

Did Jesus Go to Hell between the Time of His Death and Resurrection?

*Also being an exposition of I Peter 3:13-22
With outline and handout*

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Introduction

Did Jesus go to hell between the time of his death and resurrection?

That question is one of the concerns of this study. It is better to study the Scriptures and see what questions emerge and then to take such a question to the Scriptures. Unfortunately, the question of Jesus' whereabouts between the Cross and the Resurrection has been handed down from Church theologians. That means two matters need to be dealt with as we address the question. The first matter is the interpretation of 1 Peter 3 – a text which is often presented as a main support that Jesus spent some time in Hell. The second matter is the problem of Church history – where the idea of Jesus being in Hell got most of its steam (and then became part of the Christian ethos).

In Part I, I deal with the Biblical data by exploring 1 Peter 3:13-22. It is a demanding bit of writing because I need to develop large ideas without stopping and defining all the smaller terms. To that end, Part I is meant to be fleshed out in teaching sessions. It is my outline as I teach. I do believe, however, that a careful reader will be able to grasp the material and follow my arguments.

Part II of this paper is a handout and outline. It is brief; I added it much later. In essence, it sketches the historical development of the Apostle's Creed (the creed that states that Jesus went to hell) and gives an outline of the 1 Peter study.

Part III needs to be written. If there ever is a Part III, I will use it to define terms. The average student of the Bible will need a refresher about key phrases – phrases that are sometimes synonymous or which sometimes represent big distinctions. Such terms include: Hades, Hell, Paradise, Abraham's Bosom, Outer Darkness, Lake of Fire, Sheol, etc. These ideas must be defined and understood from the perspective of the Old and New Testaments. They also need to be interpreted according to the ancient cultures and idioms. The tools for interpreting these idioms include archaeology, history, grammar, lexicons, parallel passages, etc.

Part I. Suffering Righteously

The Right Way of Suffering (1 Peter 3:13-22)

A. The Context for Reading 1 Peter 3:13-22

Peter begins this section of his letter with a question: *For who is going to harm you if you are devoted to what is good?* It is a question that comes right on the heels of a quote from Psalm 34. That quote is given in the larger context of Peter urging Christians to suffer like Jesus suffered, as the one who did not “return evil for evil or insult for insult” (3:9, cf. 2:23). The suffering saints are to walk as Jesus walked. He is the paradigm-sufferer who looked to heavenly vindication and inheritance in the face of an unmerited cross.

On the day of his trial in the Jewish courts Jesus’ first confession was to his confidence that his Father would vindicate and grant eternal glory to the righteous sufferer: “Hereafter you shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven” (Matt 26:64, Mark 14:62, Luke 22:68f.) Jesus was at the mercy of the wicked but looked beyond them to the “God who justifies” (Rom 8:32).

Peter did not participate with Jesus in looking beyond the veil of suffering to the eschatological visitation. In Matthew 16 he spoke as Satan to persuade Jesus to take a different and safer route to the throne. Jesus rebuked him and assured him that the cross was not the end of the story, “For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds” (Matt 16:27). The end point—vindication and inheritance—was elemental to Jesus’ *patient* endurance, and would become fundamental in Peter’s own thinking and writing. Getting this wrong is worthy of harsh rebuke and makes Peter peculiarly ideal for exegeting the satanic ramifications.

Because Jesus was looking to return in the glory of his Father, his paradigm suffering was not mere Stoicism. He did not endure as one who had a complex and developed mastery over pain, but as one who “considered that the sufferings of this present time were not worthy to be compared with the glory which was to be revealed” (cf. Rom 8:18). Likewise, Peter does not want his Christian readers to endure suffering as Stoics. Raw *endurance* is not the goal of his

epistle,¹ reflected in the rhetorical question: “For what credit is it if, when you are beaten for your faults, you take it patiently?” (2:19).

Harsh treatment is difficult to bear for all people alike, yet even the wicked will sometimes find the resolve to endure with patience what they deserve. This is not the kind of endurance Peter has in mind. He wants the Christian to suffer innocently with a view to the open day of visitation (2:12) wherein the Lord will reward the righteous and judge the wicked (1:7,17). Like Jesus, Christians are to look beyond the present realities to the inheritance that is invisibly real—they are to look to the judging King. The end point is as elemental to Christian endurance as it was to Jesus’, and means that their suffering is not for ills committed—permitting them “a good conscience” (3:16, 3:21). This “good conscience” is resting in the knowledge that God will honor a person’s plight and take up their defense by and in the resurrection (God will honor the plight of the godly and not the wicked).

In suffering, the Christians should have *fixed in their minds* (cf. 1:13) the “inheritance which is incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials...” (1:3-6). The *telos* must inform how Christians live in the face of suffering. Their inheritance is not only a *telos*, but is a present reality. It is “reserved in heaven”, meaning that it already exists in the now (secured by the Lamb who was slain), and that its citizenry participate in its economy and governance in the Spirit by faith.

Life in the Spirit is a participation in the inheritance (1:2, 1:12). The *Spirit* and the *Inheritance* are of a piece in that they are heavenly realities essential to the Christian’s faith. Peter uses the word “heaven” in reference to both. The Holy Spirit is *from heaven*, and the inheritance is reserved *in heaven* (his only other use of “heaven” is of the place where Jesus is now seated at the right hand of the Father!). Faith is the coinage of this heavenly world (1:7, cf. also 1:18 and 3:3), and equates to an active looking forward to the revelation of that present world and the day of God’s visitation. The Word (2:2) functions as *axis mundi* into this realm (preached in 1:12 and 1:25), a kind of living seed from heaven (1:23f.) that sustains and feeds the

¹ Note the difference between “good” and “Christian.” “Christian” carries with it the imitation of Christ who suffered not as a mere do-gooder but as one who acted in reference to the glory-presence of God in Israel and then Israel’s religious purity. That is, he suffered as one who wanted to maximize the glory of the Father, which was best done by him quietly suffering as an innocent Lamb slain by wicked men, trusting that God would raise him from the dead.

faith of the righteous (2:1). Father, Son, Holy Spirit, Faith, Inheritance and Word are the place of *life* in Peter's theology, the place of the Spirit.

