**Comments on Ezekiel 28 and Randy Tucker’s Interpretation of It**

**Tucker:** “Compared to the New Testament, the Old Testament has very little to say about the Devil. Perhaps this has led to a tendency to look harder for him there.”

**Comment:** The implication, of course, is that if one looks too hard, he will invent “the Devil” in a text which has nothing to do with him. We might refer to that as spiritualizing, of a sort. And yet we do spiritualize OT texts when we read Messianic implications into them that would not have been clear to the original hearers of the prophecy. Take Isa.53:10, for example:

But Yahweh delighted to crush him. He made him feeble. If He will appoint his soul *as* a trespass-offering, he will see seed (or sowing). He will prolong *his* days and the delight of Yahweh will advance by his hand.

Like so many prophecies, this is a dark saying. What would the original hearers, including Isaiah, have made of it? They would likely have applied it to some person of prominence either present or about to come – a king, perhaps, but this word has a punitive aspect that would have been difficult to apply to Yahweh’s Anointed – His taking delight in crushing him. The idea of seeing one’s seed would most naturally have been understood in the human, not a spiritual sense (only 1 Pet.1:23 and 1 Joh.3:9 offer oblique references to a spiritual seed of God). The concept of types, shadows and allegories becomes fully developed in the NT – only after the advent of Jesus Christ. Thus we can see Messianic tinges in various texts, which at the time of their speaking must have seemed anything but Messianic. Two mysteries were in conflict during OT times, as at later times, “the mystery of the Christ” (Col.4:3) and “the mystery of the lawlessness” (2 Th.2:7). More space is spent on the mystery of the Christ, because He is whole reason for the Book. For the mystery of the lawlessness, all we need do is to look about and see it at work. I offer this without proof: there are many more types and shadows of Christ than of Satan in the OT. But that should not rule out an occasional revelation concerning the Dark One.

**Tucker:** “a recent article in TRUTH (Jul-Sep 2008, p. 8.) argued against the Gap Theory of Creation under the assumption that Ezekiel 28 refers to the Devil – and the assumption that Eden refers to the same garden as Adam and Eve occupied. There may, however, be reason to doubt those assumptions.”

**Comment:** Satan being in Eden in Eze.28:13 doesn’t prove for or against Gap Theory. The Gap Theorist understands that before man was given dominion over the earth and all that is in it (Gen.1:26), it was an angelic dominion. The earth as a garden existed before and after the 1st watery overthrow (Gen.1:2). For the non-Gap Theorist, it is simply the same Eden for Satan and for Adam.

**Tucker:** “all interpreters agree that much of Ezekiel 28 refers to the king of Tyre.”

**Comment:** Here and throughout his paper, brother Tucker seems to miss the distinction that there are 2 separate “words of Yahweh” in the early part of chapter 28. Verses 1-10 are spoken TO the *PRINCE* of Tyre. Verses 11-19 are spoken as a lamentation CONCERNING the *KING* of Tyre. Despite its being a lamentation on the king of Tyre, the second section does use the second person form of the verb after the opening statement. Now why would the title of the affected person differ unless we are being directed by God’s Spirit to find some different meaning (or nuance) between the 2 passages? The Holy Spirit has not used language frivolously, and if we would see deeper into the things of God, we need to test the things that differ. The text of Eze.28:1-19 does not exhibit the usual form of parallelism, so common in the Hebrew scriptures, that might have made the PRINCE and the KING synonymous. I believe the KING of Tyre is the sovereign power behind the PRINCE of Tyre, and some of the description of the 2 persons is similar – like father, like son. The following table makes even more comparisons.

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| **Chapters 26-27** | **28:1-10** | **28:11-19** |
| word of Yahweh, 26:1, 27:1 | word of Yahweh, v.1 | word of Yahweh, v.11 |
| an utterance of Adonai Yahweh, 26:5, 14, 21 | an utterance of Adonai Yahweh, v.10 |  |
| they will take up a dirge concerning Tyre,26:17; 27:13; son of man, take up a dirge concerning Tyre, 27:2 | son of man, speak to the prince of Tyre, v.2 | son of man, take up a dirge concerning the king of Tyre, v.12 |
|  | his character only evil, start to finish | his character good vv.12-15a, then evil vv.15b-19 – parallels King Solomon’s career |
|  |  | sealing up equity (hapax), v.12 (equity –*tâknîyth*; cp. *tâkan*– 18:25,29) |
|  | wiser than Daniel (hapax), v.3 | full of wisdom (hapax), v.12 |
| Tyre said, “I *am* wholly a beauty”, 27:3 |  | Yahweh said, “You … *were* wholly a beauty”, v.12 |
|  |  | in Eden garden of Elohim, v.13 |
| They gave ... every precious stone and gold, 27:22 |  | every precious stone your covering ... and gold, v.13 |
|  | gold in your treasuries, v.4 | gold... your covering, v.13 |
|  |  | workmanship established in you in the day of your creation, v.13 |
|  | a man and not God, v.2, 9 | The anointed cherub who covers, v.14. NB, Yahweh appointed him. In v.16 he is only the cherub who covers - his anointing is not referred to a second time. |
|  |  | Perfect (*tâmîym*) in his ways from the day created, v.15. NB, a "perfect (*tâmîym*) way" ascribed to God in 2 Sam.22:31, Psa.18:30. |
|  |  | You came upon the holy mount of Elohim, v.14. Only other mention in Dan.9:20 - the earthly pattern of the heavenly. |
| in *the* heart of *the* seas, 27:25 | in *the* heart of *the* seas, vv.2, 8 | in the midst of stones of fire, v.14 from the midst of stones of fire, v.16 |
| I will bring you down with those going down into the pit (*bar*), 26:20 | they will bring you down into the pit (*shachath*), you will die the deaths of those slain in the heart of seas, v.8 - i.e., corruption of death. Death of *the* uncircumcised you will die, v.10. | I will destroy you from the midst of stones of fire, v.16. I cast you down upon the earth, v.17. A fire from your midst ... I appointed you for ashes upon the earth, v.18 - i.e., cremation |
|  | heart lifted up because of your riches, v.5 | heart lifted up because of your beauty, v.17 |
| spoil your wealth and plunder your trade (*rekullâh*), 26:12. NB, *râkal*, 10 occ. chap.27 | by trafficking (*rekullâh*) increased wealth, v.5 | by trafficking (*rekullâh*) filled with violence, v.16 |
| filled with trade, 27:25 |  | first filled with wisdom, then filled with violence, vv.12,16 |
| abundance of nations, peoples, waters, coasts, all wealth, goods, 26:3, 7, 19; 27:3, 12, 15,16, 18(2), 26, 33(2) | abundance of wisdom, v.5 | abundance of traffic, v.16; abundance of iniquities, v.18 |
|  |  | You profaned your sanctuaries, v.18. NB *miqdâsh*, same word used of the new Temple in chs.44-48. His sanctuaries probably relate to the "*qôdesh* mount of Elohim" in v.14. |
|  | foreigners of terrible nations will profane your brightness, v.7; die the deaths of the profaned, v.8; hand of him profaning you, v.9 | I profaned you from the mountain of Elohim, v.16. Peoples were appalled at you ... you became a horror (*to them*, implied), v.19 |
|  | nations draw swords over the beauty of your wisdom … profane your splendor, v.7 (nations acting) | exalted by your beauty … you spoiled your wisdom over your splendor, v.17 (self acting) |
| Kings were horrified a horror, their faces thundered, 27:35 |  | I put you to the faces of (i.e., “before”) kings, v.17 |
| Coast dwellers were appalled at you, 27:35. You became a horror, nothing for the age, 27:36. Note how the doom on Tyre is the same as the doom on the king of Tyre |  | Peoples were appalled at you ... you became a horror, nothing for the age, v.19. Note how the doom on Tyre is the same as the doom on the king of Tyre |

