

Ultimate Victory What Really Took Place On The Cross

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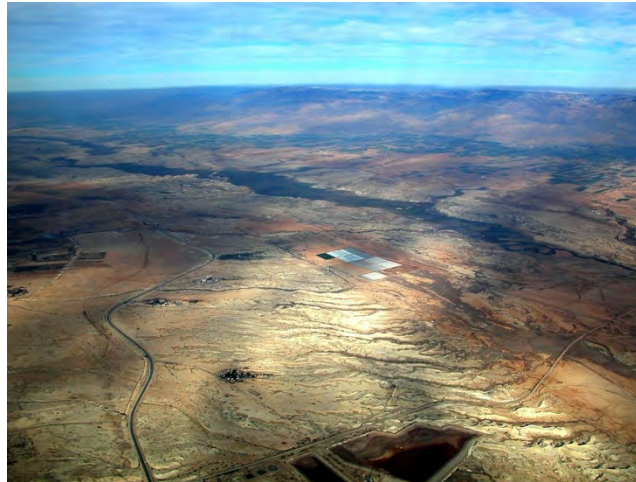
Jesus has clearly told His disciples what is coming, they shouldn't be in the dark about what is about to happen, but we know they still do not quite get it. He is walking, with His disciples, from Jericho to Jerusalem. Since this is the time period leading up to Passover, the road is crowded with thousands of people going up to Jerusalem.

Jesus and His disciples, based on what we have seen in Mark 9 and 10, have traveled through Galilee from His base in Capernaum on the northern shore of the Sea of Galilee towards the Jordan river, basically following the path all good Jews would be following to get to Jerusalem for Passover. Jesus is teaching along the way as ultimately, they reach the Jordan and move towards Jericho.

When Jesus chose to go to Mount Hermon to be transfigured, He was claiming it for the Kingdom of God. As the Gospel chronologies tell us, these events provoked His death, the linchpin event for reversing the human predicament and ensuring the defeat of the powers of darkness. (Heiser 2017, 99)

He is headed to the final battle that He precipitated. It is springtime and traveling along the Jordan keeps you near a source of water, but you are also traveling through a green area.

Jordan Rift Valley from Dead Sea



(Bolen 2012, Used with Permission)

From Jericho, which is 984 feet below sea level you would then turn west towards Jerusalem, which is at 2,474 feet above sea level. The walk from Jericho to Jerusalem is 14.5 miles and you are climbing the entire time. You are going up to Jerusalem, literally.

Jericho Area



(Bolen, Jericho area aerial from northwest 2012, Used with Permission)

Mark 10:46–52

“Then they came to Jericho. And later, as He was leaving Jericho with His disciples and a large crowd, a beggar who was blind named Bartimaeus, the son of Timaeus, was sitting by the road. And when he heard that it was Jesus the Nazarene, he began to cry out and say, “Jesus, Son of David, have mercy on me!” Many were sternly telling him to be quiet, but he kept crying out all the more, “Son of David, have mercy on me!” And Jesus stopped and said, “Call him here.” So they called the man who was blind, saying to him, “Take courage, stand up! He is calling for you.” And throwing off his cloak, he jumped up and came to Jesus. And replying to him, Jesus said, “What do you want Me to do for you?” And the man who was blind said to Him, “Rabboni, I want to regain my sight!” And Jesus said to him, “Go; your faith has made you well.” And immediately he regained his sight and began following Him on the road.” (NASB 2020)

So as Jesus and His disciples leave Jericho, they are joined by Bartimaeus, who has just been made whole by Jesus, someone who is on the other end of the social scale of the rich young ruler. The rich man was blind, yet the blind man became rich. Restored by Messiah, he has nothing to lose and follows immediately.

Remember, Jesus is in a hurry to get to Jerusalem, but He stops for this man.

Mark is drawing a picture for us, he is showing that there are a large number of folks on their way to Jerusalem, perhaps thousands, faithful followers of Messiah are in the number as well as one Jew who was just made whole.

