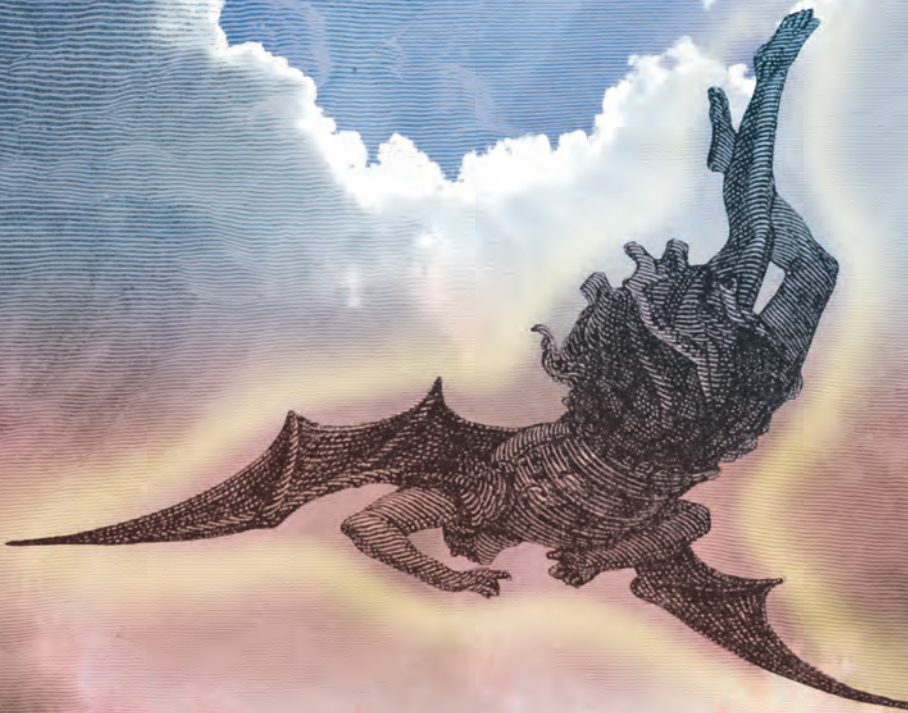


WAS SATAN ONCE AN ANGEL IN HEAVEN?



RALPH WOODROW

Was Satan Once an Angel in Heaven?



**BY
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The question, “Was Satan once an angel in Heaven?” implies there must be at least two different beliefs—either he was, or he wasn’t! It is not uncommon for fine people to have differing opinions. And, usually, there is “some” argument on both sides. So, without dogmatism, this booklet is presented “as a study” about the origin and purpose of sin in this world—and Satan.

The New King James Version has been used as a basic text, but with other translations diligently studied and compared.

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Was Satan Once an Angel in Heaven?

The question has been asked: Did a *good* God create a *bad* Devil? Some explain it this way: God did not create the Devil; rather he created a beautiful, powerful, heavenly angelô named Luciferô who later, on his own, *became* the Devil. It would appear this is a well-intended attempt to get God off the hook, as it were. But others have pointed out: If God (who *is* omniscient, all-knowing) created such a beingô *knowing* he would *become* the Devilô this is not radically different than if he had created him as such in the first place.

The following quotations from those who believe Satan was once an angel in Heaven, provide a summary of this teaching:

God did not create the Devil. Rather, He created a dazzlingly beautiful angel named Lucifer, who was the highest of the cherubim, the leader of the heavenly choir, and the most intelligent and powerful of all created beings. He had unequaled strength, wisdom, privilege, and beauty. Realizing how beautiful he was, inflated with power and pride, Lucifer rebelled against God, was cast out of Heaven and *became* the Devil.

One night years ago, as a young preacher holding meetings in Flagstaff, Arizona, I echoed some of this teaching. I made the statement that the ôfirstô sinô basing my claim on the common teachingô was not that of Adam and Eve, but of *Lucifer* who rebelled against God and was cast out of Heaven. Accordingly, sin actually started in Heaven before it came to earth! It seemed like an interesting point to makeô one most had not thought about!

Afterward, a pastor told me he had a booklet in his library that said the passage about Lucifer (Isaiah 14) referred to the king of Babylonô *not Satan!* I was somewhat shocked, at the time, to hear that anyone held a different belief on this! Didn't *everyone* believe ôLuciferô was simply another name for Satan?

But in time I would come to realize this belief is not spelled out in Scripture and was actually a later development. As a note in the *Amplified Bible* says:

Some students feel that the application of the name Lucifer to Satan, in spite of the long and confident teaching to that effect, is *erroneous....*The application of the name has [only] existed *since the third century A.D.* (Note on Isaiah 14:12).

Or consider the words of esteemed commentator Adam Clarke (1763- 1832):

The truth is, the text [Isaiah 14] speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall....This chapter speaks not of the ambition and fall of Satan, but of the pride, arrogance, and fall of Nebuchadnezzar [king of Babylon].

The two biblical chapters that are cited in support of the common teaching are Ezekiel 28 and Isaiah 14. Our position is that these chapters fall short of providing any real proof for this teaching, which, in our view, is only a theory.

To any Christian brother or sister who may understand it differently, we have no quarrel with you. Salvation is by faith in Christ, not by how well we can explain the origin of Satan! Clearly, there are some details we may never fully understand until that Day when we are forever in the presence of Him who is, Himself, the Truth: Jesus Christ.

EZEKIEL 28

Turning now to Ezekiel 28, we read about the king or prince of Tyre. A few preliminary points are obvious:

The *subject* of this prophecy was an earthly “MAN” (verse 2)—*not* a heavenly angel!

The *location* was Tyre (north of Jerusalem in what is now called Lebanon), a wealthy city—but *not* Heaven!

The *time* of the prophecy was the 6th century B.C.—*not* something that happened before human history began!

A study of the entire chapter shows this leader of Tyre had become very proud. Though a mere man, he thought of himself as a ðgodö (verse 2). His wisdom and wealth are mentioned (verses 3-5). But none of these things would save him from his destined ruin: ðI will bring you to ashes upon the earth....you shall be a terror, and never will you be any moreö (verses 18, 19).

If this were talking about Lucifer being cast out of Heaven, how could that fit the words ðashes upon the earthö and ðnever will you be any moreö?

HIS WISDOM

ðSon of man, take up a lamentation for the king of Tyre, and say to him, Thus says the LORD God....You were...full of wisdomö (verse 12).

Elaborate *fiction* has been built on this statement by those who apply it to Satan. They tell us he was the ðgreatest intelligence,ö that his wisdom was unequaled, and he had wisdom of the highest heavenly order! But *what kind* of wisdom did he have? It was the *wisdom whereby he could make money!*

ðWith your wisdom...you have gained riches for yourself...gold and silver into your treasuries. By your great wisdom IN TRADE you have increased your riches, and your heart is lifted up because of your richesö (verses 4, 5). If these words describe an angel in Heavenö before human historyö *how* could he trade with other nations when there were no nations?

