

THE TWO WAYS

"A History of the Enemy"

The Old Testament historical records are not only historical, they are also allegorical and prophetic. By recording historical events in humanity, God shows us what will happen in the future and what has occurred in the spirit realm as well.

When Israel came out of Egypt, it was recorded in retrospect that "out of Egypt, I called my son (Hosea 11:1)." This was a historical event. When Joseph learned that Herod was dead, he left Egypt with Mary and Jesus (Matt 2:15). The historical event became obviously prophetic when it was fulfilled in the life of our Lord Jesus. Egypt, as a type of worldly bondage, is a place we all as sons of God have been called out of ("Come out from among them and touch not the unclean thing" 1 Cor. 6:17-18). Thus, the historical, prophetic account becomes allegorical of what occurred and occurs in the spirit realm.

The Messiah was promised to Adam and Eve (Gen. 3:15). This promised seed became defined through the "believer's line", from Noah to Shem, to Abraham, to Israel, to Judah, to David. Because David the king is so intrinsically tied to the promise of the Messiah (Jesus defines himself as "The Root and Offspring of David" Rev. 22:16) that we should pay particular attention to the historical accounts recorded of him and his kingdom in regard to their allegorical impact of revealing spiritual realities and events.

2 Sam 15:1-6

- 1 In the course of time, Absalom provided himself with a chariot and horses and with fifty men to run ahead of him.
- 2 He would get up early and stand by the side of the road leading to the city gate. Whenever anyone came with a complaint to be placed before the king for a decision, Absalom would call out to him, "What town are you from?" He would answer, "Your servant is from one of the tribes of Israel."
- 3 Then Absalom would say to him, "Look, your claims are valid and proper, but there is no representative of the king to hear you."
- 4 And Absalom would add, "If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that he gets justice."
- 5 Also, whenever anyone approached him to bow down before him, Absalom would reach out his hand, take hold of him and kiss him.
- 6 Absalom behaved in this way toward all the Israelites who came to the king asking for justice, and so he stole the hearts of the men of Israel. (NIV)

God said that Absalom stole the hearts of the men of Israel. They were not his to have. He had no rightful authority. He was being disloyal to his father and king and promoted himself. When we promote ourselves, our authority comes from us, not God.

Ps 75:6-7

- 6 For promotion cometh neither from the east, nor from the west, nor from the south.
- 7 But God is the judge: he putteth down one, and setteth up another.(KJV)

2 Sam 15:7-10

- 7 At the end of four years, Absalom said to the king, "Let me go to Hebron and fulfill a vow I made to the LORD.
- 8 While your servant was living at Geshur in Aram, I made this vow: 'If the LORD takes me back to Jerusalem, I will worship the LORD in Hebron.'"
- 9 The king said to him, "Go in peace." So he went to Hebron.
- 10 Then Absalom sent secret messengers throughout the tribes of Israel to say, "As soon as you hear the sound of the trumpets, then say, 'Absalom is king in Hebron.'" (NIV)

The coup took four years (four is the number of the creation). When he felt he had enough support, he had himself declared king.

Do you remember the two ways? Broad & Narrow

Who wants us to go through the straight gate and walk the narrow way? Jesus

Who wants to deceive us into the ease of walking on the broad way? Satan

Who is Satan and where did he come from?

Isa 14:12

How you have fallen from heaven, O morning star [*Heb. Heylell from the root halal*], son of the dawn! You have been cast down to the earth, you who once laid low the nations! (NIV)

His very name comes from the same root word in Hebrew that means praise (the halle of hallelujah!).

Job 38:1-7

- 1 Then the LORD answered Job out of the storm. He said:
- 2 "Who is this that darkens my counsel with words without knowledge?
- 3 Brace yourself like a man; I will question you, and you shall answer me.
- 4 "Where were you when I laid the earth's foundation? Tell me, if you understand.
- 5 Who marked off its dimensions? Surely you know! Who stretched a measuring line across it?
- 6 On what were its footings set, or who laid its cornerstone--
- 7 while the morning stars sang together and all the angels shouted for joy? (NIV)

The morning stars sang when the foundations of the earth were set. The angelic host was created before the physical creation of Genesis 1.

Job 38:8-11 (NIV)

- 8 "Who shut up the sea behind doors when it burst forth from the womb,
- 9 when I made the clouds its garment and wrapped it in thick darkness,
- 10 when I fixed limits for it and set its doors and bars in place,
- 11 when I said, "This far you may come and no farther; here is where your proud waves halt'?"

The above section may very well describe the event that caused the result we read about in Genesis 1:2.

