

End Times Prophecy: *The Phoenicians and the 7th Empire*



biblestudying.net

Brian K. McPherson and Scott McPherson

Copyright 2012

Phoenicians in Bible Prophecy

Introduction and Review of Relevant Material from Other Studies

The purpose of this study is to examine in more detail the biblical depiction of the empire of the false prophet. Before we get to that task, it is first helpful to restate some of the material that is studied in greater depth in our End Times Prophetic Symbols study.

First, Daniel 2, 7, and 8 along with Revelation 13 and 17 describe a series of successive empires that are of particular biblical importance. A comparison of these passages reveals that there are in fact 7 of these empires. Material explicitly presented in these passages identifies some of those empires specifically. In other cases, we have to look to other biblical books. In any case, secular world history also confirms the following sequence of empires that these biblical prophetic passages discuss: 1. Egypt, 2. Assyria, 3. Babylon, 4. Media-Persia, 5. Greece, 6. Rome, and 7. unidentified.

We have left the seventh empire unidentified in this list for two reasons. First, the purpose of our present study is to give us greater biblical detail about the possible identity of this seventh empire. Second, and most importantly, biblical material presented in Daniel and Revelation indicate that this final (seventh) empire will be in power in the final years before Christ's return. In other words, the seventh empire was not in power in biblical times. An exact ethnic and national identification of this seventh empire is not possible using biblical or historical means, in part, because this empire may not be identifiable in these terms until the final years of this age.

Second, our study of Daniel and Revelation showed that in the final years before Christ's return two of these imperial powers will exist at the same time. Daniel 2 represents this in the statue from Nebuchadnezzar's dream. In Nebuchadnezzar's dream, different kingdoms were represented by different substances while different periods of history were represented by the different parts of the statue. The head was the earliest and most ancient period covered in the statue. The feet represented the most distant future period. Each of the previous periods of history (parts of the body) were composed of only a single substance indicating the presence of only one imperial power. However, during the time frame of the feet (the final period of history prior to the coming of the Messianic kingdom) there

were two substances: iron and clay. The substance of iron already appeared in the second to last period depicted in the statue's legs, which were also comprised of iron. The presence of the kingdom of iron in both the legs and the feet depicts that the kingdom of iron will be present in both time periods. In the final time period the iron kingdom will be present alongside another kingdom, the kingdom of clay.

Similarly, Revelation 13 depicts a seven-headed beast representing the same succession of empires from the Book of Daniel. Each of the heads represents one of the historic empires. In Revelation 13, one of the heads which had previously died is restored to life and allowed to continue for 42 months. This corresponds to the recurrence of the kingdom of iron from Daniel 2. However, after discussing the restoration of a kingdom that had already existed, Revelation 13 presents the emergence of another kingdom. Like Daniel 7 and 8, Revelation depicts this additional kingdom using the symbol of a beast. Therefore, we can see that, like Daniel 2, Revelation 13 also depicts the presence of 2 kingdoms simultaneously during the final years of this age. One of these kingdom existed previously in a prior historical period. It returns in the time of the final prophetic empire.

For the purposes of clarity we will identify the two empires that occupy the final years of this age as the Empire of Iron and the Empire of Clay. The Empire of Iron corresponds to the iron from Daniel 2's statue that was present in the time of the legs and the feet. The Empire of Iron is therefore the kingdom which recurs in the final years of this age after having already existed in a previous period of world history. As depicted in Daniel 2, the Empire of Clay is a new empire that did not exist (at least not as a dominant world power) in biblical times (when Israel existed as a nation and inhabited Jerusalem).

According to Revelation 13 (along with 16:13, 19:20, 20:10) the Empire of Clay is headed by a figure known as the False Prophet and described as a beast which had two horns like a lamb. Similarly, the Empire of Iron corresponds to Daniel 7's fourth beast. This beast is described as having 10 horns along with a little horn that subdues 3 of the 10 horns. Biblical and historical details allow us to identify the Empire of Iron, the 10-horned beast of Daniel as the Roman Empire, which in its final historical phase was the Eastern Byzantine Roman Empire centered about modern-day Turkey. However, we should note that Revelation 17:12 informs us that the ten horns of Daniel's fourth beast are part of its end-times' restoration, rather than features of its earlier manifestation in the Roman Empire.

Third, our study of Revelation gave us important descriptions about another prophetic entity identified as the harlot in Revelation 17 and 18. According to Revelation 17, the harlot is a great city which rules the kings of the earth and which rides the 7-headed empire system. This harlot is associated with Babylon, mystery, political power, deception, and the death of God's people. In our Prophetic Symbols study we were able to identify this harlot with politically adept practitioners of a mystery religion traceable to Babylon. The bible identifies this group of people with various related titles and terminology. In Daniel they are the Chaldean wise men who survived the overthrow of Babylon and retained their political power in the Media-Persian Empire. Biblical and historical information

also allows us to identify the existence of these same people in the Egyptian and Assyrian kingdoms.

As the prophetic empires succeeded one another, these men, their religion, and their power remained intact. They simply relocated themselves to the positions of power in the newly arriving imperial power. When this occurred the great and leading cities of the empire became associated with this influential mystery cult. In the bible we see the main cities of the empires all associated with this group both directly and through the idea of harlotry. The bible associates this mystery cult with the city of Babylon. Likewise, Nineveh, the capital city of the Assyrian Empire, is described as a harlot using the same language as Revelation 17-18. Daniel and Esther place the existence of these “wise men” in the Persian Empire and its leading city. Genesis informs us that these same men were in Egypt during the time of Joseph. In the New Testament, near the end of his life the apostle Peter notes that he was writing from Babylon. However, Peter was not in the historic city of Babylon. He was using the name Babylon as a title to describe another city. Historical data from the early church confirms that Peter’s final years were spent in Rome. Therefore, the harlot city of the mystery cult rooted in Egypt and Babylon has been “transported” to the leading cities of each of the prophetic empires including: Egypt, Assyria, Babylon, Media-Persia, and Rome. The only empire we don’t have direct biblical confirmation of the presence of this mystery cult is Greece. However, New Testament authors like Paul and John identify the mystery of lawlessness and spirit of the antichrist with Gnosticism, the Greek form of mystical pantheism.

These biblical facts allow us to conclude that the harlot city, mystery Babylon of Revelation 17-18 is simply the great and leading city of the Empire of Clay, the seventh empire, the False Prophet’s empire. This conclusion is additionally supported by the fact that the False Prophet and this harlot city are described in the same way and accredited with the same tasks in this same time period just before Christ’s return. To name a few of their correspondences, both are politically and economically powerful, workers of deception and false miracles, associated with the lying miraculous powers of satan, and responsible for the death of the righteous. Furthermore, the fact that the ten horns of the restored empire hate the harlot (Revelation 17:12-13, 16) and destroy it, shows that this great city should be associated with the False Prophet’s Empire of Clay rather than with the restored Empire of Iron. Given the fact that the harlot mystery cult has been identified with the leading cities of each of the preceding empires there is little reason to doubt that in the final years before Christ’s return this harlot city is simply the leading city of the seventh empire, the empire of the False Prophet, the Empire of Clay.

Fourth, given the connection and history of the harlot city, we can gain some clues about the identity and nature of this final empire. For instance, Revelation 13 describes this seventh empire as a beast with two horns like lamb. Biblical precedent in Daniel 8 informs us that the Media-Persian Empire was also a kingdom described as a two-horned ram. Rams and lambs are the same animal and the biblical language in Revelation 13 and Daniel 8 speak of the same animal.

In both cases it is a horned sheep. Daniel 8 uses the two-horns to depict the fact that the Media-Persian Empire was an empire formed from the cooperation of two nations or people groups: the Medes and Persians. According to Daniel 8's depiction, one of the horns was higher than the other. This difference in elevation likely refers to the slightly greater power or prominence of one of these peoples than the other at the time of their joint imperial power. In the case of the Medes and Persians, the Persians were ultimately the stronger group during the time of their Empire. However, the Persian Empire was built on the culture and legal system of the Medes. In fact, the Media-Persian Empire was governed by the law of the Medes and Persians.

In describing the seventh empire as having two horns like a lamb, Revelation 13 is using Daniel's symbolic precedent to indicate that this final empire will be like the Media-Persian Empire. It will be jointly comprised of two great peoples or nations who together form a great imperial power. Perhaps at the time of their great empire one of these nations will be slightly more prominent or powerful than the other. Like the Medes and Persians, it may be the case that the lesser of these nations is, in fact, the political and cultural parent of the more powerful nation.

In addition to this informative description from Revelation 13, Revelation 17-18 also provides some important details about the seventh empire, the Empire of Clay. (The full text of Revelation 17-18 is provided in the section below the study.)

1. sits on many waters, which are many peoples and nations – Rev. 17:1, 15
2. the kings of the earth have committed fornication with her and been made drunk – Rev. 17:2, 18:3, 9, 19:2
3. rides a beast with 7 horns and 10 heads who are 7 mountains, 7 kings, and 10 kings – Rev. 17:3, 7-13
4. called a harlot – Rev. 17:1, 5, 16, 19:2
5. associated with Babylon – Rev. 17:5, 18:2, 18:10, 21
6. associated with mystery – Rev. 17:5
7. drunk with the blood of the saints; in her is found all the blood of prophets, saints, and all those slain on the earth – Rev. 17:5-6, 18:24
8. hated by the 10 horns/kings – Rev. 17:16
9. will be destroyed by fire – Rev. 17:16, 18:8-9
10. called the great city, called the mighty city – Rev. 17:18, 18:10, 16, 18:18-19
11. reigns over the kings of the earth – Rev. 17:18
12. made the merchants of the earth rich – Rev. 18:3, 9, 15, 19
13. the kings and merchants of the earth will mourn when she is destroyed; shipmasters and sailors will mourn her destruction – Rev. 18:9-11, 15, 17
14. decorated with gold, precious stones, pearls; her merchandise was: gold, silver, precious stones, pearls, fine linen, silk, wood, ivory, brass, iron, marble, cinnamon, fragrances, wine, oil, grains, animals – Rev. 17:4, 18:12-13, 16
15. associated with purple and scarlet – Rev. 18:16

16. her destruction is like a giant stone thrown into the sea – Rev. 18:21
17. will be found no more at all – Rev. 18:21
18. after her destruction there won't be any more musicians, pipers, trumpeters in her – Rev. 18:22
19. after her destruction there will be no more craftsman in her – Rev. 18:22
20. after her destruction there will be no more brides and grooms in her – Rev. 18:22
21. her merchants were the great men of the earth – Rev. 18:23
22. associated with sailors and shipmasters who will mourn her destruction – Rev. 18:15, 17

Introduction to the Phoenicians

Now that we have reiterated what we learned in our Prophetic Symbols study we can proceed to some additional biblical information regarding the identity of the Empire of Clay. We know that the first empire was Egypt. The second was Assyria. The third was Babylon. The fourth was Media-Persia (sometimes just referred to as Persia.) The fifth was Greece. And the sixth was Rome. What will be the nation(s) of the seventh empire?

Further insight into the national identification(s) of the seventh empire comes from many of the descriptions that are given to the great city of the seventh empire in Revelation 17-18. In point of fact, most of these descriptions are borrowed heavily from biblical language used in passages describing Phoenician culture. In order to understand the biblical relevance that the Phoenician culture has when it comes to identifying significant characteristics of the seventh empire, we first need to become more familiar with the Phoenicians.

First, the Phoenicians are identical to the Canaanites. (Interestingly, it was the Canaanites that God commanded Israel to put under “charam,” “the ban,” to utterly destroy according them to Deuteronomy 7:1-2 and 20:16-17. If the Israelites did not drive out the Canaanites, those Canaanites that remained would be thorns in Israel’s side according to Numbers 33:51-56.) (See also: Acts 13:19) (Note that the reference to the Canaanite’s as a “Semitic people” in the quote from Merriam-Webster’s Online Dictionary refers to the scholarly classification of their language system, not to their ethnic heritage. As the bible explains, the Canaanites were descendants of Noah’s son, Ham. Thus, they are ethnically Hamitic even though their language can be categorized together with the languages of Shem’s descendants as Semitic.)

Canaanite: a member of a Semitic **people inhabiting ancient Palestine and Phoenicia from about 3000 b.c.** – Merriam-Webster’s Online Dictionary, merriam-webster.com

Phoenicia – Phoenicia , ancient territory occupied by Phoenicians. The name Phoenicia also appears as Phenice and Phenicia. **These people were Canaanites**

(see Canaan), and in the 9th cent. BC the Greeks gave the new appellation Phoenicians to those Canaanites who lived on the seacoast and traded with the Greeks... **The Phoenicians had a language and culture like those of other Semitic peoples in the general area and may be said to have been identical with the Canaanites of N Palestine except for the development of their seagoing culture.** – The Columbia Encyclopedia, Sixth Edition | 2008 | The Columbia Encyclopedia, Sixth Edition. Copyright 2008 Columbia University Press. (Hide copyright information) Copyright

Phoenicia – It is not certain what the Phoenicians called themselves in their own language; it appears to have been Kena’ani (Akkadian: Kinahna), “Canaanites.” In Hebrew the word kena’ani has the secondary meaning of “merchant,” a term that well characterizes the Phoenicians. – Encyclopedia Britannica

In fact, as the last quote above attests, the biblical term “Canaanite” simply means “merchant” or “trader.”

