

# ESCHATOLOGY: DOCTRINE OF LAST THINGS

## PART 20

### THE REBELLION, PART 2; KINDOM PROPHECY

Genesis is silent concerning the actual revolt Satan led in the heavenly realms but the prophets Isaiah and Ezekiel both seemed to address the issue. Satan, it is argued by some theologians, cannot be the subject of these verses because Isaiah concerns a “taunt against the king of Babylon” (Is. 14:4) and Ezekiel’s subject is a “lamentation over the king of Tyre” [Ezekiel 28:12]. However, these Scriptures seem to be identifying the power behind those pagan kings and that power is none other than Satan. “The language, though plainly spoken by the king of Tyre [Ezekiel], as in the case of similar words spoken by the king of Babylon [Isaiah], breathes the spirit of Satan. Both Babylon and Tyre represent that attitude in a quintessential sense, forming the basic principle upon which the satanic world system is erected. The word *world*, in the ethically bad sense, refers to the order or arrangement under which Satan has organized fallen mankind.” [Merrill F. Unger, *Unger’s Commentary on the Old Testament*, p. 1551]. By quintessential, Unger means these human kings were the perfect earthly examples or pictures of Satan. Many theologians, including dispensationalists, do not agree that these Scriptures refer to Satan particularly the Isaiah Scripture. My opinion is they are describing the satanic king behind the human king because the attributes ascribed to the human king in these verses is beyond anything that describes or can be attained by a human being. It is indisputable that Satan is very active in the governments of the world—then and now. “Therefore, it is not surprising that the revelation of Satan’s primal sin, and the introduction of sin into a hitherto sinless universe in eternity past, should be made in connection with the most dramatic illustration of that sin in the hearts of the ancient Babylonian kings and their counterparts in the Antichrist and his followers of the last days as it rises up to its full manifestation ...” [Merrill F. Unger, *Unger’s Commentary on the Old Testament*, p. 1182].

Isaiah 14:12–14 <sup>12</sup>“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! <sup>13</sup>“But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. <sup>14</sup>‘I will ascend above the heights of the clouds; I will make myself like the Most High.’”

Scofield wrote, “Verses 12-14 evidently refer to Satan, who, as prince of this world-system, is the real though unseen ruler of the successive world-powers, Tyre, Babylon, Medo-Persia, Greece, Rome, etc. Lucifer, ‘day-star,’ can be none other than Satan. This tremendous passage marks the beginning of sin in the universe. When Lucifer said, ‘I will,’ sin began.” [C. I Scofield, *The Old Scofield Study Bible*, p. 726].

Ezekiel 28:11-19 <sup>11</sup>Again the word of the LORD came to me saying, <sup>12</sup>"Son of man, take up a lamentation [קִינָה] over the king of Tyre and say to him, 'Thus says the Lord GOD, "You had the seal of perfection, Full of wisdom and perfect in beauty. <sup>13</sup>"You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared. <sup>14</sup>"You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire. <sup>15</sup>"You were blameless in your ways From the day you were created Until unrighteousness was found in you. <sup>16</sup>"By the abundance of your trade You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering cherub, From the midst of the stones of fire. <sup>17</sup>"Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you. <sup>18</sup>"By the multitude of your iniquities, In the unrighteousness of your trade You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you. <sup>19</sup>"All who know you among the peoples Are appalled at you; You have become terrified And you will cease to be forever.'"

Tyre and its king are used here to symbolically represent the satanic world system. It is very interesting to note the fact God is pronouncing a lamentation over the king. Lamentation, קִינָה, is a mourning song, a funeral dirge. This is informing us that God has no pleasure in the lost state of anyone; in terms of human beings, His desire is for all to be saved and He mourns over the lost. Evil kings, then and now, do not have to serve Satan; they can repent, that is, change their minds and return to God. This Scripture must refer to more than a mere man for several reasons. The king of Tyre was never in the garden of God, Eden, but Lucifer certainly was there. The king of Tyre was not an anointed cherub and he did not have access to the holy mountain of God where he would have been in the presence of God. Satan was a cherub, that is, a guardian angel of God which the king of Tyre was not. It's hard to imagine an angel other than Lucifer who could have been any closer to the Father. The king of Tyre was not created in the sense the angels were created by God; the king of Tyre was the product of normal human reproduction. No human being is ever blameless until unrighteousness is found in them; they are unrighteous from birth. This Scripture is certainly not simply describing a human being; it is a description of Satan and his rebellion against God.

