



He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (Ac 2:31).

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. (Ps 16:10).

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (Pe 4:6).

(Heb 4:14) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

(Eph 1:20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

(Heb 7:26) For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

**Nation** - meaning ethnic group, not geographical area. In this case probably tribes, or family affiliation.

**Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.**



Glen Miller



In the 1st. c. there were, as far as we know, no Christian churches in Bithynia or Pontus (except for Chalcedon on the Bosphorus) But churches were in Cicilia, Lycaonia, Phrygia, Lydia, Mysia, Pisidia, Lycia, Caria, Phylia - all founded by Paul, and Epaphras.

And when they had come opposite Mysia, they attempted to go into **Bithynia**, but the Spirit of Jesus did not allow them; (Ac 16:7).

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in **Asia**, (Ac 16:6).

Now concerning the collection for the saints, as I have given order to the churches of Galatia Pisidian Antioch, Iconium, Lystra and Derbe), even so do ye. (1Co 16:1).

(Eph 4:8-10) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens,  that he might fill all things.)

Peter is perhaps in Rome (traditional) but could be in Jerusalem, or possibly Antioch (he is thought to have visited there, as he was well known in Antioch, though there is no scripture that states he ever left Jerusalem after returning from his mission). He is writing to an audience of Jews in the Diaspora (the dispersion) and calls them “new born babes”, “lively stones”, “a chosen generation”, “a royal priesthood”, “a peculiar people”, men and women, familiar with the Torah, who inhabit the land outside of Palestine “Pontus, Galatia (which later included Pisidian Antioch, Iconium, Lystra and Derbe), Cappadocia, Asia, and Bithynia (which includes Pontus)”, and who are sojourners, or ‘visiting strangers’ in that land.

Peter writes, in 2:25

*For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.*

Another indicator that they are Jews - Peter tells them to behave thus: “having your conversation honest among the Gentiles”. <sup>A</sup> Perhaps these dispersed Jews are skeptical about the value of baptism other than as a ritual cleansing (something they are familiar with), and they may be also skeptical about bodily resurrection. They might have said: “If baptism is necessary for salvation, what happens to the souls of all the unrighteous people who died in the flood?” (*Which sometime were disobedient*).

Peter recalled the story of how during the building of the Ark (perhaps 120 years in the making), God waited patiently for his people to be obedient, but the were disobedient and He saved only Noah and his family by water. Now, water would save Christian Jews through baptism on account of the resurrection of Jesus Christ.

Baptism was not only a means of fleshly purification (prior to performing a spiritual call) but an appeal of a clear conscience towards God. Peter said: Christ suffered for all the unrighteous, including those who died in the flood, that they all might be made alive by **the Spirit**. And for this reason **he visited the spirits in prison**.

<sup>A</sup> meaning a non-Jewish Nation - not individuals.

**Lent 1 B** ARTICLE NO. 2006.255

Epistle

IPE 3:18-22

### The Flood and Baptism

IPE 3:18-22



**F**or Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened **by the Spirit**: By which also he went and preached unto the spirits in prison; **Which sometime were disobedient**, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved **by water**.

The like figure whereunto even **baptism doth also now save us** (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him

Here is another translation:

J.B. Philips (Anglican Priest) NT.

Remember that Christ the just suffered, for us the unjust, to bring us to God. That meant the death of his body, but he was brought to life again in the spirit. It was in the spirit that he went and preached to the imprisoned souls of those who had been disobedient in the days of Noah--the days of God's great patience during the period of the building of the ark, in which eventually only eight souls were saved from the water. **That water was a kind of prophetic parable of the water of baptism which now saves you.** Baptism does not merely mean the washing of a dirty body; it is the appeal of a clear conscience towards God--a thing made possible by the power of Christ's resurrection. For he has now entered Heaven and sits at God's right hand, with all angels, authorities and powers made subject to him.



Empty rectangular boxes at the bottom of the page.

### More Insight

Now, It is said that

“Except a man **be born of water** and of the Spirit, he cannot enter into the kingdom of God”.(Joh 3:5).

