

# Things "before the creation of the world"; Angels and the spiritual world

No copyright materials are used in this text

The summary and interpretation of the specific chapter and verses are from the Bible, they are religious text that is in the public domain.

Free to Copy and Distribute: Spread the Word!

(Peter Lok) 駱沅祺

[lokpeter@outlook.com](mailto:lokpeter@outlook.com)

[Biblecomplete.com](http://Biblecomplete.com)

## Things "before the creation of the world"; Angels and the spiritual world

There are passages in the Bible that give us a glimpse into what happened "before the creation of the world." But let's be clear: the Bible does not systematically describe the "history before creation" in detail, but in a fragmented, revelatory way that lets people know about God's eternal plan and His nature. Here are a few key takeaways and scriptural directions:

---

### 1. God existed before the creation of the world (eternity)

The most straightforward beginning is:

- Genesis 1:1: "In the beginning God created the heavens and the earth."

This sentence actually implies that God existed before the "beginning."

In addition, such as:

- Psalm 90:2: "You are God from time to time."

👉 It shows that God was not created, but existed beyond time and before the creation of the world.

---

### 2. God had a plan before the creation of the world (predestination of salvation)

The New Testament makes it clearer:

- Ephesians 1:4  
"Just as God chose us in Christ before the foundation of the world."
- 2 Timothy 1:9  
"This grace was given to us in Christ Jesus before all ages."

👉 This means that salvation is not a spontaneous idea, but a plan that was made before the creation of the world.

---

### 3. Christ existed before the creation of the world (the eternal Son of God)

- John 1:1  
"In the beginning was the Word, and the Word was with God, and the Word was God."
- John 17:5 (Jesus Christ Prayer)  
"Father... I and all your glory before the world."

👉 說明：耶穌（道）在創世以前已與父同在。

---

### 4. God prepared the Lamb before the creation of the world (redemption plan)

- 1 Peter 1:20  
"Christ was known to God before the creation of the world..."
- Revelation 13:8  
"The Lamb who was slain from the foundation of the world..."

👉 強調：十字架不是意外，而是創世以前已在神心中的計劃。

---

### 5. Wisdom before the creation of the world (anthropomorphic description)

- Proverbs 8:22–23  
"At the beginning of the creation of the Lord... Before the creation of all things, there was me."

👉 This passage is personified with "wisdom", which some Christians understand as a type of Christ, while others understand it as God's wisdom itself.

---

## 6. Angels and the Spirit World (Indirect Inference)

The Bible does not directly state "when angels were created", but it is as follows:

- **Job 38:4–7**  
describes when God established the foundation of the earth, "the morning stars sang together."

👉 **Hint:** Angels existed at the beginning of creation, so they may have been created before creation.

In the biblical narrative, Satan's temptation does occur with God's permission, but this does not mean that Satan is "helping to exercise" Jesus, but God uses this event to show Jesus' identity and obedience.

In the Gospels (as in Matthew chapter 4), it is recorded that after Jesus was baptized, he was "led by the Holy Spirit into the wilderness to be tempted by the devil." Here are a few key points:

1. It was God who took the initiative to lead and Satan was allowed to act . Jesus' entry into the wilderness was not accidental, but out of God's plan. Satan's presence is "allowed" in this plan, but not the dominant.
2. Satan's motive is to tempt and corrupt  
Satan (as in the book of Job) is essentially an "accuser and tempter," and his purpose is to make people stumble, doubt God, and deviate from God's will, not to help people grow.
3. God's purpose is to show and fulfill that God allows this temptation to:
  - Showing Jesus as the Son of Obedience (compare Israel's defeat in the wilderness)
  - Show that He is better than temptation and Satan
  - Prepare for His future work
4. Jesus' victory lies in complete obedience to God's word  
In every response to temptation, Jesus quoted the scriptures (Deuteronomy) to show that He relied entirely on God and not on his own power.

---

總結來說：

- ✓ 撒但的試探是在神允許之下發生
- ✗ 但撒但不是「幫助鍛煉」耶穌的工具（動機不是善）
- ✓ 神卻能使用撒但的作為，成就祂更高的旨意

**If Satan acts with God's permission, why does he end up becoming God's enemy and still be judged?**

先直接說結論：

- 👉 撒但從來不是「忠心的使者」，而是「被容許活動的叛逆者」。
- 👉 神允許牠行動，不等於認同牠的本質或行為。

---

## 1. The essence of Satan: not neutrality, but betrayal

In the overall testimony of the Bible, Satan is not simply an "official on a mission," but a being who has fallen and is hostile to God.

