

Sunday September 19th 2010

Petros

Part Fourteen

1). 1Pe 3:18 ¶ *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, 19 by whom also He went and preached to the spirits in prison, 20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 ¶ 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, 22 who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.*

a). We had seen in our study of these verses from Chapter 3 last week that Christ 'died in the flesh', that He endured an horrific physical death, pouring out His blood to pay the price of our redemption and to make possible the salvation of our souls –

b). Le 17:11 *'For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'*

c). And we had seen how during the process leading to His death He had experienced a separation from God the Father and God the Holy Spirit as He became sin for us - Mr 15:34 *And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"*

d). The Lord, as we saw, is speaking a verse from Psalm 22, a Psalm that gives a deeply moving account of His time on the cross.

e). Ps 22:21 *Save Me from the lion's mouth And from the horns of the wild oxen! You have answered Me.*

f). The final sentence of v21 resounds with a shout of victory and would take us to Christ's final declaration on the cross - Joh 19:30 *So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.*

g). We will remember that Christ had said earlier in John's gospel – Joh 10:17 *"Therefore My Father loves Me, because I lay down My life that I may take it again. 18 "No one takes it from Me, but I lay it down of Myself. I have*

power to lay it down, and I have power to take it again. This command I have received from My Father."

h). Christ is not killed on the cross, He lays down His life – His physical death comes at the point of His choosing when His work of redemption is completed. When that work is completed He can say, ‘It is finished’ – God has answered Him, His separation is over and He exercises the power to lay down His life and He gives up His spirit. And He does this in the certain knowledge that He will take up His life again.

i). And this of course is exactly what our scripture in Peter tells us - *being put to death in the flesh but made alive by the Spirit.*

j). Christ in His resurrection has a spiritual body - 1Co 15:44 *It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

k). Now this does not mean that He is now a ‘spirit’, but that His body of flesh and bone is now animated, has its life giving force, from the Holy Spirit.

l). And according to our scripture in Peter it is in His resurrection body that He goes to deliver a proclamation to the spirits who are in prison - *19 by whom also He went and preached to the spirits in prison, 20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared,*

2). We had identified these spirits last week as fallen angels and scriptures from 2 Peter and Jude had given us additional commentary on them.

a). 2Pe 2:4 *For if God did not spare the angels who sinned, but cast them down to hell [Tartarus] and delivered them into chains of darkness, to be reserved for judgment;*

b). Jude 1:6 *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;*

c). A quick word about Tartarus – this is the only place in the NT where this word appears and it refers to a holding place, described as a prison in 1 Peter, that is exclusive for the fallen angels who left their proper abode, and presumably their progeny. The use of the word ‘hell’ in 2 Peter 2:4 for Tartarus inevitably causes confusion, because for most Christians ‘hell’ is seen as the place of eternal damnation. If we just look at our two scriptures from Peter and Jude we would at once see that this cannot be the case because both tell us that these angels have been ‘reserved for judgment’, Jude giving us the extra detail of judgment taking place in ‘the great day’. Apart from Tartarus, ‘hell’ is used to translate two other words in the NT, Hades and Gehenna. Hades is a Greek word meaning the place of the dead and makes no distinction between the eternally saved and the eternally

lost in itself. It is just a place where the souls of the dead go as they await resurrection and judgment. In the OT this same place has the Hebrew name Sheol, which we might remember from - Ps 16:10 *For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.*

d). And Gehenna we will remember refers to the garbage dump outside the city of Jerusalem, which in the OT is called the valley of the son of Hinnom.

e). So Tartarus then is a specific location within Hades, the place of the dead, where these particular angels are imprisoned.

f). The reason for Christ going to Tartarus and delivering a proclamation we shall discover as we continue. And so we will return to the point at which we closed last week to set the stage for the action taken by these angels.

3). Ge 3:14 ¶ *So the LORD God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. 15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."*

a). In response to Satan's deception of the Woman that leads to the fall of Man God promises that the Woman shall produce a 'Seed' who will bruise Satan's head. From the lineage of Adam, through the Woman will come the Redeemer who will replace Satan as the incumbent ruler.

b). With this in mind this is what we then read in Genesis Chapter 6.

