

Lucifer / Satan

Of all the angels and all their various ranks and descriptions, one angel stands out from the rest. That is of course Lucifer, son of the morning (Isa. 14:12) who was created as the “anointed cherub that covers (guards)” (Eze. 28:14), and is responsible for guarding the very throne of God. He is called Lucifer before his fall and variously called Satan, the Devil, that old serpent, the great dragon, deceiver, adversary, and accuser after his fall. Lucifer was created perfect in every way (Ezek. 28:15) and was beautiful to behold with a voice like a pipe organ (Ezek. 28:13). He was and still is a magnificent being, and he recognized that fact (Ezek. 28:17), and that led to his fall.

Ezekiel 28 gives us a pretty good picture of Lucifer, this magnificent and fantastically beautiful anointed cherub, but not until verse 11. Verse 1 begins with a charge to the prophet Ezekiel to prophesy against the “prince of Tyre” (some Bibles translate this “ruler of Tyre”). This “prince” was the ruler of a city called Tyrus or Tyre, which was on the West coast of Israel. Ezekiel was speaking of Ethbaal III who ruled from about 591-571. Ethbaal was someone who rightfully could be called an evil man. He became fantastically wealthy through his business and trade with other cities (v 4) and in the process became very arrogant (v 5) to the point of thinking of himself as God (v 6). The passage is focused on Ethbaal all the way through verse 10. In verses 7-10 we see the judgment that God intends to bring upon him. (Read the passage; it isn’t very pretty.)

But then in verses 11-12 the message shifts from the “prince of Tyre” to the “king” of Tyre. The change of title is significant, because Ezekiel almost never used the Hebrew word for “king,” not even when describing the kings of Israel. Instead he mostly used the Hebrew word translated “ruler” or “prince” *nagid* used in verse 1. *Nagid* literally means the man at the top, but is often translated prince or ruler. But here in verse 11 Ezekiel suddenly shifts to the Hebrew *melek*, which is translated “king.”

This “king” is full of wisdom and perfect in beauty (v 12). Then in verse 13 it says he was in the Garden of Eden. Clearly this is not a man that is in view here. The only man that was in the Garden was Adam. Verse 13 goes on to describe this king’s appearance in hyperbole, using terms that would not normally be used of a man. These terms are designed to emphasize this king’s unmatched beauty. What has happened is we have shifted from an evil man, the “prince of Tyrus,” to Satan as the true “king” of Tyrus, the power and evil behind Ethbaal. Interestingly and significantly, they share the same sin, that of thinking of themselves as like God.

How are we so sure this is Lucifer, called Satan after the fall? Well, no King of Tyrus, that is no man other than Adam, was ever in the Garden of Eden, or was an anointed cherub, or was perfect in wisdom and beauty, or had access to God’s Holy Mountain. Only Lucifer meets that description. Lucifer was created perfect and a free moral agent. No sin was in him, at least in the beginning.

“Thy merchandise” in verse 16 is a comparison to the prince of Tyrus and his corrupt trade. But Lucifer is mentioned here as having a business. Did Satan have a business? Not in the traditional sense. Ezekiel probably used this comparison and this broad stroke term to describe Satan’s activities. Like the prince of Tyrus and his wide-ranging businesses that brought him great

wealth, Lucifer's exalted position brought him into contact with much of God's creation, which evidently included the primeval earth.

In that sense Lucifer conducted business or trade.

These last three verses are a look at Lucifer's sin and pending judgment. By comparison, Ethbaal III's heart was lifted up because of his great worldly wisdom and resulting wealth. Lucifer's heart was lifted up because of his beauty (v 17). He was wise before, and, by implication, righteous, but now his wisdom is corrupt. "Wisdom" is *chokmah khok-maw'* and here refers to his way of thinking not just intelligence. It can refer to ethical and religious wisdom and almost certainly does in this passage. His thinking has become unethical or corrupted.

Satan will be cast to the earth (verse 17 "I will cast thee to the ground, I will lay thee before kings, that they may behold thee"). That has not happened yet. Ezekiel was speaking of a yet future event that does not occur until half way through the Tribulation (Rev. 12:1-9). It may thus surprise many to know that Satan has access to heaven and to God. How do we know that? The Book of Job depicts Satan in the Throne Room of God and having dialogue with Him (Job 1:6-8). By this passage there seems to be nothing unusual about the appearance and presence of Satan in heaven and before the Throne of God. This passage also reveals that in the days of Job, Satan was free to commute between heaven and earth.

