, *The Book of Genesis, Chapters 1–17*, 304–5.

²⁴²⁷Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 8:12.

²⁴²⁸Hamilton, *The Book of Genesis, Chapters 1–17*, 304–5.

²⁴²⁹Wenham, *Genesis 1–15*, 186.

²⁴³⁰Wenham, *Genesis 1–15*, 186–7.

²⁴³¹Waltke and Fredricks, *Genesis: A Commentary*, 141.

²⁴³²Wenham, *Genesis 1–15*, 187.

²⁴³³Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 8:12.

²⁴³⁴Irene Jacob and Walter Jacob, “Flora,” *ABD* 2:803–17, 807–8.

²⁴³⁵Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 8:12.

²⁴³⁶Speiser, “The Epic of Gilgamesh,” in *ANET*, 11:145–54, 94–5,

https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n119/mode/2up.

²⁴³⁷Hamilton, *The Book of Genesis, Chapters 1–17*, 304–5.

²⁴³⁸Waltke and Fredricks, *Genesis: A Commentary*, 141.

Moses reported, “And it came about in the six hundred and first year, in the first month, on the first day of the month, the water began to be dried up (*khārēv*) from upon the earth. Then Noah removed the covering of the ark, and he looked, and behold, the surface of the ground had begun to dry. And in the second month on the twenty-seventh day of the month, the land was dry (*yābēsh*).” Once again, Moses cited specific dates to emphasize the importance of these events (Cf. Gen 7:11).²⁴³⁹

Furthermore, he used two different Hebrew verbs to convey what happened to the land.²⁴⁴⁰ The first (*khārēv*) describes the process of drying, while the second (*yābēsh*) depicts the result.²⁴⁴¹ Initially, Noah saw that the waters began to disappear from the earth. By the end, a new world emerged from its watery grave, heralding the onset of a new era in human history.²⁴⁴²

Moses provided a hint to his original audience that the ark was a sacred space by his choice of words to identify what Noah removed from it.²⁴⁴³ The term “covering” (*mikseh*) elsewhere refers to the roof of the tabernacle and to the leather which the priests placed over the sacred furnishings of the tabernacle for transporting them (Exod 26:14; Num 4:5–15).²⁴⁴⁴

According to the Eridu Genesis, a Sumerian flood account, “After the flood had swept over the country, after the evil wind had tossed the big boat about on the great waters, the sun came out spreading light over heaven and earth. Ziusudra then drilled an opening in the big boat. And the gallant [sun god] Utu sent his light into the interior of the big boat.”²⁴⁴⁵

Noah waited for almost two more months before the ground completely dried.²⁴⁴⁶ Based upon the Hebrew lunar calendar, Noah and his passengers spent one year and eleven days on the ark. Intriguingly, that is the amount of time the earth requires to orbit the sun. By our reckoning, they remained on the boat for exactly one year.²⁴⁴⁷ No other ANE account provides a length of time for the flood.²⁴⁴⁸ This fact counters arguments that newer texts, such as the Epic of Gilgamesh, depend upon Genesis.

Read Gen 8:6–14. Why would Noah release a raven to test the water level before repeating the experiment with a dove? How did he know that the waters abated? What indications did Moses give that the ark represented a sacred sanctuary?

Bring Them Out

c) Gen 8:15–19: This section of the flood narrative comprises the eighth scene, in which Noah hears and obeys God’s command to leave the ark. It parallels Gen 7:1–4.²⁴⁴⁹ In this

²⁴³⁹Wenham, *Genesis 1–15*, 187.

²⁴⁴⁰Hamilton, *The Book of Genesis, Chapters 1–17*, 305.

²⁴⁴¹O. Kaiser, “קָרַב” (*kharav*), *TDOT* 5:150–1, 151.

²⁴⁴²Wenham, *Genesis 1–15*, 187.

²⁴⁴³Brown, Driver, and Briggs, “קָרַב” (*kharab*), *BDB*, 492.

²⁴⁴⁴Helmer Ringgren, “קָסָה” (*kasah*), *TDOT* 7:259–64, 264.

²⁴⁴⁵Thorkild Jacobsen, trans., “Eridu Genesis,” in *RANE*, 13–15, <http://www.piney.com/EriduGen.html>.

²⁴⁴⁶Waltke and Fredricks, *Genesis: A Commentary*, 141.

²⁴⁴⁷Hamilton, *The Book of Genesis, Chapters 1–17*, 305.

²⁴⁴⁸Kitchen, *On the Reliability of the Old Testament*, 425.

²⁴⁴⁹Wenham, *Genesis 1–15*, 187.

passage, Moses gave additional hints that Noah served as a second Adam.²⁴⁵⁰ The key word, which occurs four times in these verses, means “to go out” (*yatsa*).²⁴⁵¹

Based upon the failure of the dove to return and his own observations, Noah knew that the earth was prepared for habitation (Gen 8:6–12). Apparently, God had not spoken to Noah during the year since he entered the ark (Gen 7:1–4, 11; Gen 8:13–14). Nevertheless, he waited to receive an “all clear” signal from the Lord.²⁴⁵²

Concerning Noah’s patience, John Calvin (1509–1564) reached this conclusion: “Noah was restrained, by a hallowed modesty, from allowing himself to enjoy the bounty of nature, till he should hear the voice of God directing him to do so...All ought indeed, spontaneously, to consider how great must have been the fortitude of the man, who, after the incredible weariness of a whole year, when the deluge has ceased, and new life has shone forth, does not yet move a foot...without the command of God.”²⁴⁵³

Moses wrote, “Then the Lord spoke to Noah, saying, ‘Go out from the ark, you and your wife, and your sons, and [the] wives of your sons with you. Every living thing which [is] with you from all flesh: birds and animals and all the creeping things which move on the land, you shall bring out with you. And they shall swarm upon the earth and be fruitful and multiply upon the earth.’”

In his previous instructions, the Lord commanded Noah to bring various creatures on board to preserve their lives (Gen 6:18–20; Gen 7:2–3). Now God ordered him to release the animals so they could reproduce and fill the earth.²⁴⁵⁴ Note the similarity to Moses’s account of the fifth and sixth days of creation (Gen 1:22–23, 27–28).²⁴⁵⁵ That the land animals finally received this same mandate points to the beginning of a new creation (Gen 1:24–25).²⁴⁵⁶

The very close correlation between Gen 8:16–17 and Gen 8:18–19 emphasizes Noah’s obedience to the Lord’s commands.²⁴⁵⁷ The second pair of verses says, “And Noah went out, and his wife, and his sons, and [the] wives of his sons with him. Every living thing: every creeping thing and every bird and everything which moves upon the land. By their clans, they went out from the ark.”

Within Israel, a clan referred to a group of related people larger than an extended family but smaller than a tribe (Num 1:2; Josh 7:14).²⁴⁵⁸ Noah and all his passengers disembarked to a renewed world, full of promise.²⁴⁵⁹

Read Gen 8:15–19. How does this passage imply that Noah is a second Adam? What do these verses reveal about his character? How do you respond to what the Lord instructs you to do?

²⁴⁵⁰Waltke and Fredricks, *Genesis: A Commentary*, 127.

²⁴⁵¹Hamilton, *The Book of Genesis, Chapters 1–17*, 307.

²⁴⁵²Hamilton, *The Book of Genesis, Chapters 1–17*, 306–7.

²⁴⁵³Calvin, *Commentary on the First Book of Moses Called Genesis*, 280.

²⁴⁵⁴Wenham, *Genesis 1–15*, 187.

²⁴⁵⁵Waltke and Fredricks, *Genesis: A Commentary*, 129.

²⁴⁵⁶Wenham, *Genesis 1–15*, 187.

²⁴⁵⁷Waltke and Fredricks, *Genesis: A Commentary*, 141.

²⁴⁵⁸H. -J. Zobel, “מִשְׁפָּחָה” (*mishpakhah*), *TDOT* 9:79–86, 80–1.

²⁴⁵⁹Waltke and Fredricks, *Genesis: A Commentary*, 121.

Overview of 1 Peter 3:18–22

4) 1 Pet 3:18–22: The Apostle Peter wrote this letter to encourage believers experiencing persecution to live godly lives which honored Christ.²⁴⁶⁰ Since the recipients experienced hostility from their neighbors, in the previous passage Peter urged them to endure suffering for doing good (1 Pet 3:14–17). By holding firm under trial, they would receive honor in the age to come, just as God vindicated Jesus after his crucifixion. Persisting in faith leads to victory.²⁴⁶¹

Most scholars agree that the apostle utilized traditional material when preparing 1 Peter 3:18–22.²⁴⁶² In particular, they cite three past tense participles in the passive voice in 1 Pet 3:18, 22: “he was put to death” (*thanatōtheis*); “he was made alive” (*zōopoiētheis*); and “having been subjected” (*hypotagentōn*). The nouns meaning “in [the] flesh” (*sarki*) and “in [the] Spirit” (*pneumati*) also occur in parallel form.²⁴⁶³ However, whether that material took the form of a hymn or creed remains under discussion.²⁴⁶⁴

Although this passage is very complex, recognizing its major points provides us with guidance. First, Jesus suffered for unrighteous people to bring Christians to God. Second, the power of the Spirit raised Jesus from the dead. Then, Christ proclaimed his victory to evil spirits. Finally, Jesus ascended to the Father and has placed all demonic forces under his power.²⁴⁶⁵

Due to the controversial nature of this passage, we will examine and critique various views in a similar format to the treatment of the sons of the gods (Gen 6:1–4). Thankfully, there is a way through the morass of difficulties.

a) Read 1 Pet 3:18–22. What was the purpose of this letter? Why do most scholars believe that this passage was originally a hymn or creed? How does focusing upon what happened to Jesus encourage you to persist through trials or persecution?

Death in the Flesh but Life in the Spirit

b) 1 Pet 3:18: Peter began this passage in 1 Pet 3:18–22 by writing, “For Christ, too, once on behalf of sins suffered, the righteous on behalf of the unrighteous, in order that you might be brought to God. He was put to death in [the] flesh but brought to life in [the] Spirit.”

Prior to Christ’s crucifixion, Peter adamantly rejected the idea that the messiah should die (Matt 16:21–23).²⁴⁶⁶ Since Christ suffered, we cannot definitively interpret persecution as a sign of the Lord’s displeasure.²⁴⁶⁷ Due to our identification with Christ,²⁴⁶⁸ suffering precedes glory.²⁴⁶⁹ God calls us to endure affliction as he did (Rom 8:16–23).²⁴⁷⁰

²⁴⁶⁰John H. Elliott, “Peter, First Epistle of,” *ABD* 5:269–78, 269.

²⁴⁶¹Karen H. Jobes, *1 Peter* (BECNT; Grand Rapids: Baker Academic, 2005), 237–8.

²⁴⁶²J. Ramsey Michaels, *1 Peter* (WBC; Dallas: Word, 1998), 197.

²⁴⁶³Michaels, *1 Peter*, 197.

²⁴⁶⁴Peter H. Davids, *The First Epistle of Peter* (NICNT; Grand Rapids: Eerdmans, 1990), 134–5.

²⁴⁶⁵Schreiner, *1, 2 Peter, Jude*, 180.

²⁴⁶⁶Jobes, *1 Peter*, 238.

²⁴⁶⁷Schreiner, *1, 2 Peter, Jude*, 179–80.

²⁴⁶⁸Davids, *The First Epistle of Peter*, 134.

²⁴⁶⁹Schreiner, *1, 2 Peter, Jude*, 180.

²⁴⁷⁰Davids, *The First Epistle of Peter*, 128.

