

Ezekiel 28 - Prophecy Against the Prince of Tyre; The King of Tyre: Satan; Prophecy Against Sidon; Israel's Restoration

II. Imminent judgment upon surrounding nations (Ezek 25:1—32:32)

(3) Nations to the north of Judah (26:1—28:26)

(A) Tyre (26:1—28:19)

(c) Tyre's leaders downfall (28:1-19)

(i) Prince of Tyre (28:1-10)

(ii) King of Tyre (28:11-19)

(B) Sidon (28:20-26)

(a) Sidon's downfall (28:20-23)

(b) Israel's restoration (28:24-26)

Beginning with 26:1, the prophecies about Tyre have so far covered the judgment (26:1-21) and the lamentation over Tyre (27:1-36). The next section deals with the prince of Tyre (28:1-10), followed by the discussion of the king of Tyre (28:11-19). One of the greatest challenges in Bible exegesis is determining the identities of these two figures. Are the prince of Tyre and the king of Tyre one and the same person? Who do they represent?

Ezekiel 28

(c) Tyre's leaders downfall (28:1-19)

(i) Prince of Tyre (28:1-10)

1 The word of the LORD came again to me, saying,

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1 This message came to me from the LORD:

1 The word of the LORD came again unto me, saying,

2 "Son of man, say to the **leader of Tyre**, 'The Lord GOD says this: "Because **your heart is haughty** And you have said, 'I am a god, I sit in the seat of gods In the heart of the seas'; **Yet you are a mortal and not God**, Although you make your heart like the heart of God—

2 "Son of man, say to the leader of Tyre, 'Thus says the Lord GOD, "Because your heart is lifted up And you have said, 'I am a god, I sit in the seat of gods In the heart of the seas'; Yet you are a man and not God, Although you make your heart like the heart of God—

2 "Son of Man, tell Tyre's Commander-in-Chief, 'This is what the Lord GOD says: "Because your heart is arrogant, and because you keep saying, 'I have taken my seat, I am a god, seated in God's seat right in the middle of the sea,' and because you're a man, and not a god, even though you pretend that you have a god-like heart...

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:

- "...leader of Tyre" - *nagid*, literally the "prince" of Tyre; this "prince" is distinguished from the *melek* ("king") described in v12

— God designated the human ruler of Tyre as *nagid* because the true authority behind the throne of Tyre did not reside with the visible ruler in Tyre, but with an unseen spiritual power.

— The discussion of the prince of Tyre in v1-10 sets the stage for the description of the real king of Tyre in v11-19.

- "...your heart is haughty" - the prince of Tyre had become arrogant, claiming divine status for himself; the root cause of his arrogance was pride.

- "...Yet you are a mortal and not God" - the prince of Tyre claimed to be God, but the reality was quite different. His belief that he was deity did not make him less human than he really was.

3 Behold, you are wiser than Daniel; There is no secret that is a match for you!

3 Behold, you are wiser than Daniel; There is no secret that is a match for you.

3 Look! You're wiser than Daniel, aren't you? No secret is too mysterious for you!

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

- Although the prince of Tyre was entirely human, he was nevertheless a remarkable man who was endowed with a high degree of intelligence

- "...you are wiser than Daniel" - a remarkable statement because Daniel was celebrated for his wisdom (Cf. Dan 1:19-20; 2:48; 5:11,14)

- "...There is no secret that is a match for you!" - refers to the ability to solve problems and riddles, like Daniel was (Dan 4:9; Cf. Dan 2:47; 5:12,16). He had exceptional insight into things that were mysteries to others.

4 "By your wisdom and understanding You have acquired riches for yourself And have acquired gold and silver for your treasuries.

4 "By your wisdom and understanding You have acquired riches for yourself And have acquired gold and silver for your treasuries.

4 Your wisdom and understanding brought you phenomenal wealth. You've brought gold and silver into your treasuries.

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

- The prince of Tyre's wisdom led to material prosperity; the prince of Tyre used his wisdom and understanding to amass some initial capital, primarily gold and silver

5 "By your great wisdom, by your trade You have increased your **riches**, And **your heart is haughty because of your riches**—

5 "By your great wisdom, by your trade You have increased your riches And your heart is lifted up because of your riches—

5 By your great wisdom, by your skills in trading you have amassed wealth for yourself and your heart has become arrogant because of your wealth."

