Exegesis and Exposition of Genesis 1:2

The original Hebrew text of Genesis chapter 1 and a comparison of Scripture with Scripture clearly indicate that the original creation of the heavens and the earth was subject to a judgment from God as a result of the Satanic rebellion in eternity past.

As we noted in our exegesis and exposition of Genesis 1:1, the Bible in its original languages clearly states that the Lord Jesus Christ created out of nothing the heavens and the earth. He created out of nothing time, matter and space. The Lord Jesus Christ created angels who are moral rational creatures like mankind but superior and the greatest of these was angels who the Bible calls Satan and the Devil was ruling planet earth. He was the Anointed Cherub who guarded the throne of God, he was said to created perfect in wisdom and beauty and he was blessed with the title of Hallel Ben Shechar, “morning star, son of the dawn” (Is. 14:12). But the Scriptures teach that he led the angels in rebellion against God (Is. 14:12-14).

Instead of being 1 will in the universe, now there was 2…God’s and Satan’s. Satan had the audacity to oppose God. The Supreme Court of Heaven handed down a judgment and for the first time there was darkness. Earth was judged and became something it wasn’t before, namely, a chaos.

According to Matthew 25:41 Satan was sentenced to the Lake of Fire for his rebellion but he appealed the sentence. It is clear from the Scriptures that God graciously granted him his appeal since he said to be at this present time, the god of this world. Thus the Holy Spirit set about to restoring planet earth and the Lord Jesus Christ created mankind to resolve this conflict between God and Satan. God is the Prosecution and Satan is the defense attorney for the angels.


Rev 12:10, “Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authorit y of His Christ have come, for the accuser of our brethren has been throw n down, he who accuses them before our God day and night.”

Zech 3:1-2, “Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. The LORD said to Satan, "The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

So the earth has undergone not only an initial creation in eternity past but it also has seen a catastrophic judgment resulting in chaos but it has been restored so that the appeal of Satan can be carried out.

Genesis 1:1, “In eternity past, God created out of nothing the heavens (1st heaven: earth’s atmosphere; 2nd heaven: stellar universe; 3rd heaven: abode of God) and the earth.”

This declarative and authoritative statement by Moses under the inspiration of the Holy Spirit refers to the beginning of time, matter and space.

John 1:1-4, “In eternity past the Word has always existed and the Word has always existed face to face with the God (the Father) and the Word has always existed as God. He was in eternity past face to face with God. All things came into existence through Him, and apart from Him nothing came into existence that has come into existence. In Him was life, and the life was the Light of men.”

“Created” is the 3 person masculine singular Qal perfect form of the verb bara, “to create something out of nothing.”
This word differs from the verb *yasar*, “to fashion,” which emphasizes the shaping or forming of an object from previously existing material. The verb *bara* emphasizes the initiation of the object out of previously non-existent material. The verb *bara* is used exclusively of the creative activity of God and is never used with man as the subject. This word expresses the concept of “bringing an object into existence out of non-existent material.” So the Lord Jesus Christ created out of nothing the heavens and the earth. He spoke into existence time, matter and space.

The careful and conscientious reader of the 1st chapter of Genesis will note that the verb *bara* is found in the first verse and appears no more in the account until the introduction of life, in the 5th and 6th days of the restoration. The other verbs which are used to describe the work of the 6 days such as “made,” (*asah*), “divide” (*badhal*), and “set” (*nathan*) are used elsewhere of work done with existing materials.

The original creation was before the forming and fashioning. That something tremendous and terrible happened to the initial perfect creation is clearly implied and certain.

One objection to the Creation, Chaos and Restoration concept is that the 7th day commanded in the Mosaic Law contradicts this concept.

Ex 20:11, “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.”

This objection is easily refuted because there is a vast difference between the original creation of the heavens and the earth, and the subsequent restoration of that same earth, which had been judged by God.

Genesis 1:1, “In eternity past, God created out of nothing the heavens (1st heaven: earth’s atmosphere; 2nd heaven: stellar universe; 3rd heaven: abode of God) and the earth.”

The Scriptures do not say that the Lord Jesus Christ created out of nothing the heavens and the earth in 6 days. The work of those 6 days was the restoration of planet earth from its previously judged state in order to put man on planet earth to resolve the pre-historic angelic conflict between God and Satan.

Next, we will note Genesis 1:2. The Hebrew text of Genesis 1:2 begins with a conjunction *we*, yet some of the English translations do not translate the word and those that do differ with each other in the conjunction’s meaning.

Gen. 1:2, “The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.” (NASU)

Gen 1:2, “And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters.” NAS

Gen 1:2, “The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.” NKJV

Gen 1:2, “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” KJV

Gen 1:2, “And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.” ASV

Gen 1:2, “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” NIV

Gen 1:2, “The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.” RSV

The Amplified Bible does not translate the conjunction *waw* as well.
So how should we translate the conjunction \textit{waw}? We have here in the Hebrew text is what we call in Hebrew grammar a \textit{“waw-disjunctive construction”} where we have the conjunction \textit{waw} plus a noun and a verb. Here in Genesis 1:2, we have the conjunction \textit{waw} followed by the articular noun \textit{ha \textquotesingle erets}, \textit{“earth,”} which is in turn followed by the 3\textsuperscript{rd} person Qal perfect form of the verb \textit{hayah}, \textit{“became.”}

This is what we call an interclausal \textit{waw}, which is followed by a noun and not a verb, thus it has what we call a \textit{“disjunctive”} function in the sentence. A \textit{waw}-sequential construction would have the conjunction \textit{waw} followed by a verb, but this is not the case here in Genesis 1:2. We have a \textit{waw} disjunctive construction.

There are 2 common types of disjunction: (1) A continuity of scene and participants but a change of action. (2) Where the scene and participants shift.

If the disjunctive \textit{waw} is used in a situation with continuity of setting, the clause it introduces may contrast with the preceding, specify contemporary circumstances, or causes, or provide a comparison. It is clear from the Hebrew text of verse 2 describes the creation as a desolation and empty with the implication of a catastrophic judgment having taken place.

Now, we know that God is perfect and His creation of the heavens and the earth was perfect, therefore, a comparison of verse 1 and 2 clearly indicates that a contrast is in view between these 2 verses.

The combination of the connective \textit{waw} and a nominal form (as opposed to a finite verb) plus Qal perfect form of the verb \textit{hayah}, \textit{“became”} indicates contrast in Hebrew, that is to say, much more of a "but, however" than an "and"

We will translate \textit{waw} with the English "however" rather than “but” since the English \textit{but} marks an opposition or contrast though in a causal way whereas the English “however” indicates a less marked opposition, but displays a second consideration to be compared with the first.

Here in Genesis 1:2 Moses under the inspiration of God the Holy Spirit employs the \textit{waw}-disjunctive construction in order to indicate a second consideration that is to be compared with the statement made in Genesis 1:1, therefore we will translated the disjunctive use of the conjunction \textit{waw}, \textit{“however.”}

The Genesis Gap is clearly stated in the original Hebrew text, a pause in the action between God's original, perfect creation of the world and His restoration of a world ruined by Satan's revolt.

Logic, grammar and context all argue for what by now should be apparent: verse one describes in simple, straight-forward terms God's creation of the world out of nothing, while what follows, beginning with the disjunctive clause of verse two, describes the state of affairs resulting from Satan's revolt.

This is followed in turn by God's restoration of the world to make it once again habitable for an entirely new species of moral creature through whom it will be God's good pleasure to repudiate the devil's revolt beyond any shadow of a doubt, a species created \textit{“a little lower than the angels”} (Ps.8:5) but destined to rise above them: mankind.

We have here a figure of speech called \textit{anadiplosis}, which is the repetition of the same word at the end of one sentence and at the beginning of the another. Under the inspiration of God the Holy Spirit, Moses employs the figure of \textit{anadiplosis} where he repeats at the beginning of verse the articular noun \textit{ha \textquotesingle erets}, \textit{“the earth,”} which appears at the end of verse 1. The figure of \textit{anadiplosis} here in Genesis 1:2 emphasizes what took place on the earth in eternity past after its creation. The figure of \textit{anadiplosis} draws attention to the fact that the initial creation of the earth fell into ruin and judgment.
“Was” is the 3rd feminine singular Qal perfect form of the verb hayah. Hayah is the basic word for “being” and it can be translated “to be, to become, to exist, to happen, to have.” Qal stem can either have an “active” or “stative” meaning. Here we have the latter denoting the state of the earth after the judgment by God upon the earth as a result of Satan’s rebellion. This word is in the perfect tense which is significant. By the perfect tense here I mean a past, present or future state related to a preceding situation or past situation relevant to a continuing later state. The perfect tense of hayah in Genesis 1:2 refers to the present state of the earth, which is the result of a preceding situation, namely, the judgment of the fallen angels. This same Qal perfect construction is employed in Genesis 3:22, “Then the LORD God said, "Behold, the man has become (Qal perfect of hayah) like one of us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever.” The Qal perfect of hayah in Genesis 1:2 should be translated “became.”

Corrected translation of Genesis 1:2 thus far, “However, the earth became.”

“Formless and void” is composed of 3 Hebrew words: (1) “Formless” is the masculine singular noun tohu. (2) “And” is the conjunction way. (3) “Void” is the masculine singular noun bohu.

This expression is a figure of speech called a paronomasia. A paronomasia is the repetition of words that are similar in sound, but not necessarily in sense. This figure is so-called because one word is placed alongside of another, which sounds and seems like a repetition of it. The meaning of the words may be similar or not, the point is that 2 (or more) words are different in origin and meaning, but are similar in sound or appearance.

A paronomasia is designed to get the readers attention and to emphasize the 2 words that are placed alongside of each other that are similar in sound and appearance. Here in Genesis 1:2, the nouns tohu and bohu are similar and sound and appearance and are placed alongside of each other in order to emphasize their meanings. The writer does not want you to miss this statement.

The noun tohu signifies “desolation, that which is desolate, a chaos, a ruin.”

Deut 32:10, “He found him in a desert land, and in the howling waste (tohu) of a wilderness; He encircled him, He cared for him, He guarded him as the pupil of His eye.”

1 Sam 12:21, “You must not turn aside, for then you would go after futile things (tohu) which can not profit or deliver, because they are futile.”

Job 6:18, “The paths of their course wind along, they go up into nothing (tohu) and perish.”

Job 12:24, “He deprives of intelligence the chiefs of the earth's people and makes them wander in a pathless waste (tohu).”

Ps 107:40, “He pours contempt upon princes and makes them wander in a pathless waste (tohu).”

Isa 24:10, “The city of chaos is broken down; Every house is shut up so that none may enter.”

Isa 45:18, “For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place (tohu), but formed it to be inhabited), "I am the LORD, and there is none else.”

Jer 4:23-28, “I looked on the earth, and behold, it was a ruin (tohu) and a desolation (bohu); And to the heavens, and they had no light. I looked on the mountains, and behold, they were quaking, and all the hills moved to and fro. I looked, and behold, there was no man, and all the birds of the heavens had fled. I looked, and behold, the fruitful land was a wilderness, and all its cities were pulled down before the LORD, before His fierce anger.
For thus says the LORD, "The whole land shall be a desolation, yet I will not execute a complete destruction. For this the earth shall mourn and the heavens above be dark, because I have spoken, I have purposed, and I will not change My mind, nor will I turn from it."

This last passage is of particular interest because of its description of the divine judgment upon the land of Israel in the exact same terms used of the ruined earth in Genesis 1:2.

Jeremiah must, therefore, have understood the Genesis 1:2 description in this same way. Earth (in verse two) was a ruin; a chaos resulting from divine judgment, and thus an apt parallel to what was soon to become of the land of Israel once the looming judgment of the Lord was released.

