



“AS IN THE DAYS OF NOAH”

NOAHIC TYPOLOGY IN THE NEW TESTAMENT

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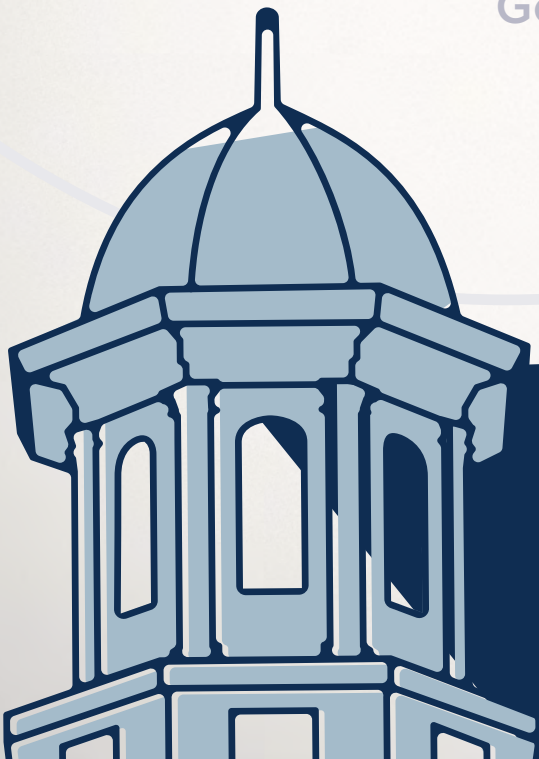
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SESSION ONE

Noah as a Type of Faith in Christ

HEBREWS 11:7
(GENESIS 6:8-9, 22; 7:5; 8:20; 9:1, 9, 11)

Session One Verse

Hebrews 11:7 (ESV)

By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.

Introduction

I. Noah, the Ark, and the Flood as an Old Testament “Type”: Noah is mentioned six times in the New Testament:

- In the genealogy of Jesus (Lk. 3:36)
- In Jesus’s teaching on the Destruction of Jerusalem, the establishment of the Kingdom of God, and the Second Coming (Matt. 24:37-39; Lk. 17:26-27)
- In the “roll call of faith” in Hebrews (Heb. 11:7)
- In Peter’s teaching on baptism in his first epistle (1 Pet. 3:20-21)
- In Peter’s teaching on judgement in his second epistle (2 Pet. 2:5; 3:6)

1 SESSION ONE

II. In all but one of these biblical texts (the genealogy), Noah, the Ark, and the Flood are used as “types”—something from the Old Testament that foreshadows and informs the New Testament’s fulfillment in Jesus Christ.

III. In this Bible study, we are going to examine the passages about Noah in the New Testament in order to understand their ultimate fulfillment in Christ. The goal is to instruct our faith, deepen our commitment to Christ, and equip us to better understand and tell the Gospel story of Jesus to our world.



IV. Biblical typology is a method of biblical interpretation (hermeneutics) through which people, events, or objects from the Old Testament are understood as prefiguring or foreshadowing New Testament truths, especially those related to the person and work of Jesus Christ. A “type” is a symbol designed by God to point forward to a fulfillment (the “antitype”). More information about biblical typology is included in Session Two.





A. Context of Hebrews 11:

The book of Hebrews was written primarily to Jewish Christians experiencing persecution for their faith in Jesus and responding to these hard times by returning to their former life in Judaism. The Hebrew writer makes his case that Jesus is superior to their former faith and there is really no option to go back. Chapter ten concludes with an appeal to these Jewish Christians to “draw near to God with a true heart in full assurance of faith” (10:22). Chapter eleven defines and describes this faith through what we often call the “Roll Call of the Faithful” or the “Heroes of Faith”—a list of examples of great people of faith from the Old Testament. Noah is the third person on the list.

B. Exegesis of Hebrews 11:7 (“By faith, Noah...”)

1. “being warned by God concerning events yet unseen”

- Genesis 6:13-22 (sin of humanity, judgment of the wicked, deliverance of Noah and his family).
- “Concerning events yet unseen”?
Reference to the definition of faith in 11:1 (“the conviction of things not seen”).

2. “in reverent fear constructed an ark for the saving of his household”

- The first response: Noah “in reverent fear;” “took careful heed;” “paid close attention;” “in holy fear;” “in godly fear.”
- The second response was obedience: the construction of the ark was visible evidence of Noah’s faith to his family and his unbelieving neighbors.

3. “by this he condemned the world”

- “By this?” His obedient faith which resulted in a right standing before God (righteousness). He therefore became a “herald of righteousness” (2 Peter 2:5) bearing witness to God’s declaration of judgment on the wicked, sinful world.
- Noah responded with godly fear and obedience. The sinful world responded with unbelief and rebellion against God. Noah was vindicated; the world was condemned. “The entrance of light always constitutes a judgment on the darkness that surrounds it.”
- (David Eubanks).

4. “and became an heir of righteousness that comes by faith”

- Note that the verse begins and ends with “by faith.”
- Righteousness is a “right standing” before God which includes forgiveness of sins and reconciliation with our Creator.

“Sin had entered the human race and it didn’t take long for the corruption it spawned to spread and defile God’s creation. Like a cancerous tumor, evil infected civilization and brought death wherever it went. God’s vice-regents on earth, created in God’s image, couldn’t manage their own lives let alone God’s creation, and things began to fall apart.” (Warren Wiesbe)

Humanity needed forgiveness, redemption, reconciliation, and justice. How would it come? Noah served as a type of the Deliverer—a righteous person who would bring righteousness to his people.

- How did Noah achieve this righteousness? How do we?
- “Heirs” of righteousness: Noah is described as an “heir”—an heir receives from his/her father the benefits of children (Rom. 8:14-17).
- “Righteousness that comes by faith”—a major theme in the New Testament:
 - o Rom. 1:16; 3:22; 4:3, 9, 11, 13, 22; 5:1; 9:30; 10:6
 - o Gal. 2:16; 3:6, 11; 4:24; 5:5
 - o Phil. 3:9
 - o James 2:23
 - o 2 Pet. 1:1

How did Noah achieve this righteousness? How do we?



C. The Faith of Noah: How did Noah express his faith (Genesis 6-9)?

1. Genesis 6:8-9

8 But Noah found favor in the eyes of the Lord.
9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.

(Faith Expressed in Holy Living)

2. Genesis 6:22; 7:5

22 Noah did this; he did all that God commanded him.
5 And Noah did all that the Lord had commanded him.

(Faith Expressed in Obedience)

3. Genesis 8:2

20 Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar.

(Faith Expressed in Worship)

4. Genesis 9:1

1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth.”

(Faith Expressed in Purpose)

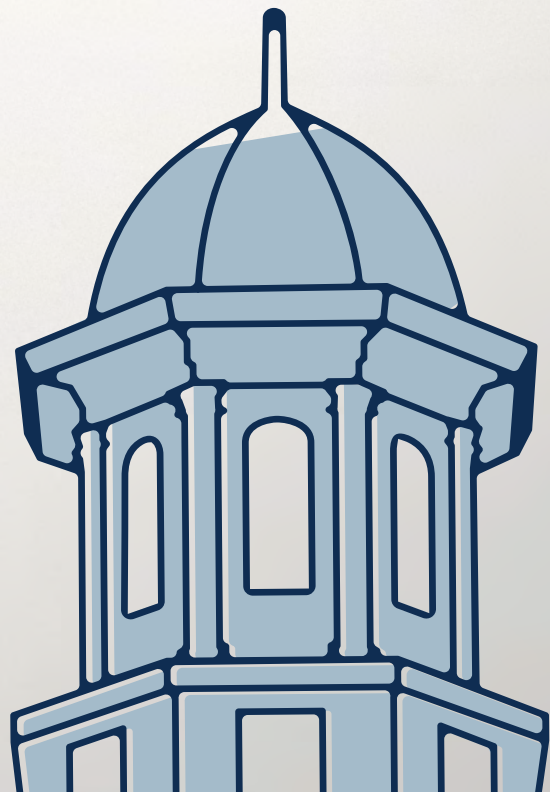
5. Genesis 9:8-9 (see also 9:11)

8 Then God said to Noah and to his sons with him,
9 “Behold, I establish my covenant with you and your offspring after you,”

(Faith Expressed in Faithfulness to the Covenant)

D. Application: our faith described (Noah’s faith informs our faith)

1. Holiness: “walking with God;” “be holy as I am holy”
2. Obedience: obeying God; “faith without works is dead”
3. Worship: adoring God
4. Mission: bearing witness to the Gospel
5. Faithfulness: persevering to the end



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SESSION TWO

Noah and the Flood as a Type of the Second Coming of Christ

MATTHEW 24:36-44; LUKE 17:26-37

Introduction

Matthew 24:36-44 (ESV)

³⁶ “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. ³⁷ For as were the days of Noah, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ⁴⁰ Then two men will be in the field; one will be taken and one left. ⁴¹ Two women will be grinding at the mill; one will be taken and one left. ⁴² Therefore, stay awake, for you do not know on what day your Lord is coming. ⁴³ But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

Luke 17:26-37 (ESV)

²⁶ Just as it was in the days of Noah, so will it be in the days of the Son of Man. ²⁷ They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. ²⁸ Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, ²⁹ but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— ³⁰ so will it be on the day when the Son of Man is revealed. ³¹ On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. ³² Remember Lot’s wife. ³³ Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it. ³⁴ I tell you, in that night there will be two in one bed. One will be taken and the other left. ³⁵ There will be two women grinding together. One will be taken and the other left.” ³⁷ And they said to him, “Where, Lord?” He said to them, “Where the corpse is, there the vultures will gather.”

