

## Chapter Twenty-Eight

### Proclamation against the Prince of Tyre

#### VERSE ONE

“And the word of Yahweh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + noun-m-s cons. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep w/ suf-1st-c-s. אֵל/el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

#### VERSE TWO

“Son of man, say to the prince of Tyre, ‘thus says Adonay Yahweh: Because your heart is exalted and you have said ‘I am a god and I have dwelt in the assembly of gods in the heart of the sea’. Yet you are a man and not a god, though you have made your heart like the heart of the gods”.

בֶּן־אָדָם אָמַר לְנָגִיד צֹר כֹּה־אָמַר אֲדֹנָי יְהוָה יַעַן גָּבַהּ  
לְבָבְךָ וַתֹּאמֶר אֵל אֲנִי מוֹשֵׁב אֱלֹהִים יֹשְׁבֵתִי בְּלֵב יָמִים  
וַאֲתָה אָדָם וְלֹא־אֵל וַתַּתֵּן לְבָבְךָ כְּלֵב אֱלֹהִים:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-qal-imper-m-s אָמַר/amar "say" + prep. ל/L "to" + noun-m-s const. נָגִיד/nagiyd "prince of..." + proper noun צֹר/tsor "Tyre" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + adv. יַעַן/ya 'an "on account of..." + verb-qal-perf-3rd-m-s גָּבַהּ/gaboh "it is exalted" + noun-n-s w/ suf-2nd-m- לֵב/leb "your heart" + conj. ו/w "and" + verb-qal-imperf-2nd-m-s [waw consec] אָמַר/amar "you have said" + noun-m-s אֵל/el "a god" + to be verb [supplied] אֲנִי/aniy "I" + noun-m-s const. מוֹשֵׁב/moshab "assembly of..." + noun-m-pl אֱלֹהִים/elohiym "gods" + verb-qal-perf-1st-c-s יֹשְׁבֵתִי/yashab "I have dwelt" + prep. ב/B "in" + noun-m-s-const. לֵב/leb "heart of..." + noun-m-pl יָם/yam "seas" + conj. ו/w "yet" + pron-2nd-m-s אַתָּה/attah "you" + to be

verb [supplied] "are" + noun-m-s אָדָם/'adam "a man" + conj. וַ/with "and" + neg. adv. לֹא/'lo' "not" + noun-m-s אֱלֹהִים/'el "a god" + conj. וַ/with "and" + verb-qal-imperf-2nd-m-s [waw consec] נָתַן/nathan "you have given" + noun-m-s w/ suf-2nd-m-s לֵב/leb "your heart" + prep. כַּ/K "like" + noun-m-s const. לֵב/leb "heart of..." + noun-m-pl אֱלֹהִים/'elohiym "gods").

### ANALYSIS OF VERSES 1 & 2:

1. Chapter twenty-eight begins a new section featuring the very familiar phrase, **"And the word of Yahweh came to me saying..."**
2. As previously stated, there is no way to gauge how much time has occurred between each of these communications.
3. What we know is that Ezekiel received a communication from God, as recorded at the beginning of chapter twenty-seven, instructing Ezekiel to record the lamentation which Yahweh gave to him.
4. Sometime later, on a separate location, Ezekiel receives an additional twixt which contains the content of chapter twenty-eight.
5. We are still in the ninth year of the captivity of King Jehoiachin.
6. He continues with the content of the communication in verse two, this time regarding the prince of Tyre.
7. He states in verse two, **"Son of man, say to the prince of Tyre, 'thus says Adonay Yahweh: Because your heart is exalted and you have said 'I am a god and I have dwelt in the assembly of gods in the heart of the sea'..."**
8. Yahweh begins His statement to Ezekiel with the adverb, יַעַן/ya'an, "because, on account of".
9. Ezekiel is to announce that it is because of the man's heart being lifted up that God's wrath is coming upon him.
10. Note that this address is not to the "king", מֶלֶךְ/melek, of Tyre but the "prince" or "leader" of Tyre, where the masculine, singular noun, נָגִיד/nagiyd is used.
11. This is very significant as two different offices are used in reference to the two people mentioned in each of these separate lamentations.
12. Realize that the individual in view here is a ruler who is of lesser power and rank to one we will view later in the chapter.
13. We are beginning to get a view of the dominant OSN trend of the prince of Tyre, hubris: excessive or exaggerated pride or self confidence.
14. Because he had accomplished so much and because they were wealthy and dominated other nations on land and sea, he had become extremely arrogant.
15. "Lifting up of the heart" is representative of pride/arrogance throughout the Bible (Duet. 8:14; II Chron. 26:16; Isa. 2:12).
16. However we also see the text diverge quite a bit. There is no evidence that the king of Tyre at the time, Ithobaal III claimed deity for himself any more than any of the other Tyrian rulers had.

17. While it is true that he had a pagan name and “Baal” is actually in it. He did not claim deity for himself in the same way the Roman Emperors or Pharaohs of Egypt had.
18. However, Tyre does not get the fifth cycle of discipline at the time of Nebuchadnezzar.
19. Recall that Nebuchadnezzar’s army had fought long and hard against Tyre with nothing to show for it (Ezek. 29:16).
20. As was pointed out in the previous chapter, Tyre continued on with a great degree of autonomy and did not receive the 5<sup>th</sup> cycle until the time of Alexander the Great, 250 years later!
21. Hence perhaps this is a reference to a later king who lived during the time of Alexander the Great.
22. The name of the king of Tyre (though a prince or ruler is actually in view) during the conquest at the hands of Alexander the Great was named Azemilcus. There is no reference to him claiming deity or seeing himself as super human in any way.
23. However the man in our passage claims that he is a god. What’s more he considered himself as one residing in the assembly of the gods.
24. In view is one who identifies with the pagan hierarchy of deities in the pantheon.
25. His sin is similar to that of Lucifer who one day became overly impressed with himself and lifted up his heart in rebellion against God.
26. When the prince of Tyre acclaims deity to himself, he uses the masculine, singular noun, אֱלֹהִים/’el, “God/god”.
27. This word can be used of God or else for one of the pagan deities (Gen. 14:18, 19; II Sam. 22:32).
28. Note that he has actually said this of himself. In view is a demagogue who really likes himself, thinking himself superior to all other people.
29. Note too that he claims to have sat in the “assembly of the gods”. He in essence views himself in a sort of impenetrable paradise, that being the island of Tyre.
30. Our word translated as “gods” is the masculine, plural noun, אֱלֹהִים/’elohiym, “God” or “gods” depending on the *context*.
31. The fact that God reveals himself with a plural name hints at the reality of the Trinity (Gen. 1:26).
32. However such a one displays himself to be deity. Such is the folly of the Antichrist, and that is the actual person who is in view in this passage as the “prince of Tyre” (II Thess. 2:3, 4 cp. Dan. 11:37).
33. He believes himself to be a God because he is a resuscitated person from Sheol Torments receives power from Satan and is, in effect superhuman (II Thess. 2:9).
34. Yahweh takes this opportunity to remind the Antichrist of his humanity in the final clause of verse two where He states “**...Yet you are a man and not a god, though you have made your heart like the heart of the gods**”.
35. God puts him in his place and demonstrates to him that he is not a god but an ordinary human being just like the rest of us.
36. The text begs the question, does the prince/king of Tyre ever hear this proclamation?

37. Since Antichrist is still yet to come and this book was written nearly 2600 years ago, we can suffice that he does indeed have access to the information!
38. As previously stated the ruler of Tyre at the time of this prophecy was a man named Ithobaal/ Ethbaal III. The name is significant in that in each rendering we see the false deity, Baal, the supreme deity of Tyre, as part of his name.
39. However he is the ruler during the time of Nebuchadnezzar. We have already noted that Tyre became a possession of Babylon, but the island city-state was never defeated.
40. We read in Ezekiel's later account that Nebuchadnezzar failed to take the island of "New Tyre" (Ezek. 29:18).
41. What's more, it is evident that Ithobaal III survived these encounters with Babylon and was not killed such as the prince of Tyre is in the end of this passage (*Ithobaal III*).
42. The *final* destruction of Tyre would be at the hands of Alexander the Great, some 250 years later.
43. During that time, Azemilcus was king of Tyre. However the historical sources extant to us all claim that Azemilcus was spared, having sought amnesty in the temple of Melqart with many of the other nobles (*Azemilcus*).
44. Hence this oracle must deal with some other person in leadership or else it is simply not true. Chater 28, vv. 1-10 record the prince of tyre being killed and going "down to the pit".
45. While both men no doubt died and entered into the afterlife, they continued to live a peaceful existence, dying of old age!!
46. Recall that ruler of Tyre is called a "prince" or "leader" but not a "king".
47. The word used for his title is the masculine, singular construct noun of נָגִיד /nagiyd, "prince, leader, ruler" (cp. I Sam. 9:16; 10:1; 13:14; II Sam. 7:8).
48. It is the same word Daniel uses to refer to the Antichrist (Dan. 9:26, 27).
49. Further evidence will be used to demonstrate that the passage dealing with the "prince of Tyre" is actually a parenthesis whereby God addresses the Antichrist and declares his destruction.

### EXEGESIS OF VERSES 3 – 5:

#### VERSE THREE

“Behold, you are wiser than Daniel. No secret is hidden from you”.

הִנֵּה חָכָם אַתָּה (מִדָּנִיֵּאל) [מִדָּנִיֵּאל] כָּל־סֵתֵם לֹא עִמָּוֶד:

(interj. הִנֵּה/hinneh "behold" + adj-m-s חָכָם/chakam "wiser" + to be verb [supplied] "are" + pron-2nd-m-s אַתָּה/attah "you" + prep. מִן/min "than" + proper noun דָּנִיֵּאל/daniyyel "Daniel" + noun-m-s const. כָּל/kol "all..." + verb-qal-pass.prt-m-s סֵתֵם/satam "that which is closed. i.e. 'secret'" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3nd-c-pl w/ suf-2nd-m-s עִמָּוֶד/amam "they are dark to you").

#### VERSE FOUR

"By your wisdom and your understanding you have gained strength and have gathered up gold and silver for your treasures".