For example, in Isaiah 14 and Ezekiel 28 (traditionally often understood as allusions to Satan's fall), a created being depicted betraying God out of pride.

So its essence is:

- Not for God
- Instead, it is against God, to replace God, or to destroy God's work

---

## 2. Why does God still "allow" it to act?

Two things need to be distinguished here:

Allow ≠ to agree

In the book of Job and Jesus' temptation (Matthew 4), we can see that:

- Satan's actions have boundaries (you can't do anything at will)
- It must be within God's permission

Reasons for God's permission include:

- Showing Man's Faith (Job)

- **Showing the victory of Christ (Jesus)**
- **Achieve a greater plan of redemption in history**

👉 換句話說：

神可以使用惡者的行為，但不代表惡者是為神而行。

---

### **3. Why was he judged in the end?**

**The key is: motivation and essence**

**Satan:**

- **Continued hostility to God**
- **Induce people to commit crimes**
- **Distorting the truth**
- **accusation and destruction**

**These are not "missions", but out of their own rebellious will**

**Thus, in Revelation 20, he was thrown into the lake of fire, not because he was "eliminated after completing his mission," but because:**

👉 **He has always been a rebel, and the judgment is only the final result**

---

### **4. Organize the entire logic in one sentence**

- **God is sovereign (in control of everything)**
  - **Satan is a rebel (hostile to God)**
  - **God temporarily allowed it to move (to a limited extent)**
  - **In the end, God will judge him (justice is done)**
- 

### **5. Use a metaphor to help understand**

**It can be understood like this (but only a limited metaphor):**

**Like a king who temporarily allows a traitor to act, or even uses his actions to expose people's hearts or achieve greater plans—  
but the traitor remains a traitor in nature and will eventually face judgment.**

### **About the origin of Satan in the Bible and the "fall of one-third of the angels"**

First, the Bible does not explicitly state that "one-third of the angels became Satan." This statement is mainly inferred from Revelation 12:4: "The dragon's tail dragged a third of the stars in the sky and fell to the ground." Many later Christian traditions interpreted "stars" as angels, thus forming the common saying that "one-third of the angels fell." However, this is a theological interpretation, not a direct explicit record of the Bible.

About Satan himself:

- In Genesis, the character "Satan" does not appear directly.
- The "serpent" appears in Genesis 3, and later Christian tradition (especially in conjunction with Revelation 12:9) equates this serpent with Satan (the devil).

As for Satan's origin, the Bible does not have a clear account of when he was created and when he fell. However, there are several passages that are often used to understand indirectly:

- Isaiah 14: Mention of the "bright star" falling from heaven (traditionally often interpreted as Satan's fall).
- Ezekiel 28: Describes a creature who was originally perfect but later fell (also often applied to Satan).

It should be noted that the original context of these two passages was actually directed at the kings of the world (King of Babylon and King Tyre), not directly about Satan, but was only an extension of the theological application of later generations.

Some have mentioned that "Satan does not appear after Genesis 1" – this is also a theological speculation:

- Some believe that angels (including later Satan) were created at some time after the creation of the heavens and the earth and later fell.
- It is also believed that Satan's fall occurred before the fall of mankind in Genesis 3 because the serpent had already appeared and could seduce people.

But the Bible does not give a clear timeline.

### **Brief summary:**

- "One-third of the angels became Satan" was later interpreted according to the Book of Revelation.
  - Satan is not explicitly revealed in Genesis 1:1.
  - The time of Satan's fall is not explicitly stated in the Bible, but can only be speculated through indirect scriptures.
- 

### **Regarding "Is there a second creation between Genesis 1:1 and 1:2"?**

Some people refer to a well-known but controversial explanation called "Gap Theory". This theory holds that there was a "pre-world" between Genesis 1:1 and 1:2 that was later destroyed by some kind of catastrophe (some people associate it with the fall of Satan), that the "empty chaos" in 1:2 is the post-disaster state, and that the six-day creation is "reconstruction".

