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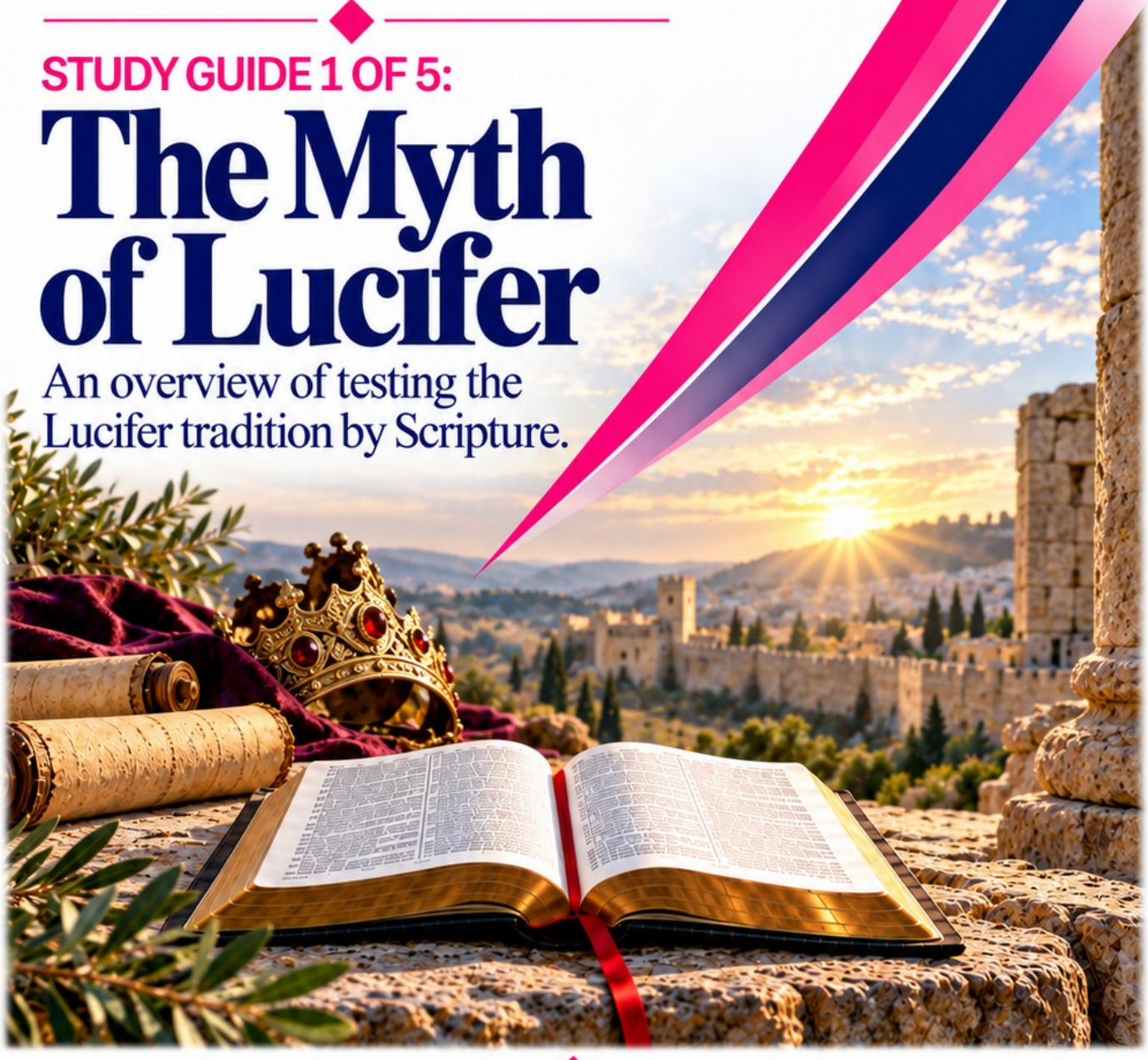
STUDY GUIDE 80

Exposing the Myth of Satan's Fall

STUDY GUIDE 1 OF 5:

The Myth of Lucifer

An overview of testing the Lucifer tradition by Scripture.



Equipping and empowering for effective service

2 Timothy 2:2

INSTRUCTIONS FOR THE STUDENT

My Study Plan

Preparing a Study Plan before starting this Study Guide will assist you in completing it within a designated timeframe. It also helps in developing the discipline required for studying God's Word effectively.

Proverbs 16:3:

> *Commit thy works unto the LORD, and thy thoughts shall be established.*

My Study Guide Journal

Keep a record as you progress through your Study Guide, including the Personal Responses for each section, for future reference and goal setting.

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Important Points

- COGMA does not claim to be infallible or the authority.
- Infallibility and authority belong only to God and His Word.

COGMA therefore strongly advises that you prayerfully study the content of each Study Guide with the heart of a Berean (**Acts 17:10–12**).

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PREFACE

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In every generation, God's people must test what they are taught against the Scriptures. Religious beliefs may be repeated for centuries until they become familiar, but familiarity does not establish truth. The Word of God, rather than tradition or popular opinion, must govern our understanding.

One widespread belief is that Satan was originally a holy angel named Lucifer who became proud, rebelled against God and was cast out of heaven. This account is often presented as biblical history. Before accepting it, however, we must examine whether the Scriptures used to support it actually teach that account when understood in their proper setting.

Paul wrote in **2 Timothy 2:15**:

> *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

This Study Guide examines two principal portions of Scripture commonly associated with the fallen-angel tradition: Isaiah chapter 14 and Ezekiel chapter 28. Isaiah addresses the king of Babylon, while Ezekiel speaks against the king of Tyre. We will consider the people addressed, their historical circumstances and the prophetic imagery to establish what these Scriptures teach, rather than assign them a meaning based upon inherited tradition.

Both accounts also contain a serious warning about pride. The rulers of Babylon and Tyre exalted themselves, but their earthly greatness could not protect them from God's judgement. Their downfall reminds us that human power, wisdom and achievement must never replace humble dependence upon God.

Our purpose is more than correcting an inherited belief. Sound teaching must direct us to Jesus Christ and strengthen our confidence in His Word. Every born-again believer possesses His indwelling life, which is to be expressed through humility, obedience and faithfulness. May this study deepen our discernment and lead us to give Jesus Christ the glory in all things.

Personal Response

Key Truth

Why must Isaiah 14 and Ezekiel 28 be understood from the people and circumstances they identify?

Personal Reflection

How willing are you to let the Bible correct a familiar belief about Lucifer?

Action Step

Think of one belief about Lucifer you have accepted without checking Isaiah 14 and Ezekiel 28. What will you now examine in the Bible, and how could it change what you teach or repeat?

INTRODUCTION

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Throughout the history of Christianity, false teaching has presented a serious danger to those seeking to follow the Word of God. Some errors are easily recognised, while others are

concealed beneath familiar religious language and long-established traditions. Jesus Christ and those who preached His Gospel warned that deception would arise among professing believers, making spiritual discernment essential.

In his final address to the elders at Ephesus, Paul warned in **Acts 20:28-29**:

> *"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."*

Paul used the expression *"grievous wolves"* to describe those who would threaten God's people through destructive teaching. These individuals would not necessarily appear as open enemies of Christianity. They could present themselves as spiritual leaders while introducing teachings that draw people away from Jesus Christ and His Word. That danger can arise among people who profess Christian fellowship, not only through openly hostile voices outside the congregation.

Jesus gave a similar warning in **Matthew 7:15**:

> *"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."*

The danger lies in the disguise. A false teacher may appear sincere, knowledgeable and devoted to God while promoting ideas that contradict Scripture. Religious appearance does not establish spiritual truth, and the acceptance of a teaching over many generations does not prove that it originated from God.

Jesus' warning was given for the protection of His people, not to leave them helpless or afraid. Jesus Christ is our Shepherd, and His Spirit gives discernment as we test every teaching, every spirit and every voice by His Word. Watchfulness remains essential because deception works subtly and patiently.

Paul explained this further in **2 Corinthians 11:13-15**:

> *"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."*

Notice that Paul describes Satan as being transformed into an *"angel of light."* This identifies the deceptive appearance through which falsehood is presented as truth. It does not establish that Satan was originally a holy angel who subsequently became proud, rebelled against God and was cast out of heaven.

Paul also identifies the people who promote this deception as ministers of Satan. They may appear holy, eloquent and zealous, yet the spirit working through their false teaching is not the Spirit of Christ. Their outward religious appearance must not conceal the direction in which their teaching leads.

This distinction introduces the central subject of our study. For centuries, many have accepted the belief that Satan was once a glorious angel called Lucifer who fell from heaven because of

pride. However, the Scriptures commonly used to support this teaching must be examined in their proper historical and prophetic settings to establish what they actually teach.

Our responsibility is to distinguish what Scripture establishes from what religious tradition has added. Every born-again believer possesses the indwelling life of Jesus Christ, and His life is to be expressed as we walk in truth. His Word remains the final authority by which every teaching must be examined, so that our understanding rests upon Scripture rather than inherited belief.

Personal Response

Key Truth

Why does an appearance of righteousness fail to establish that a teacher speaks the truth?

Personal Reflection

When you listen to a respected teacher, what makes you trust the message before checking the Bible?

Action Step

Think of a teacher whose confidence or reputation has influenced you. What will you do differently to test that person's teaching by God's Word while still showing respect?

WHEN RELIGIOUS TRADITION REPLACES SCRIPTURE

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False doctrine is one of Satan's most deceptive weapons against the truth of God's Word. His purpose is to undermine faith in Jesus Christ by introducing teachings that appear reasonable, spiritual or even biblical, but which do not agree with Scripture. When accepted and passed from one generation to another, these teachings can become deeply established religious traditions.

False doctrine begins like a seed, a thought or suggestion that questions or twists what God has said. When it is accepted, confidence shifts from His Word towards human reasoning, tradition or emotional experience. Unbelief is not simply an absence of faith; it also involves placing faith in something false, weakening trust in Jesus Christ and opening the way to apostasy.