Isaiah 35:1–10

“Let the wilderness and desert be happy; let the arid rift valley rejoice and bloom like a lily! Let it richly bloom; let it rejoice and shout with delight! It is given the grandeur of Lebanon, the splendor of Carmel and Sharon. They will see the grandeur of the LORD, the splendor of our God. Strengthen the hands that have gone limp, steady the knees that shake. Tell those who panic, “Be strong! Do not fear! Look, your God comes to avenge; With divine retribution he comes to deliver you.” Then blind eyes will open, deaf ears will hear. Then the lame will leap like a deer, the mute tongue will shout for joy; for water will burst in the desert, streams in the arid rift valley. The dry soil will become a pool of water, the parched ground springs of water. Where jackals once lived and sprawled out, grass, reeds, and papyrus will grow. A thoroughfare will be there—it will be called the Way of Holiness. The unclean will not travel on it; it is reserved for those authorized to use it—fools will not stray into it. No lions will be there, no ferocious wild animals will be on it—they will not be found there. Those delivered from bondage will travel on it, those whom the LORD has ransomed will return that way. They will enter Zion with a happy shout. Unending joy will crown them, happiness and joy will overwhelm them; grief and suffering will disappear.” (NET 2nd ed.)

The force of this imagery can be seen in Isaiah 35, a passage we might expect to have special significance for Mark. There Yahweh comes triumphant (35:4) with his holy ones along the way, which has become a holy highway (35:8) that passes through the landscape of a new creation (35:6–7). Along this highway comes restored Israel—symbolized by the healed blind, deaf, lame, and mute (35:5–6)—returning to Zion with joy and singing (35:9–10). (Longman III and Reid 2010, Kindle Locations 1378-1381)

Jesus is providing us a picture of what it will be like when He brings in the kingdom in the future. Remember, the Kingdom has already been rejected by the leaders of Israel around 1 ½ years prior. Jesus is not entering into Jerusalem to present Himself as the King, He will fulfill prophecy, but He is presenting Himself as the Passover lamb for all mankind

But doing this the way He is continues to blind the eyes of the enemy as to what His true objective is.

Once again, we are reminded of the divine warrior who has subdued his enemies and makes his way to his sanctuary. Accompanying him are the Twelve and—by literary license—a representative of the Isaianic restored Israel recently made whole, Bartimaeus (10:52). (Longman III and Reid 2010, Kindle Locations 1387-1389)

John 12:1

“Therefore, six days before the Passover, Jesus came to Bethany where Lazarus was, whom Jesus had raised from the dead.” (NASB 2020)

If you recall, the last time Jesus was in Bethany, He spoiled a perfectly good funeral. This was not something forgotten by the religious establishment of the area.

John 12:2–11

“So they made Him a dinner there, and Martha was serving; and Lazarus was one of those reclining at the table with Him. Mary then took a pound of very expensive perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume. But Judas Iscariot, one of His disciples, the one who intended to betray Him, said, “Why was this perfume not sold for three hundred denarii and the proceeds given to poor people?” Now he said this, not because he cared about the poor, but because he was a thief, and as he kept the money box, he used to steal from what was put into it. Therefore Jesus said, “Leave her alone, so that she may keep it for the day of My burial. For you always have the poor with you, but you do not always have Me.” The large crowd of the Jews then learned that He was there; and they came, not on account of Jesus only, but so that they might also see Lazarus, whom He raised from the dead. But the chief priests planned to put Lazarus to death also, because on account of him many of the Jews were going away and were believing in Jesus.” (NASB 2020)

So two days prior to Sunday, Jesus and His disciples, now including a recent addition from Jericho, stop in Bethany for the Sabbath, or so it seems.

We also see in John, the undercurrent being stirred about by the enemy who Jesus egged onto action up at Mount Hermon and in Caesarea Philippi

He arrived six days before the passover, which would make it the eighth day of Nisan. This was the regular Jewish custom during the Passover feast. Those who would come to Jerusalem for the observance of the Feast of the Passover would arrive in the Jerusalem vicinity on the eighth of Nisan. Yeshua was keeping with that pattern. Two days later was the tenth of Nisan, the day of the Triumphal Entry, the day of the setting aside of the Lamb of God. Again, the purpose of the Triumphal Entry was not to offer Himself as the King or to re-offer the Kingdom. These things had been rejected and, for that generation, the rejection was terminal. There would be no re-offer of the Kingdom until the Great Tribulation. What happened on this day was that the Passover Lamb of God was set aside for a period of testing to prove that He was indeed without blemish and without spot. (Fruchtenbaum 1983, 4)

Mark 11:1–11

“When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, “Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!” Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.” (NRSV)

Jesus rode into Jerusalem from the east fulfilling prophecy provided in Zechariah 9:9. About coming from the east.

He comes from the east. In Exodus 40, the glory of YAHWEH enters the Holy of Holies from the east.