03669 **K@na’aniy**

patrial from 03667; ; { See TWOT on 1002 @@ "1002a"} {See TWOT on 1002 @@ "1002b"}

AV-Canaanite 67, merchant 2, Canaan 1, Canaanitess 1, Canaanitish woman 2; 73 Canaanite = see Cana "zealous"

adj

1) descendant of inhabitant of Canaan

n

2) descendant or inhabitant of Canaan

3) **a merchant, trader**

Second, one of the chief cities of the Phoenicians early on was Byblos which was located in what we today call Lebanon.

Byblos - Byblos is the Greek name of the Phoenician city Gebal (Greek: Βύβλος...)... **It is a Mediterranean city in the Mount Lebanon** Governorate of present-day Lebanon under the current Arabic name of Jubayl (جُبَيْل) and was also referred to as Gibelet during the Crusades. It is believed to have been occupied first between 8800 and 7000 BC,[1] and according to fragments attributed to the semi-legendary pre-Trojan war Phoenician historian Sanchuniathon, it was built by Cronus as the first city in Phoenicia.[2] **Today it is believed by many to be the oldest continuously-inhabited city in the world.** – wikipedia.org

Byblos, modern Jbail, also spelled Jubayl, or Jebeil, biblical Gebal, ancient seaport, the site of which is located on the coast of the Mediterranean Sea, about 20 miles (30 km) **north of the modern city of Beirut, Lebanon.** It is **one of the oldest continuously inhabited towns in the world. The name Byblos is Greek; papyrus received its early Greek name (byblos, byblinos) from its being exported to the Aegean through Byblos. Hence the English word Bible is**

derived from byblos as “the (papyrus) book.”...Modern archaeological excavations have revealed that Byblos was occupied at least by the Neolithic Period (New Stone Age; c. 8000–c. 4000 bc) and that during the 4th millennium bc an extensive settlement developed there. Because **Byblos was the chief harbour** for the export of cedar and other valuable wood to Egypt, **it soon became a great trading centre**; it was called Kubna in ancient Egyptian and Gubla in Akkadian, the language of Assyria. Egyptian monuments and inscriptions found on the site attest to close relations with the Nile River valley throughout the second half of the 2nd millennium. During Egypt’s 12th dynasty (1938–1756 bc), **Byblos again became an Egyptian dependency, and the chief goddess of the city, Baalat (“The Mistress”), with her well-known temple at Byblos, was worshiped in Egypt.** After the collapse of the Egyptian New Kingdom in the 11th century bc, **Byblos became the foremost city of Phoenicia. The Phoenician alphabet was developed at Byblos, and the site has yielded almost all of the known early Phoenician inscriptions,** most of them dating from the 10th century bc. – Encyclopedia Britannica, <https://www.britannica.com/EBchecked/topic/86962/Byblos>

As a side note we should say that it is possible that there may be some loose but perhaps intended phonetic or linguistic connection between the Greek word for Babylon used in places like Revelation 17:5 and 1 Peter 5:13 and the Greek word for this ancient Phoenician city (“Byblos”). This connection is visible when we consider the Greek word “Byblos” or “Byblinos” (see quote above) from which the English name Byblos is obviously directly derived. This manner of reference may be comparable to Rev. 9:11’s use of “Apollyon” which can be compared to “Apollo.” In neither case is there an exact spelling match. In the case of Byblos and Babylon there is no defined etymological link established by usage in other ancient texts. Nonetheless, the similarity between Apollyon and Apollo is certainly intentional. In the same way, though more speculative, it is possible to consider a connection between Babylon (in texts like Revelation) and Byblos, the great city of the Phoenicians.

Strong's G897 - **Babylōn**
Βαβυλών

Strong's G975 - **biblion**
βιβλίον

Revelation can certainly be drawing a correspondence with both the Babylonians of Daniel and the Phoenicians at the same time. In fact, as we will see, Revelation 17 is referring to both Babylon and the Phoenicians simultaneously, even without any reference to Byblos specifically. (To be clear, as discussed earlier and in further detail in our Prophetic Symbols study, Revelation 17-18’s references to Babylon are intended to connect to the religious culture of the Babylonian or Chaldean wise men. As we continue in this study, we will see that the references to Phoenician culture are more concerned with depicting political and economic characteristics.)

Moving back to our current point (gaining familiarity with the Phoenicians), we note that the biblical name for Byblos is Gebal (Strong's number 01380). It is mentioned in Ezekiel 27:9, a passage that we will examine in detail later regarding its connections to Revelation 17-18. For now, we notice that "Gebal" means "mountain" in Hebrew.

Ezekiel 27:9 The ancients of Gebal (01380) and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

01380 lbg **G@bal** gheb-al'

from 01379 (in the sense of a chain of hills); ; n pr loc

AV-Gebal 1; 1

Gebal =" **mountain**"

1) **a maritime town of Phoenicia** near Tyre (modern 'Jebeil') **known to the Greeks as 'Byblus'**

In the LXX (the Septuagint), Gebal is translated as "βυβλιων". This variation in ancient spelling (Byblos, Byblinos, or Byblion) also supports the possibility of an implicit reference to Byblos via Revelation 17's "Babylon" possible.

Third, we should also become familiar with some of the Phoenician religious icons. The chief goddess of the Phoenicians was known as "Ba'alat Gebal". She is also identified with Astarte and or Diana (Artemis). Astarte and Artemis (Diana) were both moon goddesses.

Ba'alat Gebal – Ba'alat Gebal, 'Lady of Byblos', was the goddess of the city of Byblos, Phoenicia. She was sometimes known to the Greeks as Baaltis or Atargatis. Ba'alat Gebal was **generally identified with the pan-Semitic goddess 'Ashtart** and so equated with the Greek goddess Aphrodite. However, Sanchuniathon equates her with the Greek goddess Dione and presents her as a sister of 'Ashtart (Aphrodite) and Rhea (who is probably Asherah), all three being wives of El. He says she bore daughters to El and that it was El who gave the city of Byblos to Baaltis. The temple of Ba'alat Gebal in Byblos was built around 2700 BC. Dedications from Egyptians begin appearing from the second to the 6th Egyptian dynasties. Two of these inscriptions equate Ba'alat Gebal with the Egyptian goddess Hathor. – wikipedia.org, http://en.wikipedia.org/wiki/Baalat_Gebal

Baalat – Baalat, also spelled Ba'alat or Ba'alath, (from West Semitic ba'alat, "lady"), often used as **a synonym for the special goddess of a region; also, the chief deity of Byblos.** Very little is known of Baalat, "the Lady [of Byblos]," but, because of the close ties between Byblos and Egypt, she was often represented with a typically Egyptian hairstyle, headdress, and costume, and by the 12th dynasty (1991–1786 bc) she was equated with the Egyptian goddess Hathor. To the Greeks, Baalat was a form of the goddess Astarte. – Encyclopedia Britannica, <http://www.britannica.com/EBchecked/topic/47281/Baalat>

Phoenicia – A pantheon was presided over by the father of the gods, El, but **the goddess Astarte (Ashtart) was the principal figure in the Phoenician pantheon.** – Encyclopedia Britannica, <https://www.britannica.com/EBchecked/topic/457123/Phoenicia>

Astarte - Astarte (Ishtar) was **accepted by the Greeks under the name of Aphrodite or, alternatively, Artemis.** – wikipedia.org

Diana - In Roman mythology, Diana (lt. "heavenly" or "divine") was the **goddess of the hunt, the moon and birthing, being associated with wild animals and woodland,** and having the power to talk to and control animals. **She was equated with the Greek goddess Artemis...** - wikipedia.org

The association of these goddesses with the moon is interesting because, as we discuss more fully in our Prophetic Symbols study and our studies entitled “Angels and the End Times,” the chief adversary is the angelic ruler associated with the seventh empire. We are here investigating possible identifying features of the seventh empire through references to the Phoenicians. The fact that the chief god (goddess) of the Phoenicians is associated with the moon exhibits a connection to Revelation 8 which refers to the chief adversary in association with “wormwood” (“apsynthos” 894), a plant named after the moon goddess Artemis (Artemisia Apsynthium).

Artemis: Artemis as a huntress in Greek religion, **the goddess of wild animals,** the hunt, and vegetation, and of chastity and childbirth; she was identified by the Romans with Diana. Artemis was the daughter of Zeus and Leto and **the twin sister of Apollo.** – Encyclopedia Britannica

Artemis – In the classical period of Greek mythology, Artemis (Ancient Greek: Ἄρτεμις) was often described as the daughter of Zeus and Leto, and **the twin sister of Apollo.** She was the Hellenic **goddess of the hunt, wild animals, wilderness,** childbirth, virginity and protector of young girls, bringing and relieving disease in women; she often was depicted as a huntress **carrying a bow and arrows...Her symbols included** the golden bow and arrow, the hunting dog, the stag, **and the moon.** – wikipedia.org

"**ARTEMIS** – When Apollo was regarded as identical with the sun or Helios, nothing was more natural than that his sister should be regarded as Selene or the moon, and accordingly the Greek Artemis is, at least in later times, the goddess of the moon. Buttman and Hermann consider this idea of Artemis being the moon as the fundamental one from which all the others are derived. But, at any rate, the idea of Artemis being the goddess of the moon, must be confined to Artemis the sister of Apollo, and is not applicable to the Arcadian, Taurian, or Ephesian Artemis." - <http://www.theoi.com/Olympios/Artemis.html>

"**Family of Artemis – Siblings:** Artemis had a twin brother, Apollo. Apollo was the god of the Sun, whereas Artemis' cult was connected to the Moon. Artemis

was born before Apollo and helped her mother give birth to her little brother." - <http://www.greek-gods.info/greek-gods/artemis/>

As the Greek word used in Revelation 8:6 indicates, the plant wormwood is the basic ingredient in the liquor which is also commonly called absinthe. Absinthe has a bitter taste and is said to be able to cause delusions or hallucinations when consumed in alcohol.

894 **apsinthos** {ap'-sin-thos}

of uncertain derivation;; n f

AV - wormwood 2; 2

1) wormwood

2) **the name of a star which fell into the waters and made them bitter**

Absinthe - absinthe, flavoured, distilled liquor, **yellowish green in colour**, turning to cloudy, opalescent white when mixed with water. Highly aromatic, this liqueur is dry and somewhat bitter in taste. Absinthe is made from a spirit high in alcohol, such as brandy, and **marketed with alcoholic content of 68 percent by volume. Wormwood (Artemisia absinthium; see photograph) is the chief flavouring ingredient;...Absinthe came to be considered dangerous to health because it appeared to cause convulsions, hallucinations, mental deterioration, and psychoses. These symptoms are evidently caused by thujone, a toxic chemical present in wormwood.** Absinthe manufacture was prohibited in Switzerland in 1908, in France in 1915, and eventually in many other countries. In 1918 Pernod Fils established a factory in Tarragona, Spain, to manufacture both absinthe and a similar beverage, without wormwood, for export to those countries prohibiting true absinthe. – Encyclopedia Britannica

Artemisia – artemisia (genus Artemisia), any of a genus (Artemisia) of aromatic herbs and shrubs in the Asteraceae family. **Examples include wormwood**, sagebrush, and tarragon. Many species are valued as ornamentals for their attractive silvery gray foliage, which is frequently used in horticultural plantings to create contrast or to smooth the transition between intense colors. **The leaves of common wormwood (A. absinthium) have been used in medicines and beverages such as absinthe and vermouth.** – Encyclopedia Britannica

Wormwood – Wormwood (Artemisia absinthium)...Also called shrub wormwood, Artemisia absinthium...The toxin thujone is a brain stimulant. – encyclopedia.com, Rowland, Belinda; Frey, Rebecca. "Wormwood." Gale Encyclopedia of Alternative Medicine. 2005. Retrieved May 12, 2011 from Encyclopedia.com:

absinthe – absinthe , an emerald-green liqueur distilled from wormwood...Because it caused harmful neurological effects (due to the presence of thujone, a toxic chemical in wormwood), absinthe was banned in many countries; where it still is available it is no longer as toxic as it once was. – The Columbia Encyclopedia, Sixth Edition

As seen in the quotes above, as a liquor wormwood (absinthe) is a pale, even yellowish green color. Interestingly, this is the same color used to describe the fourth horseman (Death) in Revelation 6:8.