The danger is not always an open rejection of Christianity. False teaching may use familiar biblical expressions, respected religious authorities and selected Scriptures to support conclusions that God has not established. Over time, people may accept these conclusions without examining whether they agree with the actual teaching of God's Word.

How False Doctrine Gains Acceptance

False doctrine commonly operates by adding to, taking away from or distorting God's Word. It adds teachings through human traditions, visions or philosophies that Scripture does not establish. It takes away from God's Word by denying truths concerning judgement, sin or holiness. It distorts His Word by using verses outside their context, allowing human understanding to take the place of divine revelation.

An incorrect teaching may begin with an assumption that sounds reasonable. As that assumption is repeated through sermons, books, religious instruction and established

traditions, people may begin to regard it as biblical truth. Eventually, the teaching becomes so familiar that questioning it seems unusual, even when its foundation has never been properly examined.

Paul established the foundation upon which genuine faith must rest in **Romans 10:17**:

> *"So then faith cometh by hearing, and hearing by the word of God."*

Faith must rest upon what God has spoken, not upon teachings developed through human imagination. When Scripture is interpreted through inherited assumptions, its intended meaning can become obscured. This is why every doctrine must be examined according to the context and harmony of God's Word.

The Danger of Being Captivated by Tradition

Paul warned against human philosophy and religious deception in **Colossians 2:8**:

> *"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."*

The Greek word translated *"spoil"* is SYLAGOGEO, meaning to carry away as captive or to take as plunder. Paul warned that human philosophy and deceptive teaching could take people captive, drawing their confidence away from the truth found in Jesus Christ. Such teaching may appear intellectually convincing while leading people away from the simplicity of God's Word.

False teaching therefore robs people of spiritual riches in Christ. Their faith is weakened, their understanding is darkened and their confidence in God's Word is diminished. It is not a harmless opinion, but a spiritual weapon that replaces truth with deception.

Religious tradition becomes dangerous when it is accepted as an authority equal to or greater than Scripture. A belief does not become true because it is ancient, widely practised or supported by respected teachers. Its authority must be established through the Word of God.

The sixty-six books of the Bible must be rightly divided rather than made to agree with books, creeds or ideas formed in the human mind. The Scriptures contain what we need for life, fulfilment and wellbeing in this world, and their context and harmony must govern our understanding.

Personal Response

Key Truth

How can inherited tradition take a person captive and weaken confidence in Jesus Christ?

Personal Reflection

What does the authority of God's Word mean for your own response when a familiar tradition is questioned?

Action Step

Identify a religious tradition you have defended mainly because it is familiar. How will you compare it with the Bible, and what are you willing to change if it disagrees?

Examples of Inherited Teaching

Easter is accepted as a Christian tradition when, in fact, it has no relevance to true Christianity as defined by the Bible. The teaching of a Good Friday crucifixion and Sunday resurrection does not meet the sign of Jonah. Jesus said He would be three days and three nights in the heart of the earth.

Another teaching claims that Jesus spent that time in hell, wrestling ownership of the world from Satan. This, too, is false teaching. The key to truth is to remain within the context and harmony of the Bible.

Jesus confronted this very problem among the religious leaders of His day.

Mark recorded His words in **Mark 7:8-9**:

> *"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."*

The problem was not that the Pharisees had received instruction from previous generations. Their error was allowing human tradition to displace God's commandment. Jesus exposed the danger of preserving religious practices while rejecting the truth God had commanded His people to obey.

The same principle applies when examining the traditional account of Satan's supposed fall from heaven. The widespread acceptance of this teaching does not establish its biblical foundation. We must examine the Scriptures from which the teaching is drawn rather than accept an inherited explanation simply because it has been repeated for centuries.

This Study Guide and the four that follow in this module examine the claim that Satan was once a holy angel who fell from God's heaven. That teaching obscures the truth concerning Satan's creation and diverts attention from his activity in spreading unbelief through false doctrine. We will begin with Isaiah 14 and Ezekiel 28, allowing the Scriptures to establish their own subjects.

Returning to the Authority of Scripture

The believers at Berea provide an important example of how teaching should be examined.

Luke recorded in **Acts 17:11**:

> *"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."*

These people neither rejected teaching without examination nor accepted it simply because someone preached it. They received the Word willingly and searched the Scriptures to establish whether the teaching was true. This remains an essential principle for everyone who desires to understand God's Word correctly.

Yet spiritual understanding must never become an intellectual achievement separated from Jesus Christ. Christianity is the life of Jesus Christ within the born-again believer, and sound

doctrine serves that life by revealing His truth. His indwelling Spirit governs our response as we receive, understand and obey His Word.

Jesus identified the relationship between His Word and spiritual freedom.

John recorded His words in **John 8:31-32**:

> *"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."*

The freedom Jesus promised is connected with continuing in His Word. Our purpose in examining the belief concerning Lucifer is therefore not simply to challenge an established religious tradition, but to understand what God has actually revealed. The truth of God's Word must determine what we believe, and Jesus Christ must remain the centre of our faith.

Personal Response

Key Truth

How did the Bereans show both readiness to receive teaching and care to establish whether it was true?

Personal Reflection

How should continuing in Jesus' Word change your response when the Bible corrects an inherited belief?

Action Step

Recall a recent teaching you accepted without checking it. What will you examine in the Bible, and how will you respond if you find that you were mistaken?

EXAMINING THE FALLEN-ANGEL TRADITION

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One of the most widely accepted teachings concerning Satan is that he was originally a holy angel who occupied an exalted position in heaven. According to this belief, he became proud, desired a position belonging to God, rebelled against divine authority and was cast out of heaven. From that time, he is understood to have become the devil, opposing God and deceiving mankind.

Some popular versions of this teaching go further, describing Satan as the most beautiful angel in heaven, an anointed cherub who covered God's throne or a leader of heavenly worship. These additional details are not accepted by every Christian tradition, yet they have become familiar through sermons, religious books and songs. The important question is whether Scripture establishes this account or whether separate biblical descriptions have been combined to produce a narrative that God did not give.

The Scriptures Used to Support the Tradition

The fallen-angel teaching is commonly associated with seven portions of Scripture. Although these verses are frequently brought together, they occur in different books, were written under different historical circumstances and address different subjects.

The first two are found in the Old Testament. **Isaiah 14:12** contains the expression *"How art thou fallen from heaven, O Lucifer, son of the morning!"* while **Ezekiel 28:11-19** describes one who was in Eden, possessed remarkable beauty and was called *"the anointed cherub that covereth."* These descriptions are frequently joined together to construct the account of Satan's supposed former glory and rebellion.

The remaining Scriptures introduce other subjects that must be examined in their proper settings. In **Luke 10:18**, Jesus declared, *"I beheld Satan as lightning fall from heaven."* In **2 Peter 2:4**, Peter referred to angels that sinned, while **Jude 1**:6 speaks of angels that did not keep their first estate. **Genesis 6:2** describes the sons of God taking wives from the daughters of men, while **Revelation 12:7-9** describes a war in heaven involving Michael, his angels and the great dragon.

These Scriptures cannot be treated as one continuous historical account without first establishing that connection from the Bible itself. Each must be understood according to its language, audience, historical circumstances and purpose. Similar expressions do not automatically establish that different writers were describing the same event.

Does Scripture Describe One Fall or Several?

An important difficulty arises when the traditional interpretation combines these different Scriptures. Isaiah describes someone falling from heaven, Jesus speaks of Satan falling as lightning, and Revelation records the great dragon being cast out of heaven. If all three are interpreted as literal descriptions of Satan being expelled from God's dwelling, we must explain why the same supposed event appears in different historical and prophetic settings.

If these descriptions all concern Satan being expelled from God's heaven, how many times did he fall? If he had already fallen, how did he return to heaven in order to fall again? We must establish the subject and setting of each Scripture rather than assume that every reference describes the same event.

The answer cannot be established by assuming that every reference to heaven describes God's eternal dwelling place. Scripture also uses heaven figuratively to describe exalted positions, authority and greatness. Likewise, falling from heaven can describe humiliation and the removal of earthly power rather than physical movement from one location to another.

God invites us to reason according to His Word. **Isaiah 1:18** contains the invitation, *"Come now, and let us reason together."* Our examination must therefore follow the Scriptures in their context and harmony, rather than begin with a conclusion inherited from tradition.

This distinction is especially important when interpreting prophetic symbolism. A figure or comparison must be understood according to what the Scripture is communicating, rather than simply according to the physical objects or places mentioned. We must also distinguish between the historical identity of the person addressed and the spiritual lesson conveyed through the prophetic language.

Establishing the Meaning From Context

Our first responsibility is to identify whom the prophet is addressing. In Isaiah chapter 14, the person is identified as the king of Babylon, while Ezekiel chapter 28 identifies the subject of its

lamentation as the king of Tyre. These identifications are supplied by the Scriptures themselves and must govern our examination. We must not replace the people identified by Scripture with another subject drawn from religious tradition.

The historical circumstances, prophetic expressions and surrounding verses must therefore be examined carefully. We will also consider how the original language contributed to the later use of the name Lucifer and why symbolic descriptions of human greatness became associated with Satan.

Our purpose is not simply to reject a familiar religious belief, but to establish what the Word of God actually teaches. We must protect our understanding from explanations that go beyond Scripture, allowing God's Word to identify its own subjects and explain its own symbolism. When Scripture is permitted to speak within its proper context, religious tradition must give way to the truth God has revealed.

Personal Response

Key Truth

Why must the seven portions of the Bible associated with the fallen-angel tradition each be understood in their own setting?

Personal Reflection

What does the difference between a biblical connection and an assumed connection help you recognise about your confidence in an explanation?

Action Step

Choose one of the verses often joined together to describe Satan's fall. How will you read its surrounding verses before repeating that claim, and what assumption might you need to correct?

ISAIAH 14 - THE KING OF BABYLON

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One of the principal Scriptures used to support the belief that Satan was once a holy angel named Lucifer is **Isaiah 14:12**. The expression *"fallen from heaven"* has led many to conclude that Isaiah was describing Satan's original rebellion against God. However, the meaning of this verse cannot be established by separating it from the chapter in which it appears.

