

The Attackers: Satanic Strategy to Hinder the Plan of God: The Line of Christ, Matt 1:1; Satanic Attacks on the Line of Christ, Gen 3:15; 4:2b-8, John 8:44a; 1 John 3:12; Gen 4:25-26; Luke 3:38; Corruption of the Human Race through Angelic Infiltration, Gen 6:1-12; 2 Pet 2:4



Satanic Strategy to Hinder the Plan of God

Christmas Special

December 26, 2010

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I. The Line of Christ

Matthew 1:1 - The record of the genealogy of Jesus the Messiah, the Son of David, the Son of Abraham.

- 1. The very first verse of the New Testament documents the line of Jesus Christ from David. The purpose of such an introduction is to verify the heritage of our Lord as the first order of business.
- 2. The genealogy of Matthew begins with Abraham, history's first Jew, and traces his line through David's son Solomon. It then follows Solomon's progeny all the way to Joseph, the legal father of our Lord. This is the legal line of Christ.
- 3. On the other hand, Luke 3:23-38 begins its genealogy with Joseph in verse 23. In Israelite genealogies, however, the woman is never mentioned. When the woman is in view her husband is mentioned instead. Mary's father is Heli who is mentioned second on the list.



4. Luke's genealogy runs all the way back to Adam, going through David via Nathan (v. 31) and thus becomes the bloodline of Christ.
5. The importance of both these genealogies will be gradually revealed as we proceed through our study.

II. Satanic Attacks against the Line of Christ

- (a) The Attack on the Descendants of Adam:

Genesis 3:15 - "I will put enmity between you and the woman, and between your seed [demons] and her seed [Messiah]; He shall bruise you on the head [2d Advent], and you shall bruise him on the heel [the cross]."

1. The first descendant of Adam's was Cain who became the titular line of Christ but who engaged in fratricide following the birth of Abel.
2. Abel was murdered by Cain who was negative to the proper worship of Yahweh Elohim, described in:

Genesis 4:2b - Abel was a keeper of flocks, but Cain was a tiller of the ground.

v. 3 - So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground.

v. 4 - Abel, on his part also brought of the firstlings of his flock and of its fat portions. And Lord had regard for Abel and for his offering;

v. 5 - but for Cain and his offering He had no regard. So Cain became very angry and his countenance fell.

v. 6 - Then the Lord said to Cain, "Why are you angry? And why has your countenance fallen?"

v. 7 - If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

v. 8 - Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

3. Cain's response is the anger of frustrated self-righteous arrogance from the rejection of his offering. It is human good motivated by human viewpoint. Arrogance abhors rejection and unsuppressed can result in jealousy.
4. The Lord informs Cain that if he comes around to His way of thinking then he can reclaim the status of primogeniture as subsequent head of the family and therefore the line of Messiah.
5. Cain, however, functions from the dark side of morality which puts him into moral degeneracy inside the cosmic system.
6. Abel was a man of integrity and followed explicitly the orders of Jesus Christ with regard to the proper procedure of a blood sacrifice portraying the substitutionary sacrifice of the future Messiah.
7. Cain regarded animal sacrifice as barbaric, considered his vegetable salad as superior, and in crusader arrogance proffered to teach the Lord about a better method of sacrifice.

8. The vegetable salad of Cain's was an attack on the typology of animal sacrifice which is a visual aid that displays the concept of the vicarious sacrifice of an innocent animal for the salvation of the many.
9. Rather than submit to the system as outlined by the Lord and communicated to him by his brother Abel, Cain revolted against the ritual plan of God.
10. Cain moves from crusader arrogance to criminal arrogance. The irrationality of human good is revealed by Cain. On the one hand he is repulsed by the cutting of the carotid of an animal but on the other hand he has no compunction about slitting his own brother's throat.
11. According to our Lord's accusation in John 8:44, Lucifer himself inspired Cain's felonious act:

John 8:44a - "You [the Pharisees] are of your father the devil, and you want to do the desires of your father. He was a murderer [ἀνθρωποκτόνος (*anthrōpoktonos*): of Cain, history's first murder] from the beginning ..."

12. Cain represents the modus operandi of religion. Whenever man establishes a system of beliefs based on human viewpoint and, through self-righteous arrogance, attempts to impose these beliefs on others through force, the end result is deceit, antagonism toward truth, i.e., divine viewpoint, and, when rebuked, elimination of opposition through murder and genocide. Islam is an excellent current example.
13. Cain's murder of Able was an attack on the line of Christ as well the ritual plan of God. Cain's offering emphasized works over grace; fruits of his labor were emphasized over the sacrifice of an innocent animal.
14. The murder weapon and how it was committed is revealed by John in:

1 John 3:12 - Not as Cain, who was of the evil one and slew [constative aorist active indicative of σφάζω (*sphazō*)] his brother. And for what reason did he slay [*sphazō*] him? Because his deeds were evil, and his brother's were righteous.

