



Ezekiel 27-28

Tape #7326
Ezekiel 27-28
By Chuck Smith

Chapter twenty seven, and notice again how over, and over, and over Ezekiel is claiming that the word that he is speaking is of the Lord. "All scripture is given by inspiration of God." We read that, "Holy men of old wrote as they were inspired by the Holy Spirit." Peter in referring to one of the Psalms of David said, "David, by the mouth of the Holy Spirit spake, saying..." One thing you may challenge, but you cannot deny, and that is that the Bible asserts that it is the word of God.

Now that is a proposition that you either accept or reject. You should accept it or reject it on the basis of careful study. Because the claims that the Bible makes of being God's word to man, if it indeed is that, then we had better pay attention to it! Because our eternal destiny then rests upon what God has said. Thus it is of vital importance that you not just take someone else's word, but that you, for yourself examine, prove whether or not this indeed is the word of God. Study the evidences for internal inspiration. Then, don't just pass it off and say, "Well it's full of errors!" Find the errors! Don't just say, "Well it's full of contradictions!" Find the contradictions if there be any! I've read it I guess as much as anybody. I haven't found any contradictions or errors yet, so maybe you can find something that I haven't.

So the word of the Lord came again unto me, saying, And it is a lamentation that he is told by the Lord to take up a funeral dirge for Tyrus (27:1-2);

Tyrus is gonna die. This great glorious, beautiful seaport, sort of the center of the commercial world, which trades and does commerce with the nations of the world, is going to be destroyed, it's going to die. So the funeral dirge, the lamentation for Tyrus.

Thus saith the Lord God; [And again the claim, "God is speaking".] O thou that are situated at the entry of the sea (27:3),

This is a reference to the harbor of Tyrus, and there was two entries from the harbor, one from the north, and one from the south, so that it made it easier to enter the port, because of the direction that the wind might be blowing. You could enter the port from the south, or you could enter the port from the north.

you are a merchant of the people for many coast lands, Thus saith the Lord God; O Tyrus, you have said, I am of perfect beauty (27:3).

That was the claim. Now in the twenty seventh chapter, as he goes on to describe this, this city of Tyrus, it is just about that, a description of Tyrus. Thus there isn't much in this chapter for which you can get spiritually inspired. It's not one of those chapters that lead you into the heavenlies, you know as focusing on God, and thinking of the glory and greatness of God. But, it's just sort of a sketch of the city of Tyrus. So it's more of a historic sketch, than it is a chapter of inspiration. This glorious city of Tyrus is to be destroyed.

Your borders are in the midst of the seas, [It was, it's a, it's directing the attention to this island city of Tyrus, a half mile off shore.] your builders have perfected thy beauty. They have made all of your ship boards of fir trees from Senir: [Which is mount Herman, the beautiful fir trees on mount Herman.] they have taken the cedars from Lebanon to make the masts for the ships. [Because they're tall and straight, and of course they're strong, they resist dry rot.] The oaks of Bashan [Which was famous for its oaks, it was on the other side of the Jordan river.] that use them for the oars of these ships; and the company of the Ashurites have made your benches of ivory that have been brought out of the islands of Chittim. Fine linen with broidered work from Egypt [Comprised the sales of these ships.] they were blue, and purple from the coast of Elishah which covered thee (27:4- 7).

So these beautiful ships of the Phoenician merchant marine. With their beautiful blue, and purple sails as they plied the waters of the Mediterranean, were the main merchants of those days.