Before examining the description of Lucifer, we must identify the person Isaiah was addressing. The prophet provides this information clearly, and his identification must govern how the remainder of the prophecy is understood. We must follow the surrounding verses rather than begin with an interpretation inherited from religious tradition.

The Prophet Identifies the King of Babylon

Who is Isaiah speaking of in **Isaiah 14:12**? Is this truly a reference to Satan, as so many teach, or is it someone else? Isaiah begins by describing a time when God would give His people rest from oppression. He then identifies the person against whom a prophetic proverb would be spoken, establishing the subject of the prophecy before describing his downfall.

Isaiah wrote in **Isaiah 14:3-4**:

> *"And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!"*

The identification is unmistakable. Isaiah declares that this proverb is *"against the king of Babylon."* The subject is an earthly ruler whose power had oppressed other nations. Nothing in these introductory verses identifies Satan or describes an angel who previously occupied a position in God's heaven.

The prophecy continues by describing the breaking of the ruler's power and the deliverance of those who had suffered beneath his authority. Isaiah connects his downfall with the end of his oppression over the nations.

Isaiah continued in **Isaiah 14:5-6**:

> *"The LORD hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth."*

The staff and sceptre represent ruling authority. The oppression described concerns nations, kingdoms and earthly government. Isaiah is announcing the humiliation of a ruler who exercised his power against others, not recounting a rebellion among heavenly beings.

Personal Response

Key Truth

How does Isaiah's identification of the king of Babylon govern the meaning of the ruler's downfall?

Personal Reflection

What does the king of Babylon's treatment of others reveal about the way power can change a person's heart?

Action Step

Consider a responsibility you hold at home, work or church. Is pride or control affecting how you treat someone? What change would show humility and care?

The Fall of a Proud and Exalted Ruler

As the proverb develops, Isaiah describes the former splendour of the king and the disgrace that would accompany his downfall. The ruler's position and ambition were so exalted that the prophet used the language of heaven to describe his pride. His humiliation would stand in direct contrast to the greatness he had claimed for himself.

Isaiah wrote in **Isaiah 14:11-15**:

> *"Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. 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."*

Notice the contrast between the king's ambition and his appointed end. He desired to ascend, exalt his throne and establish himself above others. Yet God declared that his pomp would be brought down to the grave and his greatness reduced to humiliation.

The expression *"I will be like the most High"* reveals the pride of a ruler who sought greatness without acknowledging the authority of God. Isaiah uses exalted prophetic language to expose human arrogance and the certainty of divine judgement. The one who imagined himself above others would be brought down to the pit.

The mention of Lucifer does not change the person being addressed. The king of Babylon remains the subject of the proverb, while the imagery of heaven and the pit expresses the contrast between his claimed greatness and his downfall. The meaning and origin of the word Lucifer will be examined more fully in the following section.

Is This the Man That Made the Earth Tremble?

Isaiah further establishes the human identity of the ruler by describing how others would respond when they witnessed his humiliation. Their words identify the fallen oppressor and recall the destruction he had caused among the nations.

Isaiah wrote in **Isaiah 14:16-18**:

> *"They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house."*

The question *"Is this the man"* is especially important. Isaiah does not identify the fallen ruler as an angel or another heavenly creature. He describes a man whose earthly power had caused kingdoms to tremble and whose oppression had brought suffering to nations.

Consider the circumstances described throughout the prophecy. The ruler weakened nations, destroyed cities, held prisoners and exercised authority over kingdoms. His downfall is compared with the burial of other earthly kings, while his former splendour is brought down to the grave. These details establish the historical setting of Isaiah's words.

The prophecy describes the actions of a powerful earthly ruler and the consequences of his oppressive reign. It does not describe conditions in God's eternal dwelling place or establish an

event before the creation of mankind. The repeated references to nations, cities, prisoners and graves confirm the subject identified by Isaiah.

The traditional account places Satan's supposed rebellion before his appearance in the garden of Eden. Yet the events described in Isaiah concern established nations and the exercise of earthly authority. These circumstances belong to human history, not to an account of a holy angel rebelling in heaven.

Allowing Scripture to Establish Its Own Meaning

The mistake in the fallen-angel interpretation begins when **Isaiah 14:12** is separated from the verses that identify its subject. When the words *"fallen from heaven"* are treated as a literal account of Satan's expulsion from God's dwelling, the surrounding evidence concerning the king of Babylon is overlooked. The interpretation then depends upon an assumed meaning rather than the subject established by Scripture.

A correct understanding begins with the prophet's own identification and follows the teaching through the chapter. Isaiah introduces the king of Babylon, describes his oppression, exposes his pride and announces his humiliation. The account remains concerned with the downfall of earthly greatness under the judgement of God.

This establishes an important principle for interpreting prophetic language. Expressions involving heaven, stars, mountains and exalted thrones must be understood according to their context. Figurative language must not be turned into literal history when the surrounding Scriptures establish a different meaning.

The study principle expressed in **Isaiah 28:10** is *"precept upon precept"* and *"line upon line."* We must keep the biblical timelines and the accuracy of the Scriptures before us, comparing the verses in their proper setting. This keeps our understanding grounded in God's Word rather than tradition.

Isaiah 14 therefore provides a serious warning concerning human pride and divine judgement. The king of Babylon could exalt himself above other rulers, but he could not place himself beyond God's authority. His downfall demonstrates that earthly power and greatness cannot withstand the judgement of God.

The prophet identified the king of Babylon as the subject of this proverb. Scripture must govern our understanding of his fall, rather than an inherited tradition concerning Satan.

Personal Response

Key Truth

Why do nations, cities, prisoners and graves establish that Isaiah is describing an earthly ruler?

Personal Reflection

What does the warning against the king's pride help you consider about your own achievements?

Action Step

Think about a recent success or compliment. Did you depend upon your own importance? How could gratitude to God change your response next time?

LUCIFER AND THE MEANING OF FALLING FROM HEAVEN

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The word Lucifer has become so closely associated with Satan that many Christians assume it was his original name before he rebelled against God. However, this understanding did not originate from the Hebrew wording of Isaiah. It developed through later interpretations that treated a descriptive expression as the personal name of a heavenly being.

To understand this matter, we must examine where the word originated, what it means and why Isaiah used the language of falling from heaven. These considerations will help us distinguish what Scripture actually teaches from the tradition built upon it.

The Origin and Meaning of Lucifer

Isaiah wrote in **Isaiah 14:12**:

> *"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!"*

The word Lucifer comes from Latin, not Hebrew. The Hebrew word translated by this expression is HELEL, a descriptive noun meaning *"shining one."* It is associated with the brightness of the morning star, which appears prominently in the sky before sunrise.

The Latin word LUCIFER means light-bearer and was used to describe the morning star. When Jerome translated the Scriptures into Latin in the Vulgate, he used this word in **Isaiah 14:12**. The expression described brightness and exalted splendour rather than identifying Satan by a personal name.

Later interpreters associated this description with Satan and began treating Lucifer as his original name. Through repeated teaching, this interpretation became established within Christian tradition. Yet the Hebrew wording does not identify a holy angel named Lucifer, and Isaiah's own introduction identifies the subject as the king of Babylon.

The Literal Version (LITV) and Young's Literal Translation (YLT) also convey the meaning of a shining one rather than treating Lucifer as an established personal name. These renderings help illustrate the underlying Hebrew expression, while the KJV remains our principal Scripture for this study. Nevertheless, understanding the origin of a word does not replace examining its context. Even if the meaning of Lucifer were unknown, Isaiah's identification of the king of Babylon would still determine the subject of the prophecy.

The Literal Translation of the Holy Bible (LITV) begins **Isaiah 14:12** with the words *"Oh shining star, son of the morning, how you have fallen from the heavens!"* Young's Literal Translation (YLT) begins, *"How hast thou fallen from the heavens, O shining one, son of the dawn!"* These opening words show the descriptive expression being compared with *"Lucifer"* in the KJV.

Personal Response

Key Truth

Why does the meaning of HELEL, together with Isaiah's stated subject, challenge treating Lucifer as Satan's original name?

Personal Reflection

What does the history of the word Lucifer help you understand about speaking carefully when an interpretation is familiar?

Action Step

If you have called Lucifer Satan's original name, what will you now say when the subject arises? Explain how you can speak accurately without belittling someone who disagrees.

What Does Falling From Heaven Mean?

The expression *"fallen from heaven"* is central to the traditional interpretation. Many assume that because heaven is mentioned, Isaiah must be describing someone who once lived in God's eternal dwelling place. However, Scripture also uses heaven figuratively to describe extraordinary greatness, authority and exalted position.

The king of Babylon had attained remarkable power among the nations. His position was so elevated that Isaiah described his ambition in terms of ascending above the stars and clouds. This was prophetic language illustrating the height of his pride, not a historical account of someone physically travelling into heaven.

The same kind of language appears elsewhere in Scripture concerning Babylon.

Jeremiah wrote in **Jeremiah 51:53**:

> *"Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD."*

Jeremiah was not suggesting that Babylon could literally rise into God's dwelling place. He was describing the greatness of its power and declaring that no degree of earthly strength could protect it from divine judgement. The expression mount up to heaven communicated extraordinary exaltation rather than physical movement into heaven.

The same principle governs Isaiah 14. The king desired to exalt his throne above others and establish himself in a position of supreme greatness. His fall from heaven describes the humiliation of a ruler who had exalted himself beyond his proper place.

The contrast is deliberate. He desired to ascend, but God brought him down. He claimed greatness, but his authority was removed. He sought glory above other rulers, but his pride ended in disgrace.

The Historical Setting Cannot Be Ignored

Isaiah's description concerns a world already containing established nations, kingdoms, cities, prisoners and graves. These circumstances belong to human history and the exercise of earthly power. They do not describe conditions before mankind existed or an event involving a rebellion in God's eternal dwelling place.