The alignment of the tabernacle was the entrance was from the east.

When the Temple was built, again access was from the east for the Holy of Holies. When Ezekiel sees the glory depart in Ezekiel 10, the glory departs to the east.

When Messiah enters, He comes from The Mount of Olives, He comes from the east and enters the

Temple. Since we know the scriptures also state the glory departed to the east, now it is returning in the person of Jesus from the east to, what the people believed, bring in the Kingdom and fulfill the Feast of Tabernacles, but instead He was offering Himself as the Passover lamb.

He actually stops the sacrifices as part of His cleansing of the Temple , Mark11:15 & 16.

Just as Jesus has been driving out (ekballō) demons in the course of his campaign to retake land and people, so now he “drives out” (ekballō, 11:15) those carrying on commerce in the temple, thus symbolizing the wrath of Yahweh that is now directed against the disobedient within Israel’s most holy space. (Longman III and Reid 2010, Kindle Locations 1401-1403)

During the week of ministry, there is a final confrontation.

Matthew 23:13–39

““But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. “Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves. “Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’ Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.’ Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it. “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel! “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. “Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ “Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers’ guilt. Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation. “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’ ”” (NKJV)

Jesus departs the Temple going to the east to the Mount of Olives and provides some additional teaching to His disciples. He will face the cross in the morning.

When He returns in glory, He will touch down on the Mount of Olives (Zechariah 14:4) causing the existing fault there to split and, as stated from Ezekiel 41, Eden will be reestablished here on earth and YAHWEH will enter from the east to enter the Temple and dwell with His people.

By the way, Eden is to the east (Genesis 2:8) so of course YAHWEH will come from that direction.

During the few days of ministry in the Temple, where Jesus was each day in order to show Himself as the acceptable Lamb of God, He was continually challenged by the enemy through the religious leadership. Eventually, they moved towards a goal that the enemy wanted them to go to, the murder of Messiah.

Mark 14:1–2

“Now the Passover and Festival of Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to arrest Him covertly and kill Him; for they were saying, “Not during the festival, otherwise there will be a riot of the people.”” (NASB 2020)

Mark 14:10–11

“Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. They were delighted when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.” (NASB 2020)

Jesus, knowing about the plot against Him, fully intends to accelerate it so that it does take place during the Passover timeframe.

Notice who it is that enters into Judas to get him moving.

John 13:21–27

“After saying this Jesus was troubled in spirit, and declared, “Very truly, I tell you, one of you will betray me.” The disciples looked at one another, uncertain of whom he was speaking. One of his disciples—the one whom Jesus loved—was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, “Lord, who is it?” Jesus answered, “It is the one to whom I give this piece of bread when I have dipped it in the dish.” So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, “Do quickly what you are going to do.”” (NRSV)

All doubt that this is a spiritual war is gone, Satan himself is now engaged and personally using Judas.

Remember, Jesus “had provoked a confrontation with intelligent evil in many ways over the years of his ministry, but what he did and said in those two places (Mount Hermon and Caesarea Philippi) was especially defiant. The move was calculated.” (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 288)

All that Jesus did in the Temple was calculated to get the enemy moving, to do what He wanted them to do.

1 Corinthians 2:6–8

“Now we do speak wisdom among the mature, but not a wisdom of this age or of the rulers of this age, who are perishing. Instead we speak the wisdom of God, hidden in a mystery, that God determined before the ages for our glory. None of the rulers of this age understood it. If they had known it, they would not have crucified the Lord of glory.” (NET 2nd ed.)

Of course, they, the powers of darkness, did not get it

By the way, remember who had entered into Judas, the next morning, after the events in the Garden and while the illegal trials were going on, we hear this from the one who is possibly still possessed of Satan

Matthew 27:3–4

“Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, saying, “I have sinned by betraying innocent blood.” They said, “What is that to us? See to it yourself.”” (ESV)

There is a connection between Psalm 22 and Matthew 24, and a pointer to what is going on in the unseen realm while this is all happening. I am sure YAHWEH had to call off His faithful divine beings to allow this to happen.