Here are a few main ways to interpret it:

**(1) Traditional mainstream understanding (most widely accepted)** The mainstream of Judaism and Christianity mostly believes that:

- 1:1 "In the beginning God created the heavens and the earth" is the beginning or conclusion of the entire creation action.
- 1:2 "The earth is empty and chaotic" only describes the unformed state at the beginning of creation.
- The next six days were God's gradual "shaping of order" in the world, not the second creation.

In other words, there is no such thing as "the first creation followed by destruction, followed by the second creation."

**(2) Gap Theory** This view proposes:

- 1:1 describes a complete primordial world.
- Between 1:1 and 1:2 there was a disaster (such as the judgment brought about by Satan's fall).
- The 1:2 "empty chaos" refers to the state of desolation after being judged.
- The six-day creation is God's "reconstruction" of the world.

Proponents often cite Isaiah 45:18 (God's creation of the world "not emptiness") as evidence, combined with speculation about Satan's fall.

But the problem with this theory is that the Bible verse itself does not directly mention any destruction event, and all connections are inferences.

### **(3) From the perspective of language and text (more common among modern scholars)**

From the original Hebrew text:

- 1:2 can be naturally understood as "the place was empty chaos" (describing the state of being at that time), rather than "becoming" into empty chaos.
- Therefore, most scholars believe that this passage does not support the claim of "two creations".

**Conclusion:** If you look strictly at the biblical text, there is no clear evidence to support the "second creation". Gap theory is a plausible theological speculation, but it is not directly taught in the scriptures. A more natural understanding is that 1:1–2 describes the unformed state at the beginning of creation.

---

### **After God created the heavens and the earth, does the appearance of the serpent in the Garden of Eden prove that Satan already existed? When was Satan created?**

Your reasoning is valid – the Bible does imply that Satan existed and fell before the events of the Garden of Eden, but the Bible does not say "exactly when he was created."

Let's analyze it step by step:

**(1) Does the appearance of the serpent mean that Satan already exists?** In Genesis 3, the serpent was already able to lure Eve into sin. The New Testament Revelation 12:9 more clearly refers to the "ancient serpent" as the devil and Satan. Therefore, in Christian theology, it is generally believed that Satan was already present when the serpent appeared and was in a state of rebellion against God.

**(2) When was Satan created?** The Bible does not have a direct answer, but a general range can be inferred:

- Satan cannot exist forever (only God is eternal).
- Nor could He be created after man.

A more reasonable speculation is that angels (including Satan) were likely created during or shortly after the creation of the heavens and the earth in Genesis 1. Job 38:4–7 mentions

that when God laid the foundation of the earth, "the morning stars sang together, and all the sons of God rejoiced," which is often understood as the presence of angels at that time.

**(3) When did Satan fall?** This is the more critical question. The reasonable order of inference is:

- Created first (originally good).
- After that, it falls (producing pride and rebellion).
- The time of the fall must have been before man sinned (because he was already able to tempt man in the form of a serpent).

But Genesis does not record the fall of Satan at all. The relevant descriptions are mainly indirect inferences from Isaiah 14 and Ezekiel 28.

**Important reminder:** The "appearance of the serpent" does prove that Satan existed and fell before the events of the Garden of Eden, but it cannot jump directly to the conclusion that "he must have fallen between Genesis 1:1 and 1:2", because the Bible does not provide a clear time marker, which is just one of the theological assumptions (often combined with gap theory).

**The safest summary:**

- Satan is a creature and does not exist forever.
- He existed before the events of Eden and had fallen.
- However, the Bible does not give an exact time for when he was "created and when he fell," and can only be reasonably speculated based on different scriptures.
- Now we focus on the relationship between "Satan" and God in the Book of Job, which is actually very critical, and there is some tension with many of the "devilish views" that were formed later.
- ---
- **1. The identity of "Satan" in the Book of Job**
- In Job 1–2, "Satan" does not appear as a king of the kingdom of darkness who stands alone against God, but:
- 🖐️ 出現在神的「天庭」中，屬於神的會眾之一
- Scripture Description:
- "The sons of God" came to stand before God

- Satan is among them (Job 1:6)
- This shows that he:
- You can still enter God's presence
- It is not completely expelled from God's rule

