

Northside Church of Christ

“God is a Spirit; and they that worship him must worship him in spirit and in truth.”
John 4:24



Battlefields

By Kevin Cauley

On a recent vacation trip, our family visited two Civil War battlefield sites. One of these sites was in Vicksburg, Mississippi, and the other site was on Lookout Mountain right on the border between Georgia and Tennessee. At these sites men fought and loss of life occurred; Great victories were wrought, and tremendous tragedies were suffered. We read of other great battlefields in the Bible.

The first one that comes to mind is where David met Goliath. On one side stood the Israelites, the army of God. On the other side stood the Philistines, God’s enemy. Every day Goliath came and challenged God’s army. Every day the challenge was met unanswered. Finally, David, son of Jesse, while bringing lunch to his brothers, heard Goliath, met his challenge, and conquered him through God’s help. On that day a great victory was won for truth.

Another great battlefield was in the wilderness when Satan approached and tempted the Christ. Matthew records three temptations that Jesus endured. “Command these stones to be turned to bread,” was Satan’s cry. “It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” was Jesus’ answer (Matthew 4:4). “Cast thyself down” said Satan. Again Jesus answered, “It is written, thou shalt not make trial of the Lord thy God” (Matthew 4:7). In a final offensive the Devil said, “All these things I will give thee, if thou wilt fall down and worship me.” Jesus said, “It is written, thou shalt worship the Lord thy God and him only shalt thou serve” (Matthew 4:10). Again, on that day a great victory for truth was won.

There is another battlefield not mentioned in the Bible which I recently had the opportunity to visit. At this location also a great victory for truth was won. The battlefield that I am considering now is the Ryman Auditorium in Nashville, Tennessee. The warrior that I am considering is brother N.B. Hardeman. On this battlefield brother Hardeman preached and defended the truth in numerous sermons and at least one great debate, the Hardeman–Boswell debate on the use of mechanical instruments of music in worship. It was here also that the forces of Satan were routed and a great victory for truth was won.

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SUNDAY MORNING

Triple E
Edify, Exhort,
Evangelize
8:30 AM

SUNDAY BIBLE STUDY

Thru the Bible in
52 Weeks - Ezekiel
9:30 AM

SUNDAY WORSHIP

Worship Service
10:30 AM

WEDNESDAY NIGHT

Luke 18:1 - 14
Persistent Widow
Parable of Pharisee and
Tax Collector
7:00 PM

Northside Church of Christ
4217 Highway 39 N
Meridian, MS 39301

Place
Stamp
Here



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“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

2 Timothy 2:15

Is Ezekiel 28 referring to Satan’s fall?

By Kevin Cauley

In Ezekiel 28, I have understood that this is referring to the King of Tyre. However, I’ve heard parts of it referred to as describing Satan’s fall, especially verses 11 and following. Could this be a dual meaning in this chapter?

Let’s read together verses 11-19. First of all, the context is set in verse 1 that Ezekiel is prophesying regarding the king of Tyre. This is the plain meaning of this verse and we have no other scriptures that would indicate that we should take the passage in any other way. Verses 1-10 talk about the pride of the king of Tyre and describe him as one who has “set thy heart as the heart of God.” In other words, he has put himself in the place of God. Due to this pride, he was going to be destroyed and killed. Verses 1-10 are the clear prophecy regarding Tyre. Verses 11-19 constitute a lamentation regarding the king of Tyre. The lamentation is a figure of language that compares and contrasts both the blessings of God as the result of righteous behavior with the curse of God as a result of wicked behavior. The conclusion is that the person being lamented either has fallen or will fall as a result of his sin. Having this in mind, when we read verses 11-19 we must understand that this is figurative language describing the former blessing of the king of Tyre when he was being faithful to God. Remember that the king of Tyre, at one time, was a friend of David and helped to build the temple. The passage goes on to describe the subsequent ruin of the king after losing faith and putting his trust into material possessions. We should also keep in mind that Ezekiel is not describing just one kingship, but a dynasty of kings. The expression “king of Tyre” doesn’t refer to just one man, but to the succession of kings that governed Tyre.

The figurative language that Ezekiel uses describes the great blessings that were once shed on this dynasty. These blessings were comparable to Eden, God’s garden. Although we don’t know much regarding God’s relationship with non-Jewish people in the Old Testament, we know that God still observed them and extended salvation to them. In this regard, the king of Tyre was like the anointed cherub; he walked in the mountain of God and in the midst of the stones of fire—all figurative language describing a relationship with God that was approved. Notice verse 15 says that he was “perfect in his ways.” Again, this emphasizes that a right relationship with God was maintained for a while. But then the kings started to choose wickedness over righteousness and lost their good relationship with God. This was due both to sinful commerce and pride on the part of the kings of Tyre. Notice the relationship changed. He was cast out of the mountain and destroyed so that he could no longer approach God to have a relationship with Him. We have additional language describing the pride of the king of Tyre in verse 17. In verses 18 and 19 we have the final promise of destruction and bewailment of those who knew the king in his former glory.