בְּאוֹצְרוֹתַיִךְ: בְּחָכְמַתְךָ וּבִתְבוּנַתְךָ עָשִׂיתָ לְךָ חַיִל וַתַּעַשׂ זָהָב וְכֶסֶף

(prep. ב/B "with" + noun-f-s w/ suf-2nd-m-s חָכְמָה/chakmah "your wisdom" + conj. ו/w "and" + prep. ב/B "by" + noun-f-s w/ suf-2nd-m-s תְּבוּנָה/tebunah "your understanding" + verb-qal-perf-2nd-m-s עָשָׂה/'asah "you have done/accomplished i.e. gained" + prep/ w/ suf-2nd-m-s ל/L "for yourself" + noun-m-s חַיִל/chayil "power/strength" + conj. ו/w "and" + verb-qal-imperf-2nd-m-s [waw consec] עָשָׂה/'asah "you have done/accomplished i.e.

'gathered'" + noun-m-s זָהָב/zahab "gold" + conj. ו/w "and" + noun-m-s כֶּסֶף/keseph "silver"  
+ prep. ב/B "into" + noun-m-pl w/ suf-2nd-m-s אוֹצָר/otsar "your treasuries").

#### VERSE FIVE

**“By your great wisdom, by your trade you have increased your might but your heart has been lifted up because of your strength”.**

בְּרַב חֲכָמָתְךָ בְּרַכְלֹתְךָ הִרְבִּית חֵילְךָ וַיִּגְבְּהָ לְבַבְךָ בְּחֵילְךָ:

(prep. ב/B "by" + noun-m-s const. רַב/rob "great" + noun-f-s w/ suf-2nd-m-s חֲכָמָה/  
chakemah "your wisdom" + prep. ב/B "by" + noun-f-s w/ suf-2nd-m-s רַכְלָה/rekullah "your  
trade" + verb-hiph-perf-2nd-m-s רָבָה/rabah "you have caused to increase" + noun-m-s w/  
suf-2nd-m-s חֵיל/chayil "your might" + conj. [advers.] ו/w "but" + verb-qal-imperf-3rd-m-s  
[waw consec] גָּבַהּ/gaboh "it has raised up" + noun-m-s w/ suf-2nd-m-s לֵבָב/lebab "your  
heart" + prep. ב/B "through" + noun-m-s w/ suf-2nd-m-s חֵיל/chayil "your power").

#### **ANALYSIS OF VERSES 3 - 5:**

1. Yahweh continues with His description of the Antichrist in verse three where He expounds upon the man's wisdom.
2. He states, "Behold, you are wiser than Daniel. No secret is hidden from you".
3. Daniel's wisdom has become legendary throughout the world by this time.
4. This is the third time he is mentioned by Ezekiel (cp. Ezek. 14:14, 20).
5. Daniel was wise in that he, *through divine intervention* expressed supernatural knowledge, profound wisdom and could interpret dreams, solve difficult problems and explain enigmas (Dan. 5:11, 12 cp. 1:20; 2:1-49; 4:8; 5:1; 6:3).
6. The Hebrew does not pose this as a question as some translations present. This is a statement given by Yahweh that has no nuance of sarcasm (cp. Job 38:5).
7. This is a genuine statement by God of this man's his intellect. He was wiser than Daniel. This is quite a statement!!!
8. However it also demands that someone more than just clever ruler or merchant who was upper crust in his reasoning skills.
9. While Daniel was no doubt an intelligent man on his own (people didn't get selected to attend school in the royal palace of Nebuchadnezzar if they didn't have significant potential) his legendary wisdom did not originate from mere human intelligence!
10. It is evident had God, the Holy Spirit was working in him to interpret dreams and interpret that which was hidden from all other people (Dan. 4:8ff, 18; 5:11, 14).
11. Hence Daniel's wisdom was from God. How can this man be wiser than Daniel unless he had wisdom and knowledge which was also *supernaturally given to him?!!*
12. What's more Yahweh states that "...No secret is hidden from you".

13. The Hebrew literally reads, "...All that which is closed off is not dark to you". In other words he can understand that which is hidden to most of us.
14. Such is also a trait of the Antichrist (cp. Dan. 8:23, 24 - הַיִּדְהָה/hiydah - 'riddle, difficult question, parable").
15. Most commentators claim that this passage is a paraphrase of how the prince views himself, that he is wiser than Daniel. However that is not how it reads in the Hebrew.
16. He falsely claimed of himself that he was a god in verse two and Yahweh corrects him.
17. However here in verse three God Himself decrees upon this man that the man is indeed wiser than Daniel.
18. His wisdom works to give him a great deal of success and he gains a great deal of power (political, militarily, financially, etc).
19. Yahweh continues in verse four where He states "**By your wisdom and your understanding you have gained strength and have gathered up gold and silver for your treasuries**".
20. The NASB reads "you have acquired riches". However, while he does acquire gold and silver, the masculine, singular noun, חַיִּיל/chayil means "strength, power, might".
21. It is through the power and might that Antichrist is able to gain great wealth thereby plundering the wealth of nations (Dan. 11:38-40; Rev. 17:16-18).
22. Note that this man not only possesses "wisdom", but "understanding" as well.
23. We see these two nouns, חָכְמָה/chakmah, "wisdom" and תְּבוּנָה/tebunah, "understanding" used together frequently in wisdom literature (Job 12:12, 13; Psa. 49:3; Prov. 2:2; 8:1: 21:30).
24. The two terms are very similar and are often used interchangeably. When used together, as here, they indicate that the person in view is clever and has a shrewd procedural approach to doing things and making decisions.
25. Yahweh again addresses his wisdom in verse five where He states, "**By your great wisdom, by your trade you have increased your might but your heart has been lifted up because of your strength**".
26. He was so impressed with his attainment of power that his heart was lifted up.
27. We saw this language earlier in verse two. When one's heart is lifted up it speaks of arrogance (cp. Dan. 11:12).
28. Rather than realize that there is a God in heaven who allowed him to achieve so much, he becomes arrogant instead (cp. Deut. 8:17, 18; Prov. 18:11; Prov. 26:12; Isa. 5:21-24).
29. However it is not greed but hubris that is his Achilles' heel.
30. Recall that this man is so puffed up that he considers himself 'a god'. It is this cardinal sin that has lead to his downfall.

## EXEGESIS OF VERSES 6 & 7:

### VERSE SIX

“Thus says Adonay Yahweh, 'Because you have made your heart like a heart of the gods...’”

לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן תַּתַּת אֶת־לִבְבְּךָ כְּלִב  
אֱלֹהִים:

(prep. ל/L [untranslated] + adv. כֵּן/ken "therefore" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/ʾadonay יהוה/yhwh "Adonay Yahweh" + adv. יַעַן/ya'an "because" + verb-qal-inf. const. w/ suf-2nd-m-s נָתַתְּ/nathan "you have given i.e. 'made'" + sign d.o. אֶת/'eth [untranslated] + noun-m-s w/ suf-2nd-m-s לִבְבְּךָ/lebab "your heart" + prep. כְּ/K "like" + noun-m-s const. לֵב/leb "heart of..." + noun-m-pl אֱלֹהִים/'elohiym "the gods").



VERSE SEVEN

**“Therefore behold I am bringing upon you strangers from the most ruthless of nations and they will unsheathe their swords against the beauty of your wisdom and will defile your splendor”.**

לְכֵן הִנְנִי מְבִיא עֲלֶיךָ זָרִים עָרִיצִי גוֹיִם וְהִרְיָקוּ חֶרְבוֹתָם  
עַל־יָפִי חֲכָמָתְךָ וְחָלְלוּ יִפְעֶתְךָ:

(prep. ל/L [untranslated] + adv. כֵּן/ken "therefore" + interj w/ suf-1st-cs הִנְנֵה/hinneh "behold I" + to be verb [supplied] "am" + verb-hiph-part-m-s בּוֹ/bo' "bringing" + prep. w/ suf-2nd-m-s עַל/'al "upon you" + adj-m-pl זָר/zar "strangers" + adj-m-pl const. עָרִיצִי/'arits "most ruthless of..." + noun-m-pl גוֹי/goy "nations" + conj. ו/w "and" + verb-hiph-perf-3rd-c-pl [waw consec] הִרְיָק/riyq "they will unsheathe" + noun-f-pl w/ suf-3rd-m-pl חֶרֶב/chereb "their swords" + prep. עַל/'al "upon" + noun-m-s const. יָפִי/yephiy "beauty of" + noun-f-s w/ suf-2nd-m-s חֲכָמָה/chakamah "your wisdom" + conj. ו/w "and" + verb-piel-perf-3rd-c-pl [waw consec] חָלַל/chalal "they will defile" + noun-f-s w/ suf-2nd-m-s יִפְעָה/yiph'e'ah "your splendor").

**ANALYSIS OF VERSES 6 & 7:**

1. Yahweh continues with His proclamation against the Antichrist in verse six where He states, **“Thus says Adonay Yahweh, 'Because you have made your heart like a heart of the gods...”**
2. The language is interesting as it repeats, not word –for–word, the kind of language used in the first protasis in verse two.
3. There it is rendered “...Because your heart is exalted and you have said I am a god and I have dwelt in the assembly of gods in the heart of the sea...”
4. Now he is found to be guilty and ripe for discipline because he had made his heart like the heart of the gods, thinking and acting as one above humanity.
5. Recall that this man had grown exceedingly arrogant due to his intelligence and the power he had amassed.
6. Recall that in verse five Yahweh stated that his heart was lifted up because of his strength or power.
7. He also sees himself as super-human, literally as one of the gods (cp. Ezek. 28:2).
8. Our word for ‘gods’ is the masculine, plural noun, אֱלֹהִים/’elohiym.
9. This word is a plural and can be translated as ‘gods’ or “the God” depending on the context (Gen.1:1-3 cp. 31:30-32; 35:2).

