

First Peter 3:18-22

3:18 – For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,

3754 [e]	2532 [e]	5547 [e]	530 [e]	4012 [e]	266 [e]	3958 [e]	1342 [e]	5228 [e]	94 [e]	2443 [e]	4771 [e]			
hoti	kai	Christos	hapax	peri	hamartiōn	epathen	dikaios	hyper	adikōn	hina	hymas			
18	ὅτι	καὶ	Χριστὸς	ἅπαξ	περὶ	ἁμαρτιῶν	ἔπαθεν*	,	δίκαιος	ὑπὲρ	ἀδίκων	,	ἵνα	ὑμᾶς
	because	also	Christ	once	for	sins	suffered		[the] righteous	for	[the] unrighteous		so that	you
	Conj	Conj	N-NMS	Adv	Prep	N-GFP	V-AIA-3S		Adj-NMS	Prep	Adj-GMP		Conj	PPro-A2P

4317 [e]	3588 [e]	2316 [e]	2289 [e]	3303 [e]	4561 [e]	2227 [e]	1161 [e]	4151 [e]
prosagagē	tō	Theō	thanatōtheis	men	sarki	zōopoiētheis	de	pneumati
προσαγάγη	τῷ	Θεῷ	θανατωθεὶς	μὲν	σαρκὶ	ζωοποιηθεὶς	δὲ	πνεύματι
He might bring	-	to God	having been put to death	indeed	in [the] flesh	having been made alive	however	in [the] spirit
V-ASA-3S	Art-DMS	N-DMS	V-APM/P-NMS	Conj	N-DFS	V-APP-NMS	Conj	N-DNS

1. “Bring” or “he might bring” – προσάγω – *prosago* /pros-ag-o/
 - a. means “to bring to”, “to lead to”, “to approach”
 - b. From two words:
 - i. **Pros** meaning “to”, “toward”
 - ii. **Ago** a verb meaning “to lead” or “to bring”
2. “alive in spirit” refers to the Holy Spirit who restored Jesus’ life
 - a. Ezekiel 37:1-14 – “The hand of the Lord was upon me, and he brought me out in the Spirit of the Lord and set me down in the middle of the valley; it was full of bones....Then he said to me, “Prophecy over these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause **spirit** to enter you, and you shall live.”
 - b. Romans 1:4 – “his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the **Spirit** of holiness by his resurrection from the dead, Jesus Christ our Lord,”
 - c. Romans 8:11 – “If the **Spirit** of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.”
 - d. 1 Corinthians 15:44-45 – “It is sown a natural body; it is raised a **spiritual body**. If there is a natural body, there is also a **spiritual body**. Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit.”

3:19 – in which he went and proclaimed to the spirits in prison,

1722 [e]	3739 [e]	2532 [e]	3588 [e]	1722 [e]	5438 [e]	4151 [e]	4198 [e]	2784 [e]
en	hō	kai	tois	en	phylakē	pneumasin	poreutheis	ekēryxen
19 ἐν	ὧ	καὶ	τοῖς	ἐν	φυλακῇ	πνεύμασιν	πορευθεὶς	ἐκήρυξεν
in	which	also	to the	in	prison	spirits	having gone	He preached
Prep	RelPro-DNS	Conj	Art-DNP	Prep	N-DFS	N-DNP	V-APP-NMS	V-AIA-3S

