



## The Import of the Resurrection of Christ Part 3

April 19, 2026

1 Peter 3:18-22

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I'd like you to turn, if you would, in your Bibles to 1 Peter 3. We celebrated Easter Sunday two Sundays ago and we continued to look at some truths about Easter Sunday last week. And we're continuing to look at some glorious truths all tied into the resurrection of our Lord Jesus Christ this week as well. And I wanted to take you back to where we left off last time. Jesus dies on a cross paying the penalty for our sins. He's buried; His physical body goes in an actual tomb. Where did His spirit go? And what did He do in the spirit for that period of time until He was His body was risen, reunited with His spirit again? Where did He go? And we took a look at this passage, this jumping off point, in 1 Peter 3 and we're going to go back there again.

Now you may have heard, you may have been taught by, no doubt, wonderful men of God, of certain theories in the past, which I was taught, and I believed for about 48 and a half years of my 50 years in walking with Christ. But I have come, I believe, to a better understanding now of the scriptures in this area. What am I talking about? Well, first of all, let me clarify one heresy. If you were ever taught that Jesus Christ went down and descended into hell and, during the three days His body was in the grave, and He preached the gospel of Jesus Christ to nonbelievers in hell to give them a second chance to come to Christ and be born again and to live in eternity. If you were taught that, you were taught heresy that is absolutely unbiblical that leads to the heresy of a cult group actually called *The Second Chance*. There is no second chance. Hebrews 9:27 ***And as it is appointed unto men once to die, but after this the judgment.*** Now that's not what I believed for 48 and a half years. You may have been taught what I refer to as the *Two-Compartment Theory*. And I want you to know if you were taught



that and you believe that and you still believe that, we're not going to breach fellowship over that. That's OK. The men that taught it to me were wonderful godly men. And if you want to believe that that's OK. When I say the *Compartment Theory* it goes like this: that Old Testament believers, Abraham believed God and it was reckoned to Him for righteousness, people who look forward to the coming of the Messiah and physically died in the Old Testament. Where did their spirits go? And this theory is always taught that they went to the place that the Old Testament word is Sheol, the Hebrew word is Sheol. Now it can mean it can sometimes be translated in context "Hell". But it actually it means more the grave or the "realm of the dead", if you will. And they and it developed actually this whole idea of "two compartments" in Sheol, developed as a part of Jewish tradition over time. And from about 515 B.C. up to about a literally 60 or 70 A.D. During that period of time it was developed more and more and more where that Sheol was the place where all the dead people went. The righteous and the unrighteous they went to Sheol the realm of the dead. But there were "two compartments" in Sheol. One was a place of bliss and happiness. It wasn't heaven but it was a place of ease and comfort where the righteous, those who were looking forward to the Messiah and so forth and following the Old Testament laws, went (So the Jews taught). And there was a "bad compartment", if you will. Hades we would call that, the Department of Torment if you will. Now it was based on Jewish tradition. Nowhere is that explicitly taught or stated in the scriptures. Now it gets some credence later on in the time of Christ because of a parable that Christ uses when He talks about the rich man and Lazarus. It's a parable, and I don't think He was talking about reality, and He's using that parable to get the point across to the Jewish mindset of His day that believed in Sheol having these "two compartments". He talks about a rich man dying and being in torment, and looking across a great gulf and seeing Lazarus. A man who had laid at his door beforehand who had the sores, and dogs licking them,



his sores. He was poor and he was a beggar, and he died, and Lazarus goes into **Abraham's bosom** (Luke 16:22) and the rich man goes into this other area. And Jesus uses that parable and it gives credence to that Jewish tradition. But it's just that, it's a parable, and you will see, and we won't get to Luke 16 today, but you will see eventually it does not support that theory in actuality.