Because of pride, God said, ðI will bring strangers against you, the most terrible of the *nations*; and they shall draw their swords against the beauty of your wisdom, and defile your splendor...you shall die the death of the slain in the midst of the seasö (verses 7, 8). The ðterrible of the nationsö were the armies of Nebuchadnezzar, king of Babylon (cf. Ezek. 30:11). The beauty of his wisdom and his splendor would be defiled by themö obviously not something that happened in Heaven!

HIS JEWELS

“Every precious stone was your covering: The sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold (Ezek. 28:13).

These same stones were also on the garments of the high priest of the Israelites (Exod. 28:15-20). We know that such were available to the king of Tyre, for he traded with countries that offered “all precious stones, and gold (Ezek. 27:22).

The king of Tyre was highly decorated with precious stones from head to foot. As commentator Barnes has written: “...not only was the covering of his head, his crown, decked with jewels and precious stones of all sorts; but his clothes, the covering of his body, were adorned with them.”

The king of Tyre “walked back and forth in the midst of *fiery stones*” (Ezek. 28:14,16). Regarding these fiery stones, the scholarly *Theological Wordbook of the Old Testament* (Moody Bible Institute, 1980, Vol. 1, p. 7) says: “This easily translated expression probably refers to a stone which sparkles. Even today diamonds are frequently described as *fiery*.” Adam Clarke points out that even the king's *floors* were paved with precious stones, shining and sparkling like fire!

The splendor of the king of Tyre is further described in these words: “The workmanship of your timbrels and pipes was prepared for you on the day you were created” (verse 13).

The word translated “workmanship” here is also found in Exodus and is used of one who could do very fine work with jewels (Exod. 31:3, 5). It would appear that the musical instruments here mentioned were decorated with jewels.

Some scholars believe Ezekiel's wording described the pomp of the king, surrounded with girls of the harem who sang, played musical instruments, and danced to his honor. Psalms 68:25 provides a comparison: “The singers went before, the players on

musical instruments followed after; among them were the maidens playing timbrels.ö Or notice Exodus 15:20: öMiriam...and all the women went out after her with timbrels and with dances.ö

A ötimbrelö was a tambourine or small drum-type instrument. öPipesö (meaning literally öholesö) were hollow flute-type instruments. Such were commonly used at times of festive celebration and triumph. We note, in passing, that the city of Tyre was known as a place of songs and musical instruments (Ezek. 26:13; cf. Isa. 23:15, 16).

HIS PERFECT BEAUTY

Ezekiel described the king of Tyre as being “*perfect in beauty*” (Ezek. 28:12). But this does not imply he was a beautiful angel in Heaven, for the same writer also said this about the city of Jerusalem: öYour fame went out among the nations because of your *beauty*, for it was *perfect*...ö (Ezek. 16:14).

The same claim was made about the city of Tyre: öO Tyre, you have said, I am *perfect in beauty*” (Ezek. 27:3). The next verse says: öYour builders have *perfected your beauty*”; then in verse 11, referring to armies: öThey hung their shields on your walls all around; they made your *beauty perfect*.ö The mention of Persia, Lydia, Arvad, and other places in the context, shows the location to be earthly, not heavenly!

Of the king of Tyre it was said: öYou were perfect in your ways from the day you were created, till iniquity was found in youö (Ezek. 28:15). Once a person has assumed that Satan was a beautiful angel in Heaven, this verse seems to fit very well. However, the Hebrew word translated öperfectö here, *tamiym*, does not imply sinless perfection. It is used of men such as Noah and Abraham (Gen. 6:9; 17:1), of those who are öuprightö or ösincereö (Psalms 37:18; Judges 9:16), of sacrificial animals öwithout blemishö (Ezek. 43:22), and of a vine öwhen it is wholeö (Ezek. 15:5).

But regardless, Ezekiel 28:15 does not say the king of Tyre was a perfect *being*. It says he was öperfectö *in his ways* until this perfection was marred by iniquity. If we can determine what this

ōiniquityö was, we can better understand what is implied by the use of the word *perfect*.

Notice verse 18: ö...by the iniquity of your TRADING.ö This word (*Strong's Concordance*, 7404) has the meaning of trade, as peddled, and is linked with a word expressing travel in connection with selling. Verse 16 says: öBy the abundance of your trading, you became filled with violence within, and you *sinned*.ö

We do not know the whole story, but it appears the king of Tyre became very rich through trading and commercial activities that were dishonest and sinful. What had been a perfect or upright reign, became marred by this öiniquity.ö

The Pulpit Commentary on this portion says: öHe began his reign in righteousness, but afterwards iniquity was found in him. And the root of that iniquity was the pride of wealth engendered by the greatness of his commerce (Ver. 16). Wealth and pride had tempted him to violence and to wrong....a profaned and desecrated, king.ö

A list of countries and cities with which the king of Tyre traded is given in Ezekiel 27ö places such as Egypt, Tarshish, Javan, Tubal, Meshech, Dedan, Syria, Judah, Israel, Damascus, etc. Since the iniquity that marred the king's öperfectionö involved these places, it is very strained to suppose the subject is Satan (as a perfect being *in Heaven*) long before these places existed!

Because we read the words ö...the day you were *created*" (Ezek. 28:13, 15), some have taken this to mean a unique creation: the creation of a beautiful angelic being in Heaven. But the Hebrew word translated öcreated,ö *bara*, is used of man: öGod created manö (Gen. 1:27)ö and not just the first man, but mankind in general (Mal. 2:10).

In the book of Ezekiel, *bara* is used of the Ammonites (Ezek. 21:30), is translated öchooseö (verse 19), and ödispatchö (Ezek. 23:47) and a variety of ways. There is no support in this word for the idea that the king of Tyre was a special creation prior to human history.

Besides, the öcreationö of the king of Tyre probably does not refer to his beginning as a person, but to his beginning *as king*. öIn

the day you were createdö evidently refers to the day he was made king, for it was then that the highly jeweled and decorated royal robes became his covering or clothing (verse 13). The *Pulpit Commentary* says: öThe words point to the time of the king's enthronement or coronation. It was then that he appeared in all his supreme magnificence.ö

WISER THAN DANIEL

In Ezekiel 28:3, it was said of the king of Tyre: öYou are wiser than Daniel.ö Whether we take these words in a literal senseö that the king of Tyre was in fact this wise, *or* that this was simply his arrogant claimö we learn something else from these words. This comparison with Daniel could *not* refer to the wisdom of an angel in Heaven before human historyö that would have been *long before Daniel was even born!*

Consider this: Someone might say of a very wise person, öHe has the wisdom of Solomon!ö That could be said ever since the time of Solomonö but it could not have been said *before* Solomon lived. It is the same here. Daniel lived at the time of the king of Tyre. Daniel's wisdom had become well-known (Dan. 5:11) and could provide a valid comparison *at that time*ö but not before that time!

