

**The Inscrutable Question: Ishah's Fall Results in a Lust for Power Expressed Today by Feminist Movements; The Lord's Proclamation: *Kerusso***

35. The woman's conclusion is that by keeping her ignorant, God can continue to control her life and keep her under the authority of Adam. Ishah wants out from under and with the wisdom the tree's fruit can give her she envisions breaking free from the constraints of all authority.
36. According to the rules of engagement in the garden, there was no possibility of sin with the exception of the volitional decision to eat the forbidden fruit. Therefore, Ishah's mental-attitude lust for power was not a sin but it resulted in the motivation for her original sin.
37. Following her fall, Ishah's newly acquired sinful nature kicked in along with its lust patterns. These *agent provocateurs* utilized her natural desire for power to entice her husband to eat the forbidden fruit.
38. Part of the woman's curse is that her lust for power over the man will always be a problem for her however, like it or not, her husband will always be ruler over her.
39. This does not mean that all men will take the responsibility to rule over their wives. But they have the delegated authority to head their households. Whether or not they assume that authority is not the issue, they have it by divine mandate. If they abdicate their authority to their wives it doesn't change the principle.
40. In such a case both the husband and the wife fall under simultaneous discipline. The woman will be disciplined for her successful insurrection and the husband will be disciplined for not performing his divinely assigned responsibilities before the Lord.
41. In the Church Age marriage is a corporate union that illustrates the relationship between Christ and His church. Distortions of this illustration cause additional discipline to be imposed on Christian husbands and wives who present a poor witness before the appeal trial.
42. True love is respect for authority. Ishah had developed no reciprocity from her attendance at the Lord's Bible classes and thus resented the authority that God had over her.
43. She resented the fact that God had delegated authority over her down to Adam. Lucifer deceived her into believing that there was a way out of this arrangement. There wasn't. Now her penalty clause involves pregnancy and childbearing under intense pain, a condition initiated by the husband who the woman desires to rob of his authority. However, divine protocol has decreed that authority is assigned to the man who will always "rule over her."
44. This is why women are frustrated today. Once they gain the authority for which they lust it doesn't bring them the happiness they imagined since it violates the divine plan. To make matters worse, they are also disciplined for their rebellion which adds to their frustrations.
45. Nevertheless, Ishah bought this lie. She was propagandized into believing that the fruit of the tree would give her authority over the man and she, along with Satan, would take authority away from God.
46. This age-old desire to act independently of God is the motivating force behind all feminist movements and includes some of today's more popular manifestations of this problem: women's rights, women's suffrage, women in combat-trained armed forces, the pro-choice movement, women in the pulpit, and even the blasphemous heresy that Mary is the "mother of God."

47. All of these ideas have at their base a desire to break free from the curse imposed by God upon Ishah in Genesis 3:16 and then from all male authority.
48. But regardless of the desire of the woman to overthrow the divinely delegated authority of the man, she will continue to bear children and do so in pain.
49. Part of her desire to be recognized as important includes the notion that she is the creator and giver of life. This is another delusion. Women are incubators for fetuses, nothing more. Biological life is all they can produce and they need the help of the male to get that deal started.
50. When the child is born it is God who creates soul life and it is God who sovereignly chooses to impute that soul life to the child crating human life. This is the manner by which the Messiah would enter into the world by miracle of the Holy Spirit.
51. Once Satan learned that the woman would be the conduit by which the biological life of Messiah would be produced culminating in a virgin birth, his strategy began to center upon destroying the entire human race.
52. Lucifer had no idea when this virgin birth would occur. As far as he knew it could happen with any woman at any time. After spending a millennium and a half assaulting the various individuals in the line of Christ from Shem to Noah, Lucifer concocted his Final Solution: a genetic assault on the human race that targeted all human women.
53. We have just reviewed Lucifer's initial effort to destroy the Messianic line, his influence over Cain to murder his brother Abel. We have thoroughly examined the genetic assault by the *Bene ha Elohim* and their resultant half-breed offspring, the *Nephilim*. We outlined the assaults on the lines of Shem, Abraham, Judah, and David and the Israelite kings who followed him. We considered the potentiality of Joseph unknowingly having Mary executed while pregnant with the biological life of Messiah and the attempted assassination of the Christ Child by Herod the Great. We consulted the Gospel of John for several examples of attempted assassinations of Jesus during his public ministry. Finally, we called attention to our recent study of Judas Iscariot's betrayal that sought to prevent the cross from occurring.
54. Every one of these efforts failed. However, the *Bene ha Elohim* were unaware of everything that happened beginning with the flood, all the way to the resurrection of our Lord. They were personally involved in the all-out attempt to destroy the human race in Genesis 6.
55. However, they went thousands of years chained in the darkness of Tartarus not knowing whether or not they had been successful or if their nefarious leader, Lucifer, had been so later on.
56. The Lord therefore went down to Tartarus following His resurrection in order to inform these demons not only of the details that occurred during their detention, but to also issue a victorious proclamation.
57. We do not know the precise content of that proclamation but we do have some of the highlights provided by the writer of Hebrews.