Now, the other thing that gives credence to this concept that Christ went and preached this sermon to people who are in Hell, is because if you had a Catholic background like I did or some of you Sarah, good Lutherans, you memorize the Apostles Creed. Jesus Christ is the son of God who was what? *Crucified, died, was buried*. And what's the Apostles Creed say? *Descended into Hell, rose again the third day*. First of all, nowhere in the word of God, nowhere, does it say "Jesus Christ descended into hell". Where did that come from? It first appears, it's injected into the Creed, in 350 AD. It never appears again until 650, 625 AD. And then a hundred or so years later, it really gets incorporated and stays there. And there's two passages of scripture that support this misunderstanding, more than, actually five verses of scripture. But there's two biggies: Ephesians 4:8 & 9, and the one we're going to look at today 1 Peter 3. Take a look, just so you have it in your mind, take a look at Ephesians 4:8 & 9, Ephesians 4:8 & 9. I just want you to remember what it says. Ephesians 4:8 & 9 simply says this. (vs 7) ***But to each one of us grace was given according to the measure of Christ's gift.*** (vs8-9) ***Therefore, it says "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES AND HE GAVE GIFTS TO MEN."*** (Now this expression, "He ascended," what does it mean except that ***He also had descended?*** It doesn't say descended into hell. It says ***descended into the lower parts of the earth***, we'll get there.

But now I want you to go back to the verse we're going to focus on today because instead of telling you what doesn't exist, I want to tell you what the scriptures say and what they mean.



The other passage of scripture, and this is the one I hit on at the end last week, that somehow has fed in to support this concept that Jesus Christ went down and preached the gospel to people either to give them a second chance or went down and preached the gospel to those Old Testament saints who were in the good, comfortable part of Sheol who had looked forward to the coming Messiah. But since He hadn't come to the cross yet and He hadn't shed His blood yet at the time that they died, His atoning work wasn't applied to them yet, so the theory goes. And therefore, they had to wait until Christ came, died on the cross, was died, buried, rose again, satisfied, paid the penalty for their sins, and then He went down into that side of Sheol, announced His victory to them, and led those captives off to glory. That's the theory. But it's based on a misinterpretation of the scriptures; Hebrew tradition, one parable by Jesus that doesn't say what people think it says, and a misunderstanding of Ephesians 4 and 1 Peter 3 have led to all of this, and in some cases, a heresy.

Okay, 1 Peter 3, first of all, what is Peter talking about in 1 and 2 Peter? He's trying to encourage people who are undergoing suffering, and He's using the cross of Christ as the number one example of how you can go through the greatest suffering, the greatest misunderstanding, the greatest misrepresentation, the greatest blasphemy, the greatest lies about you, the greatest vulgarities said about you, the greatest treatment, the worst physical treatment, the worst emotional treatment, the worst mental treatment, and literally live victorious. The greatest example of that is the cross of Christ. He's the greatest example of Romans 8:28, that all things aren't good, but ***all things work together for good to those who love the Lord, to those who are the called according to His purpose***, the cross of Christ. That's Peter's point. And in this section of 1 Peter 3, this is where I want to get there, He says in verse 18, ***For Christ also died***, let's read the whole passage, ***For Christ also died for sins once for all***, and again, last week I underscored that whole idea of re-crucifixion, a re-sacrifice