Note that the whole of Eze. chapters 26 and 27 are a judgment on the city of Tyre, with details of its coming downfall. And some of the language used of the city is also used of the prince of Tyre and of the king of Tyre. Throughout the three chapters are similarities - but with differences.

Let us concentrate for the moment on the things spoken of "the king of Tyre" that differ from "the prince of Tyre."

What about Eden the garden of Elohim? How would this apply to an earthly prince who ruled over an island kingdom founded upon a rock (the meaning of the name Tyre)? This was hardly a place to have a renowned garden. On the contrary, it was the threatened invader Nebuchadnezzar of Babylon (Eze.26:7) who had a famous garden that was a wonder of the ancient world (per Flavius Josephus). But even that was not "the garden of Elohim". Note that the expression “in Eden” occurs just twice in the Bible. In Eze.28:13 it was a dwelling (or visiting-place) of “the king of Tyre” until iniquity was found in him (28:15b). In its other occurrence in Gen.2:8 it was the place where Yahweh Elohim planted a garden and put Adam – until iniquity was found in him. Seeing that Adam was given life in v.7, and the most natural reading of these verses is chronological, that would put this “king of Tyre” as a perfect-in-his-ways character in Eden after Adam’s creation – IF there was only one Eden. Then how long did it take for him to become corrupted by his own beauty? Human experience would suggest a period of years. How long did Adam and Eve walk with God before the “Shining One” deceived her? The narrative suggests no great stretch of time. Adam had been instructed to keep, or preserve, the garden, but had he not reached sufficient maturity for schooling on the wiles of the devil? (perhaps the innocent can learn about evil only by losing their innocence) Did the devil corrupt Adam immediately after his self-corruption? If the “king of Tyre” is Satan, there may be too little chronology from Gen.2:8 onward for Satan to become corrupted and spread his rebellion to Adam. If Satan is the king of Tyre, this would suggest a gap between two fashionings of earth that included gardens of Elohim. Understandably, anyone who rejects Gap Theory may also tend to reject an interpretation of the “king of Tyre” as a figure of Satan.

What about the "every precious stone" list? The nine stones listed in Eze.28:13, and gold, were also in the breastplate of Aaron - except Israel's high priest had 3 more stones added. This indicates that this "anointed cherub" was a high priest of another order. The addition of tabrets and pipes suggests he also had charge of the musical worship of the sanctuary(ies). He appears, then, to have been a priest-king - much like the picture of the Messiah in the book of Hebrews (after the order of Melchisedek). Except this one became the anti-Messiah.

What of his walking in the midst of stones of fire? “Stones of fire” is a singular expression in Ezekiel 28, but there are parallels. For example, part of the judgment of Gog in Eze.38:22 includes “hailstones of fire”. But those stones are for hurling in judgment at an enemy, not for walking in the midst of. Another association is more suggestive – the fire from heaven consuming Elijah’s offering, and the wood, and the stones, and the water in the trench. The “stones of fire” might be altars for offerings of praise and thanksgiving by the angelic armies of Yahweh. If the prayers of the saints can be seen as part of an incense offering by the hand of an angel on a heavenly golden altar (Rev.8:3-4), then why not angelic offerings too - on earthly stone altars? Part of “the king of Tyre’s” judgment is to be destroyed from the midst of the stones of fire, and being profaned from the mountain of Elohim. This seems to me to indicate his loss of high priesthood, and loss of a ruling position in God’s heavenly kingdom. That Satan was regarded by Jesus as a king is shown in Mat.12:26. The existence of “principalities and powers in the heavenlies” (Eph.3:10; 6:12) should offer proof that a heavenly kingdom exists, though divided. The figure of a mountain is used repeatedly in scripture to represent dominion (the great mountain filling the whole earth is a potent example - Dan.2:35, 45). And earthly things often are after the pattern of a heavenly antitype. This “mountain of Elohim” is the heavenly antitype, for which Jerusalem and Zion are the earthly type (Dan.9:20). Profaned out of the mountain of God, the king of Tyre was cast upon the earth. The narrative seems to support a heavenly interpretation, whereas no earthly king (or prince) of Tyre is known to have visited Zion, nor to have been summarily expelled from it.