•

---

## • **2. The role of "Satan": accuser/tester**

- "Satan" (Hebrew *ha-satan*) originally meant to:
- 🖐️ 對頭者 / 控告者 (the accuser)
- In the Book of Job, his function is clear:
- Questioning whether man's godliness is pure → "Is it not for nothing that Job feared God?" (Job 1:9)
- 提出一種「測試理論」:  
🖐️ 人敬拜神只是因為得好處
- "suggested testing" Job to God

•

---

## • **3. Satan's authority: completely limited by God**

- This is the most important point in the Book of Job, and it is also easy for many people to overlook:
- 🖐️ 撒但不能自由行動，他必須得到神的允許
- For example:
- Job 1:12  
God said, "All that he has is in your hands; But do not stretch out your hand against him."
- Job 2:6  
God said, "He is in your hand, but keep his life."
- This means:

- ✓ 撒但的行動是被限制的
- ✓ 他沒有自主的終極權柄
- ✓ 神仍然是最高主權者

---

- **4. The Relationship between Satan and God (Core Summary)**

- From the book of Job, it can be clearly sorted out:

- **1** 不是「勢均力敵的對手」

- It is not two equal forces of good and evil (unlike the dualism of some religions)
- 👉 神始終掌權，撒但不能越界

---

- **2** 像「檢察官」而非「叛軍王」

- He is more like:

- 👉 在神面前提出指控的人
- 👉 對人類信仰進行質疑與測試

---

- **3** 在神的主權之下運作

- Even if his motives are hostile, but:

- 👉 God can still use these trials for deeper purposes
- (For example, Job's faith was revealed and refined)

---

- **5. This is different from the later development of theology**

- What you mentioned earlier (Isaiah 14, Ezekiel 28, Revelation 12) belongs:

- 👉 後期神學整合出的「撒但墮落敘事」

- But the Book of Job presents a more "early, primitive" image:
- Satan is still active in God's heavenly court
- The identity is more like the "accuser"

- Not yet fully developed into the "king of the kingdom of evil"

- ---

- **6. Overall conclusion**

- In the most accurate words:

- 🖱️ **In the Book of Job, Satan is a spiritual being under God's sovereignty who is responsible for accusing and testing people, not a force that opposes God on an equal footing.**

- ---

- Since Satan is responsible for accusing the book of Daniel, what is the explanation of the war of the satanic angels?

- 🖱️ The image of the "accuser" in the book of Job vs. the "angelic war" in the book of Daniel

- Let's talk about the conclusion first, and then explain slowly:

- 🖱️ **These two images are not contradictory to each other, but reflect different aspects of the biblical "spiritual worldview" that are gradually unfolding.**

- ---

- **1. Clarify an important fact first**

- 🖱️ 《但以理書》其實沒有直接提到「撒但」這個名字

- In Daniel chapter 10, it appears:

- "The Demon King of Persia"

- "The Demon King of Greece"

- Archangel Michael

- These are called "Jun" (Hebrew *sar*) and are more like:

- 🖱️ 屬靈層面的「國度代表者 / 權勢」

- ---

- **2. What is the "angelic war" in Daniel chapter 10?**

- Scripture Description:

- An angel was stopped by the "demon king of Persia" for 21 days
- Michael came to help and broke through
- Here are the presentations:
- 👉 屬靈界中與地上國度對應的權勢之爭
- It can be understood as:
- There is the Persian Empire on earth
- The spiritual world also has a corresponding "power being"

---

- **3. Are these "demon lords" Satan?**

- Be careful here and don't jump too fast Conclusion:
- 👉 聖經沒有直接說「波斯魔君 = 撒但」
- A more reasonable understanding is:
- **1** 他們是「屬於反對神的靈界勢力」
- That is:
- Fallen angels
- or evil spiritual powers

---

- **2** 撒但是「更高層的對抗者」

- In the Bible as a whole (and the New Testament in particular):
- 👉 撒但常被看作這些勢力的「領袖或代表」
- For example:
- Ephesians 6:12  
"The rulers and the rulers of this dark world."