Ezek 28:11-14

- 11 Moreover the word of the LORD came unto me, saying,
12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. (KJV)

Lucifer was the guarding cherub who covered the throne of God and ministered praise to Him from Eden, the garden of God. His covering of precious stones has been likened to the breast plate of the high priest. The high priest was Israel's main intercessor and worship leader. The breast plate of the high priest had twelve stones, one for each tribe of Israel. The covering for Lucifer mentions ten precious stones (following the KJV pattern). Ten is the number of law, order and restoration. Ten is also the number of the kingdom of the antichrist (Rev. 12:3).

His tabrets (rhythm) and pipes (melody, harmony) were set in him. He was designed for music and praise and was covered in beautiful gems and stones that reflected light. Precious stones look their most beautiful when light is shined on them. Old fashioned diamond stores still make sure they have adequate natural light to judge the quality of their stones and the cut of the gems. We are told that he was anointed and that he was a "covering cherub". From other Scriptures regarding cherubim we know that they guard the throne of God (represented in the veil and the mercy seat) and also the way to the tree of life (in the garden of God) (Gen. 3:24).

What happened?

Ezek 28:15-17

- 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. (KJV)

The Scripture tells us that he lifted his own heart. He elevated himself.

What is it called when you exalt yourself? Pride

Isa 14:13-14

13 You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.
14 I will ascend above the tops of the clouds; I will make myself like the Most High." (NIV)

The above section lists the five "I wills" of Lucifer. They define at once God's grace and his iniquity; God's grace in that He gave the devil freedom of will, iniquity in that he used his freedom of will not to glorify God but to register his discontent.

I WILL (DO)	(I AM) DISCONTENT
Ascend to heaven	My position is not high enough
Raise my throne	My authority is not great enough
Sit enthroned	My honor is not sufficient
Ascend above the clouds	My glory should be more recognized
Make myself like the Most High	My creator did not make me good enough

*This, then, was the iniquity found within him. **What is another name for iniquity? sIn***

What is sin's middle name? What is its center of focus? I

Like Absalom, Lucifer was not satisfied with his station in the kingdom. He dared not confront God alone. Instead, he involved himself in lies, deception, and enticement. "Come follow me. Things would be just and right if I were in charge." In the David/Absalom saga we have a picture of what Lucifer must have done while "stealing" the hearts of other angels in their affections for God.

Ezek 28:18

By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. (NIV)

What happened to Absalom? He went to war with his father. While running away from the army under Joab, his hair (representing his glory/beauty) got caught in a tree and he hung between heaven and earth. When they found him helpless, he was thrust through with darts until dead and then tossed into a pit. But before all that happened, David had to walk a road of shame over the Mount of Olives while being cursed by those who had been his subjects.

What happened to Lucifer?

He was cast to the ground.

Ezek. 28:17

He was brought to a pit.

Isa. 14:15

He was cut down and cast down to the grave.

Ezek. 31:10-12, 15-17

No longer was he Lucifer, the covering cherub, the morning star, the son of the morning. He was now that old serpent, the devil, Satan.

Rev 12:4, 7-9

4 His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born.

7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

8 But he was not strong enough, and they lost their place in heaven.

9 The great dragon was hurled down-- that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him. (NIV)

This third part of the stars of heaven is a third in number, not type. The angelology of three archangels, Gabriel, Michael, and Lucifer each with is own division isn't Scriptural. Some say Lucifer was over the praisers, and Michael was over the warriors, and Gabriel was over the messengers. Then, when Lucifer fell, he took his division with him. This is not Scriptural. The Bible only mentions one archangel, and that's Michael. As for Gabriel being only a messenger, his name means "mighty one". Furthermore, there is plenty of praise still going on in heaven as Isaiah records of the seraphim and Ezekiel and John tell about the cherubim. I believe the devil was able to deceive a third part of the angelic host. This leaves him at two-to-one odds before you even begin counting the saints. Last but not least, he is up against the Godhead and has already been soundly defeated at the cross by Jesus.

When did his fall take place?

2 Pet 2:5

if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; (NIV)

2 Peter 2:5 is clearly talking about the flood of Noah. 2 Peter Chapter 3 also speaks of a flood, but its impact seems more profound.

2 Pet 3:4-12

4 They will say, "Where is this 'coming' he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation."

5 But they deliberately forget that long ago by God's word the heavens existed and the earth was formed out of water and by water.

6 By these waters also the world of that time (described as "heavens and earth" in verse 5) was deluged and destroyed.

7 By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.

8 But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.

9 The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

- 11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives
12 as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. (NIV)

The flood spoken of here is compared to the judgment that shall befall this creation, when with fire God cleanses it all and then establishes the "new heavens and earth." From its comparison and statements, it seems to indicate that the flood being discussed here eradicated not only the earth (like Noah's flood) but the heavens as well. If this were the case, we would have a universe in a formless, void and watery state as we read in Genesis 1:2. This is not to say that there is a "time gap" between Genesis 1:1 and 1:2.