PART ONE:

HERMENEUTICS

(Principles and Practices of Biblical Interpretation)

I. What is a type?

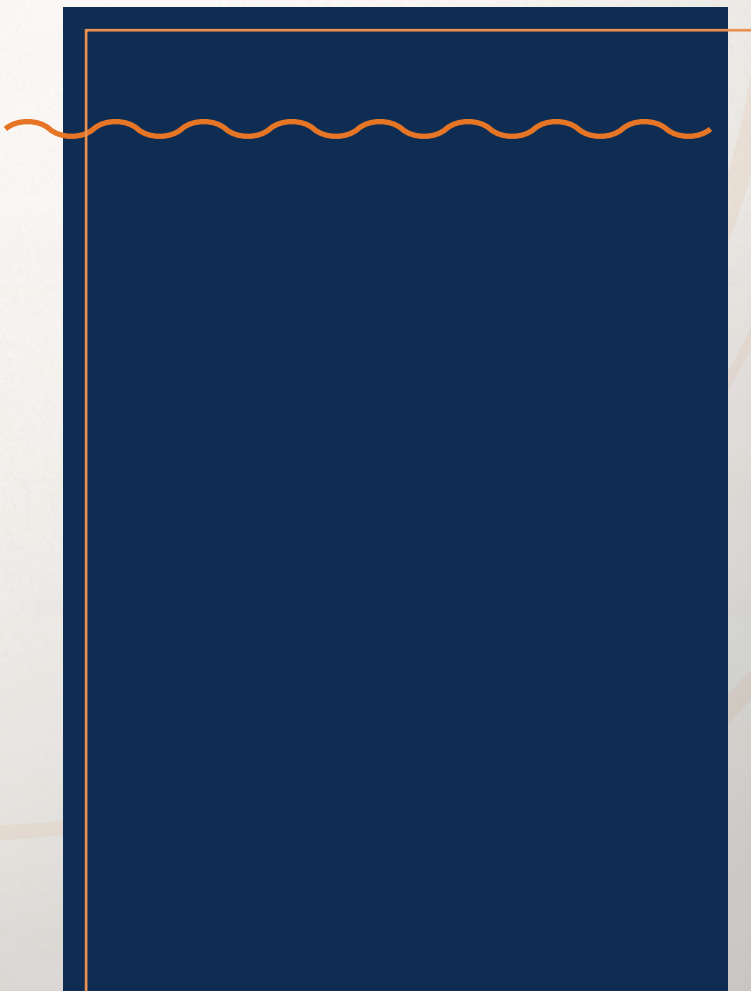
A. Biblical typology is a method of biblical interpretation (hermeneutics) where people, events, or objects from the Old Testament are understood as prefiguring or foreshadowing New Testament truths, especially those related to the person and work of Jesus Christ. A “type” is a symbol designed by God to point forward to a fulfillment. The “antitype” is the New Testament fulfillment.

B. Key ideas:

1. A type is the Old Testament element that corresponds to a New Testament reality.
2. An antitype is the New Testament fulfillment or reality that corresponds to the Old Testament type; the primary fulfillment is found in Jesus Christ himself, but because the church is united to Christ, there is fulfillment in Christian believers as well.
3. Examples of type/antitype:
 - Passover Lamb/Jesus Christ the “Lamb of God” (John 1:29, 36)
 - Jonah three days in the fish/Jesus three days in the tomb (Matt. 12:38-41)
 - Melchizedek’s priesthood/Jesus’s priesthood (Heb. 5-7)
 - Adam brought sin through his disobedience/Jesus brought salvation through his obedience (Rom. 5:12-21)
 - The rock in the wilderness/Christ the Spiritual Rock (1 Cor. 10:4)
 - Priestly sacrifices for sin/Jesus’s “once for all” sacrifice for sin (Heb. 10:1-14)
4. Progressive revelation: demonstrates how God’s revelation unfolds over time, with the Old Testament providing a foundation for understanding the New Testament.

C. Typology in New Testament scriptures:

1. Romans 5:14 (“Adam, who was a type (tupos) of the one who was to come”).
2. 1 Peter 3:21 (“Baptism, which corresponds (antitypos) to this”).
3. 1 Corinthians 10:6, 11 (“Now these things took place as examples (tupoi) for us;” “Now these things happened to them as an example (tupikos), but they were written down for our instruction”).
4. Hebrews 8:5 (“They serve as a copy and shadow of the heavenly things”).
5. Romans 15:4 (“For whatever was written in former days was written for our instruction”).
6. Luke 24:27; 44-45 (“And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself;” “everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled. Then he opened their minds to understand the Scriptures”).

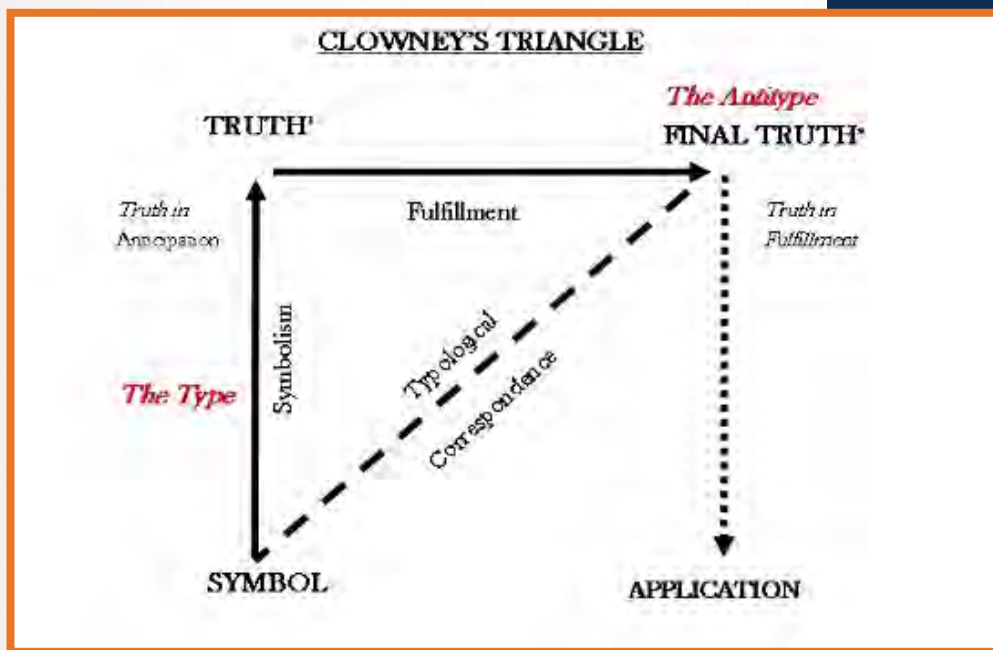


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SESSION TWO

D. The Importance of Typology

E. The Clowney Triangle: A Guide to Biblical Typology



- SYMBOL:** What does the type symbolize? What did the symbol mean “then” (within the original text)?
- TRUTH:** What does the symbol mean? What truth does it anticipate?
- TRUTH:** How is the symbol and its meaning fulfilled in a later climactic manifestation? What does the symbol ultimately look forward to? What is the New Testament fulfillment (antitype) of the Old Testament symbol (type)?
- APPLICATION:** How does the antitype apply to contemporary believers? What does the text mean “now”?