And what about the expanded description “anointed cherub who covers”? This verb for “cover”, or “overshadow” (*ḉâkak*) is found in the same text as a cherub just six times – four of them relate to the “seat” above the Ark of the Covenant in the earthly sanctuary called “Holy of Holies”. This may in some way represent the heavenly sanctuary where the “Anointed Cherub” covered. The meaning of this covering seems to be protective, as opposed to other angelic roles relating to death and destruction. Also note that this anointed cherub was appointed so by Yahweh (28:14). If this was a mortal “king of Tyre”, then the whole text seems a very strange insertion, indeed. Although Melchisedek sort of pops onto the scene in Gen.14:18, he is mentioned by name and that name is repeated in Psa.110:4 and 9 times in the book of Hebrews. But this “king of Tyre”, if he was a man, has no other scriptures to explain all these descriptions of his unique career.

**Tucker:** “Some may think that the use of the word “create” (Hebrew bara – vv. 13, 15) must indicate a nonhuman, since the ruler of Tyre was born, not created. However, that Hebrew word has a wider meaning.”

**Comment:** Yes, *bâra’* has a range of applications, even being used of “all the sons of men” in Psa.89:48. The Hebrew word occurs 54 times. But what is more telling is the distribution of the expression “day of creation”. Twice it refers to this king of Tyre, and twice it refers to Adam’s creation (Gen.5:1, 2). It is an emphatic expression in Gen.5, and I suspect also in Eze.28. *Bâra’* here goes beyond a mere fashioning or procreation. And the fact that both persons are depicted in Eden is no coincidence either. The origins of the prince of Tyre are not stated, but in some sense this text, Eze.28:11-19, is his equivalent of “the book of generations of Adam” in Gen.5:1.

There are other curious features that I am unable to explain. One such is the expression “an utterance of Adonai Yahweh”. It belongs almost wholly to the book of Ezekiel, accounting for 81 of its 92 occurrences (88%). The curious part is that it helps express the doom on Tyre and on the prince of Tyre, but not the dirge on the king of Tyre. What is the significance of this particular expression? On the other hand “thus said Adonai Yahweh” applies to all three (26:3, 7, 15, 19; 27:3; 28:2, 6, 12). For “thus said Adonai Yahweh” 122 of its 134 occurrences (91%) are found in the book of Ezekiel. And for just “Adonai Yahweh”, 217 of 301 occurrences (72%) are in the book of Ezekiel.

**What about Isaiah 14?**

There are some interesting parallels between Eze.28:11-19 and another text widely considered to have Satan in view, but with a mixture of human and demonic application. In a setting of Millennial restoration (14:1-3), Isa.14:4-27 reads:

“Then you will take up this proverb concerning *the* king of Babel and say, ‘How *the* oppressor has ceased, *the* raging ceased! Yahweh has smashed *the* staff of *the* wicked, *the* rod of rulers. He who struck peoples in fury a blow unwithdrawn, he who ruled nations in anger, a persecution without fail restrains *him*.’ The whole earth has rested, has been quiet. They have burst forth a ringing cry. Moreover cypresses have rejoiced in regard to you - cedars of Lebanon. ‘From the time you have lain down, the one cutting upon us has not ascended.’ Sheol from below was agitated for you, to encounter your entering. It rouses for you the Rephaim. All the chiefs of the earth - it has stood up from their thrones all kings of nations. Every one of them will answer and say to you, ‘Then you have been made as weak as us? You have become like unto us? Your majesty has been brought down to Sheol, the music of your harps. Under you spreads out the maggot, and your coverings of worm.’ How you have fallen from *the* heavens, Shining One, Son of *the* Dawn, *how* you have been cut down to the earth, prostrater upon peoples! And you said in your heart, ‘I will ascend the heavens. I will exalt my throne over and above *the* stars of God, and I will sit in *the* mount of meeting in *the* extremities of *the* North. I will ascend above *the* heights of cloud. I will make myself like unto Eloah.’ Only, you will be brought down toward Sheol, toward *the* extremities of *the* pit. Seeing you, they will gaze upon you, they will consider – ‘Is this the man causing the earth to quake, causing kingdoms to shake, setting the world as a wilderness? And he tore down its cities. And he opened not *the* house of his prisoners. All kings of nations, all of them, have slept in glory, each in his own house. But you will be cast from your grave as a sprout abhorred, a garment of *the* slain, pierced by a sword, descending toward *the* stones of a pit, like a trampled corpse. You will not be united with them in burial, because you have spoiled your land, you have slain your people. *The* seed of those doing evil will not be proclaimed for *the* age. Prepare for his sons a slaughtering-place. By the iniquity of their fathers they will not arise and take possession of *the* earth and fill *the* face of the world *with* cities. ‘But I will arise against them’ – an utterance of Yahweh of Armies – ‘And I will cut off for Babel name and remnant and offspring and posterity.’ –an utterance of Yahweh. ‘And I will make it for a possession of porcupine and marshes of waters, and I will sweep it with a broom of extermination” – an utterance of Yahweh of Armies. Yahweh of Armies has sworn, saying, ‘Has it not come to pass as that which resembles this: but as that which I have counseled – it will stand – to shatter the Assyrian in My land. And I will trample him upon My mountains. Then he will turn away his yoke from over them, and he will turn away his burden from off their shoulder. This is the counsel which has been closed concerning the whole earth, and this is the hand which has been stretched out over all the nations. For Yahweh of Armies counseled, and who will frustrate *it*? And His hand which has been stretched out – and who will turn it back?’”