Ultimately, Jesus’s persecutors failed to achieve victory over him. We who suffer unjustly shall likewise experience vindication in the age to come (1 Pet 2:11–12; Rev 6:9–11).²⁴⁷¹ As a result of this truth, Christ’s experience encourages us to stand firm.²⁴⁷²

However, we cannot limit Christ’s affliction to a pattern for us to emulate.²⁴⁷³ Not only did he suffer innocently, he died on behalf of other people’s sins (Eph 1:7–8; Rom 8:1–5; Heb 10:8–10, 17–18).²⁴⁷⁴ The phrase “for sins” (*peri hamartia*) occurs repeatedly in reference to the sacrificial system throughout the Greek translation of the Pentateuch (five books attributed to Moses).²⁴⁷⁵ In fact, it occurs fifty-six times in Leviticus alone.²⁴⁷⁶

Jesus’s suffering completely fulfilled its purpose (John 19:30).²⁴⁷⁷ Therefore, his sacrifice took place once for all time (Rom 6:10; Heb 7:26–28; Heb 9:24–27).²⁴⁷⁸ In fact, Christ became the perfect sin offering who died in our place to make us right with God (Lev 16:15–19; Isa 53:10–12; Heb 13:10–13).²⁴⁷⁹

By calling Jesus “righteous” (*dikaios*) Peter alluded to his sinless state (John 8:46; Heb 4:15).²⁴⁸⁰ Had Christ not lived in perfectly obedience, he could not have atoned for our sins by his death.²⁴⁸¹ God’s plan to save us would have failed.²⁴⁸²

Peter placed the recipients of his letter among the unjust people for whom Christ died.²⁴⁸³ The usage of the term “just” or “righteous” here agrees with a definition reputedly given by Socrates (469–399 BC), “He who acts lawfully is just, and he who acts unlawfully is unjust.”²⁴⁸⁴

Prior to their conversion, Peter’s readers had been as alienated from God as their unbelieving neighbors (1 Pet 1:14; 1 Pet 2:10, 25; 1 Pet 4:3). However, Jesus calls sinners to himself, not those who cling to their own righteousness (Matt 9:9–13; 1 Tim 1:12–16).²⁴⁸⁵ Once unrighteous people accept Christ’s sacrificial death to cover their sins, he commands us to live uprightly, even if that results in suffering (Matt 5:10–16; Matt 10:26–39).²⁴⁸⁶

Jesus died that, “you might be brought to God.” Even the Lord’s former enemies can now enjoy spiritual access to him and an eternity of dwelling in his presence (Rom 5:1–2, 6–11; Eph 2:1–7, 17–22; Heb 10:19–22).²⁴⁸⁷ Conversion moves us from darkness into light (John 1:4–13; 1 Pet 2:9, 24).²⁴⁸⁸ In effect, Christ reached across the chasm between God and humanity and led us across it to dwell in harmony with the Trinity.²⁴⁸⁹

²⁴⁷¹D. A. Carson, “1 Peter,” in *Commentary on the New Testament Use of the Old Testament* (G. K. Beale and D. A. Carson; Grand Rapids; Nottingham: Baker Academic; Apollos, 2007), 1039.

²⁴⁷²Michaels, *1 Peter*, 201.

²⁴⁷³I. Howard Marshall, *1 Peter* (ed. Grant R. Osborne, D. Stuart Briscoe, and Haddon Robinson; IVPNTC; Downers Grove, IL: InterVarsity Press, 1991), 1 Pet 3:18.

²⁴⁷⁴Dauids, *The First Epistle of Peter*, 135.

²⁴⁷⁵Jobes, *1 Peter*, 238.

²⁴⁷⁶Result of Logos 7 word study on “ἁμαρτία” (*hamartia*).

²⁴⁷⁷Michaels, *1 Peter*, 202.

²⁴⁷⁸Gustav Stählin, “ἁπαξ” (*hapax*), *TDNT* 1:381–4, 381–2.

²⁴⁷⁹Schreiner, *1, 2 Peter, Jude*, 181–2.

²⁴⁸⁰Michaels, *1 Peter*, 202.

²⁴⁸¹Schreiner, *1, 2 Peter, Jude*, 182.

²⁴⁸²Marshall, *1 Peter*, 1 Pet 3:18.

²⁴⁸³Michaels, *1 Peter*, 202.

²⁴⁸⁴Xenophon, “Memorabilia,” in *Xenophon in Seven Volumes, Vol. 4* (trans. E. C. Marchant; Cambridge, MA: Harvard University Press, 1923), 4.4.13,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0208%3Abook%3D4%3Achapter%3D4%3Asection%3D13>.

²⁴⁸⁵Michaels, *1 Peter*, 202–3.

²⁴⁸⁶Jobes, *1 Peter*, 238.

²⁴⁸⁷Marshall, *1 Peter*, 1 Pet 3:18.

²⁴⁸⁸Michaels, *1 Peter*, 203.

²⁴⁸⁹Dauids, *The First Epistle of Peter*, 136.

Peter continued, “Although he was put to death in [the] flesh, he was made alive in [the] Spirit.” That Jesus was “put to death in the flesh” refers to the crucifixion.²⁴⁹⁰ Due to its grammatical structure, that phrase contrasts with “made alive in [the] Spirit,”²⁴⁹¹ which alludes to his resurrection (John 5:21; Rom 8:9–11). These phrases explicitly depict Christ’s vindication.²⁴⁹²

The flesh/spirit (*sarx/pneuma*) word pair occurs several times in the New Testament.²⁴⁹³ Luke 24:39; Rom 8:4–9; 2 Cor 7:1; and Col 2:5 use the terms with slightly different nuances. In this passage, the passive verbs indicate that Jesus was put to death by people and raised from the dead by the power of the Spirit (Mark 14:55; 1 Pet 4:6).²⁴⁹⁴ Christ’s death and resurrection comprise one redemptive historical act for the salvation of God’s people (1 Pet 1:3–5, 17–21).²⁴⁹⁵

Most modern scholars concur that this word pair forms a contrast between Jesus’s earthly existence and his risen state (Rom 1:3–5; 1 Tim 3:16).²⁴⁹⁶ It does not reflect a Greco-Roman dualism between his body and soul.²⁴⁹⁷ All of Jesus died, not only his body.²⁴⁹⁸

“Flesh” describes the earthly arena of human limits, suffering, and mortality in distinction to the heavenly sphere.²⁴⁹⁹ The Spirit represents God’s power, vindication, and eternal life. Each of these domains affects whole people: body and soul.²⁵⁰⁰ Peter’s emphasis lies upon Christ’s bodily resurrection and the future redemption of the bodies of God’s people (Cf. 1 Cor 15:50–55).²⁵⁰¹ God has overthrown and reversed death (Rom 5:12–21).²⁵⁰²

Just as the Spirit raised Jesus,²⁵⁰³ death cannot ultimately destroy believers (Rom 8:11; 1 Cor 15:20–22).²⁵⁰⁴ We can face suffering knowing that we shall share in Christ’s resurrection.²⁵⁰⁵

Read 1 Pet 3:18. Why did Jesus die for sins? What qualified him to do so? How does this encourage you? Why is it important to note that Jesus was made alive in the Spirit before he preached to the spirits (1 Pet 3:19)?

²⁴⁹⁰Michaels, *1 Peter*, 203.

²⁴⁹¹Jobes, *1 Peter*, 240.

²⁴⁹²Michaels, *1 Peter*, 203.

²⁴⁹³Schreiner, *1, 2 Peter, Jude*, 183. Since ancient Greek manuscripts were written entirely in capital letters, we must use the context of each passage to determine whether a New Testament author meant “spirit” or “the Holy Spirit.”

²⁴⁹⁴Michaels, *1 Peter*, 204.

²⁴⁹⁵Marshall, *1 Peter*, 1 Pet 3:18.

²⁴⁹⁶Jobes, *1 Peter*, 239.

²⁴⁹⁷Michaels, *1 Peter*, 204.

²⁴⁹⁸Dauids, *The First Epistle of Peter*, 137.

²⁴⁹⁹Eduard Schweizer, “σάρξ” (*sarx*), *TDNT* 7:98–151, 143.

²⁵⁰⁰Michaels, *1 Peter*, 205.

²⁵⁰¹Dauids, *The First Epistle of Peter*, 137.

²⁵⁰²Michaels, *1 Peter*, 205.

²⁵⁰³Keener, *IVPBBNT*, 1 Pet 3:18–9.

²⁵⁰⁴Dauids, *The First Epistle of Peter*, 136.

²⁵⁰⁵Schreiner, *1, 2 Peter, Jude*, 184.

Interpretive Issues in 1 Pet 3:19–20

c) 1 Pet 3:19–20: In v. 19, the disputes over 1 Pet 3:18–22 begin.²⁵⁰⁶ They will continue through 1 Pet 3:21.²⁵⁰⁷ With so many intertwining themes, one scholar noted, “It is no wonder that commentators have shaken their heads in despair!”²⁵⁰⁸ Even Martin Luther conceded that he could not comprehend the meaning of this text.²⁵⁰⁹ Given the amount of contentious debate, we must hold our interpretations lightly.²⁵¹⁰ On a positive note, the eminent scholars cited here remain largely in agreement, with only one contending for a minor variation.

The overall thrust of this section teaches that Jesus made a proclamation to the imprisoned spirits who had disobeyed the Lord in the days of Noah.²⁵¹¹ Peter wrote, “He was made alive in the Spirit, by which he also to the spirits in prison went [and] made a proclamation.”

We must consider multiple points of contention: 1) Who proclaimed?; 2) Who heard the announcement?; 3) What was asserted?; and 4) When did this occur? Accounting for each of the potential answers to these questions yields 180 possibilities.²⁵¹²

In this instance, the two small words “by which” (*en ho*) bear critical importance. The preposition “*en*” can mean “in, among, in the presence of, with, under the influence of, by, on account of, while,” or “when.”²⁵¹³ Some scholars understood this sentence to mean that Jesus traveled in a spiritual form of existence. However, Peter avoided Greek dualism and did not separate Christ’s spirit from his body (1 Pet 3:18).²⁵¹⁴ Both Jesus’s body and his soul remained in the tomb until his resurrection.²⁵¹⁵

As in 1 Pet 1:6 and 1 Pet 4:4, we can best regard “*en ho*” as “in that way.”²⁵¹⁶ Thus, Christ’s proclamation resulted from the resurrection, whether it occurred via the Spirit, in his risen state, or in the process of being raised from the dead. Contrary to older views, scholars now concur that this announcement occurred after—not before—the resurrection, on Christ’s journey to the right hand of the Father. By going to the most unlikely audience imaginable, Jesus proclaimed his lordship over everyone.²⁵¹⁷

Early Church Fathers’ View of 1 Pet 3:19–20

d) 1 Pet 3:19–20: Peter wrote that Christ made a proclamation, “to the ones who once were disobedient while God was waiting patiently in the days of Noah [while] an ark was being built.” In the history of the church, theologians have developed vastly different interpretations concerning the identity of those disobedient entities. Prior to 190 AD, Christians asserted that Christ devastated hell. Yet, no extant record exists of the early church employing 1 Pet 3:18–20 as evidence for that concept.²⁵¹⁸

²⁵⁰⁶Marshall, *1 Peter*, 1 Pet 3:19.

²⁵⁰⁷Schreiner, *1, 2 Peter, Jude*, 183.

²⁵⁰⁸Scott McKnight, *1 Peter* (NIVAC; Grand Rapids: Zondervan, 1996), 215.

²⁵⁰⁹Martin Luther, *The Epistles of St. Peter and St. Jude Preached and Explained* (trans. E. H. Gillett; New York: Anson D. F. Randolph, 1859), 188, <https://archive.org/stream/epistlesofstpete00luth#page/188/mode/2up>.