*Edmund F. Clowney, *Preaching and Biblical Theology* (Baker, 1961)

*Adapted by Vern Poythress, *Biblical Theology: How the Old Testament Points to Christ, His Church, and the Consummation* (Crossway, 2004)



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SESSION TWO

PART TWO: NOAH AS A TYPE OF THE SECOND COMING OF CHRIST

A. Introduction:

1. The passage from Matthew's Gospel (chapters 24-25) is called the Olivet Discourse because it takes place on the Mount of Olives near the end of Jesus's earthly ministry (the fifth and final of Jesus's major discourses in the Gospel of Matthew).
2. There are parallel passages in the Gospels of Mark (13:1-37) and Luke (21:20-36; 17:20-37). Mark does not mention Noah but is almost identical to Matthew otherwise. In chapter 21, Luke includes the material from Matthew on the destruction of the Temple. In chapter 17, Luke uses the quotation about Noah and similar material to Matthew, but in a different context and for a different purpose. Although it is a different context, the main point is the same for both Matthew and Luke.
3. Although these passages contain some prophecy, their primary purpose is not prophetic. Their purpose is not to prophesy but to promote faith and obedience in a time of distress and upheaval.
4. It is important to define two terms as we begin:
 - Parousia: translated "coming" in Matthew 24:3, 27, 37, 39; could also be translated "visitation," "arrival," or "presence." In Christian theology, the term has come to mean the Second Coming of Jesus—his return to earth at the end of the Christian age (1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1, 8; James 5:7-8; 2 Pet. 1:16; 3:4, 12; 1 John 2:28).
 - Apocalyptic: refers to a genre of biblical literature, especially in the Jewish tradition of the Old Testament prophets. Apocalyptic literature focuses on the "last days" or the "Day of the Lord" and uses vivid symbolic imagery such as dreams, visions, fantastic beasts, and powerful forces of nature to convey its truths. It is a common literary form in the Old Testament prophets (see Isa. 24-27; Ezek. 38-39; Dan. 7-12; Zech. 9-14; Joel 2; Hab. 3; Mal. 4). Jesus used apocalyptic imagery in Matthew 24 and it can also be found in Acts 2, 1 Thessalonians 4, and throughout the book of Revelation (also called The Apocalypse).

B. Matthew 24-25 in Context:

1. This takes place at the end of Jesus's public ministry. Chapter 23 ends with Jesus's lament over Jerusalem and chapter 24 begins with Jesus foretelling the destruction of the Temple. This lament and prophecy spark the disciples' questions in 24:3.
2. Outline of 24:3-25:46
 - Prelude (24:3)
 - o 24:3 The disciples' questions: (1) "When will these things be?" (2) "What will be the sign of your coming and of the end of the age?"
 - The Destruction of Jerusalem and the Temple (24:4-35)
 - o 24:4-14 The signs of the destruction of Jerusalem
 - o 24:15-28 The abomination of desolation ("those days" 24:22)
 - o 24:29-31 The coming (parousia) of the Son of Man to establish the Kingdom (the Church; see Acts 2:16-21; the apocalyptic prophecy of Joel fulfilled); "immediately after...those days"
 - o 24:32-35 Summary of part one: "this generation will not pass away until all these things take place."
 - The Second Coming (Parousia) of the Son of Man (24:36-44)
 - o 24:36 No one knows the day and hour
 - o 24:37-42 The days of Noah: "Stay awake!"
 - o 24:43-44 Parable of the Thief
 - Three Parables Concerning the End (24:45-25:30)
 - o 24:45-51 Parable of the Faithful and Wicked Servants
 - o 25:1-13 Parable of the Wise and Foolish Virgins
 - o 5:14-30 Parable of the Talents
 - The Final Judgment (25:31-46)
 - o 25:31-46 Parable of the Sheep and Goats

No one knows, not angels, nor the Son, but the Father only.



C. Exegesis of Matthew 24:36-44

1. *“But concerning that day and hour” (v. 36a)*

- Jesus now shifts to the Parousia and indicates that there will be no signs: the end of the age will be sudden and unexpected.

2. *“No one knows, not angels, nor the Son, but the Father only” (v. 36b)*

- No one knows the day or hour—not angels; not even Jesus himself; only God the Father knows the exact moment. “It is very strange that in spite of these words so many have wasted their time in the vain attempt to decide for themselves the date when the Parousia may be expected.” (R.V.G. Tasker)

3. *“For as were the days of Noah, so will be the coming of the Son of Man” (v. 37-41)*

- “For as in those days before the flood” (v. 38) Jesus now turns to the example of Noah. The end of the age will be as unexpected as the coming of the flood. People were going about their normal routines of life (eating, drinking, marrying) and ignored the warnings of Noah.
- “they were unaware until the flood came” (v. 39) It is not that they didn’t know—they didn’t care. Noah listened to God “with reverent fear”—his neighbors didn’t. The flood caught people unaware; only those who had made advanced preparation (Noah and family) made it through.
- “two men in the field” “two women grinding at the mill” (v. 40-41) More examples of going about the normal routine and ignoring God’s warning. It is a parallel to Jesus’s reference to those marrying/eating in Noah’s day.
- “These verses are a warning never to become so immersed in time that we forget eternity.” (William Barclay)

4. *“Therefore, stay awake” (v. 42)*

- Jesus’s main point in this passage: he refuses to give signs or speculate on events related to the end of the age (and so should we!). His emphasis is: the Parousia will be unexpected. Therefore, just like Noah, prepare yourselves! Be vigilant. Be awake. Be aware. Watch!
- There are many so-called Bible prophecy teachers who construct elaborate end-of-times schemes. This fruitless speculation directly undermines Jesus own teaching about the Second Coming.

5. *“If the master knew when the thief was coming” (v. 43)*

- Jesus illustrates his point about being awake with a brief parable: if the master of the house knew what time the thief (burglar) was coming, he would be prepared to catch him. But thieves don’t make appointments with their victims. The master must always remain vigilant. Note that scripture teaches that Jesus will return “like a thief in the night” (1 Thess. 5:2-4; 2 Pet. 3:10; Rev. 3:3; 16:15)

6. *“Therefore, you also must be ready” (v. 44)*

- Main point restated clearly: the most important thing we must know about the Second Coming of Christ.
- Jesus then follows up this teaching with four parables. Many Bible students fail to connect these parables with their important context.
 - The Parable of the Faithful and Wicked Servants: point? Be a faithful steward of God’s grace; the master will return “on a day when he does not expect him and at an hour he does not know” (v. 50)
 - The Parable of the Wise and Foolish Virgins: point? “Watch therefore, for you know neither the day nor the hour” (25:13)
 - The Parable of the Talents: point? “Well done good and faithful servant; you have been faithful over a little; Enter into the joy of your Master” (25:21, 23)
 - The Parable of the Sheep and the Goats: point? “As you did this for the least of these, you did it unto me” (25:40, 45)

D. Application: Preparing for Jesus’s Return

1. Heb. 10:23-25
2. 2 Tim. 4:7-8
3. Phil. 1:9-11
4. 1 Cor. 1:4-9

Noah's Ark and the Flood as a Type of Christian Baptism

1 PETER 3:18-22

I PETER 3:18-22 (ESV)

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, ¹⁹ in which he went and proclaimed to the spirits in prison, 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. 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, ²² who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

I. INTRODUCTION:

A. "1 Peter is a highly relevant book wherever the church is suffering (and a faithful church will suffer, if Jesus and Paul are correct)." (Peter Davids)

1. Authorship, Origin, Date, and Audience: It is a pastoral letter from the Apostle Peter, written probably from Rome (see 5:13 reference to "Babylon") shortly after the Neronian persecution in AD 64. Peter is joined in authorship by Silvanus (Silas), who probably served as Peter's secretary, and John Mark (see 5:12-13). It was written to mostly Gentile Christians in northern Asia Minor (see Acts 16:6-10).

2. Occasion and Purpose: We know from Pliny the Younger that these churches suffered terribly under local persecution by the Emperor Trajan in AD 111-112. We can assume that this was a dangerous area for Christians long before that documented persecution. 1 Peter was written, therefore, to provide encouragement and hope to Christians undergoing persecution for their faith. Peter tells them that they should not be surprised at this "fiery ordeal" (4:12), that they can even rejoice in these trials because by participating in the sufferings of Christ, they are proving the genuineness of their faith (1:7). It is more of a discourse (a sermon) than a letter (the only epistolary characteristics are 1:1-2 and 5:12-14). "Suffering" is a key theme in the book.

B. A baptismal sermon? Several commentators have suggested that 1 Peter is a collection of messages to newly baptized converts instructing them on what they might face as believers and how to respond to suffering and persecution. The letter could even contain liturgical elements used in a baptismal service of worship.