One of Isaiah's uses of tohu is also particularly pertinent to our discussion here, because it directly contradicts the notion that God's original creation of the earth could in any way be described as tohu-wa-bohu: The noun bohu means “emptiness,” or “that which is empty.” God did not create this universe as a chaos but rather as a cosmos, which denotes order.

The words tohu and bohu always refer to "emptiness", "uselessness" or, "worthlessness", that is to say, a confused, chaotic state, inevitably the result of some cataclysm, and usually one that has been brought on by divine judgment (cf. Deut. 32:10; 1Sam.12:21; Job 6:18; 12:24; 26:7; Ps.107:40; Is.40:17; 41:29; 44:9; 45:19; 49:4; 59:4):

"Formless and void" is composed of 3 Hebrew words: (1) “Formless” is the masculine singular noun tohu. (2) “And” is the conjunction way. (3) “Void” is the masculine singular noun bohu.

This expression is not only a paronomasia but also a figure called hendiadys. Hendiadys takes place when 2 nouns are used to express 1 idea or concept and it literally means “one by means of two.” This figure of speech takes place when the author uses 2 words but only 1 idea is intended. The two words are of the same parts of speech, i.e., 2 nouns, and are always joined together by the conjunction “and.” The 2 nouns are also always in the same case. One of the 2 words expresses the thing, and the other intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic. The context or the sense of the passage ultimately determines which word expresses the thing and which noun intensifies.

For example Tacitus (Annals, 1.49.5), writes, ultio et satietas, literally, “a revenge and a sufficiency,” i.e., “a sufficient revenge.” Here we have not two things, but only one, though there are two words. The latter noun (satietas) becomes a very strong adjective, which may be accurately expressed by our English idiom: “a sufficient revenge,” with strong emphasis on the word “sufficient,” from its being thus changed from a noun to an adjective of superlative degree.

Hendiadys always raises the qualifying word to the superlative degree. But we are not to suppose that whenever we find two words joined together by the word “and” we have the figure of Hendiadys for it may be Epitheton. It does not follow that in every case where two nouns are thus joined we have only one idea.

Another point to be remembered is that the two words must have a certain relation to each other: (1) One must indicate a property of the other. (2) Or be associated in some way with it.
There cannot be a Hendiadys where the words are opposed in any way in their signification; nor even when there is no real connection between them.

Here in Genesis 1:2, under the inspiration of God the Holy Spirit, Moses employs the masculine singular nouns tohu, bohu to express the concept of chaos on the earth as a result of God’s judgment of the angels.

These 2 words are in the same case (accusative) and are separated by the connective use of the conjunction waw. These 2 words are associated with each other. Bohu, “emptiness” is the property of tohu, “desolation.”

The figure of hendiadys raises the bohu to the superlative degree thus it should be translated accordingly with the English adjective “empty,” with the emphasis being placed upon bohu. The expression tohu wa bohu means, “empty desolation.”

Corrected translation thus far of Genesis 1:2, “However, the earth became an empty desolation.”

So a catastrophe took place between Genesis 1:1 and 1:2.

Isaiah 45:18, “For thus says the Lord, who (the Lord Jesus Christ) who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place (tohu), but formed it to be inhabited), I am the Lord, and there is no one else.”

Gen. 1:2, “But the earth became an empty desolation, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.”

“Darkness” is the noun choshekh. The “darkness” that the universe was engulfed in refers to the absence of God as a result of His judgment upon the earth.

Light and darkness are often employed as metaphors in Scripture to describe 2 opposing armies in the angelic conflict. Light represents the kingdom of God, led by the Lord Jesus Christ. Darkness represents the kingdom led by Satan.

John 1:4-5, “By means of Him (Christ, the Word), life exists and this Life (Christ) is the light of humanity and this Light (Christ) keeps on shining in the (kingdom of) darkness and the darkness never overcomes it (the Light, Christ).”

John 3:18-21, “The one who believes upon Him (Christ) is never judged but the one who doesn’t believe has been judged already because he has not believed upon the Person of the uniquely born Son of God. Now, this is the judgment that the Light (Christ) has come into the cosmos and humanity has loved rather the darkness than the Light (Christ) for their works are evil. In fact, everyone practicing the worthless things (as a lifestyle) hates the Light and never comes face to face with the Light (Christ) in order that his works may be exposed but the one who keeps on practicing the doctrine (as a lifestyle) keeps on coming face to face with the Light (fellowship with Christ) in order that his works may be revealed as having been accomplished by God.”

John 12:35-36, “Therefore, Jesus said to them, ‘yet a little while the Light (Christ) is among all of you. Walk while you have the Light so that darkness (of Satan’s cosmic system) may not overtake all of you. In fact, the one who keeps on walking in the darkness (as a lifestyle) never knows where he goes. While you have the Light, believe in the Light in order that you may become sons of the Light.”

Darkness in Scripture often relates to the absence of divine viewpoint and thus the absence of the presence of God.

Eph 5:8, “for you were formerly darkness, but now you are Light in the Lord; walk as children of Light.”
Eph 6:12, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

Col 1:13, “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son.”

2 Peter 2:4, “For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment.”

I Jn 1:5, “This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.”

1 John 2:10-11, “The one who loves his brother abides in the Light and there is no cause for stumbling in him. But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.”

Jude 1:6, “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.”

James 1:17, “Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.”

Rev 21:22-25, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be no night there) its gates will never be closed.”

Acts 26:18, “to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.”

1 Thess 5:4-5, “But you, brethren, are not in darkness, that the day would overtake you like a thief; for you are all sons of light and sons of day. We are not of night nor of darkness.”

A comparison of Scripture clearly indicates that God as the result of Satan’s rebellion judged the initial creation in eternity past.

Genesis 1:1, “In eternity past, God created out of nothing the heavens (1st heaven: earth’s atmosphere; 2nd heaven: stellar universe; 3rd heaven: abode of God) and the earth.”

Gen. 1:2, “However the earth became an empty desolation, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.”

As we have noted in detail in the original languages and which we have clearly born out in the translation, a catastrophe took place upon the earth between Genesis 1:1 and 1:2. This catastrophe was the result of God’s judgment for the rebellion of the angels in eternity past.

Isaiah 45:18, “For thus says the Lord, who (the Lord Jesus Christ) who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place (tohu), but formed it to be inhabited), I am the Lord, and there is no one else.”

Jer 4:23-26, “I looked on the earth, and behold, it was an empty desolation; And to the heavens, and they had no light. I looked on the mountains, and behold, they were quaking, and all the hills moved to and fro. I looked, and behold, there was no man, and all the birds of the heavens had fled. I looked, and behold, the fruitful land was a wilderness, and all its cities were pulled down before the LORD, before His fierce anger.”
Gen. 1:2, “However the earth became an empty desolation, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.”

“Darkness” is the noun choshekh. The “darkness” that the universe was engulfed in refers to the absence of God as a result of His judgment upon the earth.

Gen. 1:2, “However the earth became an empty desolation, and darkness was over the surface of the waters, and the Spirit of God was moving over the surface of the waters.”

“Was Over the surface of the waters” is composed of the following: (1) “Over” is the preposition `al. (2) “The Surface” is the noun panim. (3) “Waters” is the noun tethom.

The word translated “was” in Genesis 1:2 does not appear in the original text but is what we call an absolute of the verb substantive where the verb substantive is omitted in order to emphasize the prepositional phrase “over the surface of the waters.” The Hebrew has no verb substantive and this is usually expressed in our English translations with the word in italics.

The preposition `al means, “upon.” The noun panim is accurately translated “the surface.” The noun tethom means, “raging ocean depths.” The noun tethom, “raging ocean depths” that appeared in the 1st prepositional phrase in Genesis 1:2 does not appear in the 2nd prepositional phrase that appears at the end of verse 2, but rather we have the plural noun mayim. The reason is that the noun tethom is a much more intense word. It conveys chaotic mass of raging water enveloping the earth.

We can translate this prepositional phrase “upon the surface of the raging ocean depths.”

Gen. 1:2, “However the earth became an empty desolation, and darkness was upon the surface of the raging ocean depths, and the Spirit of God was moving over the surface of the waters.”

Darkness in the Bible is associated with evil and the kingdom of darkness. Darkness is symbolic of evil. The description of earth as an empty desolation and having darkness over the surface of the ocean depths paints a very negative picture. This picture is not one of blessing, but of cursing instead. We would expect that when God creates there would be light and life but this is not described here in verse 2. God did not create the earth to be an empty desolation but it became that because of God’s judgment of the angels in eternity past before mankind was created.

A survey of some of the uses of darkness in the Bible will make this point clear. Light and darkness are often employed as metaphors in Scripture to describe 2 opposing armies in the angelic conflict. As we noted light represents the kingdom of God, led by the Lord Jesus Christ. Darkness represents the kingdom led by Satan.

We have also noted that darkness in Scripture often relates to the absence of divine viewpoint and thus the absence of the presence of God.

Furthermore, we have noted that a comparison of Scripture clearly indicates that God as the result of Satan’s rebellion judged the initial creation in eternity past. God has passed down a judgment and imprisoned the angels in darkness.

Job 4:17-18, “Can mankind be just before God? Can a man be pure before his Maker? He puts no trust even in His servants; And against His angels He charges error.”

Matt 25:40-41, “The King will answer and say to them, "Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me." Then He will also say to those on His left, "Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.”

Angels like human beings need light to function but all light in the universe was turned off as part of God’s judgment of the angels (Psa. 148:3; 2 Cor. 11:14). As a result of the Supreme
Court of Heaven granting the appeal of Satan and the fallen angels, God restored the universe from chaos to cosmos, order.

The earth was initially created for the angels exclusively but they rebelled and God judged them and the earth, which was their habitation. The darkness in Genesis 1:2 is symbolic of God’s judgment. The earth received judgment because of the angels and not mankind since the latter was not created. A special category in the biblical use of darkness is the literal blotting out of light that attends divine judgment. This category of usage is particularly important to our discussion because it is exactly this sort of darkness which we are considering in Genesis 1:2.

As a result of Satan's activities on the original earth, God judged that the original created world and the earth was cursed by association with Satan's sin (just as the restored earth would later be cursed for its association with Adam's sin: Gen.3:17-19; Rom.8:19-22).

One of the results of that judgment was that God plunged the original earth (and universe, for that matter) into darkness.

In this and other instances, we may say that in addition to being symbolic of evil, the darkness is also very real, inflicted in literal fashion as part of the judgment of God (cf. Is.5:30; 8:22; Ezek.32:7-8; Acts 13:11):

Darkness was one of the ten plagues upon Egypt which demonstrated God's power over Pharaoh (Ex.10:21-29; cf. Ps.105:28). The darkness was apparently horrible, a palpable curse which constituted the worst of all the plagues, to be followed by the death of the Egyptian first-born (Ex.11).

A similar divine blotting out of all light occurs at Exodus 14:20. Here the cloud of God's presence creates a supernatural darkness for the purpose of restraining the Egyptian army, yet at the same time it provides light to the Israelites (cf. Josh.24:7). In Scripture, Egypt is a picture of the cosmic system of Satan.

Just as the Passover lamb, which portrayed the Lamb of God, Jesus Christ dying as a Substitute for all of us, was commanded to be slaughtered "between the evenings [pl.]", (i.e., twilight: Ex.12:6; 29:39-41), so Christ's death on behalf of all mankind was destined to be accompanied by an analogous, yet supernatural darkness.

The three synoptic gospel writers all record this darkness (lasting approximately three summertime hours: Matt.27:45-54; Mk.15:33-39; Lk.23:44-49), with Luke adding the important detail that "the sun gave out" (literally "eclipsed"). Immediately following this period of unprecedented darkness, the veil of the temple is split miraculously in two, and our Lord breathes His last - until His resurrection. Thus the supernatural darkness of the cross is likewise a sign of divine judgment - our Lord Jesus Christ on our behalf submitting to the Father's judgment upon all our sins and dying in our place. He endured this terrible darkness and all that it entailed that we might forever live in the light with Him.

