

2. This is obviously a beginning that is isolated in what we refer to as time. God has always existed in the eternal state. His act of creating the angelic population occurred previously in the Third Heaven which refers to the Eternal State.
3. This creation was an act of God in time indicated by the Hebrew proper noun, **אֱלֹהִים** (*'Elohiym*): God. There are three Members of the Godhead: God the Father, God the Son, and God the Holy Spirit.
4. Which Member of the Godhead performed the act of creation is indicated to be Jesus Christ in Colossians 1. Paul identifies believers as having been transferred “to the kingdom of His beloved Son (v. 13).” Then, in verse 16, we learn which Member of the Godhead was the One Who created the universe:

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

5. So far, we have noted God eternally residing in the Third Heaven. At some point God created the angelic community in the Third Heaven.
6. Subsequently to that, God created the universe which is said in Genesis 1:1 to have contained two “heavens,” meaning the Second Heaven consisting of interstellar space and the First Heaven regarding the atmosphere around planet earth.
7. The verb, **בָּרָא** (*bara'*): “created,” is the Qal perfect of a finished act. It is Jesus Christ Who by divine fiat created the universe. The basic force of the word *bara'* may be stated as an instantaneous result of a divine command.
8. Here is some background on the verb *bara'*:

It was commonly emphasized that this verb is predicated only of Israel's god as subject; second, that *bara'* never appears with explicit mention of the material out of which something has been “created”; third, that *bara'* was a uniquely nonmetaphorical, nonanthropomorphic verb for creation, since it was predicated only of Israel's god. (p. 731)

The root *bara'*, Genesis 1, cannot explicitly communicate a doctrine of *creatio ex nihilo*, yet the intention of this later, more abstract theological formulation is not false to Genesis 1. This text is best understood as communicating an absolute beginning of the universe as well as the absolute sovereignty of God in bringing reality into being and ordering it according to his will.⁵ (p. 732)

9. This verb's definition and application reveals that where nothing previously existed, by an act of God the entire universe came into existence.
10. Secondly, *bara'* is a verb of action in the present tense indicating a completed action. Therefore, since God's sovereignty produces the completed action then there was no physical process involved.
11. Further, and of great importance is the fact that whatever perfect God creates must by logical progression must also be perfect.
12. Something that did not previously exist instantly came into being. The entire angelic throng observed this event motivating them to sing and cheer.
13. Among the angelic eyewitnesses of this creation was none other than Lucifer himself. He was present at the moment of the creation.
14. Scripture does not comment on how much time transpired between the origin of the universe and the fall of Lucifer. Was it the next day or a year? A decade or a century? A millennium or an eon? We do not know.
15. However, we do know that Lucifer was highly esteemed by God Who at some point promoted him to cherub rank and placed him in charge of the entire angelic community.
16. How long was the interval between the creation of the universe before God promoted him? How long after that did Lucifer foment his rebellion? We don't know.
17. Here is what we do know. His rebellion was obviously fomented after the creation of the universe which came into existence in a state of perfection.

⁵ Ibid., Raymond C. Van Leeuwen, “אָרָא,” 1:731, 732.



18. When Lucifer fell, he and the rebellious angels were apprehended and put on trial for sedition.
19. There are two passages that give details about Satan's fall. Here is a synopsis of them and their results:

Satan fell under God's condemnation through ambitious pride (1 Timothy 3:6). While numerous interpreters refuse to apply Ezekiel 28:11–19 to Satan, and admittedly he is not named there, yet many scholars hold that the passage must be taken at face value and of necessity must be accepted as going beyond the human king of Tyre to Satan the unseen ruler and true source of all such pomp and pride as that of Tyre. Thus viewed, the passage clearly sets forth the origin of Satan as a created being, his original position of power and dignity over the created universe, at least over this earth, and his fall through pride. Isaiah 14:12–14 is a complementary passage. Addressed to "Lucifer," "O Day Star," this passage likewise is held by many to go beyond the king of Babylon and to refer to Satan, the prince of the godless world-system of which Babylon was the type. Thus viewed, the five-fold "I will" of Lucifer (vv. 13, 14) portrays Satan's rebellious self-exaltation, marking the beginning of the conflict between the will of God and Satan's own will. This interpretation of Ezekiel 28:12–15 and Isaiah 14:12–14 throws much light on the question of Satan's origin and is in harmony with the scriptural picture of Satan's close relations with world governments (Daniel 10:13; John 12:31; Ephesians 6:12).⁶

20. What we discern from this summary of Lucifer's fall is that a significant period of time elapsed between Genesis 1:1, when Lucifer cheered the creation of the universe, including planet earth, and the details of his fall.
21. Between these two events was Lucifer's ascendancy and ultimate promotion to leadership of the angelic community—a period that consumed an unknown period of time.

⁶ D. E. Hiebert, "Satan," in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 5:284.

22. Subsequent to the proclamation of his Five Assertions, Lucifer was able to influence one-third of the angels to follow him in the rebellion. These individuals later took on the moniker of “demons.”