²⁵¹⁰McKnight, *1 Peter*, 218.

²⁵¹¹Marshall, *1 Peter*, 1 Pet 3:19.

²⁵¹²Millard J. Erickson, “Is There Opportunity for Salvation After Death?” *BSac* 152, no. 606 (1 April 1995): 136–7.

²⁵¹³Arndt, Danker, and Bauer, “ἐν” (*en*), *BDAG*, 326–30.

²⁵¹⁴Dauids, *The First Epistle of Peter*, 138.

²⁵¹⁵Michaels, *1 Peter*, 204.

²⁵¹⁶Eduard Schweizer, “πνεῦμα” (*pneuma*), *TDNT* 6:332–455, 447.

²⁵¹⁷Michaels, *1 Peter*, 204–9.

²⁵¹⁸Edward G. Selwyn, *The First Epistle of St. Peter, 2nd Ed.* (Grand Rapids: Baker Books, 1981), 340.

Some of the early church fathers, such as Clement of Alexandria (ca. 150–220 AD), linked this passage with conversion after death.²⁵¹⁹ In this view, Jesus visited Hades, the realm of the dead,²⁵²⁰ between Good Friday and Easter.²⁵²¹ He preached to the sinful humans who died in the flood, giving them a chance to repent and receive salvation (Gen 6:1–7; Gen 7:17–24).²⁵²² In this scenario, people can benefit from evangelism even after death (Cf. 1 Pet 4:6).²⁵²³ Those who hold this view contend that God will offer everyone who resides in hell such an opportunity, especially if they have never heard the gospel.²⁵²⁴

However, the apocryphal book of 1 Enoch (second century BC–first century AD) comprises the basis for the proclamation to demons in this passage. That book appears to have been lost during the second century until the late eighteenth century. Lacking that traditional material, theologians began to interpret 1 Pet 3:19–20 in terms of Jesus descending into hell.²⁵²⁵

In one of his later works, Clement wrote:

“David...says, “My heart was glad, and my tongue rejoiced, and my flesh shall still rest in hope. For Thou shalt not leave my soul in *hell*, nor wilt Thou give Thine holy one to see corruption. Thou hast made known to me the paths of life, Thou wilt make me full of joy in Thy presence [Ps 16:10–11]...If, then, He preached the Gospel to those in the flesh that they might not be condemned unjustly, how is it conceivable that He did not for the same cause preach the Gospel to those who had departed this life before His advent?...If, then, in the deluge all sinful flesh perished, punishment having been inflicted on them for correction, we must first believe that the will of God, which is disciplinary and beneficent, saves those who turn to Him...But whatever is gross, made so in consequence of sin, this is cast away along with the carnal spirit which lusts against the soul.”²⁵²⁶

However, the Hebrew text of Ps 16:10 says *Sheol*, which means the underworld, rather than hell.²⁵²⁷ The Greek translation of the Old Testament always translates the word as “Hades” (e.g. Gen 37:35).²⁵²⁸ One of Clement’s supporting texts instead refers to Christians who died before Peter wrote his letter. The context of 1 Pet 4:5–6 suggests it does not apply to people who heard the gospel after their deaths (1 Pet 4:1–8).²⁵²⁹

Only once in the New Testament does the plural word “spirits” (*pneuma*) apply to humans (Heb 12:22–24), creating a major issue with this theological theory.²⁵³⁰ Also, the adjective “righteous” (*dikaios*) clarifies that the author of Hebrews referred to people.²⁵³¹ In normal Greek usage, authors typically employed the word pair “body (*sarx*) and soul (*psychē*)” —not “body and spirit” (*pneuma*)—to denote the material and immaterial aspects of a person.²⁵³²

²⁵¹⁹Jobes, *1 Peter*, 247.

²⁵²⁰Keener, *IVPBBCNT*, 1 Pet 3:18–9.

²⁵²¹Marshall, *1 Peter*, 1 Pet 3:19.

²⁵²²Schreiner, *1, 2 Peter, Jude*, 185.

²⁵²³Michaels, *1 Peter*, 204.

²⁵²⁴Schreiner, *1, 2 Peter, Jude*, 185.

²⁵²⁵Jobes, *1 Peter*, 247.

²⁵²⁶Clement, “Stromata,” in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)* (ANF02) (ed. Alexander Roberts and James Donaldson; trans. W.L. Alexander; New York: Christian Literature, 1885), 6.6, 491–2, <https://archive.org/stream/antenicenefather02robe#page/490/mode/2up>. Italics mine.

²⁵²⁷Brown, Driver, and Briggs, “שְׁאוֹל” (*sheol*), *BDB*, 982–3,

<https://archive.org/stream/hebrewenglishlex00browuoft#page/982/mode/2up>.

²⁵²⁸L. Wächter, “שְׁאוֹל” (*sheol*) *TDOT* 14:239–48, 241.

²⁵²⁹Jobes, *1 Peter*, 270–1

²⁵³⁰Dauids, *The First Epistle of Peter*, 139–40.

²⁵³¹Schreiner, *1, 2 Peter, Jude*, 186.

²⁵³²Jobes, *1 Peter*, 241.

While a spirit forms part of every individual, biblical authors never called humans spirits, with the exception just noted in Hebrews (Matt 27:50; Acts 7:59). Indeed, the apostle designated people as “souls” in 1 Pet 3:20.²⁵³³

“Spirits” (*pneuma*) can also denote angels,²⁵³⁴ both good and evil (Matt 8:16; Luke 10:17–20).²⁵³⁵ “Prison” (*phylakē*) refers to a place of punishment for people on earth. It never means torment after death (Acts 5:17–21; Acts 8:3; 2 Cor 11:23).²⁵³⁶ However, God will confine Satan for 1,000 years in “prison.” It also serves as a place of detention for unclean spirits (Rev 20:1–3, 7; Rev 18:1–2; Luke 8:30–31).²⁵³⁷

Intertestamental Jewish literature often discusses the confinement of evil angels. For example, 1 Enoch—a text which Clement likely did not have—depicts a vision of stars, a common metaphor for angels (Judg 5:20–23; Job 38:4–7):

“And I saw a deep abyss, with columns of heavenly fire...And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. I saw there seven stars like great burning mountains...The angel said, “This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times. And He was [angry] with them and bound them till the time when their guilt should be consummated (even) for 10,000 years.”²⁵³⁸

Peter limited the opportunity for salvation after death to the spirits of those disobedient during the time of Noah. The proponents of the theological construct of the early church fathers cannot answer why that generation alone received the privilege (Heb 9:27). Furthermore, Jesus’s ascension to the right hand of the Father after his resurrection—not his death—represents the final stage of his accomplishment of redemption (Acts 2:22–36; Acts 5:30–31; 1 Pet 3:21–22). Proclaiming victory while dead would be premature.²⁵³⁹

Finally, the major theme of this letter calls believers to persevere in righteousness while enduring suffering. In fact, the apostle contended that our eternal life depends upon remaining faithful to the end (1 Pet 1:3–9, 13–19; 1 Pet 3:8–12; 1 Pet 4:3–8, 17–19; 1 Pet 5:5–10). If God offered people a second opportunity to repent after death, much of the motivation for Christians to bear such hardship disappears.²⁵⁴⁰

Read 1 Pet 3:19–20. Why did some early church fathers contend that Christ preached to the spirits of people who died in the flood? What evidence discounts that view? List the pros and cons for this view in the Summary of 1 Pet 3:19–20 on p. 203.

²⁵³³Michaels, *1 Peter*, 207.

²⁵³⁴Schreiner, *1, 2 Peter, Jude*, 187.

²⁵³⁵Michaels, *1 Peter*, 207.

²⁵³⁶Marshall, *1 Peter*, 1 Pet 3:19.

²⁵³⁷Schreiner, *1, 2 Peter, Jude*, 187.

²⁵³⁸Charles, “Book of Enoch,” in *The Apochrypha and Pseudepigrapha of the Old Testament*, 18:11–16, <http://www.sacred-texts.com/bib/boe/boe021.htm>.

²⁵³⁹Jobes, *1 Peter*, 248–50.

²⁵⁴⁰Schreiner, *1, 2 Peter, Jude*, 187–8.

Augustine's View of 1 Pet 3:19–20

e) **1 Pet 3:19–20:** The great theologian Augustine (354–430) proposed another view concerning the identity of the disobedient ones to whom Jesus preached. He asserted that the Spirit of Christ spoke through Noah during the construction of the ark (Gen 6:9–16).²⁵⁴¹ Augustine sought to avoid Clement's doctrine of postmortem conversion and utilize 1 Pet 1:10–12.²⁵⁴²

He confessed, "The question which you have proposed to me from the epistle of the Apostle Peter is one which...is wont to perplex me most seriously..."²⁵⁴³ He continued: "[Peter] wrote 'The gospel was preached to the dead;' and if by the 'dead' we understand persons who have departed from the body, I suppose he must mean those described above as 'unbelieving in the days of Noah,' or certainly all those whom Christ found in hell. What, then, is meant by the words, 'That they might be judged according to men in the flesh, but live according to God in the spirit'? For how can they be judged in the flesh, which if they be in hell they no longer have?...Scripture does not affirm that they were made to live in the flesh, nor can it be believed that the end for which they were loosed from the pains of hell was that they who were delivered from these might resume their flesh in order to suffer punishment..."²⁵⁴⁴

Augustine contended:

"But to the men of Noah's time the gospel was preached in vain because they believed not when God's long suffering waited during the many years in which the ark was being built (for the building of the ark was itself in a certain sense a preaching of mercy); even as now men similar to them are unbelieving, who...are shut up in the darkness of ignorance as in a prison, beholding in vain the church which is being built up...while judgment is impending."²⁵⁴⁵

Rightly rejecting the dichotomy between body and soul,²⁵⁴⁶ Augustine taught that the spirits of the dead did not suffer in a literal jail. Instead, people ensnared in sin during the time of Noah lived in a prison of ignorance (Gen 6:1–5).²⁵⁴⁷ If Christ spoke through Noah via the Spirit, he did not travel anywhere.²⁵⁴⁸

Augustine did not have access to the tradition found in the apocryphal book of 1 Enoch (second century BC–first century AD).²⁵⁴⁹ That book disappeared during the second century AD and was rediscovered in the late eighteenth century. The lack of that traditional material impacted his interpretations of these verses.²⁵⁵⁰

²⁵⁴¹Schreiner, *1, 2 Peter, Jude*, 184.

²⁵⁴²Jobes, *1 Peter*, 248.

²⁵⁴³Augustine, "Letter 164," in *The Confessions and Letters of St. Augustine, with a Sketch of His Life and Work (NPNF1-01)* (ed. Philip Schaff; Grand Rapids: Eerdmans, 1886), 1:1, 1041, https://archive.org/stream/TheConfessionsAndLettersOfAugustinWithASketchOfHisLifeAndWork/confessions_and_letters_of_augustin#page/n1039/mode/2up.

²⁵⁴⁴Augustine, "Letter 164," in *The Confessions and Letters of St. Augustine, with a Sketch of His Life and Work*, 4:11, 1048,

https://archive.org/stream/TheConfessionsAndLettersOfAugustinWithASketchOfHisLifeAndWork/confessions_and_letters_of_augustin#page/n1045/mode/2up.

²⁵⁴⁵Augustine, "Letter 164," in *The Confessions and Letters of St. Augustine, with a Sketch of His Life and Work*, 5:16, 1051,

https://archive.org/stream/TheConfessionsAndLettersOfAugustinWithASketchOfHisLifeAndWork/confessions_and_letters_of_augustin#page/n1049/mode/2up.

