

Intro:

We began a brief ‘theology of Satan’ last week. Primarily the lesson settled on the idea of the reality of Satan. The scriptures declare the existence of a powerful evil spirit who reigns supreme over the world of evil spirits, fallen angels in rebellion against God. This spirit is called, among other things, Satan.

I. The creation of Satan

- A. The necessity of it: “If Satan were not a created being then he must be eternal or self-existent, a dualism that is incompatible with monotheism.”¹
- B. The time of it
 1. All things made by God through Christ (Jn 1.3; Col 1.16-17)
 2. Time unspecified, but Satan in Eden (Ezek 28.13, Gen 2.8)
 3. Creation ceased on the sixth day (Gen 1.31)
- C. The characteristics of Satan as created
 1. Debate over Ezek 28.11-19
 - a. Ezek 28.1-19 clearly a judgement pronounced against the human king of Tyre
 - b. But do verses 11-19 also extend beyond the human type to something else?
 2. Seven possible views
 - a. “A symbol drawn from pagan mythology
 - b. “A primal being who lived in the Garden of Eden and was driven out through pride
 - c. “A mythological, unreal being presented in Phoenician mythology and incorporated and applied in this story to the king of Tyre
 - d. “An “ideal,” though unreal, person

These four fanciful interpretations are not in keeping with principles of normal literal interpretation of the Scriptures

¹ Charles Caldwell Ryrie, *Basic Theology : A Popular Systemic Guide to Understanding Biblical Truth* (Chicago, Ill.: Moody Press, 1999). p. 161.

- e. “The ideal man, the same as the historical first man, Adam, whose histories (initial privileges and subsequent sin) are analogous

Possible interpretationally, but Adam seems to fall well short of this comprehensively evil representation.

- f. “The sinister being Satan

- g. “Satan’s masterpiece, Antichrist.”²

The last two views are each possible and may both be possible applications of revelation — Satan is the inspiring spirit of all evil in the world.

- Men have been indwelt by Satan through history
- King of Tyre prophesied against here is one such man
- Antichrist will be the climax of this series of Satanic activity in the future
- All such men bear a special relation to the spirit animating their evil power in the world and thus share in this description with him.

“It would, of course, not be unusual for a prophetic passage to refer both to a local personage and also to someone else who fully fulfills it. This is true of many passages that relate both to King David and Jesus Christ. It is also true of the reference to the prince of the kingdom of Persia in Daniel 10:13, a reference that must include a superhuman being related to the kingdom of Persia. So for Ezekiel 28 to refer both to the then-reigning king of Tyre as well as to Satan would not be a unique interpretive conclusion. Indeed, it seems the right conclusion: The historic king of Tyre was simply a tool of Satan, possibly indwelt by him. And in describing this king, Ezekiel also gives us glimpses of the superhuman creature, Satan, who was using, if not indwelling, him.”³

² Ryrie, p. 161.

³ Ryrie, p. 162.

- D. Characteristics of Satan, then, in his creation as described by Ezek 28.11-19
1. In position, highly privileged and unparalleled, above all other creatures in rank
 2. Unparalleled wisdom and beauty (12)
 3. Unparalleled place of habitation (13)
 4. Unparalleled covering (13)
 5. Unparalleled function as a cherub (14)
 - a. Cherubim guard the holiness of God (Gen 3.24)
 - b. Cherubim accompany the throne of God (Ezek 1.5)

“Apparently Satan was the chief guardian of God’s holiness and majesty.”⁴

6. Unparalleled perfection (15)

II. The sin of Satan

- A. The origin of Satan’s sin: in himself (Ezek 28.15)
1. God is not surprised by Satan’s sin
 2. God did not cause Satan’s sin

“According to the Bible, then, sin originated in an act of free will in which the creature deliberately, responsibly, and with adequate understanding of the issues chose to corrupt the holy character of godliness with which God had endowed His creation.... Satan sinned necessarily. God is rightly angry with all sin.... The denial of free will seems to be purely arbitrary philosophical dogmatism, contrary to the biblical view. If God is rightly angry with sin, then it follows that the sinner is blameworthy—cosmically, ultimately, absolutely.... Sin must be within God’s eternal decrees in some sense in which He is not the author of it.... Within the decrees of God, there are decrees of the permission of those things of which God Himself is not the author. This is not mere permission of the unavoidable.”⁵

⁴ Ryrie, p. 163.

⁵ J. Oliver Buswell, “The Origin and Nature of Sin,” *Basic Christian Doctrines*, Carl F. H. Henry, ed. (New York: Holt, Rinehart and Winston, 1962), 107–9 quoted in Ryrie, p. 163.

B. The Nature of Satan's Sin

1. Arrogance, conceit, being puffed up (1 Tim 3.6)
2. Abundance of his trade, *i.e.*, using his position for personal profit (Ezek 28.16)
3. Described (Isa 14.12-17)
 - a. Called the morning star, in opposition to Christ, the true morning star (12, see Rev 22.16)
 - b. The "I will" statements (13-14)
 - 1) I will ascend to heaven (*i.e.*, to the pinnacle of the throne)
 - 2) I will raise my throne above the stars of God (all angels or all creation)
 - 3) I will sit on the mount of the assembly ("This bespeaks Satan's ambition to govern the universe as the assembly of Babylonian gods supposedly did."⁶)
 - 4) I will ascend above the clouds (*i.e.*, to obtain the glory that belonged only to God – compare Shekinah glory which appears like a cloud)
 - 5) I will make myself like the Most High (*i.e.*, to have the power and authority that belongs only to God)

Conclusion:

"Satan's sin was all the more heinous because of the great privileges, intelligence, and position he had. His sin was also more damaging because of the widespread effects of it. It affected other angels (Rev. 12:7); it affects all people (Eph. 2:2); it positioned him as the ruler of this world, which he uses to promote his kingdom and to counterfeit God's (John 16:11); it affects all the nations of the world, for he works to deceive them (Rev. 20:3).

"All sin is serious, and all sin affects others. But sin in high places is more serious and its ramifications more widespread. The sin of Satan should serve as a constant reminder and warning to us."⁷

⁶ Ryrie, p. 165.

⁷ Ryrie, p. 165.