Matt 27:45-54, “Now from the sixth hour darkness fell upon all the land until the ninth hour. About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"
And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah." Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. But the rest of them said, "Let us see whether Elijah will come to save Him." And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after
His resurrection they entered the holy city and appeared to many. Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"

Prior to the return of our Lord (the second advent), earth will undergo the most terrible period of her history, the Great Tribulation (Dan.12:1; Matt.24:21 and 29; Mk.13:19 and 24; Rev.7:14).

A period of supernatural darkness is prophesied as one of the final events immediately preceding Christ's return at the 2nd Advent, where there is a judgment from God upon antichrist and his kingdom (Is.13:9-13; 34:4; 60:1-2; Ezek.32:7-10; Joel 2:2, 2:10, 2:31; 3:15; Zeph.1:15-18; Zech.14:6-7; Matt.24:29; Mk.13:24-25; Acts 2:17-21; Rev.6:12-13; 16:10).

There is also the supernatural darkness of the Lake of Fire (Is.66:15-16 and 24; Dan.7:9-11; Matt.3:11-12; 5:22; 18:8-9; 25:41; Mk.9:43 and 48; Jas.3:6; Rev.19:20; 20:10, 14-15; 21:8). Just as the darkness of the Exodus plague (Ex.10:21) and the bowl judgment of Revelation (Rev.16:10-11) are tangible, this too will be a palpable, painful darkness (Matt.8:12; 22:13; 25:30).

Even now, this particular type of supernatural darkness and fire exists in Torments (for unbelieving humans: Lk.16:24; 2Pet.2:17; Jude 13) and Tartarus (for certain of the fallen angels: 2Pet.2:4; Jude 6), although the ultimate "lake of fire" has yet to receive its first inhabitants (Rev.19:20; 20:10).

Therefore, from everything we know about the use and meaning of darkness elsewhere in the Bible, to describe the universe as dark and without light (as Genesis 1:2 does) is to describe a status quo of cursing, rather than blessing, and of divine judgment, rather than original, miraculous creation.

Gen. 1:2, “However the earth became an empty desolation, and darkness was over the surface of the waters, and the Spirit of God was moving over the surface of the waters.”

As is the case with darkness, in the Bible, the sea is often associated with evil. In keeping with usage employed elsewhere in the Bible, any description of the earth’s surface as lying under the face of the deep conveys a very negative picture - not one of blessing (which we should expect from the Lord’s original creation in Genesis 1:1), but one of cursing. It is significant that there will be no oceans in the new heavens and new earth.

Rev 21:1, “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.”

Besides being a sign that divine judgment has occurred, the sea is sometimes an instrument of that very judgment.

The Antediluvian Civilization (Gen. 6-9; cf. 2Pet.2:5; 3:5-7): God "did not spare" that ancient world but "brought the flood upon its ungodly people" (2Pet.2:5).

Water was the means that the Lord employed to annihilate the human race that had been corrupted because of the angelic invasion where some of the fallen angels had sex with women, which resulted in half men and half angels. This angelic invasion was to prevent the Son of God from becoming incarnate and thus truly human and truly divine. The Lord’s promise to Noah afterwards, sealed with the rainbow, has guaranteed for us that the flood and the Genesis Gap judgment will be the only two universal water judgments on the present earth (Gen.9:8-17).

The fact that there will be no more world-wide water judgments in the manner of the flood has not ruled out water as a more local instrument of divine judgment (cf. Tyre: Ezek.26:19-21).
The most spectacular of these water judgments is the destruction of Pharaoh and his army in their pursuit of the Israelites through the Red Sea. God actually parted this massive body of water to demonstrate His power and majesty in a complete and devastating judgment upon Pharaoh and his followers (Ex.14:18; 15:1-18).

Gen. 1:2, “However the earth became an empty desolation, and darkness was upon the surface of the ocean depths, and the Spirit of God was moving over the surface of the waters.”

So it is clear that the darkness that was upon the surface of the ocean depths was the result of the judgment of God and as we will note on Friday evening, this judgment was the result of the Satanic rebellion in eternity past before mankind was created.

As we have been noting in our exegesis and exposition of Genesis 1:1-2, the original creation came under judgment. So both darkness and the ocean in Scripture is symbolic of evil and judgment. They signify in Scripture the absence of the presence of the Lord. As we will note this judgment was the result of an angelic rebellion.

Job 4:17-18, “Can mankind be just before God? Can a man be pure before his Maker? He puts no trust even in His servants; And against His angels He charges error.”

This rebellion and the resultant destruction of the earth and universe took place between Genesis 1:1 and 1:2.

When the pre-incarnate Christ created the universe, He formed a race of super creatures classified in the Bible as angels. Angels are rational beings with the ability to travel throughout the universe God created for them. Angels are created spirit beings (Ps. 148:2, 5). The angels were created in eternity past, before the creation of the cosmos (Job 38:4, 7). The Lord Jesus Christ created the angels in eternity past (Col. 1:16).

Col 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.”

They are innumerable (He. 12:22).

Heb 12:22, “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels.”

They are in eternity (present) a higher category of beings than humans are (Heb. 2:6-7).

In eternity (future), redeemed humans will be a higher category of beings than the angels (Ps. 8:4-5; Heb. 2).

The doctrine of positional sanctification states that the church age believer is positionally higher than the angels by virtue of their union with Christ through the Baptism of the Spirit, which takes place at the moment of salvation (Col 3:1-2).

Angels are not to be disrespected (Lk.10:20; 1Pet.2:10-12; Jude 8-10; cf. Rom.13:7), but neither are they to be worshiped (Rev.19:10; 22:9; cf. 2Kng.17:16; Jer.19:13; Col.2:18).

Exousia (noun), “authority, right, power” (17) Kosmokrator (noun), “world ruler” (18) Ta pneumatikos tes ponerias en tois epouraniois, “wicked spirit-beings in the heavenlies”

Man cannot see angels for they are invisible but can be seen by man when God does 1 of 2 things: (1) He lifts the veil of the spiritual dimension (2 Kin. 6:17). (2) He allows them to change their form to human (Heb. 13:2). Angels do not die and their number increases or decrease (Lu. 20:36).

In Relation to God the elect-angels perform the following services: (1) Attendants around the throne of God, and are waiting to serve Him and do His bidding (Ps. 103:20; Isa. 6:1f; Job 1:6; 2:1; Rev. 5:11; 8:1f). (2) Worshippers in praise of Him (Isa. 6:3; Ps. 148:1-2; Heb. 1:6; Rev. 5:12). (3) Observers who rejoice over what the Lord does (Job 38:6-7; Luke 2:12-13; 15:10), Soldiers in battle with Satan (Rev. 12:7). (4) Instruments used by the God to execute judgments (Rev. 7:1; 8:2).

In Relation to the Nations, the elect-angels and non-elect angels perform the following services: (1) Michael, the archangel, is the guardian of the nation of Israel (Dan. 10:13, 21; 12:1; Jude 9). (2) The non-elect angels rule over the Gentile nations (Dan. 4:17; Eph. 6:11-16) and seek to influence their human leaders (Dan. 10:21; 11:1). (3) In the Tribulation the elect-angels will the agents God uses to pour out His judgments (see Rev. 8-9 and 16).

In Relation to Christ, the elect-angels perform the following services: (1) They prophesied of the birth of Christ (Matt. 1:20; Luke 1:26-28). (2) They announced his birth (Luke 2:8-15). (3) An angel warned Joseph to take Mary and the baby Jesus and flee into Egypt (Matt. 2:13-15), and an angel directed the family to return to Israel after Herod died (vv. 19-21).

In relation to His suffering, the elect-angels performed the following services: (1) They ministered to the Lord after His temptation (4:11). (2) They administered to the Lord in the Garden of Gethsemane (Luke 22:43), and Jesus said He could have called a legion of angels who stood ready to come to His defense if He so desired (Matt. 26:53).

In relation to His resurrection, the elect-angels performed the following services: (1) An angel rolled away the stone from the tomb (28:1-2). (2) Angels announced His resurrection to the women on Easter morning (vv. 5-6; Luke 24:5-7). (3) Angels were present at His ascension and gave instruction to the disciples (Acts 1:10-11).

In relation to His coming again, the elect-angels perform the following services: (1) The voice of the archangel will be heard at the translation of the church (1 Thess. 4:16). (2) They will accompany Him in His glorious return to earth (Matt. 25:31; 2 Thess. 1:7). (3) They will separate the wheat from the tares at Christ’s second coming (Matt. 13:39-40).

In Relation to the unbeliever, the elect-angels will perform the following: (1) Angels not only announce and inflict judgment (Gen. 19:13; Rev. 14:6-7; Acts 12:23; Rev. 16:1). (2) They will separate the righteous from the unrighteous at the 2nd Advent (Matt. 13:39-40).

In Relation to the Church: Hebrews 1:14 describes ministry of the elect-angels “servant-spirits who are divinely commissioned and repeatedly dispatched for service on behalf of those who are destined to inherit salvation.”

In this, however, Scripture points to a number of specific ministries: (1) The elect-angels bring answers to prayer (Acts 12:5-10). (2) They help in bringing people to the Savior (Acts 8:26; 10:3). (3) They may encourage in times of danger (Acts 27:23-24). (4) They care for God’s people at the time of death (Luke 16:22).

In Relation to the introduction of a new dispensation, angels are actively involved when God institutes a new epoch in history: (1) They Joined in Praise When the Earth Was Created (Job 38:6-7) (2) They Were Involved in the Giving of the Mosaic Law (Gal. 3:19; Heb. 2:2) (3) They
Were Active at the First Advent of Christ (Matt. 1:20; 4:11) (4) They Were Active During the Early Years of the Church (Acts 8:26; 10:3, 7; 12:11) (5) They Will Be Involved in Events Surrounding the Second Advent of Christ (Matt. 25:311 Thes. 4:1).

Angels are similar to mankind in several important ways: Despite their present, relative superiority to mankind, as fellow creatures of God, angels share some important attributes with us. Like us, angels possess personality and individuality (as evidenced, for example, by joy: Job 38:4-7; Lk.15:10; desire: 1 Pet.1:12; and choice: Jude 6). They are created to serve and worship God for His glory (Ps.103:20-21; 148:2; Matt.4:11; Heb.1:14; Rev.4:8).

As in the case of human beings, this service and worship is not compulsory, but something God desires from angelic kind of their own volitional choice (exactly as He desires our free volitional choice of allegiance to Himself through faith in His Son, Jesus Christ).

While most angels have chosen to continue following and serving their Creator, some have rejected Him, and are destined to pay the consequences of their action (Matt.25:41).

These two groups of angels are traditionally referred to as elect and fallen angels (based upon 1Tim.5:21 and Is.14:12 respectively).

As to the fallen angels, we know from specific scripture references (e.g., Job 4:18; 2 Pet.2:4; Jude 6) as well as and from their association with Satan (whose fall we shall explore below) that their "fallen" status is not the result of some arbitrary decision of their Creator; rather it is a direct result of their own, individual choices to reject Him and His authority.

This moral accountability, then, is the most important similarity between angels and humans: we have both been given an existence wherein the primary issue is our choice to follow (or reject) God.

The differences between the character of our choice and their choice are entirely explainable by the differences in our respective natures. Angels, originally existing in a perfect state, made their decisions long ago, before the creation of Man. We human beings, however, are limited as to life-span (not to mention our geographic, intellectual and physical constraints).

Even more significant is the fact that we are born with a sin nature as a result of the imputation of Adam’s original in the garden and as a result must choose to turn away from sin toward God (through faith in Jesus Christ) in order to be saved.