Revelation 6:8 And I looked, and behold a pale (5515) horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

5515 χλωρος **chloros** khlo-ros'

from the same as 5514; ; adj

AV-green 3, pale 1; 4

1) **green**

2) **yellowish pale**

In our Prophetic Symbols, Angels in the End Times, and Wormwood and the Falling Away studies we examine biblical indications that the fourth horseman (Death) should be identified with the chief adversary. We can see repeated references to him in these texts, both as the star called Wormwood (apsythos) and as the rider of the pale greenish horse (Death). (It is also relevant that Hebrews 2:14 states that the devil had the authority of death and 1 Corinthians 15:26 identifies death as the final enemy, or adversary, defeated by Christ.) The association with Artemis (through wormwood) also connects to the imagery of the harlot who makes the nations drunk with the wine of her fornication (Revelation 17:2, 18:3). Likewise, both Artemis and the harlot are associated with beasts and dwelling in the wilderness (Rev. 17:3). Artemis' twin brother was Apollo. This pairing is reflected in the biblical association of Death with another angelic being who is similarly often referred to by the term Hell (Hades or Sheol). In Revelation, however, Hades is identified as Abaddon (Hebrew) or Apollyon (Greek). So within Revelation 8-9's seven trumpets we have both Apollo (Apollyon), a leading god of the Roman Empire, and Artemis (Wormwood, Diana, Astarte) identified with the Phoenician moon goddess Baalat Gebal.

Apollo – In the time of Augustus, who considered himself under the special protection of Apollo and was even said to be his son, his worship developed and **he became one of the chief gods of Rome...** After the battle of Actium, which was fought near a sanctuary of Apollo, **Augustus enlarged Apollo's temple**, dedicated a portion of the spoils to him, and instituted quinquennial games in his honour. He also erected a new temple to the god on the Palatine hill. **Sacrifices and prayers on the Palatine to Apollo and Diana formed the culmination of the Secular Games, held in 17 BCE to celebrate the dawn of a new era.**—
wikipedia.org

“**Artemis**, in Greek religion, the goddess of wild animals, the hunt, and vegetation, and of chastity and childbirth; **she was identified by the Romans with Diana.**” – Britannica.com

Revelation 17-18 depicts this figure (amidst heavy references to Phoenician culture) as harlot in the wilderness upon whose wine the nations are intoxicated. In these references we find an oblique but consistent means of referring to the false god (satanic angel) behind the seventh empire and to his role (and his empire's role) in the end times.

Likewise, the seven trumpets which depict the casting out of the adversarial kingdom from heaven parallel the fall of Jericho (Joshua 6). In the Old Testament, Jericho was the first of the Canaanite (Phoenician) cities to fall when God's people entered into the Promised Land. In Hebrew "Jericho" means "its moon" and is close to the Hebrew word for moon (03394). (We should also note that Joshua 6:26 indicates that anyone who rebuilt the Phoenician/Canaanite city of Jericho after it was destroyed would be cursed by God.)

03405 והירי Y@riychow yer-ee-kho' or והרי Y@rechow yer-ay-kho' or variation (#1Ki 16:34) החירי Y@riychoh yer-ee-kho'
perhaps **from 03394**, Greek 2410 Ιεριχώ; n pr loc; {See TWOT on 915}
AV-**Jericho** 57; 57
Jericho =" its moon"

03394 הרי yareach yaw-ray' akh
from the same as 03391; n m; {See TWOT on 913 @@ "913a"}
AV-moon 26; 26
1) **moon**

Fourth, we can study the geography of the Phoenicians. Early in its history, this people group occupied the lands on the eastern coast of the Mediterranean Sea that today are known as Lebanon and Israel. Among the chief continental cities of the Phoenicians were Tyre, Sidon (Zidon), and Byblos. However, the Phoenicians were a commerce-oriented nation of seafaring traders and merchants organized into independent city states allied with one another by commerce and alliances. They established cities, fortresses, ports, colonies, and trade routes all over the Mediterranean world. The Phoenicians began in the eastern portion of the Mediterranean Sea and from there they spread farther and farther westward to include colonial cities all over northern Africa and Spain.

Phoenician (People) – Phoenician, One of a people of ancient Phoenicia. They were merchants, traders, and colonizers who probably arrived from the Persian Gulf c. 3000 bc. By the 2nd millennium bc they had colonies in the Levant, North Africa, Anatolia, and Cyprus. **They traded wood, cloth, dyes, embroideries, wine, and decorative objects; ivory and wood carving became their specialties, and the work of Phoenician goldsmiths and metalsmiths was well known.** Their alphabet became the basis of the Greek alphabet. – Encyclopedia Britannica

Phoenicia – Phoenicia , ancient territory occupied by Phoenicians...The geographic boundaries of the territory are vague, and the name Phoenicia may be applied to all those places on the shores of the E Mediterranean

where the Phoenicians established colonies. More often it refers to the heart of the territory where the great Phoenician cities, notably Tyre and Sidon, stood (corresponding roughly to the coast of present-day Lebanon)... **By 1250 BC the Phoenicians were well established as the navigators and traders of the Mediterranean world, enjoying the commerce that had once been in the hands of the Aegeans. Their communities were organized into city-states; the greatest of these were Tyre and Sidon;** others were Tripoli, Aradus, and Byblos. These were the home cities, but **wherever the Phoenicians ranged across the Mediterrean they founded posts and colonies that later became independent states. Of these the most important were Utica and Carthage (founded in the 9th cent. BC)...** – The Columbia Encyclopedia, Sixth Edition | 2008 | The Columbia Encyclopedia, Sixth Edition. Copyright 2008 Columbia University Press. (Hide copyright information) Copyright

Spain – Phoenicians - Excavations confirm that the Phoenicians settled in southern Spain after 800 bc, shortly after the traditional founding of the **greatest Phoenician colony, Carthage (now in Tunisia). Their search for new commodities led them ever farther westward and was the reason for their interest in southern Spain’s mineral wealth. The untapped lodes of silver and alluvial deposits of tin and gold** provided essential raw materials with which to meet the increasing Assyrian demands for tribute. By 700 bc silver exported from the Río Tinto mines was so abundant that it depressed the value of silver bullion in the Assyrian world. **This is the background for Phoenician interest in the far west...**Phoenician commerce was conducted by family firms of shipowners and manufacturers who had their base in Tyre or Byblos and placed their representatives abroad. – Encyclopedia Britannica

The Carthaginian Period – North Africa (with the exception of Cyrenaica) **entered the mainstream of Mediterranean history with the arrival in the 1st millennium bc of Phoenician traders,** mainly from Tyre and Sidon in modern Lebanon. **The Phoenicians were looking not for land to settle but for anchorages and staging points on the trade route from Phoenicia to Spain, a source of silver and tin.** Points on an alternative route by way of Sicily, Sardinia, and the Balearic Islands also were occupied. The Phoenicians lacked the manpower and the need to found large colonies as the Greeks did, and few of their settlements grew to any size. **The sites chosen were generally offshore islands or easily defensible promontories with sheltered beaches on which ships could be drawn up. Carthage (its name derived from the Phoenician Kart-Hadasht, “New City”), destined to be the largest Phoenician colony and in the end an imperial power, conformed to the pattern.** – Encyclopedia Britannica

Phoenicia – "Phoenicia" is really a Classical Greek term used to refer to the region of the major Canaanite port towns, and does not correspond exactly to a cultural identity that would have been recognised by the Phoenicians themselves. **It is uncertain to what extent the Phoenicians viewed themselves as a single ethnicity. Their civilization was organized in city-states,** similar to ancient Greece[5]. However In terms of archaeology, language, life style and religion,

there is little to set the Phoenicians apart as markedly different from other cultures of Canaan. As Canaanites, they were unique in their remarkable seafaring achievements. Each of their cities was a city-state which was politically an independent unit and they could come into conflict and one city could be dominated by another city-state, although they would collaborate in leagues or alliances. Though ancient boundaries of such city-centered cultures fluctuated, the city of Tyre seems to have been the southernmost. Sarepta (modern day Sarafand) between Sidon and Tyre is the most thoroughly excavated city of the Phoenician homeland. The Phoenicians were the first state-level society to make extensive use of the alphabet. The Phoenician phonetic alphabet is generally believed to be the ancestor of almost all modern alphabets, although it did not contain any vowels (these were added later by the Greeks). From a traditional linguistic perspective, they spoke Phoenician, a Canaanite dialect. [6][7] However, due to the very slight differences in language, and the insufficient records of the time, whether Phoenician formed a separate and united dialect, or was merely a superficially defined part of a broader language continuum, is unclear. Through their maritime trade, the Phoenicians spread the use of the alphabet to North Africa and Europe, where it was adopted by the Greeks, who later passed it on to the Etruscans, who in turn transmitted it to the Romans. – wikipedia.org

Fifth, although they were originally identified as Canaanites, it was the Greeks who called them the Phoenicians because of their use of a purple or reddish purple dye. In fact, Phoenicia is derived from the Greek word for purple and the word Canaanite may likewise have been used to refer to “reddish purple.”

Photochemical Reaction - The use of photochemistry by humans began in the late Bronze Age by 1500 bce when **Canaanite peoples settled the eastern coastline of the Mediterranean. They prepared a purple fast dye** (now called 6,6'-dibromoindigotin) **from a local mollusk**, using a photochemical reaction, and its use was later mentioned in Iron Age **documents that described earlier times, such as the epics of Homer and the Pentateuch. In fact, the word Canaan may mean “reddish purple.” This dye, known as Tyrian purple, was later used to colour the cloaks of the Roman Caesars.** – Encyclopedia Britannica

Phoenicia – Phoenicia , ancient territory occupied by Phoenicians. The name Phoenicia also appears as Phenice and Phenicia. **These people were Canaanites** (see Canaan), and **in the 9th cent. BC the Greeks gave the new appellation Phoenicians** to those Canaanites who lived on the seacoast and traded with the Greeks...**They also colored cloth the famous Tyrian purple (Phoenicia is the Greek word for "purple")** with dye obtained from shellfish... – The Columbia Encyclopedia, Sixth Edition | 2008 | The Columbia Encyclopedia, Sixth Edition. Copyright 2008 Columbia University Press. (Hide copyright information)
Copyright

The Canaanites who inhabited that area were called Phoenicians by the Greeks (from the Greek word phoinos, meaning ‘red’) in a reference to the

unique purple dye the Phoenicians produced from murex seashells. –

Lebanese American Global Information Center, lgic.org/en/,

<http://www.lgic.org/en/phoenicians.php>,

Biblical Prophetic Connections to the Phoenician

Without even turning to other biblical passages that relate to Revelation 17-18 we can already see a great deal of similarities between the Phoenician people and the great city of the seventh empire. All of these correspondences are corroborated in the scripture.

There are two major prophetic passages that discuss the Phoenicians using language identical to Revelation 17-18. These passages are in Isaiah 23 and Ezekiel 26-28. (Although it is too lengthy to include here, the similarities between Revelation 17-18, Isaiah 23, and Ezekiel 26-28 become even more apparent when viewing Revelation 17-18 side by side with these other passages.) Both passages discuss the Phoenicians by referencing important Phoenician cities and island colonies. Among them are Tyre (or Tyrus) and Zidon. Below are the biblical, lexical references for these two cities.

06865 Tsor

the same as 06864, Greek 5184 Turov and 4947 suria; n pr loc; {See TWOT on 1965}

AV-Tyrus 22, Tyre 20; 42

Tyre or Tyrus =" a rock"

1) the Phoenician city on the Mediterranean coast

06721 Tsiydown

from 06679 in the sense of catching fish, Greek 4605 sidwn; ; n pr loc

AV-Zidon 20, Sidon 2; 22

Sidon =" hunting"

1) ancient Phoenician city, on Mediterranean coast north of Tyre

We will start with Isaiah 23. **Isaiah's** description of the Phoenicians is informative.

Isaiah 23:1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. 2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. 3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. 4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. 5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. 6 Pass ye over to Tarshish;

howl, ye inhabitants of the isle. 7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. 8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? 9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. 10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength. 11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof. 12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. 13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. 14 Howl, ye ships of Tarshish: for your strength is laid waste. 15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. 16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. 17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. 18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

First, we can see that Isaiah is describing Phoenician culture perfectly. He mentions its early, major cities of Tyre and Sidon (Zidon.) He also mentions the Phoenician colonies all across the Mediterranean world. Verse 1 mentions the how the ships of Tarshish hear about the destruction of Tyre. The message spreads from Chittim. Chittim can be used to refer to Mediterranean islands and colonial peoples. It can also specifically be used to refer to the island of Cyprus. (Interestingly, Daniel 11:30 mentions ships of Chittim as opposing the forces of the antichrist, frustrating his plans and perhaps even successfully halting his advance or forcing him to retreat. (This is an early indication that there will be a second powerful political force in the end times. And once again, this clue becomes apparent by means of following references to the Phoenicians. In this case the references are largely geographical, but we cannot overlook the explicit indication that their military capacity involves naval might.) (There is also possible similar reference in Numbers 24:24 which contains a prophecy from the non-Israelite prophet Balaam, who describes the ships of Chittim afflicting Assyria.)

