

Old Testament Scriptures Regarding Sabbath-Keeping and "The Law of God" vs. "The Law of Moses"

Genesis 2:1-3

Genesis 2:1-3 – *Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.*

We agree that the seventh day of the week was sanctified – set apart to a sacred use – and in that sense it was not like the other days. But the questions we need to answer is: When was it sanctified? Was it sanctified, set apart, at the creation? Was it sanctified at the time God rested or did the sanctification take place some time after He rested?

The KJV says, *"And God blessed the seventh day, and sanctified it: because that in it He had rested."* "Had rested" (shaabat) is past perfect tense of the verb and refers to an action completed sometime in the past. Even if we read it as simple past tense, the fact still remains that the day was sanctified some time following the rest.

There is nothing to indicate that it was set apart at the creation. Moses wrote the record of it about 2500 years after God rested, and at the time he wrote the day was sanctified. But there is no proof that it was sanctified 2500 years before Moses was born.

Exodus 5:5

Exodus 5:5 – *And Pharaoh said, "Look, the people of the land are many now, and you make them rest from their labor!"*

The word "rest" means "to cause to cease." [OT:7673 shabath (shaw-bath'); a primitive root; to repose, i.e. desist from exertion; used in many implied relations (causative, figurative or specific): KJV - (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.]

As it is used in this passage it does not indicate that they were keeping the Sabbath. The work of Moses and Aaron had filled the Israelites with a desire to leave Egypt, and as a result they quit their work, or ceased from their burdens. This is clearly shown in verse 4. Exodus 5:4-5 – *Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get back to your labor." And Pharaoh said, "Look, the people of the land are many now, and you make them rest from their labor!"*

God did not make the Sabbath known to the people of Israel while in Egypt until after He brought them out of Egypt and into the wilderness. That's when He gave them the Sabbath law.

Ezekiel 20:10-12 – "Therefore I made them go out of the land of Egypt and brought them into the wilderness. And I gave them My statutes and showed them My judgments, 'which, if a man does, he shall live by them.' Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies them."

Genesis 26:4-5

Genesis 26:4-5 – And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

Abraham kept the *charge, commandments, statutes and laws* that the Lord gave to him. But there is no indication whatsoever that Abraham was given the Sabbath law. In fact Moses said just the opposite.

Deuteronomy 5:1-2 – And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them. The LORD our God made a covenant with us in Horeb. The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive."

Abraham was one of the fathers with whom God did not make that covenant; plus Abraham wasn't present the day Moses spoke.

But suppose Abraham did keep the Sabbath. Would that prove that it is binding on Christians now? Abraham kept the law of circumcision (Gen 17:10-14) and offered animal sacrifice (Gen 22:13). Does this mean we could take this as authority to bind these practices on Christians today – simply because Abraham kept them?

Exodus 16

Exodus 16:4-5 – Then the LORD said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily."

Exodus 16:27-30 – Now it happened that some of the people went out on the seventh day to gather, but they found none. And the LORD said to Moses, "How long do you

refuse to keep My commandments and My laws? See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." So the people rested on the seventh day.

These verses clearly show that the Israelites had not been keeping the Sabbath previously; for if they had, they would have already been proved. Also when the LORD introduced the Sabbath He said: *See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.*" (Exo 16:29).

This proves the children of Israel were not acquainted with keeping the Sabbath because the LORD, through Moses, had to instruct them in how they were to keep it.

Exodus 16:25-26 – *Then Moses said, "Eat that today, for today is a Sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, the Sabbath, there will be none."*

This shows the Sabbath was being introduced for the first time – here in the wilderness in the region of Sinai.

Nehemiah 9:13-14 – *"You came down also on Mount Sinai, and spoke with them from heaven, and gave them just ordinances and true laws, good statutes and commandments. You made known to them Your holy Sabbath, and commanded them precepts, statutes and laws, by the hand of Moses Your servant."*

The children of Israel did not know the "*holy Sabbath*" before the Lord "*came down on Mount Sinai.*"

The Adventist will quote Exodus 16:28 ("*How long do you refuse to keep My commandments and My laws?*") as an indication that the Ten Commandments had been in force for a long time. However, the text says the Lord had already told them not to gather on the Sabbath day and some did it anyway. When the Lord asked, "*How long do you refuse to keep My commandments and My laws?*" He wanted to know how much longer the children of Israel were going to break His commandments and laws before they got the message. Once was too much.

Exodus 20:8-10

Exodus 20:8-10 – *"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates."*

The Adventists quotes Exodus 20:8-10 with emphasis on the word "*remember.*" This is somehow supposed to indicate that they had been keeping the Sabbath, or they could not have remembered it.

However, through Moses, God said to Israel in Egypt: "*Remember this day in which you went out of Egypt*" (Exo 13:3). And yet, they had never observed that day before that time. How could they remember this day? By not forgetting it! The seventh day was the Sabbath of the Lord, but it was for the Jews in the Jewish age and not for Christians in this age.

Exodus 31:12-16

Exodus 31:12-16 – *And the LORD spoke to Moses, saying, "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day, he shall surely be put to death. Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.'*"

We are told the Sabbath was a "*perpetual covenant.*" But notice that Exodus 31:13-16 says God told the children of Israel to keep the Sabbath "*throughout their generations.*" This very expression proves the commandment to be temporary – that it would pass away.

Do we ever read of the other nine commandments spoken of in this manner? Where did God say, "*You shall not murder throughout your generations*"? Or, "*You shall not commit adultery throughout your generations*"? Where did God say, "*You shall not covet, steal, bear false witness, and so on, throughout your generations*"? The only law that would be limited to their generations was the Sabbath – "*keep the Sabbath... observe the Sabbath throughout your generations.*"

Throughout Your Generations Everlasting Ordinance

In addition to the Sabbath, notice what God told the children of Israel must be kept "*throughout your generations*" as an "*everlasting ordinance.*"

1. The Passover/Feast of Unleavened Bread (Exo 12:14-20, 17)
2. Burnt Offerings (Exo 29:42)

3. Burning Incense (Exo 30:8-10)
4. Pentecost (Lev 23:15-21)

Do the Adventists keep these?

Joshua 8:30-35

Joshua 8:30-35 – Then Joshua built an altar unto the LORD God of Israel in mount Ebal, as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

The Adventist says what was being done away (2 Cor 3:7-14) was the law that Moses wrote in a book (Deut 31:24-26) and claims this is the law that was written on the stones of the altar. They claim this is the law Paul referred to in 2 Corinthians 3:7-11 that was being done away and not the Ten Commandments.

We understand that Joshua wrote a copy of the law of Moses on the stones of the altar. But those are not the stones Paul is speaking about in 2 Corinthians 3:7-11. Paul was talking about that which was written and engraved on stones, "*so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,*" (verse 7), and that which required to "*put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away*" (verse 13).

The events of Josh 8:30-35 took place after the children of Israel had crossed the Jordan into Canaan (Joshua 4:1). However, Moses died before they entered Canaan (Deut 32:5, 6). Therefore, his face did not shine so glorious that Israel could not behold it when Joshua wrote the law on the stones of the altar.

When did Moses' face shine so glorious that the children of Israel could not behold it?

Exodus 34:29-35 – Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him. So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them. Afterward all the children of Israel came near, and he gave them as commandments all that the LORD had spoken with him on Mount Sinai. And when Moses had finished speaking with them, he put a veil on his face. But whenever Moses went in before the LORD to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded. And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him.

Those are the stones on which the "*ministration of death* [was] *written and engraved on...*"

The Law of God and Law of Moses Are the Same Thing

The Adventist makes these arguments:

1. The law of God was written on stones with God's own finger (Exo 31:18); and the law of Moses was written by Moses and was written in a book (Deut 31:9, 24).
2. The law of God was placed in the ark (Deut 10:5); but the law of Moses was placed in the side of the ark (Deut 31:25, 28).
3. And then they conclude the law of God is to continue forever (Psalm 111:7-8), but the law of Moses was done away according to Ephesians 2:15 – *having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace...*

Note: A simple reading of Psalm 111:7 shows that the writer did not specify the Ten Commandments but rather spoke of all His commandments.

Two Questions: Is there a difference between "the law of Moses" and "the law of God?" Was "the law of God" ever written in the book?

Consider the following:

1. God gave *"the law of Moses"* (Ezra 7:6). And Moses gave *"God's law"* (Neh 10:29). Adventists claim Moses gave the law of Moses, and God gave the law of God, and that they are therefore two separate laws.
2. God gave *"the book of the law of Moses"* (Neh 8:1). Moses gave the *"book of the law of the Lord"* (2 Chron 34:14). However, this shows *"the law of Moses"* and *"the law of the Lord"* are the same law.
3. Some things written in *"the law of Moses"* are also in the Ten Commandments. Adventists maintain the law of Moses refers to all the law of the Old Testament dispensation except the Ten Commandments.

However, Jesus declared: *"Moses said, Honor your father and thy mother."* This is one of the Ten Commandments. Again, *"Did not Moses give you the law, and yet none of you keep the law? Why go about to kill me?"* (John 7:19). So Jesus refers to the law against murder and says Moses gave it.

4. The things contained in the law of God (supposedly the Ten Commandments) are also in the *"Law of Moses."* The Adventist claims the law of God contains only the Ten Commandments.

But what does the Bible say? Burnt offerings are contained in *"the law of the Lord"* (2 Chron 31:3). The acts of Josiah are written in the same law (2 Chron 35:26). And Luke makes the following statement: *"...(as it is written in the law of the Lord, 'Every male who opens the womb shall be called holy to the LORD'), and to offer a sacrifice according to what is said in the law of the Lord, 'A pair of turtledoves or two young pigeons.'" (Luke 2:23-24).* None of these things are in the Ten Commandments; yet they are all in *"the law of the Lord."*

5. The expressions are used interchangeably in Nehemiah 8:1-3, 8. The book from which Ezra read is called *"the book of the law of Moses"* in verse 1. Verse 2 calls it *"the law."* Verse 3 calls it *"the book of the law."* And verse 8 says *"they read in the book of the law of God."* So *"the law," "the book of the law," "the book of the law of Moses,"* and *"the law of God"* are all the same thing.

Isaiah 24:5-6

Isa 24:5-6 – The earth is also defiled under its inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore the curse has devoured the earth, and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left.

The statement of Isaiah 24:5-6, is used by the Adventist to prove the universal application of the Sabbath is not referring to the Gentiles. "The earth," in this passage, is used interchangeably with "the land" in verse 3.

Isaiah 24:3 – *The land shall be entirely emptied and utterly plundered, for the LORD has spoken this word.*

Reading the entire chapter shows that this is in reference to "the land of Judea," "the land of Canaan," and to punishment upon Israel.

Isaiah 56:6

Isa 56:6 – *"Also the sons of the foreigner who join themselves to the LORD, to serve Him, and to love the name of the LORD, to be His servants — everyone who keeps from defiling the Sabbath, and holds fast My covenant..."*

In an effort to prove that the Sabbath commandment is binding on Gentile Christians today, the Adventist claims that the "sons of the foreigner (stranger – KJV)" (Gentiles) in Isaiah 56:6 were mentioned as keeping the Sabbath. They claim God's people of all nationalities, whether Jew or Gentile, were duty bound to observe the Sabbath in order to enjoy the blessings of heaven.

But we could also say God's people of all nations, whether Jew or Gentile, were duty bound to observe the law of circumcision for in Exodus 12:48 God said: *"And when a stranger dwells with you and wants to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it."*

What did the "sons of the foreigner (stranger)" mentioned in Isaiah 56:6 have to do to be eligible for Sabbath keeping and entrance into God's house of prayer? They had to "join themselves to the Lord;" and "love the name of the Lord;" and "be his servants;" and "take hold of God's covenant."

