

No.
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“IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD.” ***COL.3.1***

EZEKIEL 28.

An Address (revised)

***At 61, Upton Lane, Forest Gate.
2nd August, 1914***

by

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EZEKIEL 28.

An Address by Mr. P. W. Heward,
At 61, Upton Lane, Forest Gate,
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Ezek. 28. 11-19 read.

Here we have brought before us a certain person who is beyond other in his absolute beauty, and who has been in Eden. Who is this? We cannot say, Here is an ordinary man; we cannot say, Here is a king of Tyre who has reigned in the past. If a king of Tyre were described thus, Scripture would be containing almost extravagantly poetical language, and to speak of a man in this way would be too wonderful. It might be heathen eastern poetry, but God would not describe a man thus. Here is one who excels all others and who has been in Eden. At once our minds are directed toward Satan. We saw last time that the prince of Tyre was one of tremendous power, and we realize how that must be a name of Antichrist. The king of Tyre is greater than the prince of Tyre; the only one greater than Antichrist is Satan, and he has been in Eden the garden of the Lord; therefore there words at once suggest to us that we have a description of Satan. But, was Satan ever beautiful and wise? Yes, that Satan was originally very high is marked out by the book of Jude (Verse 9) "Michael the archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee". The context is speaking of dignities and the implied though is that the Devil a very great dignity, so that even Michael the archangel felt his greatness. So the Devil must have been originally greater than all angels, he must have been originally the greatest angel, as far as we can see.

Further, Scripture makes clear that man was made upright, and man fell. God is not the Creator of sin. In a parallel way the Devil was made upright before man, and the Devil fell. The Lord Jesus seems to allude to this, though His words have a fuller meaning when He says, I beheld Satan as lightning fall from heaven. Satan was once exalted, once very wise, once very beautiful, and he failed. Now the result of this is seen in the method of Satan's working to-day. He fell in

connection with pride. 1 Tim. 3 shows that. We are told of those who are proud that they will fall into the judgment of the Devil. That is the judgment the Devil fell under, for his pride. Now what is Satan's method in the garden of Eden? He suggests to Adam and Eve they will be as gods knowing good and evil. He holds out the wait of great wisdom. So is it now. The worship of human wisdom, and the worship of human beauty, and the desire for things that please the eyes and the desire for great learning is often the Devil's snare, to lead aside from the things of God. When people look upon ugly drunkenness and murder and cruelty, they say, the work of the Devil, but they little realize that Satan, as the god of this age, is the great patron of art and learning and civilization, and that he works by these things as fully as the unclean spirits may use other methods with other classes of persons. Satan has something to tempt a man of every character, and, let me repeat it, as the god of this age, he is the great patron of modern civilization, of which the climax will be an attempt to try conclusions with the Lord Jesus Christ Himself. The climax of the present age is war upon the Lord of Glory. It is true that war exists now, for the mind of the flesh is enmity against God, but then it will be open and manifest. Actual armies will march to attack the Lord Jesus Christ when He returns in glory. This is man's goal. We are not to conceive of Satan as connected simply with that which is manifestly evil, he is often disguised as an angel of light. The one who was most wise and most beautiful retains in his fallen condition much wisdom, and often manifests much beauty, although he persuades men to describe him as a horrid looking monster, but this is only an attempt of Satan to hide his true condition and aim. Much of the work of the Devil is peculiarly beautiful before man, most attractive and fascinating. In accord with this, we find that heathenism, sunk in the deepest depravity, produced, in the estimate of man, the finest art and the finest literature the world has ever seen. When it was sunk into utter wickedness it produced that which man regard as the finest art and the finest literature. Why? Because the depths of sin are compatible with human ideas of wisdom and beauty which are linked with the god of this age, and the child of God needs by grace to take a distinct line of entire separation from the world's theories, the world's customs, and the world's standpoint and object.

The passage continues, "Every precious stone was thy covering, the sardius, topas, and the diamond, the beryl, the onyx, and the jasper, the sapphire,

the emerald, and the carbuncle, and gold". Here we have stone after stone mentioned, as if to suggest to us a fullness of glory. Nor is the number ten without a meaning. "The workmanship of thy tabrets, and of thy pipes was prepared in thee in the day that thou wast created". It is not surprising therefore, inasmuch as Satan was once both beautiful and wise, and was also linked with marvelous music - it is not surprising that at the present time, he appears as the patron not only of art and literature, but as linked with the displays of music which are to reach their climax in Babylon. This is undoubtedly a travesty of that far finer music which shall characterize the glory of the Lord, and of which the Book of Revelation is so wondrously full. Ah, beloved friends, if Satan has wisdom, and the wisdom of this age, thanks be unto God, we have Christ Who is the wisdom of God. if there is human art, we have the beauty of holiness and the ornament of a meek and quiet spirit, and the chains of more than gold, of truth which, as the Book of Proverbs says, are to be our decoration: and beyond earth's delight is human music, in the ears of God, there is a peculiar acceptability in the singing with grace in your hearts. Oh the wonderful music of a redeemed heart! Truly the Lord has granted a contrast with this verse when He saves a believer, and yet a parallel - the workmanship of our musical instruments is prepared in us when we are saved by grace, for the Lord puts a true music within the heart and a new song in the mouth.