The angels, by contrast, were all created perfect, and, as a result of this quite different nature, faced a very different choice: to remain loyal to the Lord of the universe, or to choose instead to turn away from God and join in Satan's sinful rebellion.

When Satan sinned he persuaded 1/3 third of the angels to defect with him (Re. 12:4). Satan took a cross section from these various ranks of angels.

The Supreme Court of Heaven sentenced Satan and the fallen angels to the Lake of Fire forever (Mt. 25:41). This sentence has not been executed since the Scriptures states that Satan is the “prince of the power of air” (Eph. 2:3), and the ruler of this world.

The Lord Jesus Christ made the angels perfect, without sin, totally acceptable to His absolute righteousness. Because volition is a necessary component of a rational mentality and of capacity for love, God gave the angels volition so that they might understand His character and worship Him.

In the beginning the most exalted of all the angels was the anointed cherub, whom the Bible calls Satan or the devil, the son of the morning (Isa. 14:12). He was entrusted with responsibilities and was granted privileges beyond those of any other angel, but he abused his freedom through arrogance and rebellion against God (Ezek. 28:12-19).
"Eternal fire has been prepared for the devil and his angels" (Matt. 25:41), but because the sentence was not immediately executed-and, in fact, will not be carried out until the end of human history (Rev. 20:10)-we can accurately infer that Satan appealed the sentence. The elapse of time between the sentence and its execution indicates that human history is part of this momentous trial, the appeal trial of Satan.

Let’s go back to the original angelic Eden, to a time before Satan had rebelled from God and had fallen from his privileged status. What we know about Satan in his perfect state comes mainly from the testimony of Isaiah (chapter fourteen) and Ezekiel (chapter twenty-eight). It must be remembered that in eternity past, Satan held a 3-fold office, which is now belongs to the incarnate Son of God, the Lord Jesus Christ. Satan was a prophet, priest and a king in eternity past prior to his rebellion against his Creator. The devil was the preeminent creature in the universe before his fall, and each of the various characteristics described below call attention to specific aspects of this preeminence.

Satan is described by Isaiah and Ezekiel as: 1) the "morning star" and "son of the dawn"; 2) one who sealed up perfection; 3) full of wisdom; 4) exemplifying beauty; 5) in Eden; 6) adorned with precious stones; 7) equipped with timbrels and pipes; 8) anointed; 9) a cherub; 10) one who "covers"; 11) on the holy mountain of God; 12) walking amidst the "stones of fire":

Ezek 28:11-12, “Again the word of the LORD came to me saying, "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.”

“Seal of Perfection” is the Hebrew chatham, “a seal of proportion, a sealer of symmetry, one sealing perfection, “ which are literal renderings from the Hebrew and can be expanded to the meaning "the one who puts his seal on harmonious-proportion" or, better, the "touchstone of symmetry" (that is, norms and standards of all kinds as seen from the divine point of view).

Satan, in his un-fallen state, could be looked to as one who upheld, embodied and represented perfect divine standards. It is a tragic irony that he is now the prime example of all that is wicked, wrong and anti-God. In contrast to Satan, our Lord Jesus Christ is the One who died to satisfy the Father's righteous standard regarding our sin (2 Cor.5:21; 1 Pet.2:24).

“Full of wisdom” is composed of the Hebrew adjective male, “full,” and the noun chokhmah, “wisdom.” The adjective male is used figuratively here in Ezekiel 28:12 indicating a high degree of wisdom by which Satan in eternity past, before his fall was characterized. This word indicates that Satan did not reject God out of ignorance. To the contrary, he was the wisest of God's creatures until he perverted that wisdom (Ezek.28:17). It is a tragic irony that Satan corrupted this wisdom and so became the "father of lies", the adversary of God's wisdom and truth (Jn.8:44). In contrast to Satan, our Lord Jesus Christ is the very wisdom of God (1Cor.1:24).

1 Cor 1:22-24, “For indeed Jews ask for signs and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

Ezek. 28:12, “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.”

“Perfect in beauty” is composed of the Hebrew adjective kalil, “perfect,” and the noun yophi, “beauty.” Satan before his fall in eternity past was the epitome of beauty.
Ezek. 28:13, “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.”

As we noted in our previous studies, this "Eden" in Ezekiel 28:13 refers to the original garden of Eden on the original planet earth before the earth’s renovation in Genesis 1:3 and following. Though he was the premier creature in a utopian setting, Satan was not content.

On the other hand, the believer is taught to be content regardless of his circumstances. This is illustrated in the life of Paul.

Philippians 4:11, “Now, I rejoiced greatly because of the Lord that now at last all of you have revived your consideration for me. In fact, before all of you were always considerate but all of you were always lacking an opportunity.”

Philippians 4:12, “Not that I ever speak because of want since I have learned for myself through the application of doctrine to experience how to be in a habitual state of contentment in whatever present circumstance. I have experienced not only poverty but also I have experienced prosperity. By means of every circumstance and by means of all kinds of situations I am intimately acquainted with not only satiation, but also starvation, not only prosperity, but also destitution.”

Philippians 4:13, “I possess the power to overcome all kinds of situations by means of the one whose doctrine empowers me.”

It is a tragic irony that through his rebellion he has exchanged a perfect environment for eternal place in the lake of fire, and is leading his followers to share his fate (Matt.25:41). In contrast to Satan, our Lord Jesus Christ has prepared a place for us (Jn.14:1-4), a place whose wonders will outstrip even those of that first Eden (Rev.2:7).

The precious stones mentioned in this verse are indeed additional manifestations of Satan's beauty, but it is likely that they also mark him out as the one who represented the angels before God. The nine stones mentioned in this context bear a striking similarity to those placed on the high priest's breastplate (Ex.28:17-21; 39:10-14).

In the Exodus context, each of the stones represented one of the twelve tribes of Israel and bore its name inscribed on the gem. Exodus 28:29 states that Aaron (i.e., the high priest) shall wear the breastplate with the stones inscribed with the twelve tribes "over his heart" whenever he enters the Holy Place "as a continual memorial before the Lord"; the verse also calls the breastplate so equipped "the breastplate of judgment".

Each of Israel's tribes is thus a precious jewel in God's sight, and was represented before Him in this fashion whenever the high priest entered into the presence of God.

Furthermore, the breastplate also served the practical function of acting as a means of communication from the Lord in designating specific tribes for specific tasks. What we see in Ezekiel's representation of a very similar apparatus on Satan, therefore, should be seen as fulfilling a similar function.

As the "anointed cherub who covers", Satan would have been continually in the presence of the Lord as the prime representative of angelic kind in the same way that our Lord Jesus Christ (symbolically represented by Israel's high priest) has been continually in His presence as the "last Adam" (1Cor.15:45) and "the Son of Man" (e.g., Jn.9:35) since His ascension. It is a tragic irony that Satan, who used to represent his angelic brethren before the Lord would go on to corrupt many of them, thus leading them to eternal punishment (Matt.25:41). In contrast to Satan, our Lord Jesus Christ is our guide to eternal life (Heb.2:10; 12:2).
Ezek. 28:14, “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.”

“Anointed” is the Hebrew adjective mimshach, whose cognate verb is mashach, “to anoint,” and the noun mashiach, “Anointed One, Messiah.” The Greek noun Christos, “Christ” translates the Hebrew noun for Messiah, which is mashiach. The Hebrew verb mashach, “to rub means “to rub, anoint,” or “spread” a liquid. This word was used of anointing of people for special service or office such as priest (Ex. 29:7; Lev. 4:5, 16; 6:22; 21:10), prophet (1 Kings 19:16), and king (1 Sam. 2:10; 12:3; 16:6; 24:6; 2 Sam. 12:7; 19:21). The person who experienced such anointing was often called “the Lord’s anointed” (1 Sam. 26:9; 2 Sam. 23:1).

In the OT 2 office bearers are expressly described as mashiach i.e. as anointed with oil: (1) High priest (2) King. The most reference in the OT is to the anointing of the King. The rite of anointing was performed on the high priest in the post-exilic community in Judah. The anointing never became a rite of initiation into the prophetic office. The prophet is discharged a specific task assigned to him by Yahweh Himself. He is anointed for this. Thus the act of anointing confers power.

So the mashach’s Hebrew cognate adjective mimshach in Ezekiel 28:13 describes Satan as one who God conferred divine power to in order to carry out his duties. This anointing marked Satan out as God’s number 1 man!

“Cherub” is the Hebrew noun keruv. Cherubs take the lead in worshiping God (Is.6; Rev.4:8b; 5:8,14; 7:11-12; 19:4), act as intermediaries for God in His royal manifestations (Rev.6:1-7; 15:7), and, perhaps most significantly, control access into His presence and fellowship (a duty most strikingly evident from their guarding of the "way to the tree of life" after Man's expulsion from the garden: Gen.3:24).

“Who covers” refers to the fact that Satan's original position can thus be described as that of the ultimate "imperial guard", charged with warding off all that is profane from the perfect holiness of God. It is a tragic irony that Satan's position as a bulwark against the profane has been altered by his own rebellion into that of a promoter of all that is detestable to God's holiness. In contrast to Satan, Christ kept Himself experientially pure from sin, so that in fulfillment of the Father's plan He might "become sin for us, that we might be made the righteousness of God in Him" (2Cor.5:21).

Ezek. 28:15-19, “You were blameless in your ways from the day you were created until unrighteousness was found in you. 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. 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. 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. All who know you among the peoples are appalled at you; You have become terrified and you will cease to be forever.”

Isa 14:12, “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!”

“Star of the morning, son of the dawn” (English transliteration from the Hebrew: Helel Ben-Shachar): This title speaks of Satan's role in reflecting the glory of God (cf. Job 38:7, where all the elect angels are described as "stars of the morning").
“Star of the morning” (helel) literally means, "shining one" is translated in the LXX as "light bearer" and by the Latin Vulgate as "Lucifer".

“Son of the dawn” (Ben-Shachar) is an apt rendering of this title, for it denotes a heavenly body so brilliant that it can be seen even in daylight.

As the prime creature of the original Eden, a place without darkness (for darkness did not exist before Satan's fall), Satan was the foremost representative of God's splendor, reflecting, for all angelic kind to behold, the brilliant glory of their Creator. It is a tragic irony that through his own choice he has now become the ruler of the domain of darkness (Eph.6:12; Col.1:13). Far from reflecting God's glory, he now opposes it in every way, but his ultimate destiny is to have his light extinguished forever (Jude 6, 13).

In contrast to Satan, our Lord Jesus Christ, the new Morning Star (2 Pet.1:19; Rev.2:28; 22:16; cf. Num.24:17; Is.9:1-2; 42:6; 49:6; Matt.2:2; 2:9; 4:16; Lk.2:30-32; Jn.1:4-5; 8:12; 9:5), is the perfect reflection of the Father's glory (Heb.1:3).

Isaiah 14:13-17, “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. 'I will ascend above the heights of the clouds; I will make myself like the Most High.' Nevertheless you will be thrust down to Sheol, To the recesses of the pit. Those who see you will gaze at you, They will ponder over you, saying, 'Is this the man who made the earth tremble, Who shook kingdoms, who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to go home?'”

So we can conclude from a study of Ezekiel 28 and Isaiah 14 that Satan was the most talented, attractive and personable creature to come from the hand of God (Ezek. 28:12; 2 Cor. 11:14). His force of persuasion is as compelling today as when he convinced one third of all the angels to join his prehistoric revolution against God (Rev. 12:4a).

Satan's fall and his leadership of myriad angels in revolt started the prehistoric warfare called the angelic conflict which continues today and will be concluded only with the final judgment at the end of human history.

