**JUDE**

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**Chapter Five**

**In Those Days . . . Also After That**

*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*.(**Jude 6**)

There are two periods in the history of the earth where angels in the kingdom of Satan “*did not keep their proper domain*, *but left their own abode*.” *The first period was in days preceding the Flood*, and *the second period was in days following the Flood*. The first of these two periods, alluded to in **Jude 6**, is referred to in **Genesis 6:4** by the expression, “*in those days* [one hundred twenty years before the Flood (v. **3**)], *and also afterward* [continuing time during this one-hundred-twenty-year period preceding the Flood].” And the second of these two periods is dealt with in **Jude 7**.

(Note that the second part of the expression in **Genesis 6:4** [”*and also afterward*”] cannot refer to the days of Lot, for the complete expression [“*in those days*, *and also afterward*”], textually, has to do with the days of Noah, preceding the Flood. The complete expression has to do with time during that which is referenced in the continuing part of the verse — “*when the sons of God came in to the daughters of men* . . . .”)

**Second Peter 2:4-6** and **Jude 6**, **7** outline events resulting in the judgment of God in both periods. Note the section in **2 Peter**: The “*angels who sinned*” (v. **4**) refers to acts by angels involving illicit, sexual perversions, both *preceding the Flood* (v. **5**) and *following the Flood* (v. **6**):

*For if God did not spare the angels who sinned*, *but cast them down to hell* [Greek: *Tartaroo*], *and delivered them into chains of darkness*, *to be reserved for judgment*;

*and did not spare the ancient world*, *but saved Noah*, *one of eight people*, *a preacher of righteousness*, *bringing in the flood on the world of the ungodly*;

*and turning the cities of Sodom and Gomorrah into ashes*, *condemned them to destruction*, *making them an example to those who afterward would live ungodly*.

 (**2 Peter 2:4-6**).

These angels, for this specific purpose, departed from “*their proper domian*,” their dwelling place in the heavens, and came to earth. Once upon the earth, these angels, appearing in the form of man (cf. **Genesis 18:1**, **2**, **20-22**; **19:1-5**), involved themselves in illicit, sexual relations with members of the human race.

This cohabitation in days before the Flood, insofar as the record is concerned, occurred only with the “*daughters of men*” — a heterosexual relationship. However, Scripture reveals both homosexual and heterosexual relationships involving angels and members of the human race in days following the Flood (**Genesis 19:4**, **5**; **Numbers 13:33**).

Attention is called to these two periods of time in sections of Scripture in the New Testament that deal with “apostasy,” revealing the serious nature of “standing away from” the position in which one was originally created — whether in the angelic world, or a new creation in Christ.  *In days before the Flood* and again *in days following the Flood*, angelic beings in the kingdom of Satan “stood away from” their original, created state, involving themselves in something not only completely outside their own realm, but unlawful. This resulted in their being confined with chains in a place of darkness, awaiting judgment.

And *time* has wrought no change in God’s attitude toward and action concerning their sin. They have been bound for millennia, they remain bound today, and they will continue to be bound until a designated time of final judgment yet future.

Created to Rule and to Reign

The cohabitation of angels in the kingdom of Satan with members of the human race was *a deceptive*, *well-planned scheme with a specific purpose in view*; and this purpose can be traced to *the reason man was brought into existence in* ***Genesis*** *chapter* ***one***.

The original earth, which had become a chaos because of Satan’s aspirations to be “*like the Most High*,” was restored over a six-day period; and man, created on the sixth day, was brought into existence to rule the restored earth in the stead of Satan and his angels (**Genesis 1:2b-28**; **Isaiah 14:13**, **14**; **Ezekiel 28:15**). Satan, knowing the reason for man’s creation, immediately began to move against man — something that he has continued to do since that time. Satan’s objective was *to bring about man*’*s disqualification through sin*, as he himself had previously been disqualified.

Thus, Satan, through deception, caused Adam to sin by first causing Eve (a part of Adam’s very being) to sin. This act not only disqualified the man, preventing him from assuming the role for which he had been created, but Adam’s sin also brought the entire restored creation under the bondage of that which was produced by sin — *corruption*, *decay* (**Romans 8:21**).