1. Note how the readers are described:
 - "born again to a living hope" (1:3)
 - "unspeakable joy" (1:8)
 - "salvation of your souls" (1:9)
 - "ransomed from your futile ways by the blood of Jesus" (1:18-19)
 - "your obedience to the truth" (1:22)
 - "born again...through the living and abiding word of God" (1:23)
 - "the good news preached to you" (1:25)
 - "like newborn infants" (2:2)
 - "baptism now saves you" (3:21)
 - exhortation to elders to care for these newly converted (5:1)

What do disciples of Jesus do in the face of trials, suffering, and persecution?



2. The baptismal sermon focuses on the joy of redemption, the inevitable experience of suffering for their faith, and the kind of life they should therefore live in light of that suffering.

C. Noah, the Ark, and the Flood is used as a type of Christian baptism (3:20-21; see Gen. 7:13, 17, 23). This typology is even more significant given the nature of this letter and its possible connection to the act of Christian baptism.

D. Outline of 1 Peter:

- 1:1-2: Greeting
- 1:3-9: Doxology
- 1:10-25: Homily One: You Have Heard and Received the Gospel
- 2:1-10: Homily Two: You are God's Special People
- 2:11-3:7: Homily Three: How You Should Therefore Live
- 3:8-22: Homily Four: You Will Face Trials and Suffer for Your Faith
- 4:1-19: Homily Five: The Godly and the Ungodly Contrasted
- 5:1-11: Final Instructions
- 5:12-14: Final Greetings and Benediction

II. 1 PETER 3 IN CONTEXT:

A. 1 Peter 3:8-22, the fourth homily. The word “finally” that Peter uses in 3:8 is not the normal word in Greek—it is an unusual construction that does not mean “in conclusion” but something like “tying things together” or “connecting the dots.” This is a transition word and connects the fourth homily to the third homily. If you are going to live as a righteous person in this wicked world, you are going to experience suffering, trials, and persecution:

1. Christians should expect evil (3:9), reviling (3:9, 16), deceit (3:10), and slander (3:16).
2. The theme of this message is “suffering for righteousness sake” (3:14); “suffer for doing good” (3:17).
3. Quotes Psalm 34:12-16; “For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil.”

B. What do disciples of Jesus do in the face of trials, suffering, and persecution?

1. Don't be vengeful (3:9), insulting (3:9), arrogant, disrespectful (3:15), or fearful (3:14).
2. Do be united in mind, sympathetic, loving, tender hearted, humble (3:8), a blessing to others (3:9), self-controlled (3:10), and peaceful (3:11): in other words, live a godly life—it will put your opponents to shame (3:16). “Who is there to harm you if you are zealous for what is good?” (3:13). Bottom line: don't fear—don't be troubled in the face of evil and suffering (3:14)
3. Note: “having a good conscience” in 3:16; we will return to this when we examine 3:21.
4. Summary statement (3:15-17):
5. “The believer's suffering possesses value, since in Christ the negative aspects of suffering are radically revolutionized: the wounds of defeat become the marks of glory.” (David Fletcher)

C. Peter then shifts his message to the example of Christ in verse 18. The use of Noah typology emerges amid this section about how Christ serves as the greatest example of suffering for doing good.

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SESSION THREE

III. EXEGESIS OF 1 PETER 3:18-22:

A. “For Christ also suffered” (3:18):

1. He died for sins “*once for all*.” He paid the ultimate price of suffering.
2. “*The righteous for the unrighteous*.” He not only suffered for doing good, he even suffered on behalf of the unrighteous (see Rom. 5:6-11). It was unjust suffering—he was innocent and blameless. Note the concept of substitutionary atonement: Jesus suffered for/on behalf of/in the place of humanity.
3. So that—Why? “*That he might bring us (lead us) to God*.” This is the blessing for us that resulted from his suffering. “Jesus reached across the gulf between God and humanity and, taking our hand, led us across the territory of the enemy into the presence of the Father who called us.” (Davids)
4. “*Being put to death in the flesh but made alive in the spirit*.” Life wins over death; the Spirit triumphs over the flesh. If we share in Christ’s earthly suffering, we will also share in his victorious resurrection (see Rom. 6:1-11; 8:1-6, 11, 28; Phil. 1:27-30; 3:1-11).

B. “In which [the spirit] he went and proclaimed to the spirits in prison because they formerly did not obey, when God’s patience waited in the days of Noah” (3:19-20a):

1. “This is a notoriously difficult passage” (Jack Cottrell); “This passage is exceedingly difficult” (Davids). “It was, then, in his post resurrection state that Christ went somewhere and preaching something to certain spirits in some prison.” (Davids)
2. This is not the “Descended into Hell Doctrine” from the Apostle’s Creed (Eph. 4:8-10; see also Acts 2:31; Rom. 10:7). That doctrine affirms that Christ in his human soul departed at death to the place of the dead until his resurrection preaching the Gospel to the faithful dead and leading them from Hades (the place of the dead) to Paradise (the presence of God).
3. The Place? What is this “prison?” Definition of terms:
 - Sheol: Old Testament place of the dead (translated as “grave” or “hell” 62 times in OT)
 - Hades: New Testament place of the dead (comparable to Sheol; translated as “grave” or “hell” 11 times in NT)

- Abraham’s Bosom (Luke 16:22): a place in Sheol/Hades where the faithful under the Old Covenant awaited judgment
- Paradise: same as Abraham’s Bosom (Luke 23:43); another name for heaven under the New Covenant (2 Cor. 12:3; Rev. 2:7)
- Hell (Hades): a place in Sheol/Hades where the wicked are tormented awaiting final judgment (Luke 16:23)
- Gehenna (Valley of Hinnom; “garbage pit”; hell): a place of eternal torment and separation from God; used 11 times in the New Testament as a term for hell (all by Jesus except James 3:6)
- Abaddon (“destruction”): same as Sheol in the Old Testament (Job 17:13-14; 26:6; Prov. 15:11; 27:20; Psa. 88:11); also, the name of the “angel of the bottomless pit” in Rev. 9:11—same as the Abyss?)
- Abyss (“bottomless pit”): the place of punishment for fallen angels, demons, and (eventually) Satan himself (Luke 8:31; Rev. 20:1-3); same as Tartarus? Same as the “lake of fire” (Rev. 19:20; 20:10, 14-15)?
- Tartarus (2 Pet. 2:4; Jude 6): the place where disobedient, fallen angels are kept (imprisoned) awaiting final judgment. I conclude that this is the “prison” that 1 Peter 3:19 identifies



- The Book of Enoch (1 Enoch) is an ancient Jewish apocalyptic text that contains several legends about the origin of demons, the Nephilim, fallen angels, and Noah's flood. Peter and Jude refer to these legends (2 Pet. 2:4; Jude 14-15). 1 Enoch refers to the prison for fallen angels as the abyss, beyond heaven and earth, in darkness, and in flame and fire.
4. The spirits? Identifying the "spirits in prison":
 - These are not humans: in the New Testament, "spirits" always refer to nonhuman spiritual beings unless specifically qualified (such as Heb. 12:23). Normally, deceased humans are referred to as "souls."
 - Peter identifies these spirits in prison with the fallen angels of Genesis 6:1-4. The fallen angels were disobedient as were the majority of the people in Noah's day. These imprisoned spirits represent the rebellious powers of evil arrayed against the purposes of God. See also 2 Pet. 2:4; Jude 6
 5. The message? The content of the proclamation:
 - Did Christ preach judgment or salvation? There is no indication of the specific content—only that the proclamation represented the patient grace of God (3:20a)
 - If it was a preaching of salvation, then "The preaching of Christ between his Cross and his Easter is intended to prove that the wickedest generation of history is not beyond the bound of His pity and the scope of His redemption." (G. R. Beasley-Murray)
 - It is more likely, however, that this was a message of judgment against these fallen angels. "It refers to a proclamation of judgment by the resurrected Christ to the imprisoned spirits, that is, the fallen angels, sealing their doom as he triumphed over sin, death, and hell, redeeming human beings." (Davids)
 - Jesus "holds the keys of death and Hades" (Rev. 1:8); Jesus is victorious over every manifestation of evil, including wicked, fallen, disobedient angels (2 Cor. 2:14; Col. 2:15; Eph. 6:11-12; Rev. 12:7-11).
 - Point: "Even the most wicked powers had to recognize the authority of the risen Jesus. Do not fear!" (Fletcher). Jesus's suffering fulfilled the promise of Psalm 34 (3:12)

C. "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." (3:20b)

1. Reference to Gen. 6:1—9:29. A similar symbolical indication of God's way of salvation from judgment for sinners is found in the story of the ark and the flood. The ark passing safely through the flood provides a figure of God's method of saving men out of inevitable judgment. A reference here to God's patience (see 2 Pet. 3:9).
2. "*eight persons*": Noah, his wife, his three sons Ham, Shem, and Japheth, and the sons' wives; these "found favor in the eyes of the Lord" because of their faithfulness and obedience.
3. "*were brought safely through water*": key to understanding the antitype (baptism). Not saved "by" water; not saved "from" water; saved "through" water. Literally, "safely delivered through the water" (a passage). Saved through water captures the image of the ark passing through the flood waters to safety and new life. The emphasis is not upon the water but upon the plan, power, and action of God.