Human history was designed to resolve this conflict between God and Satan. A comparison of Scripture with Scripture leads to the conclusion that God held a trial in eternity past. In the prehistoric trial God was the judge and the prosecution; Satan was the defense. God considered all the evidence and pronounced a guilty verdict and He sentenced Satan and all the fallen angels to "eternal fire" (Matt. 25:41).

Matt 25:41, “Then He will also say to those on His left, "Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels."

Further biblical evidence for the prehistoric trial of fallen angels is found in Satan's titles. The words "devil" and "Satan" are not names but titles, both of which mean "accuser" or "adversary" as an attorney accuses someone in court. He is called the devil and Satan because he was the defense attorney who represented himself and the fallen angels at the prehistoric trial and because he continues to act as an attorney now that the trial has entered its appeal phase during human history (Job 1:6-12; 2:1-5; Zech. 3:1-2).

A trial has 3 phases: (1) Formal presentation of the case: Prosecution presents its case, followed by the defense. (2) Rebuttal Phase: The rebuttal arguments of the prosecution followed by the rebuttal arguments of the defense. (3) Closing argument and summary: By the prosecution and the defense. The Formal trial in Satan’s appeal trial corresponds to Old Testament history.
Human history provides the same circumstances and options, which belonged to angelic history before man’s creation. Satan has been created in perfect innocence; and so was Adam. The angels have free will and man has free will. Adam freely and deliberately chose to follow the pattern of arrogance, which characterized Satan’s original revolution. The fall of Adam duplicates the fall of Satan.

The rebellion of Satan in the Garden of God resulted in the fall of angelic creatures (Col. 1:20; Hb. 2:2-4; Rev. 12:4a), and the disobedience of Adam in the Garden of Eden resulted in the fall of mankind (Rom. 5:12a). Satan became the ruler of the world with the fall of Adam.

Satan presented his case in his many attempts to establish control over his kingdom so that he might create perfect environment on earth. Just as in the prehistorical angelic conflict, his purpose in the historical extension of the angelic conflict is to prove himself equal with God, to be “like the Most High” (Isa. 14:14). Satan wishes to demonstrate that arrogance is not arrogance but a viable alternative to God’s plan. However, Satan lacks the ability to produce the utopia he wishes to establish.

In angelic history God had provided a decision-making process by which angels could express nonmeritorious positive volition. Likewise God did the same for all mankind through nonmeritorious faith in Jesus Christ for salvation (John 3:16). Through the function of volition, angelic creatures are divided into 2 categories: (1) Elect (Heb. 2:2). (2) Fallen (Rev. 12:7). Two-thirds of the angels accepted their Creator as Savior on the basis of the same nonmeritorious system of perception called faith. One-third of the angels rejected their Creator as Savior (Rv. 12:4a).

The angels had to accept their Savior on the basis of faith. They had to look forward to the Cross of Christ in order to be saved. Through the function of volition mankind is divided into believers and unbelievers as well (John 3:36).

Now, I want to show you the relationship between the appeal trial of Satan and the dispensations history.

Dispensions are the divine outline of history. A dispensation is a period of human history defined in terms of divine revelation. According to the Bible, history is a sequence of divine administrations. These consecutive eras reflect the unfolding of God’s plan for mankind.

A dispensation is a period of history where God has designed a particular plan for man and man is tested as to whether or not he will be obedient to that particular plan.

The dispensations constitute the divine viewpoint of history and the theological interpretation of history. The doctrine of dispensations is the vehicle by which believers living at a specific time can orient to God’s will, plan and purpose for their lives.

The essence of dispensationalism is the distinction between Israel and the Church. This arises out of the dispensationalist’s consistent utilization of normal or plain interpretation.

Human history may be classified into 6 dispensations. These 6 can be grouped into 3 categories of 2 dispensations each.

(I) Theocentric: Old Testament Dispensations (from the creation of Adam to the virgin birth of Christ)

(A) Gentiles (from the creation of Adam to the Exodus, Genesis 1-Exodus 11) (1) Edenic: Adam to the Fall (Gen. 1:26-3:6). (2) Ante-Diluvian: Fall of Adam to the Flood (Gen. 3-9). (3) Post-Diluvian: Noah Leaving Ark to Call of Abraham (Gen. 9-12). (4) Patriarchal: Call of Abraham to Giving of Law on Sinai (Gen. 12-Ex. 19).

(B) Jews (from the Exodus to the birth of Christ 1441-4 B.C.; Exodus 12-Malachi) (1) Theocratic Kingdom: Exodus to Samuel (B.C. 1441-B.C. 1020) (2) United Kingdom: Saul to

(II) Christocentric: New Testament Dispensations (from the birth of Christ to the yet future resurrection, or Rapture of the Church)

(A) Hypostatic Union: Birth of Christ to His death, resurrection, ascension and session (the era of the New Testament Gospels; B.C. 4-30 A.D.)

(B) Church Age: Pentecost to the Rapture (30 A.D.-Rapture) (1) Precanon period (the era commencing with the Book of Acts and continuing until John wrote Revelation, completing the canon of Scripture; A.D. 30-96) (2) Postcanon period (the current era governed by Christ’s Upper Room Discourse [John 14-17], the New Testament epistles, and Revelation 2-3; from A.D. 96 to the Rapture).

(III) Eschatological: Dispensations after the Rapture of the Church

(A) Tribulation: Rapture of the Church to the 2nd Advent of Christ (approximately 7 years from the Rapture of the Church to the 2nd Advent of Christ; prophesied in the Old Testament, Christ’s Olivet Discourse [Matt. 24-25], and Revelation 6-19)

(B) Millennium (the 1000 year reign of Christ on earth from His 2nd Advent of Christ to the end of human history, prophesied throughout the Old Testament and in Revelation 20) (C) Eternal State (following the final dispensation of human history, Revelation 21-22)

The Formal Trial began with the opening argument for the Prosecution (God). This took place during the theocentric dispensation of the Gentiles called the Age of Positive Volition, which began with the creation of Adam to the Fall (Gen. 1:26-3:6). The Formal part of the Trial continued with the opening argument for the defense (Satan), which took place during the theocentric dispensations.

The formal phase of the appeal trial includes: (1) Angelic observation. (2) Angelic participation. (3) Angelic interference in the affairs of mankind (Gen. 6:1-4; Job 1:1-3).

These angelic activities continue throughout all phases of the trial. The Rebuttal phase of the Prosecution (God) includes the Christocentric dispensations. Satan’s Rebuttal takes place during the 1st of the 2 Eschatological dispensations called the Tribulation.

The Closing argument by God as the Prosecution takes place during the 2nd Eschatological dispensation called the Millennium which is the 1000 year reign of Christ on earth following Satan’s imprisonment. God’s closing argument goes from the 2nd Advent of Christ to the end of human history, prophesied throughout Old Testament and Revelation 20. Satan’s closing argument is his release from prison after the Millennium and the Gog revolution (Rev. 20:7-9), resulting in the execution of his sentence and being cast into the eternal Lake of Fire (Rev. 20:10).

The Church Age is the Rebuttal Phase of Satan’s appeal trial, which includes 2 dispensations: (1) Hypostatic Union (2) Church Age. Satan’s rebuttal argument is contained in the violence of the Tribulation. Satan will be desperate at that point because he has no rational arguments to meet the witness of evidence testing given in every generation of the Church Age. God’s closing argument for the prosecution will begin with Jesus Christ’s 2nd Advent. God’s closing summary will be the millennial reign of Christ. The closing argument for the defense will take place when Satan is released from prison after the Millennial reign of Christ (Rev. 20:7-9). He will discover many unbelievers on earth when he is released and will start another rebellion, thus proving that
Satan has learned nothing from his imprisonment. Satan has no argument but violence and God will put down this rebellion (Rev. 20:10). Then, the sentence of the original pre-historic trial will be carried out (Matt. 25:41).

Satan and the fallen angels will be cast into the Lake of Fire (Rev. 20:10-15), and the Lord Jesus Christ will convene the Great White Throne Judgment of unbelievers (Rev. 20:11-14). This is where all unbelievers will be resurrected, tried, and judged (Rev. 20:12a).

There is conflict and suffering in the world because the creature (Satan) and mankind have rejected the will of their Creator.

The impeccable humanity of Christ in hypostatic union defeated Satan at the Cross—with His voluntary substitutionary spiritual death, thus He has been promoted in His humanity as the kurios, “Lord” of history and victor in the angelic conflict.

Philippians 2:5-6, “Everyone continue thinking this (according to humility) within yourselves, which was also in (the mind of) Christ Jesus, Who although existing from eternity past in the essence of God, He never regarded existing equally in essence with God an exploitable asset.”

Philippians 2:7-8, “On the contrary, He denied Himself of the independent function of His deity by having assumed the essence of a slave when He was born in the likeness of men. In fact, although He was discovered in outward appearance as a man, He humbled Himself by having entered into obedience to the point of spiritual death even death on a Cross.”

Philippians 2:9, “For this very reason in fact God the Father has promoted Him to the highest-ranking position and has awarded to Him the rank, which is superior to every rank.”

Philippians 2:10, “In order that in the sphere of this rank possessed by Jesus every person must bow, celestials and terrestrials and sub-terrestrials.”

Philippians 2:11, “Also, every person must publicly acknowledge that Jesus Christ is Lord for the glory of God the Father.”

The Bible teaches that an incredible battle is raging between 2 kingdoms, the kingdom of light led by the Lord Jesus Christ and the kingdom of darkness led by Satan.

John 1:4-5, “By means of Him (Christ, the Word), life exists and this Life (Christ) is the light of humanity and this Light (Christ) continues shining in the (kingdom of) darkness and the darkness never overcomes it (the Light, Christ).”

This battle extends throughout the 3 heavens: (1) earth’s atmosphere (2) stellar universe (3) abode of God. Like God, Satan has a military and a hierarchy with different ranks of angels (Eph. 6:12; Col. 1:16).

Col 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.”

Eph 6:10-12, “Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

Colossians 1:16 and Ephesians 6:12 indicate the fact that angels have ranks. Satan has governmental organization or hierarchy patterned after God since he mimics God.
The angels were created in a hierarchy because they are called “archangels” (1 Th. 4:16). The prefix arch means “one in priority or rank.” The hierarchy of angels is found in the Book of Revelation (Re. 9:14). A hierarchy is a system with the different levels of authority. Satan has a military. His dominion extends from planet earth and throughout the stellar universe.

The Greek New Testament calls Satan’s dominion the kosmos. It encompasses the earth and its atmosphere as well as the stellar universe. And Satan’s propaganda permeates the cosmic system that we live in.

In eternity past, there were originally 9 divisions in the angelic order of battle. How do we know? In eternity past, Satan possessed the highest rank among the angels as the guardian cherub. He was adorned with 9 jewels according to Ezekiel 28:13.

Ezek 28:13, “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.”

These 9 jewels are comparable to the 12 jewels found on the breastplate of the high priest of Israel, where each jewel represented 1 of the 12 tribes liable for military service.

Satan in eternity past before his rebellion was the high priest of God ruling over these 9 divisions or tribes of angels just as the high priest in Israel presided over the 12 tribes of Israel.

Remembered 3 tribes surrounded the Tabernacle on all four sides in battle array. Revelation 12:4 says that 1/3 of the angels fell, that means 3 angelic divisions in the Lord’s military rebelled.

Rev 12:3-4, “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. 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.”

These 3 angelic divisions are arranged in rank, thus mimicking God.

Eph 6:12, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

Paul speaks of Satanic hierarchy here in Ephesians 6:12: (1) “Rulers” (2) “Powers” (3) “World-forces” (4) “Spiritual forces of wickedness.”