10. It is difficult to determine whether he has made his heart “like God” or “like gods” in this passage.
11. It is evident that he places his image in the temple as if he is God/a god (II Thess. 2:4).
12. However even Satan realizes that he is not God, yet wants to be “like the most high” (Isa. 14:14).
13. It is evident that this man desires worship and sees himself as higher being than other human beings.
14. Granted he is different as he is a resuscitated person from hell (Rev. 13:3; 17:8).
15. He is also sponsored by Satan (possibly possessed – Gen. 3:14, 15; II Thess. 2:9).
16. This is a man who has had a full life on earth, spent thousands of years in hell and come back from the dead.
17. While he is back on the earth, he has been killed (again!) and come back to life (again! – Rev. 13:3).
18. This has gone to his head and he thinks he will be successful in all of his endeavors opposing God, gaining power and world dominance and being worshiped by all people.
19. He couldn’t be more wrong!!!
20. Yahweh continues in verse seven where He notes the consequences of such arrogance.
21. He states, **“Therefore behold I am bringing upon you strangers from the most ruthless of nations and they will unsheath their swords against the beauty of your wisdom and will defile your splendor”**.
22. Such language implies that the Antichrist will be destroyed at the hands of the “most ruthless of nations”.
23. Such a designation that is used elsewhere of the Babylonians (cp. 30:11; 31:12; 32:12).
24. However this is an end time prophecy and it is not the Babylonians who do this man in.
25. He loses out militarily in his last move into the Middle East at the end of the Tribulation at the hands of various gentile nations (Dan 11:36-45; Zech. 11:17).
26. In the end he, along with the false prophet, are destroyed by an army of strangers. Jesus Christ then sends both of them to the LOF alive (Rev. 19:20).
27. Such are the “strangers” who put an end to his horrible existence, Jesus and His Church Age Saints!
28. If the prince were truly a ‘god’, he could easily defend against such an onslaught. However he is not a god but a man and will die the death of men who die the SUD.
29. Indeed, what deity is concerned about death at the hands of mere men (not that Jesus is just a man)? Indeed how can a god be killed at all?!!!
30. At the point of his death, the beauty of his wisdom that has established and accomplished so much will be destroyed and his ‘heavenly kingdom’ will be scraped!!!.
31. He will no longer receive worship from humans on earth but ridicule in the LOF!!!
32. What’s more, they will defile the prince’s splendor. Our word for “defile” is the piel, perfect verb, **חָלַל**/chalal, “to profane, pollute, defile, desecrate”.
33. It is used of the prince’s “splendor” or that which causes him to shine so to speak.
34. It refers to his physical appearance as well as the light of knowledge, power and wealth the man once possessed (Rev. 13:4).

**EXEGESIS OF VERSES 8 – 10:**

VERSE EIGHT

**“They will bring you down to the pit and you will die the death of one who is slain in the heart of the seas”.**

לְשַׁחַת יוֹרְדוֹךָ וּמָתָה מִמוֹתַי חָלַל בְּלֵב יַמַּיִם:

(prep. ל/L "unto" + noun-f-s w/ d.a. שַׁחַת/shachath "the pit" + hiph-mperf-3rd-m-pl w/  
suf-2nd-m-s יָרַד/yarad "they will bring you" conj. ו/w "and" + verb-qal-perf--2nd-m-s [waw

consec] מוֹת/maweth "you will die" + noun-m-pl const. מַמּוֹת/mamoth "deaths of..." + noun-m-s לְחָלָל/chalal "the one who is slain" + prep. ב/B "in" + noun-m-s const. לֵב/leb "heart of..." + noun-m-pl יָם/yam "seas").

VERSE NINE

“Will you actually say ‘I am divine’ before those who are killing you? For you are a man and not a god, in the hands of those who are killing you”.

בְּיַד מַחֲלֵלִיךְ: הָאָמַר תֹּאמַר אֱלֹהִים אֲנִי לְפָנַי הַרְגֵךְ וְאַתָּה אָדָם וְלֹא-אֱלֹהִים

(interg. part. הַ/ha [untranslated] + verb-qal-inf. absol. אָמַר/amar "saying" + verb-qal-imperf-2nd-m-s אָמַר/amar "you will say" + noun-m-pl אֱלֹהִים/elohiym "God/gods" + to be verb [supplied] אֲנִי/aniy "I" + prep. ל/L "to" + noun-f-p. const. פְּנֵי/paneh "faces..." + verb-qal-part-m-s w/ suf-2nd-m-s הַרְגֵךְ/harag "those who are slaying you" + conj. ו/w "for" + pron-2nd-m-s אַתָּה/attah "you" + to be verb [supplied] "are" + noun-m-s אָדָם/adam "a man" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + noun-m-s אֱלֹהִים/el "a god" + prep. ב/B "in" + noun-f-s const. יָד/yad "hand of..." + verb-piel part-m-pl w/ suf-2nd-m-s לְחָלָל/chalal "the ones slaying you").

VERSE TEN

“You will die the death of the uncircumcised in the hands of strangers for I have spoken declares Adonay Yahweh”.

מוֹתַי עֲרֻלִים תָּמוּת בְּיַד-זָרִים כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנָי יְהוָה:

(noun-m-pl const מוֹת/maweth "deaths of" + adj-m-pl עֲרֻל/arel "uncircumcised" + verb-qal-imperf-2nd-m-s מוֹת/muth "you will die" + prep. ב/B "in" + noun-f-s const. יָד/yad "hand of..." + adj-m-pl זָר/zar "strangers" + conj. כִּי/kiy "since" + pron-1st-c-s אֲנִי/aniy "I" + verb-piel-perf-1st-c-s דִּבַּר/dabar "have spoken" + noun-m-s const. נְאֻם/n'um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh").

**ANALYSIS OF VERSES 8 – 10:**

1. Yahweh Continues with His denunciation of the Antichrist and here brings the section to a close.
2. He states in verse eight, **“They will bring you down to the pit and you will die the death of one who is slain in the heart of the seas”**.
3. The “pit” is again mentioned as it was in the previous passage of all those killed in Tyre when the 5<sup>th</sup> cycle hits (Ezek. 26:20).
4. Going down to the pit was a reference to dying and going to the afterlife whether one was a believer or unbeliever (Psa. 30:3, 9; 88:4 cp. Ezek. 32:29, 30).
5. Recall that prior to Christ’s work on the cross believers could not enter into 3<sup>rd</sup> Heaven, but were placed on hold in a paradise in the center of the earth (Luke 23:43)
6. Here the prince of Tyre is said to go down to the pit. However this is a different pit. He has already been to the pit (Sheol Torments). The only place to cast him now is the Lake of Fire (Rev. 19:20).
7. Note the plural subject here, “they”. Is it human or angelic agency? Is this merely poetic language? (Rev. 19:20 – no subject mentioned cp. II Thess. 2:8 ‘breath of his mouth’).
8. He is said to “die the death of one who is slain in the heart of the seas”.
9. Those slain at sea simply sunk to never be seen or heard from again. Such is the case with the Antichrist. He will never escape and live again to influence anyone. .
10. Instead of sinking to the bottom of the ocean he sinks to the bottom of the Lake of Fire.
11. Yahweh continues in verse eight where He poses a question to the prince asking **“Will you actually say ‘I am divine’ before those who are killing you?”**
12. Our word for “divine” is masculine, plural noun, אֱלֹהִים/’elohiym, “God, gods”.
13. Here the question is posed if the prince will make a claim to divinity at the point that he has been defeated and about to be slain.
14. The obvious answer is “NO!”. How can one claim divinity when he is being put to death at the hands of men and is dying like all men.
15. This is the point that Yahweh demonstrates to this man, that he most assuredly is NOT a god as He states **“...For you are a man and not a god, in the hands of those who are killing you”**.
16. While he may have entertained that he was super human and smarter and greater than those around him, the prince here must acknowledged that he is indeed human after all and his money, power, wisdom and skills are unable to deliver him on the day of his death.
17. Being a super intelligent resuscitated person from Hell and having sponsorship of Satan and the powers of darkness does not *ultimately* make him bullet proof!!!
18. If he were a god he would be ascending into the heavens, yet this man is being thrust down to the recesses of the LOF!!!
19. His fall is similar to that of Satan whom we will encounter in the *next* passage.
20. Ezekiel is to thus informing him, **“You will die the death of the uncircumcised in the hands of strangers for I have spoken declares Adonay Yahweh”**.
21. The “death of the uncircumcised” speaks of the SUD of the unbeliever.

22. The removal of the foreskin taught the isolation of the OSN and thus symbolically portrayed the SAJG/R<sub>B</sub>AJG.
23. One who is uncircumcised spiritually is one who has not believed in Jesus Christ for salvation and will thus have a very different experience in his death due to his unbelief (Rev. 20:14).
24. He is thus said to be “uncircumcised of heart” (Jer. 9:26; Ezek. 44:9).
25. Herein lies the irony: the man who claimed to be divine is a godless man who will die the death of godless men!
26. Note that he will be victim of “the hands of strangers”. Such is reminiscent of those who die the SUD in the 5<sup>th</sup> cycle.
27. As previously stated he is harmed militarily by the armies of the Gentile nations, but his final end is being cast into the LOF for eternity. He is still alive when he is thrust down (Rev. 19:20).
28. Yahweh closes out the section by stating “I have spoken” and notes that such is “a declaration of Yahweh”. Such seals the deal so to speak as once God has declared something, it is as good as done!

## **Lamentation over the King of Tyre**

**EXEGESIS OF VERSES 11 – 13:**

VERSE ELEVEN

**"And the word of Yahweh came to me saying..."**

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w "and" verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep w/ suf-1st-c-s אֵלַי/el "to me" + prep ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE TWELVE

**“Son of man take up a lamentation over the king of Tyre and say to him, ‘thus says Adonay Yahweh, you were the seal of perfection, full of wisdom and perfect in beauty’”.**

בֶּן־אָדָם שָׂא קִינָה עַל־מֶלֶךְ צוּר וְאָמַרְתָּ לוֹ כֹּה אָמַר אֲדֹנָי יְהוָה אַתָּה חוֹתֶם תְּכֻנִית מָלֵא חָכְמָה וְכִלְיִל יָפִי:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-qal-imperf-m-s נָשָׂא/nasah "lift up" + noun-f-s קִינָה/qiy nah "a lamentation" + prep עַל/al "over" + noun-m-s const. מֶלֶךְ/melek "king of..." + proper noun צוּר/tsor "Tyre" + conj. ו/w "and" + verb-qal-imperf-2nd-m-s אָמַר/amar "say" + prep. w/ suf-3rd-m-s ל/L "to him" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + pron-2nd-m-s אַתָּה/attah "you" + to be verb [supplied] "were" verb-qal-part-m-s const. "that which is sealed" + noun-f-s תְּכֻנִית/take'niyth [2xs] "measurement" + adj-m-s מָלֵא/male' "fullness" + noun-f-s חָכְמָה/chakemah "wisdom" + conj. ו/w "and" + adj-m-s const. כִּלְיִל/kaliyl "perfect in..." noun-m-s יָפִי/yaphiy "beauty").

