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What You Need to Know About Your Enemy, the Devil: Part 2

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WHAT YOU NEED TO KNOW ABOUT YOUR ENEMY, THE DEVIL (Part Two)

This is part two in our study on what the Bible says about Satan.

1. What does Isaiah the prophet tell us regarding the creation, corruption, and condemnation of Satan?

A. The passage involved

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:12-15).

B. The particulars involved

The name Lucifer means "light bearer, day star, shining one." Note his five fatal "I wills"—

1. I will ascend into heaven—Obviously Satan had the third heaven in mind here, the very abode of God. Paul speaks of this third heaven in 2 Cor. 12:2: *"Such an one caught up to the third heaven."*
2. I will exalt my throne above the stars of God—Probably "the stars of God" is a reference to angels. Satan desired the worship of angels. (See Job 38:7; Ezek. 28:9; Dan. 8:10).
3. I will sit upon the mount of the congregation, in the sides of the north—Lucifer now seeks to enter God's "executive office" somewhere in the north and sit at his very desk. He would attempt to control not only the angels, but also the size and number of the starry galaxies. Note two phrases here:
 - a. "The mount of the congregation"—This is an expression related to the millennial kingdom of God (see Isa. 2:1-4).
 - b. "The sides of the north"—This has to do with the location of Christ's reign during the Millennium. *"Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Psa. 48:1-2).*

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psa. 75:6-7).

It should be observed that the direction north is left out here, indicating promotion does indeed proceed from here. In Babylonian mythology the gods assembled in the north.

4. I will ascend above the heights of the clouds—This may well refer to that special shekinah glory cloud of God, where God's glory dwells, that is found so frequently in the Bible. Satan would take that glory also upon himself. A clear reference to this "glory cloud" is found in Num. 9:15-23, where God used this "cloud" to direct the children of Israel.

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents" (Num. 9:15-17).

5. I will be like the Most High—It is revealing to note the name for God that Satan uses here. He wanted to be like El Elyon, the Most High. This name literally means "the strongest strong one." The devil could have picked other names for God. He could have used El Shaddai, which means "the breasted one, the one who feeds his children," but he didn't. He might have selected Jehovah-Rohi, which means, "the shepherd God," but he avoided this title also. The reason is obvious. Satan coveted God's strength, but was not the least bit interested in his feeding and leading attributes.

We should note the contrast of the five foolish "I wills" of Lucifer in the garden of God with the prayer of our Lord Jesus in the Garden of Gethsemane, where he prayed, *"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt"* (Matt. 26:39).

Therein we see one great example of the differences between Satan and our Lord Jesus, God's dear Son. Jesus came to do the will of the Father, while Satan viciously fought for his own will.

2. What does Ezekiel the prophet tell us regarding the creation, corruption, and condemnation of Satan?

A. The passage involved

In his book, Ezekiel predicts coming judgment upon the wicked city of Tyre in chapters 26, 27 and the first part of chapter 28. This has already been fulfilled, for the city was sacked by Nebuchadnezzar in 573 B.C. and later destroyed by Alexander in 332 B.C. But in verses 12-19 of Ezek. 28, the prophet goes beyond the earthly scene of pronouncing judgment on

the king (or prince) of Tyre at that time (whose name was Ithabaa II). Ezekiel describes for us the creation and judgment of a vile and vicious, nonhuman creature whose name we find out later to be Lucifer.

God often uses a backdoor approach—that is, he often addresses Satan through another source. For example, in Gen. 3 God pronounced doom upon the devil by addressing the serpent. Another example is in Matt. 16:23, when Jesus rebuked Satan by talking to Simon Peter. In Ezek. 28 God used the king (or prince) of Tyre in order to really make a wider prophecy—actually, to get at the devil.

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" (Ezek. 28:12-19).

B. The particulars involved

We now note in some detail the key phrases in this remarkable passage:

1. *"Thou sealest up the sum"*—This is literally, "You set the seal on perfection."
2. *"Full of wisdom, and perfect in beauty"*—This was thus the most brilliant and beautiful creature ever to exist. Lucifer became the pattern of perfection and beauty.
3. *"Thou has been in Eden, the garden of God"*—The word *Eden* means "delight." What garden did Ezekiel refer to here? There are at least three suggestions:

- a. A reference to the earthly, Adamic garden, man's original home (see Gen. 2:8, 10, 15; 3:23-24; 4:16).
 - b. A reference to a heavenly, angelic garden—If it exists, this garden would thus serve as a pattern for the earthly one, as did the heavenly tabernacle (see Exod. 25:9, 40; Heb. 8:1-2, 5; 9:23; Rev. 15:5).
 - c. A reference to both gardens
4. *"Every precious stone was thy covering"*—Lucifer was decked with dazzling stones, somewhat resembling the display of costly gems in an expensive and exclusive jewelry store. This marks the second of three listings of these stones in the Bible. These are:
- a. In the high priest's breastplate, relating to the grace of God (Exod. 39:10-13)
 - b. In the new Jerusalem, relating to the glory of God (Rev. 21:14, 19-21)
 - c. Surrounding the person of Lucifer, relating to the guardian of God (this is indicated in Ezek. 28:14)
5. *"The workmanship of thy timbrels and of thy flutes"*—Dr. J. Dwight Pentecost writes:
- Musical instruments were originally designed to be means of praising and worshipping God. It was not necessary for Lucifer to learn to play a musical instrument in order to praise God. If you please, he had a built-in pipe organ, or, he was an organ! That's what the prophet meant when he said, *"The workmanship of thy tabrets and of thy pipes ..."* Lucifer, because of his beauty, did what a musical instrument would do in the hands of a skilled musician—bring forth a psalm of praise to the glory of God. Lucifer didn't have to look for someone to play the organ so that he could sing the doxology—he was a doxology."
(*Your Adversary, the Devil*, p. 16)
6. *"Thou art the anointed cherub that covereth"*—The word *cherub* is derived from the Hebrew root word *charab*, meaning "to cut," "to engrave," a meaning that carries with it the engraving on a coin, the idea of representation. F. C. Jennings writes: "The cherub, we gather from the word itself, was to be the representative of God ... as the image cut on a coin represents fully the sovereign, or governor, that issues it. Compare Matt. 22:20-21."
(*Satan, His Person, Work, Place and Destiny*, p. 40).

- Note the following concerning this cherub:
 - a. He was anointed—In the Old Testament there were three anointed offices—that of prophet, priest, and king. Here is a suggestion that Lucifer may have originally been created to function (under Christ) as heaven’s prophet, priest, and king. But he failed. This may be the reason God separated these offices. It also may be that after the fall of Lucifer, God determined never again to entrust this power to only one person, whether it be a human being or an angel. We note this separation of the offices of “priest” and “king” in two specific Old Testament passages.
 - (1) In 1 Samuel 13 King Saul usurped the priest’s office by offering a sacrifice—He was reprovved by Samuel and punished by God (13:9-14).
 - (2) King Uzziah was a good and wise king, but like Lucifer, he allowed his heart to become power-hungry—In 2 Chronicles 26 King Uzziah usurped the priest’s office. He was reprovved by Azariah and 80 other priests, and he was punished by God.

"But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land' (2 Chron. 26:16-21).

- b. He was a guardian cherub—A cherub was a special kind of angelic being whose purpose was to protect God’s holiness (see Gen. 3; Exod. 25; 1 Kings 6; Ezek. 1; Rev. 4). Both archaeological and biblical evidences suggest they bore the likeness of a lion, a calf, a man, and an eagle.

Apparently Lucifer was created (among other purposes) to demonstrate the earthly work of Christ, as pictured by the our gospel writers:

- (1) Matthew presents Christ as the lion like king.
- (2) Mark presents Christ as the calf like servant.
- (3) Luke presents Christ as the perfect man.
- (4) John presents Christ as the eagle like God.

The book of Revelation seems to indicate that in heaven also this power was to be distributed among these four special cherubim—one with the appearance of a lion, one with the appearance of a calf, one with the appearance of an eagle, and the other with the appearance of a man. (See Rev. 4:6-8)

7. *"I have set thee so"*—Stated another way, "I have appointed you to serve in this lofty position." Thus, angels, like men, owe both their creation and commission to God and God alone. (See John 15:16; Heb. 5:4).
8. *"Thou wast upon the holy mountain of God; thou has walked up and down in the midst of the stones of fire"*—Note two phrases here.
- a. *"The holy mountain of God"*—Both Isaiah and John speak of this mountain.
- (1) Isaiah connects it to the enemy of God—*"For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north"*(Isa. 14:13).
 - (2) John connects it to the Son of God and the glory of God—*"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads"*(Rev. 14:1).

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the

holy Jerusalem, descending out of heaven from God"
(Rev. 21:10).

- b. *"The stones of fire"*—Compare what Ezekiel says here with what Moses said when he was allowed to see the glory of God:

"Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself ... and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud. To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain"(Exod. 24:9-10, 16-17, NIV).

"The appearance of the living creatures was like burning coals of fire or like torches. Fire moved back and forth among the creatures; it was bright, and lightning flashed out of it"(Ezek. 1:13, NIV).

9. *"Till iniquity was found in thee"*—What was the nature of this iniquity? In a nutshell, pride and self-will.
- a. Pride—*"Thine heart was lifted up because of thy beauty"* (Ezek. 28:17a).
- b. Self-will—"For thou has said in thine heart, I will" (Isa. 14:13). Thus, the very *worst* sin was the very *first* sin. *"Pride goeth before destruction, and an haughty spirit before a fall"*(Prov. 16:18).
- "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil"*(1 Tim. 3:6).
10. *"By the multitude of thy merchandise ... by the iniquity of thy traffick"*—The word *merchandise* (also, *traffick*) is from the Hebrew root word meaning "to go about, for either the purpose of trade or slanderous gossip." Here the latter is in view.
11. *"I will cast thee as profane out of the mountain of God"*—The word *profane* is from the Hebrew *chalal*, meaning, "to pollute, prostitute, stain, defile."