



# MUSTERION VIRTUAL BIBLE CONFERENCE

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# PULLING BACK THE CURTAIN



Ezekiel  
28: 1-19

# THE THREE “WORLDS” IN 2 PETER 3:6-13

**FIRST**  
“THE WORLD  
THAT  
THEN WAS”  
2 PETER 3:6

**SECOND**  
**FIRST**  
“THE WORLD  
THAT  
THEN WAS”  
2 PETER 3:6

**THIRD**  
“NEW HEAVENS  
AND  
A NEW EARTH”  
2 PETER 3:13

**WILL BE OUR FOCUS FOR TODAY’S  
STUDY**

**Eze 28:1-10** The word of the LORD came again unto me, saying,

2 Son of man, say unto the **prince of Tyrus**, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.

# Who was this “**Prince** of Tyre” in Eze. 28?

- Called “Tyrus” in the scriptures, history remembers him as “Ithobaal II, or “Baal is with him”. Ithobaal II (also known as Tuba'il) was a king of the Phoenician city-state of Tyre who ruled during the mid-8th century BCE, approximately from 750 to 740 BCE.
- As a worshipper of the false god Baal, he took great delight in the downfall of Israel and was famous not only for his business wisdom which accumulated him massive fortune, but his pride and arrogance which pushed him to fancy himself as a god. Sound familiar?
- God’s instructions to Ezekiel as to what to tell this “prince of Tyre” is recorded in Eze. Chapters 26 & 27, culminating with God’s prophetic destruction of him and his kingdom in Chapter 28:1-10. Here in Chapter 28, he is depicted as the “type” of Satan, a mere man.

God's dealings and judgements  
against the "Prince of Tyre" bring  
about a remembrance of events  
past-

And God pulls back the curtain  
for us to reveal the "King of Tyre"-  
The Antitype!

**Eze 28:11-19** Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the **king of Tyrus**, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I 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.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

# Who was the “**King** of Tyre” in Eze. 28?

- Ezekiel 28:11-19 presents what’s behind the curtain! These verses describe not a man, but the “Antitype” of the prince of Tyrus, Lucifer himself!
- These verses reveal Lucifer and an earth and heavens that man has never seen - a world before Adam and before sin, where “nations” of spirit beings, angels, seraphim and cherubim inhabited the earth that was originally created for them.
- Remember that this existence before Lucifer’s fall contained no time (as we know it), no firmament, no sin... only peace, contentment and a joyful constant communion between the angelic hosts and God the father!