4). Ge 6:1 ¶ *Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 2 that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. 3 ¶ And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." 4 ¶ There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. 6 ¶ And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."*

a). Now we will notice from our scripture the timing of when the sons of God took wives from the daughters of men – 'when men began to multiply on the face of the earth'. This phrase would put the beginning of their action very close to the creation itself and we would have to see this within the context of God's

promise in Genesis 3:15. If Satan and his angels could corrupt the lineage of Adam thereby defiling the families of the earth then the Redeemer, the Seed of the Woman, would not be able to come and their position as rulers would be maintained.

b). In order to get some idea of the time frame for this we can draw on related scripture - Ge 5:21 ¶ *Enoch lived sixty-five years, and begot Methuselah. 22 After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. 23 So all the days of Enoch were three hundred and sixty-five years. 24 And Enoch walked with God; and he was not, for God took him. 25 ¶ Methuselah lived one hundred and eighty-seven years, and begot Lamech. 26 After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. 27 So all the days of Methuselah were nine hundred and sixty-nine years; and he died.*

c). We see that Enoch, the 7th generation from Adam, [approx. 687 years] begot Methuselah at the age of 65. Following Methuselah's birth Enoch walked with God for 300 years and then 'he was not, for God took him'.

d). Commentary is given to us on this in - Heb 11:5 *By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God.*

e). We would know from this then that God had direct contact with Enoch and had revealed certain things to him, as it is only by believing the revelation of God that he could act by faith.

f). Now, according to Arlen Chitwood the name Methuselah means, 'When he is gone it [judgment] will be sent'.

g). And because it is after he begot Methuselah that Enoch walked with God we would assume that God had revealed to him, around the time of his son's birth, both the impending judgment and his removal from the earth without experiencing death.

h). What we might know from this then is that God had made known that judgment would come upon the earth and Methuselah was the countdown clock, so to speak.

i). Methuselah we know lived for 969 years – his 969th year is also the 600th year of Noah's life - Ge 7:11 ¶ *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.*

5). Ge 6:9 *This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.*

a). Noah was perfect in his generations, there was integrity in his genealogy, His blood line had not been tainted by the work of the fallen angels – this would

have to be true for his wife and his daughters in law also, but what we might ascertain from this is just how close Satan came to achieving his purpose.

b). The whole reason for destroying man, apart from the 8 in the ark, in the flood is because of the angelic corruption of the families of the earth, producing a mixed race of partly human, partly angelic beings. This is a complete perversion of God's natural order and could not be allowed to continue.

c). And so the 8 in the ark were to provide the new beginning for Man, a beginning free from angelic corruption.

d). And so it is that segment of an unspecified number of the fallen angels who are not only confined in the prison of Tartarus, but are also bound in chains awaiting judgment.

6). Jude 1:6 *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; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.*

a). The work of Satan and his angels with respect to perverting the human race didn't cease following the flood, but seems rather to have been redirected to focus on the land given by covenant to Abraham. Hence with Abraham in the land we find the events described above concerning Sodom and Gomorrah and the cities around them.

b). The reason for their activity in this particular location would be exactly the same as previously and exactly the same as Satan's intervention in the Garden, to prevent Man from fulfilling God's purpose for Man of having dominion in Satan's stead.

c). That which God says to Noah following the flood gives us a useful insight - Ge 9:1 ¶ *So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth.*

d). This is almost identical to the instructions given to Adam and the Woman with one very significant omission, there is no mention here of having dominion.

e). Man in his fallen condition was no longer in a position to hold the reins of government as in order to do so there would need to be a separate and distinct creation, redemption and adoption and none of this could take place apart from the work of the Seed of the Woman - Ro 8:19 *For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the*

whole creation groans and labors with birth pangs together until now. 23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

f). It would now be clear, because of the promise made to Abraham that the Seed would come through his lineage and would be intimately connected to the land of promise - Ge 22:16 *and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son - 17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*

g). What we would see to be different in the account of fallen angel activity in the cities of the plain is that we are now dealing not only with heterosexual relationships but also homosexual. The 'strange flesh' referenced in our Jude Scripture might be better understood as a 'different kind of flesh' and is speaking of angel flesh. It is the overpowering lust for this kind of flesh that prompts the action of the men of Sodom on the night that the angels come into Lot's house - Ge 19:4 ¶ *Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.*

5 And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

h). God's judgment on the cities of the plain is a direct result of this angelic perversion.