Satan’s move against Adam, through Eve, in **Genesis** chapter **three**, produces at least two first-mention principles in Scripture:

1. Satan’s “method”: *deception* (ref.Chapter 3 in this book).
2. Satan’s “reason for this deception”: *to prevent man from assuming the governmental reigns of the earth*.

These two principles surrounding satanic activity remain constant, holding true at any point in Scripture where Satan is seen moving against man. Satan’s methods are always *deceptive*, and the underlying purpose behind Satan’s every move against man *always concerns the governmental reigns of the earth*, *which he himself holds*.

When Satan sinned, he was disqualified to rule, and his kingdom was brought into a ruined state; when man sinned, he also was disqualified to rule, and the restored domain over which he had been created to rule was brought under a curse (a ruin once again).

But man, created in the “*image*” and “*likeness*” of God, was a being quite different than angels. With man, his disqualification and resulting ruined domain were by no means the end of the matter. Fallen man, unlike fallen angels, was to be redeemed; and man’s redemption was with a view to his ultimately occupying the position from which he had fallen — *man restored*, *the domain restored for man*, *and man ultimately exercising regality*.

**Genesis 3:15** records God’s promise concerning man’s Redeemer (the Seed of the Woman), and **Genesis 3:21** records God’s immediate action concerning a provision for man’s sin (the slaying of one or more animals to provide skins to clothe Adam and Eve).

God’s promise and action at this point in Scripture form two other first-mention principles, seen in **Genesis** chapters **three** and **four**:

1. *The way of salvation* was to be through a “Substitute/Redeemer,” acting in man’s stead.
2. *The means of salvation* was to be via “death” and “shed blood.”

Since no redemptive provision was made following Satan’s sin, the principles in **Genesis 3:15**, **21** form something entirely new in God’s dealings with His creatures. And, with this new turn of events, Satan, knowing that his own reign could continue only as long as man remained in his fallen state, must now prevent man’s redemption by and through whatever means might lie within his power.

Satan against God’s New Creation, Man

At the time of the birth of Cain, the firstborn of the human race, there is every indication that Eve believed he was to be the promised Redeemer. The words of Eve, “*I have acquired a man from* *the Lord* [referring to Cain]” (**Genesis 4:1**), are recorded literally in the Hebrew text, “*I have acquired a man*, *Jehovah*” (cf.**Genesis 22:8**). Nothing like this was said about Abel, who, from all indication, was the twin brother of Cain, but born last (**Genesis 4:1**, **2**). Eve apparently took her firstborn to be the promised Redeemer and uttered the recorded words concerning him prior to the birth of Abel. The record is silent concerning anything Eve might have said at the time of Abel’s birth.

As the two sons grew into manhood though, Abel was the one who acted “*by faith*” (**Genesis 4:3-5**; **Hebrews 11:4**). And Satan, having observed the entire matter, evidently reasoned that if one of these sons was to be the promised Redeemer, or possibly of the line through which the Redeemer was to come, it would have to be Abel, not Cain. Thus, the first murder in human history occurred:

. . . Cain who was of the wicked one . . . murdered his brother . . . .

(**1 John 3:12a**; cf. **Genesis 4:8**).

The fact that God later appointed “*another seed* . . . *instead of Abel* [Seth]” reveals that the Redeemer would have come through the lineage of Abel, had he not been slain (**Genesis 4:25**). Following the birth of Seth and the birth of his son, Enos, the **Genesis** account states that “*men began to multiply on the face of the earth*, *and daughters were born to them*” (**Genesis 6:1**). Satan, at this point, appears to have turned his attention more to mankind in general, for the very next statement in Scripture reveals a cohabitation of the “*sons of God* [angels in the kingdom of Satan]” with the “*daughters of men* [female offspring from the lineage of Adam]” (**Genesis 6:2**).

Through this act, perpetrated by a segment of the angels under Satan’s command, Satan evidently sought to corrupt the entire human race, not only attempting to prevent the ultimate appearance of the Redeemer but attempting to so corrupt the human race that man could never fulfill the reason for his creation in the beginning — replacing Satan and his angels in a regal capacity.