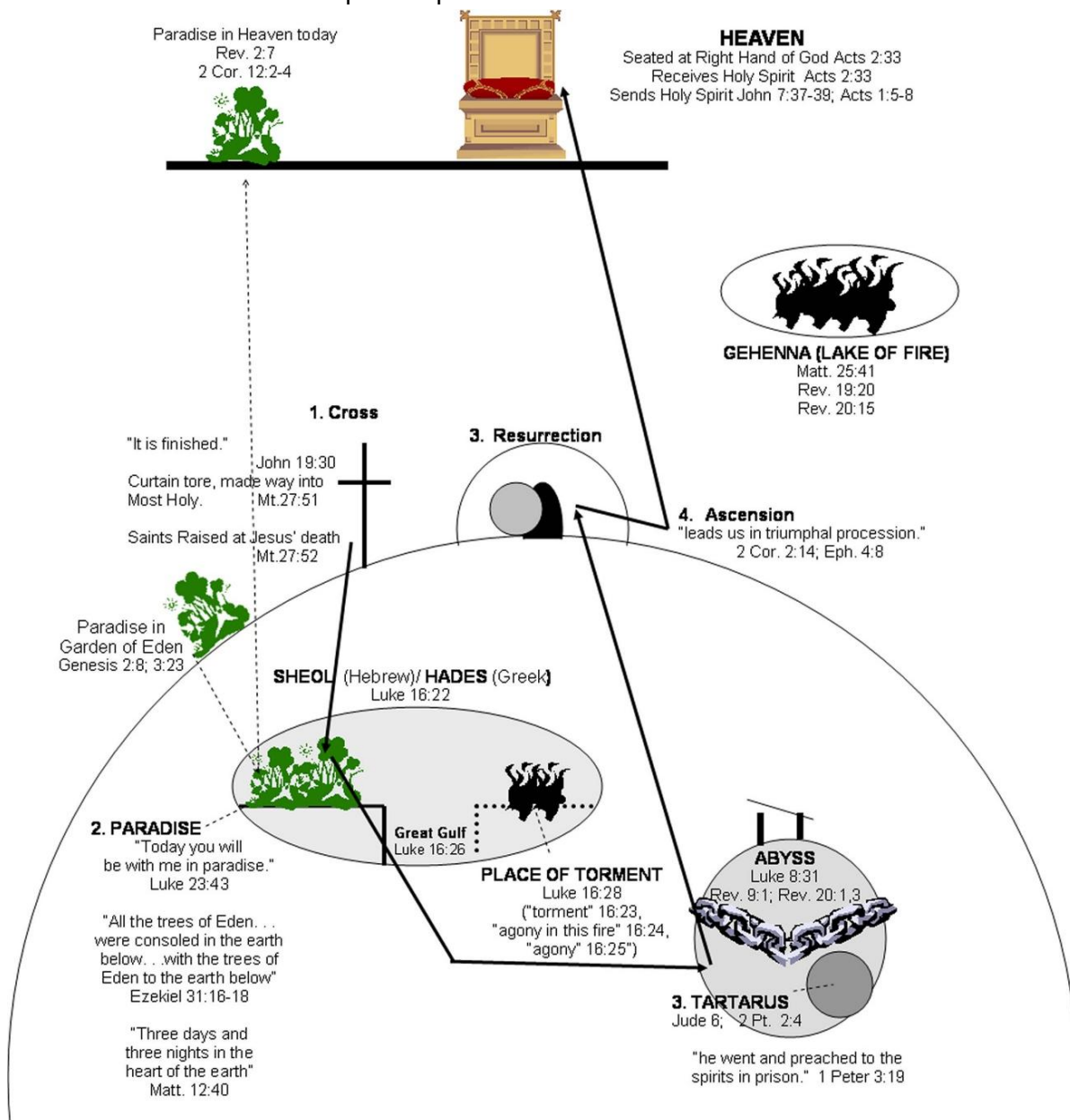
φυλακῇ = *phylake* /foo-lak-ay/
 "Guard", "watch", "prison", "custody"

πνεῦμα = *pneuma* /PNYOO-mah/
 "Spirit", "wind", "breath"

κηρύσσω = *kérussó* /kay-ROOS-so/
 "To proclaim",
 "to preach",
 "to herald"

1. "in which" or "by which" from ἐν ᾧ, **en ho**, refers to the "Spirit" of 3:18
 - a. This event follows the resurrection of Jesus
2. "went" or "having gone" from πορευθεὶς, **poreutheis**,
 - a. 1 Peter 3:22 this same word refers to Christ's ascent into heaven above the authorities
 - b. Here, Jesus "went" to the "spirits in prison"
3. "Imprisoned spirits"...who and where are (were) they?
 - a. Early church fathers believed Jesus preached salvation to the spirits in prison between his death and resurrection
 - i. The souls lost in the flood
 - ii. They heard the gospel from the Lord at this time in "hades"
 - iii. Or, he preached judgment to the lost souls
 - iv. This could match 1 Peter 4:6 – *"For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does."*
 - b. Augustine (354-430 AD) had an alternative view held until 1586
 - i. The preexistent Christ preached through Noah to Noah's generation before the Flood.
 - ii. Augustine was not sure, but he convinced Medieval Christianity and the Reformers to follow
 - iii. This avoids the change of a second chance at salvation after death
 - c. 1890's
 - i. Victorious Christ proclaimed triumph over fallen angels who sinned in Noah's day
 - ii. Genesis 6:4
 - iii. Matches 1 Peter 3:22
 - iv. "spirits" is an appropriate title for fallen angels or demons in
 1. 1 Enoch
 2. Hebrews 1:7, 14 – *"Of the angels he says, "He makes his angels winds, and his ministers a flame of fire."...Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?"*
 3. 1 Clement