THE ANOINTED CHERUB

öYou were the anointed cherub who coversö (Ezek. 28:14). The two cherubim in the Tabernacle and Solomon's Temple were formed in such a way that their wings spread over the ark, possibly to symbolize protection. Similarly, the duty of a kingö including the king of Tyreö would be to provide protection for his people. In the Bible, the cherubim, along with other sacred objects in the holy place, were *anointed* (Exod. 30:26-29; cf. 25:20; 1 Kings 8:7).

Some have taken the word translated öcoversö (in verse 14) to mean one öwho leadsö that Satan, then known as Lucifer (supposedly), led the heavenly choirs in their praise of God! That is wild speculation. The more natural meaning would be that the king of Tyre led the people as their kingö not that he was a song leader!

According to a widely recognized principle of Bible interpretation, if one verse is unclear, it should be understood in the light of other verses that are clear. The *overall* wording of Ezekiel 26, 27 and 28 clearly shows that Tyre was an actual, earthly city. The king of that city was a man who, being lifted up with pride, would suffer a catastrophic defeat. The timeframe is within human history— not before.

EDEN

But, there is the statement, “You have been in Eden, the garden of God” (verse 13), which has caused some to believe a *double* meaning is intended: that in some sense— quite difficult to explain— Satan (who was in Eden in the form of a serpent) was “the king of Tyre”!

We believe there is a better explanation. There can be little doubt that some verses in Ezekiel 28 use a form of speech called IRONY. By definition, irony is stating one thing while meaning the *opposite*. A dictionary gives the following two examples:

1. Looking at her son’s messy room, Mom says, “Wow, you could win an award for cleanliness!”
2. On the way to school, the school bus gets a flat tire and the bus driver says, “Excellent! This day couldn’t start off any better!”

In each example, the wording is the opposite of the actual meaning. The son would *not* win an award for cleanliness; and, the day was *not* actually excellent— it was bad, not better— because of the flat tire.

Looking into the Scriptures, there are numerous examples of *irony*:

When David’s wife Michal said, “How glorious was the king of Israel today!” (2 Samuel 6:20), she clearly did *not* think he was glorious at all. This was *irony*.

When Elijah, mocking the prophets of Baal, said: “Cry aloud: for he is a god” (1 Kings 18:27), he did not mean Baal was actually a god, as the context demonstrates. It was *irony*.

When the LORD told the Israelites who had forsaken him: "Go and cry out to the gods you have chosen, let them deliver you in your time of distress" (Judges 10:14), it was *irony*, for crying out to those gods would not bring help.

When King Ahab inquired of the prophet Micaiah whether he should attack Ramoth-Gilead, he was told: "Go and prosper, for the LORD will deliver it into the hand of the king!" (1 Kings 22:15), it was *irony*. The king did not prosper, did not take Ramoth-Gilead, was defeated, and killed.

When Job said to his supposed comforters: "No doubt you are the people, and wisdom will die with you" (Job 12:2), it was *irony*. In other words, "You are smarter than everyone else; when you die wisdom will die with you" – an opposite statement to make a point.

When Amos said to the Samaritans, "Come to Bethel and transgress, at Gilgal multiply transgression" (Amos 4:4), it was *irony*. God was not actually commanding them to transgress at Bethel or Gilgal.

When Jesus said, "Make friends for yourselves by unrighteous mammon, and they will receive you into an everlasting home" (Luke 16:9), it was *irony*, for the context shows this was the *opposite* of his actual teaching!

Jesus' accusers put a crown of thorns on his head, a staff in his right hand, knelt in front of him, and mocked him saying: "Hail, king of the Jews" (Matt. 27:29). This was *irony*, intended to give the opposite meaning: they did not believe he was really the king of the Jews.

That *irony* has been used in Ezekiel 28, can be seen in the following outline, summarized from *Clarke's Commentary*, regarding the king of Tyre:

Verse 2: **I am a god** - That is, I am absolute, independent, and accountable to none. He was a man of great pride and arrogance.

Verse 3: **Thou art wiser than Daniel** - Daniel was at this time living, and was reputable for his great wisdom. This is said **IRONICALLY**.

Verse 5: **By thy great wisdom** - He attributed everything to himself; he did not acknowledge a Divine providence.

Verse 13: **Thou hast been in Eden** - This also is a strong IRONY. Thou art like Adam, when in his innocence and excellence he was in the garden of Eden!

Verse 14: **Thou art the anointed cherub that covereth** - The IRONY is continued; and here he is likened to the Cherub that guarded the gates of Paradise, and kept the way of the tree of life; or to one of the cherubs whose wings, spread out, covered the mercy-seat.

Thou wast upon the holy mountain of God - The IRONY is still continued; and now he is compared to Moses.

Verse 15: **Thou wast perfect in thy ways** - The IRONY seems still to be kept up. Thou hast been like the angels, like Moses, like the cherubs, like Adam, like God, till thy iniquity was found out.

Verse 18: **Thou hast defiled thy sanctuaries** - IRONY continued. As God, as the angels, as the cherubim, thou must have had thy sanctuaries; but thou hast defiled them.

Verse 19: **Thou shalt be a terror** - Instead of being an object of adoration thou shalt be a subject of horror, and at last be destroyed with thy city, so that nothing but thy name shall remain.

Nor has this IRONY gone unnoticed by other commentators. A note in *The NIV Study Bible* words it this way: "With cutting irony Ezekiel depicts the proud king of Tyre as the first man created, radiant with wisdom and beauty. *You were in Eden*. Like Adam (Ge 2:15), Ezekiel continues to use imagery of the creation and the fall to picture the career of the king of Tyre."

Albert Barnes says the king of Tyre "is *ironically* described as the first of creation; but at the same time the parallel is to be maintained in his fall from glory. Like Adam in the enjoyment of paradise, he shall be like Adam in his fall." As to wording about being wiser than Daniel, "The passage is one of strong *irony*."

Benson says: "The prophet in an *ironical* manner upbraids the vain boasts which the prince of Tyre made of his wisdom, and the

policy of those about him.ö And, also, the *Pulpit Commentary* weighs in with statements like: öThere is, of course, a marked *irony* in the words,ö and öthe words were, of course, written with a keen *irony*. This was what the King of Tyre *thought of himself*.ö

To paraphrase this *irony* about öwhat the king thought of himself,ö it could be worded: öYou are really smart. No secret is hidden from you. You know everything! You are wiser than Daniel. You were not born yesterday. Youøve been everywhere! You were with Adam in Eden. You were upon the holy mountain with Moses. You are the anointed cherub. You are a god!ö

But the *actual* meaning would be that he was *not* wiser than Daniel. He was *not* in Eden with Adam. He was *not* on the mountain with Moses. He was *not* an anointed cherub or god.