Psalm 22:1–18

“My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? O my God, I cry by day, but you do not answer, and by night, but I find no rest. Yet you are holy, enthroned on the praises of Israel. In you our fathers trusted; they trusted, and you delivered them. To you they cried and were rescued; in you they trusted and were not put to shame. But I am a worm and not a man, scorned by mankind and despised by the people. All who see me mock me; they make mouths at me; they wag their heads; “He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!” Yet you are he who took me from the womb; you made me trust you at my mother’s breasts. On you was I cast from my birth, and from my mother’s womb you have been my God. Be not far from me, for trouble is near, and there is none to help. Many bulls encompass me; strong bulls of Bashan surround me; they open wide their mouths at me, like a ravening and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— I can count all my bones— they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.” (ESV)

Matthew 27	Psalm 22
They divided his clothes among themselves by casting lots (v. 35).	“They divide my garments among them, and for my clothing they cast lots” (v. 18).
“Those who passed by reviled him, shaking their heads.... In the same way also the chief priests, along with the scribes and elders, were mocking him” (vv. 39, 41).	“All who see me mock me. They open wide their lips; they shake the head ... they gaze, they look at me” (vv. 7, 17).
“Jesus cried out with a loud voice, saying, ‘Eli, Eli, lema sabachthani?’ (that is, ‘My God, my God, why have you forsaken me?’)” (v. 46).	“My God, my God why have you forsaken me?” (v. 1).

(Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 289)

Jesus would be achieving four things while He was about the business of obtaining ultimate victory over the cosmic serial killer known as Satan.

The cross “was an atoning sacrifice for our sins (Heb 10: 10-14); it satisfied God’s justice (Rom 3: 25); it provided an example for believers (Phil 2: 5-11; 1 Pet 2: 21); and it conquered Satan (Jn 12: 31; Col 2: 14-15; 1 Jn 3: 8).” (Boyd 1997, 240)

The cross is a cosmic event – it is the ultimate defeat of Satan and all of the other evil powers that are in rebellion against YAHWEH.

It is a reversal of the corruption of mankind begun by the fallen watchers on Mount Hermon in Genesis 6. It was the ultimate offer to those nations previously divorced by YAHWEH, now, as promised through the lineage of Abraham, all of the earth would indeed be blessed and have a pathway back into fellowship with YAHWEH.

...the anthropological significance of Christ’s death and resurrection is rooted in something more fundamental and broad that God was aiming at: to defeat once and for all his cosmic archenemy, Satan, along with the other evil powers under his dominion, and thereby to establish Christ as the legitimate ruler of the cosmos, and human beings as his legitimate viceroys upon the earth. (Boyd 1997, 240)

About Bashan, remember it was Bashan, that area north and east of Galilee that Jesus operated in and intentionally performed acts of spiritual warfare in. Bashan was the area of the Nephilim, the giants. To the Jew of the day, it was the home of the demons who were the spirits of those giants killed prior to and in the flood. It was the area of the tribe of Dan and their fall into idolatry. It was the home of the northern kingdom and their idolatry initially of bull worship but finally of Baal.

It was the Old Testament version of the gates of hell, the gateway to the underworld realm of the dead. It was known as “the place of the serpent” outside the Bible. It’s associated with Mount Hermon, the place where Jews believed the rebellious sons of God from Genesis 6:1–4 descended. Simply put, if you wanted to conjure up images of the demonic and death, you’d refer to Bashan. (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 289-290)

What we see in Psalm 22 is at the moment of our Lord’s agony on the cross, not only did He see the physical beings He had created surrounding Him as He hung on the cross, but He also saw the spiritual beings in rebellion, who He also created, surrounding Him and taunting Him thinking they had won and prevented the Kingdom from coming about.

They were wrong.

While Jesus conforms to the model of the suffering Servant of Yahweh (Mt 20:28), with the fulfillment of that destiny comes a startling manifestation of the Day of Yahweh. Here, more emphatically than in Mark, Matthew tells us that Jesus’ death was the hour of eschatological travail in which darkness prevailed over the land (Mt 27:45; cf. Zec 14:6). At the moment Jesus gave up his spirit, the temple veil was torn in two (Mt 27:51), the earth shook (27:51; cf. Zec 14:5), the rocks split (Mt 27:51; cf. Zec 14:4), the tombs opened (Mt 27:52), and many saints who had died were raised to life (27:52; cf. Zec 14:5). The last days are telescoped into this epochal moment. The cosmic significance of the cross is set out in bold relief. And its meaning for salvation history is accented by the tearing of the temple veil, thus symbolizing the end of Israel’s sacred cult and the coming destruction of the temple. The Roman centurion and his military companions react with terror, like the ancient enemies of Israel’s divine warrior (e.g., Ex 15:15; Isa 13:8), and they confess Jesus as Son of God (Mt 27:54). Jesus—tried, obedient, and the focus of the eschatological travail—emerges as triumphant Son of God. (Longman III and Reid 2010, *Kindle Locations* 1512-1520)