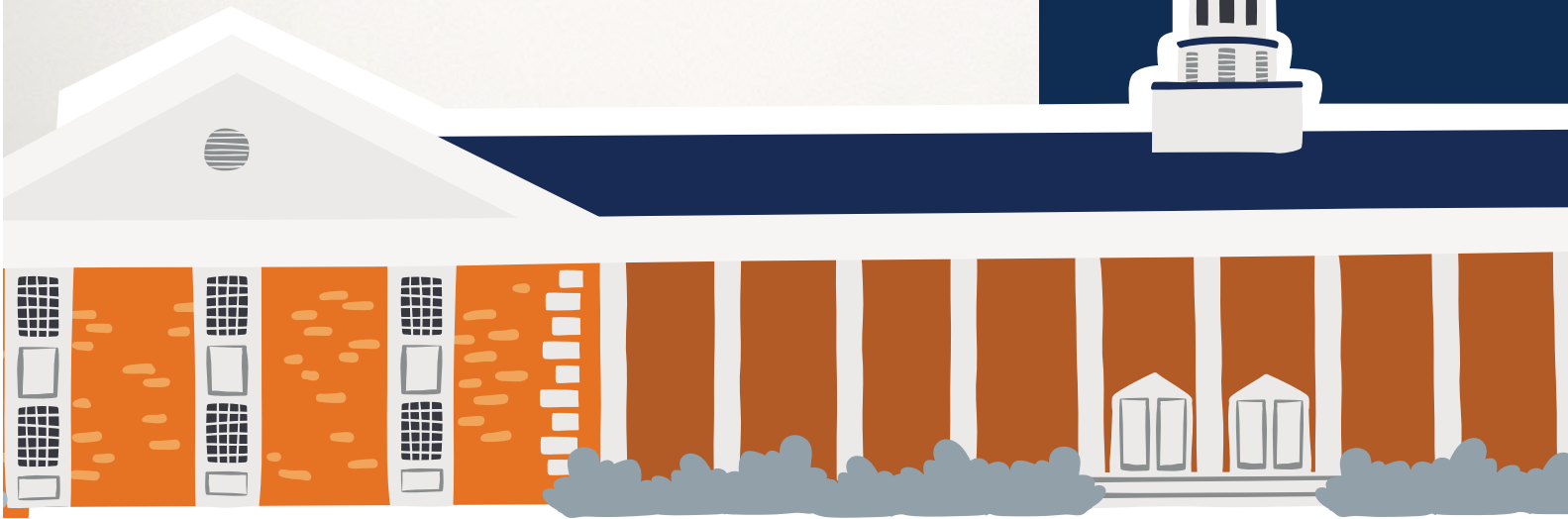
D. "Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ" (3:21):

1. "*Baptism*" in the New Testament defined: Christian baptism is immersion in the name of Jesus Christ or God the Father, Son, and Holy Spirit (MODE/how?) of the repentant believer (SUBJECT/who?) for the remission of sins and the gift of the Holy Spirit (PURPOSE/why?).
 - See Appendix, "Baptism in the New Testament"
 - Remember that 1 Peter may be a baptismal sermon; recall the references to the new birth (John 3:3-8; 1 Pet. 1:3, 23; 2:2; 1 John 5:1-4, 18); it is not out of context that Peter makes an important point here about Christian baptism.

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2. ***“which corresponds”*** Peter uses the term antitupon (antitype; the fulfillment of a corresponding symbol from the Old Testament).
- Just as Noah and his family were saved through water, Peter’s readers are saved by the watery experience of Christian baptism; Noah’s deliverance through the water was a way of salvation; Christian baptism directly corresponds to this as a higher and greater way of salvation.
 - To what does baptism correspond? What is the type? “Water in the context stands for the whole action of baptism and not just for the material substance used in it.” (Ernest Best) The type is the whole action of the building of the ark and the salvation of Noah and his family: a faith response to the gracious work of God.
 - Through the gracious deliverance of God, Noah and his family were saved through water from the judgment of God (“brought to safety through the water”) into a new life.
 - Baptism brings us safely home to God (1 Pet. 3:18). Just like God used the ark as a means of bringing Noah out of judgment and into new life, God uses Christian baptism as a means of deliverance from sin and union with Christ.
 - “Baptism is thus for them God’s ark of safety from the floods of persecution and suffering; it is a refuge of salvation past, present, and future.” (Fletcher)
3. ***“now saves you”*** Baptism’s role in salvation.
- Mark 16:16
 - Titus 3:5
 - Acts 2:37-38
 - Acts 16:30-34
 - Acts 22:16
 - The key question, therefore: How does baptism save us?
The answer is two-fold:
4. ***“not as a removal of dirt from the body”*** “While baptism does consist of washing in water, it is not the outward washing that is salvific; water does not have a magical quality; neither does the outward ritual.” (Davids) “The cleansing in baptism is gained not through the application of water to the flesh but through the pledge of faith and obedience.” (Fletcher)



- The outer act of washing in baptism does not bring salvation in and of itself (water regeneration)
 - Baptism is not like Jewish ritual washings (a legal act of obedience)
 - The outer washing saves only because it represents the proper inner response of faith, repentance, and submission to God for cleansing (remission of sins)
5. ***“an appeal (pledge) to God for a good conscience”***
Baptism is both a sign and seal of salvation and also a solemn oath taken before God. It is the outward symbol of the inner transformation that happens in the hearts (a good conscience) of those who believe and obey. But it is more than a symbol—it is an act of obedience that responds to God’s call to follow Jesus and, along with faith, repentance, and confession brings that union with Christ to fruition.
- Conscience: 1 Pet. 3:16 (“having a good conscience”); the word is *epitoma* and is most often used as a business term regarding contracts (do you accept the terms and bind yourself to fulfill them? Latin *stipulato*). It also is used to describe the oath of loyalty the Roman soldier makes to the emperor. It is best translated in this context as “pledge.” The baptismal pledge commits the believer to unswerving loyalty to God. It is a confession of one’s faith and repentance and a promise (oath) to do everything possible to make that confession a reality. (see 1 Pet. 3:15)
 - Conscience is the right attitude and conduct before God, an attitude toward God that will express itself in the believer’s attitude toward others.
 - Is baptism essential to salvation? Two responses:
 - Essential for whom? Not for God, who can (and will) save whomever he desires (and it is our desire to reflect God’s grace that no one perish; 2 Pet. 3:9; John 3:16); baptism is essential for us because of its assurance that we are united with Christ (gift of the Holy Spirit) and our sins are remitted. It is a tangible act of entrance into the kingdom of God (John 3:5)
 - It is as essential as faith and repentance; all are elements in a “faith response” to the gracious work of God in Jesus Christ.
6. ***“through the resurrection of Jesus Christ”*** (see Rom. 6:3-11; Col. 2:12); The power of baptism is the resurrection of Christ. Ultimately, it is not the act of baptism or the pledge of a good conscience that gives baptism its saving power: it is the resurrection of Jesus Christ.
- Christian baptism “is a meeting of God and man in the Christ of the cross and resurrection. It is faith assenting to God’s grace and receiving that grace embodied in Christ.” (Beasley-Murray)
 - Rom. 8:11
 - “Because of the presence of the victory of the Risen Christ, not only were Peter’s readers saved at the occasion of their baptism, even now they are being saved from persecution through home in the resurrection, a hope that exists because of their union with Christ effected by baptism.” (Fletcher)
7. ***“Who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him”*** (3:22). Back to the overall message of this passage:
- The righteous will suffer, like Christ
 - Christ was victorious over evil, however, and received blessing and glory
 - If we share in his sufferings, we will share in his glory
 - Therefore, don’t be afraid! Persevere! You have been united with Christ in Christian baptism; you will be united with him forever in glory! Suffering does not have the last word!