Below is the Hebrew word for “Chittim” that is used in both Daniel 11 and Isaiah 23 (and Numbers 24). We note its geographic association with the western Mediterranean world.

03794 **Kittiy**

patrial from an unused name denoting Cyprus (only in the pl.); ; adj

AV-Chittim 6, Kittim 2; 8

Chittim or Kittim =" bruisers"

- 1) **a general term for all islanders of the Mediterranean Sea**
- 2) the descendants of Javan, the son of Japheth and grandson of Noah

In the text of Isaiah 23, we can see that Isaiah is describing how the news of Tyre's destruction would spread to the rest of the Phoenician world from island to island possibly beginning with Cyprus and ultimately arriving in Tarshish.

Tarshish is the name for a Phoenician city in a distant part of the Mediterranean, most likely in Spain.

08659 Tarshiysh

probably the same as 08658 (as the region of the stone, or the reverse); ;{ See TWOT on 2547}

AV-Tarshish 24, Tharshish 4; 28

Tarshish or Tharshish =" yellow jasper"

n pr m

- 1) son of Javan
- 2) a Benjamite, son of Bilhan
- 3) one of the wise men close to king Ahasuerus of Persia

n pr loc

- 4) **a city of the Phoenicians in a distant part of the Mediterranean Sea to which the prophet Jonah was trying to flee**

1a) **site unknown but perhaps in Cyprus or Spain**

- 5) a city somewhere near and accessible to the Red Sea to which ships constructed at Ezion-geber on the Elanitic Gulf on the Red Sea were to sail

Tartessus – Tartessus, ancient region and town of the Guadalquivir River valley in southwestern Spain, probably identical with the Tarshish mentioned in the Bible. It prospered from trade with the Phoenicians and Carthaginians but was probably destroyed by the latter about 500 bc. The exact site of the town is not known, but archaeological evidence suggests it may have been near present-day Sevilla (Seville). – Encyclopedia Britannica

Tarshish – Tarshish , in the Bible. 1 **Eponym of a country distant from Palestine which cannot be accurately identified; Cyprus, Spain, and Tarsus (S Asia Minor) have been suggested. Traditionally, Tarshish is identified with Spain—with the region and city of Tartessus, a Phoenician settlement of S Spain.** Scholars suggest that the biblical "ships of Tarshish" held cargo for metal-manufacturing centers on the Mediterranean coast. – The Columbia Encyclopedia, Sixth Edition | 2008 | The Columbia Encyclopedia, Sixth Edition. Copyright 2008 Columbia University Press. (Hide copyright information) Copyright

There are several important points to note from Isaiah 23. First, we can see that by Isaiah's time the Phoenician world had stretched all the way westward to Spain. And while Isaiah 23 is chiefly describing the destruction of Tyre, it is also describing the Phoenician nation itself.

Second, we can see that the Phoenicians were a merchant people who ruled the seas spreading farther and farther westward in search of valuable minerals and wares. Isaiah 23:7-8 refers to Tyre as the crowning city of the Phoenicians. And verse 3 calls it “a mart of nations.” The Hebrew word translated as “mart” is the noun “cachar” (05505) which refers to traffic or gain from merchandise. In other words, verse 3 is stating that the chief city of the Phoenicians is a trafficker of nations, the trading center of nations, or conceivably both. This corresponds to verse 11 which calls Tyre the merchant city. Verse 11 also states that in destroying Tyre the chief city of the Phoenicians (at that time), God had shaken the kingdoms. Comparisons to Revelation 17-18 should be becoming fairly apparent at this point. (As a side note, this movement of the Phoenicians from city to city shares some parallels to the movement of the “wise men” from empire to empire amidst the rise and fall of imperial powers.)

Third, verse 12 tells the Phoenicians who dwelled in Tyre to pass over to Chittim. This is a reference to the movement of the Phoenicians to another city after their main city was destroyed. Over the course of their long history the Phoenicians had several main cities at different times. By the third century BC, Carthage in North Africa was the main city of the Phoenicians.

The Carthaginian Period – North Africa (with the exception of Cyrenaica) entered the mainstream of Mediterranean history with **the arrival in the 1st millennium bc of Phoenician traders, mainly from Tyre and Sidon in modern Lebanon... Carthage** (its name derived from the Phoenician Kart-Hadasht, “New City”), **destined to be the largest Phoenician colony and in the end an imperial power, conformed to the pattern.** – Encyclopedia Britannica

Second Punic War – Second Punic War, (218–201 bc:) also called Second Carthaginian War, second in **a series of wars between the Roman Republic and the Carthaginian (Punic) Empire that resulted in Roman hegemony over the western Mediterranean.** – Encyclopedia Britannica

(On another side note, it is interesting to highlight that the Romans and the Phoenicians were rivals in the centuries before the New Testament. This is of interest because Revelation, particularly chapter 13, 17, and 18, presents two rival imperial powers on the world stage at the end of the age. In our Prophetic Symbols study, we already identified the revived “head of the beast” as a revival of the power exhibited in the Roman Empire. And we have explored the connection between the end times’ figure of the antichrist and the angelic prince who ruled over the Roman Empire and who will return to rule over the restored Empire of Iron in the final years of this age. In this historical backdrop of rivalry between the Romans and Phoenicians it would make sense if the Phoenicians were the other empire present at the end of the age, especially since Daniel 11:30 specifically identifies the ships of Chittim as opposing the antichrist. And we would expect that the author of Revelation was aware of this political rivalry and would incorporate references to these cultures if such a rivalry would resurface in the end times.)

Fourth, perhaps of the most importance to our study of Revelation 17-18 is the fact that Isaiah 23:15-16 identifies Tyre (then the major city of the Phoenicians) as a harlot. Likewise, Isaiah 23:17 states that the kingdoms of the earth committed fornication with this great city of the Phoenicians. And according to verse 8, the merchants and princes of Tyre were the honorable men of the earth. These are all direct parallels to statements made in Revelation 17-18.

Like Isaiah, the prophet Ezekiel also gives us a description of the Phoenicians. And he uses language identical to what we find in Isaiah and in Revelation. (For reference, the full text of Ezekiel 26-28 is provided in the section following this study. It is not repeated here because of its length.) Ezekiel's descriptions comprise 3 chapters of his book beginning in chapter 26.

Ezekiel 26:13 states that after Tyre was destroyed there would be no more songs or harps in her. Verses 15, 17, and 18 describe the Phoenicians in connection to islands and seafaring peoples. Verses 15-16 report on the mourning of the princes of the maritime peoples when Tyre is destroyed. Verse 19 states that God will make the great city of the Phoenicians desolate and cover her in the depths of the sea. (Revelation 18:21 similarly depicts the great city as being cast into the sea.) Ezekiel 26:21 states that the great Phoenician city of Tyre would never be found again.

As we continue into Ezekiel 27, the parallels to Revelation 17-18 continue. There are constant references to the mercantile and oceanic power of the Phoenicians (verses 2, 4, 7, 9, 15, 25-27, 32-33, 35.) Verses 5-7, 12-13, 20, and 24 all provide a list of the things that the Phoenicians were known for trading. This list is almost identical to the items mentioned in Revelation 17-18. And we also have the mourning of the sailors and merchants in verses 28-32 and 25-36 when this great city is destroyed. Verse 32 even has these men saying "What city is like Tyrus?" and notes that Tyre was destroyed in the midst of the sea. Verse 34, likewise, explains that this great Phoenician city would be broken by the seas in the depths of the waters.

Ezekiel 28 contains similar imagery. In verse 8, we see that the great Phoenician city of Tyre was to be as those slain in the midst of the seas.

More importantly, beginning in verse in verse 11, the king of Tyre is identified as an anointed cherub who was in Eden and who was covered with precious stones and who was a trafficker of merchandise. These details are important because our Prophetic Symbols study showed that the 7 empires of Daniel and Revelation are each ruled by a satanic angel. In our Angels in the End Times study, we further discuss the satanic angels which rule over the sixth and seventh empires. The angel of the sixth empire is Abaddon (or Apollyon) the ruler of the place of the dead (hell) who presided over the Roman Empire. The angel of the seventh empire is most likely the leader of the satanic angels (the chief adversary, Satan) to whom the New Testament ascribes the power of death. According to

Revelation and 2 Thessalonians 2 it is Satan who together with the False Prophet deceives the world through lying miracles and signs.

It makes sense then that Ezekiel 28 would describe the angelic king of the Phoenicians as a cherub who was in Eden. In our “Priesthood and the Kinsman Redeemer” study and our study on Angels in the End Times we show that Ezekiel 28 is identifying one of the cherubs who was set to guard the way to the Tree of Life in Genesis 3. These references to guarding the way of life and killing any who attempted to enter, eat, and live forever all relate to this satanic angel (apparently the chief adversary) being titled simply as Death throughout the Old and New Testaments. Likewise, Ezekiel 28’s assertion that his angel “covers” relates to the depictions of cherubim on the Ark of the Covenant and in the Most Holy Place of the Temple which functioned to reflect the cherubim of Genesis 3 and their role. (For a more detailed discussion of these issues please see the related studies mentioned just above.)

The correlation between Isaiah 23, Ezekiel 26-28, and Revelation 17-18 are undeniable and informative regarding the national identity of the seventh empire. From this comparison we can see the intentional and clear connections to the Phoenicians that are being made in Revelation regarding the great city of the seventh empire. When we pull this information together from these biblical passages (as also detailed in our studies) we can see that this seventh empire is ruled by the chief satanic angel who had the power of death and who works with the False Prophet, the human political leader of the seventh empire to perform lying miracles to deceive. Likewise, Satan, the False Prophet, the great city of Revelation, and the Phoenicians all used wealth, trade, and naval power to reign over the kings of the earth. These clear references to the Phoenicians made in Revelation invite us to further consider the significance of these connections regarding the identifications and characteristics of the seventh empire (the empire of clay).

The Significance of the Phoenicians in Prophetic Symbolism

The biblical texts and prophetic imagery we have examined allow us to learn a great deal about the seventh empire. As we have noted already, it will very likely mirror at least one characteristic of the Medes and Persians as conveyed by the phrase “two horns like a lamb” in Revelation 13:11. The similarities implied by the symbolic precedent provided by Daniel indicate that the seventh empire, like the Medes and Persians, will likely be comprised of two political powers. With the Medes and Persians, the Medes were ultimately the lesser party although they were the political and cultural parent of the Persians. Likewise, the Medes and Persians were a people governed by law, the Law of the Medes and Persians. Perhaps the seventh empire will entail a greater and lesser power, perhaps the lesser power will be the political parent culture, and perhaps this joint cultural will be empire governed by the rule of law.

We have already seen that both Daniel and Revelation trace the continuing presence of the mystery cult through the seven biblically important empires. Similarly, the bible and history both report that Phoenician culture survived all of the Roman Empire's predecessors. The Phoenicians continued in prominence during the empires of the Egyptians, Assyrians, Babylonians, Medes and Persians, and the Greeks. In fact, the Phoenicians were influential and instrumental in many of these cultures and were employed to help build and maintain these imperial powers militarily, architecturally, and economically.

Phoenicia – Phoenician artisans, who were skilled architects, **were imported by the Egyptians**, and Hiram, King of Tyre, lent assistance to Solomon in building. Their greatest contribution to Western civilization, however, was the development of a standardized phonetic alphabet, which was a great improvement over the more ambiguous cuneiform and hieroglyphic. **The Phoenician alphabet served as a basis for the Greek alphabet and was a key factor in the development of Greek literature...** **The great Phoenician cities were so well defended that they were able to withstand most of the attacks of the Assyrian kings. In the 6th cent. BC, however, they submitted to the tolerant empire of the Persians, keeping their own autonomy** but gradually being more and more absorbed into the Persian pattern. **Phoenician sailors, architects, and artisans were all prominent in Persian service. They also served elsewhere, and Phoenician ships were in the Greek navy** that defeated Xerxes I at Salamis. – The Columbia Encyclopedia, Sixth Edition | 2008 | The Columbia Encyclopedia, Sixth Edition. Copyright 2008 Columbia University Press. (Hide copyright information) Copyright

Likewise, the survival and prominence of the Phoenicians over the course of the other empires of the 7-headed, prophetic imperial system fits perfectly with Revelation 17's description of the harlot riding the 7-headed beast. The Phoenician survival also parallels the Chaldean mystery cult which likewise managed to remain through the passing of imperial power from the Babylonians to the Persians as Daniel chronicles. The following quote provides attestation to the antiquity of the Phoenicians as well as to their presence within and connections to prophetically important biblical empires such as Egypt, Assyria, and Greece.