**N. Summary of the Lord's Proclamation in Tartarus.**

**1 Peter 3:19 - (KJV) By the agency of the Holy Spirit, Christ also went and preached unto the spirits in prison,**

**v. 20** - who at one time were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, in which few, that is, eight souls, were saved by water.

- 1- Our Lord did not preach to the *Bene ha Elohim* in the sense of a pastor delivering a sermon. The word that is translated “preached” is the aorist active indicative of the verb:

**κηρύσσω / kerusso / -** “The proclamations of a herald.”

- 2- *Kerusso* in the New Testament is very rarely used in the absolute sense “to be a herald.” However, since the main quality demanded of a herald is that he should have a good voice, it always carries the basic meanings “to cry out loud,” “to proclaim,” “to declare,” “to announce.”
- 3- Nevertheless, English translations often use the word “preach” for *kerusso*. However, strictly speaking it does not refer to the message of a preacher. Clarification on this is provided by:

**Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. Vol. 3. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 703:**

***kerusso***: A learned and edifying or hortatory discourse in well-chosen words and a pleasant voice. It is the declaration of an event. Its true sense is “to proclaim.”

- 4- I don’t imagine that the Lord’s voice was all that pleasant to the ear of the *Bene ha Elohim*. The definition usually defines the actions of a herald. The application to our Lord’s visit to Tartarus emphasizes the content of His message which is said to have been a proclamation.
- 5- According to Liddell and Scott (*A Greek-English Lexicon*, New Ed., 1968, 949), *kerusso*’s etymology from Classical Greek indicates that it refers to the declaration of heralds, one application of which is the victorious proclamation of a conqueror.
- 6- The noun form is **κήρυξ / kerux /**. The qualities of a good herald are discussed in:

**Kittel, *Theological Dictionary of the New Testament*, 686-89:**

Qualities demanded of a Herald.

An external attribute required in a herald is to have a good voice. If a herald does not have a powerful voice he is useless. In Homer he summons men to the assembly and warriors to battle. In the assembly he is responsible for peace and order. In trials he has to pacify the people if they become too excited and if those present try to give vocal support to one side or the other. Obviously he can do this only if he is clear and loud. It is a prime requisite in a herald that he should have a loud and resonant voice which carries well. The herald had to declare official decrees and announcements.

His Inviolability on Diplomatic Missions.

When a Herald goes to a foreign land, he is not only under the protection of the country which he represents should anything befall him. He is also under the special protection of the deity. They are holy and inviolable. An offence against them is wickedness and brings down the wrath of the gods. They are inviolable because they are under divine protection. Even if their news is unwelcome, they must be hospitably received. This is why the herald can travel unmolested in a foreign country. He can speak openly, having nothing to fear. Even in war a herald can dare to go into the camp of the enemy.

- 7- These Homeric descriptions of a herald may be loosely associated with our Lord’s descent into Hades. 1 Peter 3:18-19 informs us that the Holy Spirit accompanied the resurrected Christ to the Tartarus compartment. This may be compared to the herald who, when visiting a foreign land, is under the protection of his home country, e.g., heaven, and under the special protection of deity, namely the Holy Spirit.

- 8- Because the Lord's person was inviolable He could enter into the dungeon populated by the most vicious of his enemies without any possibility of assault. He will deliver a message that will be unpopular with the demons but they must treat Him with proper respect and deference. While in their camp the Lord has the freedom to speak openly, without restraint.
- 9- Therefore, when he arrived as resurrected Lord, Jesus had authority over the fallen angels whom He called into general assembly. We do not know the number of the *Bene ha Elohim* but due to the extent of their mission in Genesis 6 we may surmise they comprised a large group of demons.
- 10- We know from our Lord's ability to address crowds upwards of 5,000 people that His voice is clear and loud. It enabled Him to be understood by those gathered on the mountain near Bethsaida.
- 11- With the same dynamics of public communication that the Lord addressed these 5,000 so also he delivered a proclamation to the assembled *Bene ha Elohim* in Hades. This is also affirmed by:

Vine, W. E. *An Expository Dictionary of Biblical Words*. (Nashville: Thomas Nelson Publishers, 1984), 873:

**KERUSSO (κηρύσσω)** In 1 Peter 3:19 the probable reference is, not to glad tidings, but to the act of Christ after His resurrection in proclaiming His victory to fallen angelic spirits.