Zechariah 14:6–7

“It shall come to pass in that day That there will be no light; The lights will diminish. It shall be one day Which is known to the LORD Neither day nor night. But at evening time it shall happen That it will be light.” (NKJV)

Matthew 27:50–54

“Then Jesus cried out with a loud voice again and died. Suddenly the curtain in the sanctuary was torn in two from top to bottom, the earth shook, rocks were split open, tombs were opened, and many saints who had died were brought back to life. After his resurrection, they came out of their tombs and went into the Holy City and appeared to many people. When the centurion and those guarding Jesus with him saw the earthquake and the other things that were taking place, they were terrified and said, “This man certainly was the Son of God!”” (ISV)

Jesus is the conqueror of Psalm 68. When a King in the ancient world would return in his triumph, he would parade the booty for all to see. The booty would also be distributed to those who supported the action, the troops as well as those who were underwriting the expedition.

Ephesians 4:8–13

“That is why God says, “When he went up to the highest place he led captives into captivity and gave gifts to people.” Now what does this “he went up” mean except that he also had gone down into the lower parts of the earth? The one who went down is the same one who went up above all the heavens so that all things would be fulfilled. And it is he who gifted some to be apostles, others to be prophets, others to

be evangelists, and still others to be pastors and teachers, to equip the saints, to do the work of ministry, and to build up the body of the Messiah until all of us are united in the faith and in the full knowledge of God's Son, and until we attain mature adulthood and the full standard of development in the Messiah." (ISV)

Some translations read "(Now this expression, 'He ascended,' what does it mean except that He also had descended into the lower parts of the earth?)" (Ephesians 4:9, NASB 2020)

The issue is simple, ancient Greek did not include punctuation marks.

This option fits the context better (the gifts are given to people who are of course on earth) and has some other literary advantages. If this option is correct, then the descent of verses 9–10 does not refer to Jesus' time in the grave, but rather to the Holy Spirit's coming to earth after Jesus' conquering ascension on the day of Pentecost. (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 293-294)

Paul may be talking about Jesus going to the spirits in prison from Genesis 6. Peter does.

1 Peter 3:18–22

"Because Christ also suffered once for sins, the just for the unjust, to bring you to God, by being put to death in the flesh but by being made alive in the spirit. In it he went and preached to the spirits in prison, after they were disobedient long ago when God patiently waited in the days of Noah as an ark was being constructed. In the ark a few, that is eight souls, were delivered through water. And this prefigured baptism, which now saves you—not the washing off of physical dirt but the pledge of a good conscience to God—through the resurrection of Jesus Christ, who went into heaven and is at the right hand of God with angels and authorities and powers subject to him." (NET 2nd ed.)

The Greek word for once means "once for all." It is something that cannot be repeated, and this is in contrast to animal sacrifices, which had to be repeated on a daily, weekly, monthly, and yearly basis. He suffered for sins once; because the suffering was for sins, it provided the atonement. Furthermore, His sufferings were substitutionary: the righteous for the unrighteous; it was a Righteous One in place of unrighteous ones. Righteous here means He was perfect in His conformity to the Law. The purpose was to bring us to God. This was man's need. The use of the dative in the Greek text means it was a personal relationship to God; an actual entry into an intimate relationship. The purpose was to bring us to God in the sense of developing a personal relationship with God. (Fruchtenbaum, *The Messianic Jewish Epistles: Hebrews, James, First Peter, Second Peter, Jude* 2005, 361)

In His quickened human spirit, He was now spiritually alive again, and He went down into Sheol/Hades. The word spirits may refer to human, disembodied spirits, or it may also refer to demonic or angelic spirits, which is the more common use of the term. He went and preached. This is not the Greek word for "preaching the gospel" (which Peter uses four times: 1 Pet. 1:12, 25; 4:6, 17), but it means "to make an announcement" or "to make a public proclamation." While this word is used elsewhere to proclaim the gospel, it is not used this way by Peter. The proclamation that Jesus made was not to the saints who were in Sheol/Hades although He did go down into the Paradise section of Sheol/Hades. Jesus remained in the Paradise portion, but He proclaimed a message to the other side where the unsaved or evil spirits were confined. Peter identifies the objects of the proclamation as: the spirits in prison. While the term spirits can refer to human spirits, the most common use of the term is to angelic spirits (Heb. 1:14) (Fruchtenbaum, *The Messianic Jewish Epistles: Hebrews, James, First Peter, Second Peter, Jude* 2005, 362)

