Study questions:

 “Choosing Sides: Rethinking Baptism as an act of War”

1 Peter 3:18-22, Genesis 6:1-4, Jude 1:6

1. Okay. Where do we even start on this one? Prayer. Yes.
2. Read 1 Peter 3:18-22. What are the big theological themes? (What does this passage tell us about God and his redemptive work in the world?)
3. In light of 2 Peter 2:4 and Jude 1:6, how would one come to the possible conclusion that Jesus’ preaching mission to the “spirits in prison” was in fact a denunciation of the “sons of God” in Genesis 6:1-4.
4. Jude, particularly, has been using 1 Enoch as a source. In what way could both Peter and Jude be using Enoch as a type of Christ based on the above texts and the story of Enoch (see below):

So here’s the story of 1 Enoch: It describes how the sons of God (angelic principalities and authorities) committed this great offence and were imprisoned under the earth by God awaiting final judgment. According to 1 Enoch, the Sons of God appealed their sentence by asking Enoch, the godly man who never died to intercede for them. 1 Enoch 13:4 puts it this way: ***They [the Sons of God] asked that I write a memorandum of petition for them, that they might have forgiveness, and that I recite the memorandum of petition for them in the presence of the Lord of heaven.*** Well, God denied their request. ***1 And, Enoch, go and say to Asael, You will have no peace. A great sentence has gone forth against you, to bind you.***

***2 You will have no relief or petition, because of the unrighteous deeds that you revealed, and because of all the godless deeds and the unrighteousness and the sin that you revealed to men.***

***3 Then I went and spoke to all of them together. And they were all afraid,***

***and trembling and fear seized them.***

1. Enoch went into the underworld to announce the doom of Satan’s angels. In the same way, yet much more importantly, Jesus Christ descended into the underworld immediately after his crucifixion? Why, to announce to the fallen angels that his death did not mark the possibility of their release but the exact opposite! His crucifixion, ironically, sealed God’s triumph over evil and secured Satan’s eternal demise. After the horrible event of the crucifixion, to quote Michael Heiser “God’s plan of salvation and kingdom rule was still intact. In fact, it was right on schedule. The crucifixion actually meant victory over every demonic force opposed to God. This victory declaration is why [1 Pet 3:14](http://biblia.com/bible/esv/1%20Pet%203.14)-22 ends with Jesus risen from the dead and set at the right hand of God — above all angels, authorities and powers.”
2. In light of the above sermon quote, how then does baptism become an alignment with Jesus Christ in his triumph over the satanic powers? Remember, “an appeal to God for a clean conscience” can mean more than what we usually yhink. See quote below and discuss:

But the word conscience, as used here, also means “an attitude or decision that reflects one’s loyalty.” In other words, baptism is not *the* means of salvation, Christ is! And my baptism is my pledge of loyalty to Jesus Christ. In baptism I’m choosing sides. I’m aligning my life with the One who died and rose from the dead not only to forgive my sins but to free me from the demonic powers that Jesus preached to after his crucifixion! To quote Heiser:

In effect, *baptism is a loyalty oath*, a public avowal of who is on the Lord’s side in the cosmic war between good and evil.  But in addition to that, it is also a visceral reminder to the defeated fallen angels. *Every baptism is a reiteration of their doom in the wake of the gospel and the kingdom of God*.