This was an extensive text with several interesting features, some of which I have put in blue font because of parallels with Eze.26-28. This proverb (rather than a dirge) is spoken concerning another king – that of Babel, or Babylon as the Greek translation puts it. Note that the king of Babel, like the king of Tyre, has a musical association. But he has a covering of worms unlike the king of Tyre’s covering of every precious stone. He is fallen from the heavens of his aspirations, like the casting out of the king of Tyre from the mountain of Elohim upon the earth. His names “Shining One, Son of Dawn” resemble the king of Tyre’s brilliance, on account of which he spoiled his wisdom. The “mountain of meeting in the extremities of the North” might even be “the mountain of Elohim” which the king of Tyre frequented. His aspiration to make himself “like Eloah” is similar to the prince of Tyre’s setting his heart “like the heart of El.” The doom on Babel, to be cut off completely (14:22), is similar to the doom of Tyre which was not to be built again (Exe.26:3-14). But Tyre was destroyed by Nebuchadnezzar in times past and was rebuilt again. So part of the Eze.26 prophecy may pertain to a future and final destruction. Likewise, Isa.14 may also pertain to a future time, because the introduction in chapter 13 is in a context of “the day of the Lord” (13:6, 9, 13).

When we put Eze.26-28 and Isa.13-14 in this context of “day of the Lord”, the meaning of these texts becomes clearer. Not only can we take the scouring of the rock of Tyre, and the annihilation of Babel literally, but the identification of the key persons also comes into focus. The prince of Tyre is the “Beast” of Rev.13:2, exercising the power of the Dragon, or king of Tyre, who in the previous chapter (Rev.12:9) was thrown down from heaven, as the king of Tyre was thrown off the mountain of Elohim. Because the Beast of Revelation is both one of the seven kings, and also the eighth, his seeming cure of his fatal sword wound indicates a pseudo-resurrection, with Satan inhabiting the corpse. The figure depicted in Isa.14 seems to include both a human and a Satanic aspect, just like the resuscitated Beast. The heavenly aspirations could be attributed to both man (e.g., a man like Antiochus Epiphanes) and angel (Satan being the more conspicuous example).

Also of interest are the mercantile associations of the two cities, and the reactions of those made rich through trade with them. Tyre was once, and may yet again become rich in merchandise. And the fall of Tyre will be lamented by those who trade with them. The following table compares the lament for Tyre with the lament for Babel:

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| --- | --- |
| **Eze.27:29-36** | **Rev.18:2-3, 9-19** |
| … all sailors of the sea will descend from their ship, will stand on the land. And because of you they will make heard by their voice and will cry out bitterly and will throw up dust over their heads – they will roll in ashes. And they will make bald a baldness because of you. And they will gird sackcloth and they will weep because of you in bitterness of soul a bitter wailing. And because of you they will take up a dirge in their wailing, and will chant concerning you, ‘What *is* like Tyre, like one silenced in the midst of the sea? In your wares going out from the seas you satisfied many peoples. By the abundance of your wealth and your merchandise you enriched *the* kings of the earth. The time of being shattered from the seas in depths of waters, your merchandise and your whole assembly fell in your midst. All those dwelling in the coastlands were appalled over you, and their kings were greatly horrified – *their* faces thundered. Those trading among peoples hissed over you. You became a terror and nothing until *the* age. 27:29-36; “riches”, “merchandise” 26:12; “trader of the peoples” “fir”, “cedar”, “oak”, “ivory”, “linen”, “blue and purple” 27:3-7; “exchange your merchandise” 27:9; “every wealth in silver, iron, tin and lead they gave for your wares”, “souls of men and vessels of bronze they gave for your merchandise”, “Horses and horsemen and mules”, “ivory and ebony”, “precious stones and purple and woven goods and linen and corals and rubies”, “wheat and millet and honey and oil and balsam”, “wine and tawny wool”, “wrought iron, cassia and reeds”, “saddlecloths”, “saddle-baskets and rams and he-goats”, “perfume and every precious stone and gold”, “violet garments and woven work and chests of multi-colored garments and strong woven cords” 27:12-25 | Babylon the great fell, fell, and became a dwelling of demon and a prison of every unclean spirit and a prison of every unclean and hateful bird, because all the nations have drunk from the wine of the wrath of her fornication, and the kings of the earth dallied with her, and the kings of the earth grew rich from the power of her sensuality. And the kings of the earth who dallied and lived sensually with her will weep and wail over her, when they see the smoke of her burning, standing afar on account of the fear of her torment, saying, ‘Oh no, oh no! The great city, Babylon the mighty city! For your judgment came in one hour.’ And the merchants of the earth will weep and grieve over her, for no one buys her cargo any longer. Cargo of gold and silver and precious stones and pearls and linen and purple cloth and silk and scarlet and every scented wood and every ivory vessel and every vessel made from most precious wood and copper and iron and marble and cinnamon and spices and incense and perfume and frankincense and wine and oil and flour and grain and cattle and sheep and horses and carriages and bodies and souls of men. And the fruit of the desire of your soul left you, and all the costly and shining things were lost to you – and they will no longer find them at all. The merchants of these things who were enriched by them will stand afar on account of the fear of her torment, weeping and grieving, saying, ‘Oh no, oh no! The great city, clothed with linen and purple and scarlet, and bejeweled with gold and precious stones and pearls! For in one hour so much wealth was desolated.’ And every captain and all who sail about *the* place and sailors and as many who work the seas stood afar, and cried out seeing the smoke of her burning, saying, ‘What *is* like the great city?’ And they threw dust over their heads, and cried out, weeping and grieving, saying, ‘Oh no, oh no! The great city in which we grew rich – all those having ships in the sea by reason of her wealth – for in one hour she was desolated.’ |

