

P City 3: B-22

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SUBJECT: Christ ms
Book

The document, ch 7 to be -

(OMITTED)

D 02/73
GP

John 3:18-22

CHRIST IN HEAVEN

Difficult, much-debated passage. Various, conflicting interpretations in the past. I suppose meant, it was the spirit of Christ in Noah, when Noah preached to his disobedient, now in presence. But may be more. How follows the single interpretation because could not understand the new records.

The Text

3:18 "quicken y the spirit" K. James. Capital "S." Th. 1:5
quicken his dead body. But 3:19 by ("in which")
he went & preached... The same

Two πνεύματα in the spirit } they
EU is in which } correspond

not in a quickened body (raised on the 3rd day) but
"in spirit" he went & preached -

Refer to not to surely the first place after his
resurrection, but to surely which first place before
his death & his resurrection.

The spirit, set free from the body immediately received
new life. Because alive in a manner which was
impossible while united with the flesh. As long as he
was in the flesh, it is able to give spirit as such, but
after death, being flesh & spirit, the spirit free to
commune with the spirit, which proceeds to do

pre-sistent, a spiritual being solely & not glorified
as spiritual essence. But in his earthly life the glorified
in flesh, flesh free to death (not the incarnation, a receiving)
then at death came into possession of the glory of his
spiritual nature.

MAIN IDEA OF THE ABOVE: A comparison between
the suffering, suffering of our time & the suffering of the
dead. Suffering now in the domain of the living & suffering
away and united his spirit, suffering. In death, went
back to flesh as accomplished work. Relative to those
he could not have come to the glory of death. So was
free from suffering, death and power to new life.
Christ died not at his weakness, but greater sphere
of glory. G. Joseph and all from billions, greater sphere of

when the human spirit was disengaged from the body, he gave proof of the new power of purely spiritual action thus acquired by going to the place -- prison --

of F.O. message describing 7/12/14. 14' of Holy Father, a pale ghostly body the color of the departed, as he came, the shades of the shadows, deep into the shadows, with the minor accent his with nothing personal. 'Art thou become unreal again? He asks us? Is the air more or makes the matter to feel, with air shall be "lightened" but surely the shade of the departed was the same as the pale body when the sun rose, that soul and the day's cry in Paradise, upward not down, with feet to feet, his complete reality.

of Ep. 4:9 a phrase entirely new of the form for the Russian Babelian would be "ghostly cross" to St. Andrew, O.T. soul liberated, "only empty, eyes" with the reason.

3:20 why just to these disobeys in Noah's day? why they equally disobeys in old, perils, under his 9, none, this is crucial. Speak to the whole class of spirit in plan. Attention focuses on them still disobeys? Noah began to pray in his 490th year. 600 yrs so when flood came. A comparison between Noah's day and our own. Or was not Jesus.

are not to that there a real cross?
of medieval art, spirit's swarms in rejecting crown's folly & into Paradise? Noah's 7 days of rest. Not in a belly
The word carefully chosen. 1877 000 W
not ΕΒΩVΕΞΙΤΩ
a cross, a record.
we cannot know the subject? his message.

cross the summer especially in Noah's day because
propagating the seeds of corruption with the
6. 4. 2:5, 3:5, 6 ^{but} deeply impressed with the flood.

The condition of the OLD WORLD. Day before the flood.
Remembrance of the old world 170 years. Still disordered

The condition of the NEW WORLD. Day after the flood
& need for which earth, air, and sun, moon,
& father of us. The old world, the old the people
The new world, the new of us
and entire of reprobates.

The flood, which flows through Noah's passage
from the old world into the new, is a type
of the blessed experience of the Holy Spirit
baptism. Dead to the old world, the water -
born to the new world, the water -
to the new world.