“Rulers” is the Greek noun arche, “position of power, office, official post, position of celestial power.” These angels hold top-ranking positions in his government. They are the archangels like Michael. Michael is the archangel or prince over Israel. They are control and manipulate human governments on planet earth. They are kings over the various kingdoms or countries on planet earth (cf. Daniel 10:13). They are subordinate only to Satan. These angels are heads of Satan’s world-wide network for administering his “kingdom of this world” (Rev. 11:15).

“Powers” is the Greek noun exousia, “authority, authoritative position, office of state, official power, head of state.” They do the bidding of the “rulers,” and are subordinate to them. They are always mentioned with other demonic officials but never alone. They are a lower rank than the archangels or the rulers as their name implies but they are invested with significant spheres of operational authority. These angels have undoubtedly significant numbers of subordinates as well.
“World-forces” is kosmokrator, “world-ruler.” This word expresses the power or authority, which the fallen angels exercise over the cosmic system. They are the equivalent to the “powers,” which they are called in the majority of passages in the Greek New Testament. This rank of angels in Satan’s kingdom exercise special powers of some kind. More than likely they are behind the miracles and other satanic demonstrations of power (cf. Rev. 13:13). They were originally God-given powers and authority but because of their rebellion there power is restricted to the cosmic system of Satan.

“Spiritual forces of wickedness” are rank and file angels. The noun pneumatikos is the common designation for them in the Greek New Testament. They are also known by a variety of names such as: (1) “Demons” (Lev. 17:7; Mt. 9:34). (2) “Evil spirits” (Lk. 7:21; Acts 19:13). (3) “Unclean spirits” (Mt. 10:1; Mk. 1:27). (4) “Devils” (Jn. 6:70). (5) “Lordship” (Col. 1:16; cf. Rev. 17:14; 19:16).

We have been noting Genesis 1:1-2 and the creation, chaos and restoration principle that is taught by these 2 passages and a comparison of Scripture with Scripture.

**Genesis 1:1,** “In eternity past, God created out of nothing the heavens (1st heaven: earth’s atmosphere; 2nd heaven: stellar universe; 3rd heaven: abode of God) and the earth.”

**Gen. 1:2,** “However the earth became an empty desolation, and darkness was upon the surface of the raging ocean depths, and the Spirit of God was moving over the surface of the waters.”

As we noted in detail for the last month the earth became an empty desolation and darkness was upon the surface of the ocean depths was the result of the Supreme Court of Heaven decision to judge Satan and his angels for their rebellion in eternity past.

The Lord Jesus Christ did *not* create the earth to be an empty desolation and filled with darkness but rather He created it to have light and life. So in Genesis 1:1, we have the original creation that the angels enjoyed since man was *not* yet created.

Then between Genesis 1:1 and Genesis 1:2 God judged the earth for the Satanic rebellion in eternity past.

We also noted that God sentenced Satan and his angels to the Lake of Fire but that the sentence has not been executed as of yet because God graciously granted Satan his appeal. Human history is the appeal trial of Satan. Satan’s sentence will *not* be executed until the end of human history.

In the 1st half of Genesis 1:2 we have the description of planet earth as a result of God’s judgment for the Satanic rebellion. At the end of Genesis 1:2 we have the restoration of planet earth about to take place. It would be restored in order to place mankind who would ultimately resolved this ancient prehistoric conflict between God and Satan.

Creation is different from Restoration. Creation is making something out of nothing. Restoration is fixing something up after it has been destroyed. God the Holy Spirit is responsible for the restoration of the earth and the universe from the chaos, which resulted from Satan’s rebellion (Gen. 1).

Everyone in the Trinity was involved in the Restoration of the earth. God the Father planned the restoration. God the Holy Spirit actually restored or fixed the earth that had been preserved under the ice (Gen. 1:26-20). God the Son created and sustained the new things that were going to be put on the earth such as mankind (Gen. 1:21, 27; Heb. 1:2).

**Gen. 1:2,** “However the earth became an empty desolation, and darkness was upon the surface of the raging ocean depths, and the Spirit of God was moving over the surface of the waters.”
“And” is the Hebrew conjunction ש pronounced (waw). This is the 3rd time that we have seen this word in verse 2.

There are several different semantic categories for this versatile conjunction: (1) Sequential (2) Disjunctive (3) Epexegetical (4) Conjunctive.

Once again we have here in the Hebrew text is what we call in Hebrew grammar a “waw-disjunctive construction” where we have the conjunction waw plus a noun and a verb.

Here in Genesis 1:2, we have the conjunction waw followed by noun ruach, “the Spirit,” which is in turn followed by the noun Elohim, “God,” and the feminine singular piel participle form of the rachaph, “was moving over.”

This is what we call an interclausal waw, which is followed by a noun and not a verb, thus it has a “disjunctive” function in the sentence. A waw-sequential construction would have the conjunction waw followed by a verb, but this is not the case here in Genesis 1:2. We have a waw disjunctive construction.

There are semantic distinctions among disjunctive clauses and they are difficult to define because they overlap: (1) Contrastive (2) Circumstantial (3) Explanatory or parenthetical (4) Terminative or initial.

There are 2 common types of disjunction: (1) A continuity of scene and participants but a change of action. (2) Where the scene and participants shift.

If the disjunctive waw is used in a situation with continuity of setting, the clause it introduces may contrast with the preceding, specify contemporary circumstances, or causes, or provide a comparison.

Furthermore, a disjunctive-waw clause may also shift the scene or refer to new participants, the disjunction may come at the beginning or end of a larger episode or it may interrupt one.

The disjunction may also indicate either the completion of one episode or the beginning of another. At the beginning of a story episode, new characters are often first mentioned; at the conclusion, further developments are briefly sketched or the narrated episode is put in context.

Here the disjunctive waw is shifting the scene to the beginning of a new episode in the angelic conflict, namely restoration of the universe, and a new participant, namely God the Holy Spirit. The disjunction comes at the end of the judgment upon the earth, which as we noted was the result of the Satanic rebellion in eternity past.

So here in Genesis 1:2 we have what we call an initial waw disjunctive clause introducing a new participant (God the Holy Spirit) and a new episode in the appeal trial of Satan, namely the restoration of the earth and the stellar universe from the empty desolation and darkness that enveloped it as a result of God’s judgment of the Satanic rebellion in eternity past.

The initial waw disjunctive clause introduces a new participant (God the Holy Spirit) coming on the scene and new development (restoration of the universe from the previous judgment of the angels rebellion). God the Holy Spirit is about to restore the earth from its chaos. Therefore, we will translate the initial use of this waw disjunctive clause waw, “now.”

“The Spirit of God” is composed of 2 words in the Hebrew Bible: (1) Feminine singular noun (subject) construct ruach, “the Spirit,” which of course refers to the 3rd person of the Trinity; (2) Masculine plural noun Elohim, “God.”

The basic idea behind the noun ruach is air in motion. The Greek noun pneuma is the ruach’s equivalent in the Greek New Testament and is used to often translate ruach in the Septuagint (LXX). Depending upon the context in which the word is used, the noun ruach can designate the human spirit, a person’s attitude or disposition, the breath in animals or humans, the immaterial consciousness of man, angels and the Holy Spirit. This use of the word ruach to designate the
Holy Spirit appears in many passages in the Old Testament (Gn. 1:2; 6:3; Is. 11:12; 40:13; Ps. 51:11; cf. Is. 63:10-11; 48:16).

Corrected translation thus far of Gen. 1:2, “However the earth became an empty desolation, and darkness was upon the surface of the raging ocean depths. Now the Spirit of God was moving over the surface of the waters.”

“Was moving over” is the feminine singular piel participle form of the verb rachaph.

In Genesis 1:2 the piel stem of rachaph is used as an anthropopathism where God the Holy Spirit depicted as hovering over the raging ocean depths of planet earth like an eagle hovering over her chicks. An anthropopathism is a figure of speech and is used to ascribe human passions, actions or attributes to God. In Latin, this figure is called condescensio. By using this figure of speech here in Genesis 1:2, God the Holy Spirit is condescending to our human ignorance.

Anthropopathisms can used in the following ways: (1) Human and rational beings (2) Irrational creatures such as animals and plants. (3) Inanimate things.

In Genesis 1:2, God the Holy Spirit is figured by an irrational creature, namely an eagle hovering over her chicks. The actions of mother eagle hovering over her chicks is attributed to God the Holy Spirit here in Genesis 1:2 with this use of the verb rachaph. This is done in order to convey God’s attitude and concern for the empty desolation of planet earth and it also expresses the grace of God. Remember, the original creation is God’s and here He expresses His concern for His creation through an anthropopathism.

We could also say that the wings of an eagle are attributed to God the Holy Spirit in order to convey God’s attitude of concern for His creation, which was judged because of the Satanic rebellion.

This figure appears in Deuteronomy 32. Deut 32:11, “Like an eagle that stirs up its nest, that hovers (piel of rachaph) over its young, He (the Lord) spread His wings and caught them (Israel), He carried them on His pinions.”

There are 2 kinds of Hebrew participles: (1) Active (2) Passive. The passive feature of the derived stems denoting passive: Niphal, pual and hophal. Here in Genesis 1:2 rachaph is an active participle because it is in the piel stem, which is an active stem.

The active participle has 4 principal functions in Biblical Hebrew: (1) Substantive (2) Adjective (3) Relative (4) Predicate.

Here in Genesis 1:2 the participle form of rachaph functions as a predicate. The participle form of rachaph is employed here in Genesis 1:2 as the predicate of a verbless clause with the subject expressed by the noun ruach, “the Spirit.” The predicate participle rachaph describes a circumstance accompanying the empty desolation and darkness that enveloped the earth as a result of God’s judgment of the angel’s rebellion in eternity past.

The participle form of rachaph presents the subject (God the Holy Spirit) in the continuous exercise the action (i.e. hovering) and is employed in describing a striking scene.

In the piel (intensive) stem of rachaph denotes the strengthening and repetition of the action of the verb. Thus the piel stem of rachaph presents us an anthropopathic picture of the Holy Spirit “hovering” like an eagle broods over her chicks.

The omnipotence of God the Holy Spirit is about to restore the desolated planet earth.

Corrected translation thus far of Gen. 1:2, “However the earth became an empty desolation, and darkness was upon the surface of the raging ocean depths. Now the Spirit of God was hovering over the surface of the waters.”
“Over the surface of the waters” is composed of the following: (1) “Over” is the preposition ‘al. (2) “The Surface” is the masculine plural noun panim. (3) “The” is the definite article ha. (4) “Waters” is the masculine plural noun mayim.

The noun ℓ’hom, “ocean depths” that appeared in the 1st prepositional phrase in at the beginning of Genesis 1:2 does not appear here in the 2nd prepositional phrase at the end of verse 2, but rather we have the plural noun mayim.

The noun ℓ’hom is a much more intense word and conveys the idea of a chaotic mass of raging waters that had enveloped the earth because of God’s judgment upon the Satanic rebellion. The noun ℓ’hom is used in the 1st prepositional phrase because it is more sinister and intense of a word, signifying “raging or chaotic mass of water convulsing,” and implies anything but peace and order and uniformity, thus we will translate it, “raging ocean depths.” The noun ℓ’hom and its anarthrous construction (without the definite article) does emphasize however the nature of the waters that had flooded the earth.

Now in the 2nd prepositional phrase at the end of verse 2, we have the masculine plural noun mayim, which always appears in the plural form in the Hebrew Bible. The plural form, mayim, appears several hundred times in the Hebrew Scriptures. The noun is ubiquitous in Semitic, appearing in all branches, in virtually all languages, and it also appears in Egyptian. Mayim refers to fresh water, salt water and a variety of other fluids.

Here in Genesis 1:2, mayim refers to the mass of water in general that flooded and enveloped the earth without reference to its nature, and the definite article preceding it is anaphoric pointing back to the noun ℓ’hom, “raging ocean depths.”

We can translate this prepositional phrase “over the surface of the waters.”