In summary, and as potentially helpful for understanding some of the more difficult phrases of 1 Peter 3:13-22, a basic theme of this epistle can be stated this way: The Christian is to suffer with a view to the end when God will judge and reward. It is a future event which is a present reality because of the past sufferings and resurrection of Jesus. The Christian who suffers with this mind has a "conscience toward God" (2:19; 3:16; 3:21) that is "commendable before God" (2:20).

B. Eschatological Vision

Now we can make better sense of the opening question: *For who is going to harm you if you are devoted to what is good?* In the ultimate and eschatological sense, with reference to the "day of visitation" (2:12), no one can. It is a rhetorical question with an answer anticipated by the whole of 1 Peter, and which corresponds to Jesus' teaching to his cross-bearing disciples: "And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell" (Matt 10:28). The Christian is to honor the emperor (2:13), but to fear God (2:16). The emperor on earth cannot ultimately harm the Christian, even though he wields the power to kill the flesh.²

The quote from David in Psalm 34, which leads to the question at hand, provides an Old Testament exhortation for righteous sufferers to remain righteous in their ordeal. They must keep their eyes set on the righteous and vindicating Lord: "For the eyes of the Lord are on the righteous, and His ears are open to their prayers; But the face of the Lord is against those who do evil" (3:12). Peter's teaching is not new; it is rooted in the prophets.³ It is the Lord who

² Christians are to submit to the governors as those sent to punish evildoers (2:14), but this is a paradoxical submission since it was governors and officials who slew the Messiah. History bears this out in a letter of governor Pliny of Pontus-Bithynia to Emperor Trajan, "I interrogated them whether they were Christians; if they confessed, I repeated twice again, adding the threat of capital punishment; if they still persevered, I order them to be executed..." (Letters 10.96). Ironically, the power of the governor to kill becomes a chief weapon in the Christian's arsenal—just as the cross became the ultimate instrument of good used by Christ to defeat Satan.

³ Peter argued earlier in the letter that the Old Testament prophets were perfectly aware of the reality that the Messiah was to suffer (1:10-12). His use of the scriptures from that point on becomes a kind of apologetic for a twin reality: 1. God vindicates the righteous, because 2. The righteous suffer (and are the ones who look to God for vindication). If David writes to tell how the righteous turn to the Lord, then it is implicit that he understood that the righteous *suffer*. This, by extrapolation from the lesser to the greater, means that the sinless One of Israel was going to suffer most of all—it is the way (so 1 Peter 1:10-12).

ultimately harms the wicked and who ultimately hears the prayers of the righteous,⁴ and so Christians must likewise suffer as those looking upward and forward.

C. Always Ready to Give a Defense (3:15)

Christians who suffer in the way that Peter describes, e.g. “Servants, be submissive to masters...even to those who are crooked [compare the Greek to our word, scoliosis],” and “wives, be submissive to your own husbands so that even if they are disobedient to the word, they may be won without a word by the behavior of their wives,” will evoke the question, “Why do you suffer this way?” What can account for an innocent woman or man suffering unjustly without the sort of self-defense that is justifiable by the calculus of the world? The inquiry comes because this sort of Jesus-suffering does not match the wisdom of the world. But from the heavenly perspective this kind of suffering “is the will of God that by doing right you may silence the ignorant and foolish men” (2:15).⁵

When Christians behaves *Christianly*, what apology can they give to explain their peculiar kind of suffering? As innocent ones unjustly treated, they put themselves in a position to point the evildoers to their eschatological hope. They herald in their flesh—without a word—the Son who is the enthroned King. He is the one who is returning to judge the evil ones and reward his servants (who, like children, are bearing the image of their Father). By suffering in *innocence*, they can “always be ready to give a defense to everyone who asks [them] to give an account of the hope that is in [them], yet with gentleness and respect” (3:15).⁶ The defense here

⁴ Notice in 3:7 that the husband who uses his wife to enhance his earthly advantages – i.e. living as if the eschatological inheritance realities are not sufficient for them – then they are in danger of their prayers being cut off. Namely, they are in danger of being counted with the wicked.

⁵ The conflict between earthly foolishness and wisdom in 1 Peter relates to how one views suffering and vindication. That is, the wisdom of God belongs to the Christian who sees beyond the earthly veil. This matches the teaching of James 1:2, where the suffering Christians of the twelve tribes are to “Consider it all joy, my brethren, when you encounter various trials...” If any Christian is not able to reconcile this “strange” way of joyous Christ-like suffering, then they “lack wisdom” and should pray to God, “who gives to all men generously and without reproach” (James 1:5). The asking, in the James context, is for wisdom that views suffering from a heavenly perspective, so that a Christian may have the mind to “know that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing.” (1:4). Once a Christian attains to heavenly wisdom, he can say, “let the brother of humble circumstances glory in his high position, and let the rich man [in James, the rich man is the one who blasphemes the Lord] glory in his humiliation, because like flowering grass he will pass away” (1:9-10). The perishing grass analogy is used to similar effect by Peter in 1 Peter 1:23-25.

⁶ What this text is not teaching (at least not in its main use) is a proof-text for modern dogmatic apologetics. Despite this it is popularly used (without reference to Peter’s context) as a text dealing with defending systematic and orthodox teachings. One example of this will suffice, taken from page one and volume one of the *Journal of Christian Apologetics*, published starting in 1997 by Michigan Theological Seminary: “We intend to publish this scholarly presentation of articles on various apologetics areas two times per year. *The articles will cover issues of*

is directly related to suffering with “a *good conscience* so that in the things in which you are slandered, those who revile your good behavior in Christ may be put to shame” (3:16, emphasis mine). The shame of the wicked is likely eschatological in this context. It will not be until the open day of vindication that the wicked will be fully exposed for their reviling of the righteous; then they will be shamed. At that time *they will be silenced* as ignorant and foolish men. In this context, apologetics is not a theological discipline for the better-trained thinkers in the church, but the way of the cross as lived by every disciple.