The resemblance between this passage and some traditions about Enoch make it possible to understand that Christ in this passage is, like Enoch, announcing to the imprisoned evil angels of the time of Noah their final doom (3:19),⁶⁶ a doom assured by means of Christ's triumph over them (3:22). That triumph is similar to the triumph achieved by God (3:21) who, when he destroyed the evil world, saved his elect despite that destruction (3:20). (Achte-meier 1996, 245)

Psalm 68:15–23

“The mountain of God is as the mountain of Bashan; a mountain of many peaks is Mount Bashan. You mountains of many peaks, why do you watch with envy the mountain in which God has chosen to dwell? Indeed, the LORD will live there forever. God’s chariots were many thousands. The Lord was there with them at Sinai in holiness. You ascended to the heights, you took captives. You received gifts among mankind, even the rebellious, so the LORD God may live there. Blessed be the Lord who daily carries us. God is our deliverer. God is for us the God of our deliverance. The Lord GOD rescues us from death. God surely strikes the heads of his enemies, even the hairy heads of those who continue in their guilt. The Lord says, “From Bashan I will bring them, I will bring them from the depths of the sea, that your feet may wade through blood. The tongues of your dogs will have their portions from your enemies.”” (ISV)

John 20:1–18

“On the first day of the week, early in the morning and while it was still dark, Mary Magdalene went to the tomb and noticed that the stone had been removed from the tomb. So she ran off and went to Simon Peter and the other disciple, whom Jesus kept loving. She told them, “They have taken the Lord out of the tomb, and we don’t know where they have put him!” So Peter and the other disciple took off for the tomb. The two of them were running together, but the other disciple ran faster than Peter and came to the tomb first. Bending over to look inside, he noticed the linen cloths lying there but didn’t go in. At this point Simon Peter arrived, following him, and went straight into the tomb. He observed that the linen cloths were lying there, and that the handkerchief that had been on Jesus’ head was not lying with the linen cloths but was rolled up in a separate place. Then the other disciple, who arrived at the tomb first, went inside, looked, and believed. For they did not yet understand the Scripture that said that Jesus had to rise from the dead. So the disciples went back to their homes. Meanwhile, Mary stood crying outside the tomb. As she cried, she bent over and looked into the tomb. She saw two angels in white clothes who were sitting down, one at the head and the other at the foot of the place where Jesus’ body had been lying. They asked her, “Lady, why are you crying?” She told them, “Because they have taken away my Lord, and I don’t know where they have put him.” After she had said this, she turned around and noticed Jesus standing there, without realizing that it was Jesus. Jesus asked her, “Dear lady, why are you crying? Who are you looking for?” Thinking he was the gardener, she told him, “Sir, if you have carried him away, tell me where you have put him, and I will take him away.” Jesus told her, “Mary!” She turned around and told him in Hebrew, “Rabbouni!” (which means “Teacher”). Jesus told her, “Don’t hold on to me, because I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’” So Mary Magdalene went and announced to the disciples, “I have seen the Lord!” She also told them what he had told her.” (ISV)

As with Peter, the death and resurrection of Christ was, for Paul, most fundamentally a decisive act of war initiated by God against everything that opposes him. It put Christ in a position above all demonic powers, and he shall continue to battle from this exalted position until every one of these powers has been destroyed— until what he accomplished in principle through his death and resurrection is realized as a completed act. (Boyd 1997, 244)

The atoning work of Christ on the cross has secured the ultimate defeat of Satan. Thus the Christian is not fighting for victory but from victory. Whether Satan or Christ wins in the end is not something yet to be decided by the roll of the dice. It is not something that is hanging in the balance. Christ’s victory and Satan’s downfall have already been infallibly secured. (Morey 2003, 34-35)

The implications of Christ’s victory over the devil are staggering. In Ephesians 2:6, Paul tells us that by virtue of our union with Christ, we are now seated in the heavenly places with Christ. With Him, we are now seated “above all rule and authority and power and dominion (Ephesians 1:21). Because of our union with Christ, we can be victorious over Satan! We have authority over the demons because of our position in Christ. (Morey 2003, 40)

Revelation 20:10

“And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.” (NASB 2020)

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