of Christ at a mass or anything else is absolutely scripturally in error, ***For Christ also died for sins once for all, the just for the unjust, in order that He, Christ, might bring us to God, having been put to death in the flesh, but made alive in the Spirit;*** Let me stop right there, I know I did this last week, just to remind you, what do you mean ***made alive in the Spirit?*** You mean Christ died? Christ never ceased being God, the second person of the Trinity, and He never went out of existence, but yes, spiritually, He died in this sense. What is, I mean you've heard this a thousand, you should just know this like falling off a log, I've said it a thousand times, what is death in the scriptures? It's separation, physical death, your spirit separates from your body, did Christ physically die on the cross? Yes, Father, into thy hands I commit My spirit, the body dies and goes into the grave, He incurred physical death, what about spiritual death? Well, death is separation, what's spiritual death? You're spiritually dead, you and I are spiritually dead when we were separated from God because of our sins. He even calls us the walking dead (Ephesians 2:1-2), and we live in spiritual darkness and so forth, and all those euphemisms in scripture, okay? What happened to Christ? There was a point on the cross when in some supernatural way, somehow in the Trinity, in the Godhead, the second person of the Trinity, Christ, becomes the sin bearer and is "separated", if you will, from the Trinity, from the Father. For the only time in scripture He does not refer to the Father as "Father", ***He says, My God, My God, why hast thou forsaken me?*** (Matt 27:46, Mark 15:34) Why have you abandoned me? I don't understand that, finite minds don't understand that, but He becomes the sin bearer at that point, but before His time on the cross is over and before His physical death on that cross, the separation comes back because right before He dies, as you know, He says what? Father, He refers to Him as Father again, He says, ***Father, into Thy hands I commend my spirit*** (Luke 23:46), and then He cries out, ***It is finished*** (John 19:30), and then He gives up the spirit and dies. Okay, now, what's the point? He was



separated in some way, but He's back in fellowship with the Father, so what's it say? It says in the text of 1 Peter 3:18, **that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;** What's He saying? Spiritually, He was alive after He physically died, He's still spiritually in union with God, if you will, and He never went out of existence, He never ceased being a member of the Godhead. Okay, verse 19, **in which**, in which what? He's alive in spirit, His spirit, spiritually in which **also He**, now look at that word, He went, **went**. That same root word is used in verse 22, where it says, **who is at the right hand of God, having gone into heaven**, went, having gone, same Greek root word, and it means to literally go to a location, to go to a place. It's not mental, it's not imaginary, it's not metaphorical, it literally means to go to an actual place. And so He went **and**, now here's another word, **made proclamation to the spirits, now in prison**. Well, there it is, John, He preached to the spirits, now in prison. He obviously went down and preached the gospel to people who, if you don't believe the ones in hell, at least the ones who are in that good compartment. Wait a minute, several reasons why that verse does not mean that.

First of all, the word to preach the gospel that is generally used is *ēuaggēliōn* (G2098). We comes through in the English, evangel, evangelism, to preach the good news. That's not the word that's used there. The word that is used there is *kēryssō* (G2784) in the Greek, and yes, it can mean to preach, but 99 times out of 100, it is used to proclaim or to herald, to make an announcement. What is the announcement that's going on here in 1 Peter 3? The announcement is this: There has been a cosmic war going on between the forces of Satan and the forces of good, the forces of Christ, the forces of God, since the fall, right? Since the fallen angels, actually, in the heavenly realms, right? He is making an announcement that He has triumphed. Indeed, that's the summation. When we get to verse [22], **He says He's at the right hand of God, having gone into heaven, after angels and authorities and powers**



(Those are all descriptive words for ranks and groupings of angelic beings) **had been subjected to Him**. He was triumphant over sin. He was triumphant over death, and He's announcing to heavenly realms and spiritual places His triumph over Satan and the demons. Now, where is this particular announcement taking place? It says right in verse 19, He went and made this proclamation. He preached a sermon, if you will, not to come to Christ, an announcement of His victory to the **spirits now in prison**.