D. Jesus, the Paradigm-Sufferer (3:17-18a)

When Christians suffer in the way that Peter prescribes, their suffering has one of two effects: first, they prepare (as it were) the wicked to be shamed on the day of the revelation of Jesus Christ (1:5,7), or second, they win some to a heavenly inheritance. Both of these work together to prove the nature of God and what kind of Father he is: he is the Holy One “who impartially judges” (1:17). Hence there is a duality in Gospel suffering—it is “to the one an aroma from death to death, to the other an aroma from life to life” (2 Cor 2:16). Both effects are found at the source of righteous suffering—at the Cross.

For the Christian, Jesus’ suffering is the aroma of life. His death was *for them* (i.e. soteriological) while they were yet in their sins, “in order that he might bring us to God, having been put to death in the flesh...” (3:18b). Jesus’ suffering is soteriological and paradigmatic as he “suffered for doing what was right rather than for what was wrong” (3:17). Positively, this suffering was effectual for redeeming a chosen race and creating a royal priesthood. As priests, the redeemed people carry about the image of God in the world by bearing the image of a dying Jesus in their own flesh.⁷ In bearing the image of Jesus, Christians let their “light shine before men that they may see your good works and glorify your Father in heaven.” (Matt 5:16).

In 3:17-18 Peter is arguing from the greater to the lesser, as to say, “Isn’t it true that the suffering of Jesus won you in your sin? He did not suffer because he was a sinner but because the sinful sons of Adam killed him. And it was in this that you were brought to the Holy One

philosophy, theology, biblical studies, ethics, science, and cult studies as these subjects relate to apologetics. Some articles will be more popular in nature while others will be more technical. None hopefully will be uninteresting, for they will address the matters about which we dare not be uninformed if we are to persuade our generation of the truth of the gospel of Jesus Christ. Our purpose is to help Christians be able to give an answer for the hope that lies within us (1 Pet. 3:15)” (emphasis mine).

⁷ As images of gods were kept in temples, so the Divine Image and the Divine Temple meet in the cross-bearing people.

and discovered who God is. Since this is true, replicate the way of the Lamb for the sinners that now put you through various trials; some may see your good works and bow to Jesus.”

E. Two Realms, Two Inheritances (3:18b)

Jesus was thus put to death in the flesh, but made alive in the Spirit.⁸ And we, like newborn babes, are also alive in the Spirit (4:14) if we are indeed born of the abiding Word.⁹ As babes in the *Spirit*, we are born into the heavenly realm of the *Holy Spirit*, a life opened up to us by Jesus. Jesus’ *Spirit life* is just that: *Holy Spirit life*, which is heavenly Inheritance life.

Jesus death in the flesh ended in vindication in the Spirit (I am going to try and show that this is how we make sense of Peter’s teaching in 3:18f.). Paul in I Timothy 3:15 writes, “He who was revealed in the flesh, was *vindicated in the Spirit*, beheld by Angels...” (emphasis mine). Jesus looked beyond the fleshly inheritance and suffering to the eschatological Spirit world, and received *it* (better, Jesus received *him*). The triune God multiplied glory upon glory as God the Son received God the Spirit. God receives God.

In Peter, the flesh-spirit dichotomy is not one of mere ontology, as if to make a semi-Gnostic distinction between lives bound by flesh and lives freed from flesh. Instead, life in the Spirit is *body* life in the Inheritance realm of the Holy Spirit, so that *Jesus-raised* is Jesus the Spiritual man seated in Heaven (the Spiritual realm). As one commentator has it, “Thus Peter contrasts the death of Christ with the resurrection...”¹⁰

⁸ Peter’s use of flesh is found in 1:24, 2:11 3:18, 3:21, 4:1, 4:2, and 4:6. His use of Spirit and spirit is in 1:2, 1:11 (to be compared with 2 Peter 1:21), 1:12, 1:22, 3:4, 3:18, 4:5 and 4:14. Unless context mitigates otherwise, I will modify the translations so as to render the Greek noun as *Spirit*, being the Holy Spirit (capital S), as opposed to *spirit*. J. Michaels in his Word Biblical Commentary on 1 Peter (Word Books, Waco, Texas: 1988), comments on the growing consensus for seeing “raised in the spirit” as referring to resurrection, “There is growing agreement that the distinction here indicated by ‘flesh’ and ‘Spirit’ is not between the material and immaterial parts of Christ’s person (i.e. his ‘body’ and ‘soul’), but between his earthly existence and his risen state (cf. Rom 1:3-4; 1 Tim 3:16)... ‘spirit’ refers to that sphere of Christ’s existence in which God’s Holy Spirit was supremely and most conspicuously at work... Therefore it is here capitalized in translation... If ‘flesh’ is the sphere of human limitations, of suffering, and of death (cf. 4:1), ‘Spirit’ is the sphere of power, vindication, and a new life (cf. Beare, 169).”, 204-205.

⁹ Jesus “alive in the Spirit” is not talking about Jesus’ condition between his death and resurrection. Yes, he existed and was with God at that time, but this text is not talking about that. “Alive in the Spirit” here talks about Jesus’ life in and by the Holy Spirit.

¹⁰ Peter Davids, *The First Epistle of Peter*, Eerdmans, Grand Rapids: 1990, 136. The full context of his quote is informative, “[T]he death of Christ did not destroy him, just as death will not destroy the Christian sufferer: ‘He was put to death with respect to the flesh, but he was made alive with respect to the spirit.’ The flesh-spirit contrast is found in several NT passages (e.g. Matt. 26:41; John 6:63; Gal. 5:16-25; Rom. 8:1-17), some of which are, like this one, creedal (Rom. 1:3-4; 1 Tim. 3:16). This contrast is matched with ‘put to death,’ which obviously refers to the

Jesus has a resurrected *body* of “flesh and bone,” but this New Creation body is abiding and eternal, “sown a natural body, raised a *Spiritual body*” (1 Cor 15:44, emphasis mine). As a seed must die in ordeal in order to grow up into a plant, so Jesus’ body was sown in flesh and raised in glory (1:23ff., cmp. 1 Cor 15:36ff. and James 1:11f..). His death ordeal was nothing less than a circumcision (Col 2:11f.),¹¹ “a cutting off from the land of the living” (Isaiah 53:8; note then that Peter quotes Isaiah 53:9 in 2:22).