See also Luke 22:31-32, where Jesus tells Peter that Satan has approached God and asked to "have" him and "sift him like wheat." This would suggest that at the time of Christ Satan still had unchallenged access to the presence of God. There is no reason to believe that has changed. In fact it is not until the Tribulation passage in Revelation that we see Satan booted out of heaven and cast down to the earth.

So Satan has access to heaven and to God to cast charges against the elect, and if that includes Job and Peter, then, my beloved, it can also include you. Remember, he is called the "adversary" (1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour). "Adversary" is *antidikos an-tid'-ee-kos*; and means an opponent as in a lawsuit.

What was Lucifer's crime?

I doubt there are very many who have not heard that Lucifer, the anointed cherub, perfect from the hand of God and beautiful in every respect, is under condemnation. He led one third of all angelic beings to participate in his sin of rebellion against God's authority (Rev. 12:3-4). But just what was the "red dragon" guilty of? What was his crime against God that caused him to be tried and sentenced to the Lake of Fire, a sentence that has not yet been executed (Rev. 20:10). We find our answer in the Old Testament Book of Isaiah, the fourteenth chapter, where we have the "Five I Wills" uttered by Lucifer. I quote it here from the New International Version.

Isa 14:1 ¶ The LORD will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.

2 Nations will take them and bring them to their own place. And the house of Israel will possess the nations as menservants and maidservants in the LORD's land. They will make captives of their captors and rule over their oppressors.

3 On the day the LORD gives you relief from suffering and turmoil and cruel bondage,

4 ¶ you will take up this taunt against the king of Babylon: How the oppressor has come to an end! How his fury has ended!

5 The LORD has broken the rod of the wicked, the scepter of the rulers,

6 which in anger struck down peoples with unceasing blows, and in fury subdued nations with relentless aggression.

7 All the lands are at rest and at peace; they break into singing.

8 Even the pine trees and the cedars of Lebanon exult over you and say, "Now that you have been laid low, no woodsman comes to cut us down."

9 The grave below is all astir to meet you at your coming; it rouses the spirits of the departed to greet you--all those who were leaders in the world; it makes them rise from their thrones--all those who were kings over the nations.

10 They will all respond, they will say to you, "You also have become weak, as we are; you have become like us."

11 All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you.

12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

13 You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.

14 I will ascend above the tops of the clouds; I will make myself like the Most High." (NIV)

Verse 1 begins with a restatement of the promise God made to Israel, which is the unconditional covenant we call the "New Covenant to Israel." God is not yet finished with Israel. Contrary to the teachings of some cults, Israel is still very much a part of God's plan. Though they are currently under national discipline, God WILL restore them to the land he promised them. That is stated here. And to those same cults who claim the Church has replaced Israel, this passage is quite clear in establishing that Israel is still in God's plan and Gentile believers are coheirs.

Isaiah begins by saying God will have mercy on Jacob, meaning the nation Israel, and "will yet choose Israel" and set them in their land" This is the fulfillment of the Palestinian Covenant (or Land Grant Covenant) promised to Israel. It will see full and unconditional fulfillment in the final dispensation called the Millennium, if you are a Christian, and the Kingdom, if you are a Jew.

Then verse one goes on to say "aliens will be joined with them." The KJV says "strangers will be joined with them." The word means "foreigner" someone not from that nation. This, my beloved, would be Gentile believers.

Verse 2 says they will possess the land and rule over their oppressors. In verse 3 God will give them rest from sorrow and fear. The King of Babylon is the antichrist who is destroyed at the end of the Tribulation and the Second Advent of Christ. Then in verse 5 the Lord will break the staff

of the wicked and scepters of the rulers. This is the War of Armageddon and the judgment that follows.

Verse 7 - The whole earth is at rest and is quiet and breaks forth in singing. This is the perfect environment of the Millennium.

Verse 9 - Hell is coming to meet Satan as he is cast into the abyss, a compartment of Hades, and where he will reside until the end of the Millennium when he will be released for "a little while" to lead another rebellion then be cast into the Lake of Fire (Rev. 20:7-10).