This is really, really important. **Spirits now in prison**. Why do I say "He is not speaking to souls", whether it's lost souls in hell, lost souls in a place that doesn't exist that's made up called "Purgatory", redeemed souls who just haven't had the gospel explained to them yet, who are in the good side of Sheol, why is He not speaking to them? First of all, it says **in the spirit, He went and made** this announcement, this **proclamation**, the heralding of His triumph **to the spirits**. The word *spirit* there is not referring to people. It's not referring to human souls. Two verses down below, by the way, Peter even says, let's just read verse 20, **who were once disobedient when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons**, the actual word there in the Greek is souls, eight souls, eight persons, **were brought safely through the water**. When Peter wants to tell you about people or souls, He tells you people or souls. He doesn't say that, He says spirits. There's another reason. The word *spirit*, get this, nowhere in the word of God, in the New Testament, is the word *spirit* ever used to refer to human beings unless, or to Christ, God, unless there's a genitival phrase attached. What's a genitival phrase? Just a fancy schmancy word. It's an "of clause". If He talks the spirit of man, He's talking about human beings and souls of spirits. If He talks the spirits of those disciplined thereby, He's talking about human beings. If He talks about the spirit of God, He's talking about, excuse me, the spirit of Christ, He's talking about Christ, but if it just says *spirit* or *spirits*, it always, always,



always refers to angels. It's not humans who have died, it's spirit, it's angels. It's a reference to angels. And by the way, you know He's not talking to people who are in the "good part", of Sheol, regenerate saints who died before the cross. Even if you believe in that theory, this passage of Scripture can't be used to support that. Why? Because look how He, in verse 19, **He went and made proclamation to the spirits now in prison**, the spirits now in prison **who once were disobedient**. He's talking about spirits who were disobedient. He's not talking about people who trusted in God and therefore were looking forward to the cross. He's talking about disobedient people, excuse me, disobedient spirits, not people. And He's talking about a particular time period. It were spirits who were disobedient when the patience of God waiting in the days of Noah. Why in the world would God single out saints who were disobedient saints who were in a good compartment of a place called Sheol and only the ones who were disobedient in the time? No, He's not talking about that at all. He's talking to spirits, He's talking to angels who were disobedient. And by the way, where were these disobedient angels, these fallen angels, spirits now? It says **in prison** there at verse 19. *Phylakē (G5438)*, nowhere in the word of God are human souls ever said to be locked in prison anywhere in the New Testament. Okay, so He's announcing a victory over demons. He's speaking to demons.

And I need to give you a little angelology here, okay? You got angels. Now, way back before creation, up in heaven, before the earth was created, a certain number of angels fell. So you've got holy angels and you've got fallen angels. Of the fallen angels, you've got loosed angels and you've got bound angels. Now of the bound angels, you got angels, according to the word of God, who are bound temporarily and some who are bound permanently. What are these spirits here **in prison** that He is talking to? And again, let me just underscore again, ever since Job 1, you've got Satan fighting the purposes of Christ. Daniel, you've got the holy angels fighting fallen angels. You've got the Prince of Tyre, a demon, and the angel of God. In the Old



Testament, what's happened all along? Satan, knowing the plan of God and a lot about the plan of God and the demons who were fallen angels, knowing about the plan of God, have done everything they could, first of all, to eradicate the Jewish line so that the Savior Messiah can't come. They've tried to kill the Jew all throughout the Old Testament. Then Messiah does come. He doesn't succeed in that. He even tries to get Herod to kill every kid under two years of age thinking he can get rid of the Messiah as a baby there. And Matthew, that didn't work. As we know, Christ ultimately goes and so all throughout His ministry, He starts His public ministry, Matthew 4. He tries to, he tempts Him, tries to get Him to disqualify Himself for the cross. He's talking, you don't have to go to that cross just command these stones be made bread. Throw yourself off the pinnacle and all of that. That doesn't work. In the garden, we studied all of that. He comes to Him again. He tempts Him in the garden with only this time with His holiness. You're going to take on sin. And he reviles at His holiness. Oh, Father, if possible, let this cup pass from Me. Never let not My will, but Thy will be done. We went through all of that, all of those temptations. He can't stop Him from the cross. He goes to the cross. Now what's he trying to do? He's trying to keep Him in the tomb. He's trying to get Him not to be raised. And then, by the way, well, but He was raised. And we are believers in Christ.

