

Satan and the Trees of Eden



Satan's entrance to Eden

“Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”
(Ezekiel 28:15)

SATAN AND THE TREES OF EDEN

“Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.” (Ezek. 28:12)

This prophecy is directed, superficially of course, “upon the king of Tyrus,” but as we read the details, we realize that it prefigures a lesson about the ultimate doom of Satan. Although two lessons are in the account—Satan and Satan’s empire—we will only treat Satan personally.

Satan is pictured as originally being, indeed, the epitome. He sealed “up the sum” in everything desirable. In honor, in intelligence, and in range of opportunities and blessings, he excelled and was perfect. Even in beauty, he was “perfect,” evidently being a glorious spirit being to look upon. But certain changes occurred when Satan fell from God’s favor.

**“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!”
(Isa. 14:12)**

Originally, when created, Satan was known as Lucifer, which was an honorable name pertaining to light and the fact that he was a “son of the morning.” The Book of Job, chapter 38,

furnishes more information in an account of the physical creation of planet Earth. When the angels, called “sons of God,” beheld the spectacle of man’s creation and his placement in the Garden of Eden, they rejoiced and shouted for joy, and “the *morning stars* [plural] sang together” (Job 38:7). In other words, there were originally two archangels, two glorious spirit beings in the universe, in addition to the angelic beings, generally speaking. Not only did the Prophet Isaiah call Lucifer a “son of the morning,” but also Jesus, in speaking of himself, said, “I am ... the bright and morning star” (Rev. 22:16).

However, Satan forfeited his blessing. Apparently, he was the second created being in God’s universe, for Jesus, as the “beginning of the creation of God,” was the first (Rev. 3:14). In view of the *early beginnings* of these two superior personalities and in comparison with the other angelic beings, who came along much later, the Lord Jesus in his preexistent state and Lucifer are spoken of as the “*morning stars*.” In other words, in the beginning of the creation of God, in the very earliest dawn of morning, these two beings were created, and much later the regular sons of God came upon the scene.

“... every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy

tabrets and of thy pipes was prepared in thee in the day that thou wast created.” (Ezek. 28:13b)

Lucifer was bedecked with numerous glorious stones, “every precious stone” being his covering. The precious jewels remind us of the breastplate worn by Israel’s high priest. Truly Lucifer had a glorious office, but ambition entered his heart and was his undoing.

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

“I will ascend above the heights of the clouds; I will be like the most High.

“[But what would be Satan’s fate?] Yet thou shalt be brought down to hell, to the sides of the pit.” (Isa. 14:13-15).

In connection with the original glorious state of Lucifer, we read:

“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....” (Ezek. 28:13a,14a)

This text does not mean that Satan, as an anointed cherub, was placed in the literal Garden of Eden and given a charge over

Adam and Eve. No, the analogy is otherwise—something like the following. Adam was created in the image and likeness of God, and Eve was subsequently taken from his side. God pronounced His creation of these two perfect beings, male and female, as “very good” (Gen. 1:27,31). Thus Adam in his original state of perfection was a glorious being but on the human plane. Later he sinned and fell from his state of perfection. Here is the analogy. Just as Adam was originally created perfect in the literal Garden of Eden *down here on earth*, so Lucifer was originally created perfect in the “garden of God” *in heaven*—and he, too, subsequently fell. When he deflected, he came under condemnation, and ultimately he will be visited with destruction, as the Scriptures show.

What does the expression mean that Lucifer was the “anointed cherub that covereth”? One might reply, “Would not this indicate he was given a charge concerning the first human family?” When we read further, the account explains the expression.

“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.” (Ezek. 28:14)

Lucifer was not in the literal Garden of Eden but in the spiritual garden of God in heaven. He was “*upon* the holy

mountain,” but his unholy ambition and aspiration were to ascend to the *pinnacle* of the holy mountain and be like the most high God. Moreover, he had the privilege of walking “up and down in the midst of the stones of fire”; that is, he could travel among the other planes of being. Just as we might look at the stars and liken them to coals of heaven shining forth in the dark, velvet night, so the account is coming down to man’s level and explaining that Lucifer had the privilege of a *wide range* of travel and operation. His office and stature were of such a superior nature that he could visit the various planes of being at will, and the Scriptures describe this liberty as walking up and down among the stones of fire. In other words, the “covering” of the anointed cherub was Lucifer’s liberty to roam up and down God’s creation—*both the spirit and the physical creation*.

