

The Inscrutable Question: Review of Ezekiel 28:16a: Divine Omniscience Indicts Lucifer for His Sin; Justice Issues a Warrant

28. In our study of “The Inscrutable Question” we have been studying the fall of Lucifer. Our first major passage is found in Ezekiel 28. Here is the corrected translation as far as we have gone:

Ezekiel 28:11 - [CTL] Again the word of the Lord came to me saying,

v 12 - “Ezekiel, take up a lamentation over the king of Tyre, the power behind the throne who is called Lucifer, and say to him, ‘Thus says the Lord Jesus Christ, “You have been authenticated as the ultimate standard of the angelic creation. You have maximum wisdom and perfect physical beauty.

v 13 - “You were in Eden, the Garden of God in the third heaven. Every precious stone was a part of your uniform’s insignia: the ruby, topaz, and diamond; the beryl, onyx, and jasper; the lapis lazuli, the turquoise, and emerald; and the gold filigree. The Lord’s craftsmanship produced in you unsurpassed resonant cavities and infinite range of voice; on the day you were created *ex nihilo* they were prepared for the purpose of dynamic communication of truth.

v 14 - “You were the cherub anointed to proclaim and protect divine integrity, the one who guards. I, by means of grace, placed you in the ultimate position of responsibility and authority. You resided in the throne room, My holy mountain. You walked in the glow of its foundation that reflected the light of the Shekinah Glory with the brilliance of lapis lazuli.

v 15 - “You exhibited perfect integrity in the carrying out of all your duties from the day of your instantaneous *ex nihilo* creation until I discovered mental attitude sin and wrongdoing in you.””

v 16a - [CTL] By the proliferation of your egotistic thoughts and ideas ... [NASV] you were internally filled with violence.

29. This verse is where we left off. In order to explain the impact of the word “violence” we went to a passage that places us in the midst of Satan’s second fall at the midpoint of the Tribulation.
30. This verse gives us the extent to which Lucifer was able to sell merchandise to the members of the angelic community.
31. In order for the angels who followed Lucifer in his rebellion to do so, they had to break the harness as he did. We have now taken time to study this concept and the ramifications of breaking the harness.
32. Now we need to go back and review 15 pages of notes. They will remind us of the circumstances surrounding Lucifer’s first fall. Then we will return to the passage that documents the extent to which his rebellion spread among the angelic community in Revelation 12:4.
33. REVIEW: Ezekiel 28:16:

Griffin, Joe. Joshua. Lessons JSH-285-288. Sermons taught at Grace Doctrine Church, Chesterfield, Missouri, on 5, 7, 9, and 12 March 2000 [Joshua 081, p. 804 to Joshua-082, p. 818].

Ezekiel 28:16 - [NASV] “By the abundance of your trade you were internally filled with violence and you sinned; therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stone of fire.”

- 1) We need to isolate a few words in the opening sentence of this verse so that we can then analyze them from the Hebrew. To be sure we are all on the same page, let’s look at the other two major translations of verse 16:

Ezekiel 28:16a - [KJV] By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned.

Ezekiel 28:16a - [NIV] Through your widespread trade you were filled with violence and you sinned.

- 2) The first two words we must examine are:

NASV: “abundance,” and “trade”

KJV: “multitude” and “merchandise”

NIV: “widespread” and “trade”

Here’s how they read in the Hebrew:

rob / robe / and rekulla / rek-ool-LAH /.

Determination of a corrected translation for these two words will now become the subject of our study.

- 3) The word for “multitude,” “abundance,” and “widespread” is **rob** and describes the various quantities of materials that are exchanged in the course of conducting a business.
- 4) You will remember the vast array of products that were traded throughout the Tyrian Empire. In fact we studied the complete inventory in Ezekiel 27:1-25. It was a far-reaching commercial enterprise and its booming economy provided great prosperity for all.
- 5) The word for “trade” and “merchandise” is **rekulla** and it refers to the products themselves. There was an abundance of products being exchanged among the various trading partners.
- 6) The prince of Tyre was the governmental figure who was in the position to manage and prosper most from this booming system of commerce.
- 7) This system produced so much profit for its investors that Prince Ithobal II became arrogant and assumed that it was his brilliance that was responsible for it all.
- 8) A review of that passage will add clarity to the verses we are about to study regarding the fall of Lucifer. As we do so remember that the intellect providing the greatest inspiration and influence upon the thinking of Ithobal was none other than Lucifer himself.

Ezekiel 28:1 - The word of the Lord came again to me saying,

v 2 - “Son of man, say to the leader of Tyre, ‘Thus says the Lord God, “Because your heart is lifted up and you have said, ‘I am a god, I sit in the seat of gods, in the heart of the seas’; Yet you are a man and not God, although you make your heart like the heart of God—

v 3 - Behold you are wiser than Daniel [**pseudo-intellectual arrogance**]; there is no secret [**on how to work the system**] that is a match for you [**the arrogance of assuming that a high human IQ makes one’s knowledge equal to God’s**].

v 4 - “By your wisdom and understanding you have acquired riches for yourself and have acquired gold and silver for your treasuries. [**human IQ and submission to the Laws of Divine Establishment have produced material wealth**].