So what's with all this anti-Semitism? What's with the Nazis? And what's with Stalin, who killed more Jews, by the way, than the Nazis did? And what's all that about? Because Satan knows that that Messiah is coming back again in judgment, that ultimately He's going to bring in the end times. And ultimately, there's going to be a lake of fire. And ultimately, Satan and the demons are going to be cast permanently into a lake of fire forever. They don't want that to happen. So if they can thwart the eternal plan of God, even that's playing out in time, space, dimension now by destroying the Jew, then Satan, in his mindset, is thinking, I can thwart this plan still. That's what's running behind the rampant anti-Semitism that's going on in our



culture and around the globe. I mean, you have to scratch your head and wonder if there was ever a testimony to the existence of God and the existence of Christ, the glory of God, the sovereignty of God. It's just exactly what the Prime Minister of England, Disraeli, said. Why are you such a staunch believer? He gave a one-word answer. The Jew, the Jew, the preservation of the Jew. And Satan is doing everything he can to stop it. Okay, I got a little bit far afield on that.

But now, the saints who are in prison, by the way, could He be wanting to redeem these fallen angels? Could He be preaching the gospel to them? If you're saying "no", how do you know that? Hebrews 2:16, what's it say? ***For assuredly He does not give help to angels.*** Not one drop of the Savior's blood was ever shed to redeem an angel or any other angelic being or spirit being. He died to save the souls of men, human beings. He does not give help to angels. He gives help to who? ***...the descendants of Abraham.*** By the way, there's another reason why I chose out of the Puritan prayer the prayer on election, because I knew I was going to get to this verse. He chose to give help, to aid, to save the descendants of Abraham. He's not talking about descendants of Abraham in the flesh. He's not talking about, well, anybody who's got Jewish blood is born again, and going to Heaven. No, He's talking about spiritual descendants of Abraham. What's He say in Romans [9:6], ***they are not all Israel who are of Israel.*** What's he saying? They're what? It's Jew and Gentile, Goyim as well as Jew, who've been grafted in spiritually to the lineage of Abraham, Isaac, and Jacob through faith in this very Jewish in the flesh, Messiah, Jesus the Christ. And that's what he's talking about here. So the point is He came to save souls, but Satan is constantly wanting to thwart the plan of God.

Okay, what's that got to do specifically, John, with 1 Peter 3 and preaching, or making a proclamation to these fallen angels, spirits (have to be angels, fallen angels) in prison, *Phylakē*, a definite place? Well, okay, how come some demons are running around and these



demons are locked up? Good question. We know that some demons are running around. Luke 8:31. What do we have to do with you, Jesus of Nazareth? What is your name? Our name is Legion. They possess this guy. There were legions of them in this guy. What do we have to do with you, oh, son of God, oh, Jesus? And what do they say? They say, do not send us into the abyss, Tartarus, in some of the portions of the New Testament, which is carried over from Greek mythology into the Greek language, Tartarus, which the Greek mythology taught was the abode of the dead and the abode of the wicked. And so these legions say, don't throw us into the *abyssos*, the abyss. Don't send us there. And I thought this was fascinating. Matthew 8:29, just a good reminder. They say, what do we have to do with you, son of God? ***Have you come, get this, to torment us before the time?*** See, they know. Before the time. They know a time is coming when they are going to be permanently tormented forever. And again, knowing that, Satan and the demons are doing everything they possibly can to thwart the end time plans of God that are going to trigger the return of Christ. And by the way, none of this is possible. Had He not risen from the dead, He can't come back in judgment if He didn't rise from the dead. So it's tied into the resurrection. All right? And so they're trying to destroy the Jew. They're trying to do everything they can. But back to 1 Peter 3, why these angels in this prison, if some are running around loose, are these loose? No. What's it say? ***Who once were disobedient, verse 20, when the patience of God kept waiting in the days of Noah during the construction of the ark in, which a few, that is, eight persons, eight souls, were brought safely through the water,*** the water of judgment.