The inhabitants of Zidon [A neighbor city, twelve miles, fifteen miles away from Tyre.] and Arvad were your mariners: [The sailors] your wise men, O Tyrus, that were in you, were your pilots. [The men who

learned to navigate by the stars and all, pilots of the ships.] *The ancients of Gebal and the wise men thereof were in thee as thy calkers: and your ships of the sea with their sailors were in thee to occupy your merchandise.* [So it speaks of the very prosperous commercial enterprise by the people of Tyrus, their ships, the description of the ships, but then,] *Those of Persia and Lud and Phut were your army, your men of war: and they hanged the shield and helmet in thee; and they set forth your beauty. The men of Arvad with your army were upon your walls round about, and the Gammadims were in your towers: and they hanged their shields on the walls round about; that you might be made perfect, or in beauty. Tarshish* [An area of Spain] *was your merchant by reason of the multitude of all kinds of riches; [They brought from Tarshish] silver, iron, tin, lead, and they traded in your fairs. [Which were the trademarks.] Javan, Tubal, Meshech,* [There around the Black sea in Russia.] *they were your merchants: they traded in slaves* [They used in those days slave trading from those tribes, and at that time they were just tribal people, and they were slaves actually, and trading in slaves.] *vessels of brass in your market. The house of Togarmah* [Which was Armenia] *traded in your fairs with your horses and their mules. And the men of Dedan* [Now this is not Dedan of Arabia, but this is Dedan that is further north.] *were your merchants; many coasts were the merchandise of your hand: they brought you for presents these horns or tusks of ivory and ebony. Syria was your merchant by reason of the multitude of the wares of your making: and they occupied in thy fairs with their emeralds, and their brodered work, and the fine linen, the coral, and the agate. Judah, the land of Israel, they were your merchants: they traded in your market the wheat of Minnith, and pannag,* [A couple of areas in Israel that were noted for the wheat.] *and the honey,* [Of which the land of Israel was known, as the land of milk and honey.] *and oil, and balm. Damascus* [Syria, the capital] *was your merchant in the multitude of the wares of thy making, for the multitude of all the riches; in the wine of Helbon,* [An area just north of Beirut, where they grew the grapes for wine and it was a famous wine in those days.] *the white wool. Dan also Javan going to and fro occupied your fairs: they brought the bright iron, the cassia, the calamus, and they were in your market.* [More into spices.] *And Dedan* [This is the Dedan of Arabia.] *was there with the precious clothes for the chariots. Arabia, and all of the princes of Kedar, they occupied with thee in the lambs, and the rams, and the goats: in these were thy merchants* (27:8-21).

So you're getting the idea, and the feel of a vast commerce in all of these goods. It would be more or less, like going over to the port of Los Angeles, and watching these ships come in from the far east with all of the goods from the far east, the various kinds of merchandise.

Now as he is describing this, it would appear that he is writing from first hand information. That is, it is possible that he actually visited, and saw the seaport of Tyre, and watched the merchandising that was going on there.

The merchants of Sheba and Raamah, they were your merchants: they occupied the fairs with all of the spices, and the precious stones, and gold. Haran, and Canneh, and Eden, and the merchants of Sheba, and Asshur, and Chilmad, they were your merchants. These were your merchants in all sorts of things, blue clothes, brodered work, cedar chests of rich apparel, bound with cords, made with cedar, among your merchandise. The ships of Tarshish did sing of you in your market: and you were replenished, and made very glorious in the midst of the seas. Your rowers have brought you into great waters: the east wind has broken you in the midst of the seas. Your riches, and your fairs, your merchandise, your sailors, and all of the pilots, the calkers, the occupiers of the merchandise, all of the men of war, that were in thee, and all of your company which is in the midst of thee, shall fall in the midst of the sea in the day of your ruin (27:22-27).

All of this greatness, all of this power, all of this glory, all of this wealth, all of this commerce is going to cease. It's all going to come to an end! The Lord is going to bring it all to an end.