"Verse 2 begins with the standard formation of a disjunctive *waw* on a non-verb followed by the verb *hayeta*, the perfect tense. The *waw* introduces clauses here that re circumstantial to the main verb of the narrative, *wayyo'mer* of verse 3.

The construction at the beginning of verse 2 rules out a sequence between verses 1 and 2, making a translation of 'became' for the verb improbable. 'Now the earth was waste and void' is the way these words would be translated. The clause states the circumstances prior to verse 3, not the results of verse 1. If God 'created' the universe, and if the descriptions in verse 2 tell the condition of what he created, there are problems for the meanings of the words involved."¹

"In view of the syntax of the first three verses and the meanings of all the words chosen, the view of Gerhard von Rad seems to carry the most exegetical support. That is, verse 1 is the summary statement of the contents of chapter 1 of Genesis (actually 1:3-2:3). Verse 2 provides circumstantial clauses that describe the state of the earth when God spoke- it was waste and void, enveloped in darkness, covered with the deep, but the Spirit of God was hovering over the face of the waters. The first day of creation would actually begin with verse 3, although verse 2 provides the circumstances. *The chapter records the bringing of creation as we know it out of chaos. For the initial creation, or original creation, one has to look elsewhere in the Bible.* [Emphasis mine]

This view in no wise teaches evolution or allows for it. It states that the original work was thrown into darkness and chaos and that, in six days by special divine acts, God created the universe we know. It simply recognizes that 'beginnings' with God are not necessarily absolute beginnings. The text is concerned not with the original creative activity of God but with the bringing of the universe we know into its present shape."²

I believe the war in heaven affected "the heavens and the earth" that were then. One of the reasons I believe this is Jesus' statement in John 8:44.

¹ Allen P. Ross, *Creation and Blessing, A Guide to the Study and Exposition of Genesis*, Baker Books, Grand Rapids, Michigan, 1988, p.721-22

² *ibid.*, p.723 – For an alternate take on the relationship between Genesis 1:1 and 2, the reader is referred to *The Doorway Papers, Vol. 6, Part III*, "Between the Lines: An Analysis of Genesis 1:1-2" by Arthur C. Custance.

John 8:44

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. (NIV)

If nothing was in extant when he fell, what did he murder? If this means "from the beginning of the human race" as Bullinger proclaims, who did he murder? Adam and Eve fell at least seven days "from the beginning". We don't know how old Cain and Able were when Able was murdered, but we must assume that it was at least years from "the beginning". What exactly he murdered is not clear to me, but I don't think it was human innocence or Able's life (though he has culpability in both). Furthermore, Adam is the one blamed in Romans 5 for bringing death on the human race.

Those who believe that the devil fell shortly before Genesis 3 (or that Gen. 3 actually records the activity of his downfall) use as part of their argument that when God finished His creation He called it "very good" (Gen. 1:31). How could God's creation be called "very good", the question goes, if there was a devil in it?

Gen 2:15 (KJV)

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Adam was placed in the garden to "keep" it. The Hebrew word used here is the same word used of the cherubim placed at the east of Eden to "keep the way of the tree of life" (Gen. 3:24). These cherubim were not placed into the garden until Adam and Eve were driven out. If Lucifer was still in good standing when Adam was created, why would Adam have been given his job? Usually, a replacement is not hired until someone has been fired.

Gen 1:28

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." (NIV)

The Hebrew word translated "subdue" in Genesis 1:28 is kabash. Kabash is used primarily in a militaristic sense. It is an intrinsically harsh term that reflects the outcome of a military campaign whereby the enemy is subdued. In a perfect world, who would Adam have to subjugate by force? Adam was created to worship God, keep the garden, and subjugate the devil and his minions who had been cast to earth. As long as Adam "kept the garden" all was very good. When the serpent was allowed in the garden, Adam transferred his authority of dominion to him as recorded in Luke 4:6.

The good news is that Jesus came and destroyed the works of the devil. He is the Truth that cures the ills of the father of lies.

Heb 2:14

Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death-- that is, the devil--(NIV)

I Jn 3:8

He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. (NIV)

I Jn 4:4

You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world. (NIV)

In our walk of holiness with our Lord, we do well to remember that the enemy of our souls is a deceiver. But he is a defeated deceiver. Jesus defeated him and his host on the cross. Regardless of his previous position, of his present power, or his persistent persecution of all that is righteous – greater is He that is in us than he who is in the world.