Moses wrote in **Genesis 3:1**:

> *"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"*

Satan was already present as the devil when he tempted Eve in the garden of Eden. Genesis chapter 3 does not identify him as Lucifer or recount a previous rebellion in heaven. The supposed history of a holy angel becoming Satan cannot therefore be established by transferring Isaiah's description of Babylon into the events preceding Eden. Such an interpretation assigns Isaiah's words to a subject and historical setting that the prophet did not identify.

When Adam and Eve were first created, they were the only human beings on earth. There were no nations, rulers, cities, prisoners or graves, and there was no history of human oppression. These details in Isaiah 14 belong to the later world of earthly kingdoms, not to events before mankind's beginning.

This distinction matters because Scripture must be allowed to identify its own subjects. We cannot take an expression from one historical setting, assign it to another and then treat the resulting interpretation as an established biblical fact. The meaning must come from the people, circumstances and prophetic language identified by God's Word.

Isaiah's prophecy identifies the king of Babylon, and Daniel chapter 4 records the humiliation of Nebuchadnezzar, whose greatness reached heaven. These accounts are connected: Isaiah announces the downfall of Babylon's proud ruler, and Daniel records its fulfilment in Nebuchadnezzar. We must therefore follow the account of the king's pride, judgement and restoration.

Nebuchadnezzar Identified: The King of Babylon

The king of Babylon addressed through Isaiah's warning is Nebuchadnezzar. Daniel chapter 4 records how his greatness was described as reaching heaven and how God brought him low. His fall concerned his exalted earthly position, not a celestial being falling from God's dwelling.

The king had seen a great tree in a dream. Its height, strength and spreading branches pictured the extent of his rule and the provision associated with his kingdom. Daniel did not leave the identity of the tree uncertain; he explained that the tree represented the king himself.

Daniel said in **Daniel 4:22-25**:

> *"It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."*

The words *"thy greatness is grown, and reacheth unto heaven"* explain the imagery. Nebuchadnezzar's body had not risen into the dwelling place of God. His greatness and dominion had become so extensive that they were described as reaching heaven.

The judgement likewise concerned his earthly life. He would be driven from human society and live among the beasts until he acknowledged that the Most High ruled in the kingdom of men. The king who considered his position secure would learn that his authority was received, not self-created.

Daniel 4 records the fulfilment of Isaiah's warning in the humiliation of Nebuchadnezzar. The king's greatness had reached heaven in the language of exaltation, but his pride could not place him beyond God's authority. The judgement fell upon an earthly king, not upon a holy angel who became Satan.

The Fulfilment of Nebuchadnezzar's Dream

The judgement announced against Babylon's proud king became Nebuchadnezzar's experience. Daniel records the fulfilment of the warning given through the king's dream, bringing the connection with Isaiah's prophecy into earthly history. The event was the humbling of a human ruler, not an account of a holy angel becoming the devil.

Daniel wrote in **Daniel 4:28**:

> *"All this came upon the king Nebuchadnezzar."*

What came upon him? The words *"All this"* identify the judgement Daniel had explained to Nebuchadnezzar. What had been announced became the king's actual experience, fulfilling the warning against his pride. Daniel then records the proud words that immediately preceded his humiliation.

Daniel continued in **Daniel 4:29-34**:

> *"At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:"*

Nebuchadnezzar spoke of *"my power"* and *"my majesty."* He looked upon Babylon's greatness as the achievement of his own strength and as a monument to his own honour. He did not give God the glory for the authority and opportunities entrusted to him.

The judgement came while the words were still in his mouth. His position could not defend him against God, and his achievements could not preserve the dignity he had claimed. The outward greatness of his kingdom concealed his inward dependence until God made that dependence unmistakable.

The warning concerned more than the loss of comfort. The king was to learn who truly ruled and who had the authority to give kingdoms to men. His humiliation exposed the false foundation of his boasting.

His Understanding Returned, and He Honoured God

After the appointed seven years of humiliation, Nebuchadnezzar lifted his eyes towards heaven and acknowledged the Most High. The account contrasts his former self-praise with his later praise of God. He now honoured the One whose dominion was everlasting rather than treating his own dominion as supreme.

Daniel recorded the king's words in **Daniel 4:36-37**:

> *"At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellers and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."*

His reason returned, his honour returned and he was established in his kingdom. Nebuchadnezzar repented of his pride and gave God the glory, and God showed him mercy.

His restoration did not deny the judgement; it showed the mercy of God towards the king who had humbled himself.

The final confession is especially important: *"those that walk in pride he is able to abase."* Nebuchadnezzar had learned that human greatness did not make him independent of God. He could now speak from experience about the danger of taking the glory that belongs to the Most High.

Nebuchadnezzar's restoration does not separate his experience from Isaiah's warning. God brought the proud king low, and when he repented and acknowledged the Most High, God restored him. Judgement and mercy therefore belong together in this account: his humiliation exposed his pride, and his restoration followed his humble acknowledgement of God.

Mercy in the Midst of Judgement

God's judgement is righteous, yet He does not cease to be merciful when He corrects those who have become proud. Nebuchadnezzar experienced the severity of that judgement, but God preserved him throughout his humiliation. His restoration shows that mercy was present even while God's warning was being fulfilled.

Habakkuk prayed in **Habakkuk 3:2**:

> *"O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."*

The prayer *"in wrath remember mercy"* reveals that mercy is not contrary to God's judgement. God did not excuse Nebuchadnezzar's pride, but his humiliation brought him to acknowledge the Most High. When he gave God the glory, his understanding returned and his kingdom was restored. Judgement exposed his pride, while mercy provided the opportunity for restoration.

This is a warning and an encouragement to us. We must not resist God's correction or presume that we can put off responding to His Word. The indwelling life of Jesus Christ is to be expressed through humility, gratitude and obedience, giving Him all the glory.

Nebuchadnezzar's experience also prepares us for the practical instruction that follows. Pride can hide beneath achievement, responsibility and public respect. A person may accomplish much and still fail to recognise the God upon whom every life depends.

Isaiah 14 is not the history of an angel named Lucifer becoming Satan. It is a prophetic proverb against Nebuchadnezzar, king of Babylon, whose pride brought him beneath God's judgement. Daniel records that humiliation and the mercy shown when the king turned from self-glory and honoured the Most High.

The downfall of Babylon's king reminds us that no earthly greatness can place a person above God. All honour belongs to Him, and the indwelling life of Jesus Christ is to be expressed through humility rather than self-exaltation.

Personal Response

Key Truth

How do Nebuchadnezzar's humiliation and restoration show both God's judgement against pride and His mercy?

Personal Reflection

What does the king's change from self-praise to praise of God help you understand about receiving correction?

Action Step

Remember a time when correction embarrassed you. What attitude needs to change, and how can you receive the next correction with the humility Nebuchadnezzar learned?

EZEKIEL 28 - THE KING OF TYRE

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Isaiah identifies the king of Babylon, while Ezekiel identifies the king of Tyre. The rich language used by both prophets must be read in the light of those stated subjects. Neither the mention of heaven in Isaiah nor the mention of Eden in Ezekiel gives us permission to replace an earthly ruler with an unnamed heavenly being.

Ezekiel's lament includes beauty, precious stones, the garden of God, an anointed cherub and a holy mountain. These expressions have often been brought together with Isaiah's reference to Lucifer to construct a history of Satan before his supposed fall. We must first read what Ezekiel actually says and then examine how his prophetic imagery serves the warning.

The Prophecy Against the King of Tyrus

Ezekiel introduces the subject before describing the splendour and corruption of the ruler. The KJV uses the name Tyrus, the city also known as Tyre. The person addressed is identified within the command to take up a lamentation.

Ezekiel wrote in **Ezekiel 28:11-19**:

> *"Moreover the word of the LORD came unto me, saying, 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."*

The introduction is definite: *"take up a lamentation upon the king of Tyrus."* The description then moves from former splendour to corruption, violence, sin and judgement. The ruler's pride is stated plainly in the words *"Thine heart was lifted up because of thy beauty."*

Ezekiel identifies the subject in **Ezekiel 28:12**:

> *"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."*

The references to merchandise and trade also belong to the earthly setting. The king's wealth was associated with the prosperity of his city, but that prosperity became entangled with violence and wrongdoing. God's judgement would bring him down before other kings and before those who had known his greatness.

The imagery does not cancel these details. The king is described in elevated language because the contrast between his privilege and his downfall is central to the lament. The identified human ruler remains the subject throughout.

Personal Response

Key Truth

Why do the king of Tyre's merchandise, violence and corruption remain important when reading Ezekiel's sacred imagery?

Personal Reflection

How does the contrast between his privilege and his pride challenge the way you value your own abilities?

Action Step

Identify an ability or opportunity you have received. Have you used it to seek praise? How could you use it to serve someone while giving God the honour?

A Prophetic Lament Announces Certain Judgement

A lament is a song or expression of mourning. In a prophetic lament, the language of sorrow can announce a downfall before it has occurred, presenting the coming loss with the certainty of God's declaration. The purpose is not simply to describe suffering but to warn those who hear.

Ezekiel's words look back upon beauty and splendour while declaring that these will end in disgrace. The reader is meant to recognise the seriousness of what has been lost. The language of mourning makes the contrast more forceful than a brief statement that the king became proud.

The description is deliberately heightened. Gardens, precious stones, fire and sacred imagery communicate greatness, privilege and spiritual significance. This poetic language must not be mistaken for an ordinary account of someone's physical appearance or previous residence.

The prophet also identifies the cause of the fall. The king corrupted his wisdom, filled his life with iniquity and defiled what should have been kept holy. The lament therefore joins splendour with responsibility and warns that privilege cannot excuse sin.

Tyre's Wealth and the Historical Setting

Tyre was a wealthy Phoenician seaport on the Mediterranean coast. Its trade, ships, skilled workers and commercial connections explain why merchandise and splendour feature so prominently in Ezekiel's description. The city's outward prosperity provided the setting for a serious warning about pride and greed.