**Let’s look at another place in scripture where God pulls back the curtain again...**

# Isaiah 14:12-17

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the **nations!**

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

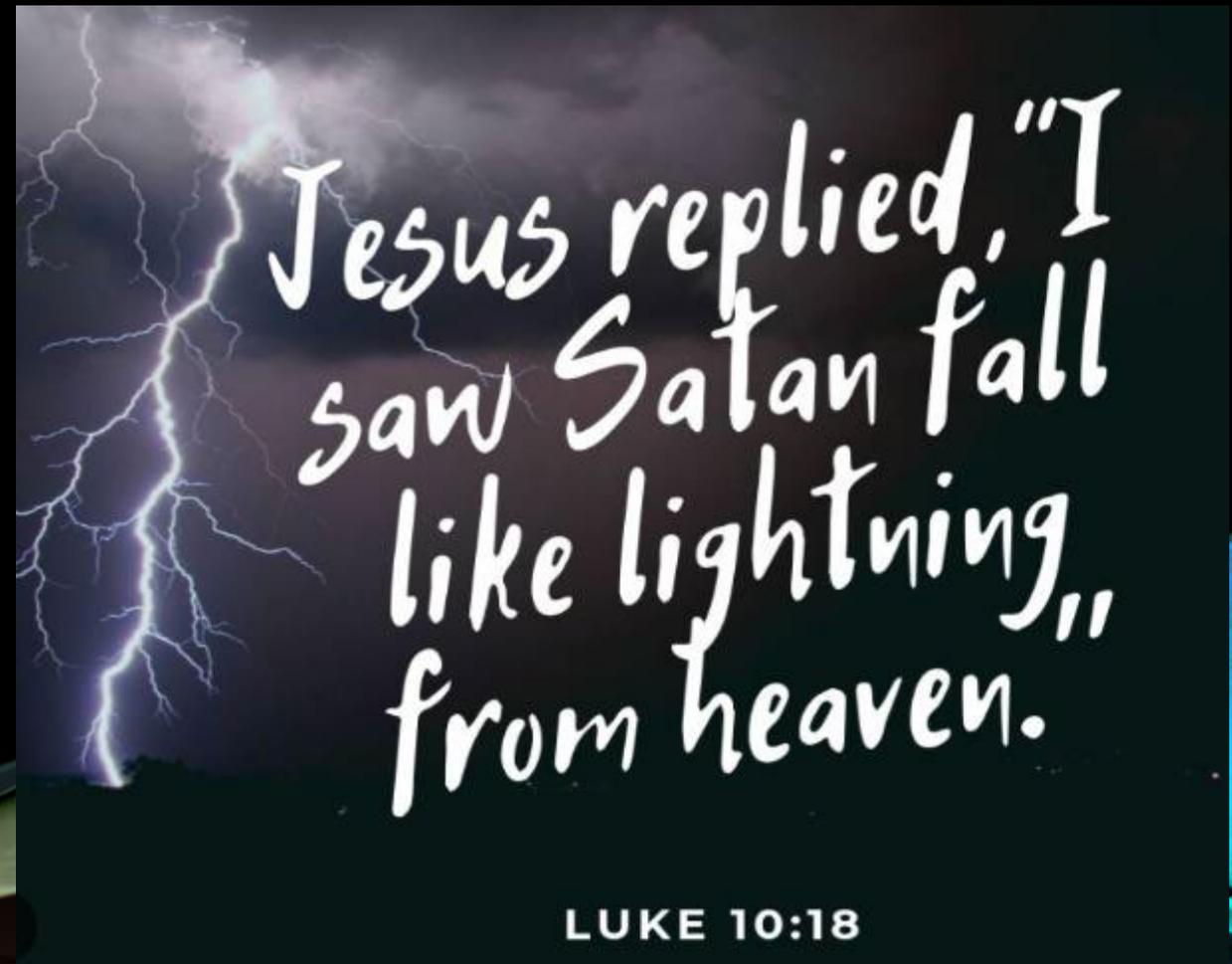
17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

**Note that the “nations” of Vs. 12, left in their proper context, must be nations of spirit beings as the setting here is the same as Ezekiel 28!**

The rebellion of Lucifer in heaven resulted in his fall and expulsion from God's presence... Christ Himself recounts this event (as mentioned in Eze. 28:16) in Luke 10:18:

**Lu 10:17** And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

**18** And he said unto them, I beheld Satan as lightning fall from heaven.



# Some things to consider...

- Lucifer's fall and expulsion from heaven (along with 1/3 of the angelic hosts per **Rev. 12:4**) to the earth doomed the original earth and angelic inhabitants to be "overflowed" (**2 Pet. 3:6**, *Gr. Kataklyzo*) with the waters of "the deep"; the same earth that the angels "sang and shouted for joy" for (**Job 38:7**) was now deluged in a watery judgement because of Satan and his choices.
- The earth was not originally created "without form and void" (*Heb. Tohu va bohu*) as the KJV incorrectly states, using "was" instead of "became" in **Gen. 1:2**. This is in direct contradiction with **Isa. 45:18** which states:  
**"Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain (*Heb. Tohu va bohu*), he formed it to be inhabited: I am the LORD; and there is none else."**
- Lucifer was declared by God to be "the anointed Cherub that covereth" in **Eze. 28:14**, and thus was basically God's "prime minister" over the angelic host and the original earth. It's ironic that in **Gen. 3**, after the "overthrow" (*Gr. Katabole*), during the 6-day "restoration" account of the earth, we find Lucifer referred to as being "more subtle than any beast of the field".

Some artist /AI depictions of the possible appearance of the Cherubims...



**Ezekiel 1 & 2**

More artist /AI depictions of the possible appearance of the Cherubims...