Spirit and flesh operate in 1 Peter as two rival realms of inheritance. One is real, the other is not; one has a future, the other does not. A man in the flesh has a fading inheritance from his forefathers (1:18). The fleshly inheritance is at best gold and silver, handed down as from earth-dwelling fathers to earth-bound sons (cf. Rev 6:10; 8:13; 11:11; 13:6). A son who inherits flesh is the image of his fathers—the ones who looked to the earth as the end of their story, with the ground as the consummating sepulcher. In contrast, Spirit-sons (4:14) are born of the Heavenly Father, having an elder brother who has obtained to an inheritance that is nothing less than *alive* and *abiding* (1:23, contrast 1 John 3:17), even Holy-Spiritual (cf. Galatians 3:2 and 3:14 where Paul closely links the Abrahamic inheritance with the Spirit himself).

To be alive in the Spirit while also being a resident alien on earth (1:1), in Peter’s grammar, is to be an infant in the invisible realm sustained on food from heaven, which is the Word (2:1). A Christian who is alive in the Spirit is thus a sojourner passing through a foreign land on his way home (1:17); his bags are always packed as he moves along the way of the Lamb (Rev 14:4), which is the way of suffering. He is not accumulating an inheritance in the far country, which would be to obey the fleshly lusts (1:14; 2:11), but is storing up treasures in heaven, treasures that do not fade and which are more valuable than gold (Luke 12:33).

To be a Spirit person and to desire an earthly inheritance is to be as the man who puts his hand to the plow but looks back—doubled minded and tossed about (such a one is in danger of having his prayer cut off from heaven, 3:7).

crucifixion of Christ, and ‘made alive,’ which ... reveals to be a synonym for ‘raised from the dead,’ used in this passage alone of Christ. Thus Peter contrasts the death of Christ with the resurrection...”

¹¹ Cf. Paul Gardner’s article, “Circumcised in Baptism—Raised through Faith: A Note on Col 2:11-12” in *Westminster Theological Journal*, 45, Spring 1983, 172-177. His conclusion, which may support where I am going, is: “It seems to me that, on this interpretation, baptism may not be so much a ‘sign of corresponding spiritual death and resurrection of believers,’ as a sign of spiritual death which, to the believer, makes possible the resurrection through faith”, 176 (he is interacting with M. G. Kline’s book *By Oath Consigned*).

Two realms and two inheritances are before the Christian—both compete for his affections. One is fleshy, and is easily arrived at along the wide path. But Christ, who was “put to death in the flesh” attained the other in that he was “made alive in the Spirit”.

F. The Temple Realm: The Spirit Realm of Inheritance

The Creation-Spirit of Genesis who hovered over the primordial waters in an act of bringing creation out of the formless void is the same Spirit who hovered over Israel in Egypt. The Exodus was a re-creation act of drawing a temple people out of chaos (compare Gen 1:2, Deut 32:10f. and Isa 60:2). In her exodus identity (her new creation identity¹²), Israel was to be a temple people as a “nation of priests” (Exodus 19:6). The cloud who hovered over them was the selfsame Spirit who took up residence in their priestly midst in the tabernacle (cf. Exodus 40:35). Israel’s chief treasure was presence with Yahweh in the Spirit. She was a people in the wilderness who enjoyed dwelling with Yahweh in the cloud and tabernacle.¹³

After Israel’s conquest of Canaan and the establishment of the monarchy, the hovering Glory-Cloud took up residence in the Temple that Solomon built.¹⁴ Israel was a holy nation that dwelt with Yahweh—in the inheritance realm (Num 34:2)—as a temple people. He was present with them, being the Spirit who was the very atmosphere of the temple on Mt. Zion, and was the essence of her privilege and glory (cf. e.g., Psalm 73:25). And, in so far as Yahweh had not returned to fill the rebuilt temple after the exile, Israel was a failed temple people and lost her Glory.¹⁵

It is redemptive-historically significant then, that Peter has the Word-born seed of the Holy One being the new Temple people (2:5) with Jesus as the chief corner Stone (2:6-7). In

¹² One modern rabbi has put it this way, “There are two kinds of creation. There is creation of mountains and valleys, of solar systems and brain cells—and there is the creation of the people who give meaning and purpose to the universe they inhabit,” *The Stone Edition Tanach*, p. 1, ed. Rabbi N. Scherman, Meshorah Publications, New York: 1996.

¹³ “The climax of this Book of Redemption, as Ramaban calls the Book of Exodus, is the construction of the Tabernacle. Built by human hands...it became the resting place for God’s Presence, a place of such overpowering holiness that even Moses could not enter...”, Scherman, *op. cit.*, p. 133.

¹⁴ Exodus 16:9, “the glory of the Lord appeared in the cloud”, see also Num 11:25, 1 Kings 8:12. For justification and explanation of the hyphenated use of Glory and Cloud, see M. G. Kline’s, *Images of the Spirit*, Wipf & Sock publishing, Eugene Oregon, 1997.

¹⁵ Ezekiel’s end-time prediction of a Spirit filled temple in 43:5 was not to become the experience of those who rebuilt the temple. Later, Malachi expounded the temple realities of his day as if the Lord was not there, and that his return was yet needed (3:1-2). After the post-exilic temple was built, Haggai in 2:6f. has it as a future reality that the Lord would again come fill it: “Once more—it is a little while—I will shake heaven and earth, the sea and dry land ... I will fill this temple with glory.” The glory had departed from Israel, exemplified in the temple not being filled with the Spirit.

this new Temple, the Spirit has returned to take up residence so that life in the Spirit is life in the Eschatological Temple (cf. 1 Cor 3). What Israel never experienced after her captivity—the return of the Spirit to dwell in the Temple—Jesus merited by his cross, creating a temple out of rejected materials (even from Christians despised by society).

Jesus, who was “put to death in the flesh, but made alive”, constituted in his resurrection a new temple filled by the Spirit.¹⁶ When he said, “tear down this temple and three days I will raise it up”, he was referring to his body, which was to be filled by the new exodus Glory-Cloud, who is the Spirit.¹⁷ Jesus is mankind’s *axis mundi*—he is Israel’s Temple filled with the Spirit. Thus Peter can say, “he was made alive in the Spirit” (3:19).¹⁸

Adam was alive in the flesh yet he faded away as a failed image son. Jesus died too. He died in the flesh to be made alive with the Spirit and confirmed as the faithful Image who became the New Creation Temple: “And I saw a *new* heaven and a new earth...And I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its *temple*” (Rev 21:1a, 22; emphasis mine). The fleshly man does not inherit the kingdom (1 Cor 15:50), but the Spiritual man does, and in fact, the first Spiritual body constitutes it.