4. Mark 1:27 – “And they were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.”
 5. Mark 3:11 – “And whenever the unclean spirits saw him, they fell down before him and cried out, “You are the Son of God.” And he strictly ordered them not to make him known.”
 6. Marck 6:7 – “He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.”
4. Josephus interprets Genesis 6:1 to mean, “For many angels of God now consorted with women and begat sons.”
 5. “Preached” or “Proclamation” translates **kerusso** which is a word used in the LXX to mean “proclaim news” or “proclaim decree.”
 - a. The news or decree could be good or bad
 - b. Either way, in this case the proclamation of the “Good News” of Christ’s resurrection would be bad news to the fallen spirits in prison



- Second Peter 2:4 –

“For if God did not spare angels when they sinned, but cast them into **Tartarus** and committed them to chains of gloomy darkness to be kept until the judgment.”

3:20 – because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.

544 [e]	4218 [e]	3753 [e]	553 [e]	3588 [e]	3588 [e]	2316 [e]	3115 [e]	1722 [e]	2250 [e]	3575 [e]	2680 [e]
apeithésasin	pote	hote	apexedecheto	hē	tou	Theou	makrothymia	en	hēmerais	Nōe	kataskeuwazomenēs
20 ἀπειθήσασίν	ΠΟΤΕ ,	ὅΤΕ	ἀπεξεδέχετο	ἡ	τοῦ	Θεοῦ	μακροθυμία	ἐν	ἡμέραις	Νῶε ,	κατασκευαζομένης
having disobeyed	at one time	when	was waiting	the	-	of God	longsuffering	in	[the] days	of Noah	being prepared
V-APA-DMP	Prcl	Adv	V-IIM/P-3S	Art-NFS	Art-GMS	N-GMS	N-NFS	Prep	N-DFP	N-GMS	V-PPMP-GFS

2787 [e]	1519 [e]	3739 [e]	3641 [e]	3778 [e]	1510 [e]	3638 [e]	5590 [e]	1295 [e]	1223 [e]	5204 [e]
kibōtou	eis	hēn	oligoi	tout'	estin	oktō	psychai	diesōthēsan	di'	hydatos
κιβωτοῦ ,	εἰς	ἣν	ὀλίγοι	— τοῦτ'	ἔστιν ,	ὀκτὼ	ψυχαί	— διεσώθησαν	δι'	ὑδατος ,
of [the] ark	in	which	a few	that	is	eight	souls	were saved	through	water
N-GFS	Prep	RelPro-AFS	Adj-NMP	DPro-NNS	V-PIA-3S	Adj-NFP	N-NFP	V-AIP-3P	Prep	N-GNS

1. 2 Peter 2:4-6 – angels sinned, tartarus

- a. Enoch 20:2 says Tartarus was the place for fallen angels:

“Uriel, one of the holy angels, who is over the world and over Tartarus.”

- b. Homer says:

- i. Hades was for dead men
- ii. Tartarus was the abyss beneath Hades for fallen immortals.

2. Jude 6,7 “In a similar way” is literally “Like as, in the same manner”

- a. Sexual sins where the common corruption in both Noah’s day and Sodom
- b. Jude 7 says literally “committing fornication and going away after flesh different”
 - i. “flesh” is “sarkh”, σαρκη
 - ii. “different” is ηετεροσ or ‘ετεραζ

1. **Heteros** means other kind, or different.

3. The problem is they did something different than God intended.

- a. Leviticus 18, 19 describe holiness as doing things the way God intended.
- b. To do things contrary to God’s purpose is not holy.

4. Sex is important aspect of society because societies are based on families and families are based on marriage.

- a. Sex is for marriage.
- b. If Sex is done outside of marriage, it corrupts the marriage which corrupts the family.
- c. When families deteriorate so does society.
- d. Proper sexual boundaries are important because it is foundational in marriage and family.