It is quite striking how alike these two accounts are. Either Tyre was an ancient type of the Babylon that is yet to be, or they will coexist in wealth in that future time depicted in the Revelation. And, as I noted above, the prophecy about Tyre not being rebuilt was not fulfilled in ancient times, so I would propose that the ancient Tyre that Nebuchadnezzar destroyed was the type of a future Tyre. Note that of the 38 place names mentioned as traders in Eze.27:5-25, Babylon is not named – Babylon was its destroyer in ancient times. Perhaps this omission as a trading-partner will help fuel those speculations about the identity of the Babylon of Revelation. On the other hand, I see no real cause to view Revelation’s Babylon in some special way – there is no hint of its being an allegory or metaphor; it is literal Babylon. As for the much ado about the “seven hills”, they are fully explained in Rev.17:9-10. The seven heads of the scarlet Beast upon which Mystery Babylon sits are seven mountains – these represent seven kingdoms based on the mountain-dominion metaphor that I explained above. “And there are seven kings” – so seven kingdoms with seven kings are indicated. This is pretty simple, as is every riddle once it has been explained. And explaining the mystery is exactly what the angel told John he would do (17:7). The scarlet Beast of Rev.17, just as the Beast of Rev.13, has seven heads and ten horns – these Beasts are the same person. And the red Dragon has seven heads and ten horns (Rev.12:3) – the Beast is his man.

I have seen an argument recently that a fire in the location of literal Babylon could not possibly be seen by seafaring men. This was used as an argument against a literal Babylon in Rev.17. Under ordinary circumstances this skepticism would make sense. But the destruction of Babylon “in one hour” would argue for a grand cause, perhaps something at least as brilliant as the great Chicago fire, and if combined with the “superior mirage” effect (see [http://www.islandnet.com/~see/weather/ elements/supmrge.htm](http://www.islandnet.com/~see/weather/%20elements/supmrge.htm)) might be visible from a great distance around the earth’s curvature.

There is also a difference between the accounts of the destruction of the two cities –Babylon suddenly, but no hint of suddenness in Eze.26-27 concerning Tyre.

The 7 kingdoms/7 kings (“heads”) and the 10 kings (“horns”) allied with the Beast will likely make for many intrigues and wars in those days. It is the 10 horns who will destroy Babylon (Rev.17:16). The power of Mystery Babylon is further explained in Rev.17:18 as “holding a kingdom over the kings of the earth”. This may refer to the 7 and the 10 already mentioned, or to others allied with Babylon the Great. The figure of Babylon as a prostitute luring her lovers from the kings of the earth (Rev.17:2) helps explain this “kingdom over” relationship.

There is no mention of kingdoms by name in the Revelation in the Lord’s day, except for Babylon and Israel (Jerusalem is spiritually called “Sodom” and “Egypt”, but NOT Babylon), and Gog and Magog after the thousand years. I am not counting the seven cities of Asia, nor the isle of Patmos as kingdoms. Israel is mentioned 3 times in Revelation (at beginning and end), Babylon 6 times (in the central section), the Euphrates twice. These mentions of the Euphrates argue strongly for Babylon not being used symbolically in Revelation. The general “nations”, “tribes”, “peoples” and “tongues” are mentioned throughout the book.

If a future Tyre figures in the machinations of nations in Revelation, she may either be a trading partner of Babylon or a trading rival. Babylon is mentioned as Tyre’s conqueror in Ezekiel, but that may have been the relationship only in ancient times. In Revelation the ten horns affiliated with the Beast will become Babylon's conquerors.

Another line of inquiry is suggested by the Isaiah 14 text. There the king of Babel (or perhaps Babel itself, v.22) is mysteriously referred to as “the Assyrian” (v.25). But I should ask here, ‘Is v.25 a continuation of the prophecy of destruction in v.22, or is it an interpolation of a related occurrence in the day of the Lord?’ I think it is good exegesis to seek the simple explanation first, but if that is unsatisfactory, to look for a more complex answer. In the table of nations in Genesis 10 you will not find Babel as a patriarch or a people. It was a city apparently founded (or perhaps, inspired) by Nimrod (10:8-10; 11:9) and a gathering place of all peoples until Yahweh confounded their languages. Much later, both the Assyrian and Babylonian empires were located on the plains surrounding the Tigris and Euphrates rivers. Babylon was coming into ascendency about the time that Babylonian emissaries were sent to Hezekiah (Isa.39:1). And Babylon appears to have snuffed out any flicker of Assyrian identity in ancient times. This rather merges the identity of the peoples of the two rivers, which today we call Iraq. But before Babylon rose to power, Assyria was the terror of the Middle East. This was contemporaneous with much of Isaiah’s prophetic career, and he declared a future day in which Assyria would become a third with Egypt and Israel in receiving Yahweh’s blessings (Isa.19:23-25). As this never happened historically, it must be future still. So there is this ambiguity of name between Babylonia and Assyria. And is it not curious that Nimrod, after founding Babel and three other cities in Shinar, moved to Assyria, where he built three more cites (Gen.10:10-11)? Perhaps the ultimate identity of the prophetic nation Assyria must be found within the borders that God assigned to the nations (Deu.32:8). With the exception of Israel’s covenant borders, we can only guess at God's political map of the earth.

A curious text about "the Assyrian" (or just "Assyria" – in its 151 OT occurrences, *Asshur* never takes the definite article) is another link to Isa.14 above and the secrets of Ezekiel.