And your suburbs will shake at the sound of the cry of thy pilots. [The ships will be destroyed, and the city will be destroyed.] *All they that handle the oar, the sailors, and the pilots in the sea, shall come down from their ships, and they shall stand upon their land; And they shall cause their voice to be heard against thee, for they shall cry bitterly, and cast up dust upon their heads, and they shall wallow themselves in the ashes* (27:28-30):

There is sort of a parallel to this in Revelation, chapter eighteen, as the Bible speaks of the destruction of

the commercial system of Babylon in the great tribulation period. As God finally brings an end to commercialism that has preyed upon the weakness of man. There in Revelation it speaks about how that the sea captains, the mariners and all, will stand afar off at the destruction of this commercial Babylon. They will wail and weep, because they have been made rich by bringing the merchandises and all to them. Now it's destroyed. Even so here. The sailors are wallowing in ashes, they are throwing dust in the air, they are crying because of the destruction of this beautiful, glorious seaport.

They shall make themselves utterly bald for thee, [One of the customs of the heathen was the shaving of their heads at the death of a loved one, it was commanded that the people of Israel should not do that.] they will gird themselves with sackcloth, [Which was the sign of mourning.] and they shall weep for thee with bitterness of heart and bitter wailing. [So the destruction of Tyre will be accompanied by all of these activities, and wailing, throwing of dust in the air, wallowing in ashes.] And in their wailing they shall take up a lamentation for you, and they will lament over you, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When your wares went forth out of the seas, you filled many people; you did enrich the kings of the earth with the multitude of your riches and with your merchandise. In the time when you shall be broken by the seas in the depths of the waters your merchandise and all of your company in the midst of you shall fall. All the inhabitants of the coastlands shall be astonished at thee, and their kings will be sore afraid, and they shall be troubled in their countenance. The merchants among the people will hiss at you; and you will be a terror, and never shall be any more (27:31-36).

The greatness, the glory of Tyre, gone, never again. Here it was at one time, the center of the commercial activity of the world. All of these goods flowing through it. Sailors singing, and in the ports, and you know the whole thing that goes with being a port city, and now destroyed, never to rise again.

Chapter 28

Now as we come into the twenty eighth chapter, again the claim that...

The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, [Now he is directing the prophecy against the king of Tyrus.] Thus saith the Lord God; Because your heart is lifted up, and you have said, I am a God, I sit in the seat of God, in the midst of the seas; yet you are a man, and not God, though you have set your heart as the heart of God (28:1-2):

So it is, notice the "because", the Lord's gonna pronounce His judgment upon him, but the judgment is because he has laid claim to being God. This is, and was a common practice in the ancient world, that the kings declared that they reigned by the power of the gods. Baal was the chief god of the people of Tyre. So this king's name was related to Baal. It was Arbid-Baal II, and he claimed to be God!

Now you remember in the New Testament we have an interesting story of when Herod was the king, and he was in the city of Caesarea, and the people of the area of Tyre, who had been dependant upon the help, and the support that they got from Herod, they were in a dispute. They came down to Caesarea, a group of the diplomats in order to sort of patch up the differences, and to again get Herod to renew the support to this area of Tyrus, who after its destruction became a very poverty stricken area.

Once the city was destroyed, the harbor and all, then they, they were not capable of supporting themselves. Thus they came down to Herod, and he came into that arena there in Caesarea that many of you have had the opportunity of visiting. The theater area right next to the coast. As Herod got up and made a speech to these men, and of course they're seeking now his favor.

So, as he made his speech, they began to cry, "It's a voice of a God and not a man!" They, they sort of exalted him as God. The Bible tells us that an angel, because he received this kind of adulation, the angel of the Lord smote him and he died. "The worms", it says, "ate him". So he wasn't a God, he was just a man. Here he said the same thing. The king is saying, "I am a god". "Your heart is lifted up, you, you say I sit in the place of God, or the seat of God in the midst of the seas, but you're a man and not a God, though you set your heart as the heart of God."

Behold, you are wiser than Daniel; there is no secret that they can hide from you (28:3):

He was a brilliant man. Daniel was noted for his wisdom. It is interesting that Daniel was living at this time. He was a contemporary of Ezekiel, and he was living in Babylon. When Nebuchadnezzar had his

dream, and he called all of the wise men, none of them could interpret the dream for him. It was Daniel that was able to interpret the dream. Nebuchadnezzar made him the head over all of his counsellors and wise men. He said, "There is no man like Daniel, and the God of Daniel, who is able to interpret dreams", and so forth. He elevated him to the head over all of the wise men.

