

**THAT
MEAN OLD
DEVIL**

THE ORIGIN OF SATAN

RONALD RHYM



WAS THE DEVIL *EVER IN HEAVEN?*

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WAS THE DEVIL EVER IN HEAVEN?

A number of years ago I received a letter from a young man who was misled on an important Bible subject – the origin of the devil.

It was important for him to know what the Bible says about this topic, so I studied exhaustively and wrote him a letter of response.

Here the letter is converted into booklet form. I hope this study will help you to know the true Bible version of Satan's origin.

Always a Sinner

John 16:13 says: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: For He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come."

In studying the word of God, there are some basic principles we must adhere to: (1) the Bible never, never contradicts itself. If the reader perceives an apparent contradiction,

there has not been enough prayer and study on the matter. (2) If we hold to a certain idea, tradition, myth, philosophy, etc. and the word of God contradicts it, we must drop our previously held ideas and accept the truth. Otherwise, the truth we once knew will become darkness to us.

I once heard an elder minister read a Bible verse in **John 8:44**. It says "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: For he is a liar, and the father of it." This scripture comes directly from the mouth of Jesus. The Apostle John wrote in **I John 3:8** "He that committeth sin is of the devil; for the devil sinneth from the beginning." In the very first scriptural account of the devil's presence (in the book of Genesis), he is doing exactly what he was created to do,

tempt and tell lies, for he is the father of lies.

The Creator & The Beginning

There is no time period for the creation of all beings earlier than "the beginning." To go beyond this would be to go into error and supposition.

John 1:1 says "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Colossians 1:16 further explains: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist."

In the verses prior to **Colossians 1:16** (verses 14 and 15), the word "him" refers to Jesus Christ. Knowing that Jesus Christ is the author of all creation, we are faced with the issue of the origin of the devil. Since Jesus Christ is the Creator of all things, is the devil included in "all things?" Was the devil initially created evil? According to **John 8:44**, he was created as he now is. To reject this fact would be to foolishly bring into question all his other creations mentioned in **Colossians 1:16**.

The Creation of Evil

Did and/or can God create evil? Let's listen to the command given to Adam by God. It reads... "...of every tree of the garden thou mayest freely eat: but the tree of the knowledge of good and evil thou shall not eat of it: for in the day that thou eatest thereof thou shall surely die" - **Genesis 2:16**. See also **Genesis 2:8-9**.

In **Isaiah 45:7**, we read: "I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things." What about **Proverbs 16:4**? It reads, "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Also, read **Psalms 78:49**.

From these scriptures, it is safe to say that, yes; the devil was created evil by God, from the beginning, for God's own purpose.

Who are we, in our mere humanity, to question God's purpose in dealing with man?

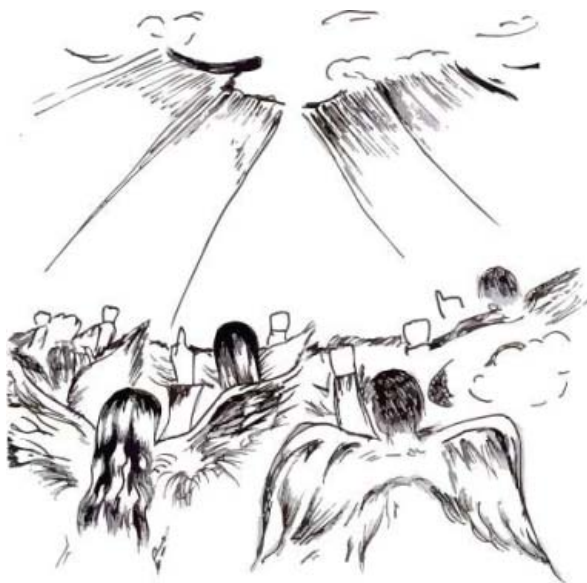
Angelic Beings

The angels of God are holy (**Matthew 25:31, Isaiah 6:1-3**)

They were created by God to worship and obey Him (**Hebrews 1:6**) To minister to the people of God, and to communicate God's will to man (**Luke 1:11, Matthew 28:1-4** and **Acts 12:7**).

They cannot be tempted to do evil because they were not created with the power to choose. Angels cannot backslide or apostatize. Backsliding involves the choosing of evil versus good. Only man can backslide or repent, because he has been created with the power of choice as well as the opportunity to receive salvation from his sins (**Genesis 2:16-17, Deuteronomy 30:1, 15, 19**).

If angels (such as the devil) could revolt once, then shouldn't we fear that other angels will revolt again? Heaven, in this case, would not be a secure and holy place.