Gen. 1:2, “However the earth became an empty desolation, and darkness was upon the surface of the raging ocean depths. Now, the Spirit of God was hovering over the surface of the waters.”

As we noted in detail earlier in our exegesis of Genesis 1:2, in the Bible, the sea is often associated with evil. In keeping with usage employed elsewhere in the Bible, any description of the earth’s surface as lying under the face of the deep conveys a very negative picture - not one of blessing (which we should expect from the Lord’s original creation in Genesis 1:1), but one of cursing.

Other passages where the ocean conveys judgment and a curse: (1) The Antediluvian Civilization (Gen. 6-9; cf. 2Pet.2:5; 3:5-7) (2) The Egyptians in the Red Sea (Ex.14-15) (3) The Sea as the Point of Origin for the Antichrist (Rev. 13:1).

It is significant that there will be no oceans in the new heavens and new earth. Rev 21:1, “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.”

Restoration is the work of the 3rd Person of the Trinity, God the Holy Spirit. God the Holy Spirit restored the earth after the judgment and destruction of the original creation (Gen. 1:2; Job 26:13; Psa. 104:30). The judgment of Satan and the fallen angels was the reason for the destruction of the earth. The earth was in chaos after the judgment of Satan and the fallen angels. God the Holy Spirit restrains sin in the world today so that the earth won't return to that former chaos (2 Thess. 2:6-7).

In theology, God the Holy Spirit is identified as the 3rd Person of the Trinity. The word "Trinity" describes God as being one in essence but three coequal, co-infinite, and coeternal Persons.
Who are these three Persons? They are God the Father, God the Son and God the Holy Spirit. Each member of the Trinity is in union with each other and all have the same divine nature with specific attributes or characteristics, which can be described. Each member of the Trinity, God the Father, God the Son, and God the Holy Spirit is a separate person who possesses these divine attributes individually. There is no member of the Trinity who is lower in rank to another member. Each member of the Trinity has a specific purpose related to the plan of God.

The Bible teaches us that each member of the Trinity has their own specific role that is not shared by the others. God the Father's role in the Trinity is as the source and planner of all things. God the Son's role in the Trinity is to carry out the plan of God. God the Holy Spirit reveals the Father's plan and provides the power to carry it out.

God the Holy Spirit is a Person not a thing (John 15:26; 16:7; 2 Cor. 13:14; 1 Pet. 1:2). The Holy Spirit is the unseen power of God. He reveals the Plan of God on earth and is the agent for executing the Christian way of life.

God the Holy Spirit is co-equal, co-infinite and co-eternal with both God the Father and God the Son. He has inherently in His Person the same divine attributes as the other 2 Members of the Trinity. He has the following divine attributes: (1) Sovereignty (1 Cor. 12:11), (2) Righteousness (Psa. 51:11), (3) Justice (Neh. 9:20a; John 16:8-11), (4) Love (Rom. 5:5; 15:30), (5) Eternal life (Heb. 9:14), (6) Omnipotence (Rom. 15:13), (7) Omniscience (Isa. 11:2), (8) Omnipresence (Psa. 139:7), (9) Immutability (John 14:16; 1 John 5:7), (10) Veracity (John 14:17; 1 John 5:7).

The Titles of God the Holy Spirit: (1) "Spirit of holiness" (Rom. 1:4) (2) "Spirit of life" (Rom. 8:2) (3) "Spirit of knowledge" (Isa. 11:2) (4) "Spirit of truth" (John 14:17).

Titles related to God the Father: (1) "Spirit of God" (2) "Spirit of our God" (Gen. 1:2; Matt. 3:16; 1 Cor. 6:11) (3) "Spirit of your Father" (Matt. 10:20).

Titles related to God the Son: (1) "Spirit of Christ" (2) "Spirit of Jesus Christ" (Rom. 8:9; Phil. 1:19) (3) "Spirit of His Son" (Gal. 4:6) (4) "Spirit of the Lord" (Acts 5:9).

These titles do speak of an attribute because an attribute would not be designated by a personal pronoun such as "He," "Him," and "His."

John 14:16-17, “I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

John 16:5-15, “But now I am going to Him who sent Me; and none of you asks Me, "Where are You going?" But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged. I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”

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God the Holy Spirit is a separate and distinct Person in the Godhead. He is called "Lord" in 2 Cor. 3:17 just as God the Father and God the Son are.

2 Cor 3:17, “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.”

The Holy Spirit has the attributes of personality: (1) Intellect (1 C. 2:10-13; R. 8:27). (2) Emotion (Eph. 4:30; He. 10:29; Ja. 4:5). (3) Will (1 C. 12:11; Acts 16:6-11). (4) He has a mind, and therefore He thinks, searches and teaches.


God the Holy Spirit is the divine author of the Word of God (2 Pet. 1:20-21).

2 Peter 1:20-21, “But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”

God the Holy Spirit's Role in Man's Salvation: (1) Common Grace: Makes the gospel understandable (John 16:7-11; 2 Cor. 2:14b). (2) Regeneration: Creates a human spirit at the moment of salvation (John 3:1-16). (3) Efficacious Grace: Makes the believer's faith in Christ effective for salvation (2 Cor. 6:2; Eph. 2:8-9).

7 Salvation Ministries of God the Holy Spirit: (1) Efficacious Grace: Makes faith in Jesus Christ effective for salvation (2 Cor. 6:1-2; Eph. 2:8-9). (2) Regeneration: Creates a human spirit for the purpose of the imputation of eternal life (John 3:1-16; Titus 3:5). (3) Baptism of the Spirit: Places every believer in union with Jesus Christ (John 7:37-39; 1 Cor. 12:13; Eph. 4:5; 1 Pet. 3:21). (4) Indwelling: Creates a temple for the indwelling of Jesus Christ (Rom. 8:11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16). (5) Filling: Controls the soul of the believer and is the means of executing the Plan of God (Eph. 5:18). (6) Sealing: Puts His stamp on the believer to guarantee their salvation (2 Cor. 1:22; Eph. 1:13; 4:30). (7) Distribution of Spiritual Gifts: Gives every believer a spiritual gift (1 Cor. 12:4-11).

4 Ministries Given To The Believer To Glorify Christ (John 16:14; Gal. 5:22-23): (1) The Baptism of the Spirit places us in union with Christ making each CA believer a member of the Body of Christ and a member of the Royal Family of God (1 Cor. 12:13; 1 Pet. 2:9). (2) The Indwelling of the Spirit makes the believers body a temple for the indwelling of the Lord Jesus Christ, the Shekinah Glory (Rom. 8:9-11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16). (3) The Sealing of the Spirit guarantees the believers eternal security (Eph. 1:13; 4:30). (4) A Spiritual gift is given to each believer in order that they may function in the body of Christ and therefore, build it up (1 Cor. 12:4-11; Eph. 4:11).

God the Holy Spirit’s Post-Salvation Ministries On Behalf Of The Believer: (1) Empowers the believer to execute the plan of God (Jo. 14:16, 26; Ga. 5:16, 25; Eph. 5:18; Phlp. 2:13). (2) Reproduces Christ-like character in the believer (Ga. 4:19; 5:5, 16-23). (3) Teaches the believer the doctrines of Christ (Jo. 14:26; 1 Co. 2:10-16; 1 Jo. 2:20, 27). (4) Convicts the believer of sin (Jo. 16:7-11; Rm. 8:4-14; Eph. 4:30; 1 Th. 5:18). (5) Leads the believer in worshipping the Father (Jo. 4:24; Phlp. 3:3; Rm. 8:4-13). (6) Promotes spiritual maturity (Ga. 5:1-5; He. 5:11-6:6). (7) Restrains sin in the world (2 Th. 2:6-7). (8) Regenerates to new life (Tit. 3:5).
Applies truth to the believer’s experience (Jo. 14:26; Rm. 8:16; Eph. 6:18). (10) Gives power to the believer’s prayer life (Jo. 15:7; Eph. 6:18; Jude 20). (11) Promotes worship of God (Jo. 4:23-24; Eph. 5:18-21; Phlp. 3:3; Is. 59:1-2). (12) Gives capacity, burden and direction for witnessing (Ac. 1:8; 1 Th. 1:5). (13) Gives capacity for ministry (1 Co. 1:12-14). (14) Provides fellowship for the believer (2 Co. 13:14; Phlp. 2:1).

God the Holy Spirit teaches the believer through the Word of God (John 14:26; 15:26). Several passages state that the believer is to give heed to what the Spirit is saying to the churches because of this spiritual principle that the Spirit takes the doctrines of Christ and makes them understandable to the believer. The Spirit speaks to the church through the communication of the Word of God.

Acts 21:11, “This is what the Holy Spirit says." Acts 28:25, “”The Holy Spirit rightly spoke through Isaiah the prophet to your fathers.” 1 Cor 12:3, “Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.” 1 Tim 4:1, “But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.” Heb 3:7, “Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE.” Rev 2:11, “He who has an ear, let him hear what the Spirit says to the churches.” Rev 2:17, “He who has an ear, let him hear what the Spirit says to the churches.” Rev 2:7a, “He who has an ear, let him hear what the Spirit says to the churches.” Rev 3:6, “He who has an ear, let him hear what the Spirit says to the churches.”’ Rev 3:13, “He who has an ear, let him hear what the Spirit says to the churches.”’ Rev 3:22, “He who has an ear, let him hear what the Spirit says to the churches.”

There are 2 types of sin committed by the unbeliever against God the Holy Spirit: (1) "Blasphemy" against the Spirit (Matt. 12:14-32) (2) "Resistance" of the Holy Spirit (Acts 7:51).

There are 3 sins by the believer against the Holy Spirit: (1) "Lying" to God the Holy Spirit (Acts 5:3) (2) "Grieving" the Holy Spirit (Eph. 4:30) (3) "Quenching" the Holy Spirit (1 Thess. 5:19).

The sin of grieving the Holy Spirit expresses how sin affects the Person of the Holy Spirit. Grieving the Holy Spirit is a sin that is directed towards His Person and we have noted earlier in our study of the filling of the Spirit in point 4 that God the Holy Spirit is a Person and not a force. It is directed towards His Person and takes place in the life of the believer when his thoughts, words and actions are in accordance with the cosmic system of Satan and the old sin nature.

Eph 4:17-32, “So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in {the likeness of} God has been created in righteousness and holiness of the truth. Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE OF YOU WITH HIS NEIGHBOR, for we are members of one another. BE ANGRY, AND YET DO NOT SIN; do not let the sun go down...
on your anger, and do not give the devil an opportunity. He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have {something} to share with one who has need. Let no unwholesome word proceed from your mouth, but only such {a word} as is good for edification according to the need {of the moment} so that it will give grace to those who hear. Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

It is clear from the context that the lust pattern of our old sin nature is what is offensive to the Holy Spirit.

Gal 5:17, “For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.”

The fact that Paul employs the adjective hagios, “Holy,” clearly indicates that sin grieves the Spirit since His holiness or integrity is violated by sin. Sin is violates the perfect integrity of the Spirit who is our true teacher and mentor.

In both the preceding and following contexts, the apostle Paul encourages believers in Ephesus to put off the old sinful patterns and to replace them with patterns of righteousness. He wants them to put off the old pre-salvation Adamic nature and put on the new post-salvation Christ-nature.

Rom 13:14, “But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.”

Col 3:10, “and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.”

Remember that we all received the sinful nature of Adam, which seeks to live independently of God.

Rom 5:12, “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned when Adam sinned.”

We are to be aware of or cognizant of this fact. It is received at the moment of physical birth making us all physically alive but spiritually dead. This old Adamic-nature can never please God for it can only produce at best, human good, which is described in Isaiah 64:6 as filthy menstrual rags.

Rom 6:6, “knowing this, that our old self was crucified with {Him}, in order that our body of sin might be done away with, so that we would no longer be slaves to sin.”