But to do this they had to be circumcised, for God said: *"No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel"* (Ezek 44:9). When Gentiles thus "joined themselves to the Lord" they ceased being Gentiles and became proselytes to the Jewish religion. They kept the Sabbath as Jews, not as Gentiles.

But where is any Gentile, as a Gentile, commanded to keep the Sabbath? Furthermore, if the Sabbath was of universal application, why were the Gentiles called "strangers?" The apostle Paul, speaking of the Gentiles during the Jewish age, says they were "strangers from the covenants of promise, having no hope, and without God in the world?" (Eph 2:12). And when God gave the Sabbath commandment at Sinai, why did He make it binding only on "the stranger that is within your gates?" (Exo 20:10). Where

is the passage that proves the Sabbath was binding on the Gentile *outside* the gates? This clearly shows the Sabbath was not universally applied. If it had been, there would have been no *"strangers from the covenants of promise."*

Isaiah 58:13

Isaiah 58:13 – *"If you turn away your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the LORD honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words..."*

We agree that God in Isaiah 58:13 referred to the Sabbath as *"My holy day"* during the Jewish age, but where is a reference that says it's God's holy day in the Christian age?

Jeremiah 17:21-25

Jeremiah 17:21-25 – *Thus says the LORD: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; nor carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers. But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction. "And it shall be, if you heed Me carefully," says the LORD, "to bring no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work in it, then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever."*

The Adventist says Jeremiah 17:21-25 shows God was testing Israel and bringing rebuke upon that nation because of their attitude toward the Sabbath. But where is the passage where God "tests Christians," not Israel, by the same means?

Furthermore, as the Adventist tells us, Israel and Judah were "scattered among the nations" because they failed to keep the Sabbath. So, why didn't God scatter the nations among Israel for the same reason of the nations are just as bound to keep the Sabbath as was Israel?

Since "God is no respecter of persons" or "shows no partiality" (Rom 2:11 and Eph 6:9), and if the Sabbath is meant for all nations, why didn't God bring the Babylonians into Judean captivity for their failure to keep the Sabbath? The Adventist makes God a respecter of persons. God sent the Jews into Babylon because they did not keep the Sabbath; but He did not send the Babylonians into Judea for the same reason.

Ezekiel 20:10-13

Ezekiel 20:10-13 – "Therefore I made them go out of the land of Egypt and brought them into the wilderness. And I gave them My statutes and showed them My judgments, 'which, if a man does, he shall live by them.' Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies them. Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, 'which, if a man does, he shall live by them'; and they greatly defiled My Sabbaths."

God gave the children of Israel His Sabbaths after He brought them out of the land of Egypt and brought them into the wilderness. They did not have the Sabbaths before God gave it to them, and He did not give it to them until after they were in the wilderness.

There is absolutely no passage of Scripture that says God gave the Sabbath to anyone before He gave it to the children of Israel.

The First Day of the Week (Sunday) Through the First Centuries

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Seventh Day Adventists, Seventh Day Baptists, Church of God, Church of God 7th Day, and other Sabbatarians claim that Christians must worship on Saturday, the Jewish Sabbath. And to worshipping God on Sunday is honoring the sun god. Some Sabbatarians claim that the early Christians were following the Roman pagan practice of worshipping on Sunday the sun god. The fact is that the Romans did not have a weekly day set aside to worship the sun god. Jesus chose to rise from the grave on Sunday, the first day of the week. Of course no one would claim Jesus was honoring the sun god.

The Lord's Day

The phrase "the Lord's day" is used one time in the Bible.

Rev 1:10-11 – I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

Sabbatarians twist the Scriptures by claiming "the Lord's Day" refers to "the Sabbath" because Jesus said, He was Lord of the Sabbath (Matt 12:7-8).

However, the Sabbath is never called "the Lord's Day" in the Scriptures. The Sabbath is always called (in the Greek) Sabbaton or (in the Hebrew) Shabbath.

Strong's: G4521 σάββατον sabbaton *sab'-bat-on* Of Hebrew origin [H7676]; the *Sabbath* (that is, *Shabbath*), or day of weekly *repose* from secular avocations (also the observance or institution itself). . .

The quotations below clearly show the early church fathers met to worship during the first century on the first day of the week (Sunday). This means that the Seventh Day Adventist claim that the day of worship was changed by the Roman Catholic Church from the seventh to the first day of the week could not be true.

Christians in the first century were worshipping on the first day of the week long before the Roman Catholic Church was formed.

Quotations from The Early Church Fathers

1. The Didache (AD 70)
"But every Lord's day. . . gather yourselves together and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned" (*Didache*, 14).
2. The Letter of Barnabas (AD 74)
"We keep the eighth day [Sunday] with joyfulness, the day also on which Jesus rose again from the dead" (*Letter of Barnabas*, 15:6-8).
3. Ignatius of Antioch" (AD 110)
"[T]hose who were brought up in the ancient order of things [i.e. Jews] have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung up again by him and by his death" (*Letter to the Magnesians*, 8).
4. Justin Martyr (AD 155)
"[W]e too would observe the fleshly circumcision, and the Sabbaths, and in short all the feasts, if we did not know for what reason they were enjoined [on] you – namely, on account of your transgressions and the hardness of your heart. . . . [H]ow is it, Trypho, that we would not observe those rites which do not harm us – I speak of fleshly circumcision and Sabbaths and feasts? . . . God enjoined you to keep the Sabbath, and impose on you other precepts for a sign, as I have already said, on account of your unrighteousness and that of your fathers" (*Dialogue with Trypho the Jew*, 18, 21).
5. Tertullian (AD 203)
"[L]et him who contends that the Sabbath is still to be observed as a balm of salvation, and circumcision on the eighth day . . . teach us that, for the time past, righteous men kept the Sabbath or practiced circumcision, and were thus rendered 'friends of God.' For if circumcision purges a man, since God made Adam uncircumcised, why did he not circumcise him, even after his sinning, if circumcision purges? . . . Therefore, since God originated Adam uncircumcised and unobservant of the Sabbath, consequently his offspring also, Abel, offering him sacrifices, uncircumcised and unobservant of the Sabbath, was by him [God] commended (Gen 4:1-7, Heb 9:4). . . . Noah also, uncircumcised--yes, and unobservant of the Sabbath – God freed from the deluge. For Enoch too, most righteous man, uncircumcised and unobservant of the Sabbath, he translated from this world, who did not first taste death in order that, being a candidate for eternal life, he might show us that we also may, without the burden of the law of Moses, please God" (*An Answer to the Jews*, 2).

6. The Didascalía (AD 255)
 "The apostles further appointed: On the first day of the week let there be service, and the reading of the Holy Scriptures, and the oblation, because on the first day of the week our Lord rose from the place of the dead, and on the first day of the week he arose upon the world, and on the first day of the week he ascended up to heaven, and on the first day of the week he will appear at last with the angels of heaven" (*Didascalía*, 2).

7. Origen (AD 229)
 "Hence it is not possible that the [day of] rest after the Sabbath should have come into existence from the seventh [day] of our God. On the contrary, it is our Savior who, after the pattern of his own rest, caused us to be made in the likeness of his death, and hence also of his resurrection" (*Commentary on John 2:28*).

8. Victorinus (AD 300)
 "The sixth day [Friday] is called parasceve, that is to say, the preparation of the kingdom. . . . On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God or a fast. On the seventh day he rested from all his works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord's day we may go forth to our bread with giving of thanks. And let the parasceve become a rigorous fast, lest we should appear to observe any Sabbath with the Jews . . . which Sabbath he [Christ] in his body abolished" (*The Creation of the World*).

9. Eusebius of Caesarea (AD 312)
 "They [the early saints of the Old Testament] did not care about circumcision of the body, neither do we [Christians]. They did not care about observing Sabbaths, nor do we. They did not avoid certain kinds of food, neither did they regard the other distinctions which Moses first delivered to their posterity to be observed as symbols; nor do Christians of the present day do such things" (*Church History*, 1:4:8).

10. Eusebius of Caesarea (AD 319)
 "[T]he day of his [Christ's] light . . . was the day of his resurrection from the dead, which they say, as being the one and only truly holy day and the Lord's day, is better than any number of days as we ordinarily understand them, and better than the days set apart by the Mosaic Law for feasts, new moons, and Sabbaths, which the Apostle [Paul] teaches are the shadow of days and not days in reality" (*Proof of the Gospel*, 4:16:186).

11. Athanasius (AD 345)
 "The Sabbath was the end of the first creation, the Lord's day was the beginning of the second, in which he renewed and restored the old in the same way as he prescribed that they should formerly observe the Sabbath as a memorial of the end of the first things, so we honor the Lord's day as

being the memorial of the new creation" (*On Sabbath and Circumcision*, 3).

12. Cyril of Jerusalem (AD 350)

"Fall not away either into the sect of the Samaritans or into Judaism, for Jesus Christ has henceforth ransomed you. Stand aloof from all observance of Sabbaths and from calling any indifferent meats common or unclean" (*Catechetical Lectures*, 4:37).

13. Council of Laodicea (AD 360)

"Christians should not Judaize and should not be idle on the Sabbath, but should work on that day; they should, however, particularly reverence the Lord's day and, if possible, not work on it, because they were Christians" (*Canon 29*).

14. John Chrysostom (AD 387)

"[W]hen he said, 'You shall not kill' . . . he did not add, 'because murder is a wicked thing.' The reason was that conscience had taught this before hand, and he speaks thus, as to those who know and understand the point. Wherefore when he speaks to us of another commandment, not known to us by the dictate of conscience, he not only prohibits, but adds the reason. When, for instance, he gave commandment concerning the Sabbath – 'On the seventh day you shall do no work' – he subjoined also the reason for this cessation. What was this? 'Because on the seventh day God rested from all his works which he had begun to make' (Exod 20:10). And again: 'Because you were a servant in the land of Egypt' (Deut 21:18). For what purpose then, I ask, did he add a reason respecting the Sabbath, but did no such thing in regard to murder? Because this commandment was not one of the leading ones. It was not one of those which were accurately defined of our conscience, but a kind of partial and temporary one, and for this reason it was abolished afterward. But those which are necessary and uphold our life are the following: 'You shall not kill . . . You shall not commit adultery . . . You shall not steal.' On this account he adds no reason in this case, nor enters into any instruction on the matter, but is content with the bare prohibition" (*Homilies on the Statues* 12:9).

15. John Chrysostom (AD 395)

"You have put on Christ, you have become a member of the Lord and been enrolled in the heavenly city, and you still grovel in the Law [of Moses]? How is it possible for you to obtain the kingdom? Listen to Paul's words, that the observance of the Law overthrows the gospel, and learn, if you will, how this comes to pass, and tremble, and shun this pitfall. Why do you keep the Sabbath and fast with the Jews?" (*Homilies on Galatians* 2:17).

16. The Apostolic Constitutions (AD 400)

"And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent him to us, and condescended to let him suffer, and raised him from the dead. Otherwise what apology will he make to God who does not assemble on that day . . . in which is performed the reading of the prophets, the preaching of the gospel, the oblation of the sacrifice, the gift of the holy food" (*Apostolic Constitutions*, 2:7:60).

17. John Chrysostom (AD 402)

"The rite of circumcision was venerable in the Jews' account, forasmuch as the Law itself gave way thereto, and the Sabbath was less esteemed than circumcision. For that circumcision might be performed, the Sabbath was broken; but that the Sabbath might be kept, circumcision was never broken; and mark, I pray, the dispensation of God. This is found to be even more solemn than the Sabbath, as not being omitted at certain times. When then it is done away, much more is the Sabbath" (*Homilies on Philippians*, 10).

