



Silverdale Baptist

The Invisible Battle ~ Know Your Enemy ~ ~ 07/15-16/2023
Ezekiel 28:12-17; Isaiah 14 12-15; Revelation 12:7-11

Big Idea

In the unseen battle, we must know our enemy. The passages in this lesson help us understand what the Bible says about the character of Satan.

Getting Started

In sports, how important is it to know and understand your competition?

In sports, coaches study the opposition. They study for strengths and weaknesses. The goal is to counter the strengths and exploit the flaws. Spiritual warfare is similar. We study our enemy so that we understand some of what we are up against. The following passages give us insight into the character of Satan.

Learn

1. The Creation Of Satan

- He was a cherub angel (vs.14 and 16).
- He reflected God's glory (vs. 13).
- He was an instrument of praise (vs. 13).

Leader: Ezekiel 28:1-10 records Ezekiel's prophecy against the human leader of Tyre, called "the prince of Tyre." Verses 11-19 describe the "king of Tyre," or Satan. Satan is the manipulating presence behind the prince of Tyre, like a king commanding a prince. While 1-10 describes the human leader, verses 11-20 describe Satan.

Pastor Tony pointed out the cherub angels were the angels that covered the throne. The anointed cherub would be the one at the right hand. This seems to mean Satan was close to God.

In verse 13, the gems are crystals that would reflect the glory or light of God. Also, in verse 13, the Hebrew words settings and engravings are footnoted in the New American Standard as tambourines and flutes. As Pastor Tony made clear, the two terms indicate Satan was an instrument of praise.

| HAVE A VOLUNTEER READ EZEKIEL 28:11-17.

How is Satan described in these verses?

2. The Rebellion Of Satan

- His Heart of Pride (Ez 28:17)

According to verse 17, what corrupted Satan?

- His Desire for Power

Leader: Our word Lucifer comes from the Latin translation of day star or shining one in Isaiah 14:12.

| HAVE A VOLUNTEER READ ISAIAH 14:12-15.

How is Satan described?

How does this passage describe Satan's desire for power?

3. The Character Of Satan

- Devil – The Source of Evil & Temptation
- Satan – The Adversary of God
- Liar – The Deceiver of the World
- Accuser – The One Who Belittles Christians

Leader: As Tony pointed out in his message, the name Devil describes the enemy as the source of evil and temptation. The name Satan describes him as the adversary of God.

| HAVE A VOLUNTEER READ REVELATION 12:7-11.

What do you learn about Satan from these verses?

Apply

From what we have studied, who or what is the source of pride, rebellion against authority, and deception?

So, when we see those characteristics in our lives, where have they come from?

When you are trying to study the Word, and something interferes or distracts you, what will you do?

When you allow yourself to get frustrated because things are not going according to plan, how will you respond to the enemy tempting you?

What will you do this week to keep your eyes open to the invisible war and not allow your spiritual senses to be numbed by the enemy?

Now that you have looked at these passages, what difference will this information make in your life?

By this, you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

*Little children, you are from God and have overcome them, for He who is in you is greater than he who is in the world.
(1 John 4:2-4)*

Take heart; the Spirit of God in you is greater than the spirit of the evil one in the world.

Pray

Father, please keep us sensitive to the schemes of the enemy. Do not let us become spiritually numb to his schemes and plots. Would You give us the courage and faith to do the right things? In Jesus' name, we pray, amen.

Bible Verses in the World English Bible.

Leader: Some of your group may not be familiar with the World English Bible (WEB) translation Pastor Tony quoted in his message. We have included the appropriate passages in the WEB below.

Ezekiel 28:11-17

¹¹ Moreover Yahweh's word came to me, saying, ¹² "Son of man, take up a lamentation over the king of Tyre, and tell him, 'The Lord Yahweh says:

"You were the seal of full measure,
full of wisdom,
and perfect in beauty.

¹³ You were in Eden,
the garden of God.

Every precious stone adorned you:

ruby, topaz, emerald,
chrysolite, onyx, jasper,
sapphire,[†] turquoise, and beryl.

Gold work of tambourines
and of pipes was in you.

They were prepared in the day that you were created.

¹⁴ You were the anointed cherub who covers.

Then I set you up on the holy mountain of God.

You have walked up and down in the middle of the stones of fire.

¹⁵ You were perfect in your ways from the day that you were created,
until unrighteousness was found in you.