**“Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”
(Ezek. 28:15)**

Pride in Lucifer’s heart finally led to his downfall. Although he was originally created perfect, his great knowledge, wealth, and honor went to his head, and later he deflected. The evidence of his deflection in trying to interfere with God’s plan and arrangement is first shown to us in the Genesis account of his using the serpent to tempt Mother Eve into literally eating some of the forbidden fruit in the Garden of Eden.

“By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.” (Ezek. 28:16)

The multitude of Lucifer’s merchandise caused him to sin; that is, his improper appreciation of his privileges and liberties and his taking upon himself too much honor and too many prerogatives eventually led to his deflection. The prophecy states that he would eventually be cast “as profane out of the mountain of God” and be destroyed “from the midst of the stones of fire.” Satan has already been barred from God’s heaven, where the Heavenly Father’s will always was, presently is, and forever will be done. We recall the words of the Lord’s Prayer: “Thy kingdom come [on earth]. Thy will be done in earth, *as it is [done now] in heaven*” (Matt. 6:10). From the time of his rebellion and the manifestation of his evil and malevolent spirit, Satan has not been permitted to roam around in God’s heaven. He was cast out of the spiritual realm and confined to the atmosphere of earth. The New Testament calls him the “prince of this world” and the “god of this world” because he usurped authority down here, and God has been quietly permitting him to have this power to a limited extent for a specified period of time, soon to be curtailed (John 12:31; 2 Cor. 4:4).

“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 traffic; 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.” (Ezek. 28:17,18)

In time, Satan will be deprived of even his very existence, for his ultimate destiny is utter destruction. When that time comes, he will no longer be found on any plane of being or amidst any of the stones of fire. His iniquities and violence have defiled both God’s sanctuary and his own habitation. When his name was changed from the honorable Lucifer, two primary designations were given to him: Satan and the Devil. The name “Satan” represents his stand as the Adversary, meaning his *open* opposition and enmity toward God, toward God’s people, and toward God’s holy cause. The word “devil” comes from the Greek *diabolos*, indicating that Satan is a deceiver, another cardinal trait in his present fallen state. He is the open enemy of God, and he is the Devil, a wicked spirit being, one of whose main traits is deception.

In summation, by a careful analysis of the twenty-eighth chapter of Ezekiel, we realize that the statement about Satan’s

having been “in Eden the garden of God” does not mean he had a covering over the first human pair. Nor does the term refer to the literal Garden of Eden. Rather, the reference is to his covering or wide range of operation over all of the planes of existence. As the “anointed cherub,” he had great liberty to roam about. However, an analogy was intended. Just as Adam was created in a literal garden down here on planet Earth, so Satan was created in another Eden, the Eden of God in a *spiritual* sense, the holy clime of heaven itself. The similarity between Satan’s experience and the experience of Father Adam is the basis of a further lesson about Satan’s destruction, which is recorded in a later chapter of the Book of Ezekiel, as follows:

“Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

“I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

“They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

“To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.” (Ezek. 31:15-18)

Like Ezekiel chapter 28, this prophecy has a dual application to Satan personally and to his empire. Time does not permit discussing the spiritual application of the second allegory, so we will just think of the prophecy from the standpoint of Satan’s ultimate destruction. He will be “brought down with the trees of Eden unto the nether parts of the earth.” Some feel this text proves that the Garden of Eden was not preserved. Although the Book of Genesis clearly states that God set cherubim with a flaming sword on the east side of the garden to keep man out lest he enter and eat of the tree of life and live forever, they contend that such preservation was only momentary and that in time, the garden was destroyed (Gen. 3:24). However, the Scriptures do not say that the Garden of Eden was destroyed.