In summary, “Jesus alive in the Spirit” is not to be read as Jesus freed from a body, but as Jesus the bodily-resurrected Temple filled with the Spirit (cf. 1 Kings 8 and Exodus 40). The resurrected Christ is the ultimate proof that he did not die for his own sins (our proof: the grave could not justly hold him). The resurrection of the Man is the vindication of his righteous life and suffering (1 Tim 3:16). It was in his resurrected-Self exalted to the right hand of the Father that Jesus’ royal inauguration was made known with power to the angelic (and demonic!) realm

¹⁶ His death is a substitution (1 Peter 3:18), being the climax of the sacrificial slaughter (Leviticus 5:7). As per Isaiah 53:11, the righteous justifies many by his own death. Jesus went through this suffering to glory.

¹⁷ Jesus enacted a new exodus in his flesh – cf. Luke 9:31, where the Greek word (which is actually “exodon”) is easily and best translated with the redemptive-historical “exodus.” Also of interest here is Revelation 15 where the song of Moses and the first exodus morphs into the song of the Lamb and the new exodus—followed in the text by a description of the Temple filled with the Spirit! Exodus, Temple and New Creation go together with Inheritance, Spirit, Lamb and the triumph of God!

¹⁸ The Temple Imagry continues into 1 Peter 4. Commenting on 4:14, Andrew Hill and Gary Herion write, “There may well be, however, another strand of OT background to this passage as well—namely, the motif of the temple sanctuary as the “resting place” (LXX: *katapausis*) of Yahweh (1 Chr 6:31; 28:2; 2 Chr 6:41; Ps 132:7-8, 14; Isa 66:1-2). In the wanderings of the wilderness generation the completed tabernacle was overshadowed by the cloud as the tent was filled with the Lord’s glory, and the progressive movements in the Israelites’ pilgrimage were dictated by the ascent of the fiery cloud or by its remaining on the tent (Exod 40:34-38). This manifestation of the divine presence stands behind the phenomenon of the tongues as of fire that came to rest (*ekathisen*) on each of those gathered on the day of Pentecost when the Church received the baptism of the Spirit (Acts 2:3). It is not at all unlikely that such an event should be in the apostle’s mind as he speaks of the Spirit as resting on his readers”, JETS 29/3, 1986, “Functional Yahwehism and Social Control in the Early Israelite Monarchy”, p. 289.

(1 Peter 3:22). As his quiet suffering spoke more than words, so too his Temple investiture needed no words to enforce the regality of his victory: Jesus robed with his Spirit body, raised into heaven, *took his seat on the exalted throne*. The declaration could not be louder, and if a door could be opened up to the invisible installment, we would see the Slain Lamb—the Lion of Judah—standing before the Great King (Rev 5-6), even seated at the right hand of the Father.

G. The Victory of Jesus (3:19-20)

Jesus' enthronement as King (3:22; Acts 1:9; 2:33; Heb 1:8ff.; 12:2) is the session of the Victorious One having entered into his power—just as his resurrection was the declaration to the world that he had been assigned to judge. Paul speaks of it this way: “He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead” (Acts 17:31). His resurrection is the earthly proclamation that he is both Lord and Christ. This proclamation is heard both in heaven (3:19) and on earth.

In the invisible world, the bodily Spirit presence of Jesus was the occasion of the revelation of his victory to the evil spirits who had not fully appraised his power (a full comprehension of the gospel alludes even the angelic hosts, “who desire to look into such things”, 1:12). After his resurrection, Jesus “went and made proclamation to the spirits in prison” (3:19).

These evil spirits had previously participated in the world up to the point of disobedience that left them imprisoned.¹⁹ This is a situation not so unlike the one described in Jude 6, “And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.”

The imprisonment of beings from the invisible realm is military activity. These rival forces had gone beyond the bounds of what God would allow for evil legions. The principalities and the dark forces are arrayed against the Lord and his people as “spiritual hosts of wickedness

¹⁹ Peter Davis in Davids, Peter H., Clinton E. Arnold, Peter H. Davids, Douglas J. Moo, and Robert W. Yarbrough. *1 & 2 Peter, 1, 2, & 3 John, Jude: Zondervan Illustrated Bible Backgrounds Commentary*. Grand Rapids, Mich: Zondervan, 2002, asks and answers, “Who are the ‘spirits in prison’ in 1 Peter 3:19? Some argue that these are human spirits from the people who died in Noah’s day. However, in the New Testament ‘spirit’ by itself never refers to a human spirit. When a human being is referred to the word is always qualified, such as ‘man’s spirit’ in 1 Corinthians 2:11. Normally humans existing apart from the body are called ‘souls’ (as in Rev. 6:9). Therefore it is probable that this passage refers to nonhuman spiritual beings” (21). He appeals to Genesis 6:1-2; 2 Peter 2:4-5; Jude 6 and 1 Enoch 6,10,12-13.

in the heavenly places” (Eph 6:12), yet even they are apportioned according to borders which are not to be violated (cf. Deut 32:8 from Qumran and the relevant literature on that text).²⁰ The border skirmishes between the opposing heavenly armies are revealed at times to the sons of men, as when Daniel finds out in a vision that his otherworld messenger was held up in battle and delayed in coming to him (Dan 10:10ff., cf. also Rev 12:7-9).