¹⁶ By the abundance of your commerce, your insides were filled with violence,
and you have sinned.

Therefore I have cast you as profane out of God's mountain.

I have destroyed you, covering cherub,
from the middle of the stones of fire.

¹⁷ Your heart was lifted up because of your beauty.

You have corrupted your wisdom by reason of your splendor.

I have cast you to the ground.

I have laid you before kings,
that they may see you.

Isaiah 14: 12-15

¹² How you have fallen from heaven, shining one, son of the dawn! How you are cut down to the ground, who laid the nations low! ¹³ You said in your heart, "I will ascend into heaven! I will exalt my throne above the stars of God! I will sit on the mountain of assembly, in the far

north! ¹⁴ I will ascend above the heights of the clouds! I will make myself like the Most High!" ¹⁵ Yet you shall be brought down to Sheol,^s to the depths of the pit.

Revelation 12:1-8

1 A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. 2 She was with child. She cried out in pain, laboring to give birth.

3 Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. 4 His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. 5 She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to God and to his throne. 6 The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her one thousand two hundred sixty days.

7 There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. 8 They didn't prevail. No place was found for them any more in heaven. 9 The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him.

Dig Deeper

Ezekiel 28:11-19

Ezekiel was not describing an ideal man or a false god in verses 11–26. But his switch from “ruler” to “king” and his allusions to the Garden of Eden do imply that the individual being described was more than human. The best explanation is that Ezekiel was describing Satan who was the true “king” of Tyre, the one motivating the human “ruler” of Tyre. Satan was in the Garden of Eden (Gen. 3:1–7), and his chief sin was pride (1 Tim. 3:6). He also had access to God’s presence (cf. Job 1:6–12). Speaking of God’s judging the human “ruler” of Tyre for his pride (Ezek. 28:1–10), the prophet lamented the satanic “king” of Tyre who was also judged for his pride (vv. 11–19). Tyre was motivated by the same sin as Satan, and would suffer the same fate.

Ezekiel described the beauty and perfection of Satan as God originally created him (vv. 12–15a). He was **the model of perfection, full of wisdom, and perfect in beauty**. God did not create Satan as some prime minister of evil. As with all God’s Creation, Satan was a perfectly created being—one of the crowning achievements in God’s angelic realm.

Satan was given an exalted place; he was **in Eden, the garden of God**. Eden was the epitome of God’s beautiful Creation on earth (cf. Gen. 2:8–14). Satan’s beauty matched that of Eden: **every precious stone adorned** him. Ezekiel listed nine gemstones in describing Satan’s beauty. These were 9 of the 12 kinds of stones worn in the breastplate of Israel’s high priest (cf. Ex. 28:15–20; 39:10–13). The precious stones probably symbolized Satan’s beauty and high position.

God had **anointed** Satan **as a guardian cherub** (Ezek. 28:14). The cherubim (pl. of cherub) were the “inner circle” of angels who had the closest access to God and guarded His holiness (cf. 10:1–14). Satan also had free access to God’s **holy mount** (28:14), heaven, and he **walked among the fiery stones** (cf. v. 16). Some associate “the fiery stones” with the precious gems (v. 13), but the stones there were part of Satan’s attire whereas the stones in verses 14 and 16 were part of the abode where Satan dwelt. Others have identified the “fiery stones” with God’s fiery wall of protection (cf.

Zech. 2:5). They see Satan dwelling *inside* or *behind* God's outer defenses in the "inner courts" of heaven itself. This view is possible, and the word translated "among" (*mitôk*) can have the idea of "between" or "inside." Whatever the exact identification, Ezekiel was stating that Satan had access to God's presence.

As originally created by God, Satan was **blameless ... till wickedness was found in him** (Ezek. 28:15) **and he sinned** (v. 16). The sin that corrupted Satan was self-generated. Created blameless, his sin was pride (1 Tim. 3:6) because of his **beauty**. Satan spoiled his **wisdom because of his splendor** (cf. Ethbaal's similar problem, Ezek. 28:1–2, 5, 7). Satan's pride led to his fall and judgment.

