

THE FALLEN, THE FORBIDDEN, AND THE FINAL HOUR

PART ONE: ETERNITY PAST AND THE HEAVENLY ORDER

1.1 Before the Beginning of Genesis One

The opening line of scripture does not record the opening of existence. Genesis chapter one verse one states that in the beginning God created the heaven and the earth. The Hebrew verb translated created is *bara*, a word reserved almost exclusively for divine activity. It describes the calling into being of something that did not exist before.

Genesis 1:1

In the beginning **GOD CREATED** the heaven and the earth.

The order of this opening verse deserves close attention.

- The heavens are mentioned first.
- The earth follows. Whatever activity occupied the heavens preceded any activity upon the earth.
- The implication is significant. Before there was a sunrise on this planet, there was already glory, order, and worship in the unseen realm above it.

1.2 The Original Heavenly Population - The heavenly court was occupied before man was formed

- Heaven was not created empty. From the moment of its creation, it was populated with intelligent, worshipping, ministering beings.
- The book of Job provides direct testimony to this reality. The Lord asks Job a series of questions designed to humble him, and one of those questions reveals the timing of the angelic creation.

Job 38:4-7

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding... When the morning stars sang together, and **ALL THE SONS OF GOD SHOUTED FOR JOY?**

The morning stars and the sons of God in this passage cannot be human beings.

- Adam had not yet been formed.
- The Hebrew phrase translated sons of God is *bene ha-Elohim*, an expression which throughout the Old

Testament consistently refers to angelic beings within the heavenly court.

- Job himself uses this phrase three times, and in every instance the context places these beings in the presence of the Lord.

The divine council in the prophetic record:

Scripture repeatedly describes the Lord presiding over a heavenly council. **These beings are not equal to God. They are created servants who participate in the deliberations of heaven.** Two passages illustrate this most clearly.

Psalm 82:1

God standeth in the **CONGREGATION OF THE MIGHTY;** he judgeth among the gods.

1 Kings 22:19-22

I saw the LORD sitting on his throne, and **ALL THE HOST OF HEAVEN STANDING BY HIM ON HIS RIGHT HAND AND ON HIS LEFT.** And the LORD said, who shall persuade Ahab... There came forth a spirit, and stood before the LORD...

The Hebrew word *elohim* in Psalm eighty-two is plural in form.

- The same word is used for God Himself, but here it refers to the council of spirit beings who serve in the heavenly court.
- **They are not gods in essence. They are spirit-beings in office.**
- The prophet Micaiah, in First Kings, describes seeing this council in session, with the Lord presiding and the host of heaven standing on either side.
- Heaven is governed. Heaven is administrative. Heaven is judicial.

The orders of the angelic creation:

Scripture identifies multiple distinct categories of angelic beings. These are not interchangeable. Each appears in different contexts and performs different functions within the heavenly order.

- **Cherubim.** Guardians of the throne and of holiness. They appear around the mercy seat in the tabernacle and the temple. Ezekiel describes them with four faces and four wings, full of eyes.
- **Seraphim. *The burning ones*.** Isaiah sees them above the throne of God with six wings, ceaselessly crying holy, holy, holy.

- **Living creatures.** The *zoa* of Revelation chapter four. Distinct beings around the throne who lead heaven in worship.
- **Messengers.** The Greek *angelo*i. Sent ones. Ministering spirits. These are the angels who most often appear in human form to deliver the word of God to men.
- **Watchers.** The Hebrew *ir*. An order Daniel describes in connection with the heavenly court. Their role appears to be the execution of decrees issued from the throne.

Daniel 4:17

This matter is by the decree of the **WATCHERS**, and the demand by the word of the holy ones...

Beyond these named categories, *the apostle Paul identifies further structural ranks within the unseen world.* Writing to the Colossians, he lists thrones, dominions, principalities, and powers. They describe an actual hierarchy of governance within the spirit realm.

Colossians 1:16

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be **THRONES, OR DOMINIONS, OR PRINCIPALITIES, OR POWERS**: all things were created by him, and for him.

The kingdom of heaven possesses order, rank, and structured government. The unseen realm is not chaotic. It mirrors the order of the One who created it.

1.3 The Anointed Cherub - The most exalted of all created beings:

Among the entire created order, one being held a position of unique prominence. ***The prophet Ezekiel describes him as the anointed cherub that covereth.***

- He was given guardianship over the very throne of God, with covering wings that stretched across the holiness of the divine presence.
- The prophet records that he was full of wisdom, perfect in beauty, and the seal of perfection.
- The text also mentions tabrets and pipes prepared in him from the day of his creation.

Many theologians have understood this language to point toward a worship-leading function. The capacity for music appears to have been woven into the very nature of this being.