VERSE THIRTEEN

**“You were in Eden, the garden of God. Every precious stone was your covering: the ruby topaz and diamond, the beryl onyx and jasper, the sapphire, turquoise and emerald and the gold workmanship of your settings and sockets. On the day you were created they were prepared for you”.**

בְּעֵדֶן גַּן־אֱלֹהִים הָיִיתָ כָּל־אֶבֶן יְקָרָה מִסִּכְתֵּךְ אֲדָם פִּטְרָה  
 וְהָלַם תְּרִשִׁישׁ שֶׁהֶם וְיִשְׁפָּה סַפִּיר נִפְךָ וּבִרְקַת זָהָב  
 מְלֹאכֶת תַּפְיֵךְ וְנִקְבֵיךָ בְּךָ בַּיּוֹם הַבְּרָאֲךָ כֹּונְנוּ:

(prep. ב/B "in" + proper noun עֵדֶן/eden "Eden" + noun-f-s const. גַּן/gan "garden of..." + noun-m-pl אֱלֹהִים/elohiyim "God" + verb-qal-perf-2nd-m-s הָיִיתָ/hayah "you were" + noun-m/w -s const. כָּל/kol "every..." + noun-f-s אֶבֶן/eben "stone" + adj-f-s יְקָר/yaqar "precious" + to be verb [supplied] "was" + noun-f-s w/ suf-2nd-m-s מְסֻכָּה/m'sukah "your covering" + noun-m-s אֲדָם/odem "ruby" + noun-f-s פִּטְרָה/pitr'ah "topaz" + conj. ו/w "and" + noun-m-s יְהָלַם/yahalom "diamond" + noun-m-s תְּרִשִׁישׁ/tarshiysh "beryl" + noun-m-s שֶׁהֶם/shoham "onyx" + conj. ו/w "and" + noun-m-s יִשְׁפָּה/yash'eph "jasper" + noun-m-s סַפִּיר/sapiyr "sapphire" + noun-m-s נִפְךָ/noshek "turquoise" + conj. ו/w "and" + noun-f-s בִּרְקַת/bareqath "emerald" + conj. ו/w "and" + noun-m-s זָהָב/zahab "gold" + noun-m-f-s const. מְלֹאכָה/m'la'kah "work" + noun-m-pl w/ suf-2nd-m-s תֵּף/toph "settings" + conj. ו/w "and" + noun-m-pl נִקְבֵי/neqeb "sockets" + prep w/ suf-2nd-m-s ב/B "in you" + prep. ב/B "on" + noun-m-s const. יּוֹם/yom "day..." + verb-niph-inf. const. w/ suf-2nd-m-s בָּרָא/bara' "you were created" + verb-polel-perf-3rd-c-pl כֹּונְנוּ/kun "they were prepared").

### ANALYSIS OF VERSES 11 – 13:

1. Verse eleven begins a new communication from Yahweh and is introduced by the very familiar phrase used by Ezekiel time and again. He states in verse eleven, **"And the word of Yahweh came to me saying..."**
2. As has been the case again and again, we don't know how much time has passed between his receiving the communication of vv. 1-10 and the current one begun here.
3. Suffice it to say that we are still in the eleventh year of captivity of king Jehoiachin and that this communication comes some time later than the one in vv. 1- 10 (Ezek. 24:1).
4. It is important to view this prophecy as separate from and not a continuance of the prophecy given earlier considering the prince of Tyre.
5. The prophet switches gears and is recording Yahweh's pronouncement against the king of Tyre.
6. He states in verse twelve, **"Son of man take up a lamentation over the king of Tyre and say to him, 'thus says Adonay Yahweh, 'you were the seal of perfection, full of wisdom and perfect in beauty**



7. Note that the lamentation is to be raised up over the king of Tyre, not the prince/ruler mentioned in verses 1-10. Ezekiel has already received the lamentation for him (Ezek. 28:2).
8. Note that Ezekiel only uses the term “king”, מֶלֶךְ/melek, in reference to undisputed, independent rulers and not subservient ones (Ezekiel 12:10, 12 cp. 19:9; 21:19).
9. The king of Tyre is said to be “the seal of perfection”.
10. This phrase is a bit of a tough one in the Hebrew. Our word translated as “perfection” is the feminine, singular noun, תְּכֵנִיִּת/tak<sup>e</sup>niyth, “measurement, adjustment”.
11. To render it literally we might translate it “the seal of measurement”. What is this verse is communicating?
12. A “seal” or “that which is sealed” is a symbol of authority, trust, authenticity (II Cor. 1:22 p. Gen. 38:18; Jer. 32:11; Neh. 9:38; 10:1).
13. God has placed His seal on this king regarding how he has been measured.
14. The idea here is that the man was measured up or weighed in worth and God put his seal on him that he was indeed the real thing.
15. Hence I stuck with the NASB’s translate “seal of perfection”. However Yahweh does not say that he “*had* the seal of perfection” but that he “**was** the seal of perfection”.
16. God created this person as the best of the best! No other angel was like him.
17. All of the angels were created +R. Satan, before he fell was not only perfect morally but top notch as far as the creation of the entire angelic race goes.
18. In addition to be weighed and found to absolutely bona fide, Yahweh additionally states of the king that he was “full of wisdom and perfect in beauty”.
19. We are reminded of the prince of Tyre of whom we learned about earlier as well as the nation of Tyre possessing wisdom and beauty (though not like Satan - Ezek. 27:3, 4; 28:3, 7).
20. However, as we shall see, the king possessed a superior form of wisdom, however he will fall due to his arrogance as well (such is also a parallel in the description of the two rulers).
21. He continues in first clause of verse thirteen where it becomes evident that He is not speaking to the *human* king of Tyre where He states, “**You were in Eden, the garden of God...**”
22. Obviously the king of Tyre was not in the Eden. Indeed, no one had entered the earthly Garden of Eden since Adam and Even had been driven out (Gen. 3:24).
23. Satan was in the Garden with Adam and Eve (Gen. 3:1ff).
24. However as we shall see, this is not the Garden where Adam and Eve lived, but a *prehistoric* Garden of Eden.
25. Realize that there are angelic rulers working behind the scenes influencing and manipulating the human rulers (Dan. 10:11-20).
26. Such is what is in view here. God is addressing the power behind the power, Satan himself.
27. Satan was in a prehistoric Eden as head of the angelic race the same that Adam was placed in the Eden of restored earth as the corporal head of the human race.

28. What the prehistoric garden was like is hard to imagine. We will get a bit of a glimpse later in this passage.
29. He continues to describe the situation at hand where He describes Satan before the fall stating, “...**Every precious stone was your covering: the ruby, topaz and diamond, the beryl onyx and jasper, the sapphire, turquoise and emerald and the gold workmanship of your settings and sockets...**”
30. Hence, much like the high priest had a breast piece made out of precious jewels, so Heylel/הִיִּלֵּל (Satan’s name before his fall), also had clothing or ornaments made with gold and precious jewels.
31. However he did nothing to earn them. They were simply given to him as Yahweh states “...**On the day you were created they were prepared for you**”.
32. Hence on the day he was created, God prepared these beautiful ornaments/clothing for him. Not for all of the other angels, only for Heylel!!!
33. Hence Satan did not only have all of the advantages of being an election angel, but more so was the favored, most advantaged and privileged of all the angels based on God’s treatment of him here as well as what we will soon uncover (cp. Gen. 37:3).

**EXEGESIS OF VERSES 14 & 15:**

VERSE FOURTEEN

**“You were the expansion cherub who covers, and I placed you. You were on the holy mountain of God. You walked in the midst of the stones of fire”.**

אַתְּ־כְרוּב מִמִּשַׁח הַסּוֹכֵךְ וְנָתַתִּיךָ בְּהַר קֹדֶשׁ אֱלֹהִים הָיִיתָ  
בְּתוֹךְ אֲבֵנֵי־אֵשׁ הַתְּהַלַּכְתָּ

(pron-2nd-m-s אַתְּ/’attē "you" + to be verb [supplied] "were" + noun-m-s const כְּרוּב/kerub  
"Cherub of" + noun-m-s const. מִמִּשַׁח/mimēshach [hapax] "expansion of..." + verb-qal-part-  
m-s w/ d.a. סוֹכֵךְ/siuk "the one who covers/screens" + conj. ו/w "and" + verb-qal-perf-1st-c-s  
w/ suf-2nd-m-s נָתַתִּי/nathan "I gave you" + prep. ב/B "on" + noun-m-s const. הַר/har  
"mountain of..." + noun-m-s קֹדֶשׁ/qoresh "holiness/sacredness" + proper noun  
אֱלֹהִים/’elohiym "God" + verb-qal-perf-2nd-m-s הָיִיתָ/hayah "you were/came about" + prep.  
ב/B "in" + noun-m-s const. תוֹךְ/tawek "midst of..." + noun-f-pl const. אֲבֵנִים/’eben "stones  
of..." + noun-f-s אֵשׁ/’esh "fire" + verb-hith-perf-2nd-m-s הָלַכְתָּ/halak "you walked").

VERSE FIFTEEN

**"You were blameless in your ways from the day you were created until unrighteousness was found in you".**

תָּמִים אָתָּה בְּדַרְכֶיךָ מִיּוֹם הַבְּרָאָה עַד־נִמְצָא עוֹלָתָה בְּךָ:

(adj-m-s תמיים/tamiym "blameless" + to be verb [supplied] "were" + pron-2nd-m-s אתה/attah "you" + prep. ב/B "in" + noun-f-pl w/ suf-2nd-m-s דרכך/derek "your ways" + prep. מן/min "from" + noun-m-s const. יום/yom "day of..." + verb-niph-inf. const w/ suf-2nd-m-s. ברא'bara' "you were created" + prep. עד'ad "until" + verb-niph-perf-3rd-m-s מצא/matsa' "it was found" + noun-f-s עוֹלָה/alwelah "iniquity" + prep w/ suf-2nd-m-s . ב/B "in you").

