

THE PRINCE AND THE KING OF TYRUS: AN END-TIMES EXPLANATION OF EZEKIEL 28 IN LIGHT OF PROGRESSIVE REVELATION

INTRODUCTION

Ezekiel chapter 28 is one of the deepest and most unusual prophetic passages in the Bible. At first, it speaks against the ancient city of Tyre, a wealthy sea-trading city that seemed very strong and secure. But the passage points to more than an earthly city and ruler. In biblical prophecy, God sometimes speaks to a human ruler while also revealing the spiritual power working behind him. In this chapter, Ezekiel points to two rebels: the coming end-times Beast, also called the Antichrist, pictured as the “Prince of Tyrus,” and Satan himself, pictured as the “King of Tyrus.”

When Ezekiel 28 is read alongside Isaiah, Daniel, 2 Thessalonians, and Revelation, a clear story appears. It shows how rebellion began in heaven and will finally appear on earth through the Antichrist. The first ten verses focus on a human ruler who wants to be worshiped as God. Verses 11–19 look behind that ruler and show the pride and fall of Satan. This matters because the final crisis of the age is not only about politics or nations. It is the last earthly stage of an old spiritual rebellion against God.

THE PROPHETIC NARRATIVE & EXPOSITION

I. The Prince of Tyrus and the End-Time Beast

The first part of the prophecy (Ezekiel 28:1–10) is addressed to the “prince of Tyrus.” In history, this points to the ruler of Tyre in Ezekiel’s day. But the description goes beyond an ordinary king. This ruler is proud because of his wealth, wisdom, and power. His greatest sin is that he thinks of himself as God.

"The word of the LORD came again unto me, saying, 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: Behold, thou art wiser than Daniel;

there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; 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. 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." (Ezekiel 28:1–8, KJV).

The claim “I am a God, I sit in the seat of God” matches what the New Testament says about the end-times Antichrist, also called the Beast. Paul says this final ruler will exalt himself above God and demand worship.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thessalonians 2:3–4, KJV).

The connection between Ezekiel’s prince and Paul’s “man of sin” is clear. Both are ruled by pride. Both want honor and worship that belong only to God. Daniel describes the same kind of end-times ruler, saying he will lift himself above every god.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." (Daniel 11:36–37, KJV).

Ezekiel also says this ruler’s pride is tied to money and trade. Tyre became powerful through commerce. Revelation describes the Beast as having control over buying and selling through the mark of the beast. This shows that the Prince of Tyrus is a picture of the final world ruler who will use political and economic power against God. Ancient Tyre fell, but the end-times system it represents will face the judgment of Christ.

II. The King of Tyrus and the Fall of Lucifer

In verse 11, the message changes. God tells Ezekiel to speak a lament over the “king of Tyrus.” The words that follow no longer fit any normal human ruler. They point to the spiritual power behind the earthly prince: Satan, the enemy who works through rebellious kingdoms.

Ezekiel records the divine description of this being prior to his fall from grace:

"Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 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. 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. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:12–15, KJV).

No earthly king of Tyre lived in Eden, the garden of God. No human king was created as an “anointed cherub,” a high-ranking angelic being close to God’s presence. These words describe Lucifer before his fall. He was created with beauty, wisdom, and honor. But he became proud of his own greatness.

"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. 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. 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." (Ezekiel 28:16–18, KJV).

This fall matches Isaiah’s description of Lucifer, the “son of the morning.” Isaiah shows the pride in Satan’s heart: he wanted to rise above God’s order and be like the Most High.

"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! 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: I will ascend above the heights of the

clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." (Isaiah 14:12–15, KJV).

Ezekiel's words about "traffick" and "merchandise" can also point to spiritual corruption. In this sense, Satan spread rebellion like someone spreading harmful rumors. He turned other angels away from God. Revelation says that Satan and his angels were cast out, showing that his pride led to open war against God.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth... And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Revelation 12:4, 7–9, KJV).

For this reason, Ezekiel 28 shows where evil began: pride entered the heart of a powerful created being, and that pride led to rebellion, deception, and conflict.

III. The Dragon and the Beast Working Together

The difference between the "Prince" of Tyre, the visible human ruler, and the "King" of Tyre, the unseen spiritual power, helps explain Revelation. The Antichrist is not just a wicked political leader. He is a human ruler empowered and controlled by Satan. The visible ruler on earth carries out the plans of the invisible enemy behind him.

The Apostle John draws this curtain back in the Apocalypse, describing the relationship between the dragon and the beast:

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" (Revelation 13:2–4, KJV).

This is the final fulfillment of the pattern in Ezekiel 28. Satan, pictured as the King of Tyrus, gives power and authority to the Beast, pictured as the Prince of Tyrus. Satan's old desire to be like God is acted out on earth through the Antichrist, who demands worship from the world.

This also explains why Ezekiel gives different judgments for the prince and the king. The prince faces physical judgment and death. The king faces a deeper spiritual judgment. In the end, Christ defeats both the earthly ruler and the spiritual enemy behind him.

CONCLUSION

The ending of Ezekiel 28 points to God's complete victory. The Prince of Tyrus and the King of Tyrus are both proud, and both are judged. Scripture shows that their rebellion will be destroyed by Jesus Christ, the true King of kings and Lord of lords.

The Beast, who matches the Prince, reaches his end when he gathers the armies of the earth to fight against Christ at Armageddon. Revelation says the Beast and the false prophet will be cast into the lake of fire.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Revelation 19:20, KJV).

This fulfills Ezekiel's warning that the prince will be brought down. The proud world power that thought it was secure will be judged. After Christ's thousand-year reign, Satan himself, the power behind the rebellion, will also be cast into the lake of fire.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Revelation 20:10, KJV).

Ezekiel 28:19 says that the king will become a warning to all who see him and will "never" be again. The beauty that once led to pride will be gone, and God's justice will be clearly shown.

In summary, Ezekiel 28 helps readers understand the spiritual battle behind human pride and evil empires. It shows that false worship, self-exaltation, and cruel world systems are connected to Satan's ancient rebellion. But it also gives hope. The dragon and the beast will not win. Jesus Christ will defeat them, and God's throne will remain secure forever.