Now here is the declaration that, "You're wiser than Daniel. There is no secret that they can hide from you".

And with your wisdom and with your understanding you have gotten great riches, and you have gotten gold and silver into your treasury: [He was a very shrewd and astute business man, of course, he ran this tremendous commercial enterprise of all of the ships, and all of the trading, and the different wares, and different goods.] And by your great wisdom and by your traffic you have increased your riches, and your heart is lifted up because of your riches (28:4-5):

There are many people who have been destroyed by riches. There are many people who have been destroyed by their wisdom, many people destroyed by their talents, by their abilities and capacities. When a person has been gifted in a particular area, people begin to sort of put that person on a pedestal, and begin to idolize them. There is a sort of cult worship that surrounds the famous people, the talented people. Men begin to worship them. With the king of Tyrus, he was an extremely wise person, sharp, tremendous insights. The people began to worship him as a god. Even as so many today, baseball stars, football stars, basketball stars, Hollywood stars, become really objects of worship by the people. Adulation, adoration, and all is heaped upon them.

It even happens in the ministry. If your life has been gifted by God, and you have the anointing of God upon your life, and the work of God is being accomplished through your life, many people are not capable of distinguishing between the frail human that God has used, and the work that God is doing through that person. They are prone to many times, glory in the vessel, rather than in God. They glory in the instrument that God has used, that they can see, but they don't give the glory to God, which belongs to God. There have been many ministers who have been destroyed, because they began to receive the adulation, and the praises that were heaped upon them by the people.

It is important to remember that we're just men. As we read of the heroes in the Bible, we're prone to elevate them to a status of super saint. Sort of you know, Elijah, wow! Elisha, ooh! You know, and we think of them in this, like they are something special, something super because of the power of God that was manifested in their lives. But James said, "Elijah was a man just like you". Nothing special. He was just a man. Those that God uses are just men. We must never forget it! To receive the praises of people is the sure path to destruction.

Peter, I'm glad that the Bible gives us the insights to the weaknesses of Peter. Because it makes us realize that God can take a guy that's always messing up, saying the wrong thing, often doing the wrong thing, and yet God can use him in a marvelous way. But Peter never forgot that he was just Peter, even when the Lord began to use him in a marvelous way.

We read of how that Peter and John were going into the temple at the hour of prayer, and there was a lame man about forty years old, who had never been able to walk, lame from birth, there at the gate seeking alms, begging the people who were going in to worship. Peter said, "Look at us", and the man turned, reached out his hand. Peter said, "I don't have any silver or gold but what I have I'll give unto you, in the name of Jesus Christ of Nazareth, stand to your feet and walk." He took the man by the right hand and lifted him to his feet. Immediately the man was healed. Forty years old, never been able to walk before in his life, but now he's able to walk, he's able to jump, he's able to run. This man was walking, leaping, praising God. He went through the temple leaping, praising God! Saying, "Hallelujah!", as he went through you know, and everybody turned and looked to see what the commotion was.

They said, "Isn't that the lame man that's been sitting there at the gate all these years?" They said, "Sure looks like him! How is it that he can walk?" "Don't know! Let's find out!" They followed him as he made his circle through the temple, came back out to Solomon's porch, began to hug Peter, so that they began to relate the miracle to Peter. People came up and began to look with great awe, wonder! "Oh Peter!" Peter said, "Ye men of Israel, why marvel ye at this, and why do you look upon us, as though we, through our own

righteousness have done this good deed unto this man? Be it known unto you, that God has glorified His Son, Jesus Christ, and it is through faith in His name. In fact, the faith that is by Him, that this man stands here before you whole!" You see, they were going to worship Peter. They were looking at Peter as though he were some holy, godly, righteous person, because he was the instrument through which God wrought the miracle. But he said, "No, no, no! Don't make that mistake!" He pointed them to Jesus Christ.