#### ANALYSIS OF VERSES 14 & 15:

1. Yahweh continues with the lamentation of the king of Tyre who by now we have identified as Satan.
2. We read in verse sixteen, **You were the expansion cherub who covers, and I placed you. You were on the holy mountain of God. You walked in the midst of the stones of fire**".
3. Here we note what specific type of angel Satan is, a cherub.
4. God placed a Cherub in the Garden of Eden to guard the way to the Tree of Life (Gen. 3:24).
5. Cherubim are featured in the tabernacle/temple where they are seated under God's presence (Shekinah Glory – I Sam. 4:4; 6:2).
6. Such speaks of their presence in the throne room of 3<sup>rd</sup> Heaven.
7. We saw four cherubim earlier in the book, piloting the Chariot containing God's mobile throne (Ezek. 10:1-10).
8. Our word translated as "expansion" is masculine construct of מִמְשַׁח/mim<sup>e</sup>shach, "an expansion or extension"
9. Here it is believed to be a reference to Heylel's wings as he is called the "cherub who covers".
10. Our phrase "who covers" is the articular, qal participle of סִיַּח/siuk, "to cover or make a fence or hedge about something, to guard, protect".
11. In Ezekiel and in Revelation we see *four* cherubim guarding the throne room. However note the definite article and singular noun used here. Heylel was "THE expansion cherub".
12. He was God's number one angel and presumably the only one who had access to the stones of throne room.
13. Hence Heylel had a type of guard duty which he performed. This of course is mainly a symbolic gesture as God does not need protection per say.
14. However God does not need any angels or humans in the first place. He creates positions and scenarios where He allows us to serve.
15. None-the-less, we know through Biblical history that there was an angelic revolution which sought to unseat God from His throne!!!
16. Ironically, that revolution was brought about by the one cherub who was to guard God's throne (Isa. 14:13)!!!

17. Heylel was given special wings that covered and he was the cherub who was present in the throne room of God as seen in the phrase “You were on the mountain of God”.
18. The “mountain of God” is a reference to some mount where God has established a manifestation of Himself and thus the site is deemed holy (Exod. 3:1; 4:27; 1 Kings 19:8; Psa. 68:15; Ezek. 28:14, 16).
19. Mount Horeb is called “the Mountain of God” multiple times in Scripture. However the reference here is to prehistory, prior to God raising the current continents out of the ocean.
20. This is a prehistoric mountain (just like we have a prehistoric Eden) where God has placed His presence.
21. Recall the scene in Exodus when no human could approach mountain as it was holy.
22. If third heaven is accessible to the angelic race via staircase, we can presume that one could also ascend a mountain to get there (24:13).
23. Here, on a prehistoric earth, God has “placed” the corporate head of the angelic race in a prehistoric Garden of Eden.
24. This cherub has access to the throne room and serves as a type of guard or protector of God’s domain.
25. However this garden does not have plants to eat as the one Adam and Eve were in.
26. Heylel is said to walk among “the midst of the stones of fire. Such existed in the garden or on the mountain (or both?).
27. Our word for “walked” in the hithpael, perfect of הָלַךְ/halak, “to walk, move”.
28. Hence he functioned among these stones of fire and had dominion over them.
29. The hithpael stem is a reflexive stem, whereby the subject is acting upon himself. Heylel is causing himself to walk, or making himself walk.
30. The use of the hithpael stem, as opposed to the qal stem, is a conscious choice by the speaker to indicate that in his day to day movements, Heylel had freedom to move about and act in this environment.
31. It is a subtle way of indicating that he had volition and free will (cp. Gen. 2:16).
32. We don’t know how long he was in the garden or under what specific circumstances Heylel found himself.
33. What is evident is that he was created “blameless”, +R and remained in that condition for some time.
34. We read in verse fifteen, **"You were blameless in your ways from the day you were created until unrighteousness was found in you"**.
35. Note that Heylel was “blameless” in his ways. Our word for “blameless” is the masculine, singular adjective, תָּמִים/tamiym, "perfect, complete, upright, morally sound"
36. The verb can be used of sinful humans who have their act together spiritually (Gen. 6:9; 17:1).
37. However here the context demands that it has a more absolute rendering as Heylel was created +R without on OSN. Hence in his life, prior to the fall, there was absolutely no stain or blemish morally or spiritually.

38. Note that he was blameless in his “ways”. Our word for “ways” is the masculine, plural noun, דֶּרֶךְ/derek, “way, path, road”.
39. Hence the day-to-day paths which he walked were righteous and completely free of any and all OSN activity.
40. All thoughts, speech and actions were completely in line with God’s plan and morality. He did nothing wrong...
41. That is...until the day came when he committed the first sin in the history of the universe. Yahweh states on that day “unrighteousness was found in you”.
42. Note that the subject who found said iniquity is not mentioned, but it is implied that God Himself, found it as He is omniscient and knows all things all the way back to eternity past (Num. 32:23).
43. Our word for “unrighteousness” is the feminine, singular noun, עוֹלָה/‘alw<sup>e</sup>lah, "injustice, unrighteousness, iniquity, that which is wrong".
44. Its cognate verb, עוּל/‘ul, means "to deviate from a righteous standard".
45. Hence, Heylel made a conscious choice to act outside of what was acceptable with regard to God’s righteous standards (cp. Rom. 4:15; Gen. 3:2, 3).
46. We will find out what that choice was in the next section.

## EXEGESIS OF VERSES 16 & 17:

### VERSE SEVENTEEN

**“By the abundance of your traffic they filled your midst with violence and you sinned and I cast you as profane from the mountain of God. I have destroyed you o covering cherub from amid the stones of fire”.**

בְּרֹב רִכְלֹתֶיךָ מָלְאוּ תוֹכְךָ חָמָס וַתַּחַטֵּא וְאַחֲלַלְתָּ מִהַר  
 אֱלֹהִים וְאַבְדֶּךָ כְּרוּב הַסֹּכֵךְ מִתּוֹךְ אֲבְנֵי-אֵשׁ:

(prep. ב/B "by" "noun-m-s const. רֹב/rob "abundance of..." + noun-f-s- w/ suf-2nd-m-s רִכְלֹתֶיךָ/r<sup>e</sup>kullah "your traffic" + verb-qal-perf-3rd-c-pl מָלְאוּ/male' "they filled" + noun-m-s w/ suf-2nd-m-s תּוֹכְךָ/tawek "your midst" + noun-m-s חָמָס/chamas "violence" + conj. ו/w "and" + verb-qal-imperf-2nd-m-sn [waw consec] תַּחַטֵּא/chatah "you sinned" + conj. ו/w "and" + verb-piel-imperf-1st-c-s w/ suf-2nd-m-s [waw consec] אַחֲלַלְתָּ/chalal "I profaned you" + prep. מִן/min "from" + noun-m-s const. הַר/har "mountain of..." + noun-m-pl אֱלֹהִים/‘elohiym "God" + verb-peil-imperf-1st-c-s w/ suf-2nd-m-s אֲבַדְתָּ/abad "I have destroyed you" + noun-m-s כְּרוּב/kerub "cherub" + verb-qal-part-m-s w/ d.a. סֹכֵךְ/siuk "the one who covers" +

prep. מִן/min "from" + noun-m-s const. תַּוֶּק/tawek "midst of..." + noun-f-pl const. אֲבִן/eben "stones of..." + noun-f-s אֵשׁ/esh "fire").

VERSE SEVENTEEN

**“Your heart was exalted in your beauty. You became corrupt over your splendor. I have cast you upon the ground. I have brought you before kings that they may gaze upon you”.**

גָּבַהּ לִבְךָ בְּיָפִיךָ שָׁחַת חֲכֻמֹּתֶיךָ עַל־יְפֵעוֹתֶיךָ עַל־אֲרֶץ  
 הִשְׁלַכְתִּיךָ לְפָנַי מִלְּכִים נְתַתִּיךָ לְרְאוּהָ בְּךָ:

(verb-qalerf-3rd-m-s גָּבַהּ/gabah "it was exalted" + noun-m-s-w/ suf-2nd-m-s לֵב/leb "your heart" + prep. בַּ/B "in" + noun-m-s w/ suf-2nd-m-s יָפִי/yaphiy "your beauty" + verb-piel-perf-2nd-m-s שָׁחַת/shachath "you corrupted" + noun-f-s w/ suf-2nd-m-s חֲכֻמָּה/chakmah + prep. עַל/al "over" + noun-f-s w/ suf-2nd-m-s יְפֵעָה/yiph'ah "your splendor" + prep. עַל/al "upon" + noun-f-s אֲרֶץ/erets "ground" + verb-hiph-perf-1st-c-s w/ suf-2nd-m-s הִשְׁלַכְתִּי/shalak "I have cast you" + prep. לְ/L "before" + noun-f-pl const. פָּנֶה/paneh "face of..." + noun-m-pl מְלָךְ/melek "kings" + verb-qal-perf-1st-c-s נָתַן/nathan "I have given" + prep. לְ/L "to" + verb-qal-inf const. רָאָה/ra'ah "to gaze" + prep. w/ suf-2nd-m-s בַּ/B "on you").

**ANALYSIS OF VERSES 16 & 17:**

1. Yahweh continues to address the fallen cherub in verses sixteen, noting that **“By the abundance of your traffic they filled your midst with violence and you sinned...”**
2. This verse is a difficult read at first for multiple reasons.
3. First, we read in verse fifteen that there was a day in which sin was found in Heylel (prior to this he was perfect).
4. We also read in verse seventeen that his first sin, the first sin ever committed, was that of pride of appearance.
5. However here we multiple activities and a reference to violence, not arrogance. What exactly is in view?
6. The NASB reads that it is “by the abundance of your trade you were internally filled with violence”. What trade? What violence?
7. We must start by looking at the word for traffic or trade used here in the first clause of verse sixteen. It is the feminine, singular noun, רֶכֶּלָה/rekullah, “trade, traffic, that which is moved back and forth”.
8. The cognate verb, רָכַל/rakal, means “to go about” and is often used of trade.
9. Satan was moving about, trafficking, but what was he trafficking. He was the covering cherub who served as a sentry to the throne room on the mountain of God.