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IV. APPENDIX: BAPTISM IN THE NEW TESTAMENT

Christian baptism is immersion in the name of Jesus Christ (MODE) of the repentant believer (SUBJECT) for the remission of sins and the gift of the Holy Spirit (PURPOSE).

1. MODE (How is one to be baptized?):

Immersion in the name of Jesus Christ.

a. Arguments for immersion over other forms of baptism such as sprinkling or pouring (affusion) include:

(1) The argument from language: the Greek word translated baptism is baptizo, which means “to dip, to plunge, to completely immerse.” There are specific Greek words that mean “to sprinkle,” “to pour,” or to use water in any general way. The New Testament writers specifically used the word baptize, “to immerse.”

(2) The argument from history: the testimony of scholars from all ages of the church agrees that baptism in the New Testament church was by immersion.

(3) The argument from precedent (example): there are descriptions of baptism in the New Testament that could only apply to immersion:

- Mark 1:10; Matt. 3:16 (“came up out of the water”)
- Acts 8:38-39 (“went down into the water... came up out of the water”)

(4) The argument from analogy: the “word-pictures” associated with baptism best apply to immersion:

- Rom. 6:3-5 (“death, burial, resurrection;” “buried, raised”)
- Col. 2:12 (“buried, raised”)
- Gal. 3:27 (“clothed with Christ;” “put on Christ” [like a garment])

b. Formula: baptism is done either in the name of Jesus Christ or in the name of the Father, Son, and Holy Spirit:

- (1) “In the name of Jesus Christ” (Acts 2:38; 8:16; 10:48; 19:5; 22:16; 1 Cor. 1:13)
- (2) “In the name of the Father, Son, and Holy Spirit” (Matt. 28:19)

2. SUBJECT (Who is to be baptized?): The repentant believer.

a. The pattern of the conversions to Christ in the book of Acts clearly teach that faith and repentance are essential before one is baptized:

- (1) The 3000 on Pentecost (Acts 2:37-38, 41; “cut to the heart;” “repent;” “received his word”)
- (2) The Samaritans (Acts 8:12-14; “believed;” “received the word of God”)
- (3) The Ethiopian (Acts 8:35-38; “told the good news;” “what is to prevent me?”)
- (4) Saul (Acts 9:9, 11, 18; 22:16; “praying and fasting;” “calling on His name”)
- (5) Cornelius (Acts 10:43; “believes;” received”)
- (6) Lydia (Acts 16:14-15; “opened her heart”)
- (7) Philippian Jailer (Acts 16:30-34; “believe;” “spoke the word of God;” “washed their wounds”)
- (8) Crispus (Acts 18:8): “believed”

b. Note that both faith and repentance are not mentioned in every case (although certainly implied when not directly mentioned); the fact that they were baptized is clearly stated in every case. The proper subject for baptism (the repentant believer) also excludes infants, who do not have the mental development for faith, the ability (or reason) to repent, or the spiritual capacity for conversion.

3. PURPOSE (Why is one to be baptized?): For the remission (forgiveness) of sins and the gift of the Holy Spirit (to be united with Christ).

a. The purpose of the baptism of John: repentance, forgiveness of sins, and a testimony to Jesus:

(1) Matt. 3:1-2, 6, 8; Mark 1:4-5; Luke 3:3; John 1:31-34

(2) See also Acts 18:25-26; 19:1-7 (Christian baptism is distinctively different from the baptism of John; note also that when baptismal practice was erroneous, it was promptly corrected)

b. The purpose of baptism in the life and teaching of Jesus Christ:

(1) Matt. 3:15, 17 (“to fulfill all righteousness;” descent of the Holy Spirit; to please God)

(2) Matt. 4:11; Luke 3:16 (connection with the Holy Spirit)

(3) Matt. 28:18 (commanded for all disciples of Jesus)

(4) Mark 16:16 (“shall be saved;” “if not, condemned”)

(5) John 3:5 (to enter the kingdom of God)

Note that Jesus believed it essential that he be baptized by John; he leaves an example for his disciples to follow.

c. The purpose of baptism for Jesus’s disciples during his ministry: purification and a pledge of obedience (John 3:22, 26, 36).

d. The purpose of baptism in the New Testament Church:

(1) In the book of Acts:

- 2:38 (“remission of sins; gift of the Holy Spirit”)
- 8:15-17 (connection with the Holy Spirit)
- 9:17-19 (“filled with the Holy Spirit”)
- 10:47-48 (connection with the Holy Spirit)
- 19:2-5 (connection with the Holy Spirit)
- 22:16 (“wash away your sins”)

(2) In the writings of Paul:

- Rom. 6:3-11 (united with Christ; newness of life)
- 1 Cor. 6:11 (“washed, sanctified, justified”)
- 1 Cor. 12:13 (“by one Spirit;” “drink one Spirit”)
- Gal. 3:27 (“clothed with Christ”)
- Col. 2:11-13 (united with Christ; put off the flesh; forgiven of sins)
- Titus 3:5 (“washing of regeneration and renewal in the Holy Spirit”)

(3) In the General Epistles:

- Heb. 10:22-23 (“hearts sprinkled clean;” “washed with purple water”)
- 1 Pet. 3:21 (“baptism now saves you;” “the answer of a clear conscience”)



4 SESSION FOUR

Noah and the Flood as a Type of God's Judgement

2 PETER 2:4-10; 3:1-7

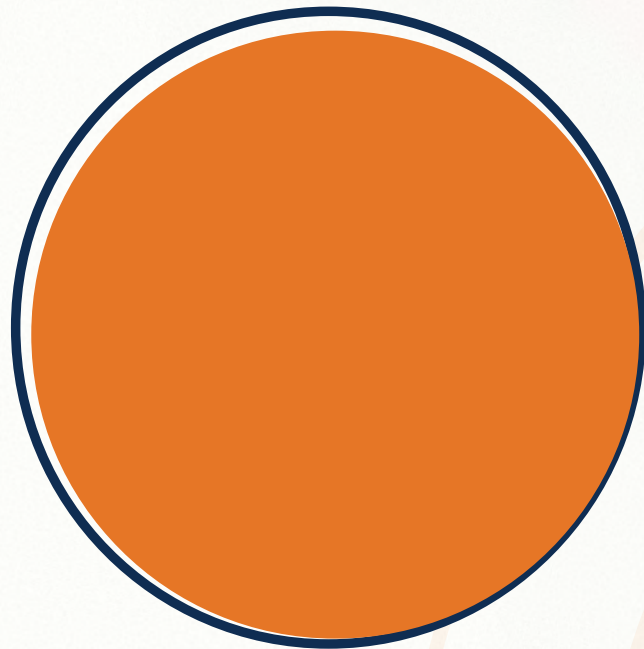
Scripture

2 Peter 2:4-10 (ESV)

⁴For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; ⁵if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; ⁶if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; ⁷and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked ⁸(for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); ⁹then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, ¹⁰and especially those who indulge in the lust of defiling passion and despise authority.

2 Peter 3:1-7 (ESV)

¹This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, ²that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, ³knowing this, first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. ⁴They will say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation." ⁵For they deliberately water and through water by the word of God, ⁶and that by means of these the world that then existed was deluged with water and perished. ⁷But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.



I. Introduction

A. Connection to Noah: there are two references to Noah and the Flood in 2 Peter (2:5; 3:6). In both cases the type is the judgement of the wicked of Noah's day; the antitype is the certainty of the final judgment of the wicked (more specifically, the false teachers) at the Second Coming of Christ.

B. 2 Peter is probably the least read epistle in the New Testament. Although it is a very brief book (3 chapters, 61 verses), it has very rich content and some of the most memorable language in the Bible. It may also be one of the most relevant letters in the New Testament for our contemporary world.

"So long as sin needs to be exposed, so long as man needs to be reminded that persistent wrongdoing ends in ruin, that lust is self-defeating, that intellectualism devoid of love is a barren thing, and that Christian theology has no right to outrun the 'faith once delivered to the saints,' this epistle will remain uncomfortably, burningly relevant." (Michael Green)

1. Think of 2 Peter as a kind of "Last Will and Testament" of the Apostle Peter. He states that "the putting off of my body will be soon" (1:14), calling his death "my departure" (1:15). The words in this epistle are his "final reminder" (1:12, 13, 15; 3:1) to these Christian brothers and sister that are so dear to him. There is certainly a high level of emotion and urgency about this letter.
2. Written probably from Rome near the end of Nero's reign (AD 67-68) and shortly before Peter's own death.
3. The reference to this as the "second letter" (3:1) means that the audience would have been that of 1 Peter: mostly Gentile Christians in northern Asia Minor (see 1 Pet. 1:1). Again, we usually associate Peter with Jewish Christians and Paul with Gentile Christians (see Gal. 1:16; 2:2, 7-9). We remember the personal disagreement and confrontation between Peter and Paul over this issue (Gal. 2:11-14). Yet here we find Peter at the end of his ministry extending his pastoral care to Gentile Christians and strongly supporting Paul's apostolic ministry. He states that the Gentiles have "a faith of equal standing with ours" (1:1). Peter learned his lesson that the Gospel is for everybody, Jew or Gentile alike.