(The expression “*sons of God*,” as in **Genesis 6:2**, **4**, refers throughout Scripture *to special creations of God*. *All angels* are “*sons of God*” because of creation [cf. **Job. 1:6**; **2:1**; **38:7**; **Ezekiel 28:15**]; *Adam* was “*a son of God*” because of creation [**Luke 3:38**]; *Israel* was/is “God’s son” because of creation [**Isaiah 43:1**; cf. **Exodus 4:22**, **23**]; *individual Israelites*, as well, are “God’s sons” because of creation [**Exodus 1:1**, **7**, **9**; **Isaiah 43:1**, **7**]; and *Christians* are “God’s sons” because of creation [**2 Corinthians 5:17**; cf. **Romans 8:14**; **Galatians 3:26**; **4:6**, **7**; **Hebrews 12:5-8**].

A sonship status should not be confused with that which is referred to by “adoption” in Scripture [**Romans 8:15, 23**; **Galatians 4:5**; **Ephesians 1:5**]. “Adoption” is a translation of the Greek word *huiothesia* [from *huios,* “son,” and *thesis,* “placing,” or “positioning”]. Thus, *huiothesia* literally means “son-placing,” or “son-positioning.” Adoption in Scripture has to do with taking one who is already a son and placing that son in a “firstborn” status.

Israel, a son because of creation, has already been adopted [**Romans 9:4**] and is presently *God’s firstborn son* [**Exodus 4:22**, **23**]. Christians, sons because of creation, have yet to be adopted. But Christians will one day be adopted [**Romans 8:14-23**] and occupy the position of *firstborn* as well [**Hebrews 12:23**].

For additional information on the preceding, refer to the author’s book, God’s Firstborn Sons.)

The use of “*sons of God*” in **Genesis** chapter **six** *can only be a reference to angels* (cf.**Job 1:6**; **2:1**; **38:7**). The male descendants of Adam *could not be in view*, for they were begotten, not created.

Everything at this point in the **Genesis** account was apparently directed toward one goal: *total corruption of all the lineages of the families of the earth*. Had Satan been successful, not only would he have prevented the appearance of man’s Redeemer but the human race would have become corrupted in such a manner that redemption would not have been possible.

Satan had sought to counter God’s purpose for man’s creation by and through the fall of Adam; then, by and through the murder of Abel he had sought to destroy the one who could possibly be the promised Redeemer (or, at least of the lineage through which the Redeemer would come); and now, with the appearance of the Redeemer still future, he continued seeking to counter God’s purpose for man’s creation by and through efforts directed toward a corruption of the human race — as previously noted, evidently not only efforts to prevent the Redeemer from ever being born but efforts to so corrupt the human race that man could never fulfill the purpose for his creation, his very existence.

1) The Time of **Genesis 6:1**, **2**

A corruption of the families of the earth through the cohabitation of the sons of God with the daughters of men was something that had to be accomplished over a period of many generations. The beginning of this cohabitation can be traced to a time hundreds of years before the Flood, and the fact that God only allowed eight individuals from one family to escape the judgment of the Flood might shed some light on just how close Satan possibly may have come to succeeding.

The time framework of **Genesis 6:1**, **2** is much closer to the creation of Adam than to the Flood. Sixteen hundred and fifty-six years separate these two events, and the time when the sons of God began their cohabitation with female offspring emanating from the loins of Adam and his progeny could not have been too far removed from the creation of Adam.

Note the wording of verse **one**:

*Now it came to pass*, *when men* *began to multiply on the face of the earth* . . . .

This cohabitation can evidently be traced to a time very near man’s beginning on earth, very near man’s creation.

2) The Result of **Genesis 6:1**, **2**

Six hundred eighty-seven years following Adam’s creation, Enoch, the seventh from Adam, begat Methuselah. The name “Methuselah” means, “*When he is gone*, *it* (*judgment*) *shall be sent*.”The judgment referred to by the name Methuselah was later revealed to be *the judgment of the Flood*. So long as Methuselah remained alive, judgment would be withheld; but once Methuselah had died, judgment would fall.

