

THE GAP & LUCIFER'S REBELLION

Where else could it have happened?

INTRODUCCIÓN:

So far in our study we've seen quite a bit of biblical evidence for a Gap between Genesis 1.1 and 1.2.

- From what we have read and studied, it's obvious that “something” happened after the perfect original creation of the world in Genesis 1.1. It caused a terrible catastrophe that resulted in the earth becoming without form, void, covered in darkness, and submerged in water.
- That “something” that caused the ruin of God's perfect creation was the sin and rebellion of the creation know before and Lucifer and known today as Satan and the Devil. There is absolutely no other logical (or biblical) place to put the rebellion, fall, and subsequent judgment of Lucifer other than the Gap of Genesis 1.1 and 1.2.
- What happened exactly? What can we learn from Scripture about this being who thought he could take over God's kingdom and reign on God's throne? That's just what we want to find out in the lesson.

There are basically two key passages that speak of Lucifer and his fall: Ezekiel 28 and Isaiah 14.

- In Ezekiel 29.11-19 God gives us quite a few details about Lucifer in his original state. This passage also mentions his sin, rebellion, and judgment.
- Isaiah 14.12.17 deals more specifically with the rebellion of Lucifer and his later judgment.

I. Satan and His Original State: Ezekiel 28

A. (v11-12) The context of the passage we are studying.

1. This passage is a prophecy of lamentation pronounced upon the “king of Tyrus,” but as one continues reading through what God says of this “king” it becomes abundantly clear that He is not speaking of the human king but rather the spiritual power behind him.
2. The king of Tyrus (the man) could not have been “full of wisdom.” All men are born in sin and do not seek God without the Lord's direct intervention in their lives. This passage is not speaking of a man; it's not even speaking of a fallen creature. It deals with something (or someone) else that was full of wisdom when created.
3. The king of Tyrus (the man) could never have been “perfect in beauty.” A simple reading of Romans 3.10-18 is all that is needed to understand that fallen, sinful man is anything but “perfect in beauty.” We are like sows that love to wallow in the mud and muck of this world, or like dogs that enjoy lapping up the vomit of sin.

But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.
[2Pet 2.22]

4. If we skip ahead in Ezekiel 28 and read verse 14, we can see that this passage speaks of a “cherub,” not a man—not a human being. God is giving us a description of a creature that was made with incredible beauty, perfect in every way, and full of wisdom (he had a full understanding of God's wisdom). According to Isaiah 14.12, his name before he fell was Lucifer.

B. (v13a) This creature, Lucifer, was in “Eden the garden of God.”

1. This garden may or may not be the same “garden of Eden” that we see in Genesis 2.

2. In Genesis 2.8-15 (especially the first and last verses of that passage) God calls the garden in which He placed Adam “the garden of Eden.” It was a garden in a region that the Lord called “Eden.” It is, though, never called the “garden of God.”
 - a. The only other mentions of the “garden of God” are found in Ezekiel 31, a very interesting prophecy we'll study briefly later, about Lucifer and his judgment.
 - b. The Bible never says that God place Adam in the “garden of God,” but rather in the “garden of Eden.”
 - c. It could very well be that “Eden” refers to a specific area on the earth (for example, the Middle East), and that as a region on this planet it existed in Genesis 1.1, in the original creation.
 - i. Ezekiel 28.13 says that the “garden of God” was located in this area called Eden.
 - ii. When God “renovated” the earth during the “six days of creation,” He could have then place a new garden in Eden, the “garden of Eden.”
3. It could also be, though, that the “garden of God” is the same “garden of Eden,” and that God made it anew for Adam and Eve.
4. Because of the words used to refer to both of these gardens in the area called Eden (“the garden of God” and “the garden of Eden”), I tend to believe that they are different. The garden of God existed in Eden (the part of our planet we call the Middle East) in Genesis 1.1 and was later destroyed in the universal flood that stopped Lucifer's rebellion. The garden of Eden was made in the same area of the planet—Eden, the Middle East—and that is where God placed Adam and Eve.
5. Regardless, one thing is for certain: This prophecy does not deal with a man, a human king of Tyrus. After God removed Adam and Eve from the garden of Eden, no human being ever set foot into that garden again. The subject of this prophecy was in a garden that God made on this planet in the region called Eden.