We like that have passed through the water
dead. Dead to former life, now enter the
new life in Christ. $\delta\iota\ \upsilon\delta\alpha\tau\omicron\varsigma$ "through water"
born by the Spirit

The apostle is speaking of a spiritual reality
but also that water baptism does not
the purification is not - full, flesh -
the was with the Jews, families with baptism -
ceremonial washing. For, Paul, but Paul is
in every reality effected only need to make the
for death. But the spiritual reality of baptism
The Antiochian dead is not. In Christ, we
again in Christ. So he baptizes dead, risen.

THE APOSTLE'S CREED

I believe in God the Father
almighty, maker of Heaven and
earth;

and in Jesus Christ, His
only begotten Son, our Lord,
who was conceived by the
Holy Spirit, born of the Virgin
Mary, suffered under Pontius
Pilate, was crucified, dead
and buried; He descended
into hell; the third day
He rose again from the dead;
He ascended into heaven, and
sitteth at the right hand

I God the Father Almighty;
from thence He shall come
to judge the quick and the
dead.

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

EXEGETICAL POSSIBILITIES FOR I PETER 3:18-22 and 4:6

I Peter 3:18-22

- My fair Pastors

- V.18 "Quickened by the Spirit"
- (1) Made alive "by" the Spirit - a reference to resurrection.
 - (2) Made alive "in" the Spirit - a reference to a condition of His Spirit immediately after His bodily death.
- V. 19
- (1) "He went"
 - (a) A journey to the underworld made after crucifixion.
 - (b) A spiritual journey in the days of Noah in which Christ preached through Noah.
 - (2) "and preached"
 - (a) kērussō = to proclaim victory
 - (b) kērussō = to proclaim judgment
 - (c) kērussō = to proclaim release
 - (d) kērussō = to proclaim a second chance
 - (e) kērussō = to proclaim salvation contingent upon repentance and faith
 - (3) "to the Spirits"
 - (a) Fallen angels
 - (b) Disembodied Old Testament saints
 - (c) Men in the flesh whose "spirits" are confronted in the preaching of Noah
 - (4) "in prison"
 - (a) Angels reserved in chains of darkness in the Abyss or Tartaros
 - (b) Old Testaments saints in Hades (Paradise)
 - (c) Men imprisoned by their sins
 - (d) Old Testament sinners confined in Hades
- V. 20
- (1) "were disobedient"
 - (a) Fallen angels from Satan's rebellion
 - (b) Fallen angels from an Antediluvian rebellion
 - (c) Antediluvian men
 - (2) "In the days of Noah"
 - (a) Reference to Fallen Angels
 - (b) Reference to Antediluvians of Noah's time
 - (c) Antediluvians mentioned as symbolic of those to whom Christ preached

I Peter 4:6

- (1) "The gospel was preached" (euēgelisthē)
 - (a) Is the statement related to 3:18 f ? If so, there is either a second chance offered or else the passage has reference to men in Noah's day.
 - (b) Is the statement related to the present preaching of gospel?
 - (c) Is the passage unrelated to I Peter 3:19 f.
- (2) "to those who are dead"
 - (a) Reference to the spirits in prison who are dead
 - (b) Reference to those dead in trespasses and sin

A THEOLOGICAL PERSUASION

1. The program of God has, in a sense, been the same throughout history, i.e. to bring about the redemption of lost men at His own personal cost (grace) on the basis of repentance toward God and faith in God's salvific provision.
2. This may be seen most clearly in the sufferings of Jesus on the cross (v.18), but also in the efforts exerted by the Spirit of Christ in the days of Noah (v.19-20). (Peter demonstrates uncommon interest in the Noachian flood and the Antediluvian civilization.)
3. The same Spirit which was made alive at the time of Christ's death (v.18) preached to those imprisoned by their sins, i.e. Noah's contemporaries, (v.19-20) through Noah himself. Noah was a "preacher of righteousness" (II Peter 2:5). Whatever preaching was done had to be the Gospel because that is the general use of *kērussō* and always of *euāgelisthē* in 4:6
4. In spite of God's longsuffering, there were only seven conversions who were saved out of that decadent society by the rising waters of the flood.
5. Baptism is a figure (Antitupon) of the deliverance of a soul from the power and presence of sin in a manner similar to the deliverance of Noah and his family from the flood.