On another occasion, we presented reasons for believing that God has purposely preserved the Garden of Eden to show His ability to preserve life. The garden will be a witness in connection with the soon-to-come general resurrection, which is not our subject at the present time. Incidentally, the Flood of Noah’s day

was not a problem because the Garden of Eden was outside the perimeter of the Deluge. Just the civilized part of the earth sank and was covered by water. For multiple reasons, the Flood could not have covered the entire earth.

Although Ezekiel 31:15-18 seems to say that the trees of the Garden of Eden were literally destroyed, an analysis of the account will show otherwise. The reference is to Satan's being "in Eden the garden of God" *in heaven* and is not speaking of the literal Garden of Eden on earth. The trees of Eden that go down into the pit are a representation of humanity, of the nations, for the Scriptures say, "In the place where the tree falleth, there it shall be" (Eccl. 11:3). In other words, as a tree falls and remains there, so the dead lie in that state in the grave. Thus the trees of Eden represent the human family, which has gone down into the tomb. The analogy is that just as Father Adam, the original tree, fell in death, so the entire human race, the nations of earth in his loins, partook of the destruction. In Adam's fall, the trees of humanity go into death just as he did. The precedent was already established in this same Book of Ezekiel. In chapter 28, the "garden of God" does not refer to the literal Garden of Eden, and neither are the "trees of Eden" literal in chapter 31.

The following statements of Jesus enlighten us further about Satan. Jesus said to his disciples, "I beheld Satan as lightning fall

from heaven” (Luke 10:18). On another occasion, the Master remarked, “Now is the judgment of this world: now shall the prince of this world be cast out” (John 12:31). And shortly before his crucifixion, Jesus said, “The prince of this world is judged” (John 16:11). Our Lord was alluding to Satan’s personal and predicted doom.

Satan deflected or fell from heaven as “lightning.” The word “lightning,” which is *astrape* in the Greek, pertains to illumination or a bright shining; that is, it does not mean rapidity of time or motion, which is the usual thought associated with lightning. Thus Luke 10:18 should be translated, “I beheld Satan as a *great light* fall from heaven.” The thought is not that Satan was in heaven all down the ages until the latter part of Jesus’ ministry at the First Advent and was then cast down. Jesus was saying that he beheld Satan’s original deflection back in the literal Garden of Eden. Even though Satan lost the honorable office and station that he once occupied, he could have been recovered if he had repented and shown remorse and contrition. But over the centuries, the father of lies developed a hardened character. Jesus was saying, “Satan is now an *incorrigible* sinner. His destiny is sealed and certain, and it is just a matter of time until his doom.”

The statement “The prince of this world is [now] judged” refers to Jesus’ ministry at the First Advent. From the beginning

of his ministry, that is, from the time Jesus went into the wilderness for forty days, the Adversary buffeted him and tried to thwart and deter him from laying down his life on behalf of humanity (Matt. 4:1-10). Opposition from Satan continued right down to the closing days and hours of Jesus' ministry, ending with his death on the Cross. Therefore, shortly before his crucifixion, Jesus indicated that Satan's doom was sealed—he was judged incorrigible. By all of his deeds, Satan had shown himself to be a hardened criminal, and it was now impossible to bring him to repentance. Indeed his only destiny would be destruction.

In the Book of Revelation, we read about Satan in two capacities: as the dragon and as the beast. He was that “great dragon ... which deceiveth the whole world,” yet as bad as the dragon was, the beast was worse, for it did more wondrous things in opposing God's people (Rev. 12:9; 13:4). The thought is not that another personality was worse than Satan, for Satan is behind the symbolic beast, the symbolic dragon, and the symbolic false prophet (Rev. 16:13). Doctrines of demons are seen to emanate from all three. What is the point? Satan is not only the opponent of God, but he is a hardened criminal who prefers to live in sin and to be in *open* opposition to God. He “savourest not the things that be of God” at all (Mark 8:33). In fact, he *hates* the things of righteousness, and the only reason he becomes an “angel of light,” that is, a deceiver, is to cause more Christians to

fall (2 Cor. 11:14). When he found that open opposition and animosity to God's people actually strengthened the Christian course and the faith of the early disciples, he decided to assume a garment of light, of deception. Although he has been more successful in this latter role, he prefers to be an open opponent of God. And he would like to be as God Himself, but his ambitions will never be realized.