C. (v13b) Lucifer, in his original state, was clothed with precious stones.

1. There are nine different stones mentioned, followed by “gold.” It could be that all the precious stones were “mounted” in gold (or it could be that God considers gold to be a “precious stone”).
2. The precious stones that the Lord gave to Lucifer resemble the stones in the breastplate that adorned the high priest of Israel. It had 12 precious stones (each representing a different tribe of Israel), all set in gold enclosures.

And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. [Exod 28.15-20]

3. The same divine purpose these precious stones can be seen in both Lucifer's covering and the high priest's breastplate. They were for “glory and beauty.”

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. [Exod 28.1-2]

4. Satan, in his original state as Lucifer, was the sum of all beauty. He was stunningly magnificent to look upon!

D. (v13c) God made Lucifer with the ability to make music.

1. This is the first mention, chronologically, of music in the Bible. Remember that the creation of Lucifer took place before Genesis 3.1, when he shows up as the fallen serpent, Satan. Lucifer was among the angelic beings in Job 38.7 that existed before God ever created the earth. He was created in Genesis 1.1, and God made him with “tabrets” and “pipes.”
2. A tabret is a small tabor—a small drum that could be played with one hand while the other held a pipe. A pipe in this context is a musical wind instrument similar to a flute or a recorder.
3. Therefore, Lucifer was the first musician in God's creation. Music is made of three parts: Melody, harmony, and rhythm. The pipe carries the melody, the tabret the rhythm, and together (both making distinct tones) they create harmony.
4. God made a creature and gave him instruments to make music. What was the purpose? What's the purpose of everything God makes? The glory of God. Music was created by the Lord with the specific purpose to praise Him, please Him, and thereby glorify Him.
5. Lucifer is the “father” of music and musical instruments. This become more than interesting (it becomes very important) when we observe that the first mention of music in the Bible (in the order of the books of the Bible) occurs in the context of Cain and his descendants (Cain was “of that wicked one” according to 1John 3.12). Music is anything but “neutral” and we must always exercise great discernment in our choices of music, especially in our worship of the Lord.

E. (v13d) Lucifer is a direct creation of God.

1. There was a day in the past history of our creation when God made Lucifer from nothing; He created him.
2. In this sense, Lucifer is a “son of God.” The term “son of God” is used in the Bible to refer to those creatures who are direct creations of God, not those that come into existence through procreation.
 - a. The fallen angels are referred to as “sons of God” for just this reason. They are not called such because they are “good” (like the Son of God, Jesus Christ). They were direct creations of God, not sons through procreation.

That the **sons of God** saw the daughters of men that they were fair; and they took them wives of all which they chose... There were giants in the earth in those days; and also after that, when the **sons of God** came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. [Gen 6.2-4; according to 2Peter 2.4-5 and Jude 6-7, these “sons of God” are fallen angels—demons]

Now there was a day when the **sons of God** came to present themselves before the Lord, and Satan came also among them. [Job 1.6]

- b. The only human being called a son of God until the coming of Christ is Adam. He was the only man that was a direct creation of God. The rest of us are procreations; we are born in Adam.

Which was the son of Enos, which was the son of Seth, which was the son of **Adam, which was the son of God**. [Luke 3.38]

- c. This is why all those who are born again (all Christians) are “sons of God.” We are new creations—God makes us new in the moment of our salvation.

But as many as received him, to them gave he power to become **the sons of God**, even to them that believe on his name: Which were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but **of God**. [John 1.12-13]

Therefore if any man be in Christ, he is **a new creature**: old things are passed away; behold, all things are become new. [2Cor 5.17]

- d. Obviously, the Son of God Jesus Christ is not to be confused with a direct creation of God. The phrase “Son of God” is a title that is given to the second Person of the Godhead. Jesus Christ, the Son of God, is God eternal and infinite. He is not a created being; He is the Creator.

In the beginning was the Word, and the Word was with God, and **the Word was God**. The same was in the beginning with God. **All things were made by him**; and without him was not any thing made that was made. [John 1.1-3]

3. Therefore, since Lucifer was a direct creation of God, he is a “son of God.” This helps us place the day of his creation because, according to Job 38.4-7, the sons of God existed before God created the earth. They watched the whole process and praised God when He finished!