C. The major theme of this epistle focuses on combating false teachers. It was written to strengthen the church to resist the internal challenge to their faith, Believers are to beware and keep their focus on Christ. With death in sight, Peter reminded his readers of the great work God has done and is doing in their lives through the Gospel and urged them to look forward to the Second Coming of Christ without being led astray, confused, or sidetracked by these false teachers.

D. Relationship with the Epistle of Jude. There are many similarities between 2 Peter and Jude, so much so that they should be studied and read together. Eleven of the twenty-five verses in Jude are shared with 2 Peter. These are not exactly the same, but similar enough that it is obvious that they are using the same material. Jude, the brother of Jesus and James, is writing (probably from Antioch in Palestine) to Jewish Christians around the same time that Peter is writing to the Gentile Christians in Asia Minor (c. AD 65-68). The theme of Jude is the same as 2 Peter: a warning against false teachers and the internal threat they pose for the church.

1. The standard interpretation by New Testament scholars is that Peter used Jude's material to address a similar context;
2. It is also possible that both Peter and Jude used another common source for this material; this source is unknown to scholars;
3. Or, finally, it is also possible that Jude used Peter's material. We simply do not know.

E. Outline of 2 Peter:

1:1-2 Greeting

Author (1:1a) and Recipients (1:1b)

Blessing (1:2)

1:3-14 God's Divine Power in Christ is the Source of Godly Living

Partakers of the Divine Nature (1:3-4)

The Godly Virtues (1:5-9)

Confirm Your Calling and Election (1:10-11)

Peter's "last reminder" (1:12-14)

1:16-21 The Authority of Jesus and the Prophetic Word

Eyewitnesses to the Majesty of Jesus (1:16-18)

The Divine Source of Prophecy (1:19-21)

2:1-22 Combatting False Prophets and Teachers

The Nature of the False Prophets (2:1-3)

God's Judgment of the False Prophets (2:4-10a)

**Judgment of the wicked in the days of Noah (2:5)*

Further Description of the False Prophets (2:10b-22)

3:1-13 The Day of the Lord

The Certainty of the Promise of Christ's Coming (3:1-7)

**The world was deluged with water and perished (3:6)*

God's Patience Holds Back that Great Day (3:8-10)

Living Lives of Holiness and Godliness (3:11-13)

3:14-18 Final Instructions

Be Diligent, Steady, and Confident (3:14, 17)

Reminder of Paul's Letters (3:15-16)

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II. Context:

The False Teachers of 2 Peter

A. The false teachers described (2:1-3; 2:10b-22): called “false prophets” and “false teachers” in 2:1. These are assumed to be self-proclaimed prophets and teachers who have “secretly” wormed their way into important leadership positions in the churches.

B. From their description, these are Gentiles (not Judaizers, which were more common in the earliest days of the church) combining their pagan philosophical and religious background with Christian teaching. The false teachers of 2 Peter and Jude seem to be like the Libertines at Corinth (whom Paul sarcastically calls “super-apostles”) who proclaimed freedom in Christ as an excuse for immoral behavior (1 Cor. 5:1-13; 6:12-20; 2 Cor. 11:1-15; 12:11-21). There also existed in first century Asia Minor a group called the Nicolaitans (Rev. 2:6, 15), who also taught that freedom in Christ excused immoral behavior (this may have been a combination of Christian beliefs, Jewish mysticism, and Greek paganism). The reference to Balaam (Rev. 2:14) in the same context may connect these false teachers with those referred to in both 2 Peter and Jude (see references to Balaam: 2 Pet. 2:15; Jude 11),

C. The character of the false teachers (Who they are...)

1. Secretive (“sneaky”) (2:1)
2. Sensual (2:2)
3. Greedy (2:3)
4. Exploitative (2:3)
5. Bold and willful (“domineering”) (2:10b)
6. Irrational animals (2:12)
7. Creatures of instinct (2:12)
8. Take pleasure in reveling in the daytime (“unashamed”) (2:13)
9. Blots and blemishes (“an embarrassment to the church”) (2:13)
10. Defiled the Agape Feast (a probable reference to the Lord’s Supper; “focusing on self rather than Jesus; exploiting others instead of loving and uniting with others;” see Jude 12 (2:13)



11. Revel in their deceptions (“proud of their lies and manipulation of others”) (2:13)
12. Eyes full of adultery (2:14)
13. Insatiable for sin (“can’t be satisfied” “totally out of control”) (2:14)
14. Entice unsteady souls (“prey on the weak” “lead the immature astray”) (2:14)
15. Hearts trained in greed (“what’s in it for me?”) (2:14)
16. Balaam is their mentor (“loved gain from wrongdoing” “profited from sin”) (2:15)
17. Waterless springs (“their words and actions are empty”) (2:17)
18. Mists driven by a storm (“they have no foundation; they are blown around by every wind and wave of doctrine”) (2:17)
19. Entice by sensual passions of the flesh those who are barely escaping from those who live in error (“prey on the weak and immature”) (2:18)
20. Enslaved to corruption (“trapped by their own behavior”) (2:19)
21. Scoffers (“arrogant critics”) (3:3)
22. Following their own desires (“their god is their belly;” Phil. 3:19) (3:3)

Summary: “Their teaching was flattery, their ambitions were financial, their lives were dissolute, their conscience was dulled, their aim was deception.” (Michael Green)

D. The content of the false teaching (What they teach...)

1. Destructive heresies (“opposition to apostolic authority”) (2:1)
2. Denying the Lordship of Jesus (2:1)
3. Blaspheme the way of truth (“to speak evil of; scoff; mock; slander; to speak irreverently about God or sacred things”) (2:2)
4. False words (“liars”) (2:3)
5. Blaspheme the glorious ones (“the angels and other heavenly beings”) (2:10b)
6. Blaspheming about matters of which they are ignorant (“relying on their dreams” Jude 8) (2:12)
7. Forsaking the right way (2:15)

8. Loud boasts of folly (“the fool says in his heart, there is no God”) (2:18)
9. They promise freedom (“while themselves are slaves of corruption” body/soul dichotomy) (2:19)
10. Mocking God’s promise of Jesus’s Second Coming (3:4)
11. Advocating an evolutionary, naturalist/materialist worldview (“all things are continuing as they were from the beginning of creation”; God is not going to intervene in this closed, cause-and-effect world system; no miracles) (3:4)