In the book of Revelation, John is allowed to watch the dark king of the abyss use the key given him to loose imprisoned beings from the pit (Rev 9:1, 11). The dark king is the star from heaven that has fallen to the earth (9:1) to exercise his evil (his name is Apollyon). Yet, even as king of abyss, he is still limited by the Lord to operate within limits and times (9:4).²¹

In the invisible world, evil entities have freedom of movement (cf. Job and the glory council visited by Satan). As the Lord restricts the movements and activities of these beings, so prison sanctions are in place for violators. In the time of Noah, certain forces from this other world were “disobedient” to the Lord’s boundaries or commands (3:20). It appears from 3:20 that their disobedience is tied to the ubiquitous rebellion of man on earth. Their high crimes were not completely distinct from the earthly warfare that ended in a grieved God who was sorry that he made man.²²

The violating *spirits* found themselves in chains, incarcerated as threats to heavenly and earthly society. Their disobedience against God and his created order would not be the final *word* in the warfare, as they were to one day behold the consummate Obedient *Spirit*. In the days of Noah they fought with impunity against the Great King, but in the days of Jesus they beheld God’s military victory in the vindicated sufferer—they encountered the resurrected Lamb that was slain. Jesus had gone the route of suffering with a view to vindication experienced bodily in the *Spirit* and proclaimed to the *spirit* enemies of God.²³

²⁰ See also Peter Davis again, *Ibid.* 22, where he writes, “It was ‘in the resurrection state’ (a better translation than ‘through whom’) that Jesus went and preached to the spirits in prison.’...Peter is referring to Jesus’ resurrection proclamation of triumph, vindicating the justice of God and sealing the fate of the fallen angles as he ascends into heaven.”

²¹ With language like that of Revelation 9:1, Jesus, after sending out the 70 disciples to *proclaim* the good news of the kingdom, declared that he saw Satan fall from heaven like lightning (Luke 10:18). He then granted his disciples the authority to fight against the devil and his spiritual forces (10:19f.). This, of course, is the kind of warfare that Paul tells the Ephesians that they are engaged in. The power that the disciples wield in this warfare is their own blood, for they are permitted to die and suffer as their Lord has shown them.

²² I will not explore it here, but 1 Enoch shows how first century Jews might have thought along similar lines as I now propose.

²³ The word that Peter uses in 3:19 behind proclaimed is not the same as what he used in 1:2 -- describing how the word came to the believers.

Where man had rebelled and ruined creation, Jesus became a man and restored creation. Where the spirits rebelled and ruined heaven, Jesus became the Life-Giving Spirit and re-created the heavens. “The last Adam became a life-giving Spirit” (1 Cor 15:45), which opened up a new pathway for the movement of *righteous* men (who suffer like Christ) into a world previously barred to them even while it was occupied by *evil* spirits. Jesus becomes a man then he becomes (as it were) a Spirit. He conquers in both realms and then unites the two (2 Peter 3:13); Jesus is the Spirit-Man.

Peter himself provides at least one other clue that points us to the identity of the spirits²⁴ to whom Jesus went and proclaimed his victory:

For if God did not spare the angels who sinned, but cast them down to hell²⁵ and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly... then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment... 2 Peter 2:4-5, 9.

The angels who sinned in the days of Noah were put into chains of darkness, as it is true that the Lord knows how to reserve the unjust for the judgment.²⁶ These sinning angels of 2 Peter are the imprisoned spirits from the days of Noah in 1 Peter.

Given their long expired disobedience, the question becomes: Does God ignore the wicked? Or, is he the One who judges righteously and on schedule? Jesus has answered the questions once and for all: he has proclaimed his victory to the disobedient spirits who are the paradigm persecutors. Any present suffering endured by Christians must be interpreted in the

²⁴ For a different conclusion than my own, and a more classic treatment of this text, see John Feinberg, *Westminster Theological Journal*, 48, Fall 1986. He provides a summary of his position: “Unfortunately, not all issues can be handled in this study due to space limitations. In this paper the discussion will be limited to a careful exegesis of 1 Pet 3:18–20 in an attempt to discern whether it teaches anything about an underworld, anything about Christ preaching in hell for any reason, or anything about his transferring OT saints to heaven. In this study I shall attempt to demonstrate that the passage in question has nothing to do with any of those ideas, but should be understood as a reference to Christ preaching by the Holy Spirit through Noah to the people of Noah’s day. At the time of the writing of 1 Peter the disembodied spirits of those people were imprisoned because of their judgment for rejecting the message Noah preached. Though this position is hardly taken seriously by commentators today, I shall argue that, in fact, it is the best interpretation of the passage, especially in light of the context of 1 Pet 3–4”, 303-304.

²⁵ Ταρταρώσας "being sent to Tartarus" (tartaroo)

²⁶ In the light of the texts explored in this section, Roger Omanson’s conclusion that “nowhere in the New Testament passages which speak of heavenly beings are these being said to be imprisoned” is a thesis that is not easily sustainable. Cf., Roger Omanson, “Suffering for Righteousness’ Sake (3:13-4:11)”, p. 444, in *Review and Expositor*, volume 79, Summer 1982.

light of the Lamb's pathway of righteous living in the flesh, terminated by death at the hands of the wicked, consummated in resurrection and vindicated Spirit-life.²⁷

Jesus' victory extends in every direction. Peter is again arguing from the greater to the lesser. If the victory of Jesus is proclaimed in the realm of the imprisoned spirits, then it is going to be revealed to men. In fact, it was revealed already in the great eschatological event. Namely, Jesus was raised from the tomb with a Spiritual body. His resurrection is a proclamation of life to those who believe, and a proclamation of death to those who remain resolute in their opposition. It is proof that God hears the prayers of the righteous, and that he repays the wicked for their evil (even if in the interim it appears that the wicked act with impunity, cf. Malachi 2:17).

Peter's suffering Christians should look beyond the present order of things to the proclamation that has already been made to the imprisoned spirits.

H. Baptismal-Suffering then Glory (3:20-22)

The suffering of the Christian is the baptismal prelude to resurrection. Likewise, the way of Israel to their typological inheritance (Heb 4) was through the judging Red Sea baptism. The waters held out death for the Egyptians and a dangerous wilderness trek for those baptized into Moses (1 Cor 10:1ff.). Corresponding to this, for those baptized into Christ the way into the eschatological antitype is through a judgment ordeal (1 Cor 10:11). The cross is this ironic pathway to glory, and *baptism* is its name.

James and John, desiring enthronement in the Messianic consummation, asked of Jesus, "Grant us that we may sit, one on your right hand and the other on your left, in your glory." But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?" (Mark 10:37-38).