10. He was NOT some sort of prehistoric merchant selling various items he had mined in the prehistoric Eden to the other members of the angelic host!
11. The traffic he was engaging in is the traffic of information in the form of propaganda and solicitations to the other members of the angelic host.
12. Verse fifteen notes that he sinned on a certain day. We know that his initial sin was that of pride of appearance.
13. The first clause of verse sixteen shows his desire to solicit the rest of the angelic race to join him in his new found “freedom” and opposition to God.
14. He was quite busy with his trafficking of his manifesto, his plan to unseat Yahweh (Isa. 14:13, 14).
15. Note the presence of the use of the masculine, singular construct of רֹב/rob, “abundance of...”
16. There was not a moderate amount of trafficking of propaganda but a great deal as the highest ranking angel sought to “sell” his plan to his fellow angels.
17. We know from Scripture that he was successful in soliciting 1/3 of the angelic race (Rev. 12:4, cp. 12:9; Matt. 25:41).
18. Hence, even though God knew of his sin in eternity past, He still allowed Satan a certain amount of time to “traffic” his plan to the angelic race prior to ousting him from his position.
19. Note that as a result of this abundance of trafficking God notes that “they filled your midst with violence and you sinned”.
20. Who is represented in the unnamed third person pronoun here, “they”?
21. Well, there is only one race of beings in existence, the angels. As previously stated, 1/3 of the angelic host fell and joined in with Satan, having responded to his trafficking of propaganda.
22. “They” are the ones who “filled your midst with violence and you sinned”.
23. Wait a minute, I thought Satan’s sin was already accomplished in the previous verse.
24. This is additional OSN activity which involves “violence”. Violence to whom? Violence against God.
25. In view is 1/3 of the angelic host who responded to Satan’s propaganda and joined him in rebellion against God. Their filling his midst with violence speaks of their plan whereby they colluded with Satan to commit violence against God.
26. At this point their plans are turned into action whereby open rebellion has taken place. They attacked the throne of God seeking to unseat Him in His position as Sovereign ruler over all things (Psa. 89:14; 97:2; II Chron. 20:6).
27. The covering cherub who was to guard the throne room is now an enemy agent allowing bad actors access to the room where God dwells.
28. Hence verse fifteen identifies that Satan sinned on a certain day and it was known to Yahweh.
29. Verse sixteen tells us of the violent revolution of the fallen angelic host in their attempt to overturn God’s rule and establish Satan as their king.



30. Verse seventeen then returns to the topic of Satan's original sin, arrogance over his own beauty.
31. In reference to Satan's rebellion, Yahweh states that **"...I cast you as profane from the mountain of God. I have destroyed you o covering cherub from amid the stones of fire"**.
32. The rebellion failed miserably (similar to Hitler's 'Beer Hall Putsch' of 1923).
33. As a result, Satan is ousted from his position as the Covering Cherub and booted out off of the Mountain of God and out of the prehistoric Eden (Luke 10:17, 18).
34. He will never again walk amid the stones of fire. He is fired in disgrace and unceremoniously driven out of the Garden of God (cp. Gen. 3:24).
35. He is thus said to have been "destroyed from the stones of fire".
36. The destruction by Yahweh isn't done to Satan physically. He continues to move about and oppose God and His plan to this very day.
37. Rather, his position as the Cherub is destroyed along with his reputation. He is also from this point onward destined for the Lake of Fire (Matt. 25:41).
38. Yahweh then returns to Satan's original sin in verse seventeen where He states in the first two clauses, **"Your heart was exalted in your beauty. You became corrupt over your splendor..."**.
39. Yes, Satan is the original narcissist. The first sin committed in the universe was pride of appearance.
40. However note how quickly it developed into other sinful activities: blasphemy, propaganda, rebellion, assault, attempted murder" (John 8:44).
41. The phrase "you became corrupt over your splendor" demonstrates the presence of the OSN Satan received at the moment of his first sin. His heart, his thinking was now corrupt and skewed (cp. Gen. 3:1ff).
42. Yahweh continues in final two clauses of verse seventeen noting **"...I have cast you upon the ground. I have brought you before kings that they may gaze upon you"**.
43. While he is ejected from the throne room, it should be noted that Satan still has access to 3<sup>rd</sup> Heaven (Job 1:6; Zech. 3:1; Luke 22:1).
44. Note too that he was put "before kings". This will take place in Satan's 3<sup>rd</sup> fall when he and his angels are confined to the earth for the remaining portion of the Tribulation (Rev. 12:7).
45. Verse nineteen confirms that he will be displayed before humanity (Ezek. 28:19 - אָמַר / 'am, "people).
46. At such a time, the rulers of the earth will see him as well as afterward when he is confined to the center of the earth for 1000 years as a result of his 4<sup>th</sup> fall (Isa. 14:15, 16).
47. Hence we have another warp speak prophecy whereby within one sentence we have travelled from the time of Satan's ejection from the Garden in prehistory to the final 3 ½ years of the Tribulation.
48. In the next passage we will again warp forward another 1000 or so years to the end of the Millennium.

**EXEGESIS OF VERSES 18 & 19:**

VERSE EIGHTEEN

**“From the abundance of your iniquity in the unrighteousness of your trafficking, you profaned you sanctuaries and I have brought fire from your midst. It has consumed you and I have turned you to ashes on the earth before the eyes of all who see you”.**

רַב עֲוֹנוֹתָיִךְ בְּעוֹל רַכְלֹתֶיךָ חָלַלְתָּ מִקְדָּשֶׁיךָ וְאוֹצְאֵי־אֵשׁ  
מִתּוֹכָךְ הָיָא אֲכַלְתֶּךָ וְאַתָּנָךְ לְאֶפֶר עַל־הָאָרֶץ לְעֵינֵי  
כָּל־רֹאֲיֶיךָ:

(prep. מִן/min "from" + noun-m-s const. רֹב/rob "multitude/abundance of..." + noun-f-pl w/ suf-2nd-m-s עֲוֹן/awon "iniquity/guilt" + prep. בַּ/B "by" + noun-m-s const. עֲוֹל/awel "unrighteousness of..." + noun-f-s w suf-2nd-m-s רֶכֶּלֶה/rekullah "your trafficking" + verb-piel-perf-2nd-m-s חָלַל/chalal "you profaned" + noun-m-pl w/ suf-2nd-m-s מִקְדָּשֵׁי/miqedash "your sanctuaries" + conj. ו/w "and" + verb-hiph-imperf-1st-c-s [waw consec] יָצֵא/yatse' "I have brought" + noun-f-s שֵׁשׁ/esh "fire" + prep. מִן/min "from" + noun-m-s w/ suf-2nd-m-s תְּוֹךְ/tawek "your midst" + pron-3rd-f-s הִיא/hiy' "it" + verb-qal-perf-3rd-f-s w/ suf-2nd-m-s אָכַל/akal "it has consumed you" + conj. ו/w "and" + verb-qal-imperf-1st-c-s [waw consec] w/ suf-2nd-m-s נָתַן/nathan "I have given you" + prep. לַ/L "for" + noun-m-s אֶפְרַח/epher "ashes" + prep. עַל/al "upon" + noun-f-s w/ d.a. אֶרֶץ/erets "the earth" + prep. לַ/L "before" + noun-f-pl const. עֵינַי/ayin "eyes of..." + noun-m-s const. כֹּל/kol "all..." + verb-qal-part-m-pl רְאוּ/ra'ah "those who see").

VERSE NINETEEN

“All those who know you among the people are appalled over you. You have become a terror and you will cease to be forever”.

כָּל-יֹדְעֶיךָ בְּעַמִּים שָׁמְמוּ עָלֶיךָ בַּלְהוֹת הַיִּתְּ וְאִינְךָ  
 עַד-עוֹלָם: פ

(noun-m-s const. כֹּל/kol "all..." + verb-qal-part-m-pl w/ suf-2nd-m-s יָדַע/yada' "those who know you" + prep. בַּ/B "among" + noun-m-pl w/ d.a. עַם/am "the people" + verb-qal-perf-3rd-c-pl שָׁמְמוּ/shamem "they are appalled" + prep. w/ suf-2nd-m-s עַל/al "over you" + noun-f-pl בַּלְהוֹת/ballahah "terror/destruction" + verb-qal-perf-2nd-m-s הָיָה/hayah "you have become" + conj. ו/w "and" + adv. w/ suf-2nd-m-s אִינַי/ayin "nothing...you" + prep. עַד/ad "perpetually" + noun-m-s עוֹלָם/olam "forever").

**ANALYSIS OF VERSES 18 & 19:**

1. Yahweh continues to describe His actions in response to His corrupted cherub's attempted coup.
2. He states in verse eighteen, “**From the abundance of your iniquity in the unrighteousness of your trafficking, you profaned you sanctuaries and I have brought fire from your midst...**”

3. Note that this is not merely one act of iniquity but an “abundance” whereby He uses the masculine, singular construct of רַב/rob, “many, much, an abundance, a multitude”.
4. Such speaks of any and all acts of treason, violence and open assault upon God and His holy angels.
5. Note that all of this OSN activity is done “in the unrighteousness of your trafficking”.
6. This whole program got off of the ground due to Satan’s verbal sins in spreading his lies via propaganda.
7. We do not know the exact content of the propaganda, but since we see the result we can be sure that it involved false charges against God and the fact that He should not be sovereign over them.
8. It is not unlike the many people who reject Him and want to do away with His laws and justice (Psa. 2:1-12).
9. We know that by this time Satan launched his manifesto to replace God as ruler of the universe (Isa. 14:12-14).
10. His solicitation of the angles led to 1/3 of them throwing their hats in the ring with him and colluding with him to conduct a rebellion against God’s sovereign reign over the universe.
11. This was all the result of trafficking information in the form of his manifesto and whatever made up false accusations he has brought against God.
12. Such iniquity and unrighteousness has resulted in his sanctuaries by profaned.
13. Satan’s sanctuaries are a reference to his abode where God placed him to include the prehistoric Eden and the Throne Room upon the mountain of God.
14. God is said to have brought fire from his midst. Recall earlier that Satan walked among the “stones of fire” (Ezek. 28:14).
15. Once he conducted his revolution he was said to have been “destroyed...from the midst of the stones of fire”. Such spoke of his dismissal and removal from the holy mountain and garden of God.
16. Now God is said to bring fire from around him, literally “from your midst”.
17. At this point the passage again jumps from what occurred in prehistory to what occurs in the end times.
18. However it should be noted that Satan has continued to “traffic” his agenda to the human race throughout the ages beginning with Adam and Eve (Gen. 3:1ff).
19. God has therefore produced fire that will consume him. Note that the fire is the same fire or source of fire that is “from within your midst”.
20. Hence the fire from the “stones of fire” where Satan once walked will be turned to the object of his destruction in yet another example of God’s poetic justice.
21. Satan’s former symbol of glory will be turned against him as the agent of his final demise.
22. Scripture tells us that a river of fire flows from the Lord’s throne on the day of judgment (Dan. 7:9, 10).
23. Yahweh states at the end of verse eighteen that the fire “...has consumed you and I have turned you to ashes on the earth before the eyes of all who see you”.