This is highly figurative language and as such we should be careful only to interpret it in light of clear biblical teaching. Verses 1 and 11 are clear that this is speaking regarding the king of Tyre. In the absence of other clear Biblical teaching regarding Satan’s fall, it would be a very unwise course of action fraught with questionable hermeneutics to declare this scripture as a description of the fall of Satan.

There are some, however, who do interpret this passage in this way. Those who do are they who have a point to prove regarding their doctrine of Premillennialism. They are eager to go forth into such highly figurative passages such as this and apply them readily to Satan in order to justify their fanciful interpretations of the book of Revelation particularly in regard to the 1000 year reign of Christ on earth. It did not take me very long to find a reference to this 1000 years when looking at one of their commentaries. Those who interpret this passage in this way argue for the following things:

- 1) That the mention of Eden in this passage is referring to a literal place upon the earth before God created the Garden of Eden we read about in Genesis 1.
- 2) That the mention of this person being a cherub of God meant that he was literally a cherub or an angel in the presence of God.
- 3) That the “mountain of God” refers to a literal pre-Adamic kingdom upon the earth over which Satan ruled upon a literal throne.
- 4) That the expression “cast to the ground” in verse 17 means that he was literally cast out of heaven.

Such an exegesis of this passage of scripture simply cannot be taken seriously as it completely ignores the immediate context regarding the destruction of the city of Tyre (chapters 26 and 27) and the clear language that chapter 28 is referring to the fall of the king of Tyre. It also ignores the clear statement in verse 12 regarding this section of scripture being a lamentation—a type of a figure of speech. In other words, it is not to be taken literally, but is figurative in nature.

It also ignores one of the primary accusations against the king—material corruption. Verses 16 and 18 state that it is because of merchandising that the king was being brought down and his subsequent pride as a result of the great material wealth that came and went through the city of Tyre. Why would Satan be concerned with material wealth if he was a cherub or angel of God?

We better stay with the clear teaching of scripture in the immediate context as to what these things are referring. Now there are some lessons to be learned from this passage regarding what God thinks about materialism and pride. Certainly these lessons could be applied to anyone who would lift themselves up as God and act in such a way so as to be materialistic and boastful so that he no longer shows a dependency upon God. In this sense, as an application of the lessons that we can learn from the fall of the king of Tyre, we can apply this passage to anyone who would be prideful and materialistic, and that may very well apply to Satan. However, it is fanciful to say that this passage contains DIRECT references to the history of Satan.

There is a battlefield today. It is in your own town. Satan is waging war against the saints of God, and God wants you to put on his whole armor to stand against evil (Ephesians 6:13). You, like David, brother Hardeman, and our Lord Jesus the Christ, can subdue the forces of evil with the sword of the Spirit. However, one must learn how to wield this sword. He must study the scriptures daily and train himself in the art of spiritual warfare. Now more than ever, the church needs warriors. Let us vow to do as the apostle Paul charged Timothy, “war the good warfare” (1 Tim. 1:18).

Prayer Requests This Week

- Pray for all those with ongoing health ailments (Maxine Powell)
- All those affected by COVID-19
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Communion Preparation

- Sign up sheet for 2021 is in foyer
- January - Potts
- February - Carlberg
- March - Rowell, T

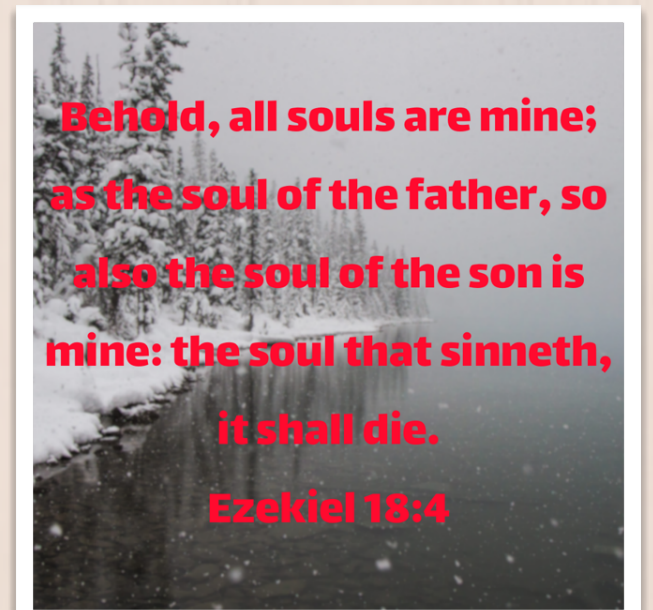
Announcements

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December Birthdays & Anniversary’s

- Connie Montgomery - 3rd • Crimson Rowell - 31st
- Rick Carlberg - 7th

Every Sunday Morning
@ 6:00 AM
on WTOK-TV



Sermon Notes

Men to Serve

Announcements/Opening Prayer - Larry Montgomery
Scripture Reading - Ezekiel 18:1 - 4
Lead Singing - Chuck Rowell
Head of Lord’s Table - Scott Williams
Assist on Lord’s Table - James Johnson
Scripture Reading - Luke 22:15 - 22
Closing Prayer - Rick Carlberg

Comcast Cable	8
Comcast Cable	438
Comcast Cable	1012
DirecTV	12
Dish Network	9306
Dishnet Local	49
Over-the-air	11.3