Ezekiel 28:12-15

Thou sealest up the sum, **FULL OF WISDOM, AND PERFECT IN BEAUTY.** Thou hast been **IN EDEN THE**

GARDEN OF GOD; every precious stone was thy covering...the workmanship of thy **TABRETS AND OF THY PIPES WAS PREPARED IN THEE IN THE DAY THAT THOU WAST CREATED... Thou art the **ANOINTED CHERUB THAT COVERETH**; thou wast **PERFECT IN THY WAYS FROM THE DAY THAT THOU WAST CREATED, TILL INIQUITY WAS FOUND IN THEE.****

The surface address of this passage is directed to the king of Tyre. The language, however, reaches behind the human monarch and describes a being who could not be any earthly king.

- No human ruler was ever in Eden.
- No human ruler was ever the anointed cherub.

The prophet is unmasking the spirit operating through the throne of Tyre. This is a pattern repeated throughout scripture. **Earthly kingdoms have spiritual counterparts.**
Visible thrones often serve invisible ones.

The name behind the throne:

The prophet Isaiah supplies the name of this being. The Hebrew word is *helel*, **meaning shining one or morning star**. The Latin translation rendered the word as *Lucifer*, **which has carried into English usage.**

- He was created with the capacity to bear light. He carried glory.
- He held a place of honor that no other being had been granted.

It is crucial to note that he was not created evil. The text of Ezekiel is explicit. He was perfect in his ways from the day of his creation until iniquity was found in him. Sin entered the universe through a being who had been created good and who chose to corrupt that goodness.

Isaiah 14:12

How art thou **FALLEN FROM HEAVEN, O LUCIFER, SON OF THE MORNING!** how art thou cut down to the ground, which didst weaken the nations!

1.4 The Question of a Pre-Adamic Order - Two faithful positions:

Within evangelical scholarship, two main views exist regarding the timing of creation as it relates to the fall of Lucifer. Both views honor scripture. Both views recognize that Lucifer fell sometime before the temptation in the garden of Eden. ***The difference lies in what occupies the***

space between Genesis one verse one and Genesis one verse two.

The first view is the young-earth position:

- It holds that Genesis chapter one describes a continuous, unbroken six-day creation. Within this framework, Lucifer fell at some point after the six days were complete and before the temptation in Eden. The view emphasizes the literal sequence of the days and the relatively recent creation of the heavens and the earth.

The second view is sometimes called the gap theory, or the ruin-reconstruction view.

- It proposes that an interval of unspecified duration exists between Genesis one verse one and Genesis one verse two.
- During this interval, an original creation may have existed, may have been governed by Lucifer in his office as anointed cherub, may have fallen under his rebellion, and may have come under judgment.
- ***Genesis one verse three and following would then describe a restorative work***, in which God prepared the earth as a new theater for the creation of man.

The textual considerations behind the gap view:

Several features of the Hebrew text have led careful scholars to consider the gap view as a serious possibility. None of these features compels the gap reading. Each of them, however, opens the door to it.

- The first consideration is the verb in Genesis one verse two. The Hebrew verb *hayah*, normally translated **was**, can also carry the meaning **became under certain grammatical conditions**. Some interpreters argue that the verse should be rendered, ***the earth became without form and void***. The earth would then have arrived at this state of disorder after some prior event.

Genesis 1:2

And the earth was **WITHOUT FORM, AND VOID**; and darkness was upon the face of the deep.

The second consideration is the phrase ***tohu va-vohu***, translated **without form and void**.

- This phrase appears elsewhere in the Old Testament. In every other appearance, it describes ***a condition that resulted from divine judgment, never an intentional creation***. The prophet Jeremiah employs the identical

phrase to describe a land laid waste under the wrath of God.

Jeremiah 4:23-26

I beheld the earth, and, lo, it was **WITHOUT FORM, AND VOID**; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled... **ALL THE CITIES THEREOF WERE BROKEN DOWN AT THE PRESENCE OF THE LORD...**

The third consideration comes from the prophet Isaiah.

Writing of the original creation, Isaiah uses the same Hebrew word *tohu*. **He affirms that God did not create the earth tohu. The original creation was not formless. It was formed to be inhabited.**

Isaiah 45:18

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, **HE CREATED IT NOT IN VAIN**, he formed it to be inhabited...

If God did not create the earth *tohu*, yet Genesis one verse two finds the earth in a state of *tohu*, some interpreters conclude that **an event must have intervened to produce that condition.** The gap view proposes that Lucifer's rebellion is the event in question.

How the views handle Lucifer's original assignment:

- Within the gap view, Lucifer ruled the original earth as God's appointed governor.
- His throne was established over the planet.
- His office was guardianship and stewardship.
- When he rebelled, the order he supervised collapsed. The earth was reduced to chaos and darkness. The lights were extinguished. The structure was dismantled.

Within the young-earth view, Lucifer's rebellion took place at some point after creation week but before the temptation in Eden.

- The text of Ezekiel twenty-eight, which speaks of him in Eden the garden of God, would refer to the same Eden mentioned in Genesis chapter two, where he appeared as the serpent.

Both views agree on the central theological point. Rebellion occurred in heaven before rebellion occurred in Eden. The serpent who entered the garden was not the originator of evil. He carried with him a rebellion that had begun earlier.

Whichever position the reader holds on the timing of these events, the unanimous testimony of scripture is that sin began with a created spirit, not with a man. The fall in heaven preceded the fall in the garden.