Okay. How did they get bound? They were disobedient. Well, wait a minute. Weren't all fallen angels disobedient? So what does He mean, disobedient? He says, well, they were disobedient in the time of Noah. One commentator said this, quote, *There is a prison filled with bound demons who have been there since the time of Noah.* That's the worldwide flood. That's Genesis



6, okay? *And they were sent there because they overstepped even the bounds that God had established on their own wickedness.* They even overstepped the bounds that God had established on their own wickedness. Now, it was in the days of Noah when the ark was being built. Well, you say, wait a minute. The ark was a boat, right? Yeah, but it was only a boat for a year. It took 120 years to build it. It was an object lesson for 120 years. And as a matter of fact, Noah himself, 2 Peter 2:5, is referred to as a preacher of righteousness. Meaning what? For 120 years while the ark was being built, Noah was proclaiming to the people of his generation: Judgment is coming. You're lost. You're damned in your sins. Believe in God. Judgment is coming. For 120 years, he preached that message. And at the end of 120 years, including himself, in the entire world, there were only eight converts. Noah, Mrs. Noah, His three sons, and their three wives. Can you imagine preaching for 120? He's a great encouragement to me, but in any event. Now, wickedness at the time of Noah had become absolutely total. What's it say? The thoughts and the intentions of men's hearts were nothing but evil continually. What does that mean? It means demons were having a heyday. Demons had gone wild. The anti-God activity had consumed the whole earth. One commentator said this; *Noah's contemporaries were notoriously wicked and served as agents for demonic spirits in the rebellion against God. There is no other time in history in which the conflict between faith and unbelief, obedience and disobedience, was as pronounced as in the days of Noah. The rebellious spirits served to control the human race with the exception of Noah and His family.* And by the way, the scriptures prophesy that the world ultimately, before Christ returns [the second time], is going to get that bad again. It's going to be as it was in the days of Noah. Now, all the angels that fell didn't get bound in this prison. These angels were doing something that got them bound up in this prison permanently. Some are on the loose, as we said. Well, turn over to 2 Peter 2. I'm going to take it step by step. 2 Peter 2, and follow along as I read, start



at verse 4. ***For if God did not spare angels***, God did not spare angels, ***when they sinned, but cast them into hell***, we'll come back to that, ***and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness***, there it is, ***with seven others, when He brought a flood upon the world of the ungodly; and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men***, then there's a parenthetical insert, which is verse 8, verse 9, ***then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment***, and to keep the unrighteous under punishment, ***for the day of judgment***. Peter brings it up again. Again, he's encouraging people to bear up under persecution, to bear up under temptation, to bear up under pressures of all kind, and live for God, and he's giving examples here. But here he talks about these angels who were punished, but he gives two illustrations of judgment in addition to that. One, he mentions Sodom and Gomorrah, and then he mentions Lot there in 7. And it seems highly likely that whatever these angels did that caused them to get bound up in this prison where they are, has got something to do, is connected in some way with what was involved in the judgment of Sodom and Gomorrah and the judgment on Lot. Now, by the way, the word ***hell*** there in verse 4, it's that word *tartaroō* again in the Greek. All right, it's not Hades.

All right, where are you going with this, John? Turn over to Jude, the little book of Jude, right before Revelation, key passage of Scripture, and then we're going to go and tie this all together. In the book of Jude, look what he says, the Lord's half-brother writing under the auspices of the Holy Spirit, Jude 5. ***Now, I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt***, this is the Jews