Another way to express this irony involves the use of *question marks*. The Hebrew text did not have the benefit of punctuation, so in English question marks are added by translators. With no change in the wording whatsoever, notice the difference a question mark makes:

You are wiser than Daniel?

You are the anointed cherub?

You have been on the holy mountain?

You have been in Eden, the garden of God?

Such claims reflected the kingø arrogant attitudeö as though he was a god. The use of question marks is in harmony with the rebuttal provided by the context: öYou are a man, and *not* a god, though you set your heart as the heart of a godö (Ezek. 28:2).

Gillø *Exposition of the Entire Bible*, says:

öThe *garden* which was in Eden, was of the Lordø immediate planting [Gen. 2:8]; and therefore called the garden of God, as well as because of its excellency, fragrancy, and delight; *not that the king of Tyre was literally there, or ever dwelt in it*; but his situation in Tyre was as safe, and as pleasant and delightful, as Adamø was in the garden of Eden, at least in his own imagination.ö

When seeking to illustrate ideal conditions, it was not uncommon for biblical prophets to reflect back to the loveliness and beauty of that original garden. Concerning Israel, Isaiah wrote: "The Lord...will make her wilderness like Eden, and her desert like the garden of the LORD" (Isa. 51:3). Joel contrasted the "garden of Eden" with a land that is desolate (Joel 2:3).

And Ezekiel referred to the garden of Eden also not just in Ezekiel 28 but in Chapter 31, verses 8, 9, 16, 18. Briefly stated, the Egyptian Pharaoh was likened to an exceptionally beautiful tree that grew to a great height, "so that all the trees of Eden *envied* it, that were in the garden of God." How could this "tree" (Pharaoh) be envied by the trees of Eden unless (in the analogy) he was there?

In the literal sense, the actual trees in the garden existed at a *much earlier time*, and the "tree" (symbolizing Pharaoh) *much later*. But allowing poetic liberty, factors of time and place were bypassed to provide this analogy. Despite the fact it was an exceptional, beautiful "tree," it (Pharaoh and his kingdom) would not survive and would be cut down.

Now the point is: If Ezekiel could position the king of Egypt back in Eden (figuratively), it is not unreasonable to believe he could do the same (figuratively) with the king of Tyre: "You were in Eden, the garden of God."

In *figurative* language, an actual location can be mentioned, but in a non-literal manner. For example, in what is called an "allegory" (KJV), Paul wrote that "Hagar is Mount Sinai," yet Hagar had nothing to do with Mount Sinai and the giving of the law. She was not there. That event happened many years after her time (see Gal. 4:21-31). Paul was using a figure of speech.

In Genesis we read about the serpent in the garden, and later (in the book of Revelation), about "that serpent of old which is the Devil and Satan" (Gen. 3:1; Rev. 20:2). Failing to see the irony involved to understand that the king of Tyre was only *figuratively* there some suppose the king of Tyre was somehow incarnated in the serpent. How could the serpent in Eden "Satan" possibly be the *king of Tyre*? Could someone rightly be called "the king of Tyre" thousands of years before Tyre existed?

It is true that the Devil *could* have been IN the king of Tyreô as in a case of demonic possession. But it could not correctly be said that the king of Tyre was IN that old serpent the Devil, in the garden of Eden.

THE LAND OF EDEN

We will now consider some details about Eden that have not been commonly understood. In the book of Genesis, we read that òthe LORD God planted a garden eastward *in* EDEN; and there he put the man whom he had formedö(Gen. 2:8). Eden was the name of a *land*.

It was within this land, specifically in the eastern part of that land, that the garden was planted. There is no reason to suppose that òEdenö was the name of the garden itself. Technically, they are not the same. We could not correctly speak of òCaliforniaö as being the same as òYosemite National Park.ö Yosemite National Park is *in* California. The garden was *in* Eden.

It is generally believed that Moses wrote (or compiled) the book of Genesis. It was very common for him to use the names of places as they were known *at the time he wrote*. When he referred to a certain land as Eden, it probably did not have that name *when* the garden was planted there. A name has meaning when it distinguishes a person, place, or thing from something else. But when there were only two people, it hardly seems it would have been necessary to have a sign that said òEdenö!

Because Genesis covers thousands of yearsô from Adam to Josephô the completion of the book of Genesis would have been long *after* the garden had been planted. Apparently Eden was the name by which this land was known *at the time Genesis was written*.

The following examples will illustrate this point:

Genesis mentions a river at the time of Adam that flowed by the òland of HAVILAHö (Gen. 2:11). But that land was not known by that name at the time, for Havilah (the man from whom this land was named), was not born until centuries later. He was a great grandson of Noah (Gen. 10:7).

A place is referred to by the name ZOAR in Genesis 13:10, though it was not actually named this until Lot fled there in Genesis 19:22! Prior to this it was called Bela (Gen. 14:2, 8).

In Genesis 12:8 we read that Abraham journeyed to the mountain east of BETHEL, and he pitched his tent. The writer of Genesis calls this place Bethel, even though it was not known as Bethel *at the time* Abraham went there! It was not called Bethel until many years later when Abraham's grandson, Jacob, named it: "And he called the name of that place Bethel; but the name of that city had been Luz previously" (Gen. 28:18, 19).

It is not unusual for a writer to refer to places by the names they are known at the time he is writing. An article about New York in the *Americana* says that "Verrazano sailed his ship into New York Bay in April 1524 but left after a brief visit." We understand, of course, that was not called New York Bay *at that time*. New York was not there. Even later when a colony was established, it was called New Amsterdam. It was not until the English took it over in 1664 that it came to be called New York!

We might talk about the Pilgrims landing at Plymouth Rock, yet the rock was not known by this name *at the time*. It was called this later as a result of the colony taking the name New Plymouth.