Tyre and Sidon belonged to the Phoenician coastal region along the Mediterranean. This region is associated with the area now known as Lebanon and northern Israel, helping us place the biblical account within a real geographical setting.

The earlier biblical record mentions Hiram, king of Tyre, who assisted Solomon with timber and work connected with the building of the Temple in 1 Kings 5. His association with David and Solomon belongs to the earlier period, around 970-930 B.C., while Ezekiel's prophecy concerning Tyre belongs to the later Babylonian period, around 590-570 B.C. These accounts are separated by several centuries, and Hiram's assistance must not be confused with the ruler addressed by Ezekiel.

The warnings against Tyre and Sidon appear in several prophetic books, including Isaiah, Jeremiah, Ezekiel, Amos and Joel. Ezekiel chapters 26-28 concentrate upon the city's arrogance, wealth and coming judgement. The subject belongs within human history, trade and earthly government rather than a supposed rebellion before mankind existed.

This setting helps us read the language of beauty correctly. Tyre had reason to be regarded as splendid and prosperous, but its greatness did not make it divine. The king's error was to exalt himself instead of recognising the authority of God.

Ezekiel 27 Describes Tyre as a Magnificent Ship

The preceding chapter provides an important comparison. In Ezekiel 27, Tyre is pictured as a magnificent ship, built from fine timber, equipped with oars of oak and sails of embroidered linen, and served by skilled mariners. The city's trading greatness is presented through an image suited to a seaport.

Tyre was a city, not literally one enormous ship. The materials, crew and merchandise bring its wealth and influence before the reader in a vivid form. The image becomes especially powerful when the splendid vessel is broken and its riches fall into the sea.

Ezekiel concluded that lament in **Ezekiel 27:36**:

> *"The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more."*

The imagery magnifies both the greatness and the loss. The merchants who had known Tyre's prosperity would witness its humiliation. Its beauty and commercial strength could not prevent the judgement God announced.

We should apply the same care to Ezekiel 28. A city can be described as a ship without becoming a ship, and a king can be described through Eden and cherubic imagery without becoming Satan. The prophetic comparison serves the identified subject; it does not replace him.

The Imagery Must Not Replace the Person Addressed

Ezekiel wrote in **Ezekiel 28:13-14**:

> *"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."*

Some readers connect Eden with the serpent and then assume that the anointed cherub must be Satan before a rebellion. I once understood this part of Ezekiel 28 as referring directly to Adam in the garden of Eden. However, the prophet identifies the king of Tyre, and that identification must govern our understanding.

Adam and Eden can help explain the spiritual significance of the language without becoming the direct subject of the prophecy. Likewise, the cherubim can help us understand sacred

imagery without establishing that the king was a celestial creature. An image can illuminate a person's condition without changing that person's identity.

The next step is therefore to examine the garden, the precious stones and the spiritual life they portray. We will keep the king of Tyre before us while tracing the biblical connections that give the imagery its significance. The aim is to understand the lament, not to construct an additional history that Ezekiel did not supply.

Personal Response

Key Truth

How does Ezekiel's picture of Tyre as a ship help explain why imagery does not replace the person addressed in a prophecy?

Personal Reflection

How willing are you to correct an explanation when its imagery has led you away from the person the Bible identifies?

Action Step

Choose one explanation of Ezekiel 28 that you have accepted. What will you check about the king of Tyre before teaching it again, and what will you do if your conclusion needs correcting?

EDEN, PRECIOUS STONES AND SPIRITUAL LIFE

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Ezekiel's reference to Eden directs attention to a place associated with life, provision and fellowship with God. Within the lament, that imagery sets the ruler's beginning and privilege against the corruption that followed. The description is not a statement that the historical king of Tyre lived in the garden where Adam was placed.

The spiritual lesson concerns the value of life received from God and the ruin that follows self-exaltation. Pride does not create greatness; it corrupts what should have been received with gratitude. The king's fall therefore warns every person against turning God-given life and ability into grounds for self-glory.

The Garden as a Type Points to the Kingdom

So, what is the relationship between the king of Tyre and the garden of Eden? A type is a person, event or arrangement that provides a pattern through which a spiritual reality is understood. The garden of Eden presents such a pattern of life under God's provision and authority. The tree of life stood within that garden, and life depended upon God rather than human independence.

Moses wrote in **Genesis 2:7-8**:

> *"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."*

Adam was made a living soul before he was placed in the garden. He did not begin as a sinner who had to obtain spiritual life through a ceremony. His beginning was life received from God, and his responsibility was to live according to God's Word.

The garden therefore points to the Kingdom of God as the place of life under His rule. Its spiritual significance also extends to the life of God's Church under the New Covenant. In both cases the centre is God's life and authority, not human self-sufficiency.

The Kingdom and the Church

We must distinguish original spiritual innocence from the new birth after sin. The Church of God is the spiritual body composed of those who are born again. The expression Kingdom of God also has a broader application to those who are spiritually alive before God, including innocent children.

Adam was made alive; he was not described as being born again at his creation. His original life must not be confused with the regeneration a sinner needs. Recognising that distinction does not give a sinner another way of salvation or make natural ancestry a means of entering Christ's Church.

Under the Gospel, the person who has sinned needs Jesus Christ and the new birth. Church attendance, religious parents and outward membership cannot replace that saving work. The distinction concerns innocence and redemption, not two competing Saviours or two different ways for sinners to be saved.

Personal Response

Key Truth

Why must Adam's original spiritual life be distinguished from the new birth needed by a person who has sinned?

Personal Reflection

Why does the difference between innocent life and redemption matter to your own understanding of the need for Jesus Christ?

Action Step

Consider whether family background, religious involvement or personal effort has shaped your confidence before God. What must you recognise about new birth and the life only Jesus Christ gives?

Children Begin Spiritually Alive and Innocent

The teaching of Jesus concerning children helps establish the value and standing of innocent life before God. He did not tell His disciples to despise children or keep them away from Him. He received them and connected them with the Kingdom.

Matthew recorded His words in **Matthew 19:14**:

> *"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."*

Luke records the same teaching in **Luke 18:16**:

> *"But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."*

Matthew uses *"the kingdom of heaven"*, while Luke uses *"the kingdom of God."* The expressions describe the same Kingdom, not separate divine governments. Both accounts

show Jesus receiving children rather than treating them as guilty through someone else's wrongdoing.

Children begin spiritually alive and innocent. This is different from saying that they are born again through physical birth, or that they can never later become accountable for personal sin. The distinction preserves both the goodness of their beginning and the need for salvation when sin brings spiritual death.

Solomon wrote in **Ecclesiastes 7:29**:

> *"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."*

God made man upright, but people sought their own inventions. Solomon's movement from *"man"* to the plural *"they"* applies the warning to humanity, not only to one individual. The corruption comes through human departure from God, rather than through God creating people guilty.

Paul also wrote in **Romans 7:9**:

> *"For I was alive without the law once: but when the commandment came, sin revived, and I died."*

Paul speaks of having been alive before sin brought death. His words help explain the difference between an innocent beginning and the spiritual death associated with personal sin. The same principle applies to the king of Tyre: his corruption did not make his beginning the history of a holy angel becoming Satan.

This truth applies to every child born under either the Old Covenant or the New Covenant. We all begin as Adam did in this respect: not fully grown, but spiritually alive and innocent before God. Personal sin and self-will bring spiritual death; they do not prove that God created the child guilty.

Eden Describes Privilege Before Corruption

Ezekiel's Eden imagery is therefore understood through the contrast between life and corruption. The king of Tyre entered human life as a living soul, not as a fallen celestial being. The lament portrays the beauty of that beginning before describing what pride and wrongdoing produced.

Ezekiel describes that beginning in **Ezekiel 28:13**:

> *"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."*

Ezekiel's words do not change the ruler into Adam. They compare his privilege with imagery drawn from the garden of God. Adam helps us understand the pattern, while the king of Tyre remains the person addressed.

The description also carries a warning for us. What God gives should lead to gratitude and obedience, but pride turns attention towards self. A good beginning does not justify a later

departure from truth, and the value of life makes its corruption more serious rather than less serious.

The Precious Stones, Tabrets and Pipes

Ezekiel wrote in **Ezekiel 28:13**:

> *"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."*

The precious stones belong to the same elevated description. They portray beauty, worth and splendour rather than supplying an anatomical account of how the king's body was constructed. The references to tabrets and pipes must likewise not be turned into proof that Satan was created with musical instruments inside him or appointed to lead heavenly worship.

The language honours the intricacy and value of life before exposing its corruption. The king's beauty should have directed him towards the One who gave life, not towards worship of himself. Scripture elsewhere teaches gratitude for the wonder of human formation.

David wrote in **Psalm 139:13-14**:

> *"For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well."*

David's response is praise: *"I will praise thee."* The wonder of being made leads him to honour God. That is the opposite of taking God-given beauty or ability as a reason to exalt oneself.

The precious stones symbolise the beauty and glory of a spiritually alive person. They recall the stones on the high priest's breastplate in Exodus 28, which represented the twelve tribes of Israel, God's people under the former covenant. In the spiritual picture, the stones represent God's people and the value of the life innocent children possess before corruption enters through sin.

The spiritual emphasis remains upon the beauty and value of life before God. Innocent children possess life received from Him, while those redeemed through Jesus Christ possess His saving life. Neither innocence nor redemption is a reason for self-glory; both direct honour towards the Giver of life.

Personal Response

Key Truth

How do innocent children and the precious stones direct attention to the value of life received from God?

Personal Reflection

What does receiving life as God's gift help you consider about the way you regard children and your own abilities?

Action Step

Think of a child whose needs or questions you sometimes overlook. What will you change in the way you listen, speak or show care, recognising the value God gives that child?

THE ANOINTED CHERUB THAT COVERETH

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The expression *"the anointed cherub that covereth"* is another part of Ezekiel's description that has been used to support the fallen-angel tradition. To understand it, we must compare the imagery with the cherubim described elsewhere in Scripture. We must also retain the stated subject of the lament: the king of Tyre.