1 Cor 5:7-8, “Clean out the old leaven so that you may be a new lump, just as you are {in fact} unleavened. For Christ our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

Col 3:9, “Do not lie to one another, since you laid aside the old self with its {evil} practices.”

But we also need to be cognizant of the fact that at the moment of salvation we received a new nature, which is the Christ-nature, and this nature can never sin because it is the nature of Christ who is impeccable.

Paul mentions it in several passages.
2 Cor 5:17, “Therefore if anyone is in Christ, {he is} a new creature; the old things
passed away; behold, new things have come.”

Gal 6:15, “For neither is circumcision anything, nor uncircumcision, but a new
creation.”

Col 3:10, “and have put on the new self who is being renewed to a true knowledge
according to the image of the One who created him.”

The new Christ-nature received at the moment of salvation produces the righteousness of
God whereas the old Adamic-nature can only produce human self-righteousness.

1 Cor 15:45, “So also it is written, "The first MAN, Adam, BECAME A LIVING
SOUL." The last Adam became a life-giving spirit.”

So it is clear that living in our old Adamic-natures offends the perfect integrity of the Spirit.
Therefore, Paul issues the command in Ephesians 4:30. Let us look at the verse in the original
language.

Eph. 4:30, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day
of redemption.”

The phrase “do not grieve” is composed of 2 words in the original language: (1) Negative
particle me. (2) 2nd person plural present active imperative form of the verb lupeo, which is
lupeite.

The verb lupeo in classical and LXX usage was a general term for “sorrow,” encompassing
various expressions of grief. Lupeo means, “to cause pain, sorrow, grief, distress” to someone. It
may refer to outward mourning or simply to sad feelings. It is commonly used to designate
heaviness of heart.

In the papyri its use ranges from grief over the loss of a loved one to sadness over the loss of
a cloak. The verb lupeo appears 26 times in the NT. In the New Testament it is used for all its
variations. It denotes deep sorrow such as in the case of our Lord in the Garden of Gethsemane
(Mt. 26:37). It was used for the disciples reaction to our Lord’s death in Matthew 17:23 and John
16:20. Here in Ephesians 4:30 lupeo denotes sorrow over sin by the Holy Spirit.

Now, we must not that you cannot grieve the Holy Spirit since transcendent of hum anity and
has perfect happiness that cannot be disturbed by human sin. This is what we call in theology an
anthropopathism. The negative mandate here in Ephesians 4:30 and the one issued in 1
Thessalonians 5:19 to not quench the Spirit’s power are anthropopathisms.

An anthropopathism is language of accommodation through which infinite God reveals
Himself to the finite man. Anthropopathism is derived from the Greek (1) Anthropos, “man.” (2)
Pathos, “an inner function of the soul with overt manifestations.”

Anthropopathisms ascribe to God human characteristics, which He does not have, in order to
explain God’s policy or viewpoint to us in terms of human attitudes.

The Bible ascribes the following human emotions to God that He does not possess in order to
convey His attitude towards man in terms that man can understand.

The following is a brief list of anthropopathisms found in the Word of God. Examples of
anthropopathisms: (1) God hates (Rm. 9:13). (2) Harbors jealousy (Ex. 20:5a; 34:14; Deut. 4:24;
6:15a). (3) Changes His mind (Gn. 6:6). (4) Vents violent anger (Jer. 4:8; 12:13; 25:37; 51:45;
Ezek. 5:15).

These qualities are incompatible with God’s essence, but such statements are descriptive and
gain the attention of the reader. Both grieving and quenching the Holy Spirit are language of
accommodation, describing God in human terms to make His infinite functions perspicuous to
finite man.
Perfect happiness belongs eternally to the essence of God. The 3rd Person of the Trinity cannot suffer grief, nor can His infinite power be quenched. He is always omnipotent.

In Ephesians 4:30 the apostle Paul under the inspiration of the Holy Spirit employs an anthropathism, ascribing the human emotion of grieving to the Holy Spirit, which He does not possess in order to communicate in human terms, the Spirit’s attitude towards us when we live in our old sin natures. He is using language of accommodation to communicate the Spirit’s attitude toward us when we sin. So here in Ephesians 4:30 Paul is issuing a prohibition to not grieve the Holy Spirit.

This prohibition is expressed by the negative particle me, and the present imperative form of the verb lupeo, which together means “do not grieve.” The particle me negates the verb lupeo, thus making this a prohibition. So Paul employs the negative me here with the imperative mood of the verb lupeo in order to prohibit or forbid the Ephesian believers from grieving the Holy Spirit.

Here the context clearly indicates that the prohibition expresses the Holy Spirit’s desire that the Ephesian believers do not get into the habit of grieving the Holy Spirit, which is a result of conducting oneself according to the lust patterns of the old sin nature.

By issuing this prohibition, Paul is performing preventative maintenance. He is warning them ahead of time not to live according to their old sin nature, which results in grieving the Holy Spirit.

This a customary present tense used to express habitual action. The customary present tense of this prohibition expresses the idea Paul does not want the Ephesian believers to get into the habit of grieving the Holy Spirit. It denotes a general precept in order that the Spirit can continue building Christ-like character building in the Ephesian believers.

So the corrected translation of Ephesians 4:30: “Do not make it a habit to grieve the Holy Spirit by means of whom all of you have been sealed for the day of redemption.”

Please note that I say that Paul does not want the Ephesian believers to get into the habit of sinning. No believer can stop sinning altogether. As long as we have an old sin nature and live in the devil’s world we will be tempted to sin and we will sin. The Bible states that we are deceiving ourselves if we say we can stop sinning altogether while we still have an old sin nature and live in the devil’s world.

I Jn 1:8, “If we say that we have no sin, we are deceiving ourselves and the truth is not in us.”

I Jn 2:1, “My little children, I am writing these things to you so that you may not sin. And if anyone sins (3rd class condition: “maybe you will, maybe you will not”), we have an Advocate with the Father, Jesus Christ the righteous.”

1 John 1:9 is the provision for the believer when he commits an act of sin.

I Jn 1:9, “If we confess our sins (known sins), He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness (unknown sins).”

Now, grieving the Holy Spirit deals with the issue of known sin. All sin is rebellion but the issue here in Ephesians 4:30 is known sin. Or sin that we harbor in our hearts and aware of, but don’t confess.

Ps 66:18, “If I regard wickedness in my heart, the Lord will not hear.”

We cannot confess or acknowledge to the Father a sin we are not cognizant of or aware of. Known sin in the life of a believer in an anthropopathic sense grieves, pains, or offends the heart of the Holy Spirit or it violates His holiness or integrity. The Spirit is holy and thus abhors sin. You must understand that the Holy Spirit desires to guide us and empower to do the Father’s
He longs to transform us into the character of Christ but when He cannot, He is grieved in an anthropopathic sense because He is offended by sin, particularly by the sins of self-reliance and rebellion, which hinder His purpose in indwelling us.

1 Cor 6:14-20, “Now God has not only raised the Lord, but will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "THE TWO SHALL BECOME ONE FLESH." But the one who joins himself to the Lord is one spirit with Him. Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.”

Grieving the Spirit points to the need of readjustment to the Spirit or restoration to fellowship through the acknowledgment of all our known sins.

Ps 32:1-5, “How blessed is he whose transgression is forgiven, whose sin is covered! How blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there is no deceit! When I kept silent about my sin, my body wasted away through my groaning all day long. For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. I acknowledged my sin to You, And my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; And You forgave the guilt of my sin. Selah.”

Grieving occurs because of sin, because we disobey the Word of God. We cannot come under the influence and power of the Spirit if we harbor any known sins in our stream of consciousness. We have been commanded in Scripture to be influenced by the Holy Spirit.

Ephesians 5:18, “And do not permit yourselves to get into the habit of being drunk with wine because that is non-sensical behavior, but rather permit yourselves on a habitual basis to be influenced by means of the Spirit.”

We cannot be filled by means of the Spirit if we do not acknowledge any known sin. The filling of the Spirit is the mental attitude of the believer who is obedient to the Word of God in terms of applying it to his thought process. We also cannot walk by means of the Spirit if we are grieving the Spirit. We have also been commanded in Scripture to walk by means of the Spirit.

Gal 5:16, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”

In other words, our conduct will be adversely affected if we grieve the Holy Spirit. Walking by means of the Spirit refers to the conduct of the believer who is obedient to the Word of God in terms of his words and actions. We grieve the Holy Spirit when we cease to rely upon Him. We grieve Him when we cease to depend upon Him. We grieve the Holy Spirit when we are not applying the Word of God to our thought process. We grieve the Holy Spirit when we are conduct…our words and actions are contrary to the Word of God.

Grieving the Spirit is when the believer does not think, speak or act in accordance with the mandates found in the Word of God, which is the mind of Christ.

There are several things that cause the believer to grieve the Holy Spirit. The first of which is moral degeneracy or legalism and self-righteousness, which is man operating in the energy of his own resources, namely, his soul and his flesh.
Legalism is seeking to do good deeds or religious works and then thinking this somehow merits God’s favor or gains His approbation. In legalism, man’s faith is in his own abilities.

The 2nd thing that grieves the Spirit is immoral degeneracy or antinomianism, which is the believer’s abuse of his freedom in Christ for self-centered reasons in the pursuit of their liberty.

There are also 3 powers, which are vying to control our souls: (1) Cosmic system (Rm. 12:2). (2) Flesh (Ga. 5:16-17). (3) Devil (Eph. 6:10-18).

There are also 4 problems, which hinders the Spirit’s work in producing Christ-like character in the believer: (1) Ignorance of God’s Word (Rm. 6:1f). (2) Bias: preconceived ideas from one’s background that blocks out the truth of Scripture (Mk. 7:6-13). (3) Unbelief or an attitude of self-dependence (Jer. 17:5; cf. Gal. 3:3, 5; with 5:1-5). (4) Rationalization: rationalizing our sins rather than confessing them (Ps. 32:3-5; 51:6, 10, 16).

The desire for position, approbation, possessions, wealth, power, and pleasure are all lust patterns, which grieve the Spirit. They are products of Satan’s cosmic system and the old sin nature. They are all lies that people believe. We cannot find true happiness, significance and security in life by seeking pleasure, power, praise, position and wealth. These things became an idol in our souls and hinder the Spirit’s work in our lives, which is to produce the character of Christ in our lives.

There is a whole in each of our hearts that only God can fill. There are a number of negative results that take place when we grieve the Holy Spirit. Grieving the Spirit results in loss of fellowship.

When the Spirit is grieved our prayer life is hindered (Ps. 66:18). So also our witnessing (Acts 1:8) and our Bible study (1 Co. 2:10-16; Eph. 3:16f) is hindered and unproductive when we sin and thus grieve the Spirit.

So in other words all the Spirit’s dynamic ministries are affected when we grieve the Spirit. We waste our spiritual, mental and physical resources when we grieve the Spirit (Eph. 5:18). Grieving the Spirit on a habitual basis affects our health, integrity, human relationships and society as a whole.

A lifestyle of always grieving the Spirit will result in divine discipline and eventually dying discipline: (1) Warning (Rev. 3:20; James 5:9) (2) Intensified (Psa. 38:1; 2 Thess. 2:11) (3) Dying (Jer. 9:16; 44:12; Phil. 3:18-19; Rev. 3:16; 1 Cor. 10:13-14; Psa. 118:17-18; 1 John 5:16).

Grieving the Spirit will result in the loss of testimony in the Lord, which dishonors the Lord (cf. 1 Pet. 3:15-17; 4:15-16). A lifestyle of grieving the Spirit results in the loss of rewards (1 Jn. 2:28-3:3; cf. 1 Co. 3:11-15; 2 Co. 5:10).