In verse 10 we see that Satan will be recognized as not as strong as he tried to appear and in verse 11 his arrogance is brought down. In verse 12 the statement, "How thou art fallen oh Lucifer and cut down to the ground." The term "Morning Star" seen here in the NIV (and also the NASB) is translated "Lucifer" in the KJV. "Morning Star" is the correct literal translation, but is another name for Lucifer. Both translations are essentially correct.

Then in verse 13 we have the first of Satan's sins listed as the Five Great I Wills.

I will ascend into heaven. Lucifer laid claim to the throne of God and wanted it for his own.

I will exalt my throne above the stars of God. Lucifer said he would make himself higher than all of God's angels and rule over them in God's place.

I will sit also upon the mount of the congregation, in the sides of the north. This means Lucifer intends to establish authority over God's people, Israel. The mount of the congregation is Mount Moriah where the Temple sits. During the Tribulation the antichrist, indwelt by Satan, will establish himself in the Temple and demand worship from Israel.

I will ascend above the heights of the clouds. Some say this refers to the Shekinah Glory of God often depicted as a cloud, but the word refers to low clouds or what we used to call "scud" when I was in the Air Weather Service in the Air Force. Since the clouds are not lofty but low and close to the earth, I believe this is a reference to Lucifer claiming authority over the rest of mankind.

I will be like the most High. What needs to be said about this claim? The Hebrew word translated "I will be like" means to esteem oneself as....

Lucifer intended to become God himself and assume God's position. So self-absorbed with his own perfection and beauty, he believed himself to be the equal of his creator. We won't know what was really in his mind until we get to heaven, but we must assume that Lucifer actually believed he could pull this off. How is only a guess now.

The story of the revolution of King David's son Absalom is to remind us of Lucifer's sin. It is interesting that Absalom's sin was the same as Lucifer's. He sought to steal his father's throne and do so by stealing the hearts of the unfaithful in David's kingdom. He sat outside the gate and offered justice that Absalom claimed could not be found in the king's court. In this process he

sought a kingdom for himself and to become the object of worship and attention. Absalom was an arrogant, self-centered person with a lust for power. The Absalom revolution was put down and justice was served, and like Absalom's revolution, Lucifer's rebellion is also put down. He and the angels that followed him in revolt face sentence to the Lake of Fire.

Satan's Appeal Trial

In eternity past God created angelic beings, and with them He established a system of angelic authority and organization within which angels could function. God perfectly blended freedom, authority, and responsibility, creating a structured environment within which each angel could express his own volition.

God created Lucifer, the anointed cherub, and entrusted him with responsibilities and privileges beyond those of other angels. But he abused his freedom. In an act of arrogance, Lucifer rejected God and rebelled against God's authority. Arrogance is the worst of all sins. It distorts and obscures reality and is the enemy of every rational creature. Arrogance was the self-deception that caused Lucifer to think he could be like God. Lucifer, created a free moral agent, perfect and beautiful, looked around and decided he wanted God's job. He said, "I will make myself like the Most High."

This is a rejection of the Creator by the created. It is saying to God, "I do not need you." "I am as great as you are." "I am a god unto myself." Lucifer declared his independence from God. It is important to grasp this. On this premise hangs the whole appeal trial of Satan.

God intends to demonstrate to Lucifer and to man that the only source of happiness, be it in prosperity or extreme adversity, is found in Him. Happiness is not found in self or in self's environment. It is not found in things or possessions or wealth. God intends to prove that the creature needs the Creator.

Lucifer, created a free moral agent, perfect and dependent on God, CHOSE TO SIN. Using his God-given free will, he made a decision to rejected God's authority, and thus rejected any need for God.

This rebellion occurred sometime in eternity past before human history. One-third of all angelic creatures fell for Lucifer's premise that they did not need God and rejected His authority. The rebellion was put down. Lucifer, now called Satan, was sentenced to the Lake of Fire forever.

We know that Satan still has access to heaven and directly to God. Why is he not in the Lake of Fire? And why did God see fit to restore the "tohuw wa bohuw" earth and populate it with mankind? God didn't say, "I screwed up with the angels, let's try something else." We are here for a reason, a very specific reason that is part of God's plan. Man was created to settle the angelic conflict once and for all, to prove to Satan and all the fallen angels that they do truly need God, and the sentence handed down is completely fair.