18. Augustine (AD 412)

"Well, now, I should like to be told what there is in these Ten Commandments, except the observance of the Sabbath, which ought not to be kept by a Christian . . . Which of these commandments would anyone say that the Christian ought not to keep? It is possible to contend that it is not the Law which was written on those two tables that the apostle [Paul] describes as 'the letter that kills' (2 Cor 3:6), but the law of circumcision and the other sacred rites which are now abolished" (*The Spirit and the Letter*, 24).

Conclusion:

There is no Biblical or historical support that the seventh-day Sabbath was changed to Sunday, or that Sunday is a holy day and that it was changed by the Pope of Rome or the Catholic Church.

Under the New Covenant there is no command to keep the Sabbath and there are no weekly holy days. The Sabbath was never designated as a "day of worship" for Israel but a day of rest.

Ellen G. White Contradicts the Bible

Introduction:

Although Ellen G. White was a prolific writer, it has since been established that much of her writing was plagiarized from the works of others. Unfortunately her writings are still held in high regard by Seventh Day Adventists who content that she was inspired by the Holy Spirit. If that claim were true, then why do the writings of Ellen G. White contain so many statements that are in direct opposition to the Word of God? In fact, lists have been compiled showing dozens upon dozens of flagrant untruths that are clearly contrary to what the Bible says.

The following is just a small list of some of the more flagrant contradictions of Ellen G. White. Obviously, if she were inspired by the same Spirit that inspired the prophets of old and the Lord's apostles, her writings would agree with theirs. They do not. This can mean only one thing. The "Spirit" that allegedly guided Ellen G. White was not the Spirit of God.

Adam was Deceived

Ellen White	Holy Bible
Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. <i>Evangelism</i> , p. 598.	And Adam was not the one deceived ; it was the woman who was deceived. (1 Tim 2:14)

NOTE: 1 Timothy 2:14 says Adam was not deceived (Greek *apato*: to cheat, beguile, deceive) whereas Eve was "*apato*" (cheated, beguiled, deceived). 2 Corinthians 11:3 says the serpent beguiled Eve through his "craftiness" (Greek *panourgia*: cunning)". In 1 Timothy 2:14 Paul contrasts Eve, who was deceived, with Adam who was not deceived or beguiled. This is an obvious comparison and contrast. Paul is contrasting Eve being tricked with the fact that Adam was not tricked, was not deceived, and was not fooled by the serpent.

2. Was Israel destroyed by Gluttony?

Ellen White	Holy Bible
God granted their desire, giving them flesh, and leaving them to eat till their gluttony produced a plague . <i>Counsels on Diet and Foods</i> , p. 148	But while the meat was still between their teeth and before it could be consumed , the anger of the Lord burned against the people, and he struck them with a severe plague. (Num 11:33)

NOTE: The plague fell before the people could even eat the food. The people were punished for *coveting*, not gluttony. Coveting is a craving for something forbidden by God. Gluttony is habitual over-eating. Coveting and gluttony are two very different sins. Gluttony is never mentioned in Numbers 11:33-34. The Bible is clear the people died for the sin of *craving*. They never had a chance to be gluttons because they died while the food was still in their mouth, as the New King James Version says, "before it was chewed."

The Israelites had violated the 10th commandment which forbids man from coveting that which is unlawful for him to have. Because craving or coveting is forbidden by God's covenant with Israel, God could execute capital punishment upon the lawbreakers. On the contrary, gluttony is not explicitly forbidden in God's covenant with Israel. So why would God punish people with death for a sin which was not forbidden in His covenant with Israel? God punishes people according to the degree of their sin. If the Israelites' sin was a violation of God's covenant with Israel (the 10 commandments) then God was justified in delivering the appropriate punishment for that violation-death in this case. However, gluttony was not a violation of the 10 Commandments, and nowhere in the Bible do we find over-eating being punished by death.

3. Can we be certain of our salvation?

Ellen White	Holy Bible
Those who accept the Saviour, however sincere their conversion, should never be taught to say or feel that they are saved. <i>Christ's Object Lessons</i> , p. 155	These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life... (1 John 5:13)

NOTE: The reason the apostle John wrote his letter was to assure the believers that they had obtained eternal life. In Ephesians 2:8 the New King James Version Bible says, "For by grace you *have been* saved..." The Greek verb for "have been" is *este* which is in the perfect tense. The perfect tense conveys a completed action.

4. A sin to be sick?

Ellen White	Holy Bible
It is a sin to be sick; for all sickness is the result of transgression. <i>Health Reformer</i> , Aug. 1, 1866	So went Satan forth from the presence of the LORD, and smote Job [a "perfect and upright man" (Job 2:3) . . .with sore boils from the sole of his foot unto his crown. (Job 2:7)

NOTE: How could all sickness be the result of transgression? God said that Job was "a perfect and an upright man." (Job 2:3) Paul had a "thorn" in his body that was making

him weak (see 2 Cor 12:7-10). Was it a sin for Paul to have this condition in his body? It seems odd for Mrs. White to have made this statement, because she was often sick herself. Her husband and two of her children died of sickness. Are we to believe their sins led to their deaths?

5. Christians to make *trespass offerings*?

Source: *Cultic Doctrine*, p. 371

Ellen White	Holy Bible
Bring in your trespass-offerings , your thank-offerings, and your freewill-offerings; humble your hearts before the Lord, and He will be found ever ready to receive and pardon. <i>Review and Herald</i> , July 8, 1880	He, having offered one sacrifice for all time... Now where there is forgiveness of these things, there is no longer any offering for sin. (Heb 10:12, 18)

NOTE: This may have been good for the Seventh Day Adventist Church finances, but under the New Covenant, Jesus paid the price for sin for all people for all time.

6. Who spoke to Cain?

Source: www.truthorfables.com

Ellen White	Holy Bible
"Through an angel messenger the divine warning was conveyed: 'If thou doest well, shalt thou not be accepted?'" (<i>Patriarchs and Prophets</i> , p. 74).	"Then the Lord said to Cain, 'Why are you angry? Why is your face downcast? If you do what is right will you not be accepted?'... So Cain went out from the Lord's presence" (Gen 4:6, 7, 10, 13, 15, 16).

7. Is Jesus the Almighty God?

Source: www.truthorfables.com

Ellen White	Holy Bible
"The man Christ Jesus was not the Lord God Almighty " (Letter 32, 1899, quoted in the <i>Seventh-day Adventist Bible Commentary</i> , vol. 5, p. 1129).	"For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God , Everlasting Father, Prince of Peace" (Isa 9:6).

8. Does God hate wicked children?

Ellen White	Holy Bible
<p>"God loves honest-hearted, truthful children, but cannot love those who are dishonest. . . . The Lord loves those little children who try to do right, and he has promised that they shall be in his kingdom. But wicked children God does not love. . . . When you feel tempted to speak impatient and fretful, remember the Lord sees you, and will not love you if you do wrong." (<i>An Appeal to the Youth</i>, pp. 42, 61, 62)</p>	<p>"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom 5:8) "Love your enemies" (Luke 6:27).</p>

NOTE: Ellen G. White was supposedly in constant communication with heaven through dreams, visions, and angelic visits. How could someone with a direct line to heaven be so terribly wrong about the character of God? White said God does not love wicked children. This is in direct opposition to the teaching of Christ. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing..." (1 Tim 6:3-4)

Are Jesus and Michael the Archangel the Same Person?

According to Ellen G. White, the Seventh Day Adventist's prophet, Jesus Christ and Michael the Archangel are the same person. This false doctrine is also taught by the Jehovah's Witnesses.

There are only five references in the entire Bible to Michael, and not one of these references identifies Michael as Jesus Christ. We will look at each one of them.

Bible references to Michael and the claims of Ellen G. White and Seventh Day Adventists

Reference one:

Dan 10:13 – *But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.*

Ellen G. White: "For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid." (*Prophets and Kings*, p. 572)

Notice that Michael is called "one" of the chief princes, which places him in a group of other chief princes. How large that group is we are not told. However, that means that Michael is in a group of equals. Michael could not be Christ, since Jesus Christ has no equals other than God the Father and God the Holy Spirit. Jesus Christ is described in John 3:16, as God's "only begotten Son." The Greek for "only" is, "*monogenes*," meaning "one of a kind or a unique one". Again this shows that Michael cannot be Christ.

References two and three:

Dan 10:21 – *"But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince. . .)*

Dan 12:1 – *"At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, everyone who is found written in the book."*

Notice that the references to Michael in Daniel identify him as, "one of the chief princes" (Dan 10:13), "your prince" (Dan 10:21), and "the great prince" (Dan 12:1). However, the Bible never refers to Jesus Christ as, "one of the chief princes," "your prince" or "the great prince." Jesus is called, "Prince of peace" (Isa 9:6), and "Prince and Savior" (Acts 5:31). Obviously, the titles of Michael and Jesus are not at all similar.

Reference four:

Jude 8-9 – *Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"*

Ellen G. White: "Satan the tempter had claimed the body of Moses because of his sin; but Christ the Savior brought him forth from the grave." (*Desire of Ages*, p. 421).

Ellen G. White: "Moses passed through death, but Michael came down and gave him life before his body had seen corruption. Satan tried to hold the body, claiming it as his; but Michael resurrected Moses and took him to heaven. Satan railed bitterly against God, denouncing Him as unjust in permitting his prey to be taken from him; but Christ did not rebuke His adversary, though it was through his temptation that the servant of God had fallen. He meekly referred him to His Father, saying, 'The Lord rebuke thee.'" (*Early Writings*, p. 164).

Seventh Day Adventist *The Clear Word*: Jude 9 – "In contrast to these ungodly men is the Lord Jesus Christ, also called Michael, the archangel in charge of the entire angelic host. When He was challenged by Satan about His intentions to resurrect Moses, He didn't come against Satan with a blistering attack nor did he belittle him. He simply said, "God rejects your claim to the body." (*The Clear Word – A devotional paraphrase of the Bible expanded for clarity*, Review and Herald Publishing Association, 1994)

Jude does not identify the archangel Michael, as Christ. According to Strong's Dictionary, the word "archangel" comes from the Greek *archaggelos*, meaning "chief angel" or "archangel." (*Strong's Dictionary*, 743). Since Jude calls Michael "*the* archangel" and not "*an* archangel" we can conclude that he is the chief angel. However, Jesus is not the chief angel, or a created being, but the One whom "all the angels" worship, and the one whom God Himself calls God.

Heb 1:5-9 – *For to which of the angels did He ever say: "You are My Son, today I have begotten You"? And again: "I will be to Him a Father, and He shall be to Me a Son"? But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him." And of the angels He says: "Who makes His angels spirits and His ministers a flame of fire." But to the Son He says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions."*

Heb 2:5-8 – *For He has not put the world to come, of which we speak, in subjection to angels. But one testified in a certain place, saying: "What is man that You are mindful of him, or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. You have put all things in subjection under his feet."*

If no angel was ever called God's Son (Heb 1:5), and since Jesus is, in fact, the Son of God, then how could Jesus be Michael the archangel? Obviously, He cannot possibly be Michael.

And, if no angel can rule the world (Heb 2:5), and since the Scriptures clearly affirm that Jesus Christ King of kings and LORD of lords (1 Tim 6:15; Rev 17:14; 19:16); and if Jesus has been given complete and absolute authority in heaven and on earth, then how can Jesus be the archangel Michael. Obviously, Jesus Christ and Michael the archangel are not the same person – despite the claims of Ellen G. White.

Clearly, Ellen G. White made a false, perverted and unbiblical claim regarding the body of Moses by claiming Michael "gave him life before his body had seen corruption." Jesus raised Lazarus from the dead after the body of Lazarus had begun decaying and after four days in the grave (John 11:17, 39). But there is no statement in the Bible that anyone resurrected Moses from the dead before his body saw corruption. All Michael did was to rebuke Satan by invoking the name of the Lord.