²⁷ Some Christians had already gone the leg of the suffering-journey, which is death. Peter's teaching in 4:6 might be best understood in this light. "Proclaimed even to the dead," as explained in I. H. Marshal's *Exploring the New Testament*, "refers to those who are now dead (at the time of writing) but who received the gospel before they died. Though this meaning may seem strange, it follows appropriately from the reference to 'the dead' in v. 5. The thrust of Peter's argument is that those who presumed to condemn others in their lifetime will ultimately be brought to judgment themselves. Those who were condemned by society in their lifetime will be vindicated by God at the final judgment." *Exploring the New Testament, A Guide to the Letters & Revelation*, I Howard Marshal, et al., IVP, Downers Grove, IL, 2002, p 268.

Their appeal for a privileged kingdom grant came immediately after Jesus explained his route to glory. The road before him was Calvary; it is the road of discipleship, and it is called Baptism. Jesus described it like this,

Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again. (Mark 10:33-34).

This baptism of Jesus was the cup of gall from the servants of the temple and the Gentiles barred from the temple. His baptism was not for him alone. The disciples would find their “treasures in heaven” only in the matrix of Jesus’ command to “take up the cross, and follow Me” (Mark 10:21).

The way of the stricken Shepherd is the way of the sheep (Zechariah 13), and the ordeal of righteously suffering at the hands of the wicked serves as a testimony to the kind of God the sheep follow. He is patient in bringing judgment—but he will—and nothing explains him quite the same as when his children endure patiently with a view to his acting on their behalf. Suffering unjustly with a quiet confidence should not exist (speaking as of the flesh), so when it does it is a testimony to a work of the Spirit. Baptism best describes this sort of life (the life prescribed to James and John), and God rewards those who “live” this way—who live by dying (John 12:25). Far from being an aside in Peter’s train of thought, his use of baptism fits perfectly into his larger argument:

There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ (1 Peter 3:21).

The righteous sufferer is the one who looks to God in his baptismal life. His innocence and his forward gaze to the vindicating Lord together constitute his “good conscience toward God.” Baptism, here, is not in reference to the sign and seal of the covenant, but of the life of expectant suffering.²⁸

It will be worthwhile to revisit the *kind* of suffering Peter has in mind in his letter. He does not endorse passive Stoicism, but praises suffering that actively looks to God’s judging hand. This heavenward focus is congruent with, and flows from, life in the Spirit. Such faith

²⁸ I use expectant suffering to mean suffering that expects the Lord to vindicate.

might not be best described as “passive.” It is quite active in its hope and longing. Baptismal-suffering is where expectant-faith is separated from non-faith, and where the good conscience towards God is built. It is the place where Noah was found to be righteous as he built the ark in faith. His building became a proclamation against those who did not believe that the Lord would judge the world in righteousness with water.

Ordeal-waters in scripture carry in them dual aspects of judgment and salvation. Jonah passed through the judgment waters; Israel passed through the Red Sea and through the Jordan; and, Noah passed through the judicial flood. The waters are the place of death and of a cutting off from the land of the living. This was the case with the unbelieving predeluvian world (Gen 9:11) and then with Pharaoh’s army.

However, the ordeal waters are also confirming waters for those who, like Noah, experience them righteously with a view to the Lord’s deliverance (knowing, like Jesus, that the cross is no the end of the story). Noah, like the godly in all generations, suffered the life of a world dominated by the wicked. He passed through ordeal as a righteous man, devoting his life to an ark project that proved his eschatological vision (by the same ark he entered into the next world—2 Peter 3:6).

This understanding of baptism is not soteriological in the technical and dogmatic sense, but attempts to match the language of 1 Peter 4:1. In that text, Peter talks about those who have suffered in the right way, having “ceased from sin.” Possibly, the sin in view is the sin of not suffering according to the pattern of Christ. Put another way, to go wrong in 1 Peter is to come out the other side of his letter and still long for an earthly and fleshly inheritance (pure sin). To cease from that is to have put one’s mind on the return of Christ, even to the point of enduring suffering for the sake of reflecting Jesus and the certainty of his return. To conform to that is to be as one who has died to the fleshly inheritance—having “ceased from sin.”

The baptismal waters of suffering still flow from the mouth of Satan as he seeks to flood the church (Rev 12:15). The Spirit-sons of the Holy One look *through* this suffering ordeal with gazes fixed on Jesus, knowing that their time in this foreign land is brief. They are sojourners, and as the floodwaters were not the home of Noah, so they too pass through to the other side—their conscience either accusing or excusing them (Rom 2:14). Those who have gone through the ordeal with a hope set on the resurrection will have a good conscience towards God. They

will enter into resurrection inheritance. Those who drown under the waters of baptism in unbelief will have found their life on earth, only to lose it when the Lord returns.

Suffering righteously is a proclamation that, in effect, says Jesus is enthroned in heaven, God has vindicated the Messiah and will do so unto completion, and that the Lamb suffered for sinners. This is the cross life of the Christian: this is baptism. There is no opting out of this ordeal of suffering-proclamation for the one who wants to attain to the resurrection. Suffering “baptismally” is counter-cultural. It is the way of the Lamb, it reflects the justice of God by relying upon it, and it provides the Christian the opportunity to explain his eschatological hope.

While suffering is a baptismal ordeal, it is also not the end of the story. On the other side of the waters is inheritance and resurrection, which makes the waters but as vapor.

I. Conclusion

By expositing 1 Peter 3:13-22 with as few polemics as possible,²⁹ I have tried to make the case that Peter’s larger argument of “suffering with a view to vindication” is of use when navigating some of the more thorny texts in the section.³⁰ Two passages in particular have been subject to much debate: 3:21 on baptism, and 3:19 on the imprisoned spirits. I did not elaborate upon the competing opinions, but “proclaimed to the spirits in prison” has been interpreted variously by Christians to mean:

1. During his three days in the tomb, Jesus went and proclaimed his work in hell (perhaps supporting the Apostle’s Creed – of which, see the next section)³¹
2. A more aberrant version of number one explains Jesus in hell as redemptive³²
3. Augustine’s view: Jesus preached *through* Noah by the Spirit³³

²⁹ By which I mean, I have not tried to tear down other arguments in a debate (polemical) fashion, but to make a positive case for how to read this part of 1 Peter.