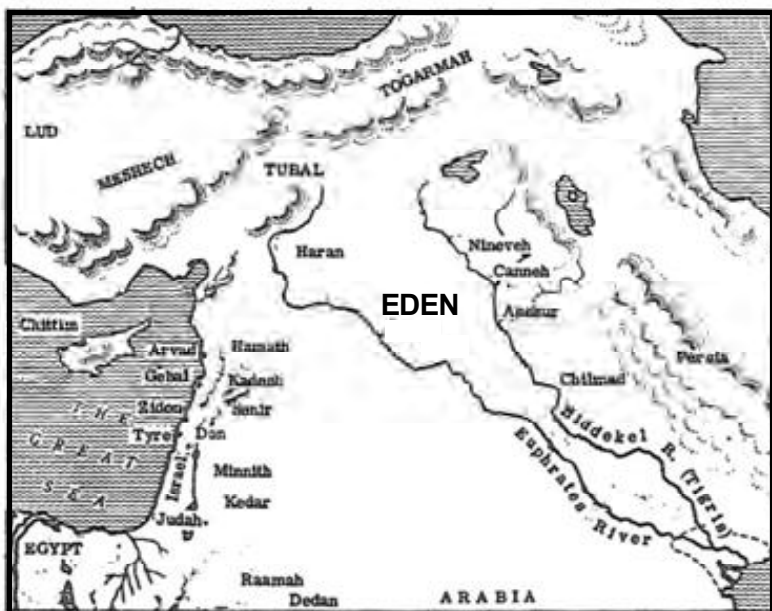
We read in Exodus 15:23 that the Israelites "came to Marah, but could not drink the waters because they were bitter. *Therefore* the name of it was called Marah [bitterness]." Obviously it was not known by this name at the time they arrived, but was so named as a result of what happened there.

The writer of Genesis could have spelled it all out. He might have said: "The LORD planted a garden in the eastern part of the land that is *now* called Eden." But knowing that those to whom his writings were originally addressed would understand this, he simply stated that the Lord had planted a garden in the eastern part of Eden. He refers to it as the garden *IN* Eden or as the garden *OF* Eden.

Just when "Eden" was first used as the name of this land where the garden was planted, we cannot say with certainty. *Harper's Bible Dictionary* (page 148) links the word "Eden"

with *edinu*, meaning plain.ö There can be little doubt that Eden was located somewhere on the plain known as Mesopotamia. Two rivers linked with Eden, the Euphrates and the Hiddekel (better known to us as the Tigris) flow through this area.

Those who lived in Telassar were mentioned by Isaiah as öthe people of Edenö (Isa. 37:12; 2 Kings 19:12). Thelasar is the name of a province captured by the Assyrians and mentioned in inscriptions as Tilasuri. It extended along both sides of the middle reaches of the Euphrates River. We do not know the exact boundaries of the land of Edenö if there even were such boundariesö but the general area of this land is indicated on the accompanying map.



With this information in mind, we now return to the book of Ezekiel and the statement that the king of Tyre had been in Eden. Ezekiel 27 lists countries with whom the king of Tyre did businessö places such as Tarshish, Javan, Tubal, Dedan, and Syria; öJudah, and the land of Israel, were your traders....They traded for your merchandise wheat...honey...oil and balm.ö Also included in the list are: öHaran, Canneh, EDEN, the merchants of Sheba,

Assyria, Chilmad were your merchants...in all sorts of thingsö (verses 17-24).

Obviously, Eden was an actual place and known as such at that time. Because the king of Tyre carried on trade with Eden, it is not impossible that he could have actually visited that country himself! But we believe the wording about the king of Tyre being öin Eden, the garden of Godö (Ezek. 28:13) is best explained as *irony*.

Everything considered, Ezekiel 28, in our view, does not provide a solid foundation upon which to build a doctrine about the origin of Satan.

THE KING OF BABYLON

Another passage that has been applied to Satan as a heavenly angel is Isaiah 14ö the chapter that mentions *Lucifer* ö but which is actually a poetic description of the overthrow of the king of Babylon.

The subject of the prophecy was “a MAN” (verse 16), the king of Babylon—not a heavenly angel.

The *location* of the prophecy was the earthly city of Babylon—not Heaven!

The *time* of the prophecy was a few centuries B.C.—*not* something that happened before the dawn of human history!

Though the king of Babylon would attain great success, yet he would fall from power as other kings of the past. This one who öweakened the *nations*” would die and be ölike a corpse trodden under footö (Isa. 14:12, 19). Wording like this cannot describe the fall of an angel from Heaven prior to human history. At that point, there would have been *no nations to weaken*!

The king of Babylon said in his heart:

I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most Highö (Isa. 14:13, 14).

Such figures of speech are common in the Scriptures:

We read that Capernaum was exalted to heaven, an expression none take in the literal sense (Luke 10:15).

Notice the wording about Edom: "Thus says the LORD concerning Edom....The pride of your heart has deceived you....You who say....'Who will bring me down to the ground?' Though you ascend as high as the eagle, and though you set your nest among the stars, from there I will bring you down" (Obadiah 1:1-4).

Similar wording is found in Amos 9:2, 3: "Though they climb up to heaven, from there I will bring them down...."

"Though Babylon were to mount up to heaven, yet it would be brought down and destroyed (Jer. 51:53).

The king of Babylon, lifted up with pride, is represented as saying he would ascend into Heaven; so also was it said of Babylon itself. Neither the city nor the king would be able to escape God's judgment, despite their arrogant claims. Such expressions symbolized pride—the type of pride that goes before destruction.

There is no reason to take the boast of the king of Babylon, "I will ascend into heaven," to mean he was an angel in Heaven. To the contrary, by saying he would *ascend* into Heaven, it is quite clear *he was not already there!*

We recall again the words of Adam Clarke: "The truth is, the text speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall, but of the pride, arrogance, and fall of [the king of Babylon]."

LUCIFER

But what about verse 12? "How you are fallen from heaven, O *Lucifer*, son of the morning!" Was not *Lucifer* the name of Satan as an angel? This is widely assumed, but the Bible never makes this connection.

The translators of the King James Version used the word *Lucifer*. But the actual Hebrew word is *heylel* which simply means brightness, signifying the morning star. Present-day translations, one after another, use terms like "morning star" or "day

staröô *not Lucifer*. The *New King James Version* (seeking to closely follow the KJV but with more up-to-date English) did retain the word *Lucifer*, but admits in a footnote that the Hebrew literally means *day star*.

The Nelson Study Bible (NKJV, 1997, Nashville) provides this comment: öThe poetic language of this verse describes the aspiration of this brightest star to climb to the zenith of the heavens....This is an apt summary of the failed goal of the king of Babylon (v. 4) who wanted to grasp universal and eternal domination.ö

It was not until about 405 A.D.ö long *after* the time of Jesus and the apostles!ö that the word *lucifer* made its appearance in Isaiah 14:12. It was the term Jerome used when he translated the Bible into Latin (The Vulgate).¹

But Isaiah 14:12 was not the only place the word *lucifer* was used in the Latin Vulgate. It was used four more times in contexts which clearly have no reference to a rebellious angel in Heaven: Job 11:17; Job 38:32; Psalms 110:3; and 2 Peter 1:19ö the last reference being to Jesus himself, the öday starö! ²

In harmony with this, some early Latin hymns used *lucifer* as a title of Jesus, such as: ö*Tu verus mundi luciferö* (You are the true light bringer of the world).