Methuselah lived nine hundred sixty-nine years. The nine hundred sixty-ninth year of his life was the six hundredth year of Noah’s life, the year of the Flood (**Genesis 5:25-29**; **7:11**).

How did Enoch know at the time of his son’s birth that he would live to the very year of God’s judgment upon the earth? And how did he know that he was to be given the name “Methuselah,” signifying this fact? The answer is given in **Hebrews 11:5**: “*By faith Enoch* . . . .” According to the record, Enoch walked with God for three hundred years after he begat Methuselah. Also, according to the record, at the end of these three hundred years, Enoch, “*by faith*,” was translated.

It is evident that something happened to Enoch at or about the time of Methuselah’s birth. *The name Methuselah, given to Enoch*’*s son*, *Enoch walking with God for three hundred years after he begat Methuselah*, *and Enoch subsequently being translated by faith*,all point to this fact.

In order for Enoch to act “*by faith*” in any realm it was necessary for God to make certain that things were known to him, for no one can act “*by faith*” apart from the Revelation of God. “Faith” is simply *believing* *that which God has to say about a matter*, and, consequently, faith cannot exist apart from God’s Revelation. In order for Enoch to act as he did, God had to reveal certain things to him about his son, the coming judgment, and the fact that he would be translated before this judgment.

From what we can glean in the record, God apparently revealed these things to Enoch at or about the time Methuselah was born. Methuselah was then given *a name* indicating that so long as he remained alive, God’s judgment would be withheld; but when he was gone, it would be sent. Enoch then *walked with God* for three hundred years in anticipation of *God removing him from the earth alive*, *before this judgment* — exactly as God had evidently previously revealed.

Scripture clearly implies that at the time of Methuselah’s birth, six hundred eighty-seven years beyond the creation of Adam, the results of the cohabitation of the sons of God with the daughters of men had become a thing of such magnitude that it was necessary for God to intervene in the affairs of man. However, this actual intervention would not come until nine hundred and sixty-nine more years had passed.

At the time of Methuselah’s birth the announcement concerning impending judgment was given, and nine hundred sixty-nine years later judgment fell. God sent the waters of the Flood to destroy all the inhabitants of the earth, save Noah and his immediate family.

Thus, following Methuselah’s death, judgment fell. Noah, his wife, and his three sons and their wives were in the previously prepared ark and passed safely through this judgment, thwarting the ultimate goal of Satan that he had been working toward for centuries. Following the Flood, the human race had to begin anew; and Satan, likewise, had to begin anew at this time.

Reserved for Judgment

The angels who took upon themselves the form of man, left their positions of power in the heavens, and began cohabiting with female members of the human race, have been “*reserved in everlasting chains under darkness for the judgment of the great day*.” These angels were imprisoned in a particular place following the Flood during Noah’s day, they remain imprisoned today, and they will remain imprisoned until their appearance in judgment before God’s Son at a time yet future. All judgment has been committed into the hands of the Son (**John 5:22**), and these angels will one day be judged by the One whose very appearance they sought to prevent.

The angels imprisoned, awaiting judgment, are in a place that Scripture calls *Tartarus*.**Second** **Peter 2:4-6** refers to the angels who sinned during the days of Noah and during the days of Lot as being cast “*down to hell* [*Tartarus*].” *Tartarus* is simply a transliterated Greek word, and it appears only this one time in the New Testament (in a verb form, *Tartaroo*; the noun form is *Tartaros*).

All other occurrences of the word “hell” in English translations are from the Greek words *Gehenna* and *Hades. Gehenna* appears in **Matthew 5:22**, **29**, **30**; **10:28**; **18:9**; **23:15**, **33**; **Mark 9:43**, **45**, **47**; **Luke 12:5**; **James 3:6**. And *Hades* appears in **Matthew 11:23**; **16:18**; **Luke 10:15**; **16:23**; **Acts 2:27**, **31**; **1 Corinthians 15:55**; **Revelation 1:18**; **6:8**; **20:13**, **14**.