3:21 – **Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,**

3739 [e]	2532 [e]	4771 [e]	499 [e]	3568 [e]	4982 [e]	908 [e]	3756 [e]	4561 [e]	595 [e]	4509 [e]	235 [e]	4893 [e]
ho	kai	hymas	antitypon	nyn	sozei	baptisma	ou	sarkos	apothesis	rhyrou	alla	syneideseos
21 ὁ	καὶ	ὑμᾶς	ἀντίτυπον	νῦν	σώζει	βάπτισμα	, οὐ	σαρκὸς	ἀπόθεσις	ῥύπτου	, ἀλλὰ	συνειδήσεως
which	also	you	prefigures	now	saving	baptism	not	of flesh	a putting away	of [the] filth	but	of a conscience
RelPro-NNS	Conj	PPro-A2P	Adj-NNS	Adv	V-PIA-3S	N-NNS	Adv	N-GFS	N-NFS	N-GMS	Conj	N-GFS

18 [e]	1906 [e]	1519 [e]	2316 [e]	1223 [e]	386 [e]	2424 [e]	5547 [e]
agathes	eperotema	eis	Theon	di'	anastaseos	Iesou	Christou
ἀγαθῆς	, ἐπερώτημα	εἰς	Θεόν	, δι'	ἀναστάσεως	Ἰησοῦ	Χριστοῦ
good	[the] demand	toward	God	through	[the] resurrection	of Jesus	Christ
Adj-GFS	N-NNS	Prep	N-AMS	Prep	N-GFS	N-GMS	N-GMS

1. Baptism is said to be an Antitype or the counterpart of reality.
 - a. “prefigures” or “corresponds” is from *antitypos*, ἀντιτυπος /an-TEE-too-pon/
 - i. “Antitype”, “counterpart”, “corresponding figure”
 - ii. Meaning: typical of, representing by type (or pattern), corresponding to, an image.
 - b. The water drew the dividing line in Noah’s day between those who were destroyed and those who were saved. Likewise, these believers’ baptism experience draws the line between those who are saved and those who are not.
2. Same word *antitypos*, ἀντιτυπος /an-TEE-too-pon/ is used in:
 - a. **Romans 5:14**, “Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was **a type** (*typos*, τυπος) of the one who was to come.”
 - b. **1 Corinthians 10:6, 11** – “Now these things took place as **examples** for us, that we might not desire evil as they did....Now these things happened to them as **example**, but they were written down for our instruction, on whom the end of the ages has come.
 - c. **Hebrews 8:5** – “They serve a **copy** and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, ‘*See that you make everything according to the pattern that was shown you on the mountain.*’”
 - d. **Hebrews 9:24** – “For Christ has entered, not into holy places made with hands, which are **copies** of the true things, but into heaven itself, now to appear in the presence of God on our behalf.”
 - e. **Acts 7:44** – “Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the **pattern** that he had seen.”
3. Peter writes “baptism that now saves you” but then follows it with three disclaimers showing that salvation is not attained through baptism:
 - a. Not physical – it is not the removal of dirt from the physical body or of guilt from the human soul.
 - b. Baptism is a pledge
 - i. Pledge means to question, inquiry, a declaration of commitment”
 - ii. The ancient Papyri used this Greek word as a technical term used in making a contract.

- iii. Pledge means here to answer a formal question.
- c. This would be the positive response to the question of the Lordship of Christ indicating that the person being baptized was declaring a commitment to the contract of salvation.

3:22 – who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

3739 [e]	1510 [e]	1722 [e]	1188 [e]	3588 [e]	2316 [e]	4198 [e]	1519 [e]	3772 [e]	5293 [e]	846 [e]	32 [e]
hos	estin	en	dexia	tou	Theou	poreutheis	eis	ouranon	hypotagentōn	autō	angelōn
22 ὅς	ἐστίν	ἐν	δεξιᾷ	[τοῦ]	Θεοῦ	, πορευθεὶς	εἰς	οὐρανόν	, ὑποταγέντων	αὐτῷ	ἀγγέλων
who	is	at	[the] right hand	-	of God	having gone	into	heaven	having been subjected	to Him	angels
RelPro-NMS	V-PIA-3S	Prep	Adj-DFS	Art-GMS	N-GMS	V-APP-NMS	Prep	N-AMS	V-APP-GMP	PPro-DM3S	N-GMP

2532 [e]	1849 [e]	2532 [e]	1411 [e]
kai	exousiōn	kai	dynameōn
καὶ	ἐξουσιῶν	καὶ	δυνάμεων
and	authorities	and	powers
Conj	N-GFP	Conj	N-GFP

1. The victory of Christ
 - i. 2 Corinthians 2:14
 - ii. Colossians 2:15

Angelology

Creation of Angels

Angels were already in existence when the earth was created in Genesis 1:1: “Where were you when I laid the earth’s foundation? . . . On what were its footings set, or who laid its cornerstone – while the morning stars sang together and all the angels shouted for joy?” Job 38:4-7