²⁵⁴⁶Jobes, *1 Peter*, 249.

²⁵⁴⁷Schreiner, *1, 2 Peter, Jude*, 185.

²⁵⁴⁸Schreiner, *1, 2 Peter, Jude*, 186.

²⁵⁴⁹Jobes, *1 Peter*, 249.

²⁵⁵⁰Jobes, *1 Peter*, 247.

With his limited knowledge of Greek, Augustine focused upon the theology of this passage rather than good exegesis of the text.²⁵⁵¹ Peter never cited Noah as the one through whom Jesus made a proclamation.²⁵⁵² Consequently, this concept remains implausible.²⁵⁵³

Read 1 Pet 3:19–20. How would you characterize Augustine’s view of this passage? What are the strengths and weaknesses of that argument? List the pros and cons for this view in the Summary of 1 Pet 3:19–20 on p. 203.

The Apostles’ Creed and 1 Pet 3:19–20

f) 1 Pet 3:19–20: In its current form, the Apostle’s Creed dates from the 7th–8th century. It asserts that Jesus, “Suffered under Pontius Pilate; was crucified, dead and buried. *He descended into hell.* The third day he rose again from the dead.”²⁵⁵⁴

We have twelve creeds written in the 2nd through 4th centuries. None of them include the concept of Christ in hell, including the earliest form of the Apostles’ Creed (340 AD). The notion first appeared in an Arian creed dated to approximately 360 AD.²⁵⁵⁵ Then, Rufinus of Aquileia (340–410 AD) inserted the Latin phrase “*Descendit ad inferno*” into the creed which he wrote. However, he understood that to mean “he was buried.”²⁵⁵⁶ Not until 650 AD did the phrase “He descended into hell” appear in the Apostles’ Creed. Therefore, it stands as a later addition.²⁵⁵⁷

Many modern commentators also contend that the vocabulary of 1 Pet 3:18–22 makes the notion that Christ descended into hell extremely difficult.²⁵⁵⁸ Peter wrote about Christ’s resurrection in 1 Pet 3:18, and of his ascension in 1 Pet 3:22. Typically, biblical authors employed the verb translated as “went” (*poreuō*) when referring to his return to God the Father (Acts 1:10–11; John 14:2–3, 28; John 16:7, 28).²⁵⁵⁹

“Prison” (*phylakē*) refers to a place of punishment for people on earth. It never means torment after death (Acts 5:17–21; Acts 8:3; 2 Cor 11:23).²⁵⁶⁰ The Old Testament (OT) refers to the place of the dead as *Sheol*, which means the underworld, rather than hell (Cf. Ps 16:10).²⁵⁶¹ The Greek translation of the OT always translates that word as “Hades” (e.g. Gen 37:35).²⁵⁶²

²⁵⁵¹ Jobes, *1 Peter*, 249.

²⁵⁵² Marshall, *1 Peter*, 1 Pet 3:19.

²⁵⁵³ Schreiner, *1, 2 Peter, Jude*, 186.

²⁵⁵⁴ Philip Schaff, *The History of Creeds* (vol. 1 of *The Creeds of Christendom, 3 Vols.*; rev Schaff David S.; Grand Rapids: Baker, 1931), 21, <https://archive.org/stream/creedsofchriste01scha#page/20/mode/2up>. Italics mine.

²⁵⁵⁵ Philip Schaff, *The Greek and Latin Creeds* (vol. 2 of *The Creeds of Christendom, 3 Vols.*; rev David S Schaff; Grand Rapids: Baker, 1931), 40–41, 46, <https://archive.org/stream/creedschristendo02scha#page/40/mode/2up>, <https://archive.org/stream/creedschristendo02scha#page/46/mode/2up>.

²⁵⁵⁶ Schaff, *The History of Creeds*, 1:21 note 6, <https://archive.org/stream/creedsofchristen01scha#page/20/mode/2up>.

²⁵⁵⁷ Wayne Grudem, “He Did not Descend into Hell: A Plea for Following Scripture Instead of the Apostles’ Creed,” *JETS* 34, no. 1 (1 March 1991): 103–13, 103, http://www.waynegrudem.com/wp-content/uploads/2012/08/he-did-not-descend-into-hell_JETS.pdf.

²⁵⁵⁸ Marshall, *1 Peter*, 1 Pet 3:19.

²⁵⁵⁹ Schreiner, *1, 2 Peter, Jude*, 186.

²⁵⁶⁰ Marshall, *1 Peter*, 1 Pet 3:19.

²⁵⁶¹ Brown, Driver, and Briggs, “שְׁאוֹל” (*sheol*), *BDB*, 982–3, <https://archive.org/stream/hebrewenglishlex00browuoft#page/982/mode/2up>.

²⁵⁶² L. Wächter, “שְׁאוֹל” (*sheol*) *TDOT* 14:239–48, 241.

In addition, all the activity in 1 Pet 3:19–22 took place after Jesus was made alive.²⁵⁶³ Thus, Peter discussed three redemptive events in this passage: the crucifixion, the resurrection, and the ascension of Christ.²⁵⁶⁴

Read 1 Pet 3:19–20. How did the phrase “he descended into hell” become part of the Apostles’ Creed? Why doesn’t it fit well into 1 Pet 3:18–22? List the pros and cons for this view in the Summary of 1 Pet 3:19–20 on p. 203.

John Calvin’s View of 1 Pet 3:19–20

g) 1 Pet 3:19–20: Some of the Reformers agreed with Augustine that Christ spoke through Noah.²⁵⁶⁵ However, John Calvin disagreed with them and with the seventh century AD revision of the Apostles’ Creed.

After developing his own theory, he wrote, “Common has been the opinion that Christ’s descent into hell is here referred to; but the words mean no such thing; for there is no mention made of the soul of Christ, but only that he went by the Spirit.”²⁵⁶⁶

Calvin envisioned the descent into hell as a graphic depiction of the torture endured by condemned souls which Christ bore on the cross (Matt 27:26–49; John 19:28–30), stating:²⁵⁶⁷

“Here we must not omit the descent to hell, which was of no little importance to the accomplishment of redemption. For although it is apparent from the writings of the ancient Fathers, that the clause which now stands in the [Apostles’] Creed was not formerly so much used in the churches, still...[it] ought not by any means to be disregarded...

“To conclude from it that the souls of the dead are in prison is childish. And what occasion was there that the soul of Christ should go down thither to set them at liberty? I readily admit that Christ illumined them by the power of his Spirit, enabling them to perceive that the grace of which they had only had a foretaste was then manifested to the world. And to this not improbably the passage of Peter may be applied...

“Believers who had died before that time were partakers of the same grace with ourselves: for he celebrates the power of Christ’s death, in that he penetrated even to the dead, pious souls obtaining an immediate view of that visitation for which they had anxiously waited; while, on the other hand, the reprobate were more clearly convinced that they were completely excluded from salvation.”²⁵⁶⁸

Calvin admitted that his exegesis contained problems:

“What follows is attended with some difficulty; for [Peter] does not mention the faithful here, but only the unbelieving; and this seems to overturn the preceding exposition. Some have for this reason been led to think...the unbelieving, who had formerly persecuted the godly, found the Spirit of Christ an accuser, as though Peter consoled the faithful with this argument, that Christ, even when dead, punished them. But their mistake is discovered by what we shall see

²⁵⁶³Marshall, *1 Peter*, 1 Pet 3:19.

²⁵⁶⁴Jobes, *1 Peter*, 242.

²⁵⁶⁵Keener, *IVPBBCNT*, 1 Pet 3:18–9.

²⁵⁶⁶Calvin, *Commentaries on the Catholic Epistles*, 113, <https://archive.org/stream/commentariesonca00calv#page/112/mode/2up>.

²⁵⁶⁷Jobes, *1 Peter*, 249.

²⁵⁶⁸John Calvin, *Institutes of the Christian Religion* (trans. Henry Beveridge; Edinburgh: Calvin Translation Society, 1845), 2.16.8–9. https://archive.org/stream/institutesofchri01calv_0#page/462/mode/2up.

in the next chapter [1 Pet 4:6], that the Gospel was preached to the dead, that they might live according to God in the spirit, which...applies to the faithful.²⁵⁶⁹

In addition, Calvin believed that the “prison” consisted of a watchtower for the protection of the Old Testament saints. They waited for Christ to release them by proclaiming their redemption.²⁵⁷⁰ In this scenario, Jesus liberated them sometime between his death and resurrection.²⁵⁷¹

He asserted:

“Peter speaks generally, that the manifestation of Christ’s grace was made to godly spirits, and that they were thus endued with the vital power of the Spirit...It seems to me...that godly souls were watching in hope of the salvation promised them, as though they saw it afar off...But if the word *prison* be preferred, it would not be unsuitable; for, as while they lived, the law, according to Paul (Gal 3:23), was a sort of prison in which they were kept; so after death they must have felt the same desire for Christ; for the spirit of liberty had not as yet been fully given. Hence this anxiety of expectation was to them a kind of prison.”²⁵⁷²

Calvin showed great insight in placing this event after the resurrection. However, several difficulties remain with his view.²⁵⁷³ First, whenever the term translated as “prison” (*phylakē*) means “night watch” in the New Testament, it refers to being prepared for the return of Christ (Matt 24:43; Luke 12:37). Everywhere else, including in 1 Pet 3:19, it refers to a jail.²⁵⁷⁴

Prior to Jesus’s birth, David expressed comfort that God’s Spirit remains present even in *Sheol*, the place of the dead (Ps 139:7–12). Shortly before Christ’s crucifixion, Moses and Elijah appeared to some disciples in a radiance of glory, indicating they had already been made perfect (Luke 9:28–31). Yet, that Peter called the spirits “disobedient” (*apeitheō*) creates the most insurmountable issue for Calvin’s theory.²⁵⁷⁵

Read 1 Pet 3:19–20. Whom did Calvin identify as the spirits in prison? List the pros and cons for this view in the Summary of 1 Pet 3:19–20 on p. 204.

Ancient Jewish View Applied to 1 Pet 3:19–20

h) 1 Pet 3:19–20: The standard ancient Jewish interpretation of this verse equates the spirits with fallen angels who engaged in sexual relations with women during the time of Noah (Gen 6:1–4).²⁵⁷⁶ After the third century AD,²⁵⁷⁷ the earliest record of this view attributed to a Christian commentator appeared in 1890.²⁵⁷⁸ Among the scholars cited in this chapter, only Schreiner holds this view.²⁵⁷⁹

²⁵⁶⁹Calvin, *Commentaries on the Catholic Epistles*, 114, <https://archive.org/stream/commentariesonca00calv#page/114/mode/2up>.

²⁵⁷⁰Dauids, *The First Epistle of Peter*, 138.

²⁵⁷¹Schreiner, *1, 2 Peter, Jude*, 185.

²⁵⁷²Calvin, *Commentaries on the Catholic Epistles*, 114, <https://archive.org/stream/commentariesonca00calv#page/114/mode/2up>.

²⁵⁷³Dauids, *The First Epistle of Peter*, 138, note 30.

²⁵⁷⁴Georg Bertram, “φυλακή” (*phylakē*), *TDNT* 9:236–44, 243–4.

²⁵⁷⁵Dauids, *The First Epistle of Peter*, 138, note 30.

²⁵⁷⁶Keener, *IVPBBCNT*, 1 Pet 3:18–9.

²⁵⁷⁷Walton, *Genesis*, 291.

²⁵⁷⁸Dauids, *The First Epistle of Peter*, 139, n 32.

²⁵⁷⁹Schreiner, *1, 2 Peter, Jude*, 188–9.