³⁰ Wayne Grudem, in his *Systematic Theology*, (Zondervan publishing, Grand Rapids: 1994), says this about 3:18-20 regarding the whole doctrine of baptism, “For many people this is the most puzzling passage on this entire subject”, then goes on to take Augustine’s view of the text.

³¹ The King James version of Psalm 16, 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 For thou wilt not leave my soul in hell (אֵשׁ); neither wilt thou suffer thine Holy One to see corruption. KJV, Ps 16:9-10.

³² Joyce Meyer, in her 1991 booklet, *The Most Important Decision You Will Ever Make*: “During that time He entered hell, where you and I deserved to go (legally) because of our sin. He paid the price there ... no plan was too extreme ... Jesus paid on the cross and in hell” (35). “God rose up from His throne and said to demon powers tormenting the sinless Son of God, ‘Let Him go.’ Then the resurrection power of Almighty God went through hell and filled Jesus ... He was resurrected from the dead — the first born-again man” (36). “His spirit went to hell because that is where we deserved to go. Remember in the very beginning of this, I said, ‘When you die, only your body dies. The rest of you, your soul and spirit, goes either to heaven or hell’” (Ibid.). “There is no hope of anyone going to heaven unless they believe this truth I am presenting. You cannot go to heaven unless you believe with all your heart that Jesus took your place in hell” (Ibid.). “Jesus went to hell for you” (38).

³³ I confess, this was my view when I started this paper three months ago.

4. Jesus' preaching was to all the Old Testament saints in "prison" who looked forward to his day
5. Finally, the view I expounded, that the spirits in prison are the fallen angels of 2 Peter 2:4-5

Also difficult to unravel is Peter's meaning of, "Baptism now saves." Again, I have tried to make a case that this text fits nicely into the larger theme of *suffering with a view to vindication*. In contrast, various other commentators relate Peter's use of baptism to soteriology.³⁴ As an answer to those I simply offer my attempt at a biblical-theological reading of the letter (even if I have missed the mark in the particulars, I suspect it is still a safe approach with much to offer).

We are on sure footing in Peter when we confess with him that Christians are to suffer like Jesus suffered (2:21). As we do, we can be sure that He hears our prayer (Psalm 34) and that we reflect eternal realities to those around us (either to their benefit or shame). Which returns me to the basic theme of the epistle: The Christian is to suffer with a view to the end when God will judge and reward. It is a future event which is a present reality because of the past sufferings and resurrection of Jesus. The Christian who suffers with this mind has a "conscience toward God" (2:19) that is "commendable before God" (2:20).

³⁴ Soteriology is used here to indicate the study of the mechanics of how a person is "saved." Some traditions teach that people must be physically baptized in a church if they are going to be part of the resurrection. We might then say, baptism is part of their soteriology.

Part II. Outline and Handout

Did Jesus go to Hell?

About This Study:

1. It is a time to enjoy Jesus;
2. It is a time to study 1 Peter 3:13-22 that we might enjoy Jesus more;
3. It is a look at the church traditions that inform how people think about Jesus (an examination of the belief that he went to hell between his death and resurrection);
4. It is an attempt to introduce the *way* we read the Bible at Eastside Church of the Cross;
5. It is an exploration of suffering, the Cross of Christ, and the clashing views about Jesus and his mission for the church.

Churches are not univocal regarding the location of Jesus between the Cross and Resurrection. Because of that, there is a divergence of thought and teaching which can seem like a crowded room full of nose.

At stake in this, is not a mere point of theology, but our methodology:

What is our source of authority (is it church tradition or scripture)?

What is the nature of the kingdom of God?

Outline: A Review of the Apostle's Creed

Church History is Messy

A. Creeds or Chaos?

B. The Apostle's Creed:

**I believe in God, the Father Almighty,
the Creator of heaven and earth,
and in Jesus Christ, His only Son, our Lord:**

**Who was conceived of the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended into hell.

The third day He arose again from the dead.

**He ascended into heaven
and sits at the right hand of God the Father Almighty,
whence He shall come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.**

Amen.

C. Different Versions of the Apostle's Creed:

It should be noted that the Apostle's Creed, as we have it, developed over time.

The earliest known version is the Old Roman Form; it is known from the Greek of Marcellus, of Ancyra (AD 341). It translates this way:

I believe in God the Father Almighty. And in Jesus Christ His only (begotten) Son our Lord, who was born of the Holy Ghost and the Virgin Mary; crucified under Pontius Pilate, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of the Father, from thence He shall come to judge the quick and the dead. And in the Holy Ghost; the holy Church; the forgiveness of sins; the resurrection of the body; the life everlasting.

The Old Roman Form is noticeably different from a later version – the Latin form found in Tyrannius Rufinus's work. Rufinus was born in AD 345. He wrote a commentary on the creed around AD 390. A reprint and translation of his work is, *Rufinus: A Commentary of the Apostles' Creed*, by Rufinus with T. C. Lawler and Walter J. Burghardt being the modern editors. In the introduction, they provide the background material for this section.

D. Notable Additions to the Apostle's Creed:

"Maker of heaven and earth," is found in the creed in Gaul about AD 650.

"He descended into hell," is found with Rufinus as part of the Latin creed (also called the Aquileia version). But, as pointed out, is not in the earlier

The form of the creed as we now have it traces at least to Faustus of Reiz, about AD 460.

English Reformers replaced "the resurrection of the flesh" with "the resurrection of the body."

Outline of 1 Peter 3:13-22

Suffering Righteously

The Right Way of Suffering

To download all the material: www.Mrrives.com/Hell.pdf

- A. The Context of Reading 1 Peter 3:13-22**

- B. Eschatological Vision**

- C. Always Ready to Give a Defense (3:15)**

- D. Jesus, the Paradigm-Sufferer (3:17-18a)**

- E. Two Realms, Two Inheritances (3:18b)**

- F. The Temple Realm: The Spirit Realm of Inheritance**

- G. The Victory of Jesus (3:19-20)**

- H. Baptismal-Suffering then Glory (3:20-22)**

- I. Conclusion**