Ezekiel wrote in **Ezekiel 28:14**:

> *"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."*

The verse brings together the cherub, the holy mountain and the stones of fire. These expressions belong to the prophetic portrayal of privilege and spiritual life. They do not introduce a new person or give Satan a former name, office or history.

Ezekiel Identifies the Cherubim as Living Creatures

Ezekiel's opening vision describes living creatures associated with the manifestation of God's glory. Their appearance is symbolic and must be read as part of the vision. The later identification of these creatures helps us understand the language used by the same prophet.

Ezekiel wrote in **Ezekiel 1:5-6**:

> *"Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings."*

Ezekiel later wrote in **Ezekiel 10:15**:

> *"And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar."*

The connection is explicit. The creatures seen by the river of Chebar are identified as cherubim. The description *"living creatures"* comes from the vision itself and gives us an important biblical connection when considering their spiritual significance.

The term CHERUB is understood in this teaching as *"living ones"* or *"brilliant ones."* These expressions describe the spiritual life and brightness of those who receive life from God. This includes children who begin spiritually alive and those who, after sin, are made alive through the new birth.

Ezekiel is presenting a spiritual vision, not describing a species for us to reconstruct. The cherubim symbolise those made alive by the Spirit, including innocent children and those who receive new life through the new birth. Their likeness, movement and relationship to God's glory picture people who possess life from Him and move under His direction.

Personal Response

Key Truth

How does Ezekiel's identification of the cherubim as living creatures help explain their spiritual meaning?

Personal Reflection

How has Ezekiel's picture of living creatures challenged the way you value those who receive life from God?

Action Step

Think of someone you have judged by appearance, background or ability. What attitude needs to change as you remember that life and spiritual value come from God?

Spiritually Alive Through Jesus Christ

The life represented by the living creatures directs us to the God who gives life. Ezekiel's vision describes a whirlwind, a cloud and fire unfolding without consuming itself, from which the living creatures appear. The fire represents the Holy Spirit, the Giver of life to children and the Giver of new life to sinners through Jesus Christ.

God is the Giver of life to innocent children and the One who gives new life to sinners through Jesus Christ. These must not be confused with a human achievement or an outward religious performance. Life comes from Him.

Paul wrote in **Romans 6:11**:

> *"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."*

The believer is *"alive unto God through Jesus Christ our Lord."* Jesus Christ already dwells within everyone who is born again. The life is received from Him, not produced by outward religious effort.

Paul wrote in **1 Corinthians 12:13**:

> *"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."*

The one Spirit brings believers into one body. The baptism described here is the spiritual work of God at the new birth, not water giving life to a sinner. All who belong to Christ receive the same saving life and are joined to the same spiritual body.

Paul also wrote in **Romans 8:10**:

> *"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."*

The emphasis is *"Christ be in you."* The spiritual life of the redeemed is not an imitation of a distant Saviour. The living Christ is within them, and the cherubic imagery is applied to a people who live through Him.

The Holy Mountain and the Stones of Fire

The holy mountain points spiritually to Zion, the city and habitation of God. Under the New Covenant, Zion is the Church of God, the living community in whom Christ dwells. The mountain is not being introduced as a location where Satan once held a heavenly office.

The *"stones of fire"* symbolically represent the Holy Spirit, who enables believers to walk in the light of God's Word. The emphasis is not upon natural stones producing life, but upon the life and direction given by the Spirit. Ezekiel's description of the living creatures shows their response to that direction.

Ezekiel wrote in **Ezekiel 1:12**:

> *"And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went."*

The creatures moved where the spirit directed them. They did not turn aside to establish an independent course. Their movement presents an important spiritual picture of a life governed by God rather than self-will.

Paul wrote in **Romans 8:14**:

> *"For as many as are led by the Spirit of God, they are the sons of God."*

God's children are led by His Spirit. This does not mean that obedience earns their place in His family. It means that the life they have received is to govern their direction, decisions and conduct.

John presents the same spiritual leading in the picture of the hundred and forty and four thousand following the Lamb wherever He leads. The redeemed belong to Jesus Christ and follow His direction rather than their own will.

John wrote in **Revelation 14:4-5**:

> *"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."*

The expression *"follow the Lamb whithersoever he goeth"* directs attention to allegiance and obedience. The redeemed belong to Jesus Christ, and their lives are not to be governed by falsehood or divided loyalties. The picture agrees with Ezekiel's description of living creatures moving according to the Spirit's direction.

The Cherubim Covering the Mercy Seat

The words *"that covereth"* also have a clear biblical setting. Scripture describes cherubim overshadowing the mercy seat above the Ark of the Covenant. That connection should be examined before accepting the claim that Ezekiel is describing Satan covering God's throne.

The writer of Hebrews wrote in **Hebrews 9:5**:

> *"And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly."*

The mercy seat was the golden lid of the Ark of the Covenant and typified Jesus Christ as our atonement. The cherubim covering it therefore direct our attention to Christ and His redeemed people, not to Satan covering God's throne. Jesus Christ is our Mercy Seat.

Paul wrote in **Romans 3:25**:

> *"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;"*

The word *"propitiation"* concerns the atoning provision God has made through Jesus Christ. Forgiveness is received through Him and through faith in His blood. The mercy seat therefore provides a picture of the saving reality found in Christ.

Moses described the cherubim in **Exodus 25:18-20**:

> *"And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be."*

The cherubim were made at the two ends of the mercy seat. Their wings stretched above it, and their faces were directed towards it. The arrangement joins the covering cherubim with the place of mercy rather than presenting a glorious creature independent of it.

One With the Mercy Seat, Looking Towards Christ

The cherubim and the mercy seat formed one work of beaten gold. Their relationship was part of the design, not an accidental arrangement of unrelated objects. In the spiritual picture, the redeemed belong with Christ and depend entirely upon His atonement.

Their faces were directed towards the mercy seat. This presents the redeemed with their attention upon Jesus Christ rather than the world. The centre of their life, confidence and unity is the One through whom they receive mercy.

Paul wrote in **Colossians 3:1-2**:

> *"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."*

Paul addresses those already risen with Christ and directs their affections towards Him. Their spiritual standing has already been given; their thoughts and conduct are now to agree with that standing. They do not become one with Christ by copying a religious pattern through their own strength.

True unity comes as those who possess Christ's life turn together towards Him and His revealed Word, not towards the world. This requires rejecting human creeds, faith statements and doctrines that replace the authority of Scripture. Agreement around a religious organisation cannot produce the spiritual unity found in Jesus Christ.

The covering cherub therefore does not provide evidence that Satan once guarded God's throne. The biblical connection directs attention to the mercy seat and to the spiritual life of those who belong to Jesus Christ. Christ is the centre of the picture, and the redeemed live through Him.

The Lament Remains a Warning to the King

The spiritual application does not erase the historical subject. Ezekiel was still speaking to the king of Tyre, whose privilege had been corrupted by pride. The sacred imagery makes the seriousness of that corruption clearer; it does not give the king another identity.

The lament could have announced his downfall without using Eden, precious stones or a cherub. By using those images, it also teaches the value of life before God and the danger of turning that privilege into self-glory. Its instruction therefore reaches beyond one ruler while remaining a prophecy concerning him.

Unlike Nebuchadnezzar's account, the prophecy concerning the king of Tyre offers no second chance, no call to repentance and no promise of recovery. It announces certain destruction. Nebuchadnezzar humbled himself and was restored, while Tyre's lament records the outcome of pride without repentance or restoration.

Spiritual privilege is not permission for pride. The life that comes from God should be expressed through gratitude and obedience. True glory is found in Jesus Christ, our Mercy Seat, who gives life, light and unity to His children.

Personal Response

Key Truth

How do the Spirit-led living creatures and the cherubim facing the mercy seat direct attention to Jesus Christ?

Personal Reflection

What does the picture of the cherubim facing the mercy seat mean to you personally?

Action Step

Consider a decision where you want your own way. What does looking to Jesus Christ, our Mercy Seat, lead you to surrender or correct as His life directs you?

FOR OUR ADMONITION AND LEARNING

BACK TO CONTENTS

The accounts of Babylon and Tyre are not preserved simply to satisfy curiosity about ancient rulers. Their spiritual instruction exposes the danger of pride and teaches us to give God the glory. Correctly identifying the person in a prophecy should lead to a faithful response to its warning.

Isaiah's warning and Daniel's account identify the humiliation of Nebuchadnezzar, king of Babylon. Ezekiel records the pride and certain destruction of the king of Tyre. Both accounts teach that earthly greatness cannot place a person beyond God's authority, while Nebuchadnezzar's repentance also shows the mercy of God in restoration.

Daniel recorded Nebuchadnezzar's confession in **Daniel 4:37**:

> *"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."*

A Warning for All Kingdom Builders

In ordinary life, we are all kingdom builders, whether we are caring for a home, leading a family, doing our work or developing a business. Nebuchadnezzar and the king of Tyre held great responsibilities, but the temptation to self-glory is not limited to rulers. The question remains: to whom do we give the glory?

Setting a goal, planning tomorrow's work or making decisions for the family is also a form of kingdom building. Planning and responsibility are not themselves pride. They become a danger when we treat success as proof of our independence or take the credit that belongs to God. The question is not whether we work diligently, but whether our work expresses dependence upon Him or confidence in ourselves apart from Him.

The same warning applies to Christian service. A teacher may understand many Scriptures and still become proud of that knowledge. A person may lead others while forgetting that Jesus Christ, not the human leader, is the source of spiritual life.

The indwelling Christ is not an occasional helper standing outside our responsibilities. He lives within His children, and His life is to govern the way they work, lead and care for others. Our achievements must never displace the Person through whom we live.

Paul wrote in **1 Corinthians 10:31**:

> *"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."*

The instruction includes ordinary activities as well as public service. Giving God glory is not reserved for a meeting or a moment of worship. It concerns the daily way we handle what He has entrusted to us.

Personal Response

Key Truth

Why does giving God the glory include ordinary work and family care as well as Christian service?

Personal Reflection

When are you most tempted to seek recognition for ordinary work rather than give thanks to God?

