Kathy, your paper seems to jump from topic to topic. Rather than trying to follow every jump, let me address just a few of your points.

1. Isa.14:9-16 Is the King of Babylon likened to Satan, or is this an embedded prophecy of Satan’s demise?

Since he will come to the grave, this “Lucifer” must be a man. It is the prophecy of a man’s fall, a man with delusions of grandeur, a man who will wish to exalt his throne above the stars of God (14:13). And speaking of stars, the figure of a star is often used in Scripture for an angel, just as “armies (or “hosts”) of heaven” can be a reference to the twinkling stars of the sky, or the angelic armies, depending on the context. “Lord of hosts” is literally “Yahweh of Armies”, even as Moses described Him in Exo.15:3 as a “man of war”. Therefore, seeing that Jesus is Jehovah, it should come as no surprise to see Jesus making war (Rev.19:11-15). But concerning the angelic “stars”, you have already seen that association in Rev.9:1, where the star is not named. On the other hand, the king of the Abyss has two names (Abaddon and Apollyon). And when Satan is introduced in Rev.12 he is given four names: “great red dragon”, “that old snake”, “the devil”, and “Satan”. I doubt whether the nondescript star of Rev.9:1 could be Satan. Satan does not open the Abyss, but he is thrown into it at the start of the Millennium (20:1-3). Here again, the angel who opens the Abyss to imprison Satan is not named.

Concerning Satan’s demise, this is in Eze.28:18 – brought to ashes upon the earth. Cremation, not burial. Doesn’t that fit well with his being thrown into the lake of fire? (Rev.20:10).

You mention that “the powers in the heavens shall be shaken” (various citations). Although I wouldn’t rule out the purely physical powers of the material creation here, I believe the deeper significance is to the angelic powers undergoing a shake-up. We know that there are principalities and powers in the heavenlies, and Eph.6:12 makes it clear that at least some of these are bad guys. Why has Jesus not cleaned them out yet? Well some were taken to the lock-up (Abyss) after Jesus’ triumphal march in heaven (Col.2:15) – yes, I know I am reading into this text more than it actually says, but if principalities and authorities were “stripped” and made an example of, and “triumphed” over, what must have been their punishment afterward? Why were some stripped and others left in place? Perhaps there are differences in their degree of sin. And perhaps the rest are being left alone until the future “manifesting” of Christ (Col.3:4) when we shall meet Him in Glory (i.e., the place of glory – a synonym for “the heavenlies”) and take possession of our inheritance there. Our possession could mean their dispossession.

There may be a casting out of these principalities and authorities immediately after Col.3:4, coincident with the heavenly house-cleaning of Rev.12:4, 7-8. An indicator of this may be the common use of “epiphaneia” to signify Christ’s future manifesting. In the last of Paul’s epistles he mentions a future epiphany of Jesus Christ (1 Tim.6:14; 2 Tim.4:1,8; Ti.2:13) – 2 Tim.4:18 makes clear that this epiphany concerns His heavenly kingdom, not His earthly kingdom. But the Acts period epistle 2 Th.2:8 also makes use of “epiphaneia” in a unique way – the “epiphaneia of His parousia”. “Parousia” refers to Christ’s kingly presence on earth; it is a word only associated with the earthly kingdom. To my thinking, this common use of “epiphaneia” suggests a unified event in which Christ manifests first in the heavenlies, where we will take up residence, followed with no great delay by His return to earth. Please note that I have called this a suggestion – a hint. There could be other possibilities. Another hint is in 2 Tim.4:1 – Jesus Christ “being about to judge living and dead”. That the saints of the dispensation of grace will face a works-based judgment should come as no surprise – see Eph.6:8; Col.2:8; 3:24-25. That Christ will judge living and dead means that some will go alive into the heavenly kingdom – analogous to the transition of the earthly elect described in 1 Th.4:15-17.

1. Isa.14:9 is similar to what Rev.9:1 says about the opening of the pit.

Isa.14:9 & 11 mention *sheôwl* (*hades* in LXX), “the grave”, the abode of dead people – along with maggots and worms. Isa.14:15 equates *sheôwl* with the sides of the pit (*bôwr*). Further, Isa.14:19 shows this “pit” to be the place of slain men and corpses. But the king of Babel will be cast out of the tomb, not united with the dead kings of the earth in burial (14:19-20).

Rev.9:1 tells of the Abyss (*abussos*), a prison-house for spirits. The 1st occurrence of *abussos* in the LXX may be significant – Gen.1:2 “darkness upon the Abyss”, where Abyss translates “face of the deep” from the Hebrew. So the prison-house of evil spirits may in fact be a watery prison. Not exactly a pit, but like a well in having a shaft leading down into water.

I believe these are “things that differ”.

1. Michael stands up (Dan.12:1; Rev.12:7) and wars with Satan – I believe this is The Evil The Day of Eph.6:12-13/Col.3:4… We participate in this battle as well.

Here I have to disagree with you. Our battle, if you will, is described as “the wrestling” (*hē palē*) – and definitely “not against blood and flesh” but against the spiritual powers of darkness (Eph.6:12). Our sword is “the word of God” (Eph.6:17). And this sword should not be used offensively, like some Bible-thumpers do. Paul enjoined Timothy to discipline the opposition with gentleness (2 Tim.2:24-25) and to avoid “word-battles” (*logomachia*, *logomacheō*) – e.g., 2 Tim.2:14.

Michael will stand up for “the sons of your people” – Daniel was being addressed, and his people were Israel!

The dragon cast down by Michael in Rev.12:7 will be “the accuser of our brothers” – i.e., Israel again!

These are “things that differ”. I see no room for the body of Christ in any such prophecies. Our battle is a truth battle, not a personal battle with enemies.

“The day the evil” of Eph.6:13 could be looking forward to Roman persecutions that were about to break out, but not the day of the Lord, which has Israel at its center. Paul had earlier stated: “buying back the season, for the days are evil” (Eph.5:16), and this seems to be the thing that “the day the evil” is referring back to. Always look to the near context for an explanation, before casting a wider net. What draws these two Ephesians texts even tighter together is that they are the only verses in the whole Greek Bible that include both “day” (*hēmera*) and “evil” (*ponēros*). I realize that “the day the evil”, having double articles, makes it that much more emphatic – yes, this is an emphatic text. I think that is because it goes to the core of our spiritual conflict with the powers of darkness. J.H. Moulton’s *A Grammar of New Testament Greek*, vol. III, p.172 explains concerning the definite article: “it is either individualizing or generic. It either calls special attention to one definite member of a class…or else it makes the contrast between the whole class, as such, and other classes…” I believe Eph.6:13 is the generic usage of the article, and contrasts the class of evil days (the present) from the day of redemption (the future) in Eph. 4:30. These 3 texts, Eph.4:30; 5:16; 6:13, are the only uses of the word “day” in Ephesians – so that contains the immediate context of all three.

1. Concerning Babel/Babylon/Babylonish I have recently looked up every Bible reference and made some comments about each. It is attached along with this document. I have also included a Comments on Ezekiel 28 document that I put together to answer a proposal by a brother that the “king of Tyre” and “prince of Tyre” are the same human person. I tested this brother’s concept, and it failed miserably to explain the details in the prophecies of Ezekiel chapters 26-28.