Angels are created beings that came into existence at the Lord’s command:

“For by him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers of rulers or authorities.” Colossians 1:16

Angels were created holy and sinless by God. Some remained faithful to God and are called holy angels (Mark 8:38), but others entered into a permanent state of rebellion toward God and are referred to as the devil’s angels (Matthew 25:41). Mankind and angels are two distinct species (or orders) of beings. People do not become angels when they die. Angels are greater than mankind in that they travel at speeds beyond our understanding, possess knowledge of the spiritual dimension we have never seen, and have gained millenniums of experience – and yet, angels are much lower than God since they are not omnipotent, omnipresent, omniscient, etc. Angels are not eternal, as God is eternal, since they had a beginning.

Will and Knowledge of Angels

Since angels are lower than God there are things they do not know and things they cannot do. Since angels are not omnipresent, they cannot be everywhere at the same time. In the New Testament angels are shown to learn from or look into the Holy Spirit’s revelation to the apostles, because it includes information or understanding that they are

unfamiliar with:

“It was revealed to them (Old Testament prophets) that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.”

1 Peter 1:12

Since angels have some form of freewill and are responsible for their decisions and behavior, they will face judgment:

“Do you not know that we will judge angels?”

1 Corinthians 6:3

Some angels will suffer eternal damnation along with Satan:

“Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.’ ”

Matthew 25:41

The Nature of Angels

1. Angels possess qualities of individual beings with personalities. They have:
 - a. Intelligence – 2 Samuel 14:20; 2 Corinthians 11:3; Revelation 22:9
 - b. Emotions – Luke 2:13; Revelation 12:17
 - c. Will – Luke 8:28-31; 2 Timothy 2:26
 - d. Morality
 - i. Moral and holy – Matthew 25:31; Luke 1:26; Acts 10:22; Revelation 14:10;
 - ii. Immoral and sinful – John 8:44; 1 John 3:8-10; 2 Peter 2:4

1. Angels are spiritual beings
 - a. Hebrews 1:14
 - b. Ephesians 2:2
 - c. Ephesians 6:12
2. Angels can interact with and be seen in the natural world if:
 - a. The angel takes on physical form
 - i. Genesis 18:2, 16, 22
 - ii. Genesis 19:1, 5, 10, 12, 15, 16
 - iii. Judges 13:6
 - iv. Mark 16:5
 - v. Luke 24:4
 - b. Human eyes are opened to the spiritual realm
 - i. Balaam – Numbers 22:31
 - ii. Elisha’s servant – 2 Kings 6:17
3. Angelic appearance
 - a. The Glory of the Lord shines from them – Luke 2:9; 9:26.
 - b. They appear in human form as men – Genesis 18:2, 16, 22; 19:1, 5, 10, 12, 16; Judges 13:6; Mark 16:5; Luke 24:4.

- c. They appear as wearing white clothes – bright white like lightning or white as snow – Matthew 28:3, Ezekiel 1:13; Daniel 10:6; Revelation 1:14; 19:12.
 - d. Angels often appear with horses and chariots (2 Kings 2:11;6:17; Zechariah 1:7-11;6:1-8)
- 4. Angels were created with and maintain some type of spiritual body.
- 5. There are no references to angels appearing in female form.
- 6. Angels are described as flying - Daniel 9:21; Revelation 14:6.
- 7. General descriptions of angels do not include them having wings, although one class of angels called cherubim (and seraphim) always have wings – Exodus 25:20; Isaiah 6:2; Ezekiel 1:6; Revelation 4:8.
- 8. They gain knowledge by observing individual human behavior and human history:
 - a. Luke 12:8
 - b. Luke 15:10
 - c. 1 Corinthians 4:9
 - d. Ephesians 3:10
 - e. 1 Peter 1:12
- 9. Angels are present at heavenly councils:
 - a. Job 1:6
 - b. 2 Chronicles 18:18-22
 - c. Psalm 89:5, 7
- 10. Angels communicated special revelation from God during the Old Testament period:
 - a. Law – Galatians 3:19
 - b. Daniel – Daniel 7:15-27; 8:13-26; 9:20-27
 - c. Zechariah – Zechariah 1:8; 4:1; 5:5
- 11. Angels communicated messages from God in both the Old and New Testaments:
 - a. Cornelius – Acts 10:3-7
 - b. Paul on ship to Rome – Acts 27:23
- 12. Angels administer judgment on the enemies of God – Acts 12:23; Revelation 16:1.
- 13. Angels will be used to separate the unrighteous from the righteous at the end of time – Matthew 13:39-40.
- 14. Angels assist believers – Hebrews 1:14.
- 15. Angels encourage believers – Acts 27:23-24.
- 16. Angels take believers to heaven at death – Luke 16:22.
- 17. The angelic population is very large and appears to be impossible to count.
- 18. These are numbers used at various times and situations concerning angels:
 - a. Deuteronomy 33:2 – “ten thousands” or “myriads of holy ones” (angels according to Gal. 3:19; Acts 7:53; Heb. 2:2)
 - b. Psalms 68:17 – “tens of thousands and thousands of thousands”
 - c. Matthew 26:53 – “twelve legions” (a Roman legion was 3,000 to 6,000 so when Jesus states 12 legions of angels he is thinking of a number somewhere in the range of 36,000 to 72,000).
 - d. Hebrews 12:22 – “innumerable”
 - e. Revelation 5:11 – “thousands upon thousands, and ten thousand times ten thousand”