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all **the sons of God** shouted for joy? [Job 38.4-7]

4. This means that Lucifer had to have been created in Genesis 1.1, even before God created the heaven and the earth.
- a. Before Genesis 1.1 there was no creation, only the Creator. God's creative acts begin in Genesis 1.1, and when we compare that verse with the passage in Job 38.4-7, we can clearly see that before the earth was created, the sons of God existed.
- b. This means that God made Lucifer and the angels in Genesis 1.1 before He made the heaven and the earth.
5. Some critics of the gap try to use Ezekiel 28.13 to “prove” that Satan had to have been created during the six days of creation following Genesis 1.1.
- a. Because Ezekiel 28.13 and 28.15 say that God created Lucifer on a “day,” they insist that there were no “days” until Genesis 1.3-5, because that was the “first day.” So, if that is the first day, then there were no other days before it (because it was the first).
- b. Here are the exact words of Dr. Kent Hovind (from his booklet “The Gap Theory,” page 13): “If Satan was created on a 'day' and the first day, according to the gap theory, only included Genesis 1:3-1:5, how could Satan have existed between Genesis 1:1 and 1:2 prior to the first day?”
- c. Frankly this kind of reasoning is ridiculous (if not childish). The numbering of the days in Genesis 1 and 2 is to show progression—they are consecutive days. It is like saying, “the first day of the renovation,” and then “the second day.” We do the same thing today when we speak of the “first day” of school for our children. What? Did school not exist before the first day my son attended kindergarten? Of course it existed! But, we refer to the “first day” as the “first day” in the context of a school year. The use of “first, second, third, etc.” in Genesis 1 and 2 does not limit time (i.e. that there were no days before Genesis 1.3-5), but rather is show chronological succession and the division of time as God renovated His creation.
- d. It is more than obvious to even the most casual reader of Job 38.4-7 that the sons of God (including Lucifer) existed before God created the earth. They watched the whole process (from the measuring and laying of the foundation until the glorious and praise-

inspiring finish). Therefore, they had to exist in Genesis 1.1, because that is where God created the earth.

- e. Lucifer, just as all the other sons of God, was created on a “day” (a specific point in time), and that “day” was before the “first day” mentioned in Genesis 1.3-5. To teach differently is to contradict Scripture (Job 38.4-7).

F. (v14a) Lucifer (Satan, in his original state) was a cherub.

1. He was the “anointed cherub that covereth.” There was none other like him.
2. Cherubims are mentioned in the context of Adam and Eve's expulsion from the garden of Eden.

So he drove out the man; and he placed at the east of the garden of Eden **Cherubims**, and a flaming sword which turned every way, to keep the way of the tree of life. [Gen 3.24]

3. God instructed the Israelites to make two golden cherubims for the top of the ark (the “lid” of the ark of the testimony was called the “mercy seat”). This was a picture of the actual cherubims that are in God's presence, because the Lord would manifest Himself to Israel above the mercy seat.

And thou shalt make **two cherubims of gold**, of beaten work shalt thou make them, **in the two ends of the mercy seat**. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and **I will commune with thee from above the mercy seat, from between the two cherubims** which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. [Exod 25.18-22]

4. The actual cherubims that dwell in God's presence in heaven are described in detail in Ezekiel and mentioned again (apparently) in the Book of Revelation.
 - a. Ezekiel 10 (the entire chapter) mentions these cherubims 15 times and, in verse 15, references their detailed description in Ezekiel 1.4-28. See also Ezekiel 11.22-23 for a similar description of these creatures.
 - b. It could very likely be that the four cherubims that Ezekiel mentions are the only cherubims left after Satan's fall. That would explain the mention of only four of these creatures in the Book of Revelation

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.[Rev 4.6-8]

5. This would mean that there were originally five and Lucifer would have been the “fifth cherub.”
 - a. According to the description in Ezekiel 1.22-26, the four existing cherubims are positioned (at least at times) at the four corners of the throne of the God, as if carrying the Lord's throne upon a platform.
 - b. If we carry this analogy another step, we can see that the fifth cherub “that covereth” was the one who covered the throne of God—he was above it just as the others are below it and around it.

6. The fact that this covering cherub, Lucifer, is called the “anointed cherub” shows us that God had set him apart as ruler.