Action Step

Name one ordinary task in your home, work or service. How can you carry it out with a different motive, expressing gratitude to Jesus Christ rather than seeking recognition?

Pride Can Hide Beneath Ordinary Life

Pride is not always announced by an open boast. It can hide beneath busyness, the desire to control an outcome, impatience with correction or neglect of gratitude. We can become so

occupied with responsibilities that we stop acknowledging the One who gives us strength to carry them.

One reason I value studying subjects like this is that they become a wake-up call to me. I see my own shortcomings as though in a mirror and recognise how easily pride can hide beneath ordinary responsibilities. We should not read about these kings only to condemn their arrogance; their experiences call us to receive correction ourselves.

Pride is a poisonous weed that can hide beneath the routine of life, the demands of work and plain neglect. Its poison is deadly if we allow it to rule our hearts. It is easy to drift from the narrow way into the broader path that leads to destruction while remaining busy with ordinary responsibilities. The answer is not to abandon our work, but to receive God's correction and allow His truth to expose what must change.

Mercy Calls Us to Acknowledge God

Nebuchadnezzar's restoration is also an account of a second chance. No matter what took place yesterday, we can humble ourselves, seek forgiveness and acknowledge Jesus Christ as Lord and Saviour in our words and conduct. His mercy calls us to give Him the glory rather than remain trapped in self-praise or despair.

The king of Tyre's prophecy provides the solemn contrast: it gives no second chance or call to repentance, but announces certain destruction. We must not presume upon another opportunity while resisting God's truth now. Mercy is a reason to turn from pride, not a reason to delay.

Paul wrote in **Romans 11:36**:

> *"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."*

Our lives, families, work and responsibilities are not independent possessions by which we establish our own glory. They are to be handled with gratitude towards God. Acknowledging Him should be expressed in truthful words, humble decisions and faithful care for others.

Satan can be so subtle that he causes people to regard giving God glory in ordinary matters as unnecessary or excessively religious. We must recognise that deception in both the small and the great responsibilities of life. Giving God the glory is not an empty religious performance, but an honest acknowledgement of the One through whom we live.

The Obedience of Jesus Christ

Jesus Christ revealed genuine obedience through His human life. His submission was real, including when He faced suffering. He did not make self-will the ruler of His conduct.

Luke recorded His words in **Luke 22:42**:

> *"Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."*

The words *"not my will, but thine, be done"* express genuine submission. They do not make Jesus Christ a second God, nor do they reduce His human experience to an appearance. The one true God was revealed through a complete human life of obedience.

For the born-again believer, this teaching leads beyond admiration of an example. The same Jesus Christ lives within, and His life is to be expressed through willing obedience. We respond to Him through faith instead of trying to produce spiritual life through self-effort.

Personal Response

Key Truth

How does Jesus' prayer, 'not my will, but thine, be done', show real submission rather than self-will?

Personal Reflection

What does Jesus' willing obedience help you understand about responding to God's Word when it is inconvenient?

Action Step

Recall a situation where your wishes conflict with God's Word. What choice will you make, depending upon Christ within rather than defending your own will?

WHAT THE BIBLE WARNS ABOUT PRIDE

BACK TO CONTENTS

The Bible does not treat pride as a harmless difference in personality. Pride exalts self, resists correction and turns attention away from God. The warnings concerning Babylon and Tyre agree with the direct instruction found elsewhere in Scripture.

Pride should not be confused with gratitude for work well done or confidence in God's provision. Its danger lies in self-exaltation and independence from His authority. It takes what has been received and treats it as a reason to boast over others.

Pride Leads to Destruction

Solomon wrote in **Proverbs 16:18**:

> *"Pride goeth before destruction, and an haughty spirit before a fall."*

Pride comes before the fall because it blinds a person to dependence and danger. The proud person becomes less willing to hear a warning or acknowledge weakness. Confidence in self can then grow while the true condition becomes increasingly insecure.

Nebuchadnezzar's words reveal this clearly. He credited Babylon's greatness to his own power and honour, yet he could not preserve his position when God's judgement came. His greatness concealed no strength capable of resisting the Most High.

Jeremiah wrote in **Jeremiah 10:23**:

> *"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."*

Human life was not made to find its true direction independently of God. God made us dependent upon Him, unable to live fruitfully, peaceably and with true fulfilment apart from Him. We can make plans and exercise responsibility, but neither ability nor experience removes that need. Pride denies our dependence and places us upon an unsafe foundation.

The warning is spiritual as well as practical. A person may appear successful outwardly while moving away from truth inwardly. Earthly achievement must never be treated as proof that pride has God's approval.

Pride Places a Person in Opposition to God

James wrote in **James 4:6**:

> *"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."*

Peter repeated the warning in **1 Peter 5:5**:

> *"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."*

God resists the proud. This makes pride far more serious than an unpleasant manner towards other people. A person who refuses God's authority is resisting the One upon whom life depends.

Peter applies humility to relationships within the believing community. Age, responsibility and experience do not remove the need to serve one another humbly. The instruction guards against using a place of service as a reason to demand personal honour.

Grace belongs to God's provision, not to a person's achievement. The humble receive His correction and acknowledge their need. Humility does not purchase salvation; it refuses the self-glory that would claim God's work as our own.

Pride Is Sin, Not Simply a Weakness

Solomon wrote in **Proverbs 8:13**:

> *"The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."*

The fear of the LORD is joined with hatred of evil, including pride and arrogance. We must therefore not excuse pride as strength of character or the unavoidable behaviour of a successful person. God identifies it as something opposed to His ways.

Pride was at the heart of mankind's first sin, the desire to exalt self as God. In the heart, pride dethrones God and enthrones man, treating self as the authority instead of receiving God's Word. The same sin appears in the boasting of earthly rulers; we do not need an earlier angelic rebellion to explain this human danger.

The same sin can appear in religious life. A person may defend an interpretation because it is associated with personal reputation rather than because Scripture establishes it. Humility accepts that God's Word remains above every teacher, including ourselves.

Pride Deceives and Isolates

Obadiah wrote in **Obadiah 1**:3:

> *"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?"*

The prophet was addressing Edom, but the warning identifies a principle also seen in Babylon and Tyre. A high and apparently secure position can encourage the false conclusion that no one can bring us down, revealing how deception begins in the heart before the outward fall becomes visible. Pride convinces us that we are strong when in truth we are weak. It makes us believe we are wise when in reality we are blind.

Pride also damages relationships. It makes correction seem like an insult and another person's strength seem like a threat. A person who continually refuses help can become isolated while still believing that independence is evidence of wisdom.

God's warning calls us to face the truth. We are not made safe by thinking highly of ourselves. Our confidence belongs in Jesus Christ, and His life within is to be expressed through truthfulness, gratitude and a willingness to be corrected.

Personal Response

Key Truth

Why is pride a spiritual danger rather than simply an unpleasant personality trait?

Personal Reflection

How can refusing correction leave you isolated while you still feel wise and secure?

Action Step

Is there someone whose correction you have resisted? What pride must you acknowledge, and what honest response could restore a humble relationship?

THE SOLUTION TO PRIDE - HUMILITY

BACK TO CONTENTS

Pride exalts self, while humility acknowledges God. The answer is not a performance of weakness or a habit of speaking badly about ourselves. True humility receives God's Word, gives Him the glory and accepts the responsibilities He places before us without claiming independence from Him.

For the born-again believer, humility is not an effort to complete salvation. Jesus Christ already dwells within, and His life is the source of spiritual fruit. As we respond to His Word, that life is expressed through obedience, mercy and service.

Humility Receives Correction and Gives God Glory

Jesus said in **Luke 14:11**:

> *"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."*

Jesus sets self-exaltation against humility. The person who seeks a higher place for personal honour does not determine the final outcome. God, not human ambition, decides how people are brought low or lifted up.

Nebuchadnezzar's restoration shows the result of humility. After seven years of abasement, he lifted his eyes to heaven, his understanding returned and his kingdom was restored. He no longer boasted in his own greatness, but praised the King of heaven and acknowledged that God is able to abase those who walk in pride.

Daniel recorded his confession in **Daniel 4:37**:

> *"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."*

Humility opened the way to Nebuchadnezzar's restoration, and it opens the way for us to acknowledge God, receive His mercy and begin again. Pride brings a person low, but humility gives God the glory and restores the right direction of the heart.

Humility therefore changes the way we speak about what we have received. We can recognise ability, opportunity and achievement without making them evidence of our independence. Gratitude gives God the honour that pride claims for self.

The instruction to do all to God's glory applies in the ordinary matters of life. Food, work, family care and service can all be handled with gratitude. Humility makes daily responsibility an opportunity to express the life of Jesus Christ rather than display our own importance.

Paul wrote in **1 Corinthians 10:31**:

> *"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."*

All Things Are of Him, Through Him and to Him

Paul's words in **Romans 11:36** establish the direction of our gratitude. All things are of God, through God and to God. His children therefore have no reason to treat their spiritual life or service as a possession independent of Him.

Paul wrote in **Romans 11:36**:

> *"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."*

This truth does not remove personal responsibility. We still work, learn, make decisions and serve. It changes the foundation upon which those activities rest: we act through dependence upon Jesus Christ, not as people who have become sufficient without Him.

Humility also guards our teaching. A doctrine is not true because we have preached it for many years, and accepting correction does not dishonour God. Where His Word corrects our understanding, faithfulness requires us to receive that correction and give Him the glory.

This is especially important when examining a familiar religious tradition. We must not leave one inherited error only to become proud of having rejected it. Clearer understanding should produce deeper gratitude and more faithful service, not a sense of superiority over those who are still learning.

Personal Response

Key Truth

How does the truth that all things are of God, through Him and to Him change the meaning of achievement and service?

Personal Reflection

How can receiving clearer understanding of Lucifer become another occasion for pride if you forget dependence on Christ?

Action Step

When someone praises your knowledge of the Bible, what will you do to avoid spiritual pride and direct the honour to Jesus Christ instead?