During the era of the New Testament authors, popular concepts included demons seducing women, producing evil offspring, and being held captive (Cf. 2 Pet 2:4–5, 9–10; Jude 6–7).²⁵⁸⁰ Scholars recognize that the basis for this Jewish tradition stems from apocryphal literature concerning the patriarch Enoch (Gen 5:21–24).²⁵⁸¹ Notably, Peter failed to quote from or refer to 1 Enoch (2nd century BC–first century AD). This indicates that he did not cite it as authoritative but simply used a tradition familiar to his original audience.²⁵⁸²

Note that in 1 Enoch, the terms “angels, spirits, stars, and Watchers” refer to the same entities.²⁵⁸³ Consider these passages:

“And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another, ‘Come, let us choose us wives from among the children of men and beget us children’...And they were in all two hundred; who descended in the days of Jared [Gen 5:18–20].²⁵⁸⁴

“Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones. And I, Enoch, was blessing the Lord...and lo! the Watchers called me...’Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and *have defiled themselves with women*, and have done as the children of earth do, and have taken unto themselves wives, “Ye have wrought great destruction on the earth. And ye shall have no peace, nor forgiveness of sin.”²⁵⁸⁵

“And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire. Then I said, ‘For what sin are they bound, and on what account have they been cast in hither?’ Then said Uriel, one of the holy angels...’These are of the number of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.’ And from thence I went to another place, which was still more horrible...a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture...Then Uriel answered me, ‘This place is the prison of the angels, and here they will be imprisoned forever.’²⁵⁸⁶

According to 1 Enoch, the demons who roam the earth initially inhabited the giant offspring, the Nephilim, who resulted from those unholy unions (Gen 6:4).²⁵⁸⁷

“Though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh...And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.”²⁵⁸⁸

²⁵⁸⁰Marshall, 1 Peter, 1 Pet 3:19.

²⁵⁸¹Michaels, 1 Peter, 207.

²⁵⁸²Jobes, 1 Peter, 245.

²⁵⁸³Dauids, The First Epistle of Peter, 140.

²⁵⁸⁴Charles, “Book of Enoch,” in *APOT*, 6:1–2, 13–5,

<http://archive.org/stream/cu31924067146773#page/n127/mode/2up>.

²⁵⁸⁵Charles, “Book of Enoch,” in *APOT*, 12:1–5, 27–9,

<http://archive.org/stream/cu31924067146773#page/n141/mode/2up>. Italics mine.

²⁵⁸⁶Charles, “Book of Enoch,” in *APOT*, 21:2–10, 44–5,

<http://archive.org/stream/cu31924067146773#page/n159/mode/2up>.

²⁵⁸⁷Michaels, 1 Peter, 208.

²⁵⁸⁸Charles, “Book of Enoch,” in *APOT*, 15:4, 8, 35–6,

<http://archive.org/stream/cu31924067146773#page/n149/mode/2up>.

Several difficulties occur with this view. First, angels do not marry (Luke 20:34–36).²⁵⁸⁹ In fact, this conviction led Jewish scholars to abandon this interpretation a century after Peter wrote this letter.²⁵⁹⁰ Christian commentators soon joined them.²⁵⁹¹

We can translate “the sons of God” as “the sons of the gods” (Ps 29:1; Ps 89:7).²⁵⁹² This occurs because the generic name of God (*El*) usually appears in the Old Testament as a plural (*Elohim*) even though it denotes only one God.²⁵⁹³ Due to archaeological evidence,²⁵⁹⁴ we now know that “the sons of the gods” consisted of kings and other rulers (Gen 6:1–2).²⁵⁹⁵ In their arrogance, many of them practiced the “right of the first night.” This heinous practice allowed a king or other government official to demand that he spend a woman’s bridal night with her before he released her to her husband.²⁵⁹⁶

Read 1 Pet 3:19–20. Why did this interpretation gain popularity? What difficulties does it encounter? List the pros and cons for this view in the Summary of 1 Pet 3:19–20 on p. 204.

Modern Scholars’ View of 1 Pet 3:19–20

i) 1 Pet 3:19–20: We can best untangle the conundrum of these verses by recognizing that satanic perversion infused ancient human kingship.²⁵⁹⁷ In this interpretation, fallen angels controlled the men of Gen 6:1–4.²⁵⁹⁸ Most modern scholars assert that Jesus proclaimed his victory over those spirits, most likely after his resurrection.²⁵⁹⁹ In fact, the ascension itself pronounced their defeat (Col 2:13–15; Eph 1:18–23).²⁶⁰⁰

Jewish scholars believed that various levels of heaven exist. Indeed, the Apostle Paul once discussed his trip to the third heaven (2 Cor 12:2–4).²⁶⁰¹

A vision credited to Enoch in the late first century AD says: “And the men took me and brought me to the second heaven, and showed me the darkness, and there I saw the prisoners suspended, reserved for (and) awaiting the eternal judgment. And these angels were gloomy in appearance, more than the darkness of the earth. And they unceasingly wept every hour, and I said to the men who were with me, ‘Why are these men continually tortured?’ And the men answered me, ‘These are they who apostatized from the Lord, who obeyed not the commandments of God, and took counsel of their own will and transgressed together with their prince and have already been confined to the second heaven.’”²⁶⁰²

Similarly, the second century BC Testament of Levi reports:

²⁵⁸⁹Hamilton, *The Book of Genesis, Chapters 1–17*, 262.

²⁵⁹⁰Wenham, *Genesis 1–15*, 139–40.

²⁵⁹¹Walton, *Genesis*, 291.

²⁵⁹²Wenham, *Genesis 1–15*, 139.

²⁵⁹³Gesenius, *Gesenius’ Hebrew Grammar*, 399,

<https://archive.org/stream/geseniushebrewgr00geseuoft#page/398/mode/2up>.

²⁵⁹⁴Walton, *The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate*, 205.

²⁵⁹⁵Wenham, *Genesis 1–15*, 139–40.

²⁵⁹⁶Walton, *Genesis*, 293.

²⁵⁹⁷Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 187.

²⁵⁹⁸Waltke and Fredricks, *Genesis: A Commentary*, 117.

²⁵⁹⁹Keener, *IVPBBNT*, 1 Pet 3:18–9.

²⁶⁰⁰Andrew J. Bandstra, “‘Making Proclamation to the Spirits in Prison’: Another Look at 1 Peter 3:19,” *CTJ* 38, no. 2 (1 April 2003): 120–4, 124.

²⁶⁰¹Marshall, *1 Peter*, 1 Pet 3:19.

²⁶⁰²Morfill, *The Book of the Secrets of Enoch (2 Enoch)*, 7:1–3, 5–6, <https://archive.org/stream/bookofsecretsofe00morf#page/n57/mode/2up>.

“Hear, therefore, regarding the heavens which have been shown to thee. The lowest is for this cause gloomy unto thee, in that it beholds all the unrighteous deeds of men...And in the second are the hosts of the armies which are ordained for the day of judgement, to work vengeance on the spirits of deceit and of Beliar (Satan). And above them are the holy ones. And in the highest of all dwelleth the Great Glory, far above all holiness. In [the heaven next to] it are the archangels, who minister and make propitiation to the Lord for all the sins of ignorance of the righteous; offering to the Lord a sweet-smelling savor, a reasonable and a bloodless offering.

“And [in the heaven below this] are the angels who bear answers to the angels of the presence of the Lord. And in the heaven next to this are thrones and dominions, in which always they offer praise to God. When, therefore, the Lord looketh upon us, all of us are shaken; yea, the heavens, and the earth, and the abysses are shaken at the presence of his majesty.”²⁶⁰³

In the current scholarly interpretation of 1 Pet 3:19–20, Jesus journeyed to that division of heaven in which God imprisoned evil angels.²⁶⁰⁴

Significantly, none of the names for the place of the dead, such as Sheol, Hades, or Tartarus, occur in this verse. In addition, the New Testament (NT) never employs the term “prison” (*phylakē*) to refer to the place where the dead reside.²⁶⁰⁵ On the other hand, a parallel passage says, “God did not spare angels who sinned, but in fetters of gloom cast them into Tartarus” (2 Pet 2:4). Ancient Greeks viewed Tartarus as a place farther underground than Hades where evildoers received divine punishment.²⁶⁰⁶

Homer (ca. 750 BC) wrote:

“Zeus that hurleth the thunderbolt made a gathering of the gods upon the topmost peak of many-ridged Olympus, and himself addressed their gathering; and all the gods gave ear, ‘Hearken unto me, all ye gods and goddesses...Let not any goddess nor yet any god...thwart my word... whomsoever I shall mark minded apart from the gods to go and bear aid either to Trojans or Danaans...I shall take and hurl him into murky Tartarus, far, far away, where is the deepest gulf beneath the earth, the gates whereof are of iron and the threshold of bronze, as far beneath Hades as heaven is above earth: then shall ye know how far the mightiest am I of all gods.’”²⁶⁰⁷ According to 1 Enoch, (2nd century BC–first century AD), the same archangel who warned Noah of the coming flood was “Uriel...who is over the world and over Tartarus.”²⁶⁰⁸ These Jewish authors employed a traditional Greco-Roman term (*Tartaros*) associated with the binding of the Titans found in Greek mythology.²⁶⁰⁹

Another point favoring this interpretation involves the verb “made a proclamation” (*kērussō*). In the NT, it often describes proclaiming the gospel, although it can mean simply “exhorted” or “announced” (Rom 2:21; Gal 5:11; Rev 5:2).²⁶¹⁰ In 1 Peter, the apostle consistently used a different word (*euangelizō*) to depict preaching the gospel (1 Pet 1:12, 25; 1 Pet 4:6). The only place in this epistle where *kērussō* appears is here in v. 19.²⁶¹¹

²⁶⁰³R. H. Charles, trans., “The Testaments of the Twelve Patriarchs,” in *APOT*, Vol. 2 (Oxford: Clarendon, 1913), 3:1–9, 30–6, <https://archive.org/stream/testamentsoftwel08char#page/30/mode/2up>.

²⁶⁰⁴Marshall, *1 Peter*, 1 Pet 3:19.

²⁶⁰⁵Jobes, *1 Peter*, 243.

²⁶⁰⁶Arndt, Danker, and Bauer, “ταρταρόω” (*tartaroō*), *BDAG*, 991.

²⁶⁰⁷Homer, *The Iliad*, 8.1–16,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0134%3Abook%3D8%3Acard%3D1>.

²⁶⁰⁸Charles, “Book of Enoch,” in *APOT*, 10.1–3, 20:2, 22, 43,

<https://archive.org/stream/cu31924067146773#page/n137/mode/2up>,

<http://archive.org/stream/cu31924067146773#page/n157/mode/2up>.

²⁶⁰⁹Bauckham, *2 Peter, Jude*, 249.

²⁶¹⁰Schreiner, *1, 2 Peter, Jude*, 189.

²⁶¹¹Michaels, *1 Peter*, 209.

While the NT never mentions evangelizing spirits, it does say that Christ triumphed over them (Col 2:13–15; Eph 6:10–17).²⁶¹² Jesus announced his great victory over demonic powers.²⁶¹³ That Christ was made alive and made a proclamation to the spirits points to a post-resurrection announcement of vindication. In 1 Pet 3:22, the apostle expanded this theme to include their subjection to him.²⁶¹⁴ Jesus has visited the habitations of demonic forces and proclaimed their subservience to him.²⁶¹⁵

Read 1 Pet 3:19–20. Who controlled the rulers mentioned during Noah’s era? How did Jewish authors view heaven? Where was Tartarus? How do we know that Jesus did not evangelize evil spirits? What did he do instead? List the pros and cons for this view in the Summary of 1 Pet 3:19–20 on p. 204.