The Theology Of The Phœnicians:

From Sanchoniatho

<http://www.sacred-texts.com/cla/af/af01.htm>

History and archaeology

The name Byblos is Greek; papyrus received its early Greek name (byblos, byblos) from its being exported to the Aegean through Byblos. Hence the English word Bible is derived from byblos as "the (papyrus) book."[5] The city's Canaanite/Phoenician name "GB'L" derived from "gb", meaning well or origin, and El the supreme god of Byblos' pantheon... According to the writer Philo of Byblos (quoting Sanchuniathon, and quoted in Eusebius), **Byblos had the reputation of being the oldest city in the world, founded by Cronus.**

Egyptian contact

Watson Mills and Roger Bullard **suggest that during the Old Kingdom, Byblos was virtually an Egyptian colony.**[6]

Eastern empires

In the Assyrian period, Sibittibaal of Byblos became tributary to Tiglath-pileser III in 738 BC, and in 701 BC, when Sennacherib conquered all Phoenicia, the king of Byblos was Urumilki. Byblos was also subject to Assyrian kings Esarhaddon (r. 681–669 BC) and Ashurbanipal (r. 668–627 BC), under its own kings Milkiasaph and Yehawmelek.

Western empires

Hellenistic rule came with the arrival of Alexander the Great in the area in 332 BC. Coinage was in use, and there is abundant evidence of continued trade with other Mediterranean countries.

It is important to realize that although the Phoenicians were a very prominent and powerful people, historically they were never an imperial power in the way that these other nations were and certainly not according to the standards that biblical prophecy uses to distinguish the seven empires from other world political powers that have existed over the course of history. (Biblical, prophetic interest in the particular seven empires of the 7-headed beast system centers on their geopolitical dominance when God's people possess Jerusalem.)

Likewise, while their chief city Tyre was destroyed, this was not the end of the Phoenicians. Instead they remained in their other cities and colonies and eventually they moved westward to Carthage, whose name simply means "New City."

The Carthaginian Period – North Africa (with the exception of Cyrenaica) entered the mainstream of Mediterranean history with **the arrival in the 1st millennium bc of Phoenician traders**, mainly from Tyre and Sidon in modern Lebanon... **Carthage (its name derived from the Phoenician Kart-Hadasht, "New City"), destined to be the largest Phoenician colony and in the end an imperial power, conformed to the pattern.** – Encyclopedia Britannica

It is interesting to consider the survival of the Phoenicians through the destruction of Tyre and the construction of a powerful new capital city, Carthage in light of the ancient mythology of the Phoenix.

Obviously, the words Phoenix and Phoenician are related. In fact, the Phoenix was a bird with an unusually long lifespan known for its purple or scarlet coloration. Like the Phoenicians and the Chaldean mystery cult, the Phoenix had a peculiar aptitude for survival. For example, in Daniel 2:8-9 Nebuchadnezzar seems to potentially express an awareness of the Chaldeans' ability to transcend the transition of imperial power. (He accused them of stalling "till the time be changed," a phrase which verse 21 relates to the rise and fall of imperial power.) And Daniel 5-6 records the later transition of these Babylonian wise men into the political authority structure of the Persian Empire. As Nebuchadnezzar's suspicions indicate, the Chaldeans seemed to be renowned for knowing ahead of

time when such transitions of power would occur. In a similar way, the Phoenix was said to be able to sense its approaching death.

Phoenix, the – In ancient Greek and Egyptian mythology, **the phoenix is a mythical bird... Upon sensing its approaching death, the phoenix would build a nest of aromatic wood, set it on fire, and allow itself to be consumed by the flames. From the ashes in the pyre a new phoenix would spring to life** that would then embalm the ashes of its father in an egg of myrrh and fly with them to Heliopolis ("the city of the Sun") in Egypt. There it would deposit the egg on the altar of the sun god. – Macmillan Encyclopedia of Death and Dying | 2002 | BOUCHER, JEAN-YVES | COPYRIGHT 2002 The Gale Group Inc. (Hide copyright information) Copyright

Phoenix – phoenix, in ancient Egypt and in Classical antiquity, **a fabulous bird associated with the worship of the sun.** The Egyptian phoenix was said to be as large as an eagle, **with brilliant scarlet and gold plumage and a melodious cry. Only one phoenix existed at any time, and it was very long-lived**—no ancient authority gave it a life span of less than 500 years. **As its end approached, the phoenix** fashioned a nest of aromatic boughs and spices, **set it on fire, and was consumed in the flames. From the pyre miraculously sprang a new phoenix...** – Encyclopedia Britannica

Phoenix: a legendary bird which according to one account lived 500 years, **burned itself to ashes on a pyre, and rose alive from the ashes to live another period;** also : a person or thing likened to the phoenix – Merriam-Webster's Online Dictionary, merriam-webster.com

The imagery of the aromatic plume of the funeral pyre of the Phoenix is strikingly similar to the imagery of the burning of the great city in Revelation 17:16, 18:8-9, and 19:3. These passages from Revelation combine imagery of the Phoenix, Old Testament depictions of the downfall of Phoenician cities (such as Tyre) from Isaiah and Ezekiel, and references to Babylon, which was the home of the famed Chaldean wise men.

When it sensed its death was approaching the Phoenix would set its nest on fire and burn itself to ashes. From the ashes a new Phoenix would arise. Oddly enough Ezekiel 26-28 describes the destruction of the chief city of the Phoenicians (Tyre.) Then, when speaking about the satanic angel of the Phoenician culture, Ezekiel states that this angel will be brought to ashes. While this angel is clearly conquered by God, the bible makes it clear that this conquest is enforced in stages. For example, though Christ took the authority (keys) of death and hell at his resurrection, the resurrection of New Testament saints doesn't occur until Christ's return. Likewise, while the satanic angels are all imprisoned in the abyss during Christ's millennial reign, they are let loose again at the end of the millennium for a final rebellion and conquest. Similarly, like the Phoenix who revives from its own ashes, Tyre, the great city of the Phoenicians was destroyed and yet the Phoenicians lived on. Apparently, their angelic ruler continued as

well, with the ultimate manifestation and end of his political power not occurring until just before Christ returns.

The similarities between the Phoenix, the Phoenicians, and the mystery cult behind the great city of the seventh empire (Revelation 17-18) are uncanny. All three are associated with purple and scarlet. All three have a knack for surviving previous destruction and re-emerging later. Likewise, the Phoenix and the great city of the seventh empire are both destroyed by fire. Carthage too was razed to the ground. And Rome itself likewise burned, but survived. In fact, Rome was often called the Eternal City an appellation that was directly associated with the Phoenix itself.

Phoenix – The phoenix was compared to undying Rome, and it appears on the coinage of the late Roman Empire as a symbol of the Eternal City. – Encyclopedia Britannica

Phoenix, the –The Romans compared the phoenix with the Eternal City, and even put it on a coin as a symbol of the undying Roman empire... – Macmillan Encyclopedia of Death and Dying | 2002 | BOUCHER, JEAN-YVES | COPYRIGHT 2002 The Gale Group Inc. (Hide copyright information) Copyright

Rome was not the only great city of the seven empires that was associated with the Babylonian cult (see 1 Peter 5:13) and was burned. Nineveh, the great city of the Assyrian Empire was also burned. (See Nahum 2:8, 13 alongside Nahum 3, especially verses 1-7 which refer to Nineveh in terms similar to those used of the great city of Revelation 17-18. For example, Nineveh is called a harlot who sold the nations in verse 4, and is noted for her merchants in verse 16.)

The survival of this economically and politically influential mystery cult through and despite the destruction of these great imperial cities and the declines of each of their empires is portrayed in Revelation and also finds reflections in the myth of the Phoenix and its destruction.

Imagine a powerful group of merchants and wise men who stood behind the great empires of world history. Each time an empire passed and another emerged these men in their conspiring and foresight managed to survive intact and in power into the new imperial power-base from Egypt to Greece to Rome. They symbolized this trend in the religious icon of a purple and scarlet colored bird which survived its own death and which was named in relation to their own parent culture, the Phoenicians. According to indications in Daniel this group (known in Babylon as the magi or Chaldeans) knew when one empire was going to end and the next would begin and they were able to maintain their place of power despite that imperial transition.

The history of the succession of these biblical empires shows that it was common for the earlier empire and the upcoming empire to be antagonistic towards one another. Egypt and Assyria were rivals. Babylon came against Assyria. The Medes and Persians conquered Babylon, but kept the city intact. And the Persian

Empire fought against the emerging Greek Empire. In each of the historic precedents the newly emerging empire began before the previous empire's power had receded. At the waning of one power and the waxing of the next there was often conflict. This was the manner of change between the 7 satanic, angelic empires.

The Book of Revelation indicates a similar tension between the 10 horns that comprise the restored sixth empire of the Roman angelic prince and the great city of the seventh empire as depicted in chapter 17. According to Revelation 12, the devil is angry because he doesn't have much time. In previous eras the transition of power between empires could perhaps have been orchestrated with more exactitude. However, in the years before Christ's return, the process will be forced and rushed. It is interesting to consider that Revelation 17 depicts the destruction of the great city of the seventh empire (associated biblically with Phoenicia) by the 10 kings who give their power to reconstitute the empire of the sixth satanic angel. This interest is created by the fact that Carthage, the former great city of the Phoenicians, was in fact destroyed by Rome, the former empire of the sixth angelic king. As such, Revelation's prophetic depiction of the struggle between the 10 kings of the restored sixth empire and the great city of the seventh empire in the last days is also reflected in the historical confrontation that occurred between the Phoenicians and the Romans.

Punic Wars – Punic Wars three distinct conflicts between Carthage and Rome. When they began, Rome had nearly completed the conquest of Italy, while **Carthage controlled NW Africa and the islands and the commerce of the W Mediterranean.** When they ended, Carthage was ruined, and Rome was the greatest power W of China. **The first war saw Rome fighting to break Carthage's growing hold on the chain of islands that enable it to control the W Mediterranean. The second war directly pitted the ambitions of the two commercial powers;** the initial area of conflict was Sicily. **The last war was the final, desperate attempt of Carthage to preserve Punic (Carthaginian) liberty.** – The Columbia Encyclopedia, Sixth Edition | 2008 | The Columbia Encyclopedia, Sixth Edition. Copyright 2008 Columbia University Press. (Hide copyright information) Copyright

Punic – Punic of or relating to ancient Carthage; **the word comes from Latin Punicus (earlier Poenicus), and ultimately from Greek Phoinix 'Phoenician'.** – The Oxford Dictionary of Phrase and Fable | 2006 | ELIZABETH KNOWLES | © The Oxford Dictionary of Phrase and Fable 2006, originally published by Oxford University Press 2006. (Hide copyright information) Copyright

Punic – Latin punicus, from Poenus inhabitant of Carthage; **akin to Greek Phoinix Phoenician** – Merriam-Webster's Online Dictionary, merriam-webster.com

Carthage – From the middle of the 3rd century to the middle of the 2nd century bc, **Carthage was engaged in a series of wars with Rome.** These wars, which are known as **the Punic Wars**, ended in the complete **defeat of Carthage by**

Rome. When Carthage finally fell in 146 bc, the site was plundered and burned, and all human habitation there was forbidden. – Britannica.com

This is not to say that the satanic angels themselves are against one another. The biblical picture is contrary to that idea. However, as the case has been historically, the changing of imperial powers often appears and results in violent political interaction in the world of men. This is fitting since biblical passages describe this transitional activity as the four great winds stirring up the sea (of peoples). (See Daniel 7:2-6, for example.) There is violence as the waves crash into one another.

Connecting Biblical Details to Real Possibilities

Our study of the relevant biblical texts has brought us a long way in understanding the characteristics of the seventh empire. However, the Phoenicians are a historic people. They are not a modern day nation. After the destruction of Carthage by the Romans, the Phoenicians largely dissipated as a historically distinct people.

