

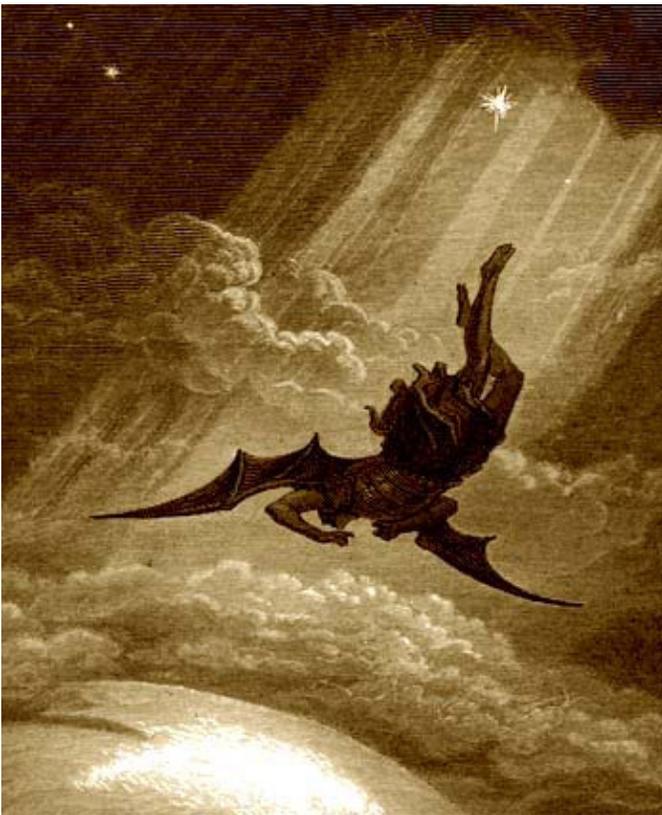


ZWTF

SATURDAY, APRIL 6, 2013 Zapping-you Whenever Thoughts Flow

Fall of Satan a theological fiction

Exposing yet another Christian assault upon God's throne



You call this comfort? Orthodox theology tells us God created Satan good, but Satan went bad. That is, he fell. The idea is: God tried His best, but Satan broke the leash. God gave it the old “what for.” But how was God to have anticipated Satan’s stubbornness? The resultant “comfort” is: don’t blame God for the trouble Satan has caused. It isn’t God’s fault.

This is comfort? Then give me trouble. What is to stop Satan from rebelling again? From undoing the work of the

cross? From ruining yet another universe? From ripping yet another good intention from God’s celestial notebook? If it happened once, it could happen again. And again. And again. And again. Don’t blame God? Then just who is responsible for the universe? Am I supposed to sleep tonight, wondering what havoc will next send Him sprinting for His laboratory?

It comes back to free will

“He was a murderer from the beginning.” In the gospel of John, chapter 8, verse 44, this is what Jesus said about the devil. If there are no questions, I’ll quote the apostle John from his first letter, chapter 3, verse 8: “The devil has sinned from the beginning.”¹

Here are two very simple, very understandable verses. Read them again. Have your kids read them. Take them to the grocery store and show them to the clerks there. Then ask them if Satan started good and went bad. “Not according to these verses,” they all will say. Heretics! No, not at all. It’s just that kids and grocery clerks don’t nurse theological biases. Only theologians and their extended families do that. Could anyone doubt, from reading these verses, that God created Satan the way he has always been?

If any are still stuck in this theological bog, here are two more verses that will help pull you out:

1. One of the theologians’ favorite escapes from the plain sense of these passages—that Satan is a murderer and sinner from the beginning—is the suggestion that these flaws date from the beginning of humanity rather than Satan himself. (Isn’t that interesting? So if you tell a theologian, “My rabbit has been brown from the beginning,” he will likely say, “So that means he was white up until the time you owned him?”) That such a statement could never carry such a sense when applied to any other situation exposes the desperation of the argument.

► **Proverbs 16:4:** “Yahweh has made everything for its own pertinent end, yea even the wicked for the day of evil.”

► **Isaiah 54:16:** “I created the ruiner to harm.”

These verses have been in the Bible a long time. Why haven't you seen them? Because they shatter the two most beloved theological biases: free will and eternal torment. A lot of proud people want to keep these biases going. Why? To preserve their pride. One of their favorite strategies is to hide truth.

If Satan somehow escaped God's control and presides over his own sovereign little corporation, then God can't help those ensnared by him. You know what the church says: “God won't force Himself on anyone.” It's as if God shrugs His shoulders, points to Satan and says, “Hey! Don't look at *me*; *he* started it. What do you expect *me* to do? *Control* him?” This dethrones God, but who really cares? Free will is preserved, eternal torment ensured, and proud people stay that way.

But if these verses mean exactly what they say—that God is responsible for Satan's present condition as well as all the ensuing trouble—then Satan's free will is the first to go, followed by everyone else's. At this point, if anyone still wants to keep eternal torment on the mantel, they've got to make God directly responsible for people being tortured in hell for eternity, a gag-inducing concept only a Calvinist could love.

I realize how hard it is to see God behind everything. It only becomes palatable when we finally realize His purpose. I credit God with evil and people say, “*How can you think that way?*” It's tough some days, it really is. But it's easier than believing the universe is in chaos, and that evil is eternal. I can't ask these people, “*How can you think your way?*” because the people who believe this way rarely, if ever, think about it.

The necessity of sin

You've heard me teach on the necessity of sin, how that God needs sin to highlight salvation. As distasteful as it first seems that God is ultimately responsible for all “misses” in the universe (without, Himself, being a “misser”; He *wanted* sin in His universe; He perfectly hit the mark) a much worse thought is that Satan could somehow be sovereign in sin. Were this the case, God could not stop him. (If He *could* stop him, why didn't He do it in the beginning, before things went bad?) My ultimate goal in this article is to deliver you from fear. Error engenders fear, truth dispels it. I'm unconvinced many have heard truth, for fear grips the world. Sin, it is said, will ensure one's eternal misery. Does this bring peace? I can't see how. Maybe if we could stop sinning. But who can do that? Not one person has ever managed it.

How can you find peace while being a sinner? It's im-

possible if you think Satan is monarch of sin. Only when you grasp sin's necessity (and impermanence) will you find peace as a sinner. Only when you see sin's part in a master plan will you rest. Only when you realize God controls Satan will you look toward a grand consummation with assurance.



I need to cover this subject for the sake of those haunted since childhood by the specter of Satanic sovereignty. It must be a nightmare for those brave enough to have thought it through, that Satan could have a free will and that evil runs amok. I pity the despair of those who are mentally equal to such a belief. These people need answers, and quickly.

In their attempts to prove creation is in chaos, orthodox theologians generally resurrect two chapters from Scripture, Ezekiel 28 and Isaiah 14, to teach the sovereignty of the devil. These theologians have worked overtime dethroning God as Creator of all and as One Who, for wise ends, made Satan crooked on purpose. Of course, they don't realize they're doing this. They think they're teaching truth. But when they twist Scripture to “prove” satanic sovereignty, they outdo Stephen King in the horror department.

To give you peace in the midst of sin, I need to dig to the bottom of sin. But sin isn't the bottom. It stems from evil. So I keep digging. I want to set the foundation straight now, pulling any weeds along the way. This will help. Unless you know where the buck stops—unless you know Who you're

dealing with—you’ll wobble through life. But if I found you on God’s absolute sovereignty now, you’ll live on in confidence.

That Satan could be sovereign (that is, untouchable) in the realm of evil is horrifying. Mercifully, few think it through. That it is false doctrine will greatly relieve men and women who have dared to meditate upon it.

Satan didn’t fall

And now, from the dark halls of orthodoxy (and the inner offices of God’s public relations corps), come two chapters in the Word of God twisted to teach the fall of Satan, a doctrine otherwise known in my book as, “Drats!”

I already showed you three very plain verses from God’s Word proving that God created Satan the way he is now. These verses, again, are:

- ▶ “He was a murderer from the beginning” (John 8:44).
- ▶ “The devil has sinned from the beginning” (1 John 3:8).
- ▶ “I have created the ruiner to harm” (Isaiah 54:16).

As these verses are so easily understood by anyone old enough to carry his or her own lunch box, how is it that controversy could arise? Wouldn’t such easy assertions halt all question at the gate? Unfortunately, no. Orthodox theologians are so anxious to transfer the creation of evil to Satan (they are God’s self-appointed spin warriors, remember, and they’re too short-sighted to see a bigger plan here), they’ve resorted to twisting God’s Word.

They’re reaching

It took them a long time to do it, but the theologians finally found two chapters in Scripture that seem to them to be referring to Satan and his so-called fall. Does it matter to them that these chapters chronicle the toppling from glory of two human beings, namely 1) the prince of Tyrus



and 2) the king of Babylon? No. They have decided that “prince of Tyrus” and “king of Babylon” are secret names for Satan. As for me, I have decided that “theologian” is a secret name for “unbeliever.”

Search Scripture for yourself to discover that the prophesy in Ezekiel, chapter 28 concerns “the prince of Tyrus.” Call me crazy, but I think this is telling us that: the prophesy in Ezekiel, chapter 28 concerns the prince of Tyrus. I know I’m playing the edge, but I’m comfortable here. That the prince of Tyrus was an actual, historical personage, and that the destruction of his magnificence (a description of which follows in the narrative) is a matter of public record, comforts me on my mad little precipice. At worst, I may be accused of believing that the Scriptures mean what they say. To that, I admit my guilt.

If this isn’t enough, the narrative states plainly (in verse 2) that the prince of Tyrus is a man. “Yet thou art a man.” As Satan is not a man, this chapter cannot be referring to him. Period.

The prince of Tyrus is a man

The first twelve verses of Ezekiel, chapter 28, read like this in the *King James Version*:

The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine head is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, thou set thine heart as the heart of God.

Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord God; because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hand of him that slayeth thee.

Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus,¹ and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

First, to my younger readers: don't let these "thou" and "thine" words in the King James account bother you. I don't care for them, myself, but one can't avoid them in this version. These aren't holy words. You don't have to use them when you pray. God will think just as much of you if you call Him "You" instead of "Thou." Just retain the capital letters. This is the way the English translators in 1611 talked. In fact, all English people in 1611 talked this way. They also had peculiar accents and drank tea.

To all my readers: If you thinketh that the King James Version is inerrant, you may as well forgetteth this section on Ezekiel. The Scriptures are inerrant, yes, but the KJV, a translation, is not. The KJV has been convicted of containing over 20,000 translation inconsistencies. Anyone with either a Strong's or Young's concordance can find these. They're no big secret. We now have nearly 700 Greek manuscripts, some (such as Codex Sinaiticus) dating to the 4th century. The KJV translators had access to only eight manuscripts, none earlier than the tenth century; recent stuff. Seeking God's original thoughts requires monitoring the translators with concordances and Greek and Hebrew lexicons. I believe diligent application in the Scriptures is what Paul had in mind when he wrote to Timothy: "Present yourself to God qualified, an unashamed worker, correctly cutting the word of truth" (2 Timothy 2:15).

"The KJV translators had access to only eight manuscripts, none earlier than the tenth century."

In a nutshell, this prophesy concerns a rich king who becomes so conceited he thinks he's God. Only divine judgment will relieve him of this burden. Verses six through ten foretell the man's attitude adjustment, which was duly accomplished, as any archaeologist can tell you.

"Perfect," but not sinless

Now starts the trouble. In verse 12, the prince of Tyrus is said to be "full of wisdom and perfect in beauty." Doesn't this prove Satan's primordial perfection? No. It proves the prince of Tyrus was considered "perfect" in his day.

Noah was also said to be "perfect" in his generation (Genesis 6:9, KJV). And David used the same Hebrew word (*tahmeem*) to describe himself in Psalm 18:23. (Hmm. Had David forgotten that little incident with Bathsheeba?) *Tahmeem* obviously does not denote sinlessness. When de-



"Have no fear of perfection, you'll never reach it"

- Salvador Dali

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scribing humans, *tahmeem* is a relative term, limited to apparent flaws. Compared to his generation of man-haters, Noah was perfect. Compared to the steely hearts in his kingdom, David sought God's own heart. As for God, He is absolutely *tahmeem*. This is because His perfection is incomparable.

Verse 15 of this chapter also limits the perfection of the prince of Tyrus to apparent flaws. I quote: "Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee." There you have it. Iniquity was *found* in the prince of Tyrus. This proves the iniquity existed (though undetected) at the prince's creation, even while the prince was "perfect." Otherwise, it couldn't be found.

Don't let the word "created" mislead you, as if the prince of Tyrus came directly off God's finger, rather than from his mother's womb. In chapter 21, verse 30 of this same book, the Ammonite is also said to have been created. So creation is not confined to that aspect Adam experienced in Eden. A creation is simply something new, whether the rise of a nation or the making of a king.

Let's assume for a moment that this chapter is talking about Satan. It was the iniquity found in him, rather than a sudden rebellion, that invited his judgment. This would prove that the iniquity existed before the so-called fall. Using their own verse against them, this should show the theologians that, even if Satan did fall, it was a result of inherent, rather than self-generated, iniquity. But the question still remains: where did the inherent iniquity come from? To prove their theory, the theologians must produce a verse establishing Satan the originator of his own malevolence. Yet they can produce no such verse. Why? No such verse exists. So they make a blot.

So the question still remains: if the Adversary's iniquity was latent, who put it there? Ah, but we have already read (and, it is to be hoped, believed) Isaiah, 45:7. And John 8:44. And 1 John 3:8. And Isaiah 54:16.

And so, even if Ezekiel, chapter 28 were speaking of Satan, it still would not prove him the creator of evil. *God* is that.

Was the prince of Tyrus in Eden?

The next potential stumbling block occurs in verse 13. Here it is said of the prince of Tyrus, “thou hast been in Eden the garden of God.” Doesn’t this prove that “the prince of Tyrus” is really Satan? There’s no record of the prince of Tyrus being in Eden. But everyone knows Satan was there.

Right. That the prince of Tyrus never was in Eden ought to alert us to a possible translation problem. Better this than to make God a liar Who, when He meant to say “Satan,” said “prince of Tyrus.”

This seems to be a real difficulty until we realize that the Hebrew word “*odn*,” usually translated as the proper name, Eden, needn’t always be. When the French speak of a red stick, they say “*baton rouge*.” With small letters, this is something a boy might use to poke a frog. But when capitalized, Baton Rouge becomes a city in Louisiana.



The word *odn* means “delight” (*Young’s Analytical Concordance*, pg. 287). Simply make it what it means, “delight” (rather than turn it into a proper name), and the problem of the prince of Tyrus meeting our progenitors in Eden disappears. This adjustment is different than the one employed by those who turn “prince of Tyrus” into “Satan.” These are completely different words. All we are doing with *odn* is making the first letter of the same word lower instead of upper case. Don’t resent this liberty, as there were no small

or capital letters in the original languages of Scripture.

The Septuagint, which is the Greek translation of the Old Testament Jesus read, has taken this liberty. It translates: “Thou was in the delight of the paradise of God.” Another literal translation, the *Concordant Version of the Old Testament*, translates along a similar line: “In the luxury of the garden of Elohim (God), you come to be.” All this means is that the prince of Tyrus was well-situated by God, as detailed in verses three through five.

The real difficulty, in my opinion, would be the prince of Tyrus actually *being* in Eden. Assuming God means “prince of Tyrus” when He says “prince of Tyrus” (and who dares to assume He doesn’t?), this would be our only alternative, that is, if we stubbornly insist on making *odn*, “Eden.” I apologize in advance for the following:

“Good day, man. Adam, is it? Welcome to Eden. I believe you’ll like it here. I’ve not seen weather like this in the whole Chaldean empire. Me? I’m prince over thousands of people in the village of Tyrus. Oh no, man. Don’t look for it in your atlas. The founding of Tyrus is still several millennia into the future—hello, is this your lovely wife?—and I’m not actually born yet. These? Why, of course, they’re, er, *clothes*. This is a tweed jacket, these are commonly termed “shoes”—*oxfords*, if you will—and this upon my head comes to be a—well ... I see I’m troubling you more than anything.

“Tell me, have you got the time? You see, I’m planning a major, celestial rebellion at midnight. Then I must return here by dawn and transform myself into a—well ... why should I trouble you with that now? And then, confound *my* luck, I’m scheduled to address the Mayor’s Club in Tyrus. Alas! Do commiserate with me, friends, for I have come to be the busiest man, *slash*, prince, *slash*, spirit being, *slash*, devil, *slash*, snake, *slash*, misunderstood personage in all the Bible.”

Again, forgive me. But it’s either 1) God can’t say what He means, 2) my absurd paragraph suggests the truth, or 3) make the “o” in *odn* small case.

The prince of Tyrus was not a cherub

What about verse 14, where it’s said of the prince of Tyrus: “Thou art the anointed cherub that covereth; and I have set thee so.” How could the prince of Tyrus have been a cherub? Aren’t cherubim those fat little winged babies who look so cute on postage stamps? Doesn’t this prove that Satan used to be an adorable, fat little winged cherub before he became a trim, well-muscled hot head? Couldn’t you just want to pinch a cherub’s cheek? Was the prince of Tyrus in reality a fat little baby with wings? What did his mother say when she first saw his wings? Did the school children taunt him? Did his father have a contract with the Postmaster General?

Allow me to repent of these ridiculous questions. First of all, the Postal Service is not to be relied upon for timely Wal-Mart ads, let alone accurately-portrayed cherubim. Secondly, I believe the prince of Tyrus was home-educated. Thirdly,

you do not want to pinch a cherub's cheek. Fourthly, if you want to know what a cherub looks like, read the first chapter of Ezekiel. I dare someone to put that on a postage stamp. I dare someone to pinch its cheek.

What are cherubim?

We first read of cherubim in Genesis 3:24. Here, God employs two of them to guard the way to the tree of life. In the holy of holies, golden images of cherubim overshadowed the lid of the ark of the covenant. In Ezekiel's vision, they wait on God to accomplish His purpose.

Here is what cherubim do: they guard and overshadow God's earthly operations. Cherubim are jealous and very protective of God's business. In visions throughout Scripture, the presence of cherubim means God is near.

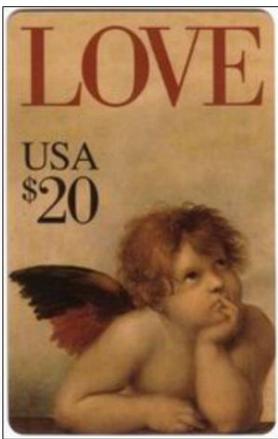
Essentially, cherubim are celestial beings. Though we cannot ordinarily see them (Ezekiel was the exception), they rule over and above humans. Even humans in the White House. The cherubim participate in God's government, which is implemented by humans on earth. In this capacity, they promote good and judge evil. Because earthly matters are generally evil (for now, anyway), the cherubim generally judge. This is not cute.

If you do happen to see a cherub, duck.

So how could the prince of Tyrus, clearly stated in the context to be a man, possibly be a cherub? He can't.

Is this another translation problem? Yes.

If you look in your King James Version, you'll notice that the word "art," as in "thou *art* the anointed cherub," is in lightface type. At least the KJV translators were honest here. This lightface type means the word is not in the original Hebrew text; the translators put it there to satisfy English idiom and help the passage make sense. If a passage is correctly translated, these supplied words do help. If the passage is mistranslated, however, these added words can mislead. In this case, the passage is incorrectly translated. Therefore, instead of helping us, the supplied word, "art," suggests the absurd: that an historical personage, a man, *is* a cherub.



Some grammatical considerations

Please consider the following grammatical concerns ugly yet necessary business.

The Hebrew word translated "thou" in the KJV, as in "*thou art* the anointed cherub," is "*ath*." This Hebrew word

is flexible. It can either be a pronoun, as the KJV translators have made it², or it can indicate the object of a verb. Do I hear a collective groan from disgruntled grammarians? The object of a verb is the thing that a verb acts upon. In the sentence, "Ryan ate the mulberry bush," mulberry bush is the object of the verb "ate." Ryan ate what? He ate the object of the verb, of course. Which is? Mulberry bush.

In Ezekiel 28:14, *ath* can't be a pronoun. It can't. Why? Because it disagrees in gender with both "king" and "cherub." We don't have this concern in English, but in most complicated languages requiring four years diligent study to forget, each noun is either masculine, feminine, or neuter in gender. I don't understand it either, but that's just the way it is. In this case, "king" and "cherub" are both masculine.

There is also a rule, worthy of its own paragraph, that whenever a pronoun is substituted for a noun, (as in "thou"



being substituted for "king" and "cherub,") the pronoun must agree in gender with the noun it's filling in for. So if *ath* was a pronoun doing duty for "king" and "cherub," as the KJV has it, then *ath* would have to be masculine. Why? Because both "king" and "cherub" are masculine. The thing is, *ath* is feminine. I know. This was a whale of a shock to me, too; I nearly had to drink a beer to recover from it. But this proves that *ath* is an indicator of the object of a verb, rather than a pronoun.

So what? For one thing, we can get rid of that supplied word "art." Since "thou" shouldn't even appear in the text (remember, *ath* is a pointer here, not a pronoun), the KJV translators supplied "art" needlessly. These things being so, the four questions you're dying to ask now are, 1) what is the object of the verb *ath* is pointing to? 2) since "art" isn't the verb of the sentence, what is? 3) who or what is the subject of the sentence? and 4) will you reach a conclusion in our lifetime?

2. A pronoun is a word that fills in for a noun. Some pronouns are "you, he, she, it, they."

The answers to these intelligent questions are 1) the object of the verb is “the anointed cherub that covereth,” 2) the verb of the sentence is “prepared,” from the previous verse, 3) the subject of the sentence is “they,” which in Hebrew is part of the verb “prepared” and 4) yes, I will reach a conclusion in your lifetime as long as you exercise and eat right.

Get out your KJV. Instead of “in the day that thou wast created,” being the end of the previous sentence (verse 13), it’s the beginning of the next one (verse 14). Don’t resent this change, as punctuation is uninspired. The Septuagint follows these lines, as does the *Concordant Version of the Old Testament*.

Author’s note: At this point some may be saying, “Martin, this is ridiculous. You are changing the Scripture to suit your doctrine.” I know it must look that way. But I’m not. I’m showing you how this passage actually reads. It’s the King James translators who have changed Scripture, altering the sentence structure to accommodate their beliefs. I’m not asking you to blindly swallow that. I’m taking the trouble to lay out the facts. I know the facts are complicated. None of this struggle would be necessary had the King James men noted these grammatical concerns. But they didn’t. As a result, millions have been misled and lost their peace. Now I will show you two other versions of Scripture—not the least of which is the version Jesus read—that support what I’m telling you.

Let’s compare three versions

Compare the end of verse 13 and the beginning of verse 14 in the three versions that follow. I want you to at least be aware that there are other readings of this passage besides the King James.

KJV: “The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth.”

Septuagint (Jesus read this version): “And thou hast filled thy treasures and thy stores in thee with gold. From the day that thou wast created thou wast with the cherub.”

Concordant: “And with gold have you filled your flanks and your alcoves which are in you. In the day of your creation they established the anointed cherub’s booth.”

Note that the KJV is the only version to make “the day that thou was created” the end of the previous sentence rather than the beginning of the next one. And where is the word “gold” in the KJV? They left it at the end of the previous sentence, where it clearly doesn’t belong. (Gold cannot be part of the preceding sentence, for that sentence lists “precious jewels.” Gold is an element, not a precious jewel.) “Gold” belongs in the sentence where our other two versions have placed it.

And just what are “thy tabrets” and “thy pipes?” You got



me. I can’t even find “tabrets” in my dictionary. Depending on how you link the Hebrew letters, “tabrets” can either be taken from *thphik* or *kthph*. The latter word is favored by the Septuagint and the Concordant version. This word literally means, “the side of a building.” The Septuagint translates this “treasures” while the Concordant version (more accurate here, I think) has “flanks.”

“Pipes,” in the KJV, is indeed a mystery. It’s the Hebrew *nqb*. The KJV renders the feminine form of this word (*qbbe*) as “tent” in Numbers 25:8. That’s much closer to the truth. (Perhaps “pipes” are what the KJV translators were smoking when they translated Ezekiel, chapter 28.) The word has the significance of “store.” The Septuagint makes it “stores,” while the Concordant version has “alcoves.” (Used as a proper name elsewhere, the lexicons give “cavern” as the meaning. Perhaps this is where the Concordant version gets “alcoves.”)

Next, how do the Septuagint and the Concordant version both get “fill” where the KJV has “workmanship?” It’s a toss-up in the Hebrew whether the word appearing here is *mlakth* (“workmanship”) or *mlath* (“to fill”). Workmanship being prepared is absolute nonsense. Note:

“Oh, Prince! I just love how the workmanship of these tabrets and pipes has been prepared in thee.”

“Huh?”

But “to fill” makes perfect sense in relation to gold decking the king’s walls and rooms. Note:

“Oh, my handsome little Tyrusian! I just love how you’ve filled these walls and rooms with gold.”

“Thanks, Babydoll.”

Both the Septuagint and the Concordant version end the previous sentence after telling us about the gold. That’s where the sentence should end. But the English boys ran roughshod over it, apparently at a loss for periods. Thus, they give us the nonsensical: “The workmanship of thy tabrets and of thy pipes was prepared in thee.” These other two versions, however, tell us something intelligent, namely

that a cherub was prepared ahead of time to “cover” (camp over, check up on) the king of Tyrus from the day he set up shop.³

This makes perfect sense. And it agrees with what we already know about cherubim, that they cover, or oversee, the affairs of humans. Besides, the verse *has* to read this way, because *ath* can't be a pronoun.

Conclusion simpler than explanation

The conclusion is simpler than the explanation: On the day the prince of Tyrus was created, God set an anointed cherub to cover him, to oversee his would-be kingdom. Again, this fits. Cherubim, recall, are divinely appointed delegates of earth, promoting good and judging evil. This sentence, cleanly translated, shows the mechanics of this. God set a cherub to watch over the prince of Tyrus' kingdom, much as He set two cherubim to guard the way to the tree of life in Eden, and two to guard the ark in the holy of holies. When the prince of Tyrus got too big for his britches, God sent the anointed cherub to destroy his kingdom.



I believe God has set cherubim over every divinely-instituted government on earth today. This would include *all* governments (including our precious little White House), for every superior authority has been set by God (Romans 13:1). Who oversees the dumping of the bowls when God commences to judge evil nations? Read the book of Revelation, chapters four through ten. It's the beings around God's throne with all the eyes. It's the beings Ezekiel described at the opening of his book.

It's the cherubim.

Now we can better understand verse 16. Where the KJV has “and I will destroy thee, O covering cherub,” the Concordant version (making the verb third person rather than first; it can be either) reads, “and destroying you is the cherub.” The Septuagint has: “and the cherub has brought thee out.” These translations agree with what we already know from Scripture about cherubim, that they are destroy-ers, not destroy-ees. The KJV intimates that God destroys celestial beings he creates to be destroyers. My, no. Why didn't

3. The Septuagint unaccountably omits the verb “prepared,” making it “with.” The Concordant version keeps the verb, making it “established.” The Septuagint at least acknowledges that the king of Tyrus was not the anointed cherub, apparently well aware that *ath* could not be a pronoun.

this sound strange to us before? Because the traditional rendering had hoodwinked us.

Never shalt thou be any more

Besides, if this chapter is describing the historic fall of Satan, how does the description of that fall in verses 17 through 19 agree with what we know of Satan today? It doesn't. It can't, because Satan still exists. I know he still exists because he's still messing with my car.

These three verses, 17 through 19, read this way:

Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Theologians claiming “the prince of Tyrus” to be Satan tell us these verses predict his primordial ouster, which was duly accomplished. If this is so, then, using their own text against them, Satan doesn't exist anymore (“... never shalt thou be any more”).

Hello?

Besides, to use their own faulty translations against them, Revelation 20:10 says that the devil shall be “tormented day and night for ever and ever.” At this point I would be tempted to ask: *Which is it, gentlemen? Is he never to be any more, or is he to be tormented for ever and ever? Or have you no idea what you're talking about?*

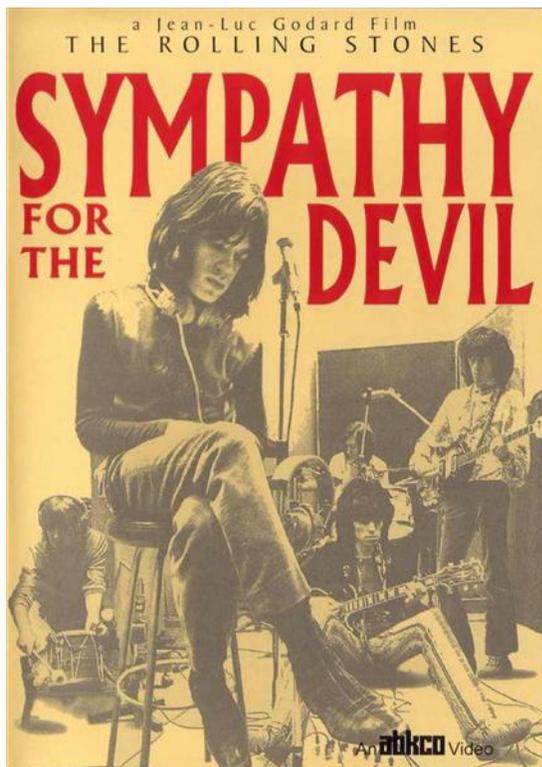
The fact that a passage like Ezekiel 28 should be so pressed from its place should tell us that the underlying motive is suspect: *maintain the orthodox viewpoint at all cost*. If Satan was sinless from the beginning, then a plain passage could surely be found, and a false one need not be distorted. But the plain verse assures us that “Satan is sinning from the beginning.”

Oh, what a tangled web? Try this.

Investigating Ezekiel, chapter 28 took a lot of time, and I'm tired. So let me make but these brief comments on Isaiah, chapter 14: it's more of the same. The person in question is “the king of Babylon” (verse 4). Does anyone read “Satan” here? If so, they must have off-brand reading glasses. And, as in Ezekiel, the king of Babylon is plainly stated, in verse 16, to be a man.

As for the reference to “Lucifer” in verse 12, it is pre-

cisely the same Hebrew word the KJV translators rendered “howl” in Zechariah 11:2. In the feminine form, it occurs again in this very chapter, at the beginning of verse 31. In slightly different forms it’s found in Isaiah ten times, and it’s always rendered “howl.” There’s no reason why Isaiah 14:12 shouldn’t be translated, “Howl, son of the morn-



ing,” instead of “Lucifer, son of the morning.” The name “Lucifer” is a human invention and has no place in the Scriptures.

I know. There goes a great Rolling Stones song.

As for the thoughts of the arrogant heart of the king of Babylon, described in verse 13, they are highly allegorical. I have no doubt the man *said*: “I will ascend into heaven, I will exalt my throne above the stars of God.” But this does not put the action literally in that sphere.

As for the “hell” of verse 15, “Yet thou shalt be brought down to hell,” it’s the Hebrew word *sheol*, (meaning “unseen”—*Young’s Analytical Concordance*, pg. 474) translated “grave” in the KJV in thirty-one other places (*Young’s Analytical Concordance*, Index-Lexicon to the Old Testament, pg. 46). In other words, “King of Babylon, you’re going to the grave.” That’s just where he went, and no one has seen him since.

On to the beer glass

These two chapters of Scripture, Ezekiel 28 and Isaiah 14, have sent many a Hebrew scholar to his beer glass. The

scholars have tried for centuries to “untangle” these so-called mysterious chapters. They’ve even fought one another. Some scholars agree these chapters speak only of the prince of Tyrus and the king of Babylon. Others champion the “secret meaning” cause. (This is the Hebrew scholars’ equivalent of the “tastes great”/“less filling” controversy that occupies those of meaner lingual accomplishment.) These scholars have even been known to call one another names. Such maledictions as “*Aboth!*”⁴ and “*Achar!*”⁵ have been known to reverberate throughout even the most marble-laden dens of learning.

Of course I believe the answers are right in the text. That both persons are clearly called men satisfies the real scholars. But others, operating with a theological bias (especially with the false doctrine of eternal torment, which forces them to the false doctrine of free will), want very badly to relieve God of responsibility for evil. And so they make these two historical personages, clearly stated to be the prince of Tyrus and the king of Babylon, into “Satan.” It’s a creative way to read God’s Word, for sure. And what a clash it creates with the real scholars, who believe God says what He means. And besides, aren’t all these contorted efforts to find a foundation for Satan’s primeval perfection an unspoken admission that no actual evidence exists?

This clash does wonders for *my* position. Even the confusion supports my conclusion that God created Satan a sinner from the beginning. How? There are at least two passages of Scripture all real scholars agree on. There are at least two passages of Scripture about which every real scholar cheers, “*Mishpachah!*”⁶ There are at least two passages of Scripture that cause real scholars to drink socially, laugh aloud, and pat one another’s bald spots. These two passages are the ones already considered:

- ▶ “He was a murderer from the beginning” (John 8:44).
- ▶ “The devil has sinned from the beginning” (1 John 3:8).

I have one more thing to say before I stop talking about this. This may be the most intelligent thing I have said so far on the subject: “Truth does not yield itself to the superficial considerations which seek to ignore or explain away the plain scriptural statement that the Adversary is sinning from the beginning.”

I always sound smart when I quote my auto mechanic. ■

—Martin Zender

4. “Thick bough!”

5. “Hinder end!”

6. Sorry. Don’t know what it means.