Scofield's notes on Ezekiel 28:12-25 relate these Scriptures to Satan. "Here (vs. 12-15), the language goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre. Instances of thus indirectly addressing Satan are: Gen. 3:14-15; Mt. 16:23. The unfallen state of Satan is here described; his fall [is described] in Isa. 14:12-14. But there is more. The vision is not of Satan in his own person, but of Satan fulfilling himself in and through an earthly king, who arrogates to himself divine honours,

so that the prince of Tyrus foreshadows the Beast." [C. I. Scofield, *The Old Scofield Study Bible*, p. 871]. I'm not quite so certain the king of Tyre is a type of the beast and that seems to be an unwarranted imposition into the text, but he certainly was Satan's representative at that time in that place. The king of Tyre certainly considered himself to be a god (Ezek. 28:2) but that doesn't, in fact, make him any sort of person who had access to the true God as Satan did.

Many people are surprised to find out the first sin committed in history was not Adam's disobedience but was instead Satan's rebellion against God and it was not committed on planet earth but in the throne room of heaven. Ezekiel 28:18 says that Satan profaned the sanctuaries; therefore, the sanctuaries needed to be cleansed with blood and this is blood that was better than the blood of the Mosaic sacrifices. The blood of Christ reconciled all things on earth and in heaven.

Hebrews 9:23<sup>23</sup>Therefore it was necessary for the copies of the things in the heavens to be cleansed with these [the blood of the Mosaic sacrifices], but the heavenly things themselves with better sacrifices than these.

Colossians 1:20<sup>20</sup>and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

My position is Satan rebelled sometime after the events of the creation week but obviously before he appeared to Eve in the Garden of Eden. If Satan had rebelled before creation, it seems doubtful that God would have pronounced His entire creation "very good" at the end of the creation week (Gen. 1:31) because sin would have been in it at that time. That no longer sounds like "very good."

God gave Adam only one command to obey. Disobedience would result in death both physical and spiritual. Physical death does not mean cessation; it means the soul and spirit have departed from the body which then returns to the dust from which it was made. The real person lives on. Spiritual death is separation from God; it too does not mean cessation. The Hebrew used here for death in Genesis 2:17 is a special construction used fourteen times in the Old Testament. The literal translation is "dying you will die" but it is very emphatic meaning you will surely die. "It implies a death sentence either by a divine decree or by a royal decree." [Arnold G. Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis*, p. 81]. Adam died the very moment he disobeyed God.

Genesis 2:16–17<sup>16</sup>The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; <sup>17</sup>but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die [מוֹת תָּמוּת]."

This was a test to determine whether or not Adam recognized his place in relation to God. He was not to consider that his appointment to be the ruler of the earth made him independent from God and that he did not have to follow the rules established by

God. The question was, would Adam declare himself independent from God or would he submit to the authority of His Creator? Adam was created perfect, holy, and righteous but his holiness and righteousness had to be confirmed. In a sense, he was on probation and he had to pass his probationary period in order to have his position as the ruler of the earth confirmed. Adam had the ability to choose contrary to his holy nature as it was originally constituted; he could choose that which was not perfect and was unrighteous. God was testing Adam to see whether or not he would choose to love and obey God or whether he would make himself his own god and go his own way apart from God. If Adam had passed this test by making the choice to submit to God's authority, he would have confirmed his righteousness and from that point on he would have been unable to sin. At this point in history, our holiness and righteousness that flow from being in Christ will not be finally confirmed until we receive our resurrection bodies at which time we will no longer be able to sin. Adam failed the test, mankind obtained a sin nature, and as a result man can only sin because he is a sinner. If Adam had passed the test, he would have confirmed his rule in God's Kingdom, his progeny would not have been born with a sin nature, and all the prophecy of a future Messianic Kingdom would have been rendered moot because the Kingdom would have been established. Of course, none of this surprised God and He had a plan developed to rectify the situation.