Lucifer

Isaiah 14:4-23 gives an account of the children of Israel taunting the King of Babylon. The king of Babylon, at this time, was Nebuchadnezzar. (See also **Jeremiah 21**.) According to verses 13 and 14, Nebuchadnezzar lifted up his heart. His subsequent fall, one year after being warned by Daniel in his prophecy, is referred to here.

In **Daniel 4:19-27**, Daniel gave the interpretation of the king's dream, which told of his fall from prominence and power. We read in **Daniel 4:28-31** of Nebuchadnezzar being lifted up in his heart: "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" So we see that Isaiah prophesied of the fall of this king and it came to pass in the days of Daniel.

There is further proof that this reference was made regarding the king of Babylon and not Satan, as some would suppose. In **Isaiah 14:16**, we read how the people said, "...is this the man that made the earth to tremble, that did shake the kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

These scriptures clearly describe the peoples awe at Nebuchadnezzar's fall



Lucifer - A Metaphorical reference to the King of Babylon

and loss of sanity. As punishment for his immense pride, he was driven out of the kingdom and into the wilderness where he lived like a wild beast for a period of seven years.

To claim that this scripture refers to a revolt of Satan would remove the entire subject from its proper context. Also, note that the term Satan is never once mentioned in this passage. The term Lucifer was given to Nebuchadnezzar by the ancient Babylonians whose heathen belief was that the "morning star" fell from the heavens. This belief inspired their comparison of the fallen star to that of the fate of the king of Babylon. (Similar to the belief of the Ephesians that the image Diana fell from Jupiter - **Acts 19:35**.) The term Lucifer is only mentioned once in the Bible and is never associated with the terms Satan, devil, serpent, Beelzebub or any word related to the person of the devil. Can you see this?

Further proof that they are speaking of Nebuchadnezzar and not Satan comes from the foretelling of the king's death by the sword in battle (verses 19 and 20). Satan, as we know, is a spirit, and cannot die by the sword in battle. Isaiah 14 certainly cannot be used to support the theory of a satanic revolt in heaven.

The King of Tyrus

Ezekiel 28 is a metaphoric account written as a conjectural work sarcastically lamenting the fall of the king of Tyrus. Nowhere in this chapter is there any reference to Satan. The king of Tyrus is Ethbaal (also called Ithobalus),



the father of the infamous and notorious Queen Jezebel, wife of Ahab. Ethbaal was not only the king of Tyrus, but also the king of the Tyrians and the Sidonians (Zidonians). A few simple scriptures should settle the issue of whom the passage is spoken.

Ezekiel 28:2-3 says in reference to the king of Tyrus, "...yet thou art a man and not God." See also **Ezekiel 28:9**. Satan is not a man. Also, we see here that this king was supposedly wiser than Daniel. This sets the time frame. It is not speaking of the time of creation, but it is speaking of the time during the days of Daniel. This scripture is referring to the king of Tyrus, as it clearly mentions "King of Tyrus."

Self-exaltation of the king of Tyrus

Tyrus presumed that he could usurp the position of High Priest and rule God's people. This resulted in his destruction (verses 16-19). There are similar accounts of God punishing rulers who exalted themselves.

King Uzziah - **II Chronicles 26:11-23**

Pharaoh - king of Egypt - **Ezekiel 31**

Ezekiel 28 cannot be used to support this teaching that the devil was once an angel in heaven.

Which Heaven? Luke 10:17-20

Luke 10:18 reads, "And he said unto them, I beheld Satan as lightning fall from heaven." To the casual reader, it would appear that reference here is made to heaven - the abode of God. But, since this would contradict the word of God, we need to further examine the passage to understand the "heaven" of which the Lord is speaking.

The word heaven is first mentioned in **Genesis 1:1**. We know what the earth is - it is where we live as humans, our sphere of existence (**Genesis 1:9-12**).

Genesis 1:6-8 tells of the creation of the firmament, which is called "heaven." The word firmament means a great expanse or the visible arch of the sky. "And God called the firmament Heaven" (**Genesis 1:8**).

In verse 7, we see that "God made the firmament (or heaven) and divided the waters which were under the firmament (the sea) from the waters which were above the firmament (the clouds)." It's understood from this reading that the expanse between earth and the stars is called heaven. (See also **Genesis 1:14-18**.)

Genesis 15:5 tells of a conversation between the Lord and Abram, during which he told Abram to "...look now toward heaven, and tell the stars, if thou be able to number them." Here the word heaven is used also as reference to the planetary system. This heaven is a physical place that can be seen by the eye.