Jesus with the Holy Spirit preached to those who had been drowned in the flood (during the time of Noah).

It is my pious hope that the flood was not started by a wrathful God to punish his children, but was a last ditch effort by a frustrated God<sup>B</sup> to rescue his disobedient creation from eternal damnation. They were made ‘dead to the flesh’ through a forced “baptism” and “lifted up” by Christ. As Paradise is beyond time and space, these two events were simultaneous.

These born again spirits were released from spirit prison (now emptied by Christ) and took their place with the other spirits in Paradise<sup>C</sup>. The “first fruit” of Jesus’s ascension A.

This plan He told mystically to the Apostles as:

“...other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (Joh 10:16).

These “other sheep” had not, of course, the Covenant with Abraham, nor the Law of Moses, and they were not “Israelites”. Their way to the Kingdom of God is, like us, through the risen Christ.

Peter was also telling the Jewish families in the Diaspora who were living outside The Abrahamic Covenant, that baptism in the name of Jesus would offer salvation to them also, whether they were ‘observant Jews’ or not. ( see also Commentary on Romans 7:1-25 article 2006.266)

<sup>A</sup> From the Jerome Bible Commentary

...**went** and ...- indicates this was after his bodily resurrection, and such a going refers to his ascension.

<sup>B</sup> Several times in the Torah, God (Elohim or YHWH) said He regretted what He had done.

<sup>C</sup> That is where the “thief” on the cross went with Jesus (Jesus was on His way to heaven to be with God the Father).

### More Insight

If my understanding is right, this suggests that salvation will be offered even to those who have never heard of Jesus. This, regardless of nationality, and belief.

And there is support for this idea from Anglican scholars and clergy.

E.A. Litton in his book “Intro. to Dogmatic Theology on the Basis of the 39 Articles pp. 190-191” says:

“Now this is not the same event as when Jesus descended to hell (Apostles Creed). This visit may have been the moment of or after the resurrection. ...The antediluvian sinners thus seemed to lie under a disadvantage as compared with their successors: to rectify the inequality by announcing to them the greater mercies of the Christian Covenant may seem not inconsistent with the Divine justice and goodness. ...what occurred once, may have occurred, and may occur again.”

“If this exposition be allowed it may lead to a modification of the doctrine that the redeeming power of Christ is absolutely confined to this life...(it may apply) to the countless multitudes... who have lived and died without ever having an opportunity of hearing of the Saviour. “

And, from: A New Commentary on Holy Scripture Edited by Gore, Goudge and Guillaume - all Anglican theologians. On page 648 of the NT commentary by A.J. Mason

“The main inference that the Apostle intends us to draw seems to be that none are finally condemned without having the fullest evidence presented to them, here or hereafter...”

And from Origen: Commentary on the Epistle to the Romans Book 3 Chapter 1, section 11. ca. A.D. 246

Regarding: Ge 6:6-7. “In my opinion, this was said not only respecting the destruction of the flood but even something else prophesied in this concerning the future, in the form of a mystery. The words “I should destroy man”, should be interpreted in the sense in which God says through the prophet, “behold, I am destroying your iniquities like a cloud” (Isa 44:22). so that it may be seen that God destroys man in respect to what is human, in order that afterwards he can make him into a god (meaning a heavenly being) at that time when God shall be all in all.

(Joh 3:5) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

(Pe 4:6) For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

(Mt 18:11) For the Son of man is come to save that which was lost.

(Lu 5:32) I came not to call the righteous, but sinners to repentance.

(Joh 1:12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Regret by God (RSV)

“I repent that I have made Saul king; ...(Sa 15:11).

And the LORD was sorry that he had made man on the earth, and it grieved him to his heart. (Ge 6:6).

...never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” (Ge 9:11).

“Thief” (Malefactor) - He was most probably a political troublemaker convicted of treason, for thieves were not normally crucified.

And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. (Ac 10:15).

Edward .Arthur Litton was Dean of Oriel College, Oxford, and was ordained in 1843.