It is important that we always point Jesus, the people to Jesus Christ, and don't let them look on us when God has used us. As though God used us because we made great sacrifices, and we spent our days in fasting in prayer, and we, you know, gave up this, and that, and thus God was able to use me. That's a ploy to get the praise and adulation so the people will say, "My isn't it wonderful that he fasted and prayed and waited so long? So spiritual he walks so close to God! Ooh!" Not so. Peter said, "Hey I'm just like you are."

A similar incident in Lystra, where Paul had been preaching. As he was preaching, again the same situation, in that there was a man about forty years old who was lame from birth, and as Paul was preaching, Paul saw the intentness with which that man was listening to the word of God. He could see that the man was receiving the truth of Jesus Christ. So he said to the fellow, "Hey man! Jesus Christ makes you whole, stand up and walk!" The man stood up and walked, and the people said, "The gods have come down! Paul, the little short one must be Mercury!" "And that bigger guy with him must be Jupiter!" So they ran down to the temple of Jupiter, and they got the priest of Jupiter, and they said, "Hey man you shouldn't be here! Your god came down, he's walking in the streets down here!" So the priest came dragging an ox down the street. He was gonna sacrifice to Paul and Barnabas. They tore their clothes, they said, "Hey we are men just like you! We've come to tell you that you're to turn from these vanities, unto the living God!" Again, pointing them to God.

Now here was a highly gifted man, the king of Tyrus. People marveled at the man's skill, ability, his wisdom, the riches, the wealth that he was able to amass. They began to identify him with the god Baal, and he began to declare that he was a god. He accepted that praise of the people, and that worship of the people.

Therefore [Because, and therefore, I mean you always get it, because, therefore.] thus saith the Lord God; Because [again] you have set your heart as the heart of God; Behold, I will bring strangers upon you, the awesome of the nations: [Babylon, Nebuchadnezzar, Greece, Alexander the Great.] and they shall draw their swords against the beauty of your wisdom, they will defile your brightness. They will bring you down to the pit, and you will die the deaths of them that are slain in the midst of the seas. And will you say before him that is ready to slay you, I am God? but you shall be a man, and no God in the hand of him that slays you (28:6-9).

"You're gonna be assassinated, you're gonna be killed, and you can say to that man ready to swing with his sword to, "You can't do that, I'm God!" He said, "No you'll discover at that point you're not God."

You shall die the death of the uncircumcised by the hand of strangers: [Or the death of sinners.] for I have spoken it, saith the Lord God (28:10).

Now again God declares, "This is gonna happen because I have spoken it, saith the Lord God", again God claims.

Now if the king was not slain with the sword, then we'd say, "Well, God didn't say it". If it didn't follow that the city of Tyrus was destroyed by Nebuchadnezzar and the king of Tyrus slain, then we'd say, "Well the Lord didn't speak it, it's wrong you know." But Tyrus did fall, and the king was slain.

Moreover the word of the Lord came unto me, saying, [Again the claim that this is God's word, over and over it purports to be God's word.] Son of man, take up a lamentation [Or the funeral dirge] for the king of Tyrus, and say unto him, Thus saith the Lord God (28:11-12);

God's word, this is what God's saying to you. Now as we enter into this part, the prophet in a mystic way, is now addressing the powers of darkness that are behind the king of Tyre. The description now is that really of Satan, who was the one who was giving his power to the king of Tyre. It is interesting that in the scriptures it does recognize that first of all this world is presently under Satan's dominion. It's his kingdom. Satan is ruling in this present evil world. It is manifestly wrong to blame God for all of the tragedies that take place in the world today, for death, suffering, assaults, it's wrong to blame God! We are living in a world that is in rebellion against God, following hard after Satan, who the Bible calls, "The god of this

world". Satan controls in nations, the leadership. We are told that, "We wrestle not against flesh and blood, but against principalities and spiritual forces that have been put in high places", high places of government. Powers of darkness.