There is a connection between *Tartarus* and *Hades* in the sense that one is housed within the other. *Hades* is the larger realm, with *Tartarus* comprising a section of *Hades*.The souls of both the saved and the unsaved go into *Hades* at the time of death, though the location in *Hades* into which the saved and unsaved go would not be the same.

*Hades* simply refers to a place in which the dead reside, whether saved or unsaved. It has nothing to do with “hell” per se. Rather, it simply has to do with *the place of the dead*, with no distinction made between saved and unsaved within the Word itself.

During Old Testament days, *Hades* (Hebrews, *Sheol) was* located in only one place — somewhere below the surface of the earth (**Genesis 37:35**; **Numbers 16:32**, **33**; **1 Samuel 28:15**; **Job 7:9**). Today, the place of the dead is located both below the surface of the earth and in the heavens. This change in location would be for only part of the dead — the saved of this present dispensation, “*the dead in Christ*” (**2 Corinthians 5:8**; **Philippians 1:23**).

The place into which the saved went at the time of death during Old Testament times apparently remains unchanged today. This place during Old Testament times could only be located *down*, and there is nothing in Scripture that would indicate that this place could be looked upon after any other fashion today. Old Testament saints would apparently still be in the same part of Hades that they have always occupied.

Christ’s resurrection, ascension, and the ushering in of a new dispensation could have nothing to do with bringing about a change in the location of the Old Testament saints. Nor can **Ephesians 4:8** be understood to teach that Old Testament saints were removed into the heavens at the time of Christ’s ascension. This is a quotation from a Messianic Psalm (**Psalm 68:18**), which has to do with doing away with the captivity seen in **Luke 4:18**. The whole of the matter seen in **Ephesians 4:8** is yet future in the scope of its fulfillment (cf. **Acts 2:29**, **34**).

No Old Testament saint is in *Tartarus*, though it is located in a section of *Hades*,as *Hades* (or *Sheol*) existed during Old Testament times. *Tartarus* is located in a section of *Hades* into which man does not enter. This section is reserved for the angels who sinned in accordance with **2 Peter 2:4-6**; **Jude 6**, **7**, along with, it would appear, their progeny also (*Tartarus* is discussed further in Chapter 6 in this book).

*Gehenna*,the other word indiscriminately translated “hell” in most English translations of the New Testament, is a word that always, with the exception of **James 3:6**, came from the lips of Jesus during His earthly ministry. Every appearance of this word in the gospel accounts is in passages dealing with entrance into or exclusion from the kingdom of the heavens. Thus, Christ did not use the word at all in connection with the issues of eternal salvation or eternal damnation.

*Gehenna*, the Fiery Valley of Hinnom, was south of Jerusalem; and during the days when Christ was upon the earth this valley was the place of refuse for the city of Jerusalem. *Gehenna* was the receptacle for all kinds of corruption. The sewage of the city flowed into this valley, and it was customary to cast the carcasses of dead animals therein. Even the bodies of executed criminals, by order of the Sanhedrin, were sometimes cast into this valley.

In **Matthew 5:22**, **29**, **30** *Gehenna* is used in connection with judgment in the local Jewish courts and the judgment of the Council, which was the Sanhedrin. The Sanhedrin possessed the power to inflict a sentence of death by stoning, and also, should the Sanhedrin so rule, the punishment could be intensified by ordering the corpse to be cast into the Valley of Hinnom. The decrees and determinations rendered by these earthly courts were used by the Lord to call attention to parallel decrees and determinations that will be rendered by heavenly courts, with the severest penalty being the same as that which is seen in the earthly courts — *death*, followed by the person *being cast into Gehenna*.

In **Matthew 23:13**, **25-28**, **33** the Scribes and Pharisees were in danger of “*the damnation of hell* [lit.,‘the judgment of *Gehenna*’]” because they had closed the door to the offer of the kingdom of the heavens to the nation of Israel. In **Mark 9:43**, **45**, **47**, being “*cast into hell* [‘*Gehenna*’]”is used as an antithesis to entering “*into life*” and entering “*into the kingdom*” (which are the same). And it is so as well with all the other occurrences of this word in the gospel accounts.