We are the “appeal phase” of Satan’s trial. When he was found guilty, Satan probably said something like, “How can a loving God condemn His own creatures?” The short and very oversimplified answer to that question is we are basically self-condemning. Consider that God is perfect righteousness, and anything less than perfect righteousness must, by definition, be rejected by perfect righteousness. Satan’s argument is quite simple, that his arrogance is not really arrogance at all but merely a viable alternative to God’s plan. God’s argument is that Satan is wrong, and there is no acceptable alternative to His plan

How do we know this? Quite frankly direct evidence of this is scanty, however, there is more than ample circumstantial evidence of this idea of an appeal trial. Consider the following. Why else would man have been created? The Scripture is basically silent as far as a statement of intent goes. We are left to look at circumstances, history, and God’s revealed plan. From that we are forced to draw some conclusions. Very clearly we are not just some experiment by God, “Well I messed-up with angels. Let’s see if I can get it right with man.” Man was created for a purpose and that purpose has to do with angels. We are told in Scripture that angels are observing us and rejoice when someone is saved. Also, why is Satan not in the Lake of Fire unless he is “out on appeal”? There is no logical reason given for this.

Consider also, how so much of what happens to man is related to angels and their circumstances. Adam’s fall was very much like Lucifer’s. The Absalom revolution was like Lucifer’s rebellion. Man’s sin was identical to Lucifer’s – disobedience and desire to be like God. “Eat this fruit from the tree of knowledge and you will be like God.” Rejection from the Garden is like God’s rejection of unrighteousness. Why is Satan vying so hard against God and His plan for man? Evidence strongly suggests that this is some sort of a contest between God and Satan with man at the center.

Also consider the new name for Lucifer, Satan, which means accuser or adversary as in a court of law. We see in Scripture, Satan acting like some sort of attorney in the case of Job in particular. “The only reason Job is faithful is because of his many blessings. Take those away and see what happens,” charged Satan.

Man was created to prove a point to Satan and the fallen angels. We are here to resolve the angelic conflict and prove that God’s judgment was indeed fair.

We have begun to establish the premise that man was created to settle the issue between God and Satan concerning the fairness of Satan’s sentence to the Lake of Fire for his disobedience. In effect, Satan demanded an appeal. Man was created with capabilities similar to angels but more limited in scope. Man would demonstrate to Satan the correctness of Satan’s sentence. What is transpiring as human history looks remarkably like an appeal trial under United States Jurisprudence; in fact if you take the divine timeline of human history, which we have called the “dispensations timeline,” and lay over that the phases of an appeal trial, a pattern begins to emerge. Above is an illustration that takes the seven dispensations of human history and aligns them with the phases of an appeal trial.

Under U. S. jurisprudence an appeal trial is formalized into three major phases or segments. The first phase is the formal trial itself in which the basic case is presented by both sides, the

prosecution (God) first followed by the defense (Satan). The second phase is called the rebuttal phase, in when each side presents rebuttal arguments to evidence and testimony presented during

Satan's Appeal Trial

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Arguments for the Prosecution (God) Arguments for the Defense (Satan)

Phases of the Appeal Trial of Satan

Formal Trial					Rebuttal		Closing Arguments	
Creation of Man	Fall of Man	Flood/Noah	Abraham Tower of Babel	Moses	First Advent of Christ - Cross	Rapture	Second Advent of Christ	Satan's Release from Abyss
Age of Innocence	Age of Conscience	Age of Human Gov	Age of Promise	Age of Israel	Church Age	Tribulation (Cont. Age of Israel)	Kingdom Age (Millennium)	Last Judgment
Dispensations								

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Under U. S. jurisprudence an appeal trial is formalized into three major phases or segments. The first phase is the formal trial itself in which the basic case is presented by both sides, the prosecution (God) first followed by the defense (Satan). The second phase is called the rebuttal phase, in when each side presents rebuttal arguments to evidence and testimony presented during the earlier phase of the trial. And finally we have the third phase, which consists of the closing arguments by each side.

As you will recall from our previous study, human history can be divided into seven periods, eras, or dispensations. The word “dispensation” comes from a Greek word that refers to a stewardship or administration and from which we get our modern English word “economy”. The idea is that there are seven periods or dispensations in human history in which God establishes distinct and different administrations. We developed this in detail in our previous study of dispensations, so we will only review here.