Phoenicia – "Phoenicia" is really a Classical Greek term used to refer to the region of the major Canaanite port towns, and does not correspond exactly to a cultural identity that would have been recognised by the Phoenicians themselves. **It is uncertain to what extent the Phoenicians viewed themselves as a single ethnicity.** – wikipedia.org

Enigmatic civilization - In the first millennium BC, **Phoenicians, enterprising seafarers** from the territory of the modern day Lebanon, **established their trading empire. From their base, they spread across the Mediterranean founding colonies and trading posts along its shores. Described by historians as the "worlds first capitalists" the Phoenicians** controlled the Mediterranean for nearly 1,000 years, until they were finally conquered by the Romans. **Today they are among the most enigmatic of ancient civilizations, history knows very little about them and most of their legacy has long been lost...** Today the citadels and towers of Byblos are the monuments to Lebanon's long-lost past. It was from here that **the Phoenicians sent their ships across the Mediterranean.** – Divided Lebanon's Common Genes, *By Natalia Antelava*, BBC News, Byblos, Lebanon, http://news.bbc.co.uk/2/hi/middle_east/7791389.stm

And yet, biblical prophecy describes the final empire of the 7-headed imperial system in terms that clearly identify it somehow in terms related to the Phoenician culture. Identifying any modern culture or nation ethnically directly with the ancient Phoenicians would be an uncertain task. However, these people have a historically proven ability to survive in the empires that succeeded and conquered them. And as we have seen, the bible seems to describe the existence of some political entity with traits of the Phoenician mystery cult, indicating that it did survive in some form. Likewise, the biblical texts indicate that the mystery cult itself will eventually somehow rise to the peak of world political power, which it

never had previously. Of course, it will be joined by a restoration of the imperial power of the Roman angelic prince. And so we will have the Empire of Clay and the Empire of Iron predicted by Daniel 2.

In fact, Daniel 2 seems to contain its own hints that the Empire of Clay was understood to be an empire formed from the mystery cult itself. As mentioned earlier, in Daniel 2:8-9, King Nebuchadnezzar accuses the Chaldeans wise men of trying delay so that they can survive into the next empire. We also know from previous investigation that the Phoenicians managed to make a home for themselves in the kingdoms of Egypt, Assyria (see Nahum's description of Nineveh in Nahum 3), the Persians, the Greeks, and even the Romans for a time (perhaps Israel under Solomon). But when Daniel 2:41-43 discusses the period of the feet it notes that "they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." In this sense, the pronoun "they" who "intermingle "with men" would refer to the politically and economically powerful mystery cult. The "intermingling" would refer to their ongoing presence in the seven empires. This "intermingling" of cultures could reflect the Chaldeans (and Phoenicians) historically intermingling with subsequent empires. But Daniel notes something particular about the time of the feet wherein a new and different kind of substance (the clay) is present for the first time. It is possible then that this "mixing" would imply that Daniel understood a rival empire would one day emerge comprised, not from an ethnic kingdom, but from the power of the mystery cult itself.

Admittedly Daniel 2 is far from providing definitive support for this point. However, we should remember Daniel 11:30's reference to "the ships of Chittim" (a Phoenician reference) who are powerful enough to oppose the "little horn." Likewise, Revelation 17-18 clearly uses Phoenician imagery to describe an empire that will ultimately arise to form one of the two great empires that will be present on the world stage in the final years of this age. So, although we cannot realistically expect to determine any ethnic connection between the ancient Phoenicians and this end-times' empire, we can still rightly expect the seventh empire to exhibit the characteristic features of ancient Phoenician culture that these prophetic passages cite. Furthermore, the Phoenician manner of mixing in with the many other peoples and cultures they lived among over the course of history and the transition of empires itself removes the need to be able to connect the seventh empire to the Phoenicians with any particular ethnic exclusivity. Rather than pointing us toward ethnic relationship with the Phoenicians, biblical prophecy directs us to look for the characteristic features of the Phoenicians.

Besides ethnicity, geographic connections are worth considering. Perhaps we might be able to identify the seventh empire through geographic connections to the ancient Phoenicians.

In this respect, there are two ways in which the restoration of the Roman angelic prince's empire (formerly the sixth empire) is informative for helping us with the potential national identity (identities) of the seventh empire.

First, biblical prophecy tells us that the restoration of the Roman angelic prince's kingdom will NOT involve a European-based nation. As we saw in our Prophetic Symbols study, the restored empire of the sixth angelic ruler will not be located in or near Rome, Italy. Instead, Daniel and Revelation provide indications that the final manifestation of the sixth empire will occupy a more Middle Eastern geographical area congruent with the Ottoman Empire of more recent history as well as the Byzantine, Seleucid, Babylonian, Assyrian, and Persian Empires. Ezekiel 38-39 may mark the region of Kurdistan (where modern day Turkey, Iraq, and Iran come together) as the point of origin for this restoration. And passages like Daniel 11:43 describe that his authority will include Egypt with Libya and Ethiopia marking the southeastern edge of his kingdom. These facts place the revived sixth empire right over the bulk of the Middle East, from Turkey, Iraq, and Iran in the northeast all the way down to the northeastern tip of Africa on the southwest. And identifying where the revived empire of the sixth angelic prince will be in the end times also has some potential implications for the seventh empire as well. Although two empires might brush up against each other or even overlap in certain places where they make competing territorial claims, two empires cannot occupy essentially the same space at the same time. Consequently, the fact that the revived empire of the Roman angelic prince will occupy the bulk of the Middle Eastern suggests that the seventh empire will not be situated in the same location, in this case the Middle East. Conversely, knowing that the sixth empire will not be a geographic revival centered in Europe opens up the possibility that Europe, or at least some portions of it, could be involved in the seventh empire.

Second, just as the Roman Empire moved eastward in its later history and came to be centered in Turkey (Byzantium), which is where the bible directs us to look for its restoration, it is probable that in a similar fashion the future seventh empire will not occupy the exact geographic area of the ancient Phoenicians or be directly ethnically associated with them. Yet, like Rome's migration to the Middle East, the seventh empire may be located in areas that the Phoenicians were spreading into.

In order to ascertain where the seventh empire may be likely to emerge in the future, we can study the previous geographic movement of the Phoenicians. History records that just as the Roman Empire eventually spread eastward, the Phoenicians were ever-endeavoring to spread westward. The Phoenicians began on the eastern shores of the Mediterranean in modern day Lebanon and Israel. From there they went to Cyprus, northern Africa, and all over the Mediterranean coasts and islands even to Spain. All this development and expansion was accomplished by around 800 BC.

Spain – Phoenicians - Excavations confirm that the Phoenicians settled in southern Spain after 800 bc, shortly after the traditional founding of the greatest Phoenician colony, Carthage (now in Tunisia). Their search for new commodities led them ever farther westward and was the reason for their interest in southern Spain's mineral wealth. The untapped lodes of silver and

alluvial deposits of tin and gold provided essential raw materials with which to meet the increasing Assyrian demands for tribute. – Encyclopedia Britannic

The Carthaginian Period – The Phoenicians were looking not for land to settle but for anchorages and staging points on the trade route from Phoenicia to Spain, a source of silver and tin. – Encyclopedia Britannica

As various quotes have attested, the Phoenicians were driven westward in search of valuable minerals like tin. The island of Great Britain is commonly attested to in ancient literature as a prominent place for mining tin. Some sources, however, consider the idea that the Phoenicians acquired tin from Britain to be unsubstantiated.

Tin mining in Britain - Tin mining in Britain took place from prehistoric times until the 20th century. Mention of tin mining in Britain was made by many Classical writers. As South-West Britain was one of the few parts of England to escape glaciation, tin ore was readily available on the surface. Originally it is likely that alluvial deposits in the gravels of streams were exploited but later underground working took place. - wikipedia.org

Tin sources and trade in ancient times - Tin is an essential metal in the creation of tin bronzes and its acquisition has been an important part of Bronze Age and later cultures throughout ancient history. Its use began in the Near East and the Balkans around 3000 BC. **Tin is a relatively rare element in the Earth's crust**, with approximately 2 ppm (parts per million), compared to iron with 50,000 ppm., copper with 70 ppm, lead with 16 ppm, arsenic with 5 ppm, silver with 0.1 ppm, and gold with 0.005 ppm (Valera & Valera 2003, p. 10). **Ancient sources of tin were therefore rare** and the metal usually had to be traded over very long distances to meet demand in areas lacking tin deposits. **Known sources of tin exploited in ancient times include** the southeastern tin belt running from Yunnan province in China down the Malaysian Peninsula, **England**, France, the border between Germany and Czech Republic, **Spain, Portugal**, Italy, and Central and Southern Africa (Wertime 1979, p. 1; Muhly 1979). Other minor sources of tin have been suggested in Iran, Syria, and Egypt, but the archaeological evidence is inconclusive... **Europe has very few sources of tin.** It was therefore of extreme importance throughout ancient times to import it long distances from known tin mining districts of antiquity, namely Erzgebirge along the border between Germany and Czech Republic, **the Iberian Peninsula**, Brittany in France, **and Devon and Cornwall in southwestern England** (Benvenuti et al. 2003, p. 56; Valera & Valera 2003, p. 11). Another minor source of tin is known to exist at Monte Valerio in Tuscany, Italy. This source was exploited by Etruscan miners around 800 BC, but it was not a significant source of tin for the rest of the Mediterranean (Benvenuti et al. 2003). The Etruscans themselves found the need to import tin from the northwest of the Iberian Peninsula at that time and later from Cornwall (Penhallurick 1986, p. 80)... Tin was first mined in Europe around 2500 BC in Erzgebirge, and knowledge of tin bronze and tin extraction techniques spread from there to Brittany and Cornwall around 2000 BC and from northwestern Europe to northwestern Spain and Portugal around the same time

(Penhallurick 1986, p. 93)...**By classical Greek times, the tin sources were well established. Greece and the Western Mediterranean appear to have traded their tin from European sources**, while the Near East acquired their tin from Central Asian sources through the Silk Road (Muhly 1979, p. 45). **For example, Iron Age Greece had access to tin from Iberia by way of the Phoenicians who traded extensively there**, from Erzgebirge by way of the Baltic Amber Road overland route, **or from Brittany and Cornwall through overland routes from their colony at Massalia** (modern day Marseilles) established in the 6th century BC (Penhallurick 1986). **In 450 BC, Herodotus described tin as coming from Northern European islands named the Cassiterides along the extreme borders of the world, suggesting very long distance trade, likely from Britain, northwestern Iberia, or Brittany, supplying tin to Greece and other Mediterranean cultures** (Valera & Valera 2003, p. 11). **It should be noted that the idea that the Phoenicians went to Cornwall for its tin and supplied it to the whole of the Mediterranean has no archaeological basis and is largely considered a myth** (Penhallurick 1986, p. 123). - wikipedia.org

Mining in Cornwall and Devon - As demand for bronze grew in the Middle East the local supplies of tin ore (cassiterite) became used up and searches were made over all the known world for new supplies, including Britain. Control of the tin trade seems to have been in Phoenician hands and they kept their sources secret. The Greeks understood that tin came from the Cassiterides, the "tin islands", of which the geographical identity is debated. By 500 BC Hecataeus knew of islands beyond Gaul where tin was obtained. Pytheas of Massalia travelled to Britain about 325 BC where he found a flourishing tin trade, according to the late report of his voyage. Posidonius referred to the tin trade with Britain around 90 BC but Strabo in about 18 AD did not list tin as one of Britain's exports. This is likely to be because Rome was obtaining its tin from Spain at the time. Camden [7] identified the Cassiterides with the Scilly Isles and gave first currency to the belief that the Phoenicians traded to Britain.[8] However, there is no tin mining on the Scilly Isles apart from minor exploratory excavations. Timothy Champion found it likely that the trade of the Phoenicians with Britain was indirect and under the control of the Veneti of Brittany.[9]. - wikipedia.org

Interestingly enough, although it is not as popular today, one of the theories of the origin of the name Britain relates to the Phoenicians. The name Britain comes from the Latin Britannia. However, this name “Britannia” was thought to come to the Romans from the Greeks who got the name from the Phoenicians.

Britain (name) – The name Britain is derived from the Latin name Britannia (earlier Brittannia)...Brittannia or Brittānia was the name used by the Romans from the 1st century BC...Latin **Britannia is derived from the travel writings of the ancient Greek Pytheas around 320 BC**, which described various islands in the North Atlantic as far North as Thule (possibly Iceland, Faroe, or the Shetland Islands).[2] Pytheas described Thule as the northernmost part of **Πρεττανική (Prettanike) or Βρεττανίαι (Brettaniai), his term for the entire group of islands in the far north-west.**[3][4][5] **Diodorus in the 1st century BC**

introduced the form Πρεττανία Prettania, and Strabo (1.4.2) has Βρεττανία Brettania. Marcian of Heraclea in his Periplus maris exteri describes αἱ Πρεττανικαὶ νῆσοι "**the Prettanic Isles**". Stephanus of Byzantium glosses Ἀλβίων Albion as νῆσος Πρεττανική, Μαρκιανὸς ἐν περίπλῳ αὐτῆς. τὸ ἔθνικόν Ἀλβιόνιος ("**the Pretannic island**, according to Marcian in his periplus; the Albionian people" Ethnica 69.16). **The inhabitants of the islands were called the Πρεττανοὶ (Priteni or Pretani).**[4] **The shift from the "P" of Pretannia to the "B" of Britannia by the Romans occurred during the time of Julius Caesar.**[4] – wikipedia.org

Well known British historians and Semitic linguists of the past traced the origin of the word "Britain" to the Phoenician name for the island which was "barat anac" meaning "land of tin." This is historically reasonable given that the Phoenicians at least indirectly traded for tin from Britain. The Greek "pretannia" and later Roman "britannia" are thought to be linguistic derivatives of the Phoenician "barat anac."