SPIRITUAL AND PRAGMATIC VALUES OF THE PASSAGE REGARDLESS OF EXEGETICAL MINUTIAE

1. Our Lord does not forget His creation but tenderly, selflessly, compassionately seeks man's good.
2. Death is of only relative consequence to Christ and His people.
3. Baptism is the public antitype of salvation, providing a beautiful picture of deliverance from sin.
4. Christ reigns as Sovereign over seen and unseen worlds regardless of apparent chaos.

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MAJOR HISTORICAL PERSPECTIVES

I. Proclamation of Judgment to Fallen Angels

1. Place - The Abyss or Tartaros
2. Nature of Message - Condemnation
3. Time - Between Crucifixion and Resurrection
4. Problems
 - (a) No apparent purpose is served by announcing angelic condemnation
 - (b) Kepussō usually is associated with good news, not bad news
 - (c) While angels are "spirits," so are men (Dan.7:15; 1 Cor.5:5; Acts 7:59; Eccl. 12:7); and there is no contextual justification for insisting that these spirits are angels.
 - (d) If the passage connects with 4:6 and the use of euangelisthē, then the idea of "judgment" is certainly absent.

II. Proclamation of Judgment to Antediluvians

1. Place - Sheol or Hades
2. Nature of Message - Condemnation
3. Time - Between Crucifixion and Resurrection
4. Problems
 - (a) Same as (a), (b), and (d) above
 - (b) Why single out the Antediluvians rather than including all the last of the pre-Christian era?

III. Proclamation of A New Opportunity for Either Fallen Angels or Lost Antediluvians or Both

1. Place - Sheol or Hades
2. Nature of message - Gospel of the second chance
3. Time - Between Crucifixion and Resurrection
4. Problems
 - (a) There are no concomitant grounds in either Testament to support the possibility of any opportunity of salvation after death.
 - (b) Only universalists or semi-universalists hold this view, doing so because they cannot imagine a gracious God and eternal punishment co-existing.
 - (c) If the view is correct, why is there no comment as to the success of such an endeavor?

IV. Proclamation of the entire accomplishment of the Gospel to Old Testament Saints

1. Place - a division of Sheol or Hades known as Paradise.
2. Nature of Message - the thorough accomplishing (teleios) of promised redemption.
3. Time - between Crucifixion and Resurrection.
4. Problems
 - (a) Why are the Antediluvians singled out rather than all Old Testament Saints?
 - (b) Why did Jesus promise "paradise" to the thief?
 - (c) Why did Jesus "comment" His Spirit to God, if in fact Hades was his destination?
 - (d) Why did Paul feel that "absence from the body" was "presence with the Lord"?
 - (e) What is the rationale or necessity for this proclamation?
 - (f) Where did Enoch and Elijah go when taken bodily from the world?

V. Proclamation of the Gospel to Antediluvians by Noah

1. Place - The Antediluvian Earth
2. Nature of Message - Invitation and exhortation to repentance
3. Time - the days of Noah

4. Problems

- (a) "He went" (poreutheis) seems to imply a personal journey and is a term often associated with death.
- (b) The journey appears to be at the time of Christ's passion.
- (c) If Paradise and Heaven are synonymous, and if Hades refers only to a "state" and not to a "place," why utilize these terms in such a confusing way?
- (d) The word "prison" yields better to an understanding of "intermediate state" or even "intermediate place," than to a spiritual condition.
- (e) Is not the appearance of the Old Testament saints at the time of Christ's resurrection not associated with His return from Paradise, the godly realm of Hades.

I Peter 1:11 = "spirits that" in prophets
as "spirits" generally the word Heb. 3: 18-20

Gen. 6: 3 120 years the Spirit was above with the water. delusion.
II Th. 2: 5 Noah a figure of righteousness

"Spirits in prison" = in sin