"Behold, Assyria, a cedar in Lebanon of fair branch and shading *the* forest, and an exalted height, and its tree-top came between the forest-canopy." Eze.31:3

In Isaiah 14 the cedars of Lebanon (Tyre was a prominent city of Lebanon) cried out against the king of Babylon. In the latter part of the text, the Assyrian will be shattered in Yahweh's land. The King of Babel’s end is likened to a trampled corpse (v.19), and the Assyrian will be trampled on Yahweh’s mountains (v.25). Is the Assyrian destruction in Isa.14 separate from the king of Babel's destruction? Or are they perhaps alternate names for the same entity? Note the cedar tree metaphor in Eze.31:3 places the Assyrian "in Lebanon", and his exaltation there and in v.5 seems to match the self-exaltation of the king of Babel in Isa.14 - at least two peas in a pod, if not the same pea. And "all great nations dwelled in his shadow" (Eze.31:6) indicates a regional dominance by this Assyrian figure. This cedar's superiority over the cedars and other trees in the garden of God in its height and beauty (Eze.31:8-9) invite comparison with our subject text - that is, the "king of Tyre" portion. Its heart being lifted up (Eze.31:10) links back to both the prince and king of Tyre - and also another text. Dan.11:12 appears to say the same thing about "the king of the South". Given that Babylon was seen in ancient times as North of Palestine, the alignment of the kings of North and South in Dan.11 with Babylon/Iraq and Tyre/Lebanon respectively, may not be far-fetched. However, consider also that Eze.31 begins as a proverb on Pharaoh of Egypt - "what are you like?" The whole of Eze.30-32 contains a prophetic doom on Egypt, so that is the major context here. Eze.31 compares Pharaoh to the Assyrian in a parable of trees. The more popular view of Daniel's "king of the South" is that he will be Egyptian, a political successor of the Ptolemies, who were still future when Daniel wrote. So, was the parable of the Assyrian cedar in Lebanon only meant as an analogy to Pharaoh? Perhaps.

There are even more connections that we can draw by laying more of these prophetic texts side-by-side:

| **Isa.14** | **Eze.28; 31:1-18** | **Jer.50-51** | **Rev.17-18** |
| --- | --- | --- | --- |
| this proverb concerning *the* king of Babel, v.4 |  | Yahweh spoke unto Babel, unto *the* land of Chaldea, 50:1 – Chaldea also in v.8, 10, 25,35, 45; 51:4, 24, 35, 54 | Mystery: Babylon the Great, 17:5 |
| How you have fallen from *the* heavens, v.12 | in all valleys its branches have fallen, 31:12 | her walls have fallen, 50:15… her young men will fall, 50:30… the Insolent One will stagger and fall, 50:32… they will fall in the land of Chaldea, 51:4… suddenly Babel has fallen, 51:8… wall of Babel has fallen, 51:44… her slain will fall, 51:47… Babel to fall *for the* slain of Israel, 51:49 | Has fallen, has fallen Babylon the Great! 14:8; 18:2 |
| I will sit in *the* mount of meeting in *the* extremities of the North, v.13 |  | a nation from the North has gone up against her, 50:3… I *am* rousing and bringing up against Babel an assembly of many nations from *the* land of the North, 50:9 …a people coming in from the North and a great nation and many kings will be roused from *the* extremities of *the* earth, 50:41 …set apart nations against her…kingdoms of Ararat, Minni and Ashkenaz…, 51:27… heavens and earth and all that *is* in them will cry out against Babel, for from the North will come in to her the despoilers, 51:48 |  |
| you despoiled your land, v.20 |  | Chaldea will become spoil, 50:10 … I *am* rousing against Babel…*the* spirit of a despoiler, 51:1… Yahweh has roused *the* spirit of *the* king of *the* Medes… against Babel…to despoil it, 51:11 … you are My club...by you I shatter nations...and despoil kingdoms, 51:20... I *am* at you, the despoiling mountain…who despoils the whole earth. 51:25 |  |
| setting the world as a desert, tearing down its cities, v.17... they will not fill *the* face of *the* world with cities, v.21 … I will appoint it for a possession of porcupine and swamps of waters, and I will sweep it with a broom of extermination, v.23 … I will cut off for Babel name and remnant, v.22 |  | a waste, no dweller will come in it from man to beast, 50:3 … least of nations, wilderness, dryness and desert, 50:12 … she will not be inhabited but become a waste…all passing over Babel will be appalled, 50:13 … her walls have been torn down, 50:15 … How Babel has become a waste among nations. 50:23 … cast her up as heaps and devote her to destruction; let no remnant come to her, 50:26 … declare to the king of Babel that his city has been taken, 51:31... the Insolent One...I will kindle a fire in his cities, 50:32... a drought upon her waters and they will be dry, 50:38 … wild beasts with jackals will dwell *there* – and ostriches, and she will not dwell again for perpetuity and will not abide until a generation of a generation. 50:39 … As God’s overthrow of Sodom and Gomorra … a man will neither dwell there nor son of man sojourn in it, 50:40 … …to appoint the land of Babel a waste, with no dweller, 51:29 … Babel will become a heap, a refuge of jackals, a waste and hissing with no dweller, 51:37 … How Babel has become a waste among nations, 51:41… her cities became a waste, dry land and desert, 51:43 … to cut it off, to come no dwellers in it, from man to beast, for it will become a waste of an age, 51:62 | Babylon the Great fell, fell, and became a haunt of demons and a prison of every unclean spirit ... every unclean and hated bird, 18:2 … the great city … in one hour she was wasted, 18:19… Babylon the great city will be thrown, and it should be found not at all any longer, 18:21 |
| He who struck peoples in fury a blow unwithdrawn, v.6 |  | all passing over Babel will be appalled and will hiss concerning all her blows, 50:13 |  |
| Yahweh shattered *the* staff of *the* wicked, v.5 … to shatter Assyria in My land, v.25 | Behold, Assyria a cedar in Lebanon, 31:3 … they have shattered his boughs in all the ravines of the land, 31:12 | A noise of battle is in *the* land and great shattering, 50:22 … how has been cut down and shattered *the* hammer of the whole earth, 50:23 … suddenly Babel has fallen and been shattered, 51:8 … her dwellings have been set afire, her bars shattered, 51:30 … great shattering from *the* land of Chaldea, 51:54 |  |
| Shining One, Son of Dawn, you have been cut down, v.12 |  | how the hammer of the whole earth has been cut down and shattered. 50:23 |  |
| The whole earth rested, was quiet, v.7 … this *is the* plan that *is* counseled against the whole earth, v.26 |  | How the hammer of the whole earth has been cut down and shattered. 50:23 … Babel *was* a gold cup in Yahweh’s hand making drunk the whole earth, 51:7 … I am at you, despoiling mountain, who despoils the whole earth, 51:25… the praise of the whole earth was seized, how Babel has become a waste among nations, 51:41 … the pierced of the whole earth have fallen for Babel, 51:49 | all the nations have drunk from the wine of the passion of her prostitution, 18:3 … by your sorcery all the nations were deceived, 18:23 |
| this is the hand which has been stretched out against all the nations, v.26 …His hand which has been stretched out, and who can turn it back? v.27 |  | I will stretch out My hand against you and roll you away from the crags, 51:25 |  |
| cypresses rejoiced concerning you – cedars of Lebanon, v.8 | cedars in the garden of God did not eclipse him, cypresses were not like his branches, 31:8…were consoled in the earth beneath all the trees of Eden, the chosen and good of Lebanon, 31:16 |  | {cp. Zec.11:1-2} |
| since the time you have lain down, no one cutting upon us has risen up, v.8 | unto what were you like in glory and in greatness among *the* trees of Eden? You will lie down in the midst of the un-circumcised, 31:18 … cp. you will die *the* death of uncircumcised by the hand of foreigners, 28:10 |  |  |
| it stands up from their thrones all kings of nations, v.9 NB “all kings of nations” only here and v.18 … … they will not stand up and inherit the earth, v.21 … I will stand up against them…and I will cut off for Babel name and remnant, v.22 … as I have counselled, so it will stand, v.24 |  | the Insolent One will stumble and fall, but none to stand him up, 50:32 … Yahweh’s purposes against Babel have stood, 51:29…Babel will sink and not stand, 51:64 |  |
| the whole earth has rested, has been quiet, v.7 … Is this the man who quaked the earth? v.16 |  | their Redeemer is strong, Yahweh… to bring rest to the earth, and quaking to those dwelling in Babel. 50:34 |  |
| It (Sheol) rouses for you Rephaim, all he-goats (i.e., flock leaders) of the earth, v.9 |  | I am rousing and bringing up against Babel an assembly of many nations, 50:9… a great nation and many kings will be roused from *the* extremities of *the* earth, 50:41… I *am* rousing against Babel…*the* spirit of a despoiler, 51:1… Yahweh has roused *the* spirit of *the* king of *the* Medes… against Babel…to despoil it, 51:11 |  |
| Sheol from beneath quaked for you … your greatness has been brought down to Sheol … you will be brought down unto Sheol, unto *the* extremities of *the* pit. vv.9,11,15 | In the day it went down to Sheol (LXX, *abussos*), I caused mourning. I covered the deep over it and held back her rivers…I caused Lebanon to mourn over it and all the trees of the field; I caused nations to quake from *the* sound of its fall in My bringing him down to Sheol with those going down to *the* pit. And were consoled in the earth beneath all the trees of Eden, the chosen and good of Lebanon…They also went down with him to Sheol …dwelled in his shadow in the midst of nations. 31:15,16,17 |  | The beast that you saw was, and is not, and is about to ascend from the abyss, and he goes into destruction. 17:8 |
| Sheol from beneath…all he-goats of the earth, v.9…your majesty … has been brought down to Sheol, v.11… You will be made to descend into Sheol, into the extremities of *the* pit, v.15 … slain…descending unto *the* stones of a pit, v.19 | {like Eze.26:20}; strangers, terrible of nations (same group draws sword against “prince of Tyre” – 28:7) cut it down … all the peoples of the earth have descended from its shadow, 31:12 … all the trees...all were given to death unto earth beneath, in midst of sons of men, unto those descending into *the* pit, 31:14 ... in *the* day of its descending to Sheol…I covered over it *the* abyss, v.15… I caused him to descend into Sheol, with those descending into *the* pit,31:16 … they went down to Sheol with it… they dwelled in its shadow in the midst of nations, v.17…you will be brought down with *the* trees of Eden unto the earth beneath, v.18 | I will bring them down as he-lambs for slaughter – as rams with he-goats, 51:40 |  |
| worms your covering, v.11 | {violet and purple … your covering, 27:7 – Tyre} |  |  |
| {Babel ... will become as God's overthrow of Sodom and Gomorra, 13:19} - only here & Jer.50:40 |  | As God’s overthrow of Sodom and Gomorra … a man will neither dwell there nor son of man sojourn in it, 50:40 |  |
| I will sit in *the* mount of meeting in *the* extremities of the North, v.13 | You came upon the holy mount of Elohim, 28:14 | Behold, I *am* at you, the despoiling mountain…who despoils the whole earth…I will set you a burning mountain. 51:25 |  |
| I will make myself like to Eloah, v.14 | to whom have you been like in greatness? 31:2 … all *the* trees in *the* garden of Elohim were not like unto him in beauty, 31:8 …to whom were you thus like in glory and in greatness among *the* trees of Eden? 31:18 |  |  |
| those seeing you will gaze upon you, v.16 | kings see you ... in eyes of all seeing you, 28:17,18 |  |  |
| as what I planned, it will stand, v.24 … this is the counsel which was planned against the whole earth, v.26 … Yahweh of Armies has planned and who will frustrate? v.27 |  | hear Yahweh’s counsel which he planned toward Babel, 50:45 |  |
| Is this the man ... shaking kingdoms?, v.16  | from *the* sound of his overthrow I caused nations to shake, 31:16 | With the shout, ‘Babel has been taken’ the earth was shaken and an outcry was heard among *the* nations. 50:46 ... the earth shook and writhed, for Yahweh's counsel stood concerning Babel, 51:29 |  |
| All kings of nations, all have lain down in glory, v.18 | your heart was exalted in your beauty, 28:17 … to whom have you been like in greatness? 31:2 … it was beautiful in its greatness, 31:7 … all *the* trees in *the* garden of Elohim were not like unto it in beauty, 31:8 …to whom were you thus like in glory and in greatness among *the* trees of Eden? 31:18 |  |  |
|  |  | wander from the midst of Babel and go out from *the* land of Chaldea, 50:8 … Flee from the midst of Babel, 51:6 … Go out from her midst My people…, 51:45 … go, stay not, remember Yahweh from afar, and let Jerusalem ascend upon your heart, 51:50 | Come out of her My people, 18:4 |
|  |  | Babel is a golden cup in the hand of Yahweh, making drunk all the earth with her wine. Nations have drunk, therefore nations act madly. 51:7 … I will make drunk her princes and her wise ones, her governors and her rulers and her strong…51:57 | those dwelling in the earth were made drunk by the wine of her prostitution, 17:2 ...all the nations have drunk the wine of the passion of her prostitution, 18:3 |
|  |  | Suddenly Babel has fallen and been shattered. Howl over her! 51:8 | in one hour your judgment has come... she was made waste, 18:10, 19 (v.17) |
|  |  | Dweller upon many waters, great in treasuries…, 51:13 … Yahweh despoiling Babel…their waves will roar like many waters, 51:55 … their voice roars like the sea, 50:42 | the great whore who sits upon many waters, 17:1... (who) are peoples and crowds and nations and tongues, 17:15 |
| they will not fill *the* face of *the* world with cities, v.21 … Yahweh of Armies has sworn, saying, ‘No, but as I imagined, thus it came to pass’, v.24 |  | Yahweh of Armies has sworn by Himself, ‘Surely I will fill you with men as *with* locusts’, 51:14 |  |
| Yahweh smashed *the* rod of rulers, v.5 |  | violence in the land and ruler against ruler, 51:46 |  |
| You said in your heart, ‘I will ascend the heavens’, v.13… I will ascend above heights of cloud, v.14 | waters made it grow, the abyss raised it up, 31:4 | *if* Babel should ascend the heavens…from Me despoilers will come to her, 51:53 | the beast which you saw was and is not and is about to ascend from the abyss and go into destruction, 17:8 |
| the cutter ascends not against us, v.8 … I will cut off for Babylon name and remnant and posterity, v.22 | foreigners, terrible of nations cut it down, 31:12 | to cut it off, to come no dwellers in it, from man to beast, for it will become a waste of an age, 51:62 |  |

