

## Session 13- The First Heavenly and Earthly Rebellion

\*All Bible references are from NASB unless noted otherwise.

### The Heavenly Rebellion

It is often pondered exactly when Satan rebelled. We know that the morning stars and the sons of God existed prior to the creation of the earth (Job 38:6-7). At the finishing of the creation of the heavens and earth for mankind, we don't know whether any spiritual rebellion had taken place. Even though God said His creation was "very good" at the end of the sixth day (Gen 1:31), it seems that the context is that of the physical world (heavens and the earth) and does not speak directly to whether the "good" was referring to the spiritual realm of *elohim*. All we know for sure is that a rebellion took place prior to the introduction of the cunning serpent in Genesis 3. It could have been days, weeks, months, or years after Adam and Eve were in the garden.

### Revelation 12:1-9

**12:1** ¶ A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;

<sup>2</sup> and she was with child; and she cried out, being in labor and in pain to give birth.

<sup>3</sup> Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads *were* seven diadems.

<sup>4</sup> And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

<sup>5</sup> And she gave birth to a son, a male *child*, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.

<sup>6</sup> Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days.

<sup>7</sup> ¶ And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war,

<sup>8</sup> and they were not strong enough, and there was no longer a place found for them in heaven.

<sup>9</sup> And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

1. This section of Scripture (pericope) is in the apocalyptic book of Revelation (caution needed).
2. There clearly is figurative language here ("sign" appeared in heaven, V. 1, 3; cf. Rev 1:1- "signified it").
3. The characters include: A) pregnant woman; B) child; C) red dragon; D) 1/3 stars thrown down; E) Michael and his angels; F) dragons' angels.
4. Chronologically, we are around the time of Jesus' birth.
5. The woman is pregnant with a son who is to rule all nations with rod of iron (Jesus- Rev 2:27; 19:15).
6. The dragon drew down a 1/3 of the stars after the woman became pregnant. When is this exactly?
7. The woman is clearly Israel; see Genesis 37:9-11.

<sup>9</sup> Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me."

<sup>10</sup> He related *it* to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?"

<sup>11</sup> His brothers were jealous of him, but his father kept the saying *in mind*. (Gen. 37:9-11)

8. We can see that the text is jumping around in a consecutive time sequence. It goes from pregnant woman, birth of Jesus, to ascension (at least 34 years), to woman fleeing into the wilderness.
9. The woman (corporate Israel) would flee and be protected from the dragon for 1260 days (3.5 years) and time, times, and half a time (3.5 years- 12:14).
10. Simultaneously, this coincided with a war in heaven between Michael and the dragon.
11. Satan and his angels were cast out of heaven to the earth and the dragon was angry knowing that his time was short (3.5 years?). See Revelation 12:12, 14.
12. Unfortunately, this passage doesn't really contribute to WHEN Satan rebelled prior to Genesis 3.

### Ezekiel 28:11-18

<sup>11</sup> ¶ Again the word of the LORD came to me saying,

<sup>12</sup> "Son of man, take up a lamentation over the king of Tyre and say to him, 'Thus says the Lord GOD, "You had the seal of perfection, Full of wisdom and perfect in beauty.

<sup>13</sup> "You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared.

<sup>14</sup> "You were the anointed cherub who covers, And I placed you *there*. You were on the holy mountain of God; You walked in the midst of the stones of fire.

<sup>15</sup> "You were blameless in your ways From the day you were created Until unrighteousness was found in you.

<sup>16</sup> "By the abundance of your trade You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering cherub, From the midst of the stones of fire.

<sup>17</sup> "Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you.

<sup>18</sup> "By the multitude of your iniquities, In the unrighteousness of your trade You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you.

1. The king of Tyre was undoubtedly not in the garden of Eden. Therefore, most scholars recognize that Ezekiel is speaking to a power that preceded the king of Tyre's arrogance in a similar manner. Even if this is not directly Satan, it sure does sound like the serpent figure of Eden.
2. He is called "the seal" but literally is a participle "sealer". This word also can mean "serpent".
3. He is described as perfect, full of wisdom and perfect in beauty.
4. He is described as being fitted with various jewels and gems which speak of luminescence or "shining".
5. He was an anointed guardian Cherub (covering cherub).
6. He was in the mountain of God (God's dwelling similar to other Near Eastern religious imagery).
7. He walked among the "stones of fire" (other divine council members?)
8. He was created and became unrighteous.
9. He was "trading" and became filled with violence through his sin.
10. He was cast out from God's immediate abode and removed from the divine council membership (v.16).
11. He was filled with pride and became corrupt (1 Timothy 3:6-7).
12. As a cherub he was to guard the "sanctuaries" (sacred places) which he profaned (v.18).

### Isaiah 14:12-15

<sup>12</sup> "How you have fallen from heaven, O ~~star of the morning~~ **(shining one)**, son of the dawn! You have been cut down to the earth, You who have weakened the nations!

<sup>13</sup> "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.

<sup>14</sup> 'I will ascend above the heights of the clouds; I will make myself like the Most High.'

<sup>15</sup> "Nevertheless you will be thrust down to Sheol, To the recesses of the pit.

1. The shining one figure has fallen from heaven and has sinned in the same way as the king of Babylon.
2. "I will ascend to heaven".
3. "I will raise my throne above the stars of God".
4. "I will sit on the mount of assembly in the recesses of the north".
5. "I will ascend above the heights of the clouds" (glory?- God's glory is always associated with clouds).
6. "I will make myself like the Most High".
7. The shining one will be thrust down to the underworld (Sheol).

### The Earthly Rebellion

#### Genesis 3:1-7

**3:1** ¶ Now the serpent (*nachash*) was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?"

<sup>2</sup> The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

<sup>3</sup> but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

<sup>4</sup> The serpent said to the woman, "You surely will not die!

<sup>5</sup> "For God knows that in the day you eat from it your eyes will be opened, and you will be like God (**the gods-*elohim***), knowing good and evil."

<sup>6</sup> When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

<sup>7</sup> Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

1. The Hebrew word *nachash* at its root means "shining one" and is a word used for copper or bronze also.
2. Its verb form means "diviner" or somebody who seeks to bring together the spiritual and physical worlds which God has forbidden after the garden of Eden (Genesis 30:27; Lev 19:26).
3. The shining one cast doubt on what God said (v.1).
4. The shining one contradicted what God said (v.4).
5. The shining one cast doubt on God's motives as being good (v.5).
6. Sin occurred and thrust humanity into sin and death for them and their posterity.