In the book of Daniel, we read of an occasion when Daniel sought to know the will of God, and thus he entered into a period of special fasting and prayer. After three weeks of fasting and prayer, an angel of the Lord, Gabriel, came to Daniel, and he said, "The day that you began your fast, God dispatched me with the answer. But I was taken captive by the prince of Persia, and they held me captive for these twenty one days, until Michael, that great prince came, and he delivered me, and now I have come to share with you the message from God."

This prince of Persia was the powers of darkness that controlled the Persian government. So as he is addressing the king of Tyre, suddenly he goes behind the scenes to the spiritual aspects and the powers of darkness that were behind the scenes, in control unto Satan himself. Thus as we get into this description, we are actually getting a biblical description of Satan, which is far different from Dante's or other characters of Satan that are very popular.

He's not some horrible ugly looking monster. He doesn't have a red suit, and a pitch fork, and forked tail, and horns. But as you read the description, sin doesn't come with a lot of ugliness on the front. The ugliness is the by product, and the result of sin. But on the surface it looks glamorous, it looks beautiful, it looks alluring and attractive. Satan, according to the description here, was all of that. "Take up your lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God"...

You seal up the sum, [Or, "You are the seal of perfection, or you are the sum total, you are it, you're the, you're the seal of perfection".] *you are full of wisdom, and perfect in beauty*. [Not the way you pictured Satan is it, "perfect in beauty"?] *And you have been in Eden the garden of God; and every precious stone was your covering, the sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, carbuncle, gold: [These are interestingly enough nine of the twelve gems that were in the breastplate of the priest.] the workmanship of your tabrets and of your pipes was prepared in thee in the day that you were created (28:12-13).*

Now here's a declaration that Satan was created, which means that he is not, and cannot be considered an opposite of God. If you think of Satan as the opposite of God, you've got a wrong concept and you are giving him more credit than what he actually has. God is eternal. He is self-existent. He has always been. Satan was created by God, and thus there, there can be no, he is opposed to God, but he is not the opposite of God. Satan was an angel, and is not at all, in any wise, equal to, or on a par with, the eternal God.

As an angel, and as one of the highest ranking angels, he surely is above us and we are no match for him, in and of ourselves. I mean, he could wipe us out quicker than you could blink your eye, if it were not for the help, the protection, the power of the Holy Spirit, we would just be sitting ducks for him. But being a created being, he is the opposite perhaps of Michael, one of the arch angels, or, maybe Gabriel. But he is not at all on a par with God, but he was a created being by God, as are the angels. He was one of the angels in the class known as the "cherubim", that were created by God. A special class of angelic beings.

And you were the anointed cherub [Here it declares it.] *that covereth*; [Or, that ruled, he, he had a certain authority and rule that was granted to him within the heavenly kingdom.] *and I have set you so*: [He was, he was there by divine appointment, God had appointed him to this position.] *you were upon the holy mountain of God; and you have walked up and down in the midst of the stones of fire (28:14).*

That fiery crystal sea that is before the throne of God. Satan had been there, walked upon that stony fiery sea there before the throne of God.

And you were perfect in your ways from the day that you were created, until iniquity was found in you (28:15).

Now there are a lot of interesting mysteries in the Bible that cannot be solved until we get to heaven. One of those mysteries is, when were the angels created? At what period of time were the angels created? How many billions of years, or millions of years, or hundreds of years did they exist before God created man and placed him upon the earth? When did Satan fall? At what period of time was this rebellion of Satan and his fall from this high anointed position that he had? We don't know, we can't know because the Bible

doesn't tell us. That's the only place you can get absolute information. Everything else becomes purely speculation, which is worthless.

But we do know that some time before Adam was created and placed in the garden of Eden, Satan had fallen. For he appeared in the garden in his fallen state, to tempt Eve. Thus it was in a period of what we would call "prehistoric times". But how many millions, billions of years ago, eons, we don't know.

