

EZEKIEL 24:1-32:32 | THE BABYLONIAN WAR – A PARABLE

EZEKIEL 24:1-27 | BABYLON AGAINST JERUSALEM

EZEKIEL 25:1-17 | AMMONITES AND OTHER NATIONS

EZEKIEL 26:1-28:26 | TYRE AND SIDON

EZEKIEL 26:1-28:19 | TYRE

EZEKIEL 26:1-27:36 | THE CITY OF TYRE

- Verses 27:33-36 – (also included on session 18)
 - Concluding the song, Ezekiel talks about what was (**thy wares went forth out of the seas** - v. 33) and what will be (**thou shalt be broken...** - v. 34). The world **shall be astonished** and the **kings shall be sore afraid** (v. 35).
 - Why such length to discuss the death of Tyre? My speculation: *Tyre is a type of the devils system*. What makes me build that speculation?
 - First, the length of time spent on her destruction.
 - Second, the discussion of the King of Tyre, in the next chapter.

EZEKIEL 28:1-19 | THE PRINCE AND THE KING OF TYRE

- Verses 1-5 – The description of the Prince of Tyre
 - God speaks of a heart problem with **the prince of Tyrus**. He tells him that **thine heart is lifted up** and that he had **set thine heart as the heart of God**. All the while, this prince is **a man, not God** (v. 2).
 - We cannot jump forward in our theology and assume this prince to be something other than **a man**, because that would be both eisegesis *and* it would deny this clear truth.
 - We are forced to stick with the revelation: the prince of tyre is **a man, not God**.
 - However, he was a man that did not *know* he was not God.
 - To his credit, this man was **wiser than Daniel** (v. 3). Again, we must take this at face value. This is not the prince's self-evaluation; it is the declaration of God in scripture. Daniel has previously been given as the *icon of wisdom* (compare Ezek. 14:14, 20), and in Daniel 1:17 he is presented as having **knowledge and skill in all learning and wisdom** that was given from God.
 - With the prince's wisdom he had become rich (v. 4). By his **traffick** (v. 5 - i.e.: business dealings) he had made even more riches. The result: **thine heart is lifted up because of thy riches**. This is, of course, a common problem often seen in the scripture, and warned against (2 Chron. 26:16 and Ps. 62:10 for example).
- Verses 6-10 - The destruction of the prince
 - The results of the prince's setting of **thine heart as the heart of God** (v. 6) is that God would send **strangers upon thee** who would **draw their swords** and **defile thy brightness** (v. 7). They would also bring him **down to the pit** (v. 8), a reference to his death. While going up against these enemies, the prince would claim to the end, **I am God**, but to no avail, for he would die as a man (v. 8).

- This prince would **die the deaths of the uncircumcised** (v. 10). This makes us wonder if this is used in a “moral, not physical sense” (Bullinger, *The Companion Bible*), or if *the prince of Tyre was a Jew, yet died as a Gentile*.
- One must ask, “Who is this prince?” I think we have two options:
 - He is the type of the King, who is the antitype (as per Bullinger).
 - He is a type of the antichrist. A man, yet one who sets himself up as God.
- Verses 11-17 - The Description of the King of Tyre
 - The **king of Tyrus** is described as:
 - The one who **sealest up the sum** (v. 12). The **sum** is *the pattern or the paragon*. To be the one that *seals the sum* is to be *created in perfection*. (Compare with the Prince in 28:2).
 - One who is **full of wisdom** (v. 12). Once again, the prince was **wiser than Daniel** (v. 3), but the King takes wisdom to the **full**.
 - One who is **perfect in beauty** (v. 12).
 - One who **has been in Eden the garden of God** (v. 13). There is no doubt that this is reference to the Garden of Eden. The mention of **every precious stone** (v. 13) is likely a reference to the landscape of the Garden itself, telling us something previously unknown about the Garden. Compare Genesis 2:11-12.
 - One whose **workmanship** was **prepared in thee in the day that thou was created** (v. 13). The **tabrets** and **pipes** uses either a musical analogy (as in KJV) or a jewelers analogy (as in NASB) to speak of fine workmanship.
 - One who was **created**, and was created in *full perfection* from the beginning, **in the day that thou was created** (v. 13).
 - The **anointed cherub that covereth** (v. 14). A cherub is a supernatural being. What did this cherub cover? We are not told. Covering is meant, likely, as protection. God is the one that gave him this position: **I have set thee so** (v. 14).
 - One who was **upon the holy mountain of God** and **walked up and down in the midst of the stones of fire**. Sadly, we know very little about what this means.
 - One who was **perfect in thy ways** from his creation **till iniquity was found in thee** (v. 15).
 - One who has a **multitude of...merchandise** that created **violence** (v. 16). The word **merchandise** is the same as **traffick** in verse 5.
 - One who will be destroyed and cast out **from the midst of the stones of fire** (v. 16).
 - One whose **heart was lifted up because of thy beauty** and would be **cast...to the ground** and beheld by kings (v. 17).
 - This grand description of the King of Tyre simply begs the question: *who is this?* Could it be a *mere man*?
 - Any normal reading of the text, in light of the whole of scripture, would demand one conclusion: the King of Tyre is Satan himself.
 - This being true, it demolishes the teaching by liberals who say that the serpent in the garden was not Satan, but rather just a Hebraic myth.
- Verses 18-19 - The Destruction of the King of Tyre
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- In verse 17, we have already learned that he would be **cast...to the ground** and beheld by kings.
 - He was one who had a **multitude of...iniquities** (v. 18). The punishment of God was pronounced: **therefore I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee** (v. 18).
 - This is fulfilled at the Second Coming, described in brief in Revelation 20:10, where we are told that even though he becomes **ashes upon the earth** (Ezek. 28:18), he will also **be tormented day and night for ever and ever** (Rev. 20:10).
- The ultimate victory is won in verse 19, when the king of Tyre shall finally be history: **and never shalt thou be any more.**