Summary of 1 Pet 3:19–20

j) 1 Pet 3:19–20: Evaluate the interpretations concerning Christ making a proclamation to the spirits in prison:

1. Clement of Alexandria’s salvation after death (pp. 193–195, 204):

pros-

cons-

2. Augustine’s view that Christ preached through Noah (pp. 196–197, 204):

pros-

cons-

3. The Apostle’s Creed (pp. 197–198, 204–205):

pros-

cons-

²⁶¹² Davids, *The First Epistle of Peter*, 140–1.

²⁶¹³ Marshall, *1 Peter*, 1 Pet 3:19.

²⁶¹⁴ Schreiner, *1, 2 Peter, Jude*, 189.

²⁶¹⁵ Michaels, *1 Peter*, 211.

4. John Calvin (pp. 198–199, 205):

pros-

cons-

5. Ancient Jewish/1890 Christian (199–201, 205):

pros-

cons-

7. Modern scholars (201–203, 205):

pros-

cons-

Based upon this evidence, what is your conclusion?

Issues to consider:

1. Clement of Alexandria -

- an opportunity to repent while in hell
- translates the underworld (*Sheol*) as “hell”
- meaning of the plural word “spirits” in the New Testament (NT)
- the word “souls” in 1 Pet 3:20
- his interpretation of 1 Pet 4:5–6
- meaning of “prison”
- Noah’s generation the only one given a second chance
- Accessibility of 1 Enoch

2. Augustine -

- no body/soul dichotomy
- lack of Greek led to focus on the big theological picture, not on the text itself
- Accessibility of 1 Enoch
- Christ did not actually go anywhere
- Peter does not specifically mention Noah as the preacher

3. Apostle's Creed -

- a descent into hell in versions prior to 650 AD
- Rufinus's understanding of *ad inferno*
- Arian Creed (ca. 360 AD)
- sequence of "put to death," "made alive," "after having gone," and "preached."
- Accessibility of 1 Enoch

4. Calvin -

- importance of Jesus descending into hell due to church fathers
- descent into hell was Christ's torment on the cross
- late date of the Apostles' Creed
- post-resurrection preaching
- translation of "watch tower" for "prison"
- liberation of Old Testament saints between Good Friday and Easter
- appearance of Moses and Elijah at the transfiguration
- spirits called disobedient by Peter
- Accessibility of 1 Enoch

5. Ancient Jewish/ 1890 Christian -

- spirits were fallen angels who engaged in sex with women at the time of Noah
- 1 Enoch as the tradition behind Peter's text
- location of the fallen angels in 1 Enoch
- abandonment of this view by both Jewish and early Christian theologians
- identification of the "sons of the gods"

6. Modern scholars -

- identification of the "sons of the gods"
- Jesus proclaiming victory over evil spirits after his resurrection
- ascension itself as the proclamation
- levels of heaven
- no mention of the place of the dead in the passage
- meaning of "prison" in the NT
- Tartarus lower than Hades in Greek thought
- definition of "preached" vs. "proclaimed the gospel"
- evangelization of spirits in the NT
- subjection of evil spirits in v. 22
- Accessibility of 1 Enoch

Salvation through Water

k) 1 Pet 3:20: In approximately 205 BC, a large Jewish population arrived in Asia Minor. These colonists noted that the name of one town included the word "ark." This led them to believe that Noah's ark had landed there. Although they were likely incorrect, Noah became the most widely known biblical figure in that region.²⁶¹⁶ Several Roman emperors (193–253 AD) even minted coins with their busts on the front and with Noah and his wife on the reverse side.²⁶¹⁷

²⁶¹⁶Jobs, *1 Peter*, 245.

²⁶¹⁷ Ancient Numismatic Mythology, "Coins Depicting Noah and the Biblical Flood Narrative," <http://www.ancientcoinage.org/noah-and-the-flood.html>.

In this verse, Peter shifted to slightly less-obscure matters (Cf. 1 Pet 3:19). He wrote that the spirits were disobedient, “when God was waiting patiently in the days of Noah [while] the ark was being built, in which a few, that is eight souls, were brought safely through water.” The apostle focused upon three analogies from Noah’s era relevant to his original audience: God’s patience, judgment on the wicked, and salvation through water.²⁶¹⁸

Despite human sin, the Lord exhibited patience and did not immediately destroy Noah’s contemporaries.²⁶¹⁹ An interval of approximately one hundred years gave people time to repent (Gen 5:32; Gen 7:6; Acts 14:13–18; Acts 17:30–31; 2 Pet 3:9).²⁶²⁰ Accordingly, the Babylonian Talmud states, “There were ten generations from Adam to Noah; to show how patient the Lord is. So many generations had vexed him till he brought upon them the deluge.”²⁶²¹

Peter then shifted to the theme of salvation.²⁶²² In his own era, God was patiently building a spiritual house (1 Pet 2:5).²⁶²³ He noted, “only a few, that is, eight souls were saved” (Matt 7:13–14; Matt 22:14; 1 Pet 2:4, 7–8).²⁶²⁴ Noah, his sons, and their wives comprised a righteous remnant (Gen 6:8–10; Gen 7:13).²⁶²⁵

The word “souls” (*psychē*) connotes multiple meanings in the New Testament. It can refer to “that which animates a person and departs after death,” “a person’s life in its entirety,” “that which possesses life,” and “inner human life.”²⁶²⁶ When it appears in plural form in 1 Peter, “*psychē*” applies to people whom God set apart for salvation (1 Pet 1:8–9, 22–23; 1 Pet 2:11–12, 25; 1 Pet 4:19).²⁶²⁷

Consequently, in this passage, a *psyche* consists of a whole person whom the Lord has chosen, who lives in obedience to God, and shall experience vindication at the last judgment.²⁶²⁸ It does not comprise the inner part of a person distinct from the body.²⁶²⁹ After all, every part of Noah and his passengers survived the flood in their entirety.²⁶³⁰

Those eight souls “were brought safely through (*dia*) water.” One can deduce two meanings in this phrase. Was the water the threat from which they were saved? Or was it the means of their salvation?²⁶³¹

Scholars remain divided on this issue. Some note that God used water to destroy the world.²⁶³² Without the security of the ark, Noah and his family would have drowned.²⁶³³ Instead, the boat passed through the flood.²⁶³⁴ Jewish interpreters typically understood that Noah and his family escaped by walking through the water (Gen 7:6–7).²⁶³⁵ One first century

²⁶¹⁸Michaels, *1 Peter*, 200, 212.

²⁶¹⁹Dauids, *The First Epistle of Peter*, 141.

²⁶²⁰Schreiner, *1, 2 Peter, Jude*, 191.

²⁶²¹Leo Auerbach, trans., *The Babylonian Talmud in Selection* (New York: Philosophical Library, 1944), *b. Aboth* 5.2, 41, <http://www.sacred-texts.com/jud/bata/bata03.htm>

²⁶²²Schreiner, *1, 2 Peter, Jude* (Vol. 37), 191.

²⁶²³Michaels, *1 Peter*, 200–1.

²⁶²⁴Michaels, *1 Peter*, 213.

²⁶²⁵Dauids, *The First Epistle of Peter*, 142.

²⁶²⁶Arndt, Danker, and Bauer, “*ψυχή*” (*psyche*), *BDAG*, 1098–100.

²⁶²⁷Eduard Schweizer, “*ψυχή*” (*psychē*), *TDNT* 9:608–67, 652.

²⁶²⁸Schreiner, *1, 2 Peter, Jude*, 191.

²⁶²⁹Michaels, *1 Peter*, 213.

²⁶³⁰Schreiner, *1, 2 Peter, Jude*, 191.

²⁶³¹Michaels, *1 Peter*, 213.

²⁶³²Schreiner, *1, 2 Peter, Jude*, 192.

²⁶³³Marshall, *1 Peter*, 1 Pet 3:21.

²⁶³⁴Dauids, *The First Epistle of Peter*, 142.

²⁶³⁵Dauids, *The First Epistle of Peter*, 142, note 44.

rabbi made this observation, “[Noah] lacked faith: had not the water reached his ankles he would not have entered the ark.”²⁶³⁶

In the Old Testament, water often represented God’s wrath toward sin (Ps 69:1–2, 14–15; Ps 88:7; Ps 144:7; Jonah 2:1–7). Noah and his family members were saved by the same overwhelming judgment which destroyed the ungodly. The flood separated the righteous remnant from the corruption of their peers.²⁶³⁷ Thus, God saved them via water.²⁶³⁸

The Shepherd of Hermas (ca. 100–160 AD) reported a vision of a strong tower—representing the church universal—built upon the water. When he asked the reason for the location, a lady told him, “Your life is saved and shall be saved by water.”²⁶³⁹

Bolstering this view, Peter compared Noah’s experience to the rite of baptism (1 Pet 3:21). The apostle taught that the return of Christ will bring salvation to the faithful few while destroying sinners who fail to repent.²⁶⁴⁰ Peter’s original audience consisted of tiny groups of people living as exiles among those who oppressed and persecuted them (1 Pet 1:1–2; 1 Pet 2:12, 16; 1 Pet 3:1; 13–17; 1 Pet 4:3–4, 12–14; 1 Pet 5:8–10). Despite their small numbers, they could count upon God to deliver them (2 Pet 2:9).²⁶⁴¹

God brought Noah and his passengers safely through by means of the flood. Peter similarly employed the metaphor of fire (1 Pet 1:7).²⁶⁴² When judgment comes, God’s people can rest in security (1 Pet 1:1; 1 Pet 2:12).²⁶⁴³ Therefore, we can bear up under trial,²⁶⁴⁴ knowing that we suffer temporarily. We await certain victory, for Jesus has triumphed over death, the grave, and every evil force (Rom 16:20; Col 2:8–15; 1 Cor 15:50–58).²⁶⁴⁵

Read 1 Pet 3:20. Why would Noah’s situation have encouraged Peter’s original audience? Was Noah saved by the ark or by the water? Why do you think that? Summarize the meaning of 1 Pet 3:18–20 in a sentence or two.

An Appeal to God

k) 1 Pet 3:21: This verse clarifies why Peter wrote about the flood (1 Pet 3:18–21).²⁶⁴⁶ He associated people receiving the gospel and baptism with Noah coming safely through the

²⁶³⁶H. Freedman, trans., Maurice Simon, ed., *Genesis* (vol. 1 of *Midrash Rabbah Translated into English*, 10 Vols.; London: Soncino, 1939), 32:6, 253.

<https://archive.org/stream/RabbaGenesis/midrashrabbahgen027557mbp#page/n299/mode/2up>.

²⁶³⁷Schreiner, *1, 2 Peter, Jude*, 192–3.

²⁶³⁸Michaels, *1 Peter*, 212.

²⁶³⁹J. B. Lightfoot, trans., “The Shepherd of Hermas,” in *The Apostolic Fathers* (ed. J. R. Harmer; London; New York: MacMillan, 1891), 3.11.5, 412,

<https://archive.org/stream/apostolicfathers00lighuoft#page/412/mode/2up>.

²⁶⁴⁰Carson, “1 Peter,” in *Commentary on the New Testament Use of the Old Testament*, 1039.

²⁶⁴¹Schreiner, *1, 2 Peter, Jude*, 192.

²⁶⁴²Michaels, *1 Peter*, 213.

²⁶⁴³Schreiner, *1, 2 Peter, Jude*, 180.

²⁶⁴⁴Marshall, *1 Peter*, 1 Pet 3:19.