Though Ezekiel presented the fall of Satan as a single act, it actually occurred in stages. Satan's initial judgment was his expulsion from the position of God's anointed cherub before His throne. God expelled him **from the mount of God** (heaven, v. 16; cf. v. 14). Satan was cast from God's government in heaven (cf. Luke 10:18) but was still allowed access to God (cf. Job 1:6–12; Zech. 3:1–2). In the Tribulation Satan will be cast from heaven and restricted to the earth (Rev. 12:7–13); in the Millennium he will be in the bottomless pit (Rev. 20:1–3); and after his brief release at the end of the Millennium (Rev. 20:7–9) he will be cast into the lake of fire forever (Rev. 20:10).

One of the elements of Satan's sin was his widespread **dishonest trade**. The word for trade comes from the verb *rākal* which means "to go about from one to another." Ezekiel had used that noun in speaking of Tyre's commercial activities (Ezek. 28:5). Does this mean Satan was operating a business? Obviously not. Instead, Ezekiel was comparing the human "prince" of Tyre and his satanic "king." So Ezekiel used a word that could convey a broad meaning. Satan's position in heaven involved broad contact with many elements of God's creation much as the prince of Tyre's position enabled him to contact many nations.

Though Ezekiel was describing the "ultimate" ruler of Tyre, Satan, the purpose of the lament was to speak of the city's destruction. So he began to blend the characteristics of the satanic king with the human ruler. Satan would be cast **to the earth** (v. 17), and the king of Tyre would also be cast down **before other kings**, his enemies. Satan's ultimate destiny will be the lake of fire (cf. Rev. 20:10), and the defeat and death of the human ruler of Tyre was pictured as being **consumed by fire** (Ezek. 28:18). Both Satan's and Tyre's defeats would shock those nations who had followed them. They would be appalled because of Satan's and Tyre's **horrible end** (cf. 27:35–36).¹

Isaiah 14:12-20

B. The Fall of the King of Babylon. 14:12-20.

12-20. **Lucifer**. The Roman name for the morning star (Heb. *hêlêl*, "the bright one"), which speedily disappears before the far greater splendor of the sun. This title is addressed to the king of Babylon, not so much as a specific human individual (like Belshazzar, for example), but as a representative or embodiment of Satan, who is regarded as the power behind the king's throne. The titanic pride and ambition expressed in verses 13, 14 are out of place on any lips but Satan's. The epic poetry of Canaanite Ugarit often refers to the "mountain of the North" or *Sapunu* (equivalent to Heb. *sāphôn* used here) as the abode of the gods. The ignominious downfall of the

¹ Charles H. Dyer, "[Ezekiel](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 1283–1284.

tyrant of Babylon, prophetically pictured here, whose corpse lies unburied and dishonored, reflects upon Satan, his lord.²

The Dragon (Rev. 12)

John's vision opens with *two wonders in heaven* (Rev. 12:1–6). The first is a woman giving birth to a son. Since this child is identified as Jesus Christ (compare Rev. 12:5 with Rev. 19:15 and Ps. 2:9), this symbolic woman can be none other than the nation Israel. It was through Israel that Jesus Christ came into the world (Rom. 1:3; 9:4–5). By further comparing the description in Revelation 12:1 with Genesis 37:9–10, the identification seems certain.

In the Old Testament, Israel is often compared to a woman, and even a woman in travail (Isa. 54:5; 66:7; Jer. 3:6–10; Micah 4:10; 5:2–3). The apostate world system is compared to a harlot (Rev. 17:1ff), and the church to a pure bride (Rev. 19:7ff).

The son is born and is then caught up to the throne of God (Rev. 12:5). We have symbolized here the birth of Christ and His victorious ascension, but nothing is said about either His life or His death. The colon in the middle of the verse represents thirty-three years of history!

The woman with child is the first wonder; the great red dragon is the second. Revelation 12:9 makes it clear that this is Satan. The color red is associated with death (Rev. 6:4) and Satan is a murderer (John 8:44). The heads, horns, and crowns will appear again in Revelation 13:1 and 17:3. The heads represent mountains (Rev. 17:9), and the horns represent kings (Rev. 17:12). We shall study the meaning of these symbols in more detail later.

The dragon was cast out of heaven (Rev. 12:9), and he took with him a third of the angels (Rev. 12:7, 9). They are spoken of as “stars” in Revelation 12:4 (see also Dan. 8:10). This is evidently a reference to the fall of Satan (Isa. 14:12–15), when he and his hosts revolted against God. However, the casting out described in Revelation 12:7–10 is yet future.