Adam Clarke was baffled why some suppose a word that means *bringer of light* would be used as a title of Satan: öThat the Holy Spirit by his prophets should call this arch-enemy of God and man the light-bringer, would be strange indeed. But the truth is, the text speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall.ö

It should be carefully noted that initially the Latin term *lucifer* did not have a sinister meaning. In the third and fourth centuries,

¹ Latin Vulgate, Isaiah 14:12: *quomodo cecidisti de caelo lucifer qui mane oriebaris corruisti in terram qui vulnerabas gentes.*

² Latin Vulgate, 2 Peter 1:19: *Et habemus firmorem propheticum sermonem: cui benefacitis attendentes quasi lucernai ucenti in caliginoso loco donec dies elucescat, et lucifer oriatur in cordibus vestris.*

even two bishops bore the name Lucifer: Lucifer Calaritanus and Lucifer of Siena, with no negative connotation whatsoever.

Today, a number of English words are related: *lucent* and *translucent* (shining, bright, clear), *lucid* (shining), *luciferous* (giving light), *Lucite* (a trade-mark for a transparent resin), *lucutrate* (to work by lamplight), etc.

Prophets such as Jeremiah, Ezekiel, Amos, Zechariah, and Malachi lived *after* the time of Isaiah¹⁴ and would have been familiar with Isaiah 14¹⁴ yet not one of them ever taught the idea that Lucifer was a name for Satan. It was never mentioned by Jesus or the apostles. It was not until much later that this concept developed.

Weston Fields (*Unformed and Unfilled*, 1976, p. 142) has written: "The interpretation of Isaiah 14 and Ezekiel 28, which makes these passages refer to the fall of Satan, has not been generally held during church history. The connection of Isaiah 14 with Satan was begun by Tertullian, and continued by Origen." Tertullian died about 230 A.D. and Origen about 254 A.D.

Once Tertullian and Origen had promoted the teaching that Isaiah 14 referred to Satan¹⁴ and later Jerome used the word *lucifer* in his translation¹⁴ it was only a matter of time until the two ideas would merge. In 1611, the King James translators simply brought the word Lucifer over from Jerome's Latin version. A few years later, in 1667, John Milton issued his famous book *Paradise Lost* which depicted Lucifer as an angel who sinned and was cast out of Heaven. Since then, this view has been widely believed.

SATAN'S FALL AS LIGHTNING

When the Seventy disciples returned from their successful mission, they exclaimed to Jesus: "Lord, even the demons are subject to us in your name." To which he replied: "I saw Satan fall like lightning from heaven" (Luke 10:18).

If other verses taught that Satan was once an angel in Heaven, this verse could be included as supporting evidence. However, as a note in *The Nelson Study Bible* (NKJV) says: "Tertullian, Milton, and others have linked [Isaiah 14] to the career of Satan on

the basis of Luke 10:18, *but the text does not specifically make this connection.*

Not only does Luke 10:18 not make this connection, *The NIV Study Bible* (note on Isaiah 14) says that “Jesus seems to be referring to an event *contemporary with himself*.” True. In other words, the defeat that is here referred to was happening then – not something back before human history.

The tense of the word *fallō* in Luke 10:18 argues for this *contemporary* timing. Richard Weymouth, Bible translator (*The New Testament in Modern Speech*, p. 166), points out that the tense of the word *fallō* in the King James Version is correct; not *fallingō* or *fallenō*, but the *aorist tense*. He states: “The thought is *not* that of Milton’s rebel angel (‘hurled headlong flaming from the ethereal sky’), banished forever from the abode of bliss, but, rather, brought down low from the place of his pride and power.”

As the gospel was preached, as the sick were healed, as demons were cast out, Satan was losing his hold; his kingdom was losing its exalted position.

Jesus said: “If I cast out demons with the finger of God, surely *the kingdom of God has come upon you*” (Luke 11:20) – thus dealing a blow to Satan’s kingdom.

In the Temptation, Satan wanted Jesus to *fall down* and worship him (Matt. 4:9). But instead, Jesus witnessed Satan *fall* down before him, as it were, and very quickly: as lightning from heaven (Lk. 10:18). The Greek word translated fall down or fall, *pipto*, is the same in both verses (*Strong’s Concordance*, 4098).

In his *Notes on the Bible*, Albert Barnes has well said: “Lightning is an image of *rapidity* or *quickness*. I saw Satan fall *quickly* or *rapidly* as quick as lightning. The phrase *from heaven* is to be referred *to the lightning*, and does not mean that he saw Satan fall *from heaven*, but that he fell as quick as lightning [falls] from heaven or from the clouds [sky].”

Earlier in Luke 10, mention is made of Capernaum which was *exalted to heaven*, but which would be *brought down to Hades* (verse 15). This signified that Capernaum would fall from its exalted position; so also we understand verse 18 as a reference to

the power of Satan being brokenô very quickly, as *lightning* from heavenô through the ministry of Christ and his disciples.

CONDEMNATION

Paul wrote that a novice (a new convert) was not to be made a leader in the church ôlest being lifted up with pride...he fall into the condemnation of the devilö (1 Tim. 3:6, KJV). If a person has it already in mind that the Devil was an angelô was lifted up with pride, was condemned by God, and cast out of Heavenô this verse could be taken to mean that God would condemn the novice *as he did the Devil*.

But the more normal reading would be that it is the Devil that condemnsô it is the condemnation *of* (or *by*) the Devil that is meant. *The New American Standard Bible* words it this way: ô...and fall into the condemnation incurred *by* the devil.ö

That this is the correct reading is confirmed by the very next verse: A leader ômust have a good testimony among those who are outside, lest he fall into *reproach* and the *snare of the devil*” (verse 7). The NIV says: ôHe must also have a good reputation with outsiders, so that he will not fall into disgrace and into the *devil’s trap*.ö

It is the Devil who would place a snare or trap (see also 2 Tim. 2:26), the Devil who would cause reproach, and the Devil who would condemn. All of these expressions are linked together as things that the *Devil* would doô *not God*.

WAR IN HEAVEN

Finally, embedded in the elaborate symbolism of the book of Revelation is a passage that some apply to Satan as an angel who was cast out of Heaven:

And war broke out in heaven: Michael and his angels fought with the dragon....the great dragon was cast out, that serpent of old, called the Devil, and Satan, who deceives the whole world: he was cast to the earth, and his angels were cast out with him (Rev. 12:7-10).

The careful reader of this passage will notice there is nothing here about a beautiful, perfect, sinless angel being cast out of

Heaven. The one who loses the battle is described as a dragon, serpent, the Devil and Satan.

As one continues to read this portion, a distinct *timeframe* is provided. “Now salvation, and strength, and the kingdom of our God, and the power of his Christ have come, for the *accuser of our brethren*, who accused them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony” (verses 10-12).

