

TOPIC III

SATAN - LITERARY ERRORS ABOUT HIS ORIGIN AND OTHER DOCTRINES

Part I

INTRODUCTION

1. A simple object lesson to show how we come to say, believe or think in a way we have assumed to be true. Pass around one cent piece to confirm that all or most will call it a "penny." Use this as an illustration of how ingrained we become to think one thing is true while all the time it isn't. It isn't actually a penny at all but a "cent." The old English "pence" never got out of use when we minted "cents." Much of what we believe comes from old teachings based in old theological presuppositions we seldom question and we believe them even though they are neither Biblical nor true.

So, I am going to introduce this topic with a preface of important Biblical texts so we can have a prepared mind for what I will present in this controversial topic. I am not here to lead you astray, but to correct those who have led us astray.

2. Note the intense imagery in the passages we chose because they preface the passages that are misinterpreted. We need to remember the artistry with which much of God's Word is written and presented. One grand example is The Book of Revelation.

3. Okay, as we begin to study Ezekiel 28 where the common doctrine of Satan's nature and origin is based (falsely - as it specifically applies to the king of Tyre - verse 2), we begin a bit of intro to prophetic imagery with an earlier passage in Ezekiel that is a part of the whole narrative. He wrote an impressive prophecy regarding the city of Tyre about c. 590 BCE around 250 years before it was fulfilled. In 26:1-6; 13-14.

1: Now in the eleventh year, on the first of the month, the word of the LORD came to me saying, 2: "Son of man, because Tyre has said concerning Jerusalem, 'Aha, the gateway of the peoples is broken; it has opened to me. I shall be filled, *now that* she is laid waste,' 3: therefore thus says the Lord GOD, 'Behold, I am against you, O Tyre, and I will bring up many nations against you, as the sea brings up its waves. 4: 'They will destroy the walls of Tyre and break down her towers; and I will scrape her debris from her and make her a

bare rock. 5: 'She will be a place for the spreading of nets in the midst of the sea, for I have spoken,' declares the Lord GOD, 'and she will become spoil for the nations. 6: 'Also her daughters who are on the mainland will be slain by the sword, and they will know that I am the LORD.'"

13: "'So I will silence the sound of your songs, and the sound of your harps will be heard no more. 14: 'I will make you a bare rock; you will be a place for the spreading of nets. You will be built no more, for I the LORD have spoken,' declares the Lord GOD."

4. Context is everything. In Ezekiel 26 above, we saw this prophecy is regarding the destruction of Tyre. You might remember that this island capital city was impregnable for centuries and that the kings of Tyre laughed at all attempts to conquer the city, that is, until Alexander came along 250 years later and built the causeway across the ocean expanse from the mainland to the island and destroyed it fulfilling Ezekiel's prophecy. This causeway can still be seen from the air.

Note: Chapters 25-32 are noted as oracles of judgments against the nations in which chapter 28 is sandwiched. Please look these up and read them. These are found to begin at: 25:1, 8, 12, 15; 26:1(-28:19); 28:20, 29:1(-32:20 ff.) Note especially 31:1-14. Note there are 4 chapters written about the judgment against Egypt. Also remember there were no chapter or verse divisions in the original manuscripts.

Note also, the type style as we go. This is important. Poetic sections will have an offset type style (in any quality Bible) such as in the "Lament over Tyre" found in Ezekiel 27:3-9 reproduced here:

3: and say to Tyre, who dwells at the entrance to the sea, merchant of the peoples to many coastlands, "Thus says the Lord GOD,

"O Tyre, you have said, 'I am perfect in beauty.'

4: "Your borders are in the heart of the seas;"

"Your builders have perfected your beauty."

5: "They have made all your planks of fir trees from Senir;"

"They have taken a cedar from Lebanon to make a mast for you."

6: "Of oaks from Bashan they have made your oars;"

"With ivory they have inlaid your deck of boxwood from the coastlands of Cyprus."

7: "Your sail was of fine embroidered linen from Egypt So that it became your distinguishing mark;"

"Your awning was blue and purple from the coastlands of Elishah."

8: "The inhabitants of Sidon and Arvad were your rowers;"

"Your wise men, O Tyre, were aboard; they were your pilots."

9: "The elders of Gebal and her wise men were with you repairing your seams;"

"All the ships of the sea and their sailors were with you in order to deal in your merchandise."

The lament continues in both poetry and prose and, at verse 26 the destruction of the city begins to be proclaimed ending at 27:36 with,

"The merchants among the peoples hiss at you;
You have become terrified And you will cease to be forever."

In the poetic sections we have personification, parallelisms, sarcasm and much more.

Now, let's go back to 26:1. Note: verses 1-2 (reflecting the destruction of Jerusalem in 586 B.C. by Babylon leaving the city vulnerable). Based on this, the king of Tyre thought to loot the city. Then verses 3ff.

Ezekiel is not the only prophet to prophesy against Tyre. Please note the language of Isaiah in 23:1-9 for example (also in poetic form). Then, Jeremiah 25:15-17, 22; 47:4-5;

15: "For thus the LORD, the God of Israel, says to me, 'Take this cup of the wine of wrath from My hand and cause all the nations to whom I send you to drink it. 16: 'They will drink and stagger and go mad because of the sword that I will send among them.' 17: Then I took the cup from the LORD'S hand and made all the nations to whom the LORD sent me drink it: 22:" ... and all the kings of Tyre, all the kings of Sidon and the kings of the coastlands which are beyond the sea;

47:4-5,

4: "On account of the day that is coming To destroy all the Philistines, To cut off from Tyre and Sidon Every ally that is left; For the LORD is going to destroy the Philistines, The remnant of the coastland of Caphtor. 5: "Baldness has come upon Gaza; Ashkelon has been ruined. O remnant of their valley, How long will you gash yourself?"

And, Joel 3:4-8; Amos 1:9-10; Zechariah 9:1-4. (By the way, Zechariah wrote over a hundred years after Ezekiel).

The controversial chapter and section is 28:11-17. But before we look at this, let's look at Ezekiel 31: 1-18 where similar imagery is applied to Pharaoh and Egypt. This is important as no one seems to think this passage applies to Satan. The passage is in both poetry and prose, just like chapter 28. Look it over, especially the reference to "Eden" or "the garden of God."

Okay, now let's examine 27:1-28:19 and see if we can discuss this debate and maybe learn more than all the church teachers of ages past. Be sure and note the type set style as well. Remember, context is everything.