Organization of Angels

Angels, both holy and fallen, are described in Scripture as having organized ranks. When Scriptures concerning these ranks and classes of angels are categorized, we can form a general, but not absolute or specific, list of angelic organization:

1. Archangels – 1 Thessalonians 4:16; Jude 9
 - a. Michael is the only archangel named and may be the only archangel.
 - b. Michael is the top-ranking angel.
 - c. Michael is Israel's guardian angel (Daniel 10:21; 12:1).
 - d. Michael leads the angelic army of God against Satan and his forces in Rev. 12:7.
2. Chief Princes – Daniel 10:13, 20, 21
 - a. There are leading angels that appear to have positions, or territorial rights, over nations. Consider Deuteronomy 32:8 and its alternate reading in the NIV footnotes.
3. Seraphim – Isaiah 6:2-7
 - a. Only mentioned once
 - b. Seraphim means "burning ones".
 - c. Described as being in God's presence and as worshipping God.
 - d. Brought cleansing to Isaiah in the presence of God
4. Cherubim – Genesis 3:24; Numbers 7:89; Psalms 80:1; 99:1; Ezekiel 1; 10:20
 - a. They are called "living creatures" and described in Ezekiel 1:4-28 and Revelation 4:6-9 – but are identified as Cherubim in Ezekiel 10:1-20.
 - b. Cherubim seem to be the guardians of the throne of God.
 - c. Satan was (or is) a Cherub, according to Ezekiel 28:14, 16.
 - d. Cherubim are in the Tabernacle:
 - i. Cherubim are depicted on the ark of the covenant – Exodus 25:18-22.
 - ii. Images of Cherubim are sewn into the linen curtains – Exodus 26:1, 31.
 - e. Cherubim were in the Temple:
 - i. Two large (fifteen feet tall) olivewood Cherubim, overlaid with gold, spread their wings over the ark of the covenant – 1 Kings 8:6-7.
 - ii. Images of Cherubim were carved into the walls and doors of the temple – 1 Kings 6:29-35.
5. Governing or Ruling Angels
 - a. Rulers – Romans 8:38; Ephesians 1:21; 3:10; 6:12; Colossians 1:16; 2:10, 15
 - b. Authorities – Ephesians 1:21; 2:2; 3:10; 6:12; Colossians 1:16; 2:10, 15; 1 Peter 3:22
 - c. Powers – 2 Peter 2:11; Ephesians 1:21
 - d. Dominions or Thrones – Ephesians 1:21; Colossians 1:16; 2 Peter 2:10; Jude 8
6. Gabriel – Daniel 8:16; 9:21; Luke 1:19; 1:26
 - a. Along with Michael and Satan, Apollyon is the only other angel specifically named in the Bible.
 - b. Gabriel is a high-ranking angel but he is not identified as an archangel.
 - c. He stands at the right hand of God and delivers messages.
7. General Angels have a variety of responsibilities and assigned tasks that fall into
8. these categories:
 - a. Minister Before God – praise, worship, council – Revelation 5:8-13; Job 1:6; 2:1

- b. Messengers – Revelation 19:9-10
- c. Guardians – Psalm 91:11; Matthew 18:10
- d. Bring Answers to Prayer from God – Luke 1:13; Revelation 8:3-5
- e. Servants – Psalms 103:20; Revelation 9:14; 22:9
- f. Control history for God – Zechariah 1:7-11; 6:1-8
- g. Terminators – Ezekiel 9:1-11