*Gehenna* in **James 3:6** is the only exception to the previous usage in the New Testament and the only place where this word is used outside the gospel accounts. In **James 3:6**, the word is used in a symbolic sense, dealing with the tongue. But, even here, in a book dealing specifically with the salvation of the soul (**1:21**; **5:19**, **20**), the word has an inseparable connection with the way it is used in the gospel accounts.

Thus, being cast into *Gehenna* does not appear in any Scriptural passage as a reference to the unsaved being cast into “*the lake of fire*” (**Revelation 20:14**, **15**), as is often taught; nor can *Gehenna* be even remotely connected with *Hades* or *Tartarus*. *Gehenna* is associated with the judgment of a select group — those to whom the offer of the kingdom of the heavens is extended. The word is thus associated with *the future judgment of Christians in connection with issues pertaining to the millennial kingdom*.

Christ’s Proclamation

*Because Christ also suffered for sins once*, *the righteous for the unrighteous*, *that He might bring us to God*; *being put to death in the flesh*, *but made alive in the Spirit*;

*In which also He went and preached* [delivered a proclamation] *unto the spirits in prison*,

*That aforetime were disobedient*, *when the longsuffering of God waited in the days of Noah*, *while the ark was a preparing*, *wherein few*, *that is*, *eight souls*, *were saved through water*. (**1** **Peter 3:18-20**, ASV)

The “*spirits*” in this passage are said to have been “*disobedient*” during days preceding the Flood. For this reason not only are they imprisoned but Christ also appeared in their presence at a time following their imprisonment and delivered a proclamation.  *The time* and *purpose* of this proclamation center on *the reason* for their previous actions, and the passage must be interpreted with this in mind.

These imprisoned spirits cannot be identified as descendants of Adam. The dead from the lineage of Adam are never referred to as being in prison; nor are individuals from the human race, living or dead, ever called “spirits.” Man has *a spirit*,but he himself is never called “a spirit.” Scripture speaks of “*the spirits of just men*” (**Hebrews 12:23**) and refers to Christ, *following His resurrection*,as “*a life-giving spirit*” (referring to His position as Life-Giver in His resurrection body [*a spiritual body* — **1 Corinthians 15:44**, **45** — *a body of flesh and bones*, the same body that had been placed in the tomb, but now possessing the Spirit rather than the blood as the life-giving, animating principle of the body]). But the descendants of Adam cannot be referred to by the use of the word “spirit” in this sense, for they have not received such bodies, with the possible exception of Enoch, Moses, and Elijah.

Among God’s created beings, only *angels* are called “spirits” in the Word of God:

. . . *Who makes His angels spirits and His ministers a flame of firee*.

*Are they* [angels] *not all ministering spirits sent forth to minister for those who will inherit salvation*? (**Hebrews 1:7b**, **14**)

The “*spirits*” in **1 Peter 3:19** can only be identified as *the angels* who had left their positions of power in the heavens, had taken upon themselves the form of man, and had cohabited with women in the human race during days preceding the Flood. The prison in this passage is *Tartarus*;and according to both **2 Peter 2:4** and **Jude 6**, these angels are not only confined in this prison but they are chained, awaiting judgment.

The word for “*preached*” in **1 Peter 3:19** is *kerusso* in the Greek text, which means, “to make an announcement.” The word itself gives no indication concerning either the type of announcement or the content of the message. These things must be determined from the context or other related Scripture.

*Kerusso* appears numerous times throughout the New Testament and is almost always used in connection with proclaiming some facet of the gospel message. In these passages though, either the Greek word *euaggelion* (“gospel,” “good news”) or other related qualifying words appear with *kerusso* to make this connection (e.g.,**Matthew 4:23**; **1 Corinthians 1:23**).

But there is nothing in **1 Peter 3:18-20** that would even remotely connect *kerusso* with the gospel message. In fact, the word *could not* refer to the proclamation of the gospel. The message in this passage is directed to “*spirits* [angels],” and the gospel is for the descendants of Adam, not angels. *Kerusso* is used in **1 Peter 3:19** in the same sense that it is used in **Revelation 5:2** — a proclamation concerning *something other than the gospel*.