rescuing them from Egypt, ***subsequently destroyed those who did not believe, and angels,*** get this, ***who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day...*** He's got some angels, who didn't keep their main abode, under permanent judgment until the ultimate second coming and judgment day of Christ. Verse 7, here it is again, ***...just as Sodom and Gomorrah and the cities around them, since they in the same way as these,*** in the same way as these angels who are now bound in a permanent prison, in the same way as these, ***they indulged in gross immorality and went after strange flesh, which are exhibited as an example in undergoing the punishment of eternal fire.*** They're undergoing a punishment right now, an eternal punishment in this prison where they're bound because they not only disobeyed, they went way outside of the bounds of their wickedness, they went after strange flesh, if you will, by analogy, they're spirit beings, but what did they do? Well, what's he talking about? What happened in Sodom and Gomorrah? You know the story about the perverted sexuality and mixing of the male and female roles and all of that. And so He brings judgment on them. What's the deal with Lot? Lot is visited by two angel beings, angels in human form. And what happens? The men of Sodom are lusting after these two new men who've arrived and are staying in Lot's house, so much so that they're beaten down the door. God has the angels inside strike them blind, and that doesn't even stop them. They're so lust-craved, they're going after these men. Now why does he tie in Sodom and Gomorrah and "strange flesh" and says these angels have done exactly by analogy in a parallel way what the people in Sodom got punished for, what those people at Lot's house got punished for. What was it? They got outside of the order that God prescribed for their being, for their abode. They spiritually, by analogy, these angels went after strange flesh.



How do you know that? Well, those passages there, but go to Genesis 6. Go to Genesis 6, and now it all comes clear. Genesis, I hope it comes clear, came clear to me. Genesis 6, okay? Genesis 6:1, what's it say? ***Now it came about when men began to multiply on the face of the land, and daughters were born to them, physical women are born, boys and girls, that the sons of God...*** That is a phrase always used to refer to angels. When it's talking about a human being, they call them the sons of men. If it says sons of God, it's an Old Testament phrase referring to angels. It says angels, sons of God, ***...saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the LORD said, "My spirit shall not strive with man forever, because he also is flesh; nevertheless, his days shall be 120 years."*** What's He saying there? I've got Noah building an ark in a minute, and He's going to take 120 years to do it. I'm going to give him 120 years. I'm going to preach righteousness to these people. But what goes on during those next 120 years? These angels go into the daughters of men. They literally possess women, physical women, and they have intercourse with men. How do you know that? Keep reading. Verse 4, ***the Nephilim were on the earth in those days, and also afterward, when the sons of God came into the daughters of men, and they bore children to them. Those were the mighty men who were of old.*** Some of the translations say ***men of renown***. They were the mighty men, whom were of old, men of renown. ***Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart were only evil continually. The LORD was sorry that He had made man on the earth, and He was grieved in His heart. The LORD said, "I will blot out man whom I have created from the face of the land, from man to animals, to creeping things, and to birds of the sky; for I'm sorry that I have made them." But Noah found favor.*** That's the first use of the word grace in the scriptures. Noah found grace. Noah found unmerited favor ***in the eyes of the Lord. These are the records of***



***the generations of Noah. Noah was a righteous man, blameless in his time. Noah walked with God, and Noah became the father of three sons, Shem, Ham, and Japheth. Now the earth was corrupt in the sight of God, and the earth was filled with violence.*** Underscore that word. ***God looked on the earth, and behold, it was corrupt;*** The thoughts of man's heart was nothing but evil continually, ***for all flesh had corrupted,*** all flesh had corrupted ***their way upon the earth. Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I'm about to destroy them with the earth.*** And He goes on and gives him instructions.

Now what's going on here? What did these angels do? They took on human form. I said they possessed women. They could have done that too. They literally may have possessed men. I don't know how they did it, and possessed women, but they literally interacted physically with women and gave birth to this perverted race, if you will, this perverted mutant, the Nephilim. The word Nephilim there comes from the word *nāpîl*, and it means fallen ones. It also means violent ones. So what's it say? The whole earth was corrupted, and violence was on [the earth]. The world began to get more and more violent, more and more evil, and these mutants, Numbers 13, calls them a giant type of people. They were extremely powerful, extremely violent. 6-11, violence. Genesis 6-13, the earth is filled with violence. What's running behind this? Why would they do this, and why did God blot out the whole human race as a result of it? Because Satan and the demons once again are trying to thwart the plan of God. A messiah is going to come to redeem men's souls and to sentence fallen angels, including Satan, to eternal torment. But if I, as a fallen demon, can sexually integrate with human beings and I can develop a race, if I can pollute the human bloodstream into a demon mix, guess what? The Savior can't redeem those people, and the Savior can't sentence me to eternal hell because He can't come again to accomplish His purposes. They were attempting



