

Schedule of Meeting Times:

WKAC 1080 AM Sunday 7:30 AM
Speaker, Robert Emerson
 Study Sunday 10:00 AM
 Worship Sunday Morn 11:00 AM
 Worship Sunday Eve 5:00 PM
Singing every 2nd Sunday evening
 Study Wednesday 7:00 PM

Preacher / bulletin editor:

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“...thou shalt take up
 this proverb against the
king of Babylon... How
 art thou fallen from
 heaven, **O Lucifer**, son of
 the morning!”

—Isa 14:4a,12a

**Servants during August:**

Songleader: David (1), Peter (8),
 Stanley (15), Larry (22), David (29)

Reading: Robert

Announcements: Marty

Table: Larry, Mike M, Peter, Stanley

Wednesday Lesson: Larry (4),
 Stanley (11), Larry (18), Kris (25)

Lawn Mowing (week starting):
 Larry (1), Kris (8), Marty (15),
 Stanley (22), Robert (29)

Come to our “gospel meeting” with Lowell Sallee
 Sunday, August 29 through Wednesday, September 1!

**Hays Mill church of Christ**

21705 Hays Mill Road
 Elkmont, AL 35620

The Bible . Examiner

“Examine everything carefully...” —1 Thessalonians 5:21 NASB

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Lucifer and His Fall

By L.A. Stauffer

Lucifer comes from a Latin word that meant “morning star” or “light bringing.” It is also used to denote the planet Venus when it appears as the morning star. Most of us are more familiar with its use as a name for Satan. English dictionaries define it as “a proud religious archangel, identified with Satan, who fell from heaven.”

The “name” has been associated with Satan for two reasons: One, “lucifer” is the translation of the Hebrew word heylel or hehel in Jerome’s Latin translation of Isaiah 14:12 early in the fifth century A. D. The “old” King James Version transliterated the word into a proper name in this verse. Two, this translation in Isaiah 14:12 describes one who “has fallen from heaven” and been “cut down to the earth.” Because Jesus refers to Satan falling from heaven (see Luke 10:18), it has been assumed by many commentators that Isaiah is referring to the origin of the devil: a good angel

who sinned and was cast out of heaven.

While this may be true about the origin of Satan, it is not what Jesus is discussing and has nothing at all to do with what Isaiah foresees. Isaiah says plainly that his prophecy denotes the downfall of the “king of Babylon,” Isa 14:4. The prophet begins this oracle against Babylon in chapter 13 and continues his description of the fall of the nation and its king in chapter 14.

Isaiah employs a number of “stellar” and “heavenly” images in chapter 13 to portray the fall of the nation: “for the stars of heaven and the constellations thereof shall not give light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine.” This, he says, refers to the “day of Jehovah” that comes “cruel, with wrath, and fierce anger” to make the land of Babylon a desolation, Isa 13:9,10.

These portraits foresee the end of the exaltation of this nation used by

God as a rod of His indignation against Assyria and His own people—Judah (see Isaiah 10:5 for God’s use of nations). God later explains to Habakkuk that Babylon was guilty of blood-thirsty cruelty in conquering these nations and deserves to fall from its exalted place, Hab 2. God describes this fall in Isaiah 14:12: “How art thou fallen from heaven, O day star [Lucifer, KJV], son of morning! how art thou cut down to the ground, that didst lay low the nations.”

Isaiah follows this verse by highlighting the arrogance of the king of Babylon as a “man” that boasted, “I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts

of the north; I will ascend above the heights of the clouds; I will make myself like the Most High,” Isa 14:13,14. All this, as seen in Daniel 4, depicts accurately the pride of Nebuchadnezzar, king of Babylon.

The prophet sees the Babylonian king as one who exalted himself as the “morning star” but is humbled and brought low by the wrath and judgment of God. “Lucifer” is an unfortunate translation of the Hebrew word for “day star” as a personal name. But more than that, Satan is nowhere discussed in this prophecy. “Lucifer,” in the original King James Version of the Bible, is the king of Babylon—not Satan.

—via Ron Halbrook 

Observe some traits of angels. Created by God, they dwell in His presence, Col 1:16; Mt 18:10. Heb 2:9,10 indicates they are on a plane above man but below the Godhead. Even in this exalted state all things have not been revealed to them, Mt 24:36.

Do angels have wings? Biblical descriptions usually portray them as glorious and arrayed in brilliant apparel. However they do not always don this distinctive clothing for “some have entertained angels unawares,” Heb 13:2. The idea of wings probably came from the winged cherubim atop the Ark of the Covenant.

A common misnomer is that of the guardian angels. This notion is nowhere found in scripture. When the saints speak of Peter’s “angel” in Acts 12:15, they are not necessarily referring to a guardian angel, neither are their statements inspired.

Another passage used to argue this is Heb. 1:14: “Are they (angels) not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?” This passage says nothing about guardian angels yet it does describe their true service. We will study their work around this theme.

Consider the panorama of angelic activity rather than isolated specific circumstances. What was the purpose of their every act in Scripture? Acting at God’s command they furthered the scheme of redemption “for the sake of those who will inherit salvation.” Angels first appeared to Abraham, in whom all would be blessed. They guided and protected his family in succeeding generations. An angel went before Israel and guarded them Ex 14:19; 23:30. Later, angels ministered to prophets, 1 Kings 19:5. This aided God’s unfolding scheme of redemption. The NT opens with angels announcing the coming of Christ, Lk 1,2. They ministered to Him and declared His resurrection, Lk 22:43; 24:6. In Acts they aided the spread of the Gospel, 5:19; 8:26. In all of this they rendered us service by helping bring our hope of salvation.

If angels are now active on earth we lack the inspired guidance to identify their work; but they have served us throughout the Bible record. Their primary concern for man is shown in Lk 15:10, “there is joy in the presence of angels over one sinner who repents.” Thanks be to God for His “ministering spirits.”

—via Plain Talk Dec 1979 

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Angels on a Pinhead

By L. Scott Mann

In the Middle Ages the question, “How many angels can dance on a pinhead?” was hotly debated. While this is typical of the nonsense written about angels both past and present too often the extreme of speculation begets that of neglect. In truth, there is much to be learned in a biblical analysis of angels and their work.

The ambiguity of the words

translated “angel” causes some confusion. The same word “angel” in Gen 22:11 is translated “messenger” in 1 Sam 16:19. Likewise, in Mt 1:20 we find “angel” while Mt 11:10 renders the word as “messenger” speaking of John the baptizer. The context determines whether it is a human messenger or a divine messenger (angel).

Remember in Prayer

Carolyn had a cyst removed in her vocal cords, and though currently speaking quietly, is doing well! **Delana’s father** is doing well after heart surgery last week, and will shortly have back surgery; **Stanley and Alice’s grandson,**

Bennett, has the virus, though with mild symptoms, currently.

Also, don’t forget **Madelene Britnell, Tim and Dot Hice,** and **Joyce Smith.** 