The prophetic vision in the Book of Revelation pictures the Adversary as being very active in the beginning of the Christian or Gospel Age in connection with the persecution of the early Church. The dragon power (Civil or Pagan Rome) caused great persecutions and tried to suppress the early Christian faith. But the more Satan tried to work through the dragon power, the more he inadvertently developed the Church. Therefore, after about three centuries of failure to fulfill his mission through open opposition, Satan took on the role of an angel of light and began to infiltrate the Church itself. Previously, he was the dragon that *opposed* the Church. Subsequently, he was the beast that *joined* the Church. Satan went right into the Church as a deceiver. As the false Christ, as the Antichrist of Scripture, as the beast, he was far more successful. But, thank God, not only will God cause the wrath of man to praise Him, but also He will not allow the machinations of the Devil to frustrate His plans in the least. Satan is the tester of the saints, and just as his opposition brought out

the sterling qualities of Jesus—his loyalty and faithfulness to God and the principles of truth—so Satan’s buffetings of the Church down through the Gospel Age, instead of defeating the Church, have been a source of trial and development of the Church. Thus the loyalty of faithful Christians has been and is being manifested before men and angels. Mankind will eventually see who the true saints of God are.

In his wrath, Satan is actually God’s executioner; that is, under God’s omnipotent power and in His wisdom, Satan’s attempts to derail the divine plan are, to the contrary, unwittingly helping to fulfill that plan and hasten its conclusion. The Scriptures give the blessed assurance that Satan will be bound for the thousand years of Christ’s Kingdom on earth, and at the end of that time period, he will be destroyed forever (Rev. 20:1-3,10; Rom. 16:20). Henceforth no more lion of vice or evil personage will hinder either God’s saints or those of humanity who, in the next age, are faithful to the divine requirements and thus walk up the highway of holiness and procure life (Isa. 35:8,9).

A mighty fortress is our God, a bulwark never failing;
Our helper He amid the flood of mortal ills prevailing;
For still our ancient foe doth seek to work us woe;
His craft and power are great, and armed with cruel
 hate,
On earth is not his equal.

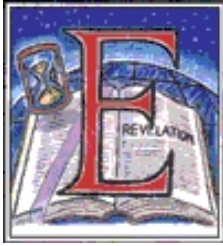
Did we in our own strength confide, our striving would
be losing,
Were not the right man on our side, the man of God's
own choosing:
Dost ask who that may be? Christ Jesus, it is he;
The Son of man, his name, from age to age the same,
And he must win the battle.

And though this world, with devils filled, should
threaten to undo us,
We will not fear, for God hath willed His truth to
triumph through us:
The Prince of Darkness grim, we tremble not for him;
His rage we can endure, for lo, his doom is sure;
One little word shall fell him.

That word above all earthly powers, no thanks to them,
abideth;
The Spirit and the gifts are ours through Him who with us
sideth:
Let goods and kindred go, this mortal life also;
The body they may kill: God's truth abideth still;
His Kingdom is forever.

Frank Shallieu

The Keys of Revelation



**ND TIME
PROPHECIES
REVEALED**

The curious symbols and visions of the Book of Revelation mystify scholar and layman alike. *The Keys of Revelation* unlocks the secret code

language by presenting a solid flow of interpretation never before captured in any written treatise on the Book of Revelation. Every verse is explained without compromise to politics or organized religion, differentiating between “churchianity” and Christianity.

This 723-page book contains knowledge that will astound the honest reader and cause the humble Christian, seeking after righteousness and truth, to bow down before the Great Creator in thanksgiving . . . for “the time is at hand” to unseal “the sayings of the prophecy” of the Book of Revelation (Rev. 22:10).