24. Herein lies another declaration by God that serves as a prophecy as it has not yet occurred.
25. It describes what will occur in the 5<sup>th</sup> and final fall of Satan at the Gog and Magog Rebellion.
26. While Satan is a spirit being and cannot be “turned to ashes” so to speak, such most likely refers to the destruction of his rebellion and activity in leading the human race to attack Jerusalem after the end of the 1000 year Millennium.
27. God sends from Heaven and destroys everything and everyone associated with said rebellion.
28. God continues with His declaration in verse nineteen where He states, **“All those who know you among the people are appalled over you. You have become a terror and you will cease to be forever”**.
29. Such is a reference to his final abode in the Lake of Fire. The person who caused so much harm and hurt so many people is exposed as one who is vanquished in a horrible end, unable to save himself or the many who joined him whether angelic or human (Rev. 20:7-10).
30. Note that there is a reference to “all those who know you”. There are a lot of people who know exactly who Satan is as they have followed him!
31. He shares the same miserable fate as all humanity who has rejected Jesus Christ as Savior as well as the angels he had seduced into following him by trafficking propaganda in prehistory and in human history (Rev. 20:11-15; Matt. 25:41).
32. Note that he will “cease to be forever”. The Hebrew is very interesting and literally reads “no more...you, perpetually forever”.
33. The English almost reads as if they will be annihilated. However the soul of humans and angels is eternal and there is a conscious existence after death for all people (Luke 16:19; Rev. 20:6, 12).
34. We saw similar language of the unbelievers of Tyre who died the SUD and went down to “the pit” (Ezek. 26:21).
35. What a glorious day when all of our enemies are vanquished and we will never see them again...forever (cp. Exo. 14:13; Isa. 41:12, 13; Psa. 37:35, 36)!!!

## **Proclamation Against Sidon**

VERSE TWENTY

“And the word of Yahweh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s הָיָה/hayah "it came about" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suf-1st-c-s אֵל/el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/'amar "saying").

VERSE TWENTY-ONE

“Son of man, set your face towards Sidon and prophecy over her”.

בֶּן־אָדָם שִׁים פָּנֶיךָ אֶל־צִידוֹן וְהִנַּבֵּא עָלֶיהָ:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam "man" + verb-qal-imper-m-s שִׁים/siyim "set" + noun-f-pl w/ suf-2nd-m-s פָּנֶיךָ/paneh "your face" + prep. אֶל/'el "towards" + proper noun צִידוֹן/tsiydon "Sidon" + conj. ו/w "and" + verb-niph-imper-m-s נִבֵּא/naba' "prophecy" + prep. w/ suf-3rd-f-s עָל/'al "over her").

VERSE TWENTY-TWO

“And you will say ‘thus says Adonay Yahweh, behold I am against you Sidon and I will be glorified in your midst and they will know that I am Yahweh when I execute judgments in her for I will manifest My holiness in her’”.

וְאָמַרְתָּ כֹּה אָמַר יְהוָה אֲדֹנָי יְהוִה הִנְנִי עָלֶיךָ צִידוֹן וְנִכְבַּדְתִּי  
בְּתוֹכָךָ וַיֵּדְעוּ כִּי־אֲנִי יְהוָה בַּעֲשׂוֹתַי בְּהַ שְׁפָטִים וְנִקְדַּשְׁתִּי  
בְּהַ:

(conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/'amar "you will say" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + interj w/ suf-1st-c-s הִנְנֶה/hinneh "behold I" + to be verb [supplied] "am" + prep. w/ suf-2nd-f-s עָל/'al "on/against" + proper noun צִידוֹן/tsiydon "Sidon" + conj. ו/w "and" + verb-niph-perf-1st-c-s [waw consec] כִּבֵּד/kabed "I will be glorious" + prep. ב/B "in" + noun-m-s const w/ suf-2nd-f-s תוֹכָךָ/tawek "your midst" + conj. ו/w "and" + verb-qal-

perf-3rd-c-pl [waw consec] יָדָע/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh" + prep. ב/B "in" + verb-qal inf. const w/ suf-1st-c-s אֲשַׁע/'asah "in my executing" + prep w/ suf-3rd-f-s ב/B "in her" + noun-m-pl שְׁפָט/shephet "judgments" + conj. ו/w "and" + verb-niph-perf-1st-c-s [waw consec] אֲקַדֵּשׁ/qadash "I will be holy" + prep. w/ suf-3rd-f-s ב/B "in her").

#### ANALYSIS OF VERSES 20 – 22:

1. Verse twenty begins a new, separate communication from Yahweh begun with the very familiar phrase, **“And the word of Yahweh came to me saying...”**
2. Again, we do not know how much time has passed between the previous communication regarding Satan’s fall and the passage we have here.
3. However we are still somewhere in the eleventh year of the imprisonment of King Jehoiachin.
4. At this point Yahweh takes up a proclamation against the city-state of Sidon.
5. He states in verse twenty-one, **“Son of man, set your face towards Sidon and prophecy over her”**.
6. Sidon, also a city state in Phoenicia, is often mentioned right alongside of Tyre as they were relatively close to each other and shared some commonalities with reference to their culture.
7. Sidon was initially the premier city, but by the Solomon’s time, Tyre was the chief city of Phoenicia.
8. Sidon was the first born son of Canaan (Gen. 10:15).
9. There is no lamentation here, just a straight forward prophecy of her destruction as a result of her sins.
10. As has been the case in the past, Ezekiel is to “set” his face toward the city-state and utter the prophecy.
11. We see this language used throughout the book (Ezek. 6:2; 25:2; 29:2).
12. We read in verse twenty-two, **“And you will say ‘thus says Adonay Yahweh, behold I am against you Sidon and I will be glorified in your midst...’”**
13. In this prophecy, Yahweh does not state outright what the Sidonians have done to receive such harsh treatment.
14. Only once do the Scriptures cite that the Sidonians did physical harm to the Jews, way back in the day (Judg. 10:12).
15. God alludes to their behavior later in the passage, noting that they were a thorn in Israel’s side (Ezek. 28:34).
16. He most assuredly indicates that He is *against* them (literally “on them” in the Hebrew).
17. Such language is used when God is about to discipline a nation ( cp. Ezek 5:8 21:3 26:3 29:3; 10 38:3; 39:1-3 Jer. 21:13; 50:31 Nah 2:13).
18. Note that God states that He will be “glorified” in their midst. Our word for “glorified” is the niphal, imperfect of קָבַד/kabed, “to be honored, gloried, made glorious”.

19. He is glorified in the fact that He will righteously deal out judgment to a nation that is deserving of it (Ezek. 20:41; 28:22, 25; 36:23; 38:16; 39:13, 27 cp. Exo. 14:17).
20. He continues in the final part of verse twenty-two stating, “**...and they will know that I am Yahweh when I execute judgments in her for I will manifest My holiness in her**”.
21. Note the switch from the second to third person. It is directed toward those who hear Ezekiel when He makes this proclamation to the dispersed sons of Israel.
22. Once these judgments conclude, the people of Sidon (those who survive) will know He is Yahweh.
23. Ironically, a people do not know God, will know that Yahweh Elohiym is most assuredly the one true God!



**EXEGESIS OF VERSES 23 & 24:**

VERSE TWENTY-THREE

**“And I will send pestilence among them and blood will be in her streets. For the wounded will fall by the sword which will be upon them from all around and they will know that I am Yahweh”.**

וּשְׁלַחְתִּי-בָּהּ דְבַר וָדָם בְּחַוְצוֹתֶיהָ וְנִפְלַל חָלָל בְּתוֹכָהּ  
 בְּחָרֵב עָלֶיהָ מִסָּבִיב וַיֵּדְעוּ כִּי-אֲנִי יְהוָה:

(conj. ו/w "and" + verb-piel-perf-1st-c-s [waw consec] שְׁלַח/shalach "I will send" + prep. w/ suf-3rd-f-s ב/B "among her" + noun-m-s דְבַר/deber "pestilence" + conj. ו/w "and" + noun-m-s דָּם/dam "blood" + prep. ב/B "in" + noun-m-pl w/ suf-3rd-f-s חוּצוֹת/chuts "her streets" + conj. ו/w "and" + verb-piel-perf-3rd-m-s [waw consec] נָפַל/naphal "they will fall" + noun-m-s חָלָל/chalal "wounded" + prep. ב/B "in" + noun-m-s w/ suf-3rd-f-s תוֹךְ/tawek "her midst" + prep. ב/B "by" + noun-f-s חֶרֶב/chereb "sword" + prep.w/ suf-3rd-f-s עַל/al "upon them" prep. מִן/min "from" + adv. סָבִיב/sabiyb "round about" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָדָע/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh").

VERSE TWENTY-FOUR

**“And there will no longer continue to be a prickly briar and painful thorn to the House of Israel from all those who are around them who despise them. And they will know that I am Adonay Yahweh”.**

וְלֹא-יְהִי עוֹד לְבַיִת יִשְׂרָאֵל סָלוֹן מִמַּאִיר וְקוֹץ מִכָּאֵב  
 מִכָּל סְבִיבֹתָם הַשָּׂאֲטִים אוֹתָם וַיֵּדְעוּ כִּי אֲנִי אֲדֹנָי יְהוָה: ס

(conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-s הָיָה/hayah "it will come about" + adv. עוֹד/od "continually" + prep. ל/L "to" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + noun-m-s סָלוֹן/sallon "a briar" + verb-hiph-part-m-s מַאֲד/ma'ad "causing prick/pain" + conj. ו/w "and" + noun-m-s קוֹץ/qots "thorn" +

verb-hiph-part-m-s **כָּאֵב**/ka'ab "**causing pain/sorrow**" + prep. **מִן**/min "**from**" + noun-m-s const. **כֹּל**/kol "**all...**" + adv. w/ suf-3rd-m-pl **סָבִיב**/sabiyb "**around**" + verb-qal-part-m-pl w/ d.a. **שׁוֹט**/shut "**the ones who treat w/ contempt**" + sign d.o. w/ suf-3rd-m-pl **אֹת**/'eth "**them**" + conj. **ו**/w and verb-qal-perf-3rd-c-pl **יָדָע**/yada' "**they will know**" + conj. **כִּי**/kiy "**that**" + pron-1st-c-s **אֲנִי**/'aniy "**I**" + to be verb [supplied] "**am**" + proper noun **אֲדֹנָי**/adonay **יְהוָה**/yhwh "**Adonay Yahweh**").