The seven dispensations begin with the Age of Innocence, which is the period from the creation of man to the fall of Adam. That is followed by the Age of Conscience from the fall of Adam to the flood and Noah. That is followed by the Age of Human Government from the flood to the Tower of Babel. And then we have the Age of Promise, also called the Age of the Patriarchs, from after the Tower of Babel to Moses and the giving of the Law. Then comes the Age of Israel, also called the Age of the Law, from Moses and the giving of the Law to the First Advent of Christ. The rejection of Messiah by Israel at the First Advent interrupted the Age of Israel while it still had seven years left to run. What follows is the dispensation we are currently in, and that is the Church Age or the Age of Grace, which will run until the rapture or resurrection of the Church.

Reject the King, you reject the Kingdom. Though Israel rejected the King and thus the promised Kingdom, in fulfillment of the promise to deliver the Kingdom, the Church Age was inserted, and all the spiritual aspects of the Kingdom are given to be experienced by believers during this dispensation. Israel will one day receive the physical Kingdom exactly as promised, but not before a final period of judgment and testing, which is the remaining seven years of the Age of Israel owed as promised in prophecy in Daniel.

Those seven years are the Tribulation, which will follow the Church Age as the emphasis shifts from the Church back to Israel. And lastly, we have the Kingdom (Age) or Millennium. This is the physical fulfillment of Israel’s promised Kingdom, when Israel will once again become the center of human history and Messiah will reign from Jerusalem. Christians call it the Millennium, since it will be 1,000 years long. It begins with the Second Advent of Christ’s return to set up His earthly reign at the end of the Tribulation and continues for 1,000 years to end with the Gog revolution and the final judgment of mankind.

Each of these dispensations focused on specific conditions set up by God to prove His case that man (and thus also Satan) need Him and His plan. Each dispensation established a test for man, and each time man failed the test, and the dispensation ended in judgment.

God “closes” his case with the Millennium and the Kingdom Reign of Messiah, in which He demonstrates that even in a utopian environment such as will be present during the Kingdom,

there is no success without a right relationship with Him – BORN AGAIN! At the end of the Millennium that is revealed through Satan’s closing arguments, which is the Gog revolution he leads after he is released from the Abyss. The Gog revolution will reveal that there are millions of people living in a Garden of Eden kind of environment of the Kingdom that have rejected God. They have been merely going through the motions of righteousness under the “iron scepter” rule of Messiah. Satan resorts to the only weapon he has left – more violence, which is put down by God.

The Millennium will prove that environment is not the solution to man’s problems or the source of his happiness. The solution resides in the thoughts of man and his willingness to submit (humility) to God’s plan for his life. God gives grace to the humble but makes war against the arrogant (James 4:6).

Satan has failed to prove his case. Man even under suffering will indeed choose God and God’s plan. Satan’s plan is NOT an acceptable alternative to God’s plan, because he was totally unable to make it work APART from God. Satan’s utopia could not ever produce what he promised.

The moral of this story: There is no real success, no victory over sin, no happiness, apart from God, and Satan’s plan is NOT a viable alternative to God’s plan.

Satan’s sentence will be executed, and he will then be cast into the Lake of Fire. All of those who followed his plan and rejected the free gift of salvation through faith in Christ will be resurrected and judged at the Last Judgment. This is often called the Judgment of the Wicked Dead or White Throne Judgment. They will not be judged for their sins; sin was judged at the Cross, and Jesus the Christ took the place of all mankind. They will be judged on the basis of their human good – which is what they chose to be judged for. It will not measure up to God’s perfect righteousness – which was given or credited to our account when we accepted Christ. They will be cast into the Lake of Fire with Satan.

That is the short overview. Meanwhile we must deal with the trial itself as witnesses either for the prosecution or the defense, and how that works is the real subject of this study on Spiritual Warfare. All the lessons up to now have been only the introduction. Now comes the meat.

The Angelic War

The Bible very clearly demonstrates that there is a contest between God and Satan. We will see this in some detail in the coming lessons. We have called this contest Satan's Appeal Trial, but it is in effect a war, an angelic war. Satan will attempt to prove God's judgment was wrong, and what Satan proposes is merely an alternative to God's plan and not really a sin. Man is at the center of this war. Mel Gibson in an interview about his film *The Passion of the Christ*, defined man's situation in these terms, "Man is like the meat of a sandwich between two pieces of bread."