- a. Just as God would anoint kings in the Old Testament, and just as Jesus is the “the Anointed” (*Messiah* in Hebrew and *Christ* in Greek are titles that mean “the Anointed”), so Lucifer was God's anointed. He was set apart by God to rule.
- b. The proximity to God's throne (he was the cherub that covered God's throne) and the fact that he was the “anointed” cherub give us very good indications that Lucifer was God's “second in command.”
- c. Just as Pharaoh, king of Egypt, put Joseph in command of his kingdom, God put Lucifer in charge of His.

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. [Gen 41.40-41]

- d. This explains why Lucifer had a “throne” that was a little lower than God's, a throne he would later try to exalt to the level of God's.

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! 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.[Isa 14.12-14]

G. (v14b) God put Lucifer, the anointed and covering cherub, “upon the holy mountain of God”.

1. This “holy mountain of God” is the universe (shaped like a mountain, larger at the bottom than at the top, like a cone).

- a. The first mention of the “mountain of God” is Exodus 3.1, which refers to Mount Sinai in Horeb. This “mountain of God” is called the “mount of God.” It is Mount Sinai, the mountain upon which God revealed Himself to His people.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to **the mountain of God**, even to Horeb. [Exod 3.1]

And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at **the mount of God**. [Exod 18.5]

And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon **mount Sinai**. [Exod 19.11]

- b. There is another “mount” of God mentioned in the Bible that is also a picture of the “mountain” that is the universe. It's “Mount Zion.”

- i. The city of Jerusalem was located on the top of a hill, and that hill was called “Mount Zion.”

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in **Jerusalem**, that they might bring up the ark of the covenant of the Lord out of the city of David, which is **Zion**. [1Kg 8.1]

- ii. When Christ comes back to reign, He will reign from Mount Zion, from the city of Jerusalem

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. [Isa 24.23]

iii. This physical Mount Zion in Israel is a type and picture of another “mountain” (the universe) upon which the city of God (the heavenly Jerusalem) sits. It is located “on the sides of the north” and it is the city of the great King, the Lord our God.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. [Ps 48.1-2]

c. All of this is a type and picture of the true “holy mountain of God,” the universe, the “mount” upon which God's throne sits within the city of the great King.

2. Lucifer was placed “upon” this holy mountain of God. He was at the top of the universe.

a. This anointed and covering cherub—the cherub that ruled as “second in command” of God's kingdom—was placed “upon” the holy mountain of God. He was on top of God's creation, at the top of the mountain.

b. (v13) This means that the earth was at the top of the universe in Genesis 1.1. Lucifer was placed in Eden (a physical area on the earth), in the garden of God. His throne was there, and from there he reigned and ruled over God's creation just as Joseph reigned and ruled over Pharaoh's kingdom.

c. Only God was higher than Lucifer in the original creation of Genesis 1.1. Everything else was “below him” in relation to his throne (authority) and even his physical location (“upon” the mountain of God; at the very top).

3. At this point in our study it might be important to note the use of the phrase “sides of the north” in the Bible.

a. When Lucifer rebelled, he wanted to exalt his throne upon the mount of the congregation, the “sides of the north.”

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! 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. [Isa 14.12-14]

b. In Psalm 48.1-2 we just saw that the city of God is in mount Zion, “on the sides of the north.”

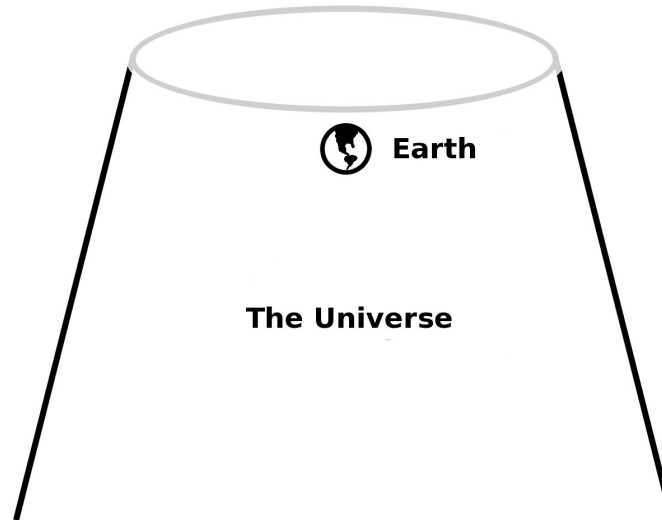
c. The “north” refers to the “top” of God's “mountain,” the universe. Before the rebellion of Lucifer, there was no “top” (or “lid”) on the second heaven like we see in Genesis 1.2. After the fall of Lucifer there is a “face” upon the deep; there is a layer of frozen water (Job 38.30) now where there was none before.

d. When Lucifer reigned over God's creation, there were only “sides” to the north. There was no “top.” That is why we see the use of this phrase in some very key passages that have to do with original creation of Genesis 1.1.