I need hardly say that these words at which we have looked cannot describe Satan fallen. Therefore they must bring him before us as unfallen, before he fell. What now exists is but the reminder of what he once was, just as with man. Man has a certain dignity above the beasts, but man has fallen considerably from what he was. So with Satan, he retains something of his beauty and wisdom, but he has entirely fallen from what he was, and we find brought before us in this passage the immediate mention of a cherub, and Satan is described as a cherub. "Thou art the anointed cherub that covereth, and I have set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire". This again is before Satan fell. He was then the anointed cherub. Now that word "anointed" is from the same root as the word "Messiah", and if I mistake not, the key to history is found in the following facts:- Satan when created upright had a special control of this earth; this was before Adam. Satan sinned, and the earth become without form and void. God did not create it thus.

In the beginning God created the heaven and the earth, and every work of God is perfect, the earth became without form and void, and darkness was upon the face of the deep. It was Satan's sin that brought that catastrophe, and then the Spirit of God moved upon the face of the waters, and God said, Let there be light, and then God in six literal days put the earth straight. The earth had before risen up in rebellion against God, but it was now to be placed under control of a man. Satan persuaded the man to commit the sin which he had himself committed. "Ye shall be as gods". Or rather, he persuaded Eve, and she was followed by Adam. And then by one man sin entered into the world and death by sin. Adam is cast out of the garden, at the gate of the garden of Eden there are placed cherubim. Mark the striking thought. We have just heard about Satan that he was covered with precious stones, and gold, and we read of gold near the garden of Eden in Gen. 2. We have been told of Satan that he was the anointed cherub and that he had walked up and down in the midst of the stones of fire. He tempted Eve in the form of a most beautiful serpent, for the serpent till it fell was the most beautiful animal, and most like to man of all animals, then it was caused to go on the ground and become most ugly. That is what sin always does. Having tempted in that beautiful form, Satan was judged, in words, man was cast out from the garden of Eden, and cherubim were placed at the door. Not the anointed cherub, but cherubim. Thus the devil is outside the garden, he had been removed from the original garden of Eden, the original garden of pleasure; then man was removed from the garden of pleasure that God planted in Gen.2, and now both devil and man are outside the garden. What is the way in? There must come the Anointed One. "Thou art the anointed cherub", but the anointed one has failed, angels have failed, their greatest one has sinned. Men have failed, their head has sinned - angel and man have alike fallen, there is only one way - the Mighty God Himself become a Man, He becomes the Angel of the Covenant, and the Last Adam, and He, as the Anointed One opens the garden of Eden, and there is a way into the presence of God for poor lost and ruined guilty sinners. Thus, where sin abounded, grace doth much more abound.

We continue the passage. "Thou wast perfect in thy ways from the day that thou wast created (here then is a created being) until iniquity was found in thee". There was a certain period, but iniquity was found (a judicial term). "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 from the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones to fire". Here we have a reference, it would seem, not only to Satan's past sin. The word "merchandise" I presume does not only refer to commerce, but refer to Satan's past sin, as a result of which he was removed from his high position. But I believe it goes on further, for as the Devil is the patron of civilization, all Satan's cities are special centres of commerce. Tyre in the past was a great illustration, and will be in the future, and rebuilt Babylon will be the greatest commercial city in the world. Satan will stand forth as the patron of commerce, and wealth. In this connection there will be the casting forth of Satan in a further casting forth than has hitherto taken place, for in Rev. 12 we read that there is war in heaven and the devil is cast out, the accuser of the brethren. He can no more enter into the mountain of God, therefore this passage looks backward and forward both, even as the words of the Lord Jesus, "I beheld Satan as lightning fall from heaven". "Thine hearth was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness". It is remarkable that brightness is always associated with true subduing of this earth. Satan had a brightness; when man was created he had a light round him- both have been death with in judgment. The Lord Jesus appeared in something of His glory on the transfiguration mount, and when He comes it will be in dazzling glory, HE will never lose this. Man, as Satan, sought to be as God, but the miracle of grace is that God become a Man. Man sought a glory greater than his own, but the Lord of Glory veiled His glory, when He took upon Him the form of a servant and was made in the likeness of men. The fact that Satan's heart was lifted up by reason of his beauty explains, I believe, that Absalom was a type of what Antichrist was and will be. Absalom was a flatterer, and among all Israel was none to be praised as Absalom for his beauty. Even so Saul, who stood in the way of the true David, a type of Messiah, Saul was head and shoulders taller than all the people. Antichrist, it would seem, from Scripture, will not only be exceeding wise, but exceeding beautiful. Man's darling, man's hero, man's glory - Satan will work along these lines to ensnare the more. But God says, "I will cast thee to the ground, I will thee before kings that they may behold thee", and then the passage goes on to speak of a future judgment, which future judgment contains certain difficulties, but I think , the Lord enabling, we shall be able to receive blessings from them, though the next verse is undoubtedly the greatest difficulty in the whole of this section, but I think it will

show light, not only upon that of which it speaks, but upon the dreadful future of the ungodly, existing for ever away from God.

Further addresses available:

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