I am not sure if Mel really understands that man is not merely caught in the crossfire, but he is an active combatant. In effect there is no sandwich, no contest without man to settle the issue. We were put here to prove God's point that His judgment was just. Man is the battleground.

In the next few lessons in this series we will see how this contest has manifested itself throughout human history. Much of what I will demonstrate you may already be aware of and some of this material will be new to you, but what you should get out of seeing all this presented in one "big gulp" is the realization of the seriousness of what we are involved in. We have a tendency to go through life just trying to get by day-by-day. As important as you might think that is, I am here to tell you there is a lot more at stake.

Satan won a tactical victory in the Garden, when Adam fell and rejected God's plan in favor of Satan's. You will recall that Satan did not go directly after Adam, rather he attacked through the woman, and to sway her he used deception. Satan convinced her that God was holding something back from her, that which would make her just as smart as God, the knowledge of good and evil. With that knowledge she would "be like God." This appealed to her desire to be closer to God. What she should have realized is disobedience to God's command "not to eat of the fruit of the tree of knowledge of good and evil" would not bring her closer to God; it would separate her from Him. She was deceived (1 Tim. 2:14) and took the bait. Note that even though her sin was a sin of ignorance, she was still held accountable. And there is a lesson there: Ignorance is no defense!

Adam, on the other hand knew full well what he was doing. He took one look at the woman outside the Garden (figuratively speaking) and decided he wanted the woman more than God. She became more real to him than God, so he bit the apple. Adam, in effect, went for Satan's plan.

Obviously, none of this caught God off guard. God knew all about this in eternity past long before Adam was even created. I believe the real issue of the angelic conflict was not the fall of man but the recovery from the fall and our spiritual lives after regeneration. Satan, created perfect and in an eternal state, rejected God. Man was also created perfect and also fell just as Satan did, and for the same reasons. God allowed man to fall, which gave him the knowledge of evil as well as good. The question is, with the knowledge of good and evil, what will man choose. Will he make a free will decision to choose Satan's plan (evil) or will he choose what God has to offer? Will man want that relationship with God that the federal head of the human race, Adam, lost in the Garden? It only takes one for God to win His case. Once man fully

understands what God has to offer and what Satan is offering, man will choose God and His plan. Man, even in his fallen state and in possession of the very knowledge that Satan led him to covet, would reject evil.

Once the relationship Adam had with God in the Garden was severed, he wanted it back. With the knowledge of what Satan offered, Adam and the woman wanted back what they had lost. Both he and Eve looked for that promised redeemer. But in their fallen state and in possession of a sin nature it would not be possible for man to regain on his own what was lost. He would need help to gain it back and help to use it. Maintaining that relationship in the face of a raging sin nature would require divine enablement to sustain the victory after salvation. Man needed God. Satan, having lost, must now prevent that redeemer from ever coming as God promised.

In the course of God's judgment on Satan, Adam, and the woman, He promised a deliverer (Gen. 3:15), which Adam and Eve demonstrated faith in. The fact that they were performing sacrifices and making offerings proves this. Though Scripture is silent on how this happened, obviously God had revealed to them the need of a blood sacrifice to ultimately regain their relationship. They wanted back what they had lost and performed the rituals God had initiated to symbolize the real blood sacrifice that would take place at the Cross. This must have really angered Satan.

When Eve bore Cain, she at first assumed he was the fulfillment of that promise (Gen 4:1), and Cain was that promised deliverer. Cain was not the redeemer and the line to Messiah was to have passed through Able. Abel was the believer, Cain was not. It was Abel who followed the instructions for a proper sin sacrifice. Cain was works oriented. He was a farmer and offered sacrifice from his fields – works. "Works" is Satan's system. Abel's offering was from his flocks – Grace. Grace is God's system. Abel's offering was a blood sacrifice that was acceptable to God, Cain's was not (Gen 4:4-5). Abel was obedient to God and His plan. Cain was upset at his rejection and killed his brother in an act of bitterness and revenge. Satan's purpose was to sever the bloodline to Messiah. God's counterattack was the substitution of Seth (Gen. 4:25) in Messianic lineage (Luke 3:23, 38).