The word heaven can also be used in a spiritual sense to mean "an exalted or elevated position." In **Luke 10**, Jesus, in his discourse to the multitude, mentions that if the miracles that were done in their city were done in Tyre and Sidon, they would have repented long ago. The point Jesus was making was that the people to whom he was speaking were proud and arrogant, being lifted up in their minds. Jesus said "thou Capernaum, which art exalted to heaven, shalt be thrust down to hell." Now, we know that Capernaum is not in the aerial heavens, but on earth. Therefore, his reference was to their loftiness and exaltation of spirit and mind. This heaven signifies a state of mind -- pride and arrogance. Jesus pronounces their judgment that they would be brought down (fallen or cast down) to hell.

In **Matthew 11:12**, we read the term "the kingdom of heaven." This, again, refers to a state of mind or being. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." The kingdom of heaven is the church or the home of the saved. Since the "weapons of our warfare are not carnal" (**2 Corinthians 10:4**), we know that this is not speaking of a physical battle, but a spiritual battle, one that involves the mind and spirit (or soul). "For the kingdom of God (used interchangeably with "kingdom of heaven") is not meat and drink (tangible things); but righteousness, and peace, and joy in the Holy Ghost," all attributes that describe a state of the mind.

The Bible says in **Colossians 1:13**, Jesus Christ "...hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." This translation is the process of being raised out of a dead state of sin, "...made to sit together in heavenly places in Christ Jesus" (**Ephesians 2:5-6**). We are not physically sitting beside Jesus in the abode of God, but spiritually we are there when we are saved.

The Heaven Where God Lives

The word of God establishes that there are two different meanings for the word heaven. There is also a third meaning. It is called the 'third heaven,' the abode of God. We know that God's presence (omnipresence) fills the entire sphere of all existence, yet this third heaven is the dwelling place of God and His Holy angels and the future eternal resting place for all the faithful (see 2 Corinthians 12:2). Reference is made to this third heaven by Jesus when he tells Mary Magdalene in **John 20:17**, "...touch me not; for I am not yet ascended to my Father." There are many other references to this third heaven, but we won't beleaguer the point.

Back to **Luke 10:17-20**. In order to understand this passage of scripture, it must be kept in the context it was written. The statement of Jesus, "I beheld Satan, as lightning, fall from heaven..." was triggered by the comment of his disciples to him that the devils were made subject to them through the name of Jesus. Jesus made this remark to illustrate the swift (lightning-like) overthrow of Satan from the minds of the people who were now being delivered from the gross mental and spiritual darkness by which they had been bound, hence the term "cast down."

In **John 12:31-32**, we read "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Jesus is speaking in the present tense. As the disciples preached the word of God, Satan was cast down from the heavenly position he had held in the minds of the people, as referred to in **2 Corinthians 10:5** "casting down imaginations." With this explanation, we can safely conclude that **Luke 10:17-20** does not support the theory of the devil being cast out of a literal heaven.

Men or Angels?

2 Peter 2:4 & Jude 6 - These reference the same subject matter, the presumed fallen angels. These scriptures refer to the fall of messengers or "sons of God" during the time before the flood.

In **Genesis 6:1-4**, we read of God's displeasure with the sons of God or those whom He had ordained as messengers. "...that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, my Spirit shall not always strive with man." It is in this context that Peter was speaking.

This inference cannot be two literal angelic beings, as demonic angels have not yet been confined to damnation. This thought is mentioned in **Matthew 8:28-32**, where the devils cry out "...what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"

In **Revelation 1:20**, we read of the word "angel" being used as a term for the pastors or ministry of the seven churches of Asia Minor. The term "angel" is used interchangeably with the words "minister" or "messenger," depending on the context in which the scripture is written. Many arbitrarily take a verse out of its proper context and use it to support a theory. But from these simple passages, we see again that II Peter 2 and Jude 6 refer to actual men and not angelic beings, as supposed.

I hope we have presented enough information to clear your mind of any confusion on this subject. The teaching that the devil was thrown out of heaven because of a revolt is a Semitic legend passed down by heathen people throughout the ages. It is a myth (an invented story of an imaginary person or thing). It is a legend (a story coming down through the past which many people have believed). There is no biblical truth upon which it can be based.

A Personal Question

Studying the Bible lets us conclude that the devil was never an angel in heaven. However, now that we have thoroughly examined this issue, the question to you is, are you living a life of constant victory over all sin each and every day? Can you say with complete certainty that you are saved? If you will enter heaven, the abode of God and His holy angels, you must know without a doubt that you have repented of your sins, forsaken them and that you are living victoriously over all the suggestions of the devil.

My prayer, dear friend, is that your life will be one of total victory, one which glorifies God! Please consider these thoughts after you have prayed, fasted and diligently studied.

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Sunday School (Adults, Teens, and Children): 9:30am
Morning Worship: 10:45 Evening Worship: 6:30
Wednesday (Prayer & Bible Study): 7:00pm

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