Charles Gore was Bishop of Oxford sometime prior to 1928. Henry Goudge was Regius Professor of Divinity at U. of Oxford. Alfred Guillaume was Professor of Hebrew and Oriental Languages at the U. of Durham. A.J. Mason was Lady Margaret Professor of Divinity at Cambridge.

(Isa 44:22) 22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

|   |                |                    |               |
|---|----------------|--------------------|---------------|
| Introduction to Dogmatic Theology on the basis of | Litton, E.A.   | Classical Anglican | 1-893293-52-1 |
| Nicene and Post Nicene Fathers Theodoret,         | Schaff, Philip | Eerdmans           | 0-8028-8117-3 |
| A New Commentary on Holy Scripture                | Gore, Charles  | Macmillan          |               |

Terminology

Dispersion - the Jews out of Judea. cf. Peter 1.1

Something about Peter:

From "The Lives of Illustrious Men" Jerome - Bethlehem A.D. 492

"Simon Peter, the son of John, from the village of Bethsaida in the province of Galilee, brother of Andrew the apostle, and himself chief of the apostles, after having been bishop of the church of Antioch and having preached to the Dispersion — the believers in circumcision, in Pontus, Galatia, Cappadocia, Asia and Bithynia — pushed on to Rome in the second year of Claudius to overthrow Simon Magus, and held the sacerdotal chair there for twenty-five years until the last, that is the fourteenth, year of Nero. At his hands he received the crown of martyrdom being nailed to the cross with his head towards the ground and his feet raised on high, asserting that he was unworthy to be crucified in the same manner as his Lord. He wrote two epistles which are called Catholic, the second of which, on account of its difference from the first in style, is considered by many not to be by him. Then too the Gospel according to Mark, who was his disciple and interpreter, is ascribed to him. On the other hand, the books, of which one is entitled his Acts, another his Gospel, a third his Preaching, a fourth his Revelation, a fifth his "Judgment" are rejected as apocryphal. Buried at Rome in the Vatican near the triumphal way he is venerated by the whole world."

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1Co 15:29).

For if the dead rise not, then is not Christ raised: (1Co 15:16).

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. (Co 15:32).

The idea of many levels in heaven in the Mishnah.

In Jewish tradition, during the 1st. c. when man transgressed the Mosaic Law, or the Natural Law which preceded it, a penalty had to be paid for this transgression. Under the Jewish Law c.30 A.D. the penalty to pay for a transgression was threefold.

- First, suffering that immediately followed the transgression.
- Second: repentance through prayer and a sacrifice of some property, (doves, sheep, goat, money).
- Third: restitution if possible.

Some transgressions were forgiven immediately upon repentance; some on the day of atonement (Yom Kippur), and some never would be forgiven. It was a general understanding that the sufferings of this life paid the penalty partially or fully. Those who suffered the most, were forgiven many transgressions. For example: A man afflicted by leprosy was assumed to have suffered enough for all his transgressions and would be forgiven all and guaranteed a place in Paradise <sup>A</sup>. The poor workers were automatically warranted a place in Paradise level 7. Anyone who had died under Roman oppression, automatically went to paradise. <sup>B</sup>

It may come as a surprise to you that Paul went to the third heaven (Co. 12:2 "a man in Christ" refers to himself). Paul refers to this obliquely in many of his letters - it was his way of distinguishing himself from the many other evangelists who claimed no such experience.

<sup>A</sup> Assuming no mortal transgressions had occurred.

<sup>B</sup> In the Mishna there are seven levels in Paradise. Level 1 for Martyrs, 2) Those who died at sea, 3) Scholars, 4) Great men such as Moses, 5) Penitents and Righteous, 6) Unmarried who remained chaste, 7) The poor who were possessed of scripture and Mishna and were engaged in a worldly occupation.

"Again: If a man has been wicked throughout his life and repents in the end, his wickedness is never again remembered (by God) against him." (Kid. 40b)

Paradise is either level 2 or level 3 in a seven level heaven - Mishnah) - perhaps the people of the flood were taken to the 2nd level, where those who died at sea (after Moses's Law) were taken.

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. (Co 12:2).

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.