²⁶⁴⁵Schreiner, *1, 2 Peter, Jude*, 180.

²⁶⁴⁶Marshall, *1 Peter*, 1 Pet 3:21.

waters (Gen 8:1, 15–19).²⁶⁴⁷ The Apostle Paul also expressed continuity between the Old and New Testaments, citing an experience quite familiar to the original audience of Genesis. However, he linked baptism with Israel passing through the Sea of Reeds rather than with Noah’s experience (Ps 136:12–15; 1 Cor 10:1–2).²⁶⁴⁸

Peter wrote to people who received salvation the same way that Noah did: by passing through the water to safety.²⁶⁴⁹ God employed the flood which threatened to destroy Noah and his family as the instrument of their salvation. Likewise, Christians shall escape the terrors of final judgment due to Jesus’s vindicating resurrection and their union with him in baptism.²⁶⁵⁰

When seeking to understand 1 Pet 3:21, one of the most difficult verses in the New Testament (NT),²⁶⁵¹ we must remember the context of the larger passage. Christ “was made alive in the Spirit” and “he went into heaven” (1 Pet 3:18, 22). Peter envisioned these two events as one divine act. Here he discussed the purpose of Jesus’s post-resurrection journey and its effect upon believers.²⁶⁵²

Referring to the end of 1 Pet 3:20,²⁶⁵³ Peter wrote, “That [water] also corresponds to (*antitypos*) baptism, [which] now saves you.” A “type” consists of an Old Testament (OT) person or event which presaged something in the NT era.²⁶⁵⁴ Meanwhile, an “anti-type” refers to a NT individual or situation foreseen in the OT (Cf. Heb 9:24, translated as “a copy”). Thus, the water which supported the ark corresponds to baptism by resulting in salvation.²⁶⁵⁵

Peter discussed conversion at length in this letter (1 Pet 1:17–2:5, 9–10, 24–25). Yet, he clearly mentioned baptism only in 1 Pet 3:21. Adding to the confusion, only here in the entire NT does anyone claim that this sacrament saves us.²⁶⁵⁶ Considering how the flood parallels baptism proves helpful in unraveling Peter’s statement. Jesus described his impending death as a baptism (Luke 12:50; Mark 10:36–40; Acts 12:1–2). Paul made this connection explicit in Rom 6:1–14. He declared that in baptism, “All of us who were baptized into Christ Jesus were baptized into his death” (Cf. Col 2:12).²⁶⁵⁷

Peter approached how baptism saves from another angle.²⁶⁵⁸ He added this explanatory information to prevent any misunderstanding: “not of flesh (*sarx*) the filth removing, but of a good conscience an appeal to God.” By placing “of flesh” at the beginning of the phrase, he emphasized that word.²⁶⁵⁹ “Flesh” has multiple meanings in the NT. These include “the material which covers our bones,” “a body,” “the part of us with physical limitations,” “the aspect of us which is prone to sin,” and “a living being.”²⁶⁶⁰

Fortunately, the noun meaning “filth” (*rupos*) assists us. Although it does not appear elsewhere in the NT, it occurs four times in the Greek translation of the OT (Job 9:31; Job

²⁶⁴⁷Jobes, *1 Peter*, 251.

²⁶⁴⁸Dauids, *The First Epistle of Peter*, 144.

²⁶⁴⁹Dauids, *The First Epistle of Peter*, 143.

²⁶⁵⁰Jobes, *1 Peter*, 252.

²⁶⁵¹Dauids, *The First Epistle of Peter*, 143.

²⁶⁵²Michaels, *1 Peter*, 199–200.

²⁶⁵³Michaels, *1 Peter*, 213–4.

²⁶⁵⁴Leonhard Goppelt, “τυπος, ἀντίτυπος” (*typos, antitypos*), *TDNT* 8:246–59, 252–3.

²⁶⁵⁵Arndt, Danker, and Bauer, “τυπος, ἀντίτυπος” (*typos, antitypos*), *BDAG*, 90–1.

²⁶⁵⁶Michaels, *1 Peter*, 214.

²⁶⁵⁷Schreiner, *1, 2 Peter, Jude*, 193–4.

²⁶⁵⁸Dauids, *The First Epistle of Peter*, 144.

²⁶⁵⁹Michaels, *1 Peter*, 214–5. Koine Greek and Hebrew authors placed what they wished to emphasize at the beginning of a sentence or phrase. “Of flesh” is a noun in the genitive case.

²⁶⁶⁰Arndt, Danker, and Bauer, “σάρξ” (*sarx*), *BDAG*, 914–6.

11:14–15; Job 14:4; and Isa 4:4).²⁶⁶¹ In three of these, the text concerns moral, not physical, filth.²⁶⁶² James used a related word (*ruparia*) which refers to moral defilement (Jas 1:21).²⁶⁶³

Earlier in his letter, Peter warned his readers to “abstain from fleshly lusts which wage war against the soul” (1 Pet 2:11). We need spiritual cleansing, but baptism does not achieve it.²⁶⁶⁴ Being washed in the waters of baptism does not transmit spiritual purity (1 Pet 2:1–3).²⁶⁶⁵ Neither the washing in water nor the religious rite results in salvation.²⁶⁶⁶ By itself, baptism does not save a person.²⁶⁶⁷ Instead, Peter appears to use baptism as a symbol of the entire process of hearing and accepting the gospel in faith.²⁶⁶⁸

The Jewish historian Josephus (37–100 AD) adopted a similar view of baptism: “Now some of the Jews thought that the destruction of Herod’s army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not...[for] the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that *the soul was thoroughly purified beforehand by righteousness.*”²⁶⁶⁹

External acts of piety cannot make those with evil hearts right with God.²⁶⁷⁰ Inner cleansing by a new birth brings us into fellowship with the Lord and with his people (John 4:14; Acts 23:1; 1 Pet 1:1–5).²⁶⁷¹

The next part of the verse presents difficulties.²⁶⁷² We can translate the first word in the Greek text (*syneidēsis*) as either “consciousness,” as in awareness, or as “conscience” (1 Pet 2:19; Heb 10:2).²⁶⁷³ By the first century BC, the second definition became the predominant meaning (Rom 2:14–15; 1 Cor 10:28–29; Heb 9:13–14).²⁶⁷⁴ Accordingly, Peter placed “of a good conscience” at the beginning of his definition of the sacrament.²⁶⁷⁵ The word translated as “pledge” (*eperōtēma*) also raises questions. It occurs only here in the NT.²⁶⁷⁶ However, it is related to a common verb (*eperōtaō*) which means “to ask, interrogate, or appeal.”²⁶⁷⁷

Hence, two possibilities exist for this phrase. One can translate it as “the request of a good conscience from God.” That would make baptism an appeal to God for purification.²⁶⁷⁸ However, Peter asserted that the one receiving baptism already had a good conscience.²⁶⁷⁹ Therefore, interpreting the word as “a pledge” best fits the context of the passage (Cf. Heb

²⁶⁶¹JResult of Logos 7 word study on ῥύπος (*rupos*).

²⁶⁶²Jobes, *1 Peter*, 254.

²⁶⁶³Arndt, Danker, and Bauer, “ῥυπαρία” (*ruparia*), *BDAG*, 908.

²⁶⁶⁴Michaels, *1 Peter*, 216.

²⁶⁶⁵Marshall, *1 Peter*, 1 Pet 3:21.

²⁶⁶⁶Dauids, *The First Epistle of Peter*, 144.

²⁶⁶⁷Schreiner, *1, 2 Peter, Jude*, 195.

²⁶⁶⁸Marshall, *1 Peter*, 1 Pet 3:21.

²⁶⁶⁹Josephus, *The Antiquities of the Jews*, 18.5.2,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0146%3Abook%3D18%3Awhiston%20chapter%3D5%3Awhiston%20section%3D2>. Italics mine.

²⁶⁷⁰Marshall, *1 Peter*, 1 Pet 3:21.

²⁶⁷¹Leonhard Goppelt, “ῥῶπος” (*hudor*), *TDNT* 8:314–33.

²⁶⁷²Jobes, *1 Peter*, 255.

²⁶⁷³Arndt, Danker, and Bauer, “συνείδησις” (*syneidēsis*), *BDAG*, 967–8.

²⁶⁷⁴Christian Maurer, “συνείδησις” (*syneidēsis*), *TDNT* 7:899–919, 902.

²⁶⁷⁵Michaels, *1 Peter*, 216.

²⁶⁷⁶Result of Logos 7 word study of “ἐπερώτημα” (*eperōtēma*).

²⁶⁷⁷Arndt, Danker, and Bauer, “ἐπερωτάω” (*eperōtaō*), *BDAG*, 362.

²⁶⁷⁸Dauids, *The First Epistle of Peter*, 144–5.

²⁶⁷⁹Michaels, *1 Peter*, 217.

10:19–25).²⁶⁸⁰ Furthermore, the activity was directed from people to God, not from God to people.²⁶⁸¹ Thus, the apostle wrote of individuals who pledged to live uprightly after being baptized.²⁶⁸²

We can compare Peter’s assertion that baptism saves to Christ’s declaration, “Your faith has saved you” (Matt 9:20–22; Mark 10:50–52; Luke 7:44–50). Technically, the sacrificial death, resurrection, and ascension of Christ saves people. Likewise, Peter cited baptism as the human response to God’s activity. A good conscience results from the work of the Holy Spirit within an individual’s heart, who also enables that person to obey the Lord (1 Pet 3:13–16; 1 Tim 1:5, 18–19).²⁶⁸³ During Peter’s ministry, baptism served as the first and necessary response of faith (Acts 2:38).²⁶⁸⁴ As a result, the practice became identified as a rite of initiation into the Christian community.²⁶⁸⁵ Faith and baptism remain distinct so that faith does not negate the need for baptism and baptism fails to make faith unnecessary (1 Cor 12:13; Gal 3:26–27).²⁶⁸⁶

A document dated to approximately 200 AD describes the process for new believers and the rite of baptism in detail:

“New converts to the faith, who are to be admitted as hearers of the word, shall first...be examined as to their reason for embracing the faith, and they who bring them shall testify that they are competent to hear the word. Inquiry shall then be made as to the nature of their life...Let catechumens (new believers) spend three years as hearers of the word...They who are to be set apart for baptism shall be chosen after their lives have been examined...

“They who are to be baptized shall fast on Friday, and on Saturday the bishop shall assemble them and command them to kneel in prayer. And, laying his hand upon them, he shall exorcise all evil spirits...They shall spend all that night in vigil, listening to reading and instruction...

“At cockcrow prayer shall be made over the water. The stream shall flow through the baptismal tank or pour into it from above when there is no scarcity of water; but if there is a scarcity, whether constant or sudden, then use whatever water you can find. They shall remove their clothing.²⁶⁸⁷ And first baptize the little ones; if they can speak for themselves, they shall do so; if not, their parents or other relatives shall speak for them. Then baptize the men, and last of all the women...

“Let the candidates stand in the water, naked, a deacon going with them...He who baptizes him, putting his hand on him, shall say thus, ‘Dost thou believe in God, the Father Almighty?’ And he who is being baptized shall say, ‘I believe.’ Then holding his hand placed on his head, he shall baptize him once.

“And then he shall say, ‘Dost thou believe in Christ Jesus, the Son of God, who was born of the Holy Ghost of the Virgin Mary, and was crucified under Pontius Pilate, and was dead and buried, and rose again the third day, alive from the dead, and ascended into heaven, and sat at

²⁶⁸⁰Arndt, Danker, and Bauer, “ἐπερώτημα” (*eperōtēma*) BDAG, 362.

²⁶⁸¹Michaels, *1 Peter*, 217.