In comparison, God does not possess the attribute of contrary choice. He must be true to His nature which is perfectly just, righteous, and holy all of which serves to render Him incapable of sinning. Like Adam, the angels also had such a test. They too were created with the attribute of contrary choice. Lucifer persuaded one-third of the angels to rebel while two-thirds of them had their holiness confirmed. As a result, the fallen angels constantly sin and the faithful angels no longer have the capacity to sin. Their holiness was confirmed. There is no instance recorded in the Bible of an unfallen angel committing sin. [see Arnold G. Fruchtenbaum, *Ariel's Bible Commentary: The Book of Genesis*, pp. 80-81].

Adam's fall was the single most catastrophic event in human history. It brought not only the evil of all manner of sins into mankind but it also brought death into God's creation. I recently read a theologian who claimed that Adam would not have had physical life everlasting if he had obeyed God and he based that on the claim that the Bible never says Adam would have lived forever. He claimed Adam would have lived about 1,000 years and then died but the Bible doesn't say that he would have died either. It's true the Bible never says Adam would have lived forever, but it also makes it very clear that it was only upon the fall of Adam that death became part of the equation. If Adam had obeyed, the Kingdom would have been inaugurated and there would have been no death just as there will not be death in the Millennial Kingdom except for the death penalty and the animal sacrifices.

Genesis 3:1-7 <sup>1</sup>Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" <sup>2</sup>The woman said to the serpent, "From the fruit of

the trees of the garden we may eat; <sup>3</sup>but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" <sup>4</sup>The serpent said to the woman, "You surely will not die! <sup>5</sup>"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." <sup>6</sup>When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. <sup>7</sup>Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Satan's primary method of attack is, first, by questioning God's Word and, second, by denying God's Word. Satan turned God's Word on its head with his first question. God only prohibited eating from one tree but Satan implied God didn't want them eating from any tree in the Garden. He was introducing doubt into Eve's mind. Then, of course, Satan flatly contradicted God's Word when he told Eve she surely would not die if she ate the prohibited fruit. As was noted above, Satan also perverts God's Word in order to divert the attention of believer's from doing God's work in this age to chasing after extrabiblical or unbiblical doctrines that profit nothing.

The Bible continually warns us about false teachers and false prophets. They are savage spiritual killers of souls. They lie and they masquerade as one of us; they pose as purveyors of light but they are filled with darkness. They are characterized by changing and denying the Word of God in order to deceive people and lead them to their death. It worked for Satan in the Garden of Eden and it works for Satan today.

Satan also accused God of selfishness by withholding from Adam and Eve the knowledge of good and evil. His argument was also they could be like God but God selfishly doesn't want them to be like Him. "The substance of the denial resides in Satan's equating life with a certain kind of knowledge: one can gain certain kinds of information without obeying. But the promise falls short of the truth: the object of that knowledge is all-important. If it is not acquired in God, then it is not *in truth*. Mere experiential knowledge is insufficient, for the thief, after his theft, has only the knowledge that he has transgressed, but has not become godlike. Knowledge to be true must be secured through obedience to God's revealed will. The lack of this distinction constituted the deception." [Harold G. Stigers, *A Commentary on Genesis*, p. 74]. Unger wrote there is nothing wrong in acquiring knowledge "if it were acquired in the will of God and according to His word. But the knowledge the tempter offered Eve was contrary to both. Eve was tricked into a false or occult knowledge of the evil world of supernaturalism that would bring with it sorrow and misery." [Merrill F. Unger, *Unger's Commentary on the Old Testament*, p. 16]. Satan wanted to be "like the Most High" (Is. 14:14) and he convinced Eve she could be just like God if she knew good and evil. He also stood morality on its head by suggesting that disobedience to God's command was a good thing.