**Ezekiel 1 & 2**

# More things to consider...

- The so-called “gap” between Gen. 1:1 and 1:2 is very real and exists in scripture as the “casting down” (Gr. *Katabole*) of the world (Gr. *Kosmos*). It’s also very notable that God uses this epic event in His overall purpose as a “benchmark”, or great dividing line between the dispensations of the ages. **Check Appendix 146 in the Companion Bible for a remarkable study on this.**



## 146

### “THE FOUNDATION OF THE WORLD.”

To arrive at the true meaning of this expression, we must note that there are two words translated “foundation” in the New Testament: (1) *themelios*, and (2) *katabolē*.

The Noun, *themelios*, occurs in Luke 6. 48, 49; 14. 29; Acts 16. 26. Rom. 15. 20. 1 Cor. 3. 10, 11, 12. Eph. 2. 20. 1 Tim. 6. 19. 2 Tim. 2. 19. Heb. 6. 1; 11. 10. Rev. 21. 14, 19, 19. It is never used of the world (*kosmos*) or the earth (*gē*). The corresponding Verb (*themelioō*) occurs in Matt. 7. 25. Luke 6. 48. Eph. 3. 17. Col. 1. 23. Heb. 1. 10 and 1 Pet. 5. 10. The verb is only once used of the earth (*gē*). Heb. 1. 10.

A comparison of all these passages will show that these are proper and regular terms for the English words “to found”, and “foundation”.

The Noun, *katabolē*, occurs in Matt. 13. 35; 25. 34. Luke 11. 50. John 17. 24. Eph. 1. 4. Heb. 4. 3; 9. 26; 11. 11. 1 Pet. 1. 20. Rev. 13. 8; 17. 8; and the corresponding Verb (*kataballō*) occurs in 2 Cor. 4. 9. Heb. 6. 1; and Rev. 12. 10.

A comparison of all these passages (especially 2 Cor. 4. 9, and Rev. 12. 10) will show that *kataballō* and *katabolē* are not the proper terms for founding and foundation, but the correct meaning is *casting down*, or *overthrow*.

Consistency, therefore, calls for the same translation in Heb. 6. 1, where, instead of “not laying again”, the rendering should be “not casting down”. That is to say, the foundation already laid, of repentance, &c., was not to be cast down or overthrown, but was to be *left*—and progress made unto the perfection.

Accordingly, the Noun *katabolē*, derived from, and cognate with the Verb, ought to be translated “disruption”, or “ruin”.

The remarkable thing is that in all occurrences (except Heb. 11. 11) the word is connected with “the world” (Gr. *kosmos*. Ap. 129. 1), and therefore the expression should be rendered “the disruption (or ruin) of the world”, clearly referring to the condition indicated in Gen. 1. 2, and described in 2 Pet. 3. 5, 6. For the earth was not *created tohū* (Isa. 45. 18), but *became* so, as stated in the Hebrew of Gen. 1. 2 and confirmed by 2 Pet. 3. 6, where “the world that then was by the word of God” (Gen. 1. 1), perished, and “the heavens and the earth which are now, by the same word” were created (Gen. 2. 4), and are “kept in store, reserved unto fire against the day of judgment” (2 Pet. 3. 7) which shall usher in the “new heavens and the new earth” of 2 Pet. 3. 13.

“The disruption of the world” is an event forming a great dividing line in the dispensations of the ages. In Gen. 1. 1 we have the *founding* of the world (Heb. 1. 10 = *themelioō*), but in Gen. 1. 2 we have its *overthrow*.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition *apo* = from (Ap. 104. iv) seven times, and with *pro* = before (Ap. 104. xiv) three times. The former refers to the *kingdom*, and is connected with the “counsels” of God; the latter refers to the *Mystery* (or *Secret*. See Ap. 192) and is connected with the “purpose” of God (see John 17. 24. Eph. 1. 4. 1 Pet. 1. 20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Gen. 1. 2, that “the earth became *tohū* and *bohū* (i. e. waste and desolate); and darkness was on the face of the deep”, before the creation of “the heavens and the earth which are now” (2 Pet. 3. 7).



Thank you and, as always, don't take it from  
me, but **search and see!**