1.5 The Original Rebellion - The first lawless will in the universe:

The first sin recorded in scripture was not committed by a human being. It was committed by a spirit who had been given everything and decided that what he had been given was not enough. The prophet Isaiah preserves the substance of the rebellion in the form of five repeated declarations of self-will.

Isaiah 14:13-14

For thou hast said in thine heart, **I WILL ASCEND INTO HEAVEN, I WILL EXALT MY THRONE ABOVE THE STARS OF GOD:** I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; **I WILL BE LIKE THE MOST HIGH.**

Five times the rebellious heart elevates itself. Each declaration represents a distinct ambition:

- **I will ascend into heaven.** The desire to leave his assigned realm and to trespass the throne room of God.
- **I will exalt my throne above the stars of God.** The desire for supremacy over the angelic order. The stars in this context refer to other angelic beings.
- **I will sit upon the mount of the congregation in the sides of the north.** The desire to occupy the seat of divine judgment. The Hebrew phrase translated the sides of the north is yarketey tsaphon, the same expression used in Psalm forty-eight to describe the dwelling place of God Himself.
- **I will ascend above the heights of the clouds.** The desire for the visible glory that surrounds the divine presence. Throughout scripture, clouds represent the shekinah.
- **I will be like the Most High.** Not equal to. Above. The desire to displace God.

The followers of the rebellion: Lucifer did not rebel alone. He recruited. The book of Revelation describes the moment of his fall using the image of a dragon whose tail draws a third of the stars of heaven down with him. ***In apocalyptic literature, stars frequently represent angelic beings.***

Revelation 12:4

His tail drew the **THIRD PART OF THE STARS OF HEAVEN**, and did cast them to the earth...

One-third of the heavenly host joined the rebellion. Two-thirds remained loyal. **From the moment of its origin, the kingdom of darkness was outnumbered. This proportion has never changed.**

- Before Adam ever drew his first breath, there was already a population of fallen, intelligent, supernatural beings in the universe.
- They were looking for any opportunity to corrupt whatever God called good.
- This is the realm into which humanity would soon be created.

Three categories of fallen beings within the biblical witness:

The New Testament does not describe the entire population of fallen spirits as occupying a single condition. Three distinct categories appear within the inspired text.

- **Demons (disembodied spirits) currently active in the earth.** These are the fallen ones who continue to operate within the world system. They work through false religion, deception, and oppression. The Gospels

record numerous encounters between Jesus and these spirits.

- **Rebellious Angels bound in chains of darkness.** These are fallen ones who committed a specific transgression so severe that God placed them under restraint. They are reserved unto judgment. Both Peter and Jude reference this category.
- **Rebellious Angles confined in Tartarus.** The apostle Peter uses a Greek word found nowhere else in the New Testament, *tartaroo*, to describe a specific prison for the most rebellious of the fallen ones.
- **Rebellious angels still operating in the second heaven.** These are the fallen ones who serve under Satan as the prince of the power of the air.
 - **The apostle Paul refers to them as principalities and powers, as the rulers of the darkness of this world, and as spiritual wickedness in high places.**
 - Daniel chapter ten provides the clearest single picture of this category in action. The prince of Persia and the prince of Greece, who withstood the angelic messenger, were not earthly kings.
 - **They were rebellious angelic beings assigned territorial authority over those nations from the upper realms. This is the category most often**

engaged through the prayer and warfare of the church.

2 Peter 2:4

For if God spared not the angels that sinned, but **CAST THEM DOWN TO HELL**, and **DELIVERED THEM INTO CHAINS OF DARKNESS**, to be reserved unto judgment...

The Greek word translated cast them down to hell is *tartaroo*. This is the only occurrence of this verb in the New Testament. Peter is being deliberate. He is pointing to a specific class of fallen beings, in a specific place of confinement, awaiting a specific judgment. *The relevance of this category will become clear when the study reaches Genesis chapter six.*

The judgment that fell on Lucifer:

The Lord Jesus Christ speaks of the original fall as an eyewitness. In Luke chapter ten, He tells His disciples that He had seen Satan fall.

Luke 10:18

He said unto them, **I BEHELD SATAN AS LIGHTNING FALL FROM HEAVEN.**

The Greek verb translated fall is *pipto*. It carries the idea of **crashing, plummeting, being violently cast down.**

- Lucifer did not walk out of heaven. He was thrown out.
- From that moment forward, scripture no longer calls him Lucifer the son of the morning.
- He receives new names which describe his new nature.
- He becomes Satan, *the adversary*.
- He becomes *diabolos, the slanderer*.
- He becomes **the dragon**.
- He becomes the ancient serpent. He becomes Apollyon, the destroyer. He becomes Beelzebub, the lord of the flies. He becomes the prince of the power of the air.

Revelation 12:9

The great dragon was cast out, that **OLD SERPENT, CALLED THE DEVIL, AND SATAN**, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

The serpent who appears in Eden was not the beginning of evil. He was the manager of an existing rebellion.