Adam and Eve did learn good and evil but they didn't learn it from God's point of view; they learned it from Satan's sinful point of view. If they had been obedient, they still would have learned about good and evil but they would have understood it from the proper perspective which is God's perspective. They would have understood just how good good actually is and they would have known how bad bad is without becoming bad themselves. Once they disobeyed, they were no longer able to do the good but only the evil and mankind, at least unbelieving mankind, still does not understand good from God's point of view.

The end result is Adam's rebellion has placed us in the position of looking forward to the Kingdom rather than being in the Kingdom now.

When pastors, teachers, and theologians present people with false knowledge such as Kingdom now doctrines, they are operating outside the will of God that is presenting knowledge so-called that is independent of God.

#### PROPHECIES OF THE KING AND THE MILLENNIAL KINGDOM

There are numerous Old Testament prophecies predicting the implementation of the Kingdom that God originally intended to establish. Other elements of this Kingdom the Old Testament predicts include the King who will reign over the Kingdom, the land that will be Israel's in the Kingdom, Gentile participation in the Kingdom, life in the Kingdom, and the place of Israel in the Kingdom. The covenants also predict the Kingdom and we will examine them separately and in more detail later. Chafer regarded prophecy largely as the fulfillment of the Abrahamic, Land, and Davidic Covenants; there is much to commend in that argument. We will not be examining every prophecy in the Bible touching on these issues, but we will establish that the Bible clearly predicts the establishment of a literal Kingdom with a literal King ruling over it from Jerusalem.

One of the earliest prophecies of the King to come concerns His role as Prophet. Moses predicted this Prophet. During the Lord's ministry, some people asked whether or not John the Baptist was this prophet and he, of course, said he was not. Later, some people did recognize Christ Jesus to be this Prophet. Peter, in his second sermon to the men of Israel, confirmed Christ's identity as this Prophet. In other words, Peter was telling them to stop looking for the expected prophet like Moses because that Prophet had already arrived and they rejected Him which, barring a change of mind, would result in their destruction. This destruction was personally applicable to each one of them as individuals in need of justification salvation, but it would also be a national, corporate destruction in the near future. Stephen also confirmed this prophecy during his speech before the Sanhedrin. The prophetic ministry of the Lord was very evident in His ministry during the First Advent.

Deuteronomy 18:15, 18<sup>15</sup>"The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. ... 18<sup>18</sup>I will raise up a prophet

from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

“The ultimate Prophet like Moses (18:15, 18) is Jesus Christ—the One who spoke God’s words and who provides deliverance for His people. Not even Joshua could be compared to Moses, for since Moses ‘no prophet has risen in Israel like’ him (34:10) with such power before men and intimacy with God. However distinguished a future prophet’s role might be in Israel, none would be like Moses until the Mediator of the New Covenant, Jesus Christ, came.... During the first century A.D. the official leaders of Judaism were still looking for the fulfillment of Moses’ prediction. Peter said their search should have stopped with the Lord Jesus.” [*The Bible Knowledge Commentary: Old Testament*, pp. 296-297].

John 1:21 <sup>21</sup>They asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.”

John 6:14 <sup>14</sup>Therefore when the people saw the sign which He had performed, they said, “This is truly the Prophet who is to come into the world.”

Some of the people did not connect the Prophet with the Messiah; they were in error, of course. John 1:20 indicates some of them thought John the Baptist could be the Messiah. One problem with that thought, however, is that John was doing none of the authenticating miracles the Messiah was to do in order to authenticate His identity. The Prophet and the Messiah were to be the same person; however, the Jews may not have had quite the recognition of that as the Scriptures after Christ’s ministry was ended suggest. Remember, the Jews were confused about the identity of the Messiah. Some of them acknowledged the Old Testament Scriptures identified Messiah as both Suffering Servant and Conquering King; therefore, some of them thought there would be two messiahs. One, Messiah the Son of Joseph [מְשִׁיחַ בֶּן יוֹסֵף], would be the Suffering Servant, and the other, Messiah the son of David [מְשִׁיחַ בֶּן דָּוִד], would be the Conquering King. Nevertheless, Moses delivered the people out of bondage; therefore, it seems reasonable to conclude they were looking for this Prophet like Moses to deliver them as well. Some of the people probably thought they were the same person; some probably did not. At any rate, Peter set them straight in Acts 3.