23. This precipitated the Angelic Conflict:

Conversion of Satan’s arrogant power lust into active treason disrupted the harmony existing in the universe. He wanted the absolute authority wielded by God. He became narcissistic and rebelled against divine authority. The insurrection had repercussions throughout heaven among all the angelic creation. Using his considerable powers of persuasion, Satan rallied other angels to his side and perpetuated the division of angles for all time.

Scripture’s division of angels into the categories of elect and fallen, or holy angels and demons (Mark 8:38b; 1 Corinthians 10:20–21), confirms that some angels accepted and others rejected God. Though the majority of angels remained true to their Creator, certain members of the angelic creation yielded to the super-angel.⁷

Revelation 12:4a And his tail [Satan’s power]
swept away [revolution in heaven] a third of the stars
of heaven [angelic creatures who followed Satan at his
first fall], and threw them to the earth.

24. At some point, God arrested Lucifer and put him on trial. We do not know long the time was between Lucifer’s Five Assertions, the recruitment of one-third of the angelic population over to the Dark Side, and the divine arrest of the instigator.

25. At the time of the arrest, the perfection of the universe and planet earth were shut down. The perfection of both are frozen in place by absolute darkness caused by the removal of light:

Genesis 1:2a The earth was formless and
void, and darkness was over the surface of the deep ...

⁷ R. B. Thieme, Jr., *The Angelic Conflict* (Houston: R. B. Thieme, Jr., Bible Ministries, 2012), 10–11.

26. The absence of light caused the movement of the heavenly bodies to stop in place. The word “darkness” is the noun, **ἠψπ** (*choshech*) and its application in our context requires our attention:
- Any theological discussion of the concept of darkness must begin with Genesis 1, where v. 2 presumes darkness to be one of the constitutive elements of chaos: “... and darkness was upon the face of the deep.” Although the prior existence of darkness is assumed, so that it is not a part of God’s creation, it is more than the absence of light. It possesses a quality of its own that unmitigated makes it inimical to life. Therefore something must be done with it before the earth can be habitable.⁸
27. The trial before the Supreme Court of Heaven is called to order. Both Lucifer and his rebellious underlings were tried, found guilty of sedition, and sentenced to the lake of fire.
28. The guilty sentence would have resulted in immediate incarceration in the lake of fire. However, Scripture reveals that this did not occur. In fact, the sentence will not be carried out until human history is over—post Millennium.
30. Scripture does not reveal why the sentence was stayed. We are left to use logic to determine why, after a guilty verdict, incarceration did not immediately follow.
31. After the guilty verdict, Lucifer was referred to by two monikers, Satan, found nineteen times in the Old Testament, 14 of which are in the Book of Job. In the New Testament, the sobriquet is “devil”: **διάβολος** (*diábolos*).
32. In Revelation 12:10, Satan is described as “the accuser of our brethren has been thrown down, he who accuses them before God day and night.” The verb, “accuses,” is **κατηγορέω** (*katēgoréō*): “To speak openly against, to condemn or accuse mainly in a legal sense,”⁹ indicating that before the Court he served as his own defense attorney.

⁸ Helmer Ringgren, “ἠψπ,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and H. Ringgren, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 5:248.

⁹ Spiros Zodhiates, gen. ed., “κατηγορέω,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 850.

33. Once the verdict was announced and the sentence declared, it becomes evident that Lucifer, serving as his own defense attorney, appealed the decision.
34. Since the sentence is not going to occur until after human history is over, it becomes evident that his appeal was granted.
35. This moved the case to the Divine Court of Appeals. The universe and planet earth, formally in deep freeze, now goes through the process of thawing out indicated by:

Genesis 1:2b ... and the Holy Spirit of God was moving [*Pi'el* participle, active voice of רָחַף (*rachaph*): “to intensively incubate”] over the surface of the waters.

36. Here are two references that amplify the impact of the verb, “moving”: *rachaph*:

Ruach Elohim is not a breath of wind caused by God, for the verb does not suit this meaning, but the creative Spirit of God, the principle of all life, which worked upon the formless, lifeless mass, separating, quickening, and preparing the living forms, which were called into being by the creative words that followed. רָחַף [“(Ruach: “moving”] in the *Piel* is applied to the hovering and brooding of a bird over its young, to warm them, and develop their vital powers.¹⁰

The Hebrew verb has been translated “hovering” or “moving” (as a bird over her young). The Syriac cognate term means “to brood over; to incubate.” How much of that sense might be attached here is hard to say, but the verb does depict the presence of the Spirit of God moving about mysteriously over the waters, presumably preparing for the acts of creation to follow. If one reads “mighty wind” then the verse describes how the powerful wind begins to blow in preparation for the creative act described in vv. 9–10.¹¹

(End JAS3-33. See JAS3-34 for continuation of study at p. 331.)

¹⁰ C. F. Keil and F. Delitzsch, *Biblical Commentary on The Old Testament: The Pentateuch*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 1:49.

¹¹ *The NET Bible*, “Genesis” (Dallas: Biblical Studies Press, 2005), 2tn11.