Roman Britain – Britain was not unknown to the Classical world. As early as the 4th century BC, the Greeks, Phoenicians and Carthaginians traded for Cornish tin. [9] – wikipedia.org

BRITAIN: or Britannia, from the Phoenician, 'Baratanac, a country of tin. Metals such as tin and lead were mined and exported from the west coasts of Cornwall and the Scilly islands.' – Aylett Sammes, Britannia Antiqua Illustrata, <http://www.1335.com/sea.html>

The name of Britain was unknown to the Romans before the time of Caesar. Bochart derives the name from the Phoenician or Hebrew term Baratanac, "the land of tin." – Bibliotheca classica: or, A classical dictionary By John Lemprière, books.google.com,

Samuel Bochart – Bochart was a man of profound erudition; **he possessed a thorough knowledge of the principal Oriental languages, including Hebrew, Syriac, Chaldean and Arabic;** - wikipedia.org

John Lemprière – John Lemprière (c. 1765, Jersey, – February 1, 1824, London), **English classical scholar, lexicographer,** theologian, teacher and headmaster... **Publications "Bibliotheca Classica"** or "Classical Dictionary containing a full Account of all the Proper Names mentioned in Ancient Authors", (Reading, 1788) – wikipedia.org

Robert Sheringham – **Robert Sheringham (1602–1678) was an English linguist, scholar and royalist writer... De Anglorum Gentis Origine Disceptatio (1670) was a work on the origins of the English language and people. It agreed with Samuel Bochart in its emphasis on the Phoenicians,** and followed in part Verstegan in making English identity largely Germanic. **It influenced Aylett Sammes (c. 1636 – c. 1679), author of Britannia Antiqua Illustrata.** [6] – wikipedia.org

Sammes, Aylett (1636?-1679?). Britannia antiqua illustrata: or, The antiquities of ancient Britain, derived from the Phoenicians: wherein the original trade of this island is discovered, the names of places, offices dignities, as likewise the idolatry, language, and customs of the primitive inhabitants are clearly demonstrated from that nation ... Together with a chronological history of this kingdom, from the first traditional beginning, until the year of our Lord 800 ... faithfully collected out of the best authors ... with the antiquities of the Saxons, **as well as Phoenicians**, Greeks, and Romans. London: Thomas Roycroft, 1676. **Aylett Sammes (1636?-1679?), antiquary and historian, attempted to demonstrate the antiquity of British culture by linking Britain to the ancient Phoenicians**, in much the same way that poets had been linking the founding of Britain to Aeneas; needless to say, his case is not particularly convincing. – Hesburgh Libraries, University of Notre Dame, http://www.library.nd.edu/rarebooks/exhibits/fructus/old_english/1676sammes.html

Introduction – **As for the origin of the name Britain, we find, among the antiquities, a variety of opinions or conjectures, the principal of which are there four... The fourth is Bochart's: that famous antiquary believed, the Phoenicians coming to buy tin in the island of Albion, gave it the name of Barat-Anac, that is, the Land or Country of Tin**, which being by the Greeks mollified into Britannica, was adopted by the Romans. The etymology seems to be confirmed by **the Grecians calling the isles of Scilly, Cassiterides, which signifies in Greek the same as Barat-Anac in Phoenician... So the fourth opinion, viz., Bochart's, seems to me to be the most natural, the first traders to this island, should give it the name of Barat-Anac, or the Land of Tin. Supporting this, it is probable the name passing from the Phoenicians to the Grecians, and from these last to the Romans, was changed into that of Britannia.** – The history of England, Volume 1, Nicolas Tindal, p. iv

Nicolas Tindal – Nicolas Tindal (1687 – 27 June 1774) was the translator and continuer of the **History of England by Paul de Rapin... 'History of England' & the 'Continuation'** Tindal's great work was his thirteen volume translation of Rapin's History, which was first published in 1727. – wikipedia.org

Paul de Rapin – Paul de Rapin (March 25, 1661–1725), sieur of Thoyras (and therefore styled Thoyras de Rapin), was a **French historian writing under English patronage.** – wikipedia.org

As we search for modern groups bearing particular characteristics, it is worth noting that in some respects, the history of the British Empire bears a remarkable similarity to the Phoenicians. Like the historic Phoenician Empire, the British Empire was a vast trade-based, maritime, colonial system with a powerful navy and economic interest as its organizational and motivational force. Like the Phoenicians, the expansive commercial empire of the British resulted in the establishment of the English language as the trade language (lingua franca) of the

modern world. Similarly, the British Empire adopted the policy of granting independence to its former trade colonies.

British Empire – Great Britain made its first tentative efforts to establish overseas settlements in the 16th century. **Maritime expansion, driven by commercial ambitions** and by competition with France, accelerated in the 17th century and resulted **in the establishment of settlements in North America and the West Indies**. By 1670 there were British American colonies in New England, Virginia, and Maryland and settlements in the Bermudas, Honduras, Antigua, Barbados, and Nova Scotia. Jamaica was obtained by conquest in 1655, and the Hudson's Bay Company established itself in what became northwestern Canada from the 1670s on. The East India Company began establishing trading posts in India in 1600, and the Straits Settlements (Penang, Singapore, Malacca, and Labuan) became British through an extension of that company's activities. The first permanent British settlement on the African continent was made at James Island in the Gambia River in 1661. Slave trading had begun earlier in Sierra Leone, but that region did not become a British possession until 1787. Britain acquired the Cape of Good Hope (now in South Africa) in 1806, and the South African interior was opened up by Boer and British pioneers under British control. **Nearly all these early settlements arose from the enterprise of particular companies and magnates rather than from any effort on the part of the English crown.** The crown exercised some rights of appointment and supervision, but the colonies were essentially self-managing enterprises. **The formation of the empire was thus an unorganized process based on piecemeal acquisition, sometimes with the British government being the least willing partner in the enterprise.** In the 17th and 18th centuries, the crown exercised control over its colonies chiefly in the areas of trade and shipping. **In accordance with the mercantilist philosophy of the time, the colonies were regarded as a source of necessary raw materials for England** and were granted monopolies for their products, such as tobacco and sugar, in the British market. **In return, they were expected to conduct all their trade by means of English ships and to serve as markets for British manufactured goods.** – Encyclopedia Britannica

British Empire – **It originated with the overseas colonies and trading posts established by England in the late 16th and early 17th centuries.** At its height it was the largest empire in history and, for over a century, was the foremost global power.[1] By 1922 the British Empire held sway over about 458 million people, one-quarter of the world's population at the time,[2] and covered more than 13 million square miles (34 million km²), almost a quarter of the Earth's total land area.[3] As a result, its political, linguistic and cultural legacy is widespread. At the peak of its power, it was often said that "the sun never sets on the British Empire" because its span across the globe ensured that the sun was always shining on at least one of its numerous territories. – wikipedia.org

British Empire – British Empire overseas territories linked to Great Britain in a variety of constitutional relationships, established over a period of three centuries. **The establishment of the empire resulted primarily from commercial and**

political motives and emigration movements (see imperialism); its long endurance **resulted from British command of the seas and preeminence in international commerce**, and from the flexibility of British rule. At its height in the late 19th and early 20th cent., the empire included territories on all continents, comprising about one quarter of the world's population and area. **Probably the outstanding impact of the British Empire has been the dissemination of European ideas, particularly of British political institutions and of English as a lingua franca, throughout a large part of the world.** – The Columbia Encyclopedia, Sixth Edition | 2008 | The Columbia Encyclopedia, Sixth Edition. Copyright 2008 Columbia University Press. (Hide copyright information)
Copyright

In these and other respects the British Empire is directly and uniquely comparable to the Phoenicians.

Due to their control of maritime commerce, the language of the Phoenicians was heavily influential in the linguistic development of the many cultures they traded with. In fact, the Phoenician alphabet was so widely used that it can be said to be the ancestor of all Western alphabets.

Phoenician alphabet – Phoenician alphabet, **writing system that developed out of the North Semitic alphabet and was spread over the Mediterranean area by Phoenician traders. It is the probable ancestor of the Greek alphabet and, hence, of all Western alphabets.** – Encyclopedia Britannica

Phoenician alphabet – **Phoenician became one of the most widely used writing systems, spread by Phoenician merchants across the Mediterranean world, where it was assimilated by many other cultures and evolved.** The Aramaic alphabet, a modified form of Phoenician, was the ancestor of the modern Arabic and Hebrew scripts. **The Greek alphabet** (and by extension its descendants such as the Latin, the Cyrillic and the Coptic), **was a direct successor of Phoenician**, though certain letter values were changed to represent vowels. – wikipedia.org

Structured around powerful family firms, commerce was the organizational backbone of Phoenician society.

Spain – Phoenicians - This is the background for Phoenician interest in the far west...**Phoenician commerce was conducted by family firms of shipowners and manufacturers who had their base in Tyre or Byblos and placed their representatives abroad.** – Encyclopedia Britannica

The colonies established by the Phoenicians were city states that later became independent of one another.

Phoenicia – **By 1250 BC the Phoenicians were well established as the navigators and traders of the Mediterranean world, enjoying the commerce that had once been in the hands of the Aegeans. Their communities were**

organized into city-states; the greatest of these were Tyre and Sidon; others were Tripoli, Aradus, and Byblos. These were the home cities, but **wherever the Phoenicians ranged across the Mediterrean they founded posts and colonies that later became independent states.** Of these the most important were Utica and Carthage (founded in the 9th cent. BC)... – The Columbia Encyclopedia, Sixth Edition | 2008 | The Columbia Encyclopedia, Sixth Edition. Copyright 2008 Columbia University Press. (Hide copyright information) Copyright

It is certainly true that other European powers also had vast colonial territories that were largely involved in the expansion of trade and acquisition of commodities. These facts may make comparisons between the British Empire and the Phoenicians of less significance or at least less unique. But, this period of European history corresponded to the birth of our modern political world where commerce is at least as important as political ideologies and organizational structures. And even if we cannot or should not focus on Britain so exclusively, certainly the western European powers exhibit many of the biblically highlighted traits and connections to the Phoenicians.

For instance, the word “Europe” (as applied to the continent) is derived from the name of a Phoenician woman or goddess named Europa. She was said to have been carried away by Zeus who abducted her by coming in the form of a bull. (This concept may perhaps be obliquely referenced in the imagery of the woman riding the beast in Revelation 17.) Like Astarte and Artemis (Diana) with whom she was identified, Europa was a moon goddess.

Europa - In Greek mythology Europa (Greek Ευρώπη Eurṓpē) was a Phoenician woman of high lineage, from whom the name of the continent Europe has ultimately been taken. The story of her abduction by Zeus in the form of a white bull was a Cretan story;...In the territory of Phoenician Sidon, Lucian of Samosata (2nd century AD) was informed that the temple of Astarte, whom Lucian equated with the moon goddess, was sacred to Europa: There is likewise in Phœnicia a temple of great size owned by the Sidonians. They call it the temple of Astarte. I hold this Astarte to be **no other than the moon-goddess.** But according to the story of one of the priests this temple is sacred to Europa, the sister of Cadmus. She was the daughter of Agenor, and on her disappearance from Earth the Phœnicians honoured her with a temple and told a sacred legend about her; how that Zeus was enamoured of her for her beauty, and changing his form into that of a bull carried her off into Crete. This legend I heard from other Phœnicians as well; and **the coinage current among the Sidonians bears upon it the effigy of Europa sitting upon a bull, none other than Zeus. Thus they do not agree that the temple in question is sacred to Europa.[9] The paradox, as it seemed to Lucian, would be solved if Europa is Astarte in her guise as the full, "broad-faced" moon. -**
wikipedia.org

Europa - The beauty of Europa inspired the love of Zeus, who approached her in the form of a white bull and carried her away from Phoenicia to Crete. – Encyclopedia Britannica

The imagery as well as linguistic and historical connections presented in biblical texts (like Revelation 17-18) and non-biblical resources alike seem to indicate a western geographic orientation of the seventh empire. Just as many of the previous empires moved or expanded geographically over the course of their dominion (Rome moved eastward), the Phoenicians identify with a commerce and naval-based culture that travelled farther and farther westward. This would allow for a European or British-based nation to fulfill at least one of the “horns” of this seventh empire. However, as history has shown, the European and British ideals spread even further westward and found perhaps their chief manifestation in America, a nation which today is integrally connected with both Britain in particular and indeed Europe more broadly in terms of political ideals, military allegiance, and economics.