Just as soon as the child was born, Satan tried to destroy Him. This conflict between Satan and “the woman” began soon after man fell (Gen. 3:15). Throughout Old Testament history, Satan tried to prevent the birth of the Redeemer. There was always a “dragon” standing by, waiting to destroy Israel or the ancestors of the Messiah. Pharaoh is called a “dragon” (Ezek. 29:3), and so is Nebuchadnezzar (Jer. 51:34). At one critical point, the royal line was limited to one little boy (2 Kings 11:1–3). When Jesus Christ was born, Satan used King Herod to try to destroy Him (Matt. 2). Satan thought that he had succeeded when he used Judas to betray the Lord and hand Him over to be crucified. But the Cross was actually Satan's defeat! “And they overcame him [Satan] by the blood of the Lamb” (Rev. 12:11).

Even today Satan has access to heaven, where he accuses God's people; but he cannot dethrone the exalted Saviour. His strategy is to persecute God's people and devour them if possible (1 Peter 5:8). He has a special hatred for the Jewish people and has been the power behind anti-Semitism from the days of Pharaoh and Haman (see the Book of Esther) to Hitler and Stalin. Finally, in the middle of the Tribulation, there will come a wave of anti-Semitism such as the world has never seen (Rev. 12:6). But God will protect His people during those three-and-a-half years (1,260 days; see Rev. 11:2; 13:5).

The next scene in this cosmic drama is *a war in heaven* (Rev. 12:7–12). Scripture makes it clear that Satan has access to heaven even today (Job 1–2). Once he was the highest of God's angels, but

² Charles F. Pfeiffer, [*The Wycliffe Bible Commentary: Old Testament*](#) (Chicago: Moody Press, 1962), Is 14:1–12.

he rebelled against God and was cast down (Isa. 14:12–15). Interestingly, as God’s church faithfully serves Christ and wins the lost, Satan is also cast down and defeated (Luke 10:1–2, 17–20; Matt. 16:18; note also 12:29).

Of course, when Jesus Christ died on the cross, it meant Satan’s ultimate defeat (John 12:31–33). Satan will one day be cast out of heaven (Rev. 12:7–10), and then finally cast into hell (Rev. 20:10).

What is this celestial conflict all about? The fact that Michael led God’s angels to victory is significant, because Michael is identified with the nation Israel (Dan. 10:10–21; 12:1; note also Jude 9). The name *Michael* means “who is like God?” and this certainly parallels Satan’s egocentric attack on Jehovah—“I will be like the Most High” (Isa. 14:14). Apparently, the devil’s hatred of Israel will spur him to make one final assault against the throne of God, but he will be defeated by Michael and a heavenly host.

But perhaps there is another factor involved in this war. After the church is taken to heaven, believers will stand before the Judgment Seat of Christ and have their works examined. On the basis of this judgment, rewards will be given (Rom. 14:10–12; 1 Cor. 3:10–15; 2 Cor. 5:10–11). It seems likely that Satan will be present at this event and will accuse the saints, pointing out all the “spots and wrinkles” in the church (Eph. 5:24–27).

The name *devil* means “accuser,” and *Satan* means “adversary.” Satan stands at the throne of God and fights the saints by accusing them (see Job 1–2; Zech. 3). But Jesus Christ, the “heavenly Advocate” (1 John 2:1–2), represents the church before God’s holy throne. Because Jesus Christ died for us, we can overcome Satan’s accusations “by the blood of the Lamb.” Our salvation is secure, not because of our own works, but because of His finished work at Calvary.

How furious Satan will be when the church comes forth in glory “without spot or wrinkle, or any such thing.” When the accuser sees that his tactics have failed, he will become angry and threaten the very peace of heaven.

How does this future war apply to the church today? The same serpent who accuses the saints in heaven also deceives the nations on earth (Rev. 12:9); and one of his strategies is to lie about the church. He deceives the nations into thinking that the people of God are dangerous, deluded, even destructive. It is through Satan’s deception that the leaders of the nations band together against Christ and His people (Ps. 2; Acts 4:23–30). God’s people *in every age* must expect the world’s opposition, but the church can always defeat the enemy by being faithful to Jesus Christ.³

³ Warren W. Wiersbe, [*The Bible Exposition Commentary*](#) (Wheaton, IL: Victor Books, 1996), 602–603.