4. Lucifer reigned from the top of the universe.

a. Lucifer reigned over God's creation as the second in command, the “anointed” cherub. There was none like him in power, beauty, or authority. He was unique.

b. He reigned from Eden, the garden of God, which was upon the planet earth, and earth was located at the top of the “mountain of God,” the universe. It was on the sides of the north.



H. (v14c) Lucifer, in his original state, walked “up and down in the midst of the stones of fire.”

1. Obviously it's next to impossible to thoroughly determine what exactly these stones of fire are or were. But, if we compare Scripture with Scripture we can get a good, general idea.
2. Remember that Jesus Christ is called a “Stone” just as we Christians are, too.

To whom coming, as unto **a living stone**, disallowed indeed of men, but chosen of God, and precious, **Ye also, as lively stones**, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [1Pet 2.4-5]

3. The redeemed of Israel in “that day” (the Day of the Lord) will be as “stones of a crown.”

And the Lord their God shall save them in that day as the flock of his people: for they shall be as **the stones of a crown**, lifted up as an ensign upon his land. [Zech 9.16]

4. The Book of Job mentions “stones of the field” and the verse in question says that Job will be in “league” (in agreement, covenant, pact) with these stones.

For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. [Job 5.23]

- a. Will a man be in league with rocks and pebbles? No. Therefore, there is more to these “stones of the field” than meets the eye. They are not “rocks and pebbles.”
- b. These stones of the field are mentioned in the same context at the “beasts of the field.”
- c. The serpent is a “beast of the field” and God cursed him above every “beast of the field.”

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? [Gen 3.1]

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. [Gen 3.14]

- d. Whatever else we may conclude about the “stones of the field,” they seem to be related to beasts that are in turn related to Satan.

5. Job also mentions “stones of darkness.”

He setteth an end to darkness, and searcheth out all perfection: **the stones of darkness**, and the shadow of death. [Job 28.3]

- a. Darkness in the Bible always has to do with a division from God, Who is light.
- b. “Outer darkness” in the Scripture is the place of eternal torment (hell and the lake of fire).

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into **outer darkness**; there shall be weeping and gnashing of teeth. [Mat 22.13]

- c. The shadow of death has something to do with darkness, also. In Job 10 we see both darkness and the shadow of death in the context of hell and God's judgment upon sin and sinners.

Before I go whence I shall not return, even to the land of darkness and the shadow of death; A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness. [Job 10.21-22]

- d. In this outer darkness, in the shadow of death, there are appear to be “stones.” What kind of creatures might they be?

6. Jeremiah mentions some stones that he calls “the stones of the sanctuary.”

How is the gold become dim! how is the most fine gold changed! **the stones of the sanctuary** are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! [Lam 4.1-2]

- a. Notice that the “gold” mentioned in verse 1 refers to the “sons of Zion” in verse 2. They have become “dim,” they have changed; they are not “golden” anymore, but rather “as earthen pitchers.” Whoever they are, they were judged by God and lost their “shine.”
- b. But, who are (or were) the “stones of the sanctuary”? Are they the same “sons of Zion” or does it refer to someone else?

7. Lucifer (Satan in his original and perfect state) walked up and down in the midst of the “stones of fire.”

- a. What are these stones? Who are these stones?
- b. We may never know until we get to heaven, but one this is certain: They aren't rocks!

I. (v15) From the day of his creation (a day we can place in Genesis 1.1, a day even before the earth was created), Lucifer was perfect in all his ways.