#### ANALYSIS OF VERSES 23 & 24:

1. Yahweh continues with His pronouncement against Sidon in verse twenty-three.
2. He states **“And I will send pestilence among them and blood will be in her streets. For the wounded will fall by the sword which will be upon them from all around and they will know that I am Yahweh”**.
3. This is the sixth of seven to be prophesied against in this list of judgments against the Gentile nations which was begun in chapter twenty-five.
4. It is interesting to note that Yahweh first declares “pestilence” upon Sidon as a judgment, then goes on to mention their being put to death with the sword.
5. Such envisions a siege where, without adequate drinking water and without food as well as having a large population hauled up together and a high rate of death, disease would spread very quickly.
6. The sword being upon them “from all around” also serves to describe a siege whereby the Sidonians are completely surrounded by Nebuchadnezzar’s forces.
7. Similar language is used of Israel when she was surrounded by Nebuchadnezzar’s forces (Ezek. 5:12; 14:19).
8. He continues in verse twenty-four where He states **“And there will no longer continue to be a prickly briar and painful thorn to the House of Israel from all those who are around them who despise them....”**
9. There is no mention of what Sidon specifically has done to harm Israel. She is mentioned along with the other nations around Israel who served as a “prickly briar and painful thorn”.
10. God declares that there will no longer be any gentile nation on their borders to be a thorn in Israel’s side. Note the phrase, “from all those who are around them”.
11. Up until this point, these various nations had served as thorns and briars to Israel. God promised this would happen if they did not drive all of the Gentiles out from the land.
12. They were trouble militarily and also a snare to them by their false religion spreading like wild fire amongst the Jews (Num. 33:55, 56; Josh 23:13; Judg. 2:3).

13. Sidon, along with the other nearby Gentile nations, had served as a thorn and briar to Israel and the Southern Kingdom of Judah, providing them pain and discomfort.
14. Such will come to an end as not only would the Jews receive the 5<sup>th</sup> cycle of discipline, all of the nations around them would be flat on their backs as well.
15. However, as we shall see this prophecy looks forward to a future time when the nations are not able to harm Israel, nor trip her up spiritually.
16. This is not a reference to their return after the seventy years, but their kingdom in the Millennial Kingdom. Only then will the nations “no longer continue to be a prickly briar and painful thorn” to them (cp. Ezek. 20:37; Luke 21:24).
17. He closes out the section by again stating, “...**And they will know that I am Adonay Yahweh**”.
18. When the Gentiles nations see that Yahweh has fought for Israel and brought judgment upon them, they will most assuredly know that it was Yahweh who is responsible for the actions (cp. Ezek. 25:7, 11, 17; 26:6).
19. When God makes these statements, He is affirming that He is in control of History and at various points the people of the world will know that it is He who is the one moving the pieces on the board.
20. Hence, confession from the people of His involvement and actively pursuing His own ends in human affairs is a goal of His which will most assuredly be achieved.

**EXEGESIS OF VERSES 25 & 26:**

VERSE TWENTY-FIVE

“Thus says Adonay Yahweh, ‘When I gather the house of Israel from the people where they have been dispersed and I manifest My holiness among them before the eyes of the nations, then will dwell upon their own land which I gave to my servant, to Jacob’”.

כֹּה־אָמַר אֲדֹנָי יְהוָה בְּקִבְצִי אֶת־בַּיִת יִשְׂרָאֵל מִן־הָעַמִּים  
 אֲשֶׁר נִפְצוּ בָם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם וַיֵּשְׁבוּ  
 עַל־אֲדָמָתָם אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב:

(adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay "Adonay Yahweh" + prep ב/B "in" + verb-piel inf. const. w/ suf-1st-c-s קִבַּץ/qabats "my gathering" + sign. d.o. אֵת/'eth [untranslated] + noun-m-s const. בַּיִת/bayith "house of...." + proper noun יִשְׂרָאֵל/yisra'el "Israel" + prep. מִן/min "from" + noun-m-pl w/ d.a. עַמִּים/'am "the peoples" + rel. pron. אֲשֶׁר/'asher "where" + verb-niph-perf-3rd-c-pl פִּזְּצוּ/puts "they have been dispersed" + prep w/ suf-3rd-m-pl ב/B "in them" + conj. ו/w "and" + verb-niph-perf-1st-c-s [waw consec] קִדַּשְׁתִּי/qadash "I am made holy" + prep. w/ suf-3rd-m-pl ב/B "among them" + prep. ל/L "before" + noun-f-pl const. עֵינִים/ayin "eyes of..." + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יֵשְׁבוּ/yashab "they will dwell" + prep. עַל/'al "upon" + noun-f-s w/ suf-3rd-m-pl אֲדָמָה/adamah "their land" + rel. pron. אֲשֶׁר/'asher "which" + verb-qal-perf-1st-c-s נָתַתִּי/nathan "I gave" + prep. ל/L "to" + noun-m-s w/ suf-1st-c-s עַבְדִּי/'ebed "my servant" + prep. ל/L "to" + proper noun יַעֲקֹב/ya'aqob "Jacob").

TWENTY-SIX

**“And they will dwell upon it in safety and they will build houses and plant vineyards and they will dwell in safety when I execute My judgments on all those who hate them from all around them and they will know that I am Yahweh Elohiym”.**

וַיֵּשְׁבוּ עָלֶיהָ לְבֵטַח וּבָנוּ בָתַיִם וְנָטְעוּ כִרְמִים וַיֵּשְׁבוּ לְבֵטַח  
 בַּעֲשׂוֹתַי שְׁפָטִים בְּכֹל הַשָּׂאֲטִים אֲתֶם מִסְבִּיבוֹתֵם וַיֵּדְעוּ כִּי  
 אֲנִי יְהוָה אֱלֹהֵיהֶם:

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יֵשֵׁב/yashab "they will dwell" + prep. w/ suf-3rd-f-s עַל/al "upon it" + prep. ל/L "unto" + noun-m-s בֵּטַח/betach "safety" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] בָּנָה/banah "they will build" + noun-m-pl בָּיִת/bayith "houses" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] נָטַע/nata "they will plant" + noun-m-pl כֶּרֶם/kerem "vineyards" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יֵשֵׁב/yashab "they will dwell" + prep. ל/L "unto" + noun-m-s בֵּטַח/betach "safety" + prep. ב/B "in" + verb-qal-inf. const. w/ suf-1st-c-s עָשָׂה/asah "in my executing" + noun-m-pl שְׁפָט/shephat "judgments" + prep. ב/B "among" + noun-m-s const. כֹּל/kol "all..." + verb-qalpart-m-pl w/ d.a. שָׂט/shut "those who treat with contempt/despise" + sign d.o. w/ suf-3rd-m-pl אֹת/eth "them" + prep. מִן/min "from" + adv. w/ suf-3rd-m-pl סְבִיב/sabiyb "around them" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָדָע/yada "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh אֱלֹהִים/elohiym "Yahweh Elohiym").

#### ANALYSIS OF VERSES 25 & 26:

1. Verse twenty-five contains a proclamation regarding the Jews' return to the land not at the end of the seventy years captivity but the nation dwelling in safety when the Lord returns.
2. They were independent for only a short time when they returned to the land between the time of Selucid and Roman Rule.
3. They have had many wars and difficulties all through that time and still do now that they are back in the land.
4. However when the Lord returns at the Second Advent, that will all be turned around.
5. We read in verse twenty-five, **Thus says Adonay Yahweh, 'When I gather the house of Israel from the people where they have been dispersed and I manifest My holiness**

**among them before the eyes of the nations, then will dwell upon their own land which I gave to my servant, to Jacob”.**

6. Note that God manifests His “holiness” among them (lit. “I am made/declared holy”).
7. Such is a reference to His fulfilling what He has promised and His people, as well as the nations, realizing these things.
8. God is thus said to be holy or set apart from all of humanity and all fake gods of the gentiles.
9. He in essence proves Himself holy when He accomplishes what He has promised in the eyes of Israel and the nations (Ezek. 36:23).
10. Earlier he was made holy when he executed judgment against Israel’s enemy (Ezek. 28:22).
11. Here he manifests His holiness by delivering Israel and allows her to return to the land.
12. Note that He refers to Jacob in this passage. Israel is the land given to Abraham, Isaac and Jacob.
13. He thus refers back to His covenant regarding that land which is still in effect to this very day and for all time (Gen. 28:13).
14. He states in verse twenty-six, **“And they will dwell upon it in safety and they will build houses and plant vineyards and they will dwell in safety when I execute My judgments on all those who hate them from all around them and they will know that I am Yahweh Elohiym”.**
15. Note that the Jews are said twice here to dwell in “safety”. Our word for “safety” is the masculine, singular noun, פִּתּוּךְ/betach "safety, security, carelessness"
16. God promised the Israelites “safety/security” if they followed out all of His commands (Lev. 25:18, 19).
17. Of course their failing to do so has brought about the current situation whereby many have been dispersed from the land and those who remain have been placed under siege by Nebuchadnezzar.
18. However in the Millennium, the nation will be fully restored, and they will obey God’s laws under their King, Christ Jesus.
19. At that point they will most assuredly have true safety and security in the nation (Jer. 23:6).
20. For the first time since the reign of Solomon, Israel will enjoy a time of lasting peace and prosperity (I Kings 4:25).
21. However this peace will far exceed the one under Solomon as they will have Jesus Christ ruling in Jerusalem over Israel and over the whole planet (Ezek. 24:13-26; 37:21-28).
22. It is thus time for those Jews who have returned to the land to build houses and vineyards.
23. Prior to this, they were victimized by nations who have taken their houses and agriculture.
24. However now, for the first time ever, they will no longer need to be concerned for such things (cp. Isa. 65:21-22).
25. Having seen His great works they will again know that Yahweh Elohiym is their God who has accomplished all of these things (Ezek. 39:27-29).

26. This is the first time in the book that God refers to Himself as “Yahweh Elohiym”. Up until now we have seen Adonay Yahweh or simply Yahweh.

## **The End of Ezekiel Chapter 28**

**December 11, 2024**

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