7). Ex 4:22 *"Then you shall say to Pharaoh, 'Thus says the LORD: "Israel is My son, My firstborn."*

a). In this statement made to Pharaoh, who is a type of Satan, we can see clearly that Israel as a nation has been adopted as God's firstborn son. A situation that could only occur as a result of a separate and distinct creation which is exactly what we see in - Isa 43:1 ¶ *But now, thus says the LORD, who created you, O Jacob, And He who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by your name; You are Mine.*

b). God's statement that Israel is His firstborn son makes it abundantly clear that Israel is to be given the rulership of the earth, being in possession of both earthly and heavenly promises and that their establishment in this position will take place in the land - Ex 6:8 *'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.'*

c). And what do we find when Israel arrives at the borders of the land?

d). Nu 13:33 *"There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."*

e). Giants = Hebrew – ‘Nephilim’ = fallen ones

f). And why are they there? Well just as we have said to prevent Israel from attaining rulership.

g). With this in mind we may now have a better understanding of God’s command to Israel recorded in - De 7:1 ¶ *"When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, 2 "and when the LORD your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them.*

h). Just as the families of the earth in Genesis so the nations in the land would be corrupted through the actions of the fallen angels and the only way to eradicate the corruption would be to destroy all those involved.

i). This of course Israel never completely accomplished.

8). Lu 17:24 *"For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day. 25 "But first He must suffer many things and be rejected by this generation. 26 "And as it was in the days of Noah, so it will be also in the days of the Son of Man: 27 "They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. 28 "Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; 29 "but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. 30 "Even so will it be in the day when the Son of Man is revealed.*

a). As we find ourselves rapidly approaching the time when the Son of Man is revealed we will note from the Lord’s own words the same acts of sexual immorality between angels and humans will occur again. Both on a heterosexual and homosexual level. Remember that antichrist will be the literal son of Satan and the scriptural evidence is that during the tribulation antichrist’s 10 nation confederacy will have at its head with him the offspring of this group of fallen angels who will have left their proper domain, just as those previously mentioned – Isa 26:13 *O LORD our God, masters besides You Have had dominion over us; But by You only we make mention of Your name. 14 They are dead, they will not live; They are deceased, they will not rise. Therefore You have punished and destroyed them, And made all their memory to perish.*

9). So now, with all this in mind let's return to 1 Peter 3 - 1Pe 3:18 ¶ *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, 19 by whom also He went and preached to the spirits in prison, 20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared,*

a). We now know who these 'spirits' are and what they had done and why, so why does Christ go in His resurrected body to Tartarus and what message does He give?

b). Preached = Greek – 'kerusso' = a proclamation

c). The word translated 'preached' here as we see just means to make a proclamation and there is nothing in the word itself to indicate what was said. What we can know for certain is that it wasn't the gospel. Angels are a completely different class of being to Man and after Satan's fall no redemption was set in place; redemption is exclusively for the descendants of Adam, not angels.

d). We can see this difference between God's dealings with angels and Man exemplified in - Heb 2:16 *For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.*

e). So what did He say? Well scripture doesn't say, but undoubtedly it was a proclamation concerning the reason for their sin. Here standing before them was the very One whose advent they had tried to prevent, and not only was He now before them but He was standing before them in His resurrection body with His work of redemption completed. He had met Satan face to face in the wilderness showing that He was fully qualified to redeem that which Adam had lost in the fall. He had then paid redemption's price on the cross of Calvary, which was His own shed blood. As a result of this not only was man's redemption a completed reality, but redeemed Man was now in a position where he could ultimately realize the purpose for his creation as stated in the beginning, in the Book of Genesis – 'to have dominion'.

f). Although we don't have the words that the Lord spoke His message would have to center around the fact that their attempt to block the Seed of the Woman was to no effect. Not only would He, as the last Adam, one day take the Kingdom, but a great number of individuals redeemed from the lineage of the first Adam would reign as joint heirs with Him in the age to come. And it's right here that we could really jump and shout.

g). From this point on the angels in Tartarus could only look forward to one thing – remaining chained as they await judgment. And Satan and the angels ruling with him likewise could now only look for one thing – having to wait for the day

when Christ would take the Kingdom from them and cast them in the lake of fire that was ‘prepared for the devil and his angels’.

10). 1Pe 3:19 *by whom also He went and preached to the spirits in prison, 20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 ¶ 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, 22 who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.*

a). According to our scripture 8 souls were divinely protected through the judgment of the flood through being kept in the ark.

b). V21 makes it plain that this is a type, the antitype of which ‘now saves us’ – the antitype being ‘baptism’.

c). And our scripture says concerning this that it is ‘not the removal of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ.’

d). And next week, if the Lord is willing, we will deal with baptism with respect to our salvation.