Reference five:

Rev 12:7-8 – And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer.

The apostle John said Michael, along with his angels, prevailed in battle against the devil and his angels. John does not identify Michael as Christ, nor is there even a veiled reference to Michael being Jesus Christ.

Seventh Day Adventists Rebuttal

Seventh Day Adventists quote the following Scriptures as evidence that Jesus is, in fact, the archangel Michael:

Zech 3:1-2 – Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him. And the Lord said to Satan, "The Lord rebuke you, Satan! The Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

In this instance, it is said Joshua and the high priest were standing before "the Angel of the Lord." The term, "Angel of the LORD" (capital "A") is used in the Old Testament to speak of Christ. In this text, without a doubt, it is the Lord that rebukes Satan. However, the Bible never refers to the Lord as the archangel Michael, and Michael is never called "the Angel of the LORD."

1 Thess 4:16 – For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

Paul said Jesus Christ will come "with" the voice of the archangel. This does not prove that the "shout" and "the voice" of an archangel are the shout and voice of Jesus. And it certainly does not prove that Jesus is the archangel Michael. Rather, what we learn from other passages is that Jesus will come "from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ" (2 Thess 1:7-8). Jesus will come with all the angels of heaven – including the archangel Michael, who will shout and the dead will rise.

Consider the comments of Jamieson, Faussett and Brown in their commentary:

Michael, the archangel – Nowhere in Scripture is the plural used, "archangels"; but only ONE, "archangel." The only other passage in the New Testament where it occurs, is 1 Thessalonians 4:16, where Christ is distinguished from the archangel, with whose voice He shall descend to raise the dead; they therefore err who confound Christ with Michael. The name means, Who is like God? In Daniel 10:13 he is called "One ('the first,' Margin) of the chief princes." He is the champion angel of Israel. In Revelation 12:7 the conflict between Michael and Satan is again alluded to. (*Jamieson, Fausset, and Brown Commentary on the Whole Bible*)

Conclusions:

- The Bible does not call the archangel Michael, Christ!
- Attempting to identify Michael, a created angel, with Jesus Christ is bearing "false witness" against the deity of Christ as being God, and being equal with God.
- Ellen G. White, by calling Michael Christ, has not only added to the Bible, but has twisted the Scriptures to her own destruction.
- Jesus Christ would have us lift Him up as the Son of God, not demote Him to the level of a created angel.
- Jesus is not the archangel Michael (He is not a created being), rather Jesus Christ is the Creator and head of all the Heavenly Host.

The Denial of Hell And The Doctrine Of "Soul Sleep"

In the early 1800's, groups such as the Seventh Day Adventists began teaching that hell is not a place of eternal torment. "Soul sleep" or a state of unconsciousness replaced torment. The Seventh Day Adventists embraced this doctrine.

Three Words For "Hell"

Some of the confusion on the subject comes from translation. The word *hades* is translated "hell" in some versions, but these are from two different words and do not refer to the same place.

The Greek word *hades* and the Hebrew word *sheol* refer to the abiding place of spirits between death and the resurrection. The spirit of Jesus went to *hades* (Acts 2:25-27), not to "hell." Jesus told the thief on the cross that he would be with Him in "paradise" (Luke 23:43). We conclude from this that a part of the hadean world is "paradise."

The rich man of Luke 16 also went to *hades* and was in torment (v. 23). He was also fully conscious of his surroundings and not in a condition of so-called "soul sleep," for Luke says, "The rich man also died and was buried; and in hell (*hades*) he lifted up his eyes, being in torment." (Luke 16:21-22). He pleaded for a drop of water to cool his tongue because of the torment of the flame. He could also see the happy condition of Lazarus, but could not leave his place of torment because the hadean world is divided by a "great gulf" – separating a place of paradise from a place of torment. The rich man also spoke about his concern for his five brothers who had yet to die. He wanted to spare them his present agony. Therefore, it is easy to see that the rich man had all his faculties, and was clearly experiencing ongoing torment – not "soul-sleep".

Is Luke 16 Only A Parable?

Those who deny the reality of hell claim the account of the rich man and Lazarus in Luke 16 is a parable, or is "figurative" or "symbolic." However this account is not a parable, since proper names of recognizable Bible characters are used. Jesus never used proper names in His parables, and generally made it clear to His audience when He was teaching a parable.

Even if we were to stretch the teaching of Luke 16 and say it is a parable, it teaches a spiritual truth about eternal conscious reward and eternal conscious suffering.

The Second Death

Some say that since hell is called the "second death," this proves that it means non-existence. However, "death" never means non-existence. It means separation. When

it refers to physical death it means that the body is separated from the spirit. When it refers to spiritual death it means that man is separated from God. Isaiah said, "Your iniquities have separated between you and your God. . . ." (Isa 59:2). When Jesus said, "Let the dead bury the dead" (Matt 8:22), He was not saying that those who do not exist can bury those who do not exist! He was saying that those who were spiritually separated from God (dead) could bury those who were physically dead. Paul said that the widow who gives herself to pleasure "is dead (spiritually) while she lives (physically)" (1 Tim 5:6).

The word "death" is used to refer to hell, because it is eternal separation from God. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev 21:8). This does not mean "second non-existence," but second separation. All men die physically (Heb 9:27), but the unsaved will experience another death – eternal separation from God.

The Conditions In Hell

What does the Bible say about the condition of those who go there? It calls it "a lake of fire" (Matt 13:42), and "outer darkness" (Matt 25:30). But, some ask, "How can it be fire and darkness at the same time?" God has used terms with which we are familiar to present a picture to our minds of a terrible place, a place where there will be "weeping and gnashing of teeth." It does not have to be understood literally in order to get the picture of a place that we should avoid at all cost.

The same Bible that says that heaven is eternal says that hell is eternal. Any argument that will shorten the time in one will do so in the other. "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt 25:46).

What About "Soul-Sleep"?

The concept of "soul sleep" was obviously not taught by Christ. The inhabitants of hell are not unconscious or annihilated. When we believe the word of God as it is written, and do not try to "spiritualize" its teachings, a simple reading of the word shows that Hell is a very real destination, and its inhabitants are very conscious and very aware of their circumstances.

False Seventh Day Adventist Theories About Satan Falling From Heaven

Introduction:

In the Seventh Day Adventist study guide series "*Discover*," the Adventists say the following under the heading "How to Understand the Bible":

Study the Bible verses by verse, chapter by chapter, and book by book. As you read it, let the Bible speak for itself. Since the Bible is a message from Jesus, it is not only true, but the test of all truth (Isaiah 8:20). So we should never let any 'religious' belief or principles explain away any part of Scripture. Trying to make the Bible fit into a preconceived idea will only cause us to "distort" the Scriptures to our "own destruction." (2 Peter 3:16, KJV).

Sadly, the Seventh Day Adventists have failed to follow their own teaching about how to understand the Bible. When it comes to questions about the origin of Satan, they are not letting the Bible speak for itself. Furthermore, they have repeatedly let their own religious beliefs explain away the Scripture, and they have distorted the Scriptures to their own destruction by trying to make the Bible fit into a preconceived idea – an idea first advocated among Adventists by none other than Ellen G. White.

Therefore, let's let the Bible speak for itself and see if the context of the Scriptures they use to prove the origin of Satan can be interpreted as they claim, or if they have distorted Scriptures to fit their own preconceived ideas.

The Alleged "Visions" of Ellen G. White

During the years 1848 through 1849, Ellen G. White claimed to have received a number of visions that were written out and later included in her first three books: *Christian Experience and Views of Mrs. E.G. White*, (which was printed in 1851; today available in *Early Writings*, pages 11-83); *A Supplement to Experience and Views* (printed in 1854; today in *Early Writings*, pages 85-127); and *Spiritual Gifts, Volume 1*; now in *Early Writings*, pages 133-295). But, according to White, it was not until her 1858 vision that she was explicitly told that her earlier visions must be published in far greater detail.

During March, 1858, Ellen G. White, now 30 years old, was accompanied by her husband while visiting a number of Adventist conferences in Ohio. On March 14th, while attending a conference in the small community of Lovett's Grove, Ohio, White claims to have received what was claimed to be her most significant vision.

"I felt urged by the Spirit of the Lord to bear my testimony. As I was led to speak upon the coming of Christ, and the resurrection, and the cheering hope of the Christian, my soul triumphed in God; I drank in rich draughts of salvation.

Heaven, sweet heaven, was the magnet to draw my soul upward, and I was wrapped in a vision of God's glory. Many important matters were there revealed to me for the church." (*Life Sketches*, pp. 161-162.)

While she lay for two hours on the floor, White claims to have received a broad, panoramic view of the entire "great controversy between Christ and Satan," covering more than 7,000 years from the "fall of Lucifer" to the "close of the millennium."

As the years passed, Ellen G. White claimed to receive additional information through visions as needed for her writing work, and slowly the books "*Patriarchs and Prophets*," "*Prophets and Kings*," "*Desire of Ages*," "*Acts of the Apostles*," and "*The Great Controversy*" were written, and then enlarged upon.

Ellen G. White on the Origin of Satan

Ellen G. White wrote the following about the origin of Satan:

"Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. '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. . . . 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.' Ezekiel 28:12-15. Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, 'Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.' Verse 17. Little by little, Lucifer came to indulge a desire for self-exaltation. 'Thou hast set thine heart as the heart of God.' 'Thou hast said, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation....I will ascend above the heights of the clouds; I will be like the Most High.' Verse 6; Isaiah 14:13, 14. Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. And coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield. (Ellen G. White, *The Great Controversy Between Christ and Satan – The Conflict of the Ages in the Christian Dispensation*, Chapter 29 – The Origin of Evil, pp. 494-495)

"While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable

counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God... A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship." (Ellen G. White, *The Story of Patriarchs and Prophets*, Chapter 1: Why Was Sin Permitted?)

The Seventh Day Adventist Position on the Origin of Satan come from White

Ellen G. White made it clear to her followers that the details of the origin of Satan were revealed to her in the 1958 vision that served as the basis for *The Great Controversy*. Therefore, the Seventh Day Adventist MUST interpret all passages of Scripture about Satan in the light of White's prophecies. In other words, White's vision serves as the basis of understanding the meaning of these verses, and any interpretation of these verses that does not conform to White's visions must of necessity be false.

Therefore, the Seventh Day Adventists refuse to follow their own teaching about how to understand the Bible.

- They do not let the Bible speak for itself.
- They repeatedly allow their own religious beliefs explain away the Scripture.
- They distort the Scriptures to their own destruction by forcing the Bible fit the preconceived ideas of Ellen G. White and her alleged visions.

The Seventh Day Adventists claim to believe the Bible to be the inspired Word of God. They also claim that Ellen G. White was a divinely inspired prophetess and that her alleged visions were from God. Therefore, they are forced to interpret the Bible in keeping with Ellen G. White's so-called visions. They have no other choice!

Passages used by Seventh Day Adventist Regarding the Origin of Satan

Luke 10:18: *"And He said to them, 'I saw Satan fall like lightning from heaven.'"*

This passage is connected with Isaiah 14:12 and Revelation 12:7-9 to support the doctrine that Satan, as a rebel angel, was cast from heaven after a great war with the forces of the Almighty.

The Official SDA Position:

"As to Satan, or the devil, we hold the uniform teaching of the Word to be that he is definitely a personal being - the supreme adversary of God and man . . . He was, however, once an angel of light, the highest of the angels. He was named Lucifer, son of the morning (Isa. 14:12-14). But he fell from his high estate (Ezek. 28:13-18; Luke 10:18; John 8:44), and drew down with him a host of angels, first unto disaffection and then into open rebellion against God and His government . . ." (*Seventh-day Adventists Answer Questions on Doctrine: An Explanation of Certain Major Aspects of Seventh-day Adventist Belief*, [Washington, D.C.: Review and Herald Publishing Ass., 1957], pp. 618, 619.)

The Seventh Day Adventist Study Guide Series, *"Discover,"* says this about the origin of Satan: "According to Jesus, where did the devil come from? *'I saw Satan fall like lightning from heaven.'* – Luke 10:8. How does the Bible further describe the devil's fall from heaven? *'And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and the lost their place in heaven. That great dragon was hurled down – that ancient serpent called the devil or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.'* – Revelation 12:7-9." (*Does My Life Really Matter To God?*, Discover Guide No. 3, [Los Angeles, CA: The Voice of Prophecy, 1995] pp. 8, 9)

"Where did the devil come from? How did he get into heaven in the first place? *'You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you.'*— Ezekiel 28:14, 15. According to the scripture, God did not create the devil, He created a perfect angel, and this angel gradually turned himself into the devil. Satan actually began his career as one of heaven's leading angels, standing next to God's throne." (*Does My Life Really Matter To God?*, Discover Guide No. 3, [Los Angeles, CA: The Voice of Prophecy, 1995] p. 9)

Did Satan Fall From Heaven?

It is generally argued that Satan was cast out of heaven prior to the events of Genesis 1-3, and that Jesus witnessed that event, or (as the Jehovah's Witnesses claim) that he was cast out of heaven IN 1914. But this passage doesn't say either.

Luke 10:18 in Other Versions

- *He replied, "I saw Satan fall like lightning from heaven."* (NIV)
- *And he said unto them, I beheld Satan as lightning fall from heaven.* (KJV)
- *And he said unto them, I beheld Satan fallen as lightning from heaven.* (ASV)
- *Jesus answered them, "I saw Satan fall like lightning from heaven."* (Good News Translation)

What is the Context of Luke 10:18?

The context of this section of Luke chapter 10 concerns the successes of the 70 disciples.

"Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us in Your name.'" (Luke 10:17)

The mission of the 70 disciples was two-fold:

- They were being sent to the same cities where the Lord was intending to go to prepare His way (Luke 10:1)
- They were to heal the sick (Luke 10:9)

The success of the seventy in casting out demons was seen by Jesus as the breaking of Satan's power and his subjection to the authority of Jesus Christ. Satan is subject to Jesus Christ and to the disciples of Jesus as they cast out demons in His name. That's the context of this passage!

When did this "Demise" of Satan Occur?

And He said to them, "I was watching Satan fall from heaven like lightning." (NASV)

And he said to them, 'I was beholding the Adversary, as lightning from the heaven having fallen...' (Young's Literal Translation)

Robertson says:

"As a flash of lightning out of heaven, quick and startling, so the victory of the Seventy over the demons, the agents of Satan, forecast his downfall and Jesus in vision pictured it as a flash of lightning." (*Robertson's Word Pictures in the New Testament*)

Vincent says:

"The verb (I saw) denotes calm, intent, continuous contemplation of an object which remains before the spectator. So John 1:14, "we beheld," implying that Jesus' stay upon earth, though brief, was such that his followers could calmly and leisurely contemplate his glory. Compare John 2:23: "they beheld his miracles," thoughtfully and attentively. Here it denotes the rapt contemplation of a vision. The imperfect, was beholding, refers either to the time when the seventy were sent forth, or to the time of the triumphs which they are here relating. "While you were expelling the subordinates, I was beholding the Master fall" (Godet)...

"As lightning. Describing vividly a dazzling brilliance suddenly quenched... Literally, "having fallen." The aorist marks the instantaneous fall, like lightning." (*Vincent's Word Studies in the New Testament*)

Albert Barnes writes in his commentary:

"'Satan' here denotes evidently the prince of the devils who had been cast out by the seventy disciples, for the discourse was respecting their power over evil spirits. 'Lightning' is an image of 'rapidity' or 'quickness.' I saw Satan fall 'quickly' or rapidly-as quick as lightning. The phrase 'from heaven' is to be referred to the lightning, and does not mean that he saw 'Satan' fall 'from heaven,' but that he fell as quick as lightning from heaven or from the clouds. The whole expression then may mean, 'I saw at your command devils immediately depart, as quick as the flash of lightning. I gave you this power-I saw it put forth-and I give also now, in addition to this, the power to tread on serpents...'" (Barnes' Notes)

J.F Walvoord, and R.B Zuck wrote:

"When the messengers came back, they were excited that even the demons had submitted to them in Jesus' name. This was true because of the authority Jesus had given them. They had such authority because Satan's power had been broken by Jesus. He answered them, I saw Satan fall like lightning from heaven. Jesus was not speaking of Satan being cast out at that precise moment, but that his power had been broken and that he was subject to Jesus' authority." (Walvoord, J. F., Zuck, R. B., *The Bible Knowledge Commentary: An Exposition of the Scriptures*)

Jamieson, Fausset, and Brown state:

"As much of the force of this glorious statement depends on the nice shade of sense indicated by the *imperfect tense* in the original, it should be brought out in the translation: "I was beholding Satan as lightning falling from heaven"; that is, "I followed you on your mission, and watched its triumphs; while you were wondering at the subjection to you of devils in My name, a grander spectacle was

opening to My view; sudden as the darting of lightning from heaven to earth, lo! Satan was beheld falling from heaven!" How remarkable is this, that by that law of association which connects a part with the whole, those feeble triumphs of the Seventy seem to have not only brought vividly before the Redeemer the whole ultimate result of His mission, but compressed it into a moment and quickened it into the rapidity of lightning! *Note*.—The word rendered "*devils*," is always used for those spiritual agents employed in *demoniacal possessions*—never for the ordinary agency of Satan in rational men. When therefore the Seventy say, "the *devils* [demons] are subject to us," and Jesus replies, "Mine eye was beholding *Satan falling*," it is plain that He meant to raise their minds not only from the *particular* to the *general*, but from a very *temporary* form of satanic operation to *the entire kingdom of evil*. (See Jn 12:31; and compare Is 14:12)." (Jamieson, Fausset, & Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments*)

Nelson writes:

"This verse provides a commentary on what the disciples' healing ministry meant. The reversal of the effects of sin and death, which Satan introduced through his deception in Gen. 3, are portrayed graphically as Satan falling from heaven. Jesus' ministry and what grows out of it represents the defeat of Satan, sin, and death." (*Nelson's New Illustrated Bible Commentary*)

Wycliffe wrote:

"I beheld Satan as lightning fall. *In the act of falling* would be a fair translation. Jesus implied that the power of Satan was broken, and that the success of these disciples was an evidence of the victory." (*The Wycliffe Bible Commentary*)

Conclusions

Luke 10:18 does not teach that Jesus witnessed the fall of Satan in some pre-creation event, nor did he witness the fall of Satan in connection with some event in the distant past (such as the flood). Jesus beheld the breaking of Satan's power at the time when the seventy were casting out demons in the name of Jesus Christ.

This passage also does not teach that Jesus saw Satan fall from the literal heaven (the dwelling place of God). Jesus is using a figure of speech in comparing the fall (or demise) of Satan's power in demonic possession to the suddenness of a flash of lightening that falls from the sky (often called "heaven" in the Scriptures).

The apostle Paul wrote, "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." (Eph 6:12)

Paul said the "principalities," the "powers," the "rulers of the darkness of this age," and "the spiritual hosts of wickedness" were in the "heavenly places" at the time he wrote this epistle. Jesus told the seventy upon their return that he witnessed Satan fall from

heaven as a result of the disciples casting out demons in the Lord's name and by his authority. The "heavenly places" spoken of by Paul, and the "heaven" mentioned by the Lord obviously cannot be referring to "heaven" as the dwelling place of God. The "principalities," the "powers," the "rulers of the darkness of this age," and "the spiritual hosts of wickedness" would not have been in those "heavenly places" at the time Jesus spoke to his disciples and Paul wrote to the Ephesians. So Paul is apparently using the phrase in something other than in a literal sense.

The casting out of demons by the Seventy marked the beginning of the ultimate demise of Satan's power over mankind. That's what Jesus saw – Satan suddenly losing his position of power over mankind for the first time in the history of the world. Satan had just lost the power to demonically possess people as he wished. He was clearly subject to the authority of Jesus Christ, and to the disciples of Christ who were casting out demons and healing diseases in the name of, or by the specific authority of, Jesus Christ. He will lose his ability to strike the fear from death in the hearts of mankind when Jesus is resurrected from the dead. And he will eventually lose everything in the final judgment. The events of Luke 10 mark the beginning of the end of Satan's power.

2 Corinthians 11:14 – *"And no marvel; for Satan himself is transformed into an angel of light"*

The SDA Position:

"The unsaved are in the 'power of Satan' (Acts 26:18), and the wicked world lies in his evil embrace (1 John 5:19, R.S.V.). He has many subtle 'devices' (2 Cor. 2:11), even transforming himself into an angel of light (2 Cor. 11:14)." (*Seventh-day Adventists Answer Questions on Doctrine*, [Washington, D.C.: Review and Herald Publishing Assoc., 1957], p. 620)

However, Satan is not an angel of light, neither has he ever been!

- How can Satan be transformed into an angel of light when it is taught that he was transformed from an angel of light because of his rebellion?
- The "Satan" of this passage is not a rebel angel but rebel Jewish adversaries who were undermining the apostle Paul's influence in Corinth. (See 2 Cor. 10:2, 10-18; 11:3-26). As Paul said: "for such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder for even Satan {the chief leader} disguises himself as an angel of light. So it is not strange if his servants {misguided supporters} also disguise themselves as servants of righteousness." (vs. 13-15, R.S.V.). The same Satan is referred to in 2 Cor. 2:11: "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

It is the "false apostles, deceitful workers" (v. 13), that deceive people into believing lies. Satan appears as an angel of light to the world; he is transformed into an angel of light, but it is an illusion, it is not true, it is a deception!

Paul expels any such theory that Satan knows anything about "light":

"For we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world" (Eph. 6:12).

2 Peter 2:4; Jude 6

"For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment..." (2 Peter 2:4)

"And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day." (Jude 6)

The Official Jehovah's Witnesses Position (Similar to SDA):

". . . before the flood of Noah's day some of these spirit 'sons of God' materialized as men, that is, they left their place in heaven as spirit creatures and clothed themselves with fleshly bodies. And why? To enjoy human passions by marrying the good-looking daughters of men . . . When the global flood of Noah's day destroyed all the wicked humans, the unfaithful angels dissolved their fleshly bodies and returned to the spirit realm. But they were not allowed to become part of God's organization of holy angels again. Instead, they were confined in a debased condition of spiritual darkness. (2 Peter 2:4). Since the Flood, God has not permitted these demonic angels to materialize in the flesh as they did before then. Yet they can still exercise dangerous power over men and women. In fact, with the help of these demons Satan is 'misleading the entire inhabited earth.' (Revelation 12:9)." (*The Truth that leads to Eternal Life*, [Brooklyn, New York: Watchtower Bible and Tract Society of N.Y. Inc., Int. Bible Students Ass., 1968], pp. 58, 59)

Five Assumptions Without Foundation:

1. It is an unsubstantiated assumption to say the "angels who sinned" and the "angels who did not keep their proper domain" are speaking of Satan and his demons. There is nothing in either of these verses that identifies who these "angels" were.

2. It is an unsubstantiated assumption to say the events of which Peter and Jude speak occurred "before the flood of Noah's day" or at some time prior to the creation of the world.
 3. It is an unsubstantiated assumption to say the "angels" which sinned were spirit creatures. The Greek word "aggelos" translated "angel" means "messenger, agent" (according to *Young's Concordance*), and is used of both human and divine messengers. It is used of humans in the following places: Matt. 11:10; Luke 7:24, 27; 9:52; and James 2:25.
 4. It is an unsubstantiated assumption to say "sons of God" (prior to the flood) must refer to divine angels. (It refers to humans in Deut. 14:1, R.S.V.; Psa. 82:6, R.S.V.; Hosea 1:10; Luke 3:38; John 1:12; 1 John 3:1.)
 5. It is an unsubstantiated assumption to say evil power can still be exercised by the "angels that sinned" despite the fact that they are "reserved in everlasting chains". (Why bother to chain these angels, if as the J.W. publication contends, they can still 'exercise dangerous power over men and women'?)
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Revelation 12:7-9 – *"And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him."*

The SDA Position:

"According to Jesus, where did the devil come from? *'I saw Satan fall like lightning from heaven.'* – Luke 10:8. How does the Bible further describe the devil's fall from heaven? *'And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and the lost their place in heaven. That great dragon was hurled down – that ancient serpent called the devil or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.'* – Revelation 12:7-9." (*Does My Life Really Matter To God?*, Seventh Day Adventist Discover Guide No. 3, [Los Angeles, CA: The Voice of Prophecy, 1995] pp. 8, 9)

The Jehovah's Witnesses Position (Similar to SDA Position):

"In Eden, Satan used the serpent. And so the Bible identifies the Devil, or Satan, as 'the original serpent,' hence the one who really introduced rebellion and wickedness into the universe. - Revelation 12:9". (*The Truth that leads to Eternal Life*, [Brooklyn,

New York: Watchtower Bible and Tract Society of N.Y., Inc., Int. Bible Students As., 1968, p. 57)

"Christ would then oust Satan from heaven {1914}, the seat of government, hurling him down to the vicinity of the earth, in preparation for putting him completely out of action. In the heavens the grand announcement would then be made: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ.' But for the earth, what? 'Woe . . ., because the Devil has come down to you, having great anger, knowing he has a short period of time.' (Revelation 12:5, 7-10, 12)." (*Ibid.*, p. 83)

Literal or Figurative?

Revelation chapter 12 is the chief text on which Jehovah's Witnesses and Seventh Day Adventists build their doctrine that the devil is a fallen angel. Since the devil is associated with the serpent (vs. 9) they argue the devil used the serpent to bring about the fall of man (Gen. 3). It is further argued that the devil must be a fallen angel since his cohorts are called angels (vs. 9).

However, even the most zealous advocate of the "fallen-angel-turned-devil" theory is forced to admit the symbolic nature of other characters mentioned in this passage. A seven-headed, ten-horned red dragon isn't the kind of description one would ordinarily associate with an angel - fallen or otherwise.

Revelation 12

There are several key facts about Revelation chapter 12 that must be remembered:

1. The devil of Rev. 12 is nowhere stated to be a fallen angel. Satan in the narrative is a red dragon, not a fallen angel. If the red-dragon is symbolic of a fallen angel, then proof that the symbol should be interpreted this way is required. The argument that Satan is a fallen angel is therefore inferred, since it is not stated that such is the case in the passage.
2. For those who teach that Satan was cast out of heaven before the creation of man, it only needs to be pointed out that this poses a serious problem. Revelation was written about AD 96, and its contents are expressly stated to be about "things which must shortly take place" – sometime after AD 96 (Rev 1:1), because "the time is near." (Rev. 1:3).
3. Failure to distinguish the literal and the figurative is at the root of all arguments which lead some to conclude the devil of Rev. 12 in an angel. The following arguments indicate the dragon, the heavens and the war are all symbolic and are not to be taken literally:

- a. The Devil this passage is a "great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth" (vs. 3, 4). Is this a literal description of the fallen-angel devil? (If the devil is literal, then explain how he could literally cast *one* of the literal stars to the literal earth?)
 - b. If the dragon is figurative, could heaven of vs. 7 also be figurative? (The answer will probably be, "No!"). What about the heaven of vs. 1? Is it literal or figurative? (The reply must be "figurative" since the woman is clothed with the sun and the moon is under her feet, which would be a literal impossibility). What about the heaven of verse 3? Is the heaven of verse 3 the same heaven of verse 1 or a different heaven? (Consistency demands that the answer again be "Same." But if the answer is "Different", then it must be shown on what basis one decides between a literal heaven verses a figurative (symbolic) heaven. Assuming that the heaven of verse 3 is also figurative, it only remains by the same reasoning to establish that the heaven of verse 7 is the same heaven, and therefore, is also figurative.
 - c. Since the dragon and heaven are figurative, then the war (vs. 7) must also be figurative, since one cannot have a literal war when the locale and one of the combatants are figurative.
5. Jesus apparently didn't believe the heavens to be the seat of angelic rebellion and subsequent war, since he taught his disciples to pray, "Thy kingdom come. Thy will be done on earth, as it is in heaven." (Matt. 6:10).
 6. If Satan had access to heaven until 1914 as the Jehovah's Witnesses teach, how did the devil manage to last so long since God is of "purer eyes than to behold evil"? (Hab. 1:13; Psa 5:4).
 7. If the devil were an angel who rebelled against the will of God, what guarantee is there that believers be glorified with Christ, "made equal unto the angels" (Luke 20:35, 36) will not similarly rise against the authority of the Almighty once they have tasted the blessings of immortality? Remember, the Greek word "aggelos" translated "angels" (vs. 7, 9), can refer to either human or divine angels. The word means "messenger, agent". Robert Young, *Analytical Concordance to the Holy Bible*, (London: Lutterworth Press, 1965). Aggelos refers to human messengers or agents in the following passages: Matt. 11:10; Luke 7:24, 27; 9:52; and James 2:25

The issue is this. Does or does not this passage teach the existence of a fallen-angel devil? The answer is simply that there is no evidence whatsoever that John witnessed anything more than just a vision with a spiritual meaning, and NOT a literal event at a literal location with literal characters.

Hailey – Commentary on Revelation

Homer Hailey, in his commentary on Revelation, wrote:

“...the seer is shown a vision of a great spiritual conflict in which Satan and his forces are cast down to the earth. The dragon is no longer great or ferocious or apparently invincible; he is actually a defeated foe. Then suddenly, Satan as a great red dragon is no longer slashing and sweeping stars to the ground; he becomes a warrior, leading an army in battle. Michael, whose names means, “Who is like God?” stands as the dragon’s opponent. He is named three times in the Book of Daniel as “one of the chief princes” (10:13); “the prince of Israel” (10:21), and the “great prince” (12:1), who stood for the people against their enemies, Persia and Greece. He is called “the archangel” who contended with the devil over the body of Moses (Jude 9), and possibly is the archangel of 1 Thessalonians 4:16.

“The words of Albertus Pieters serve as a cautious reminder in interpreting this vision of the war in heaven (vv. 7-9)

'Let us firmly settle in our hearts, and stick to it consistently, that the Apocalypse is a book of spiritual cartoons, the pictures not in any case to be mistaken for the reality, no matter how vividly drawn. As already pointed out, the rest of this chapter, concerning the Radiant Woman, the Red Dragon, and their adventures, is clearly seen by all interpreters to be symbolic, although they do not agree on what is symbolized. Is it not, then, to introduce confusion into the interpretation to suppose that the apostle suddenly shifts from symbolism to reality when he tells of the war in heaven? (pp. 172-173).'

“Let us not think of an actual war in heaven, but of such a war seen in the vision, intended to teach some great spiritual truth. In the conflict Satan is defeated and cast down from his high-handed control over men. Some have thought that the scene looks back to a primeval war in which Satan and his angels were cast out of heaven and imprisoned in dungeons of darkness, but this does not agree with the context or consequences of verses 10-12.” (Homer Hailey, *Revelation, An Introduction and Commentary*, p. 273)

Ezekiel 28:12-15 – *“...Thus says the Lord GOD: 'You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering: the sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created. You were the anointed cherub who covers; I established you; you were on the holy mountain of God; You*

walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, till iniquity was found in you."

The Official SDA Position:

"Where did the devil come from? How did he get into heaven in the first place? 'You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you.'— Ezekiel 28:14, 15. According to the scripture, God did not create the devil, He created a perfect angel, and this angel gradually turned himself into the devil. Satan actually began his career as one of heaven's leading angels, standing next to God's throne." (*Does My Life Really Matter To God?*, Seventh Day Adventist Discover Guide No. 3, [Los Angeles, CA: The Voice of Prophecy, 1995] p. 9)

"As to Satan, or the devil, we hold the uniform teaching of the Word to be that he is definitely a personal being - the supreme adversary of God and man . . . He was, however, once an angel of light, the highest of the angels. He was named Lucifer, son of the morning (Isa. 14:12-14). But he fell from his high estate (Ezek. 28:13-18; Luke 10:18; John 8:44), and drew down with him a host of angels, first unto disaffection and then into open rebellion against God and His government . . ." (*Seventh-day Adventists Answer Questions on Doctrine: An Explanation of Certain Major Aspects of Seventh-day Adventist Belief*, [Washington, D.C.: Review and Herald Publishing Ass., 1957], pp. 618, 619.)

Analyzing the Text of Ezekiel 28:1-19

Pride – The Sin of the King (Prince) of Tyre:

Ezekiel 28:1-5 – *The word of the LORD came to me again, saying, "Son of man, say to the prince of Tyre, 'Thus says the Lord GOD: "Because your heart is lifted up, And you say, 'I am a god, I sit in the seat of gods, In the midst of the seas, 'Yet you are a man, and not a god, Though you set your heart as the heart of a god (Behold, you are wiser than Daniel! There is no secret that can be hidden from you! With your wisdom and your understanding you have gained riches for yourself, And gathered gold and silver into your treasuries; By your great wisdom in trade you have increased your riches, And your heart is lifted up because of your riches),"*

Judgment Against the King of Tyre

Ezekiel 28:6-10 – *"Therefore thus says the Lord GOD: "Because you have set your heart as the heart of a god, Behold, therefore, I will bring strangers against you, the most terrible of the nations; and they shall draw their swords against the beauty of your wisdom, and defile your splendor. They shall throw you down into the Pit, and you shall die the death of the slain in the midst of the seas. "Will you still say before him who slays you, 'I am a god'? But you shall be a man, and not a god, in the hand*

of him who slays you. You shall die the death of the uncircumcised by the hand of aliens; For I have spoken," says the Lord GOD."

Lamentation for the King of Tyre

Ezekiel 28:11-19 – *Moreover the word of the LORD came to me, saying, "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering: the sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created. "You were the anointed cherub who covers; I established you; you were on the holy mountain of God; You walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, till iniquity was found in you. "By the abundance of your trading you became filled with violence within, and you sinned; Therefore I cast you as a profane thing out of the mountain of God; and I destroyed you, O covering cherub, from the midst of the fiery stones. "Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, that they might gaze at you.*

"You defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your trading; Therefore I brought fire from your midst; it devoured you, and I turned you to ashes upon the earth In the sight of all who saw you. All who knew you among the peoples are astonished at you; you have become a horror, and shall be no more forever.""

Background on Ezekiel's Prophecy

Following the Babylonian conquest of Israel massive numbers of Israelites were taken captive and transported to Babylon. Among them was Ezekiel who was taken captive at the age of 25 (597 BC). Ten years later, the Babylonian armies laid siege to, and completely destroyed, the city of Jerusalem (587 BC).

While in captivity, Ezekiel delivered a number of prophecies to the captives in Babylon. First, Ezekiel told the captives that Jehovah was justified in permitting their captivity (the dominant theme of Ezekiel chapters 8-33). Rather than simply destroy the people of Israel as God had done with other nations who had committed similar sins, the Lord's purpose was to correct his people through suffering. Through the prophet Ezekiel, Jehovah affirmed that he was truly God, then confronted the people of Israel with their sins, and finally explained to them that God was allowing them to be punished by their enemies as a means of bringing his people to genuine sorrow and repentance.

Prophecies Against Nations that were Happy to see Israel Fall:

In addition to explaining the purpose behind the captivity and the destruction of Jerusalem, Ezekiel informed the people that the nations which had gloated over Jerusalem's fall (Ammon, Moab, Edom, Philistia, Tyre and Sidon, and Egypt) would eventually be judged by the Lord himself (chapters 25-32). Finally, the Lord wanted his people to know that they would not remain captives forever. God would restore the people to their land (33:1; 48:35).

Background on the Phoenician Empire:

The kingdom of Tyre and its neighbor Sidon (20 miles away) were the principal cities of the once vast Phoenician empire that gathered its wealth by building fleets of ships that sailed the Mediterranean. Their mastery of the sea helped establish Tyre and Sidon as the trade and commerce center of the ancient world of their day – trade and commerce that not only included the wealth of other nations, but also the trafficking in slaves. While the main part of the city of Tyre was built on the coast, a small, well-defended island about one half mile off shore served as the home of some 40,000 inhabitants as well as the royalty of the Phoenicians. The island was defended by high, strong walls which reached a height of 150 feet on the land side.

The religion of the Phoenicians was deeply rooted in the worship of Baal and the lewd and sensual worship of the goddess Astarte (Ashtaroth). Only thirty-four years before the destruction of Jerusalem Josiah (king of the southern kingdom of Judah) attempted to bring about religious reform throughout the nation of Israel, and in the process denounced the false gods that the people and leaders of Tyre venerated and loved. He even went so far as to slay the pagan priests who had been responsible for introducing these false religions through the region of Samaria (2 Kings 23:19-20). The people of Tyre would have viewed the actions of Josiah as sacrilegious and abominable. Therefore, it is no wonder they would see the death of Josiah in battle and the eventual destruction of Jerusalem and the temple as acts of divine retribution from the hands of their gods.

Destruction of Tyre:

However, the joy of Tyre soon gave way to feelings of fear and terror when Nebuchadnezzar invaded Phoenicia and laid siege to Tyre. That siege lasted thirteen years (585 BC - 572 BC). It's still debated as to whether or not Nebuchadnezzar ever conquered the island city. However, when Alexander the Great rose to power, his armies took the island city (332 BC) after a seven-month siege. His victory came only after he built a half-mile long causeway out to the island.

Ezekiel Delivers the Message of God's Judgment against Tyre and Her King:

During the period of the captivity in Babylon, Ezekiel delivered God's pronouncement of judgment against Tyre (chapters 26-27).

Who is Ezekiel Addressing in Chapter 28 – The King of Tyre or Satan?

"The word of the LORD came to me again, saying, Son of man, say to the prince of Tyre..." (vs. 1-2a)

The word "prince" is from the Hebrew *nagiyd* (naw-gheed') from Strong's No. 5057; or *nagid* (naw-gheed'); from Strong's No. 5046. This word signified "a commander (as occupying the front), civil, military or religious." This word is also translated "captain, chief, excellent thing, (chief) governor, leader, noble, prince, and (chief) ruler" in the KJV. (New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary)

According to Brown-Driver-Briggs Hebrew and English Lexicon:

". . .the noun is masculine, and is used to speak 1) of the kings of Israel: of Saul (1 Sam 9:16), of David (1 Sam 13:14; 25:30; 2 Sam 6:21; Isa 55:4), of Solomon (1 Chron 29:22; 10:1; 1 Kings 1:35), of Jeroboam (1 Kings 14:7), of Baasha (1 Kings 16:2); of Hezekiah (2 Kings 20:5). 2) of a foreign ruler or prince: (Ezek 28:2; Dan 9:25-26). 3) of a high official connected with the temple including the high priest: (Jer 20:1; Jer 29:26; 1 Chron 9:11; 2 Chron 31:13; 35:8; Neh 11:11; Dan 11:22). 4) of a ruler in other capacities: of a tribe (1 Chron 27:16; 2 Chron 19:11); of commander of Aaronite warriors (2 Chron 12:27); of the commander of a division of an army (1 Chron 13:1; 27:4; 2 Chron 11:11; 32:21); commander of temple-treasuries (1 Chron 26:24, compare 2 Chron 31:12)."

The Prince of Ezekiel 28

1. Was a man and not a god: *"Yet you are a man, and not a god..."* (v. 2)
2. Gained wealth by trade: *"By your great wisdom in trade you have increased your riches..."* (v. 5)
3. Nations will be brought against him: *"Behold, therefore, I will bring strangers against you, the most terrible of the nations..."* (v. 7)
4. Swords will be drawn against him: *"they shall draw their swords against the beauty of your wisdom, and defile your splendor..."* (v. 7)
5. Will die: *"And you shall die the death of the slain..."* (v. 8)
6. Will be a man, not a god in the hands of those who slay him: *"But you shall be a man, and not a god, in the hand of him who slays you."* (v. 9)
7. Was the King of Tyre: *"Moreover the word of the LORD came to me, saying, 'Son of man, take up a lamentation for the King of Tyre ...'"* (vs. 11-12)
8. Became filled with violence and sinned through trading: *"By the abundance of your trading you became filled with violence within, and you sinned..."* (v. 16)

9. Will be cast down and laid before kings: *"I cast you to the ground, I laid you before kings, that they might gaze at you."* (v. 17)
10. Shall be cast down and be no more forever: *"And shall be no more forever."* (v 19)

Is God speaking to a man or Satan?

Answer: God was speaking to a prince, a king, a man – the prince of Tyre, the king of Tyre.

A Closer Look at the Sins of the King of Tyre

The sin of the King of Tyre and of the people of Tyre was pride (Ezek 27:3). Consider the following:

1. His heart was lifted up, which led him to say "I am a god." He made this claim openly. He believed the city of Tyre was dependent upon him as the world is dependent on God that created it, and because of this, he felt he was not accountable to anyone.
2. He was proud of his wisdom and his wealth:
 - He attributed the increase of his wealth to himself and not to the God, forgetting him who gave him power to get wealth.
 - He thought himself to be a wise man because he was rich.
 - His wealth led him to feel secure.
3. Because he declared himself to be a god, he would die – just like every other man.
 - Nations will be brought against him.
 - The enemy will draw their swords against him, and will destroy everything in which he once prided himself.
 - It will not be an honorable death. He will be like one who died at sea in those days and was simply tossed overboard. He will die just like the uncircumcised strangers that come against him.

What About Ezekiel 28:13-15 – Isn't This Speaking About Satan?

The king of Tyre (a man) is the subject of verses 1-12, and 16-19. So why wouldn't he also be the subject of verses 13 through 15?

In fact, the kingdom of Tyre is the subject of Ezekiel chapters 26, 27 and 28.

Why would God speak to the people of Tyre and to their king in 73 of the 76 verses of Ezekiel chapters 26, 27 and 28, and in the middle of chapter 28 suddenly shift the conversation to speak to Satan for only three verses, then immediately go back to speaking to the king of Tyre?

Verses 13 through 15 of Ezekiel chapter 28 must be kept in the context of all three chapters.

How Do We Interpret Ezekiel 28:13-15?

"You were in Eden, the garden of God; every precious stone was your covering: the sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created." (v. 13)

- The king of Tyre is metaphorically compared to Adam in the Garden of Eden. Adam was able to enjoy the paradise of God to its fullest – every thing that is good for food or that is pleasant to the eyes. Adam had exclusive rule over the garden of God. But in the end, sin brought Adam down and caused him to lose it all. The king of Tyre was like Adam in paradise, and will be like Adam in his fall.
- The stones mentioned here are nine of the twelve stones found in the breastplate of the High Priest (Exod 28:17-20). However, these stones are in a different order than those found on the breastplate. There are two possible meanings here. Some commentators see the mention of these stones as another reference to the grandeur of the paradise of God where gold and similar stones are mentioned (Gen 2:10-14). Other commentators believe that in his arrogant pride, the king of Tyre portrayed himself as a divine spiritual leader of his people. But not only was he just an ordinary man and not a god, he would also never be a true spiritual leader. He would always be three precious gems short.
- Instruments used in festivals and celebrations were prepared especially for the king of Tyre, and were ready on the day he ascended to his throne, or was created as king in the metaphorical sense.

"You were the anointed cherub who covers; I established you; you were on the holy mountain of God; you walked back and forth in the midst of fiery stones." (v. 14)

- The reference to cherub is to the cherubim who guarded the entrance to the garden of Eden, and whose outstretched wings covered the mercy-seat of the ark of the covenant. In a metaphorical sense, the king of Tyre extended his protective cover to the territories under his rule. In his role as king he was seen by his people much like a Messiah who had been anointed to rule over them.

- The king of Tyre did not rise to power on his own strength or ability. It is God who allows kingdoms to rise and fall. It is God who establishes kingdoms and who brings them to an end.
- The island on which the king of Tyre reigned from his palace was viewed as a place of deity (much like a divine mountain). And within his palace, the king of Tyre was surrounded by opulence – walking back and forth in the midst of precious stones that reflected a fiery brilliance.

"You were perfect in your ways from the day you were created, till iniquity was found in you." (v. 15)

- The "perfection" of the king of Tyre speaks of his success and prosperity that he achieved from the time he rose to power and assumed the throne. God had given him the wisdom and intellect to lead his kingdom to greatness. But like many whom God has blessed, the king of Tyre abused God's gifts in ways to fulfill his own selfish desires. His own iniquity brought about his fall.

Isaiah 14:12-14 – *"How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations! For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.'"*

The Official SDA Position:

"As to Satan, or the devil, we hold the uniform teaching of the Word to be that he is definitely a personal being - the supreme adversary of God and man . . . He was, however, once an angel of light, the highest of the angels. He was named Lucifer, son of the morning (Isa. 14:12-14). But he fell from his high estate (Ezek. 28:13-18; Luke 10:18; John 8:44), and drew down with him a host of angels, first unto disaffection and then into open rebellion against God and His government . . ." *(Seventh-day Adventists Answer Questions on Doctrine: An Explanation of Certain Major Aspects of Seventh-day Adventist Belief, [Washington, D.C.: Review and Herald Publishing Ass., 1957], pp. 618, 619.)*

The Text of Isaiah 14:12-14

Mercy on Jacob:

Isaiah 14:1-2 – *For the LORD will have mercy on Jacob, and will still choose Israel, and settle them in their own land. The strangers will be joined with them, and they will cling to the house of Jacob. Then people will take them and bring them to their place, and the*

house of Israel will possess them for servants and maids in the land of the LORD; they will take them captive whose captives they were, and rule over their oppressors.

Fall of the King of Babylon:

Isaiah 14:3-11 – It shall come to pass in the day the LORD gives you rest from your sorrow, and from your fear and the hard bondage in which you were made to serve, that you will take up this proverb against the king of Babylon, and say: "How the oppressor has ceased, The golden city ceased! The LORD has broken the staff of the wicked, The scepter of the rulers; He who struck the people in wrath with a continual stroke, He who ruled the nations in anger, Is persecuted and no one hinders. The whole earth is at rest and quiet; They break forth into singing. Indeed the cypress trees rejoice over you, And the cedars of Lebanon, Saying, 'Since you were cut down, No woodsman has come up against us.'