15. The constative aorist of *sphazō* indicates a completed action of murder by the slitting of the throat:

σφάζω means "to slay an animal,"¹ "to slaughter," or with reference to men "to kill," "to murder," "to slay. The word belongs to the stem σφαγ-, cf. φάσγανον "knife," "sword." (p. 926)

In animal sacrifices the blood is especially important, so that there is a concern to have it flow out as completely as possible. In antiquity the carotid artery of sacrificial or slaughtered animals was slit. (p. 927)

¹ "Usually by stabbing or slitting the throat. The description of a sacrifice in Homer *Odyssey*, 3, 447–460 shows that σφάζω denotes neither knocking down (449 f.) nor dividing (456) the animal, but just opening the artery (454); once done it is done, the blood spurts out (455). ... it should be noted that anatomically σφάζω can mean the throat" (Otto Michel, "σφάζω, σφαγή," in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971], 7:926n1).

In 1 John 3:12 **σφάζω** is a strong term for Cain's fratricide analogous to the ancient use for the murder of brothers or relatives.² (p. 934)

16. Having observed, apparently with disdain, Abel prepare several animal sacrifices to the Lord, Cain learned the method of inflicting sure death. He had watched Abel's sacrificial animals die on the altar as the blood flowed from their carotid arteries.
17. Jealous Cain seized Abel's sacrificial knife and pulled it across his throat. As his brother's blood drained from his body, Cain became the world's first murder.

18. God's Counterattack: The Substitution of Seth

Genesis 4:25 - Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring in place of Abel, for Cain killed him."

v. 26 - To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the Lord.

19. As a result of Seth's birth the Messianic line was perpetuated:

Luke 3:38 - ... the son of Enosh, the son of Seth, the son of Adam, the son of God.

III. Corruption of the Human Race through Angelic Infiltration

Genesis 6:1 - Now it came about when mankind began to multiply on the face of the land, and daughters were born to them [a surplus of women].

v. 2 - That the sons of God [בְּנֵי־הָאֱלֹהִים *bene ha-'Elohim: demons*] saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

v. 3 - Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."

v. 4 - The Nephilim [נְפִילִים *Nephilim: half-breeds: the offspring of a fallen angel and a female Homo sapiens*] were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.

v. 5 - Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

v. 6 - The Lord was sorry [anthropopathism: He changed His mind] that He had made man on the earth, and He was grieved in His heart.

Genesis 6:7 - The Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."

² Michel, *Theological Dictionary of the New Testament*, 7:926–27; 934.

v. 8 - But Noah found favor in the eyes of the Lord.

v. 9 - These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah had three sons: Shem, Ham, and Japheth.

v. 11 - Now the earth was corrupt in the sight of God, and the earth was filled with violence.

v. 12 - God looked on the earth, and behold it was corrupt; for all flesh had corrupted their way upon the earth.

1. This passage informs us of Lucifer's most aggressive assault on the line of Christ. By cohabiting with the women of the earth the demonic insurgents were able to corrupt and almost eliminate Homo sapiens from the earth.
2. The offspring of the union produced half-breed *mal'ak-'adam* or *angelos-anthrōpos* – angel-man. The Hebrew refers to these creatures as **נְפִילִים** (*Nephilim*).
3. God's counterattack was the universal flood which He scheduled in conjunction with the one-hundred twenty-year period he established for Noah to construct the ark.
4. The flood drowned the half angelic-half human creatures called the Nephilim. Noah's ark delivered the only true humans to ultimate safety along with a selection of the animal, bird, and amphibian kingdoms.
5. The demons who were involved in the corruption of the majority of the human race were arrested by God and consigned to Hades:

2 Peter 2:4 - If God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;

5. The word "hell" in this verse is used to designate a compartment of Hades, which one, indicated by the Greek word it translates, the aorist active participle of the verb **ταρταρώω** (*tartarōō*): "confining them to Tartarus." It is described as a division that is devoid of light which for angels serves as a chain which isolates them until the Great White Throne judgment.
6. The Nephilim, being half-human possessed souls, and therefore they must be dealt with as well. They are not pure angel nor are they pure human. Human unbelievers are sentenced to the compartment of Torments (Luke 16:25) while angels – *bene ha-'Elohim* are incarcerated in Tartarus (2 Peter 2:4; Jude 6), while those angels who have violated the rules of engagement for the Angelic Conflict are detained in the Abyss (**ἄβυσσος** [*abussos*]).
7. We get a clue as to where these half-breeds are imprisoned in:

Revelation 20:13 - And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.