The *time* of this proclamation did not occur, as many infer, between Christ’s death and resurrection while He was in *Hades*;nor, as others infer, did this proclamation have anything to do with the strange interpretation that is termed “the preaching of Christ [by the Holy Spirit] through Noah” during days preceding the Flood. **First Peter 3:18**, **19** clearly reveals that Christ delivered this proclamation *Himself*, *following His resurrection*.

In verse **eighteen**, Christ was “*put to death in the flesh*, *but made alive in the Spirit*.” At the time of His death, Christ possessed a “soulical [*psuchikos*]”body of flesh, blood, and bones. The life-giving, animating principle of this body was the blood (**Leviticus 17:11**). But at the time of His resurrection Christ possessed a “spiritual [*pneumatikos*]”body of flesh and bones, without blood. The life-giving, animating principle of this body was the Spirit of God. The body that Jesus possessed following His resurrection was the same body He had possessed before His death. The words “soulical” and “spiritual,” in the preceding respect, have to do with the life-giving, animating principle of the body, not the body itself (cf.**1 Corinthians 15:44-50**).

The thought in verse **eighteen** is continued in verse **nineteen** by the statement:

*In which also He went and preached [delivered a proclamation] unto the spirits in prison*.

In verse **eighteen**, Christ was put to death in a soulical body and then raised in a spiritual body. Then, in verse **nineteen**, Christ went to *Tartarus* and delivered a proclamation to the angels who had been directly responsible for the judgment of the Flood.

The word “*which*” (v. **19**) is a translation of the Greek relative pronoun “*ho*.”A rule of Greek grammar states that the relative pronoun must agree with its antecedent in both gender and number. “*Ho*”is a singular case form of the word that can be either masculine or neuter (both case forms in this instance are the same in the Greek text, but the feminine is different).

The wording in verse **eighteen**, in the English text, would seemingly allow for two possible antecedents to be considered: “flesh,” and “Spirit.” However, in the Greek text, “flesh” is a feminine word and thus cannot be the antecedent. “Spirit,” on the other hand, is a neuter word. Consequently, the antecedent of “which” can only be “Spirit” (a neuter relative pronoun agreeing with its neuter antecedent).

With this in mind, note what is in view insofar as the time and manner of the proclamation are concerned. In verse **eighteen**, Christ was “*made alive in the Spirit*.” Jesus possessed a resurrection body animated by the Spirit. Then verse **nineteen** states, “*In which also He went and preached* [delivered a proclamation] *unto the spirits in prison*.” The relative pronoun “*which*,” with its antecedent “*Spirit*,” can only refer to His resurrection body. Jesus, *in His resurrection body*, went to *Tartarus* for the specific purpose of making an announcement to *a particular group of imprisoned angels*.

These angels imprisoned in *Tartarus* had sought, under Satan, to completely corrupt the lineages of all the families of the earth. But now, the second Man, the last Adam, stood in their presence. Not only this, but He stood there 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 the first man, the first Adam, had forfeited in the fall. He then paid redemption’s price at Golgotha, His own shed blood. Man’s redemption was now not only an accomplished fact, but redeemed man (having descended from Adam through Noah and his three sons [an uncorrupted lineage]) could ultimately realize the purpose for his creation in the beginning.

The only proclamation that Christ could have delivered to the imprisoned angels in *Tartarus* would have had to center on the fact that what they had attempted to do preceding the Flood was for naught. An uncorrupted human race existed, and the resurrected Christ stood in their presence; and not only would the resurrected Christ, as the second Man, the last Adam, one day take the kingdom, but a great host of individuals redeemed from the lineage of the First Adam would reign as co-heirs with Him.

The angels in *Tartarus* could now look forward to only one thing: *remaining chained*, *awaiting consignment to the lake of fire*.

Satan and the angels continuing to reign with him could, likewise, now look forward to only one thing: biding their time, awaiting the day Christ takes the kingdom, followed ultimately by *their consignment to the lake of fire*,“*prepared for the devil and his angels*.”