1. How long was it before iniquity was found in him? How much time passed during which Lucifer was perfect in all his ways (all his thoughts, words, and deeds)?
2. Was it one week, one year, a thousand years, or a million years? We don't know exactly because the Bible doesn't say (or at least we haven't dug deep enough to find out what the Bible says about it).
3. It very well could be that the reign of Lucifer over the sons of God in the perfect original creation lasted about 2,000 years.
 - a. It appears that God has a certain number of Gentiles that He desires to form part of the Body of Christ (although “fullness” could simply mean “complete”: When God “completes” His work among the Gentiles).

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, **until the fulness of the Gentiles be come in.** [Rom 11.25]

- b. If this is true, and God is counting the number of Christians, then it could be that we, the new “sons of God,” are replacing the other “sons of God” that fell with Lucifer.
- c. This does *not* mean that we will become angels.
- i. Each one of us, as human beings, has been made a little lower than the angels.

What is **man**, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him **a little lower than the angels**, and hast crowned him with glory and honour. [Ps 8.4-5]
 - ii. And, yet, as sons of God we are new creatures in Christ, and as He is higher than the angels, it seems that so will the members of His Body be in the future (born-again believers are sons of God and members of the Body of Christ). As we rule and reign with Christ, it may be that we will be a little “higher” than the angels.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. [Heb 2.9]

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? [Heb 1.13]
 - iii. This could be why Paul refers to Christians sitting in judgment on the angels that sinned—the sons of God that rebelled with Lucifer. In Christ we are made a little “higher” than the angels, and therefore can judge them.

Know ye not that we shall judge angels? how much more things that pertain to this life? [1Cor 6.3]
- d. We will not become angels, but we could be replacing some fallen angels.
- i. The current dispensation of grace (the Church Age) is a unique dispensation in that all those who are saved are born again by the Spirit of God. We are made new creatures by Him in Jesus Christ, something that never happened before.
 - ii. One could say, then, that our Age is the “dispensation of the sons of God” because no other saints are called “sons of God.”
 - iii. If God is indeed counting the number of Gentiles who enter into the Body of Christ, it could be that the sons of God of our dispensation are meant to be a replacement for the sons of God of another dispensation.
- e. This could imply that Lucifer's reign in Genesis 1.1 was about 2,000 years long.
- i. Where in the Bible could we find another “dispensation of the sons of God”? Where would there be a period of time when the sons of God were predominant in the plan of God? According to Job 38.7, that dispensation would be the original creation of Genesis 1.1, the period of time when the “anointed of God” (the anointed cherub) reigned and ruled over the sons of God.
 - ii. It could very well be that, because our dispensation runs about 2,000 years, that Lucifer's dispensation lasted about that long, too.
 - iii. This would fit perfectly well with what we know about the dispensation of the Church and God's plan for Israel.

[a] Remember that when Christ came the first time, He came to offer the kingdom to Israel. They rejected Him and His offer, and eventually crucified Him. But, on the cross, the Lord asked forgiveness for Israel saying that they did it in ignorance (Luke 23.34).

[b] God gave Israel a second change to receive the kingdom during the first seven chapters of the Book of Acts (Acts 1.6 cf. 3.19-21), but with the stoning of Stephen, they again reject it.

- [c] Up until then, no one knew anything about the Body of Christ among the Gentiles. That was a mystery that God didn't reveal until the Apostle Paul (Gal 1.11-12; Eph 3.1-7). Why didn't He reveal it? Because His offer of the kingdom was a valid!
- [d] If the Jews had repented and received Jesus as their Messiah, there would not have been a "Church Age" (understanding, of course, that God is omniscient and He always knew that they would reject Him; but for the sake of argument and analysis, let's look at this from man's point of view). If Israel had responded positively to Christ and the Apostles, Jesus would have returned in the second coming seven years after His ascension in Acts, chapter 1 (according to the prophecy of Daniel 9.24-27).
- [e] If that would have happened, we would "need" another 2,000 years in order to make the "seven days of creation" work.
- [1] God says that for Him a day is as a thousand years, and a thousand years as a day.
- But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. [2Pet 3.8]
- [2] Therefore, just as we see "seven days of creation" in Genesis 1 and 2, we see "seven days of creation" throughout history (7,000 years of history until the end of our creation).
- [3] According the chronology of Scripture (following events and ages given in the Bible), Adam was created in 4004 BC. That means that from Adam to Christ there are "four days" (four "days" of 1,000 years each).
- [4] From Christ until now (I am writing this in 2008), there have passed another 2,000 years. That means a total of "six days" have passed in our creation.
- [5] The seventh day is a day of rest. The seventh "day of a thousand years" will also be a day of rest. It's the Millennium.
- [6] But, what would have happened if the Jews had repented and received Jesus as their Messiah? The Church Age would never have happened! We would not have had our "dispensation of the sons of God." Where can we find another dispensation of the sons of God? Genesis 1.1.
- [7] It could be that since our dispensation is about 2,000 years long, so was theirs. It could be that Lucifer reigned and ruled over God's creation for about 2,000 years. If that were the case, the "seven days of creation" would work with or without our dispensation.
- [8] And since Lucifer fell with a third of the sons of God (a third of the angels), God could be "replacing" his dispensation with ours. He could be "replacing" the sons of God that fell with us, the sons of God in Christ.