v 5 - “By your great wisdom, by your trade [**rekulla: “traffick”**] you have increased your riches, and your heart is lifted up because of your riches [**by means of these things he has increased his wealth to the point of ultimate arrogance: he assumes himself to be divine**]—

v 6 - Therefore, thus says the Lord God, 'Because you have made your heart like the heart of God,

v 7 - therefore, behold, I will bring strangers upon you [**Nebuchadnezzar's army**], the most ruthless of nations [**Chaldea functioning as the Lord divinely permitted predator nation**]. They will draw their swords against the beauty of your wisdom [**the thirteen-year siege against the production of Ithobal's free-enterprise system**] and defile your splendor [**eventual conquest**].

v 8 - 'They will bring you down to the pit and you will die the death of those who are slain in the heart of the seas [**the sinking of the HMS Tyre**].

v 9 - 'Will you still say, "I am a god," in the presence of your slayer, although you are a man and not God in the hands of those who wound you?

v 10 - 'You will die the death of the uncircumcised by the hand of strangers [**the Chaldean army**], for I have spoken!' declares the Lord God!'"

- 9) In the middle of this account regarding the prince of Tyre we find an interesting parallel to our passage in Ezekiel 28:16. Go back and take a look at:

Ezekiel 28:5 - "By your great wisdom, by your trade [**rekulla: "traffick"**] you have increased your riches, and your heart is lifted up because of your riches.

- 10) In verse 5 the King James Version translates *rekulla* with the English word, "traffick" whose definition adds something to our ability to understand the meaning of the original:

Webster's Ninth New Collegiate Dictionary, s.v. "traffic":

Import and export trade; the business of bartering or buying and selling. Exchange of wares and goods.

- 11) The idea here is that Lucifer became involved in the exchange of merchandise. In other words, he became a salesman, hawking goods to others to sell them on his product.
- 12) The application of this idea however, does not include the exchange of material goods and services but rather the exchange of ideas.
- 13) Many words have more than one definition and each carries with it certain nuances of application, which is the case here. In fact, we have in the first strophe of chapter 28 a literal application involving material goods. But in the second strophe where Lucifer's rebellion is being described we find a figurative application.
- 14) *Rekulla* also means, "to pass through the hands." For example, in the exchange of goods, various materials pass through the hands of the seller to the buyer.
- 15) The root word for *rekulla* means, "to go about from one to another." This too has an obvious application to business. A salesman goes about "from one to the other" in order to convince a maximum number of people to buy his product.
- 16) A derivative of *rekulla* is *rakil* / **rah-KEEL** / and it has to do with slander and gossip. Such a person therefore does business in slander and his merchandise is gossip.
- 17) Now we are beginning to understand the product Lucifer was selling and to whom he was selling it. Under the aegis of divine essence a legal process has begun.
- 18) The omniscience of God, having absolute knowledge of the mental attitude sin of Lucifer, acts as the grand jury and issues to the supreme court of heaven an indictment.

Black, Henry Campbell. Black's Law Dictionary. 4th ed. St. Paul: West Publishing Company, 1968), 993, 912:

Grand Jury. A jury is sworn to inquire of certain matters of fact and declare the truth upon evidence to be laid before them. A Grand Jury is a jury of inquiry whose duty is to receive complaints and accusations in criminal cases, hear the evidence adduced, and find bills of indictment in cases where they are satisfied a trial ought to be had.

INDICTMENT. An accusation in writing found and presented by the grand jury to the court charging that a person therein named has done some act, which by law is punishable.

- 19) Upon review of the evidence the supreme court of heaven issues an warrant for the arrest of Lucifer.

Black, *Black's Law Dictionary*, 1756:

WARRANT. A writ issued by a justice or other competent authority addressed to a sheriff requiring him to arrest the body of a person therein named and bring him before the court to answer or to be examined touching some offense which he is charged with having committed.

- 20) What follows the issuing of the warrant is the arrest of the suspect.

ibid., 140:

ARREST: Criminal Cases. The apprehending or detaining of the person in order to be forthcoming to answer an alleged or suspected crime.

- 21) After the criminal has been apprehended he is next brought before the court to hear the reading of the formal charges made against him.

ibid., 139:

ARRAIGN. In criminal practice. To bring a prisoner to the bar of the court to answer the matter charged upon him in the indictment. The arraignment of a prisoner consists of calling upon him by name, and reading to him the indictment, and demanding of him whether he be guilty or not guilty, and entering his plea.

- 22) If the prisoner enters a plea of “not guilty” then the case goes to trial by jury.

ibid., 1675:

TRIAL. A judicial examination, in accordance with the law of the land, of the issues between the parties before a court that has jurisdiction over it.

In its strict definition, the word “trial” in criminal procedure means the proceedings in open court after the pleadings are finished down to and including the rendition of the verdict.

- 23) Consequently, a trial ends with the pronouncement of a verdict.

ibid., 1730:

VERDICT. From the Latin *veredictum*, a true declaration. The formal and unanimous decision made by a jury and reported to the court upon the matter duly submitted to them.

- 24) If the defendant finds the verdict to go against him then, under certain circumstances, he may appeal the decision and ask for a new trial.

ibid., 1675-76:

New Trial. A re-examination of an issue of fact in the same court after the verdict by a jury or a decision by the court.

- 25) Verse 16 finds Lucifer in the midst of this legal process. His sin has been discovered by the grand jury of divine omniscience, which has submitted to the supreme court of heaven an indictment.

- 26) Following receipt of the indictment, the supreme court of heaven issues a warrant for the arrest of Lucifer so that he might be arraigned.
- 27) However, there was an obvious delay between issuing the warrant and making the arrest. Why?