to pollute the human stream, if you will, by a mutant type of race, a demon man that would be unredeemable. And I think this interpretation fits the scriptural narrative. And these angels who got outside of their abode, who went after strange flesh, you say, well, wait a minute, John, doesn't it say in the scripture that in heaven the angels are not given in marriage? That's right. Angels are spirit beings, and they're not given or taken in marriage. This is a perversion outside of the realm of what they were designed to do. And this isn't angels marrying angels. These are angels possessing human beings and attempting to create a mutant race. You need to know that this is the oldest and most widely held, as far as I can tell, interpretation on what is going on here. And by the way, that phrase, *bēn 'ēlōhīm*, sons of God, like I said, it always refers to angels in the Old Testament. Why? Because *bēn 'ēlōhīm* means: brought about directly by God. No man on the earth, no man or woman on the earth at that time, was created immediately by God, if you will. There was the product of cohabitation between a man and a woman that produced children over the generations. So every human being that was alive at that time was a product of human interaction, not immediately directly created by God, but angels were *bēn 'ēlōhīm*, angels, were directly created, just like Adam was created, boom, by God directly. Angels were. So that's why they always refer to them, another reason why they're referred to that way.

Flip over real quick to Colossians 2. Colossians 2. In Colossians 2, in verse 14, there is a verse that is pretty powerful, Colossians 2:14. It says this, referring to Christ, ***having canceled out the certificate of debt consisting of decrees against us and which was hostile to us, and He has taken it out of the way, having nailed it to the cross.*** Look at that word, cross, and what comes right after it? The cross, He nailed it to the cross when? ***When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him,*** therefore through Christ. What was the public display? One commentator



said, it may very well be that these angels locked in that eternal prison forever, who had gone after strange flesh, if you will, who had been sentenced to eternal torment in a special *phylakē*, a special prison, since the time of Noah. They may have heard about the cross. They may have heard about His death on the cross. They may have been celebrating that we finally were victorious. Maybe Satan's now got the keys to our prison and is going to come and let us go. But one commentator said, but right in the midst of their carnival, the Lord Jesus Christ appeared, and with *kerusso*, with a loud proclamation, He declared His triumph, His victory, over sin, over the grave, over death, over suffering, over Satan, and over the demons.

As Brian comes to close us in this final hymn, the question becomes, well, wait a minute. You started out and took us to an Ephesians 4 passage, and you said He led captive captives, and I thought that's where He went down into that nether land and that good compartment of Sheol, which I'm telling you there is no good or bad compartment of Sheol. We'll get there. What's that all about? And again, Lord willing, if we can get together next week, I'll have the privilege of sharing with you what is being referenced in that Ephesians 4 passage and what about that parable Jesus taught about the rich man and Lazarus. What's that all about? Lord willing, we'll get an opportunity to discover it. Let's pray.

Father, thank You for this time in Your Word. We thank You for Your glorious resurrection, which has made all of this possible. And it's because of Your resurrection that we continue to celebrate this day that You indeed do have a plan to come back again. And there is ultimately going to be a judgment day for those who are still loose in terms of demonic realms and there's going to be an evaluation of believers for rewards and there's going to be a judgment, sad to say, on the lost, all of which will be for Your glory. Father, our task is by Your grace to thank You for salvation in Christ, to recognize that we deserved nothing to merit it, to realize how fortunate we are to be of the elect and to live in light of that truth in holiness for Your



glory all the rest of our days. We ask it in the matchless name of our risen Savior, Jesus the Christ, and all God's redeemed people said, Amen and Amen.