---

- **4. How is it connected to Satan in the Book of Job?**

- 這裡是關鍵整合 👉

- **In the Book of Job:**

- 🖱 撒但 = 控告者（在神面前活動）
- 

- **In the Book of Daniel:**

- 🖱 描述的是「整個屬靈權勢系統」
- 

- 🖱 In other words:

- **The Book of Job is a scene in the "Court of Heaven" and the Book of Daniel is a scene in the "spiritual battlefield"**

- The two have different focuses:

• Books	• Focus	• Satan's role
• Job	• Dialogue before God	• accuser
• Daniel writes	• Spiritual kingdom conflict	• It does not appear directly (but the system exists)

---

- **5. Why is this development?**

- This is related to the "graduality" of revelation:

- 🖱 聖經不是一次把所有屬靈世界講完，而是逐步揭開

- Simple context:

- **Early (as in the Book of Job)**

- Satan = the accuser before God
- The concept of "evil kingdom" is not yet complete

- **Middle period (as in the book of Daniel)**

- "Spiritual kingdom confrontation" began to emerge
- The battle between angels and power

- **Later period (New Testament, as in the Book of Revelation)**

- Satan becomes a clear "antagonist/dragon/devil"
- There is a clear system of evil forces

- ---

- **6. The most reasonable integration conclusion**

- 👉 **Satan is both an "accuser" and a "part (or even leader)" of an opposing force**

- Just:

- 在《約伯記》👉 強調他的「功能」
- 在《但以理書》👉 展現「屬靈戰爭的結構」

- ---

- **7. Summary in one sentence**

- 👉 《約伯記》告訴你撒但「做什麼」（控告），  
《但以理書》告訴你他「在哪個戰場中運作」（屬靈國度衝突）。

- ---

- 撒但既是「控告者」時辰所允許的又為何在身天身地之后耀入火爐

- Your question is actually asking a very core theological tension:

- 👉 **Since Satan is still an "accuser" with God's permission, why was he finally thrown into the lake of fire (eternal judgment)?**

- This is not a contradiction, but involves two aspects: "different periods (chronology)" and "final judgment of characters".

- ---

- **1. Satan now: the accuser who is "temporarily allowed"**

- In the Book of Job and some New Testament verses, we see:

- Satan is still active
- can test and accuse others
- But the permissions are limited

- For example:
- Job 1–2 → It must be allowed by God
- Luke 22:31 → Satan will "sift you like wheat"
- Revelation 12:10 → Called "the one who accuses his brother day and night"
- 🖐️ 重點是：  
他的存在與活動，是「暫時被允許」，不是最終狀態。

---

- **2. Turning point: expulsion from the "accuser"**

- A key shift occurs in Revelation chapter 12:
- There is a battle in the sky (Michael vs Dragon)
- The dragon (the ancient serpent, the devil, Satan) was thrown down
- Then declare:
- 🖐️ 「控告我們弟兄的，已經被摔下去了」（啟 12:10）
- This means:
- ✓ He lost his position
- ✓ to accuse before God and no longer had a "role in heaven."

---

- **3. The final ending: Thrown into the lake of fire (the "stove" you mentioned)**

- In Revelation 20:10:
- 🖐️ The devil was thrown into the lake of fire (not an ordinary furnace).
- This symbolizes:
- Final judgment
- Forever separated from God
- The end of the forces of evil

---

- **4. Key understanding: three stages**

- The whole context will be very clear:

- **(1) Present (stage in history)**

- 🖱 撒但 = 被允許的控告者 / 試探者
  - Activities are still possible
  - But under God's sovereignty
- 

- **(2) Intermediate Turning Point (Spiritual Warfare Results)**

- 🖱 被逐出天上（啟 12）
  - Disqualified from prosecution
  - The range of activities is limited
- 

- **(3) Final Result (Judgment)**

- 🖱 被丟進火湖（啟 20）
  - End forever
  - No more roles
- 

- **5. Why does God "allow it temporarily"?**

- This is a deeper question, and the Bible is not fully explained philosophically, but offers several directions:

- **1** 顯明人的真實信心（約伯記）
  - Is faith only because of blessings?
- 

- **2** 成為試驗與煉淨

- (A similar idea is also found in 1 Peter.)
- 

- **3** 在歷史中彰顯神的公義與最終審判

- 🖱️ 不是立刻審判，而是在時間中顯明一切

- 

- **6. The core answer to your question**

- 🖱️ **Satan can now accuse because God has "temporarily allowed his function" in history;  
But at God's final judgment, his role will be completely terminated and he will be condemned.**

- 

- **7. Summary in one sentence**

- 🖱️ 撒但現有「功能」，但沒有「未來」。

-