There are so many connections among these texts that I can only touch a few of them lightly. First of note is that the Jer.50-51 prophecy against Babel, puts Babel in Chaldea or equates the two (10 occurrences). And my question for those who wish to spiritualize the Babylon of Revelation: Is there no connection at all between Jer.50-51 and Rev.17-18? Well, the table above indicates otherwise to me.

Some of the comparisons (particularly Isa.14 with Jer.50-51) are parallels, and some are contrasts. Here is an example of a contrast: Isa.14:16 declares that the king of Babel was shaking kingdoms, but Jer.50:46 says that Babel’s fall shook the earth. There are a number of “before-and-after” turns of phrase relating to these prophetic agents.

The comparisons above use roughly 6 chapters of prophetic scripture. Just imagine how many more links and connections there must be!

On the next page you will find a structured outline of the text on the king of Tyre.

**Dirge Upon the King of Tyre: Eze.28:11-19**

1. *His Character and Commission*
2. You were sealing up *the* measure, full of wisdom and wholly a beauty.
3. You came to be in Eden, garden of Elohim.
4. Every precious stone *was* your covering: sardius … gold.
5. *The* work of your timbrels and your piercings *was* in you, in *the* day of your being created they were established.
6. You *were* the anointed cherub who covers, and I appointed you *so*.
7. You came to be on *the* holy mountain of Elohim.
8. You walked in *the* midst of stones of fire.
9. You *were* perfect in your ways from *the* day of your being created,
10. *His Sin and Judgment*
11. **until** unrighteousness was found in you.
12. By *the* abundance of your traffic, your midst was full of violence and you sinned.
13. And I profaned you from *the* mountain of Elohim.
14. And I destroyed you, cherub who covers, from *the* midst of stones of fire.
15. Your heart was exalted in your beauty. You ruined your wisdom on account of your brightness.
16. I threw you upon *the* ground;
17. I set you before kings **to look on you**.
18. From the abundance of your iniquities, in unrighteousness of your traffic, you profaned your sanctuaries (or ‘holy things’).
19. And I brought out **fire** from *the* midst of you;
20. it has **consumed** you.
21. And I appointed you for **ashes** upon the earth
22. for *the* eyes of all **seeing you**.
23. All knowing you among peoples are **appalled** **over you**.
24. You came to be a **terror**,
25. and **nothing** of you **until** *the* age.