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

- Once the prince had accumulated initial wealth, this riches further increased through trade

— The prince of Tyre utilized his merchant fleet to travel among ports throughout the Middle East, establishing colonies and expanding his economic influence

- "...riches" [2x] - *chayil*, can also mean "strength" or "power" indicating the prince's wealth brought with it significant political influence and authority

— While Daniel used his wisdom to glorify God, the prince of Tyre used his wisdom to glorify himself

- "...your heart is haughty because of your riches" - the prince's misuse of wisdom resulted in pride. He began to harbor misguided aspirations, contemplating matters incorrectly and attributing his wealth and power solely to his own wisdom.

— This erroneous thinking eventually led to his self-proclamation of deity (v2)

6 **Therefore** this is what the Lord GOD says: 'Because you have made your heart Like the heart of God,

6 Therefore thus says the Lord GOD, 'Because you have made your heart Like the heart of God,

6 Therefore this is what the Lord GOD says: "Because you've made your heart like that of God

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

- "Therefore" - because of the prince's pride and self-deification described in v2-5, and because he had set his heart as the heart of God, punishment would come

7 **Therefore**, behold, I am going to bring strangers against you, The most **ruthless** of the nations. And they will draw their swords Against the beauty of your wisdom And **profane** your splendor.

7 Therefore, behold, I will bring strangers upon you, The most ruthless of the nations. And they will draw their swords Against the beauty of your wisdom And defile your splendor.

7 Therefore, look! I'm bringing foreigners in your direction, the most terrifying of nations! "They will direct their violence against the grandeur that you've created by your wisdom.

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.

- "Therefore" - a second consecutive "therefore" emphasizing that there was a definite cause for the impending judgment—the prince's pride and self-deification

— This would result in Tyre's destruction at the hands of strangers, the "most ruthless of the nations"

- "...ruthless" - *arits*, awe-inspiring, terror-striking (Cf. 30:11; 31:12; 32:12, where it refers specifically to the Babylonians)

- Yahweh Himself would bring these strangers upon Tyre and they would wield their swords against the beauty of the prince's wisdom

- "...profane" - *chalal*, defile; elsewhere this word refers to the profaning of God's name (Cf. 20:39; 36:20)

— Because the prince of Tyre thought of himself as a god, the Babylonians would treat him like a fallen god and profane/defile his status

8 'They will bring you down to the **pit**, And you will die the **death** of those who are killed **In the heart of the seas**.

8 'They will bring you down to the pit, And you will die the death of those who are slain In the heart of the seas.

8 They'll send you down to the Pit, and you'll die defiled in the depths of the sea.

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.

- "...pit" - *shachath*, Sheol or Hades (Cf. Job 9:31; 33:22); since one must die to enter Sheol, the prince who thought he was God, would die

- "...death" - *memotei*, an intensive plural, meaning he would die an extremely violent death; this same word is used to describe Christ's death (Is 53:9). It implies a slow, painful, agonizing death.

- "...In the heart of the seas" - the location where the prince would die. It points back to v2 where he declared his divinity in Tyre, amidst the seas. Thus, God declared that he would be humiliated and die in the same place that he arrogantly claimed godhood and divine authority.

— This highlights the vast difference between the prince's claims of deity and his frail human reality

9 'Will you still say, "I am a god," In the presence of one who kills you, Though you are a mortal and not God, In the hands of those who wound you?

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

9 Is that when you'll say, 'I'm God' to the face of those who will be killing you? After all, you're a man, and have never been a god, especially when you're under the control of those who will defile you!

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.

- When the Babylonians breached the city and began slaying its inhabitants, would he still assert his divinity? As he faced a violent and agonizing death, would his claims of divine authority hold any weight?

— The rhetorical questions highlight the absurdity of his declarations of deity. His death, particularly in such humiliating circumstances, would clearly demonstrate his mortality and exposed the lie of his self-proclaimed deity.

10 'You will die the death of the uncircumcised By the hand of strangers, **For I have spoken!' declares the Lord GOD!'"**

10 'You will die the death of the uncircumcised By the hand of strangers, For I have spoken!' