

1 Peter Series

Lesson #157

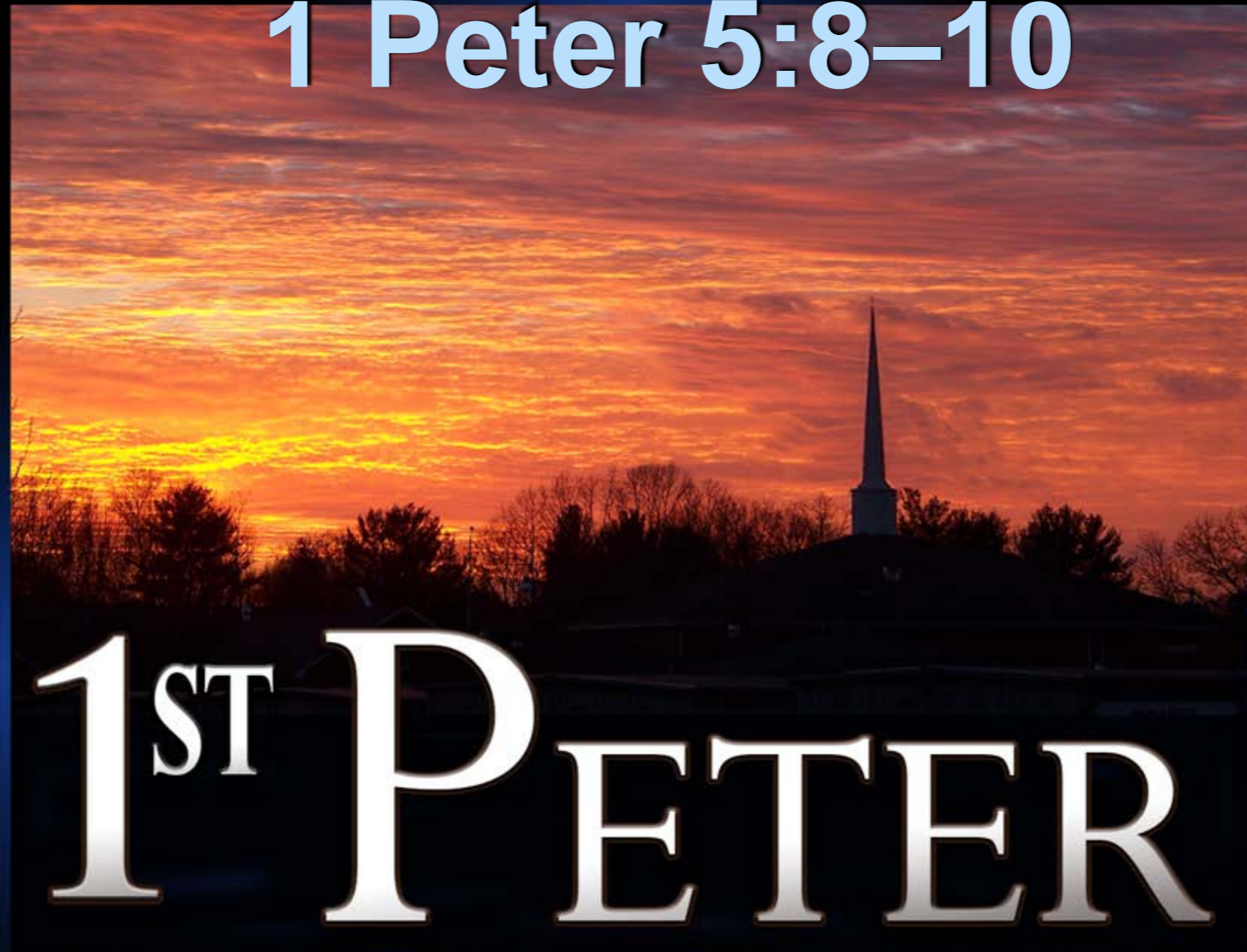
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Dean Bible Ministries

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**The Fall of Satan:  
The Rebellion Begins  
1 Peter 5:8–10**



**LIVING IN LIGHT  
OF ETERNITY**

**1 Pet. 5:8, “Be sober, be vigilant; *because* your adversary the devil walks about like a roaring lion, seeking whom he may devour.**

**1 Pet. 5:9, “Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.”**

**1 Pet. 5:8, “Be sober, be vigilant; *because* your adversary the devil walks about like a roaring lion, seeking whom he may devour.**

**1 Pet. 5:9, “Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.”**

**νήφω *nēphō* aor act impera 2 plur to be sober, self-controlled**

**γρηγορέω *grēgoreō* aor act impera 2 plur to be or become alert, awake**

**ἀνθίστημι *anthistēmi* aor act impera 2 plur to resist, oppose**

# What the Bible Teaches About

## *Spiritual Warfare, Satan, and Suffering*



**1. Definition: The invisible spiritual warfare between the forces of Satan and the forces of God (Eph. 6:10). This is displayed in human history in what is called spiritual warfare.**

**1. Who is Lucifer/Satan?**

**2. How did Lucifer/Satan fall into sin?**

## The *NET Study Bible* Notes

**“15 sn The imagery of the lament appears to draw upon an extrabiblical Eden tradition about the expulsion of the first man (see v. 14 and the note there) from the garden due to his pride. The biblical Eden tradition speaks of cherubs placed as guardians at the garden entrance following the sin of Adam and Eve (Gen. 3:24), but no guardian cherub like the one described in verse 14 is depicted or mentioned in the biblical account. Ezekiel’s imagery also appears to reflect Mesopotamian and Canaanite mythology at certain points.”**



From *The NKJV Study Bible* notes

**“28:12 Seal of perfection is more literally ‘the one sealing a plan’ (the same Hebrew word for ‘plan’ or ‘pattern’ appears once more at 43:10). In effect, the king affixed the official seal of his signet ring to the plans that made Tyre one of the leading centers of commerce in that day. Wisdom ... beauty: These descriptions mark out the king of Tyre as an exceptional ruler, displaying the ideals of kingship in the ancient Middle East.”**

**~*The NKJV Study Bible* (Nashville, TN: Thomas Nelson, 2007), Ezek. 28:12–14.**

**From *The NKJV Study Bible* notes**

**“28:13 in Eden, the garden of God: This is possibly an exaggerated comparison: this king invaded a place like Eden in its beauty. Created: The Hebrew verb for created is the same as the one used in Gen. 1:1. Just as in Genesis, the word emphasizes God’s active work in history. It was God’s sovereign plan and purpose to allow this man to become king.”**

**~*The NKJV Study Bible* (Nashville, TN: Thomas Nelson, 2007), Ezek. 28:12–14.**

**From *The NKJV Study Bible* notes**

**“28:14 The holy mountain of God could be ‘the holy mountain of gods.’ According to Canaanite beliefs, the ‘seat of the gods’ was in the ‘mountains,’ or the ‘mountains of the north’ (see Ps. 48:2). The focus here seems to be on the king of Tyre’s attempt to enter into the council of the gods. So instead of the verse referring to the king’s presence in Jerusalem, it could refer more logically to a Phoenician ritual, the celebration of their patron god Melqart’s fiery resurrection. This king wanted to imitate Melqart.”**

**~*The NKJV Study Bible* (Nashville, TN: Thomas Nelson, 2007), Ezek. 28:12–14.**

**“(2) The Death of the Tyrant.  
14:9–11. The grave (lwøaVv) is pictured as  
a great throne room where the leaders and  
kings of the earth go when they die. Spirits  
of the departed translates MylaDp<sup>v</sup>r, which  
is rendered ‘departed spirits’ in 26:14 and  
‘dead’ in 26:19; Job 26:5 (see comments on  
Job 26:5). This tyrant (Sennacherib) is  
envisioned as having died and as being  
met by the kings already in the grave.”**

**“14:12–15. In his military might this great king had laid low the nations, including Phoenicia, Philistia, Egypt, Moab, Edom, Cilicia, much of Judah, and [Vol. 1, p. 1062] northern Arabia. But he would fall like a morning star. The brilliance of a star in the early dawn suddenly vanishes when the sun rises. Sennacherib, because of his great power, thought himself godlike, but now by startling contrast he would be in the grave. In the ancient Near East, kings had supreme power; many were deified by their subjects.”**

# **The Interpretation of Isa. 14:12–14/Ezek. 28:12–19**

## **1. Satan**

**a. Satan directly**

**b. Historical/typical of Satan or  
Antichrist**

## **2. Historical only**

## **3. Mythological**

# The Interpretation of Isa. 14:12–14/Ezek. 28:12–19

## 1. Satan

### a. Satan directly

LXX

Early: Pseudepigrapha: *The Life of Adam and Eve*, ca. AD 2<sup>nd</sup> century; *Slavonic Enoch*, ca. AD 2<sup>nd</sup> century

Origen (AD 185–254) 1<sup>st</sup> to tie to Ezek. 28

Tertullian (AD 160–225)

Cyprian (AD 200–258); Gregory Thaumaturgus, Gregory Nazianzen; Gregory of Nyssa; Jerome, the majority from Augustine to Gregory the Great (AD 590–604).

# The Interpretation of Isa. 14:12–14/Ezek. 28:12–19

## 1. Satan

### a. Satan directly

**Middle Ages:**

**Peter Lombard  
Albert the Great  
Thomas Aquinas**

**Reformation–20<sup>th</sup>**

**John Milton, *Paradise Lost*  
John Bunyan, *Holy War*  
John Wesley  
William Kelly**



# **The Interpretation of Isa. 14:12–14/Ezek. 28:12–19**

## **1. Satan**

### **a. Satan directly**

**Modern:**

**Chafer, Scofield, Barnhouse, Archer, Feinberg**

# **The Interpretation of Isa. 14:12–14/Ezek. 28:12–19**

## **1. Satan**

### **b. Historical/typical of Satan**

**Hippolytus (ca. AD 170–236): Antichrist in the future.**

**William Kelly: the “Beast” of Revelation.**

**Delitzsch: “antitype of the devil and the type of the antichrist.”**

# **The Interpretation of Isa. 14:12–14/Ezek. 28:12–19**

## **1. Satan**

## **2. Historical only**

**Talmud (Nebuchadnezzar)**

**Midrash Rabbah**

**A couple of minor early church fathers (Aphrahat and Aquileiensis)**

**Chrysostom related it to Ezek. 28, but it was historical.**

**Calvin**

**Luther**

# **The Interpretation of Isa. 14:12–14/Ezek. 28:12–19**

## **3. Mythological**

**Enters in with the rise of the historical critical method associated with advent of Liberal theology. Cannot be supported by any known myths or legends.**

**Isaiah begins his ministry, 740–739 BC**  
**Dies after 681 BC**