The one who is defeated and cast down is called “the accuser of our brethren.” How could this refer to an event *before* human history? At that time, there would have been no brethren to accuse! And that these “brethren” were believers in Jesus Christ is apparent: They overcame by the *blood of the Lamb*.

In this passage, the Devil being cast out brings woe to the inhabitants of the earth, “because he knows that he has a *short time*” (verse 12). This wording could not describe an event that (supposedly) took place long, long ago “before human history.

ANGEL OF LIGHT?

In Second Corinthians 11:14 the Bible says: “Satan transforms himself into an angel of light.” But the Bible *never* says he was once an angel of light who transformed himself into Satan!

If Satan was an angel in heaven who *sinned*, and was cast out, SIN would have had its beginning *in Heaven*. That concept is *totally at odds with what the Bible says!* In Romans 5, verse after verse shows that *sin* “and, consequently, *death*” started here on *earth*, and that because of one man, *Adam*:

5:12: Through one man *sin* entered the world, and death through *sin*.

15: By the one man’s *offense* many died.

16: The judgment which came from one *offense* resulted in condemnation.

17: By the one man’s *offense* death reigned.

18: Through one man’s *offense* judgment came to all men, resulting in condemnation.

INNOCENCE OF ADAM

Originally, we know that Adam was in a state of innocence. Following his creation, according to Genesis 2 and 3, it was not until after he was placed in the garden, after he named the animals, after the woman was taken from his side, and after she listened to the serpent, that Adam sinned. In a definite sense Adam did not sin *from the beginning*. But that IS said of the Devil, in unmistakable terms:

ōThe Devil has sinned *from the beginning*ö (1 John 3:8).

Because the Devil has sinned from the beginning, this rules out the idea that he was once a glorious, sinless, beautiful angel, leading the heavenly choirs in their worship of God!

The same basic point can be seen in John 8:44 that says ðhe was a murderer *from the beginning*, and *abode* not in the truth, because there is no truth in himö (John 8:44 KJV).

Some have taken the wording ðabode not in the truthö to mean Satan was once in the truth, but did not abide or remain there. But that would conflict with the statements that say he was a murderer and sinner *from the beginning*. Those biblical statements rule out the idea that he was good at the beginning, but went wrong later.

Consider the following translations that leave no doubt:

ōHe was a murderer from the beginning. He has *never* stood for the truthö (CEB).

ōHe was a murderer from the beginning. He was *always* against the truthö (ERV).

ōThe devil was a murderer from the beginning. He has *never* been truthfulö (GW).

ōFrom the very beginning he was a murderer and has *never* been on the side of truthö (GNT).

ōHe always was a murderer, and has *never* dealt with the truthö (Phillips).

ōFrom the beginning, the devil was a murderer. He has *never* obeyed the truthö (NIRV).

He was a murderer from the beginning. He has *always* hated the truthö (NLT).

ANGELS WHO SINNED

Finally, what about the angels who sinned? We read in 2 Peter 2:4: öGod did not spare the angels who sinned, but cast them down to hell [Tartarus], and delivered them into chains of darknessö; and Jude 6 says: öThe angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.ö

I have always understood these verses to refer to angels as spirit beings. But, it *is* true that the word translated öangelsö (whether in the Old Testament or the New Testament) is the word commonly translated ömessengersö and *can* be used of *humans*. It is used of John the Baptist and also the spies that were protected by Rahab (Matt. 11:10; James 2:25). It is used of human ambassadors, prophets, priests, and messengers of various types (1 Sam. 23:27; 2 Sam. 11:19; 1 Kings 19:2; Hab. 1:13; etc.).

Since neither verse (2 Peter 2:4; Jude 6) actually mentions öheaven,ö some believe the öangelsö that sinned were *human* messengers and link these verses with Numbers 16. In this portion, Korah, Dathan, and Abiram, along with 250 other men, rebelled against God by rejecting the leadership of Moses. These are referred to as örepresentatives of the congregation, men of renownö who did öserveö before the people (verses 2, 9).

When judgment came, öthe ground split apart under themö and some öwent down alive into the pit [*sheol*, the word that is translated *grave* or *hell* in the Old Testament] and the earth closed over them, and they perished from among the assembly.ö In addition to these leaders that died, there were thousands of people who died in the accompanying plague (verse 49), losing their öhabitation,ö the Promised Land (Num. 15:2).

Merging this information in with 2 Peter 2:4 and Jude 5, 6, then, we have the following: öThe Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. And the angels [messengers, the *leaders* of the people] that sinned, which kept not their first estate [rank], but left their own habitation [inheritance], God cast down to hell, to be reserved unto judgment.ö

This view, obviously, has some rough edges. But if the angels or messengers who sinned were not spirit beings, an interpretation like this would be the most plausible.

It is beyond the scope of our present study to go into the controversial teaching that the fallen angels were the ðsons of Godð mentioned in Genesis 6:1-4. That is a subject in itself. But in any eventð *whatever* is meant regarding the angels who kept not their first estateð the inference is that it happened sometime *after* the creation of Adam. This places it at a later time than when it is supposed Satan was cast out of Heaven and slithered into the garden of Eden. We find here no solid foundation for a doctrine about the origin of *Satan*.

Are we saying, then, that a good God created a bad Devil? Certainly the Devil did not create himself. He did not ðjust happen.ð According to Scripture, it is GOD who is the Creator of all things!

ðALL THINGS...visible *and invisible*...were created by Him, and for Him...and by Him ALL THINGS consistð (Col. 1:16, 17).

ðALL THINGS were made by him; and without him was not any thing made that was madeð (John 1:3; cf. Isa. 45:6, 7).

So if this evil power was actually created by God, there must have been a purpose, since God ðworks ALL THINGS according to the counsel of *His* willð (Eph. 1:11). If Satan everð at any pointð got one step ahead of God, what assurance would we have that this could not happen again? Since God is ALL-MIGHTY, he either *does* or *allows* every single thing that has been done, is done, or will be done! HE is supreme. No wonder we read in the Bible that ðALL THINGS are of Godð (2 Cor. 5:18).

CHOOSE LIFE

In our attempt to understand this, it is helpful to recognize that it was Godðs plan for each of us to have a right to CHOOSE. We were not created as mechanical robotsð as though all of our actions are programmed by remote controlð with some higher Being at the controls! God desired a people who would serve

Himô not because he *forced* them toô but because they *chose* to do so. I say this without in any way minimizing the work of the Holy Spirit in this choice, for salvation is of the Lord and not of ourselves (John 6:44; Eph. 2:8).

Adam had a choice. We have a choice. Some accept; some reject. The Scriptures say, ôI have set before you life and death...CHOOSE lifeö (Deut. 30:19). ôCHOOSE this day whom you will serveö (Josh. 24:15).

Once we understand that God allows us the opportunity to CHOOSE, it becomes clear that *both* good AND evil had to *co-exist* on this planet.