"Hell from beneath is excited about you, To meet you at your coming; It stirs up the dead for you, All the chief ones of the earth; It has raised up from their thrones All the kings of the nations. They all shall speak and say to you: 'Have you also become as weak as we? Have you become like us? Your pomp is brought down to Sheol, And the sound of your stringed instruments; The maggot is spread under you, And worms cover you.'"

The Fall of Lucifer:

Isaiah 14:12-21 – "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.' Yet you shall be brought down to Sheol, To the lowest depths of the Pit.

"Those who see you will gaze at you, And consider you, saying: 'Is this the man who made the earth tremble, Who shook kingdoms, Who made the world as a wilderness And destroyed its cities, Who did not open the house of his prisoners?'

"All the kings of the nations, All of them, sleep in glory, Everyone in his own house; But you are cast out of your grave Like an abominable branch, Like the garment of those who are slain, Thrust through with a sword, Who go down to the stones of the pit, Like a corpse trodden underfoot. You will not be joined with them in burial, Because you have destroyed your land And slain your people. The brood of evildoers shall never be named. Prepare slaughter for his children Because of the iniquity of their fathers, Lest they rise up and possess the land, And fill the face of the world with cities."

Babylon Destroyed:

Isaiah 14:22-23 – "For I will rise up against them," says the LORD of hosts, "And cut off from Babylon the name and remnant, And offspring and posterity, "says the LORD. "I will also make it a possession for the porcupine, And marshes of muddy water; I will sweep it with the broom of destruction," says the LORD of hosts.

Assyria Destroyed:

Isaiah 14:24-27 – The LORD of hosts has sworn, saying, "Surely, as I have thought, so it shall come to pass, And as I have purposed, so it shall stand: That I will break the Assyrian in My land, And on My mountains tread him underfoot. Then his yoke shall be removed from them, And his burden removed from their shoulders. This is the purpose that is purposed against the whole earth, And this is the hand that is stretched out over all the nations. For the LORD of hosts has purposed, And who will annul it? His hand is stretched out, And who will turn it back?"

Philistia Destroyed

Isaiah 14:28-32 – This is the burden which came in the year that King Ahaz died. "Do not rejoice, all you of Philistia, Because the rod that struck you is broken; For out of the serpent's roots will come forth a viper, And its offspring will be a fiery flying serpent. The firstborn of the poor will feed, And the needy will lie down in safety; I will kill your roots with famine, And it will slay your remnant. Wail, O gate! Cry, O city! All you of Philistia are dissolved; For smoke will come from the north, And no one will be alone in his appointed times." What will they answer the messengers of the nation? That the LORD has founded Zion, And the poor of His people shall take refuge in it.

Who Is Isaiah Addressing in This Passage and Who or What is Lucifer?

Who is God addressing in these verses quoted above?

The answer: *"That you will take up this proverb against the king of Babylon..."* (Ver. 4)

God is speaking about and to, "the King of Babylon," not Lucifer, not Satan, not a cherub (cf. Ezekiel 28). And God tells us the end of this man's reign:

"Your pomp is brought down to Sheol [Satan never died or was put in sheol (literally "a grave")], and the sound of your stringed instruments [harps or lutes]: the maggot is spread under you [can maggots eat a spirit body], and worms cover you" (Ver. 11).

What about Isaiah 14:12-23? This is clearly speaking about Lucifer.

Who or What is Lucifer? Many contend that God stops speaking of the King of Babylon in verse 11 and begins speaking of the origin of Satan (Lucifer) in verses 12-23. But

what would the end of the King of Babylon have to do with the beginning of Satan? Absolutely nothing! But let's look further.

"How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations!" (v. 12)

Notice that in verse 4 God says to take up this proverb against the "king of Babylon." Next let's pick up this proverb in verse 10 after all the "trees" (different people which feared the king), are at rest because of the king's demise, and see if the "Lucifer theory" fits into these verses without distorting the prophecy of Isaiah:

"Hell from beneath is excited about you, to meet you at your coming; it stirs up the dead for you, all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. They all shall speak and say to you: 'Have you also become as weak as we? Have you become like us? Your pomp is brought down to Sheol, and the sound of your stringed instruments; the maggot is spread under you, and worms cover you.' How you are fallen from heaven, O Lucifer, son of the morning!" (Isa 14:9-12)

How is it that Isaiah is speaking about and to the king of Babylon one moment and suddenly shifts to begin speaking to "Lucifer?" Is there a break in the subject matter here, or could it be that Isaiah is still speaking about and to the king of Babylon by referring to him as "Lucifer?" Could it be that "Lucifer" is a proper name for Satan? Is "Lucifer" even a proper name? Is it even a noun? Is "Lucifer" an English word, or is there a Hebrew word that can be translated "Lucifer?"

The Origin of the Word "Lucifer"

From my *American Heritage College Dictionary*, Lucifer *n.* 1. The archangel cast from heaven for leading the revolt of the angels; Satan. < OE, morning star, Lucifer < Latin *Lucifer* < *lucifer*, light-bringer: *lux*, *luc-*, light" (page 821).

The very next word under "Lucifer" is, luciferase *n.* An enzyme that catalyzes the oxidation of luciferin."

And the word that follows "luciferase" in this same dictionary is: " luciferin *n.* A chemical substance present in the cells of bioluminescent organisms, such as fireflies that produce a bluish-green light when oxidized. [Latin *Lucifer*, light-bringing; see LUCIFER + -IN.]" (page. 821).

Lucifer is the 'chemical bioluminescence' in the cells of fireflies! But what do fireflies have to do with the King of Babylon or Satan the devil? Absolutely nothing! Then how did we get this Latin word "lucifer" as part of Isa. 14:12, in so many English Bibles?

First, just who was it that fell from heaven, and does the phrase "fallen from heaven" prove that this person had to have been in God's throne room, in order for him to "fall

from heaven" therefore proving that this must be a spirit being only? There answer is absolutely not. Jesus said:

"And you, Capernaum, who are exalted to heaven, will be brought down [from heaven] to Hades." (Luke 10:15).

If we take this passage as literal as some would like to take Isaiah 14, we would have a whole city (Capernaum) being brought down from heaven and being cast into Hades (their grave). Is that what Jesus was saying? Obviously not! The entire context of Luke 10:13-16 speaks of cities that had seen the mighty works of Jesus and yet refused to believe them, thus rejecting Jesus and Him who sent Jesus (God the Father). Jesus even names the cities: Chorazin, Bethsaida, and Capernaum.

The same thing would happen to the city of Capernaum happened to the king of Babylon whose "pomp is brought down to Sheol (the grave)." (Isaiah 14:11)

Luke 10:15 and Isaiah 14:11 are parallel thoughts.

What is the Hebrew word found in the manuscripts that the translators turned into the Latin word *Lucifer*? According Strong's Concordance, we find: "Lucifer (lu'sif-ur) {1} Title applied to king of Babylon." Brown-Driver-Briggs Hebrew and English Lexicon says:

"...noun masculine appellative shining one, epithet of king of Babylon, ...Isa. 14:12 how art thou fallen, shining one, son of dawn! i.e. star of the morning. (compare Assyrian epithet of (Venus a) morning-star Isa. 57:60."

The Hebrew word used in Isaiah 14:12, according to *Strong's* number: 1966 which is "heylel, (hay-lale'); from OT:1984 (in the sense of brightness); the morning-star:" The root word from which *heylel* is taken is "halal (haw-lal)"; a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify..." In the King James Version of the Bible, this word is used the following ways according to Strong: "(make) boast (self), celebrate, commend, (deal, make), fool (-ish, -ly), glory, give [light], be (make, feignself) mad (against), give in marriage, [sing, be worthy of] praise, rage, renowned, shine."

The word "Lucifer" appears no other place in Scripture – just Isaiah 14:12. Nowhere in the Scriptures is Satan ever spoken of as having once been a light-bringing perfect angel? However, the Scriptures do say;

"For Satan himself transforms himself into an angel of light." (2 Cor. 11:14)

Satan is not an angel of light, nor do the Scriptures indicate that he ever has been. In the context this section of 2 Corinthians 11, the apostle Paul speaks of "false apostles, deceitful workers, transforming themselves into apostles of Christ." (2 Cor. 11:13) There were not apostles of Christ, nor had they ever been apostles of Christ. However,

because they were deceitful and wanted to deceive the people, they made themselves appear to others as if they were apostles of Christ. In the same way Satan was not an angel of light, nor had ever been an angel of light. However, because he is deceitful and wanted to deceive people, he had made himself appear to others as if he were an angel of light (a mere illusion) – whether Satan literally or figuratively transformed himself into an angel of light, you decide.

In his letter to the Ephesians, Paul says:

"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." (Eph. 6:12)

According to Thayer's Greek Lexicon, the "heavenly places" mentioned here by Paul literally means: "...the lower heavens, or the heaven of the clouds, Eph 6:12 (compare William Smith's Dictionary of the Bible, 3 volumes) American edition, under the word Air)." The word is not speaking of the dwelling place of God, but rather the unseen world around us.

So what is heylel or halal of Isaiah 14:12? Here's the problem. Lucifer is the Latin Vulgate translation of the word "xosphoruos" in the Septuagint, which is a Greek version of the Hebrew "heylel" of Isaiah 14:12, which the King James translators then translated into the English word, "Lucifer."

The Latin and the Greek word in Isaiah 14:12 mean "bright shiner" or "shining one." However, Isaiah 14:12 was not written in Latin or Greek, but in Hebrew. "Lucifer" is not a Hebrew word, nor is it an English translation of a Hebrew word. Lucifer is Latin, and is related to a group of English words derived from Latin words, including: lucid, luciferin and lucifrose – all of which suggest brightness or shining. Likewise xosphoros in the Greek was translated into the English words fluorescence and phosphorescence.

Keil & Delitzsch in their Commentary on the Old Testament say this of Isaiah 14:12:

"How art thou fallen from the sky, thou star of light, sun of the dawn, hurled down to the earth, thou that didst throw down nations from above?" heyleel (OT:1966) is here the morning star (from hâlal, to shine, resolved from hillel...) ...Lucifer, as a name given to the devil, was derived from this passage, which the fathers (and lately Stier) interpreted, without any warrant whatever, as relating to the apostasy and punishment of the angelic leaders. The appellation is a perfectly appropriate one for the king of Babel... (Note: ...a retrospective glance is now cast at the self-deification of the king of Babylon, in which he was the antitype of the devil and the type of antichrist (Dan 11:36; 2 Thess 2:4), and which had met with its reward."

Babylon, the greatest kingdom of nations in the history of the world in the days of Isaiah was coming down to the grave! Just like Capernaum, Babylon was exalted to heaven, but is being brought down to hell (the grave of death and destruction).

Why? Isaiah gives us the reason in the verses that follow:

"For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.'" (Isa. 12:13-14)

This language should not surprise us considering that the Babylon Isaiah spoke of was related to the people of Babel who boasted, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves." (Gen. 11:4).

However, Isaiah says Babylon will fall. "Yet you shall be brought down to Sheol [the grave], to the lowest depths of the Pit [cistern, hole, dungeon, or crypt]." (Isa. 14:15)

Consider the next two verses. "Those who see you will gaze at you, and consider you, saying: 'Is this the man who made the earth tremble, who shook kingdoms, who made the world as a wilderness and destroyed its cities, who did not open the house of his prisoners?'"

Notice carefully that the king of Babylon (Lucifer – star of light, sun of the dawn) is nothing more than a "man who made the earth tremble..." Just like the rulers of nations before him who thought that they were "gods" represented in the stars of heaven, and who exalted themselves and their throne to heaven, and who also made the earth tremble, shook kingdoms, and destroyed cities, the king of Babylon will be brought down. Isaiah chapter 12 is not speaking of the fall of Satan at all, but rather the fall of a pompous king who died in infamy without even a proper burial.