4. All speculation aside, there is one thing we know for sure. However long Lucifer existed in his perfect state, there came a day when iniquity was found in him.

J. (v16) Lucifer's sin and his rebellion had something to do with "merchandise."

1. Lucifer sinned when he was filled with violence by the "multitude of they merchandise."
2. The same Hebrew word translated "merchandise" in verse 16 is translated as "traffick" in verse 18. Lucifer was "selling" something; he was "trafficking" something.

3. He offered something to someone and expected to receive of them something in return. He wanted to make a mutual exchange with someone else, and that formed the basis of his sin.
4. He did the same thing with Eve in Genesis 3. He offered her something (he said she would be like God, wise and knowing good and evil), and he expected something in return (her rebellion against God).
5. Lucifer “cut a deal” with one-third of the angels of heaven. He promised them a place in “his” kingdom if they would but help him get rid of the current and reigning King. (Observe that Revelation 1.20 says that stars are angles)

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And **his tail drew the third part of the stars of heaven, and did cast them to the earth:** and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.[Rev 12.3-4]

6. How many rebelled with him? The Bible doesn't say. All it says is that “by the *multitude* of their merchandise”... he made a “multitude” of deals with a multitude of angels.
7. When he did this, Lucifer, who was before “full of wisdom” (v12), became full of violence and sinned against God.
8. God cast His “anointed cherub that covereth” out of His presence, out of the mountain of God. He was cast down from his lofty position atop the universe. Lucifer fell and it could be that it was at this time that God also removed the earth from her lofty position atop the universe and “quarantining” it far from the presence of God.

Which shaketh the earth out of her place, and the pillars thereof tremble. [Job 9.6]

K. (v17-18) Lucifer's sin.

1. (v17a) Everything started with pride. His heart was “lifted up” because of his beauty. Like Absalom, David son who tried to take over the kingdom by force, Lucifer thought too highly of himself and it became his ruin.
2. (v17b) He corrupted his wisdom. In verse 12 of this chapter, we learned that Lucifer was full of God's wisdom when he was created. But his pride and sin twisted that wisdom—it corrupted it and made it diabolical and satanic.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. [Jam 3.14-16]

3. (v17c) Because of this sin (the pride and the corruption), God brought judgment upon Lucifer.
4. (v18a) Though we know that the sin of Lucifer was the first and “original” sin, God says that it was made up of a *multitude* of iniquities (and again we see that those iniquities had something to do with “making deals”—Lucifer was “trafficking” rebellion).
5. (v18b) The ultimate end of this once anointed cherub will fire.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. [Mat 25.41]

6. (v15) Lucifer's sin was not God's creation. God made Lucifer just as He has made us, with the will and the capacity to choose either good or evil. Iniquity was “found in thee,” says the Lord in verse 15. God didn't create it; He didn't put it there. I was of Lucifer's design. He is the only one responsible, just as we are the only one's responsible for our sins.

L. (v19) Lucifer's ultimate end is eternal destruction in the lake of fire, an eternal “public execution.”

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. [Rev 20.10]

And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. [Isa 66.24]

II. Satan and His Rebellion: Isaiah 14.12-17

A.

CONCLUSIÓN:

Make mention of Job 41 and “Satan and His Current Activity.” But, since it doesn't actually fit in the context of our study of the Gap and what happen to cause the ruined creation of Genesis 1.2, we'll leave the study of this chapter to each individual. Recommend the commentary on the Book of Job by Jeff Adams.