In preaching I have sometimes illustrated it this way: I might hold up one book, possibly a hymnal, and say: ôI will give you either book you want; take your choice.ö Of course this raises the question: ôWhat do you mean ~~take my choice~~? You only have ONE book in your hand!ö Obviously, if only one thing is offered, there is no choice. BUT, if I hold up TWO different things, possibly a hymnal and a Bible, there would be a choice.

In order for us to choose, TWO different systemsô known by such expressions as good and evil, light and darkness, right and wrong, truth and errorô are very active throughout the world. Daily, these two systems function in millions of ways. For this to happen, it was NECESSARY that each system have a LEADER. Our Lord is the leader of that which is good, of course. And for the system of evil to have a leader, it was necessary that an *opposite* of Godô the Devilô also play a role.

Some have pictured Satan as sneaking into the garden of Eden when God's back was turnedô as though God who sees all things could not see this! And thenô some would have us believeô when God walked into the garden, he was horrified! Shocked! Surprised! His creation had fallen into SIN!

But the fall in Eden was no surprise to God. How could it be? God knows the end from the beginning (Acts 15:18). He knew there would be a fall. He knew that sin would enter in. We know this because our salvation is the result of ôhis own purpose and grace, which was given us in Christ BEFORE the world beganö (2

Tim. 1:9). We are redeemed with the öprecious blood of Christ ...who verily was foreordained BEFORE the foundation of the worldö (1 Peter 1:19, 20). Why would God plan redemption through Christ, unless he *knew* there would be a fall and, consequently, a need for redemption?

Often it is when peoplesö lives have been ruined by *sin* that they realize their need for Godö forgiveness. Those who were the greatest sinners, may become the strongest Christians. Scripture even says that a person who has sinned greatly, and is forgiven, loves God *much* (Lk. 7:47). Harlots, Jesus said, will enter the kingdom before self-righteous people (Matt. 21:31, 32).

When sin had caused the life of the Prodigal Son to become a disaster, it caused him to return to the Fatherö House, illustrating the words of Jeremiah: öYour own wickedness shall correct youö (Jer. 2:19).

If sin (howbeit indirectly) can serve a purpose within Godö program, can the same be said about *Satan*? Concerning Hymenaeus and Alexander, who shipwrecked their faith and became blasphemers, Paul said: öI have delivered them unto *Satan*! ö For what purpose? To get even with them? No. öI have delivered them unto Satan, that they may learn *not to blaspheme*ö (1 Tim. 1:19, 20). We donö know the details, but whatever happened to them, learning not to blaspheme was a *good* thing, even though it involved Satan!

Then we have the case of a man öjudgedö by the apostle and delivered “unto *Satan* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesusö (1 Cor. 5:3-5). For some, lessons must be learned the hard way.

It sounds very strange to say, but Satan even played a part in the *success* of Paulö ministry! Paul, having told of his heavenly encounter with the Lordö having heard inexpressible truths too awesome to even talk aboutö wrote:

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, *a messenger of Satan* to buffet me, lest I be exalted (2 Cor. 12:1-7).

In other words, had Paul become exalted, arrogant, and proud, God could not have used him effectively. So a messenger of *Satan* became instrumental in keeping him humble.

It was because of *Satan*'s activity (Job 2:1-7) that Job lost his children, cattle, health, and wealth. Everything looked hopeless. But, looking behind the scenes, we see that God permitted it allô for a purpose.

During Job's trial he received revelations about the resurrection. ôFor I know that my Redeemer lives....And after my skin is destroyed, this I know, that in my flesh I shall see God, whom I shall see for myself, and my eyes shall beholdö (Job 19:25-27). He received a greater faith and determination, even saying: ôThough he slay me, yet will I trust in him....When he has tried me, I shall come forth as goldö (Job 13:15). There was a purpose for the trial of Job, even though it initially seemed Satan had things going *his* way!

JOSEPH IN EGYPT

The same can be said about Joseph who was despised by his brothers and sold into Egyptian slavery. When Potiphar's wife falsely accused him, he was imprisoned. But divine intervention turned things around and Joseph was made a ruler over the land of Egypt! There was a *purpose* for him being in Egypt.

What evil power caused Joseph's brothers to sell him into slavery? What caused them to lie to their father? What power caused Potiphar's wife to lie about him and have him cast into prison? We might quickly identify all of these things as the work of *Satan*ô and understandably soô yet the hand of *God* was in it! Notice what Joseph told his brothers:

Be not grieved or angry with yourselves because you sold me here; for GOD sent me before you to preserve life...to save your lives by a great deliverance. So now it was not you who sent me here, but GOD (Gen. 45:5-8).

In one place the Bible says: ôThe anger of the LORD was aroused against Israel, and HE moved David against them to say, ãGo, number Israelö (2 Sam. 24:1). But the parallel account says: ôSATAN stood up against Israel, and moved David to number Israelö (1 Chron. 21:1). Unless we recognize that God

allows Satan to do certain thingsô and Satan even plays a part in carrying out God's judgmentsô these verses would be in direct conflict!

Finally, it seems clear: God desired a people who would do his will by CHOICE. In order for man to CHOOSE, there had to be TWO different systems between which he would make his choice. Each of these systems had to have a leader. God is the leader of good, but there needed to be an opposite of God, as it were, and thus a purpose for Satan's existence.

Yetô admittedlyô even with our best attempts to provide explanations about sin and Satan, the subject is shrouded in *mystery*, bringing to mind a term Paul used: "the *mystery* of iniquity" (2 Thess. 2:7).

Despite the mysteryô and all the things we may not fully understandô God does have a glorious plan! The poet William Cowper (1774) expressed it this way:

God moves in a *mysterious* way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm!

Fortunately, even in the storms of life we are more than conquerors through Jesus Christ! (Romans 8:31-37; 11:33):

If God be for us, who can be against us?...
Who shall separate us from the love of Christ?
Shall tribulation, or distress, or persecution,
or famine, or nakedness, or peril, or sword?...
In all these things we are *more than conquerors*
through Him who loved us.

O the depth of the riches,
Both of the wisdom and knowledge of God!
How unsearchable are his judgments,
And his ways past finding out!

WAS SATAN ONCE AN ANGEL IN HEAVEN?

- Did Satan start out good and turn bad **later**—or was he a sinner from the beginning?
- Did sin have its origin in Heaven with Lucifer—or on earth with Adam?
- Was the fall in the Garden of Eden a **surprise** to God?
- Has Satan at any time or place **ever** gotten one step ahead of God?
- Does the "King of Tyre," mentioned in Ezekiel 28, refer to Satan?
- In what sense was the king of Tyre in the Garden of Eden?
- How should we understand the use of **irony** in Ezekiel 28?
- Does "Lucifer," mentioned in Isaiah 14, refer to Satan?



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