Now in the beginning when God created the heavens and the earth, way back in the very beginning, whenever that was, physicists try to assure us that it was between fifteen and twenty billion years ago. They are quite certain of that date. They talk about the conditions fifteen seconds before the big bang. They can take you right on a countdown, down to the, "5-4-3-2-1-BANG", and they can tell you, they believe, and they tell you with a great bit of arrogancy, just exactly how things were. I marvel that they can know so much.

When Job in his arguing with his friends got on the subject of creation, and on the earth, and things in the earth, God came to Job and He said, "Who is this who speaks words without knowledge or understanding? Where were you when I formed the earth? You know, were you there observing? Were you taking notes?" So there are a lot of things that we don't know.

But when God created the heavens and the earth, and created the angelic beings, whenever that was, in this vast universe, there was a beautiful subjection of all creation unto God. Every one living in harmony with the Creator. There was only one government in the universe, and that was the government of God. A government of light, and life. But even as God made us and endowed us with the capacity of choice in order that our praise and worship might be meaningful, in order that our relationship in love, might be meaningful.

God no doubt created the angels with that capacity of choice, so that the worship that He received from them would be meaningful worship. Satan was one of those who was there in the presence of God, on the fiery sea before the throne of God, worshiping God, as did the cherubims, and as do the cherubims. In Revelation chapter four, and Ezekiel chapters one, and ten, you get a picture of the cherubim who are there before the throne of God, worshiping God, and Satan was among them at one time.

When Satan rebelled against God, the scriptures would indicate that a third part of the angels joined in his rebellion, because of his popularity, his leadership. He was probably very charismatic. He drew a third part of the angels in his rebellion. So that you now have two governments in the universe. The government of God, the government of light and life, and the government of Satan, a government of death and darkness. They are opposing governments. They are at war with each other.

Now ultimately the kingdom of death and darkness will be destroyed, and God will cast it into outer darkness, Gehenna. Once again there will only be one government in the universe, the government of God, the government of light and life. All of those that are there are there by choice. They have chosen to submit their lives to the government of God. What a beautiful universe it must have been. What a beautiful universe it will be, when once again there's just the government of God, and all creation within it, subject unto Him!

But here is Satan, the anointed cherub, walking up and down in the midst of the stones of fire.

And by the multitude of your merchandise they have filled the midst of you with violence, you have sinned: therefore I will cast you as profane out of the mountain of God: [He's gonna be cast from this place.] and I will destroy you, O ruling cherub, from the midst of the stones of fire. ["You'll be cast out from this place in the presence of God with the other cherubim."] For your heart was lifted up because of your beauty, and you have corrupted your wisdom by reason of your brightness: I will cast you to the ground, and I will lay you before kings, that they might behold you (28:16-17).

Now let's turn to Isaiah, chapter fourteen, beginning with verse seven. Here Isaiah gives us further insight, or, verse twelve, into the fall of Satan. Isaiah 14:12, "How art thou fallen from heaven, O Lucifer, son of the morning! how are you cut down to the ground, which did weaken the nations! For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars (or the angels), of God: I will sit also upon the mount of the congregation, (Notice here, he says, You have been in the mountain of God, but he's gonna be cast from this mountain of God.) I will ascend above the heights of the clouds; and I will be like God."

Now that's exactly what the whole thing here is with the king of Tyrus. He's gonna be as God, he's

proclaiming himself to be God.

“Yet you will be brought down to hell, to the sides of the abyss. They that see you will (squint, they’ll) narrowly look at you, (they’ll you know, you’ll just be fascinated when you see this character), and they will consider you, saying, Is this the one (that did so much damage?) that made the earth to tremble, that shook the kingdoms; That made the world as a wilderness, and destroyed the cities; and opened not the house of his prisoners?” Is this Satan, I mean, when you take the universal tour, and you get to see this fellow, you’ll be amazed when you see him. You’ll say, “Wow is this the one that gave me such a hassle, such a bad time?”