God Lifts the Humble

James wrote in **James 4:10**:

> *"Humble yourselves in the sight of the Lord, and he shall lift you up."*

The promised lifting belongs to the Lord. Humility does not manipulate Him into granting public recognition, wealth or an easier life. We can trust His care without deciding that His blessing must take the outward form we would choose.

He establishes His children in spiritual understanding, peace and fruitfulness as they learn to walk in the life already received. Growth develops that life; it does not complete an unfinished salvation.

The humble therefore do not have to compete for spiritual importance. They can serve faithfully, receive correction and leave recognition in God's hands. Their value rests in belonging to Him rather than being admired by others.

Humility Walks in Obedience

Micah wrote in **Micah 6:8**:

> *"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"*

The call joins justice, mercy and humble walking with God. Humility is not simply a feeling about ourselves; it is expressed in the way we treat others and respond to truth. A person who speaks humbly but refuses justice and mercy has not understood the instruction.

Obedience does not mean that every difficulty is immediately explained. We can trust God's Word while continuing to learn how it applies to our responsibilities. Humility accepts His authority instead of demanding that His will conform to our convenience.

In the believer, this obedience flows from the indwelling Christ. His life supplies what outward religious performance cannot produce. The believer responds actively through faith and obedience, without treating good conduct as the means of earning salvation.

Mercy and the Opportunity to Begin Again

Lamentations gives an important testimony to God's mercy.

The writer recorded in **Lamentations 3:22-23**:

> *"It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."*

God's compassion is a reason for hope when our failure has been exposed. Humility does not hide the wrong or rename it as something harmless. It turns towards God, receives His correction and responds to His mercy.

The opportunity to begin again is not permission to continue in pride. We must not presume that repentance can always be postponed until a more convenient time. Mercy calls for an honest response while the truth is before us.

Nebuchadnezzar's restoration encourages us to acknowledge God rather than surrender to despair. The king of Tyre's lament warns us not to assume a restoration that the prophecy does not promise. Together, the accounts teach both the seriousness of pride and the value of responding humbly to God.

Humility, Prayer and Renewal

God's answer to Solomon also connects humility, prayer and turning from wrongdoing. Its original setting concerns Israel, the Temple and the land under the Old Covenant. The spiritual instruction must be received without turning that covenant promise into an automatic political promise to every modern nation.

The writer of Chronicles recorded in **2 Chronicles 7:14**:

> *"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."*

The people were not called to defend their wrongdoing or rely upon the existence of the Temple. They were called to humble themselves, pray, seek God and turn from wicked ways. The outward place of worship could not replace a right response to Him.

Renewal begins in a humble heart, in quiet repentance and yielded prayer, not in the size of a crowd or an outward religious atmosphere. As God's people humble themselves and turn from wrongdoing, they receive His correction and mercy. Under the New Covenant, Jesus Christ already dwells within His born-again people, and His life is to govern their renewed obedience.

Daniel recorded Nebuchadnezzar's acknowledgement in **Daniel 4:37**:

> *"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."*

Nebuchadnezzar humbled himself and was restored. In the king of Tyre's lament, however, there is no second chance or call to repentance; the prophecy announces certain destruction. These accounts call us to respond to God's mercy rather than presume upon another opportunity.

Personal Response

Key Truth

Why does God's mercy call for a present response rather than permission to postpone repentance?

Personal Reflection

How should humility before God change the way you respond when His Word exposes wrongdoing?

Action Step

Is there a wrong attitude or action that God's Word has exposed? What response of repentance or change is needed now, rather than postponing it?

THE BEAUTY OF A HUMBLE HEART

BACK TO CONTENTS

There is a quiet beauty in a humble heart. It does not demand recognition or praise, but is quick to repent, ready to forgive and eager to serve. It listens before it speaks and gives before it asks. Its strength is found in Jesus Christ rather than in self-importance.

The Spirit of Christ already dwells within everyone who is born again. As His life governs our thoughts, decisions and words, humility brings peace where pride produces strife and rest where self-will causes struggle. The beauty is His life being expressed through His people, not a human performance designed to gain praise.

Such a heart can stand firmly for truth without becoming harsh towards people. Humility is not weakness, but spiritual strength: strength that bows low before God while remaining faithful to His Word. Humility does not weaken biblical conviction or make error acceptable. It keeps the teacher beneath the authority of the Word being taught.

In **Matthew 11:29**, Jesus described Himself as *"meek and lowly in heart."* The servant life of Jesus Christ is expressed through patience, forgiveness, truthful speech and practical care. The believer does not manufacture those qualities by trying to copy an absent Saviour. Jesus Christ lives within, and His life is to be expressed through us.

Pride turns gifts into grounds for boasting, but humility turns them into opportunities for service. Pride resists the truth that exposes it, but humility receives that truth with gratitude. The beauty of a humble heart is that God, not self, receives the glory.

Personal Response

Key Truth

How can a humble heart stand firmly for truth while treating people with patience and practical care?

Personal Reflection

What does Christ's life within those who are born again help you understand about humility in a disagreement?

Action Step

Think of a disagreement where you were more concerned with winning than helping. How can you speak truth with greater patience and allow Christ's humility to govern your conduct?

CONCLUSION: THE MYTH OF LUCIFER

BACK TO CONTENTS

The central question has been what Isaiah 14 and Ezekiel 28 actually teach. Isaiah identifies the king of Babylon, and Ezekiel addresses the king of Tyre. Their descriptions of splendour, exaltation and downfall concern human rulers under the judgement of God, not the history of a holy angel who became Satan.

The word Lucifer does not supply the missing history. The Hebrew description concerns a shining one, and the Latin expression conveys light-bearing brightness. Neither the description nor the KJV's use of the word permits us to disregard Isaiah's identification of the king of Babylon.

Nebuchadnezzar's humiliation in Daniel 4 records the fulfilment of Isaiah's warning against the proud king of Babylon. His greatness had reached heaven in the language of exaltation, but God brought him low. When he repented of his pride and honoured the Most High, God showed mercy and restored him. His judgement and restoration teach both the danger of self-glory and the mercy available to the humble.

Ezekiel's imagery of Eden, precious stones, the holy mountain and the covering cherub likewise must be understood within its prophetic setting. It portrays privilege and spiritual value before exposing corruption. The connections with life, the Spirit's leading and the mercy seat direct our attention towards God's provision and the saving reality of Jesus Christ.

The practical warning is therefore inseparable from the doctrinal conclusion. Pride takes what God has given and turns it towards self-glory. Humility acknowledges Him, receives His Word and expresses gratitude through faithful service.

We must test religious tradition by Scripture while remaining willing for Scripture to test us. Correcting an inherited explanation is not a reason for spiritual pride. Greater understanding should reveal Jesus Christ more clearly and strengthen the faithful expression of His life within His children.

The honour belongs to God. Our confidence rests in Jesus Christ, and His indwelling life is to be expressed through humility, truth and obedience.

In the next Study Guide, we will examine Jesus' words in **Luke 10:18**: *"I beheld Satan as lightning fall from heaven."* This will continue our study of how the Lord used this expression and what it reveals concerning the nature and defeat of Satan.

Personal Response

Key Truth

How do the human subjects of Isaiah 14 and Ezekiel 28 connect the rejection of the Lucifer tradition with a warning against self-glory?

Personal Reflection

What has become clearer to you about allowing the Bible to test both a familiar belief and your own attitude?

Action Step

What inherited belief or personal attitude has this Study Guide brought into question? Identify one change you will make in what you believe, say or do, with Jesus Christ at the centre.

SUBMISSION TO COGMA FOR APPRAISAL

Instructions

Complete this section after you have finished the Study Guide. It must be completed online.

The link is located at the bottom of the online Study Guide — https://cogma.com.au/study-guides/

Your answers should reflect your understanding, your personal response, and how you intend to live by the truth you have studied. Answer honestly and be specific.

1. Main Truth

How do Isaiah's identification of the king of Babylon and Ezekiel's identification of the king of Tyre govern their descriptions of splendour and downfall? Use a verse from each account to explain why the imagery cannot by itself establish the history of a holy angel becoming Satan.

2. Understanding

How do the meaning of Lucifer and Nebuchadnezzar's greatness reaching heaven help explain Isaiah's warning? Explain why his restoration must be distinguished from the destruction announced against Tyre.

3. Personal Reflection

What has examining the seven portions of the Bible used to support Satan's supposed fall helped you recognise about a belief you accepted? Explain what has become clearer or what you still need to consider, rather than relying on the age or popularity of an explanation.

4. Response to Truth

Jesus Christ lives within everyone who is born again. How does this help explain the difference between a humble heart and an outward performance of humility? Describe what the warnings against pride lead you to consider about your own response to correction or disagreement.

5. Action Step

Babylon and Tyre warn against pride, while Nebuchadnezzar's restoration shows God's mercy. What do these accounts help you consider about how you listen and respond when someone corrects you? Explain any response you want to consider in your own life.

6. Early Response

Have you already reconsidered how you listen and respond to correction because of God's warning against pride and His mercy towards Nebuchadnezzar? If yes, briefly explain what you did or now understand more clearly. If not, explain what you are still considering or what has made it difficult to begin.

7. Ongoing Practice

How could giving God the glory guide the way you continue in work, family care or Christian service? Explain how you could respond to success and correction without making either a reason for self-glory.

8. Doctrinal Clarity

How does Ezekiel's imagery of Eden and precious stones relate to innocence and spiritual life? Explain the difference between an innocent child's life and a sinner's new birth, and why family background or attendance cannot bring someone into Christ's Church.

9. Living the Truth

Someone says that the covering cherub proves Satan once guarded God's throne. How would you use the cherubim facing the mercy seat and the Spirit-led living creatures to explain the spiritual picture? Explain how you could keep Jesus Christ central while speaking truthfully and patiently to that person.

10. Final Response

How do the warnings of Babylon and Tyre, the life received from God and Jesus Christ as our Mercy Seat explain the error in the Lucifer tradition? Describe what has become clearer and any response to God's mercy or correction you want to consider.