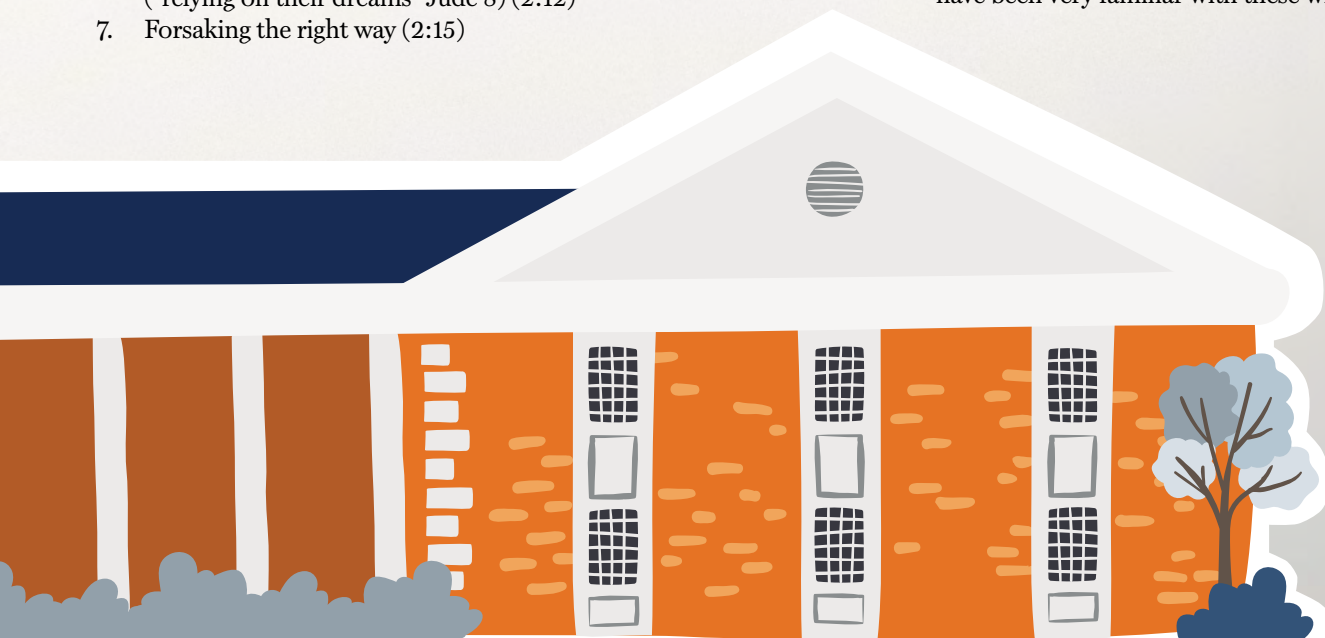
Summary: These false teachers, in their arrogance and super-spirituality, rejected apostolic authority and preached a gospel of freedom that even denied the Lordship of Jesus. They combined Christian theology with Greek pagan immorality and Greek philosophical naturalism. In this they divorced belief from behavior and advocated “personal freedom” to engage in whatever sin they desired. They also denied God’s active involvement in the world, rejecting spiritual beings such as angels, the possibility of miracles, and the Second Coming of Christ.

III. Exegesis: Three Words of Judgement

A. The first word of judgment: **The Certainty of Punishment** (2:4-10)

1. **IF God did not spare the disobedient angels... (2:4) (minor premise one)**

- 1 Peter 3:19-20 “disobedient spirits in prison” (see Gen. 6:1-4; Jude 6; Rev. 12:7-9)
- Source: Book of Enoch: an ancient Jewish religious text included in the Pseudepigrapha, a collection of extra-biblical texts from the Intertestamental era. The Book of Enoch contains a lot of speculation about the origin and nature of angels, fallen angels, demons, the Nephilim, and legends and stories about Noah. The first century Jews were fascinated by teachings about angels and most Jews from this period would have been very familiar with these writings. Enoch was



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found among the Dead Sea Scrolls; several early church fathers were familiar with the work as well. Peter and Jude used the Book of Enoch as an illustration—they are not endorsing it as Scripture. They are drawing on the religious literature of their day that their readers would identify with as an example. The apostle Paul did the same thing, quoting at least two Greek poets (Epimenides of Crete and the Stoic poet Aratus; Acts 17:28; Titus 1:12).

- The sin of the fallen angels was rebellion, fueled by lust and pride. They would not keep their assigned place and role in God's design and were therefore cast out of heaven and sentenced to everlasting doom.
 - "Cast into hell"—Tartarus. This is the only place in scripture where this word is used. Tartarus in Greek mythology was the place of punishment for the departed spirits of the very wicked (see Rev. 20:10 for the ultimate consequence of this angelic rebellion).
- 2. IF God did not spare Noah's generation of the ancient world... (2:5) (minor premise two)**
- In this case, the type is the flood as God's judgment on the wicked generation of Noah; the antitype is the certainty of God's judgment of the false teachers, and, by implication, all the ungodly. (see Gen. 6:1-22)
 - Noah is referred to as a "herald of righteousness." Remember our study of the faith of Noah, "who walked with God," and "who found favor in the eyes of the Lord." Noah's life was a testimony of faithfulness to God. By his words and by his life, he stood in judgment of his generation.
 - "with seven others"—salvation was available for all but was effective only for a few. "For the gate is narrow and the way is hard that leads to life, and those who find it are few" (Matt. 7:13-14).
 - Noah intentionally rejected the immorality of his generation and taught his family to do the same. He invested all he had in God's promise. This is in stark contrast to the rest of humankind of his day.
- 3. IF God made Sodom and Gomorrah an example of what is going to happen to the ungodly... (2:6-8) (minor premise three)**
- See Gen. 19:23-29 for the destruction of Sodom and Gomorrah
 - This was total destruction: turned to ashes. This will be the fate of the ungodly.
 - But just as God destroyed the wicked, he preserved (delivered, saved, rescued) the righteous Lot. (minor premise four)

4. THEN... there is a very interesting twist here. Peter is talking about the judgment and destruction of the wicked, but he turns it into a message of encouragement and hope for the believers in Christ. There are two very certain things:

- The Lord knows how to rescue the godly from trials (2:9a) (major premise)
- The Lord knows how to keep the unrighteous under punishment until the day of judgment (2:9b-10)
- Therefore, take heart; keep the faith; don't waver; trust your lives to your heavenly Father; stay faithful to the truth; don't align yourselves with these wicked false teachers who will only lead you with them down a road of destruction.

B. The second word of judgment: The Tragedy of Apostasy (2:20-22)

1. FOR IF they escaped the defilement of the flesh through knowledge of Christ but then became entangled again and overcome...
2. THEN:
 - Their last state is worse than their first
 - It would have been better never to have known the way of righteousness
 - Like a dog...like a pig ("like unreasoning animals")
3. Compare with a major theme of the book of Hebrews:
 - "drift away" "neglect such a great salvation" (Heb. 2:1-4)
 - "fall away from the living God" (Heb. 3:12-14)
 - "have fallen away" "impossible to renew again unto repentance" (Heb. 6:4-8)
 - "if we go on sinning deliberately" "there no longer remains a sacrifice for sins" (Heb. 10:26-31)
 - "if we shrink back and are destroyed" "don't throw away your confidence in Christ" (Heb. 10:35-39)

C. The third word of judgment: The Day of the Lord (3:1-13)

1. The standard by which God judges: apostolic authority (3:1-2)
2. The scoffers: Where is the promise of his coming? Implied: there's not going to be a judgment day! (3:3-4)
3. They deliberately (willfully) overlook the facts (3:5-7):
 - God created the world "out of water and through water" (Gen. 1:2, 6): he is sovereign over all of creation, the heavens and the earth; created by water, sustained by water, destroyed by water (the Flood)
 - God destroyed the world in judgment with water: reference to Noah's flood; consistent use of the antitype: the association of the flood with God's judgment of the ungodly
 - God will destroy the world again in judgment with fire: 2 Peter is the only book in the Bible that specifically states that the world will be destroyed by fire (repeated 3 times; 3:7, 10, 12)
 - There will be a reckoning: the ungodly will be held accountable and destroyed. We live in a moral universe

with a holy, righteous (just) God: sin will not go unpunished (Prov. 11:21; 16:15). The course of history is determined by God who is both Creator and Judge.

4. The patient grace of God (3:8-9)
 - Why hasn't this happened yet? Did God forget? Is He incompetent to fulfill his promises?
 - o You false teachers are not qualified to judge God's timetable
 - o God has his own perspective, an eternal perspective that we don't understand
 - God's patient grace: 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.
 - o "And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him" (3:15)
 - o When did Paul speak of the patience of God? See Rom. 2:4; 9:22; 1 Tim. 1:15-16
5. 5. Make no mistake, however, the Day of the Lord will come (3:10)
 - Like a thief in the night (see Matt. 24)
 - The present heavens and earth will pass away
 - All will be exposed (a judgment day is coming)
6. 6. Since all this will happen, live lives of godliness and holiness (3:11-13)
 - What sort of people should you be?
 - A word of encouragement: forget the false teachers, they will get their due. Focus on your own maturity in Christ
 - Eagerly awaiting the Day of the Lord and the promise of a new heaven and new earth where righteousness reigns!

IV. Application:

(2:4a, 5) For if God . . . preserved Noah, "a herald of righteousness"

(2:7-8) And if [God] rescued righteous Lot

- "greatly distressed by the sensual conduct of the wicked" (2:7b)
- "he was tormenting his righteous soul over their lawless deeds that he saw and heard" (2:8)

Sin breaks our heart. Sin breaks God's heart.

(2:9a) Then the Lord knows how to rescue the godly from trials

(peirasmos)

- Trials: broad term; general difficulties of life, especially facing the righteous
- Temptations: the destructive behavior of the false teachers (especially lust, defiling passions, and rebellion against authority)
- Tests: obstacles, stumbling blocks; difficulties that foster maturity, perseverance, and patience in suffering

"No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it." (1 Cor. 10:13)

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