Acts 3:22–23 <sup>22</sup>“Moses said, ‘THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. <sup>23</sup>‘And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’

Acts 7:37 <sup>37</sup>“This is the Moses who said to the sons of Israel, ‘GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN.’

Obviously, the Jewish people were expecting not just any prophet but a specific Prophet, the Prophet like Moses. Most commentators believe Moses was referring to an order of prophets who would follow him culminating in this specific Prophet who would be like him. It seems more likely Moses was speaking forth a Messianic prophecy. [Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* pp. 59-60]. The text provides several reasons for reaching this conclusion. Moses was a highly exalted individual person; the Prophet to come will also be a highly exalted individual person. Once Moses died, no prophet following him ever exercised the leadership offices and authority he held. The New Testament Scriptures quoted above indicate a specific Prophet was the expected One.

Other significant Old Testament Scriptures indicate Moses was a unique prophet and no prophet followed him who was like him until the First Advent of Messiah.

Numbers 12:6-8 <sup>6</sup>He said, "Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream. <sup>7</sup>"Not so, with My servant Moses, He is faithful in all My household; <sup>8</sup>With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the LORD. Why then were you not afraid To speak against My servant, against Moses?"

This Scripture establishes the fact this Prophet to come must be a person God spoke with face to face. God spoke these words right after Aaron and Miriam had complained about Moses by claiming he wasn't the only person to whom God spoke; He spoke to them as well. It was also right after God placed the same Spirit Moses possessed on the seventy elders. "The point is clear. Despite the proliferation of prophecy to the elders and to Miriam and Aaron, Moses remained unique as God's prophet and servant. This was so because God spoke directly with Moses, unlike the way He spoke with other prophets. Numbers 12:6-8 establishes a significant intertextual foundation for interpreting Deut. 18:15-19 by explaining what is meant by 'a prophet like Moses.' Whoever that prophet would be, he would be required to speak to God face to face." [Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* p. 61].

Deuteronomy 34:10 <sup>10</sup>Since that time no prophet has risen in Israel like Moses, whom the LORD knew face to face,

This Scripture was likely written long after Moses wrote Deuteronomy and then appended to the book. "[T]his appendix provides the keys for interpreting the Pentateuch in general and Deut. 18:15-19 in particular. Reflecting a perspective offered most likely 1,000 years after the original prophecy was given, Deut. 34:10-12 provides an inspired understanding of the prophecy of Deut. 18:15-19. Deuteronomy 34:10 reads, "No prophet has arisen in Israel like Moses, whom the Lord knew face to face," plainly alluding to the prophecy of 18:15-19. In so doing, it seems that the writer understands the fulfillment of Deut. 18:15-19 as still lying in the future and not in the past. Since the



giving of the original prophecy by Moses, many prophets had arisen in Israel. However, the writer of Deut. 34:10 plainly says that there has been no historical fulfillment because none of them have been like Moses. None have communicated with God 'face to face.' [Rydernik now quotes a person named Y. H. Kim who wrote a doctoral dissertation on Deuteronomy 18:15-22.] 'The final paragraph of Deuteronomy 34:10ff. should be read looking at the history of Israel's prophecy retrospectively. Its final analysis after viewing all the historical prophets, including Elijah, is that the "'prophet like Moses'" never came, therefore it automatically turns to the future for the fulfillment of it. He is yet to come!'" [Michael Rydernik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* p. 63]. "'This [Dt. 34:10] indicates that at the close of the Hebrew canon, the prediction of Dt. 18:15-19 remained as yet unfulfilled and directed the reader to keep looking for that messianic Prophet like Moses." ... [T]he clause no prophet has risen in Israel like Moses assumes that the time of prophecy in Israel had ceased. Therefore, it seems likely that Dt. 33-34 serve as a postexilic inspired appendix to the original Mosaic composition.'" [James Coakley, "Deuteronomy," in *The Moody Bible Commentary*, pp. 292, 311].

Dennis Waltemeyer  
Fredericksburg Bible Church