²⁶⁸²Jobes, *1 Peter*, 255.

²⁶⁸³Michaels, *1 Peter*, 216–7.

²⁶⁸⁴Scott McKnight, *Galatians* (NIVAC; Grand Rapids: Zondervan, 1995), 198.

²⁶⁸⁵Ronald Y. K. Fung, *The Epistle to the Galatians* (NICNT; Grand Rapids: Eerdmans, 1988), 172.

²⁶⁸⁶Richard N. Longenecker, *Galatians* (WBC; Dallas: Word, 1998), 155–6.

²⁶⁸⁷Another text called the *Didascalia Apostolorum* (ca. 200–250 AD) indicates this is why female deacons participated in the baptism of women (16, 78–9, <https://archive.org/stream/didascaliaaposto00gibsuoft#page/78/mode/2up>.)

the right hand of the Father, and will come to judge the quick (living) and the dead?²⁶⁸⁸ And when he says, ‘I believe,’ he is baptized again.

“And again he shall say, ‘Dost thou believe in [the] Holy Ghost, and the holy church, and the resurrection of the flesh?’ He who is being baptized shall say accordingly, ‘I believe,’ and so he is baptized a third time... And so each one...is immediately clothed, and then is brought into the church. Then the bishop...shall pray, saying, ‘O Lord God, who hast made them worthy to *obtain remission of sins through the laver of regeneration of [the] Holy Spirit*, send into them thy grace, that they may serve thee according to thy will.’”²⁶⁸⁹

Consequently, Peter reminded the recipients of his letter that they affirmed their commitment to Christ at the time of baptism.²⁶⁹⁰ In the face of terrible suffering for their faith and the temptation to turn away from the Lord,²⁶⁹¹ feeble commitment would not suffice.²⁶⁹² Indeed, the term “sacrament” derives from the Latin word meaning “a military oath.”²⁶⁹³

People who entered the community of Essenes also made pledges. According to a Dead Sea Scroll, “All those who embrace the Community Rule shall enter into the Covenant before God to obey all His commandments so that they may not abandon Him during the dominion of Satan because of fear or terror or affliction...They shall practice truth and humility in common, and justice and uprightness and charity and modesty in all their ways...They shall atone for all those in Aaron who have freely *pledged themselves to holiness*.”²⁶⁹⁴

In summary, baptism does not atone for moral impurity. It consists of a pledge to live in relationship with the Lord after receiving a clean conscience. Therefore, we must conduct ourselves in a way which brings honor to Christ, even in the face of a hostile world.²⁶⁹⁵

Peter then wrote concerning what makes baptism effective in our salvation,²⁶⁹⁶ brilliantly circling us back to the beginning of this passage (1 Pet 3:18–22).²⁶⁹⁷ It is “through the resurrection of Jesus Christ, who is at the right [hand] of God, after having gone into heaven after angels, and authorities, and powers had been subjected to him.”

Peter employed parallelism to correspond our situation with Noah’s in 1 Pet 3:20–21.²⁶⁹⁸ He wrote that it was “through water” and “through the resurrection,” not that it was “through water” and “through baptism.”²⁶⁹⁹

²⁶⁸⁸This, along with the declaration in the next paragraph, is virtually identical to the Old Roman Form of the Apostles’ Creed (<https://archive.org/stream/creedsofchristen01scha#page/20/mode/2up>).

²⁶⁸⁹Hippolytus, *The Apostolic Tradition of Hippolytus* (trans. Burton Scott Easton; Cambridge: Cambridge University Press, 1934), 16–17, 20–1, 41–7, [Http://www.rore-sanctifica.org/bibliotheque_rore_sanctifica/12-pretendue_tradition_apostolique_d_hippolyte/1934-burton_scott_easton-tradition_apostolique_d_hippolyte/Burton_Scott_Easton_-_The_Apostolic_Tradition_of_Hippolytus_\(1934\).pdf](http://www.rore-sanctifica.org/bibliotheque_rore_sanctifica/12-pretendue_tradition_apostolique_d_hippolyte/1934-burton_scott_easton-tradition_apostolique_d_hippolyte/Burton_Scott_Easton_-_The_Apostolic_Tradition_of_Hippolytus_(1934).pdf). Italics mine.

²⁶⁹⁰Dauids, *The First Epistle of Peter*, 145.

²⁶⁹¹Jobes, *1 Peter*, 255.

²⁶⁹²Dauids, *The First Epistle of Peter*, 145.

²⁶⁹³Jobes, *1 Peter*, 255.

²⁶⁹⁴Vermes, *The Dead Sea Scrolls in English*, 1 QS 1, 5, 70, 75, https://archive.org/stream/pdfy-Uy_BZ_QGsaLiJ4Zs/The%20Dead%20Sea%20Scrolls%20%5BComplete%20English%20Translation%5D#page/n127/mode/2up, https://archive.org/stream/pdfy-Uy_BZ_QGsaLiJ4Zs/The%20Dead%20Sea%20Scrolls%20%5BComplete%20English%20Translation%5D#page/n133/mode/2up. Italics mine.

²⁶⁹⁵Jobes, *1 Peter*, 255–6.

²⁶⁹⁶Schreiner, *1, 2 Peter, Jude*, 194.

²⁶⁹⁷Michaels, *1 Peter*, 218.

²⁶⁹⁸Michaels, *1 Peter*, 218.

²⁶⁹⁹Jobes, *1 Peter*, 252.

Ultimately, Jesus’s resurrection and ascension saves us through our union with him. The rite of baptism does not (1 Pet 1:3–5; 1Tim 3:16; Col 3:1–4).²⁷⁰⁰ As a result, salvation is available through a new birth for everyone who comes to God with a desire for forgiveness and union with Christ (Luke 23:39–43; John 3:16–21; Rom 8:31–34).²⁷⁰¹

Read 1 Pet 3:21. How does baptism save us? What happens to God’s people who die before being baptized? How does the resurrection and ascension of Jesus impact believers?

Seated at God’s Right Hand

1) 1 Pet 3:22: Referring to Jesus, Peter wrote, “who is at the right hand of God after having gone into heaven, after angels and authorities and powers had been made subject to him.” By his resurrection, ascension, and exaltation, Jesus declared victory over his enemies. Peter asserted this by repeating the verb he employed in 1 Pet 3:19 to depict that Christ went (*poreuō*) and made a proclamation to the disobedient spirits from Noah’s era who remained in prison (Gen 6:1–4).²⁷⁰²

Placement at the right hand (*dexios*) of God symbolizes wielding divine power (Ps 110:1; Isa 45:1).²⁷⁰³ This claim about Christ by Jesus, the apostles, and Stephen enraged the Jewish leaders, who considered it blasphemy (Matt 26:59–66; Acts 5:27–33; Acts 7:48–60).²⁷⁰⁴ Due to the resurrection, Christ rules with royal status and might (Heb 1:1–4; Heb 8:1).²⁷⁰⁵

Acts 1:1–2, 9–11 describes the beginning of Jesus’s journey to heaven. The parallelism which Peter used indicates that the ascension and proclamation to disobedient spirits form one authoritative act.²⁷⁰⁶ According to the author of Hebrews, Christ passed through the heavens, entered the heavenly Most Holy Place (Heb 9:1–5, 8), and is now exalted above the heavens (Heb 4:14; Heb 6:19–20; Heb 7:26).²⁷⁰⁷

The three terms “angels” (*angelos*), “authorities” (*exousia*), and “powers” (*dynamis*) all refer to angelic beings.²⁷⁰⁸ Throughout the New Testament (NT), supernatural “authorities” and “powers” tend to be grouped together,²⁷⁰⁹ often with the word “rulers” (1 Cor 15:24; Col 2:10; Rom 8:38–39). Peter avoided any of these terms when discussing human government in 1 Pet 2:13–14,²⁷¹⁰ although “authorities” can refer to earthly leaders.²⁷¹¹

The apostles named Satan and his forces as the ones who incited evil and the persecution of God’s people (John 16:7–11; 2 Cor 4:4; Eph 6:12). Spiritual forces controlling world affairs frequently appeared in Jewish literature (Dan 8:23–25).

²⁷⁰⁰ Davids, *The First Epistle of Peter*, 144.

²⁷⁰¹ Marshall, *1 Peter*, 1 Pet 3:21.

²⁷⁰² Schreiner, *1, 2 Peter, Jude*, 197.

²⁷⁰³ Arndt, Danker, and Bauer, “δεξιός” (*dexios*), *BDAG*, 217–8, 218.

²⁷⁰⁴ Walter Grundmann, “δεξιός” (*dexios*) *TDNT* 2:37–40, 39.

²⁷⁰⁵ Michaels, *1 Peter*, 218–9.

²⁷⁰⁶ Jobes, *1 Peter*, 257.

²⁷⁰⁷ Michaels, *1 Peter*, 219.

²⁷⁰⁸ Schreiner, *1, 2 Peter, Jude*, 197.

²⁷⁰⁹ Werner Foerster, “ἐξουσία” (*exousia*), *TDNT* 2:560–75, 571.

²⁷¹⁰ Michaels, *1 Peter*, 220.

²⁷¹¹ Arndt, Danker, and Bauer, “ἐξουσία” (*exousia*), *BDAG*, 352–3.

Several apocryphal books make this explicit.²⁷¹² For example, the oldest part of the Ascension of Isaiah (2nd century BC–4th century AD) mentions, “the eternal judgments and torments of *Gehenna*, and of the prince of this world, and of his angels, and his authorities and his powers.”²⁷¹³

Peter ended this passage by emphasizing the sweeping scope of Jesus’s triumph. Due to his resurrection and ascension, Christ subjected even fallen angels to himself.²⁷¹⁴ His rule is universal, but it has not yet come in all its fullness (Phil 2:5–11; Heb 2:5–9, 14–16).²⁷¹⁵ This concept of the “now and not yet” occurs throughout the NT (Mark 9:1; Mark 14:25; Rom 8:1–2; Col 3:1–4). Until the return of Christ, the kingdom of God exists among us but remains incomplete.²⁷¹⁶

Although Christians suffer in this world, we share in Jesus’s vindication (Rev 6:9–11).²⁷¹⁷ While we await his return, we should neither fear nor experience surprise when we encounter trials and persecution (1 Pet 2:15; 1 Pet 3:14; 1 Pet 4:12–19; 1 Pet 5:8–10).²⁷¹⁸ Even death cannot triumph over people united with Christ (1 Cor 15:50–58; 2 Tim 2:11–13).²⁷¹⁹ Just as Noah and his family members escaped, we too shall be saved through water (Gen 8:1–3, 13–18; 1 Pet 3:18–21).²⁷²⁰

Read 1 Pet 3:22. Why is Christ’s placement at the right hand of the Father significant? What are the results of Jesus’s resurrection and ascension? How would you describe the era in which we live? What comfort can we take as we endure suffering? How did Peter compare us to Noah?

²⁷¹² Davids, *The First Epistle of Peter*, 146–7.

²⁷¹³ Charles, “The Ascension of Isaiah,” 1.3, 2–3,

<https://archive.org/stream/cu31924014590529#page/n81/mode/2up>.

²⁷¹⁴ Jobs, *1 Peter*, 258.

²⁷¹⁵ Michaels, *1 Peter*, 220.

²⁷¹⁶ Davids, *The First Epistle of Peter*, 147.

²⁷¹⁷ Schreiner, *1, 2 Peter, Jude*, 198.

²⁷¹⁸ Michaels, *1 Peter*, 221.

²⁷¹⁹ Schreiner, *1, 2 Peter, Jude*, 198.

²⁷²⁰ Marshall, *1 Peter*, 1 Pet 3:21.