So, while the European colonial empires of a few centuries ago do embody the spirit of the Phoenicians, Britain is certainly among them and perhaps even the chief among them. Its imperial significance outlasted its rivals. And the legacy of the British Commonwealth of Nations survives into our modern political world in a still potent way even though Britain is today outshined in many of these respects by its American counterpart. This leads us to our final point.

Based on these considerations, some reasonable speculations are possible regarding the national identity (identities) and geographic location of the seventh empire. Nations today, even world powers, aren't typically identified as empires even if they have all the features and behaviors of one. Nevertheless, the biblical data directs us to look for an empire-like political power that is based in two nations like the Medes and the Persians. One of these nations will most likely be lesser in power than its partner, but be its political and cultural predecessor. Likewise, we are looking for a world power that is the seat of economic wealth and international trade and mercantilism and which is the dominant naval strength and a major consumer and trader of international business and goods. Likewise, the tremendous influence that Phoenician culture had on the peoples with whom it traded can be seen in the influence of the Phoenician language upon the cultures they interacted with.

In speculating about potential contemporary identifications of the seventh prophetic empire we must consider Revelation 13's comparison of this final beast to the 2-horned ram of Media and Persia. Britain would only fit this prophetic depiction if it was still functionally coupled with another powerful nation, with which it has strong cultural heritage and operational political ties. Obviously such a special relationship does exist between Britain and the United States. This British-American relationship is well established in popular media and scholarly circles (for example, see Carroll Quigley's works including the Anglo-American Establishment). This special relationship is in many ways comparable to the relationship of the Medes and Persians who were also closely connected to one another culturally and politically. Likewise, the Medes and Persians, though they were an aristocratic monarchy, ran their empire by the rule of law, the Law of the Medes and Persians. The Medes were dominant initially. However, the Persians

later came to be more powerful. Still, in their prominence, the Persians remained close to their Median kin and the Medes and Persians continued to both play a vital role in the rule of the Persian Empire. In this way, Britain may mirror the Medes while the United States may fulfill the role of the Persians.

These contemporary identifications are speculations. They are based on conjectures about similarities between Britain, its empire, and its relationship to the United States in the geo-political world of modern times and the more recent past. Whether Britain and the United States eventually fulfill this end times' prophetic role or some other political power does is a very open question. The similarities may be either passing or superficial, or both.

What is decisively less open, however, is that biblical prophecy (for example Revelation 17-18) portrays the seventh empire of the false prophet (Daniel 2's Empire of Clay) using direct references to the main characteristics of the Phoenicians. Similarly, there is good reason to conclude that seventh empire will be similar to the biblical descriptions of the Media-Persian Empire which was jointly comprised by 2 cooperating and closely connected nations with shared cultural and political heritage. One of these partners was the predecessor and parent of the other which later became more powerful and dominant.

These are the biblical features we are looking for as we watchfully consider the political developments of our contemporary world in relation to end times' prophecy. In our modern political context there are no better contenders than Britain and the United States in terms of their preeminence in the world, their parallel to the Phoenician Empire, their Media-Persian-type relationship, and their involvement politically, financially, and militarily in the Middle East, particularly the areas where the bible depicts the Roman Empire of Iron will reemerge under the antichrist.

The section below presents the major, relevant scriptural texts that we have been examining over the course of this study (Revelation 17-18 as well as passages from Isaiah and Ezekiel).

Scriptural Reference

Below is the entire text of Revelation 17-18. The text has been color-coded in order to highlight the characteristics used to describe the great city that rules the nations in the end times and which is the rival of the ten kings who give their power to restore the empire of the sixth angelic prince for the purpose of destroying this great city. Below the text of Revelation 17-18 is a list of these key features. This colored list can then be compared to the texts of Isaiah 23 and Ezekiel 26-28, both of which describe the Phoenicians using very similar language. As we consider the connections made in the Book of Revelation, we should also keep in mind that Daniel 11 indicates a western power with a powerful navy opposing the figure elsewhere identified as the antichrist. Like

Revelation 17-18, Daniel 11 also describes this end-times power using terms associated with the Phoenicians in other Old Testament texts (such as “the ships of Chittim”).

Revelation 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, **Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:** 2 **With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.** 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 **And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:** 5 **And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.** 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 **The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:** and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 **And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.** 10 **And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.** 11 **And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.** 12 **And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.** 13 **These have one mind, and shall give their power and strength unto the beast.** 14 **These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.** 15 **And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.** 16 **And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.** 17 **For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.** 18 **And the woman which thou sawest is that great city, which reigneth over the kings of the earth.**

Revelation 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 **And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen,** and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 **For all nations have drunk of**

the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 4 **And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.** 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 **How much she hath glorified herself, and lived deliciously,** so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 **Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.** 9 **And the kings of the earth, who have committed fornication and lived deliciously with her,** shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 **Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city!** for in one hour is thy judgment come. 11 **And the merchants of the earth shall weep and mourn over her;** for no man buyeth their merchandise any more: 12 **The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,** 13 **And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.** 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. 15 **The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,** 16 **And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!** 17 For in one hour so great riches is come to nought. **And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,** 18 **And cried when they saw the smoke of her burning, saying, What city is like unto this great city!** 19 **And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness!** for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. 21 **And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.** 22 **And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee;** and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: **for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.** 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Revelation 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 For true and righteous are his judgments: **for he hath judged the great whore, which did corrupt the earth with her fornication**, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever. 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Characteristics of the great city that rules over the nations:

1. sits on many waters, which are many peoples and nations – Rev. 17:1, 15
2. the kings of the earth have committed fornication with her and been made drunk – Rev. 17:2, 18:3, 9, 19:2
3. rides a beast with 7 horns and 10 heads who are 7 mountains, 7 kings, and 10 kings – Rev. 17:3, 7-13
4. called a harlot – Rev. 17:1, 5, 16, 19:2
5. associated with Babylon – Rev. 17:5, 18:2, 18:10, 21
6. associated with mystery – Rev. 17:5
7. drunk with the blood of the saints; in her is found all the blood of prophets, saints, and all those slain on the earth – Rev. 17:5-6, 18:24
8. hated by the 10 horns/kings – Rev. 17:16
9. will be destroyed by fire – Rev. 17:16, 18:8-9
10. called the great city, called the mighty city – Rev. 17:18, 18:10, 16, 18:18-19
11. reigns over the kings of the earth – Rev. 17:18
12. made the merchants of the earth rich – Rev. 18:3, 9, 15, 19
13. the kings and merchants of the earth will mourn when she is destroyed; shipmasters and sailors will mourn her destruction – Rev. 18:9-11, 15, 17
14. decorated with gold, precious stones, pearls; her merchandise was: gold, silver, precious stones, pearls, fine linen, silk, wood, ivory, brass, iron, marble, cinnamon, fragrances, wine, oil, grains, animals – Rev. 17:4, 18:12-13, 16
15. associated with purple and scarlet – Rev. 18:16
16. her destruction is like a giant stone thrown into the sea – Rev. 18:21
17. will be found no more at all – Rev. 18:21
18. after her destruction there won't be any more musicians, pipers, trumpeters in her – Rev. 18:22
19. after her destruction there will be no more craftsman in her – Rev. 18:22
20. after her destruction there will be no more brides and grooms in her – Rev. 18:22
21. her merchants were the great men of the earth – Rev. 18:23

22. associated with sailors and shipmasters who will mourn her destruction –
Rev. 18:15, 17

Isaiah 23:1 The burden of Tyre. Howl, **ye ships of Tarshish**; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. **2** Be still, ye **inhabitants of the isle**; thou whom the merchants of Zidon, **that pass over the sea, have** replenished. **3** And by great waters the seed of Sihor, the harvest of the river, is her revenue; and **she is a mart of nations**. **4** Be thou ashamed, **O Zidon**: for the sea hath spoken, even the strength of the sea, saying, **I travail not, nor bring forth children**, neither do I nourish up young men, nor bring up virgins. **5** As at the report concerning Egypt, so shall they be sorely pained **at the report of Tyre**. **6** Pass ye over to **Tarshish**; howl, ye **inhabitants of the isle**. **7** Is this your joyous city, whose antiquity is of ancient days? **her own feet shall carry her afar off to sojourn**. **8** Who hath taken this counsel against Tyre, **the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?** **9** The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt **all the honourable of the earth**. **10** Pass through thy land as a river, **O daughter of Tarshish**: there is no more strength. **11** He stretched out his hand **over the sea, he shook the kingdoms**: the LORD hath given a commandment against **the merchant city**, to destroy the strong holds thereof. **12** And he said, Thou shalt no more rejoice, **O thou oppressed virgin, daughter of Zidon**: arise, **pass over to Chittim**; there also shalt thou have no rest. **13** Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. **14** Howl, **ye ships of Tarshish**: for your strength is laid waste. **15** And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. **16** Take an harp, go about the city, **thou harlot that hast been forgotten**; make sweet melody, sing many songs, that thou mayest be remembered. **17** And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, **and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth**. **18** And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

Ezekiel 26:1 And it came to pass in the eleventh year, in the first day of the month, that **the word of the LORD came unto me, saying**, **2** Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: **3** Therefore thus saith the Lord GOD; Behold, I am against thee, **O Tyrus**, and will cause many nations to come up against thee, as the sea causeth his waves to come up. **4** And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. **5** It shall be a place for the spreading of nets in the midst of the sea: **for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations**. **6** And her daughters which are in the field shall be slain by

the sword; and they shall know that I am the LORD. 7 **For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.** 8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. 9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. 10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. 11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. 12 **And they shall make a spoil of thy riches, and make a prey of thy merchandise:** and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. 13 **And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.** 14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD. 15 **Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall,** when the wounded cry, when the slaughter is made in the midst of thee? 16 **Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.** 17 **And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea,** she and her inhabitants, which cause their terror to be on all that haunt it! 18 **Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.** 19 **For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;** 20 **When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited;** and I shall set glory in the land of the living; 21 **I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again,** saith the Lord GOD.

Ezekiel 27:1 The word of the LORD came again unto me, saying, 2 Now, thou son of man, take up a lamentation for Tyrus; 3 And say unto Tyrus, **O thou that art situate at the entry of the sea, which art a merchant of the people for many isles,** Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty. 4 **Thy borders are in the midst of the seas,** thy builders have perfected thy beauty. 5 They have made **all thy ship boards of fir trees** of Senir: they have taken **cedars from Lebanon** to make masts for thee. 6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy **benches of ivory, brought out of the isles of Chittim.** 7 **Fine linen with brodered work** from Egypt was that which thou spreadest forth to be thy sail;

blue and purple from the isles of Elishah was that which covered thee. 8 **The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.** 9 The ancients of Gebal and the wise men thereof were in thee thy calkers: **all the ships of the sea with their mariners were in thee to occupy thy merchandise.** 10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. 11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. 12 **Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.** 13 **Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.** 14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. 15 **The men of Dedan were thy merchants; many isles were the merchandise of thine hand:** they brought thee for a present horns of ivory and ebony. 16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. 17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. 18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. 19 Dan also and **Javan going to and fro occupied in thy fairs:** bright iron, cassia, and calamus, were in thy market. 20 **Dedan was thy merchant in precious clothes for chariots.** 21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. 22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. 23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. 24 **These were thy merchants in all sorts of things, in blue clothes, and brodered work,** and in chests of rich apparel, bound with cords, **and made of cedar, among thy merchandise.** 25 **The ships of Tarshish** did sing of thee in thy market: and thou wast replenished, and made very glorious **in the midst of the seas.** 26 **Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.** 27 Thy riches, and thy fairs, **thy merchandise, thy mariners, and thy pilots,** thy calkers, and the occupiers of **thy merchandise,** and all thy men of war, **that are in thee,** and in all thy company which is in the midst of thee, **shall fall into the midst of the seas in the day of thy ruin.** 28 The suburbs shall shake at the sound of the cry **of thy pilots.** 29 **And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;** 30 **And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:** 31 **And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.** 32 **And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?** 33 When thy wares went forth **out of the seas,** thou filledst many

people; **thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.** 34 **In the time when thou shalt be broken by the seas in the depths of the waters** thy merchandise and all thy company in the midst of thee shall fall. 35 **All the inhabitants of the isles** shall be astonished at thee, **and their kings shall be sore afraid, they shall be troubled in their countenance.** 36 **The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.**

Ezekiel 28:1 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. 11 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. 20 Again the word of the LORD came unto me, saying, 21 Son of man, set thy

face against Zidon, and prophesy against it, 22 And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her. 23 For I will send into her pestilence, and blood into her streets; and 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. 24 And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD. 25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and 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. 26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.