You have defiled the sanctuaries by the sanctuaries by the multitude of your iniquities. And by your iniquity of your traffic; therefore [I will bring you forth] I will bring forth a fire from the midst of you, I will bring you into ashes upon the earth and the sight of all of those that behold you. And all of they that know you among the people will be astonished at you: [Same ideas Isaiah gave us.] and you will be a terror, and never wilt thou be any more (28:18-19).

“The end of your terrorism is over, and never again, to be destroyed.” So interesting, interesting into the spirit world behind the physical world, the powers of darkness, and the place that they play in our material world.

Again the word of the Lord came unto me, saying (28:20),

Now he is going to pronounce judgment upon the neighboring city of Zidon. Tyre and Zidon are always sort of listed together. God’s judgment now against Zidon.

Son of man, set your face against Zidon, prophesy against it, And say, Thus saith the Lord God; Behold, I am against you, O Zidon; and I will be glorified in the midst of you: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, blood in her streets; the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. [The purpose of judgment is that God might reveal Himself.] And there shall be no more a prickling brier unto the house of Israel, [Which evidently they were.] nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God (28:21-24).

Judgment, not detailed, is pronounced against Zidon. Now Tyrus, Zidon to be utterly destroyed. Great kingdoms, great powers. But now God’s word to Israel which has already fallen to Babylon, and to Assyria. A word of comfort.

Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and I shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, plant vineyards; yes, they shall dwell with confidence, when I have executed judgments upon all of those that despise them round about them; and they shall know that I am the Lord their God (28:25-26).

The future of Israel.

Now as we get into the thirty ninth chapter of Ezekiel, or actually, chapters thirty eight, and thirty nine, God will be sanctified by Israel, when Israel in the latter days, when they have come back into the land are invaded by a force that is far superior to them. A force that will include provinces from the former Soviet Union, the southern part of the Soviet Union, Iran, Libya, Ethiopia, Gomer, Togarmah, the areas of Turkey, some of the Balkan state, and an alignment of Moslem nations that will come against Israel, and God will intervene and destroy them. As God destroys them with supernatural phenomena, great hail stones, lightning, a earthquake, and terrible awesome acts of nature, destroying this invading army. Then God said, “And I will be sanctified before them in the midst of the heathen”.

So here that phrase is used, but it is referring on to what he will be writing about when we get to the thirty eighth chapter of Ezekiel. “When the people who have been scattered, and I will be sanctified in them, in the sight of the heathen, and they dwell in the land that I have given to my servant Jacob”..., then there will be a recognition that He is God, and there will be a turning of Israel unto God, and Israel will be saved.

As Paul said in Romans eleven, “Blindness has happened in Israel in part until the fulness of the Gentiles comes in. But then all of Israel shall be saved. As the scripture saith, He shall send forth a deliverer out of Zion to turn the hearts of the children unto their fathers.” So God’s future work. He’s not through with

Israel yet. Their day will yet come. God has seven more years to deal with them, and to chastise, and then to bring them unto Himself. We'll get into that as we move a little further into Ezekiel.

But He is still occupying Himself with the judgments upon the neighboring nations. As we get into chapters twenty nine, and thirty, we'll be dealing with the judgments of God that are going to come against Egypt, and the reasons why God will be judging Egypt.

So we'll continue to move on in Ezekiel, as the Lord allows us the opportunities to do so. Shall we pray?

Father, we thank You that that You have spoken, and confirmed over and over again, the Word that You have given. We can look Lord at history, and we can look at our world today, and we can see how accurately You have kept Your Word, proving that indeed it was Your Word, and as we have seen it come to pass, we know that You have spoken! We know that You are God, and we worship you, our God, our true, and holy God! Lord we pray that You will keep Your people from the deception that is in the world today. Where men on all sides are declaring that they are gods, and that we can be gods also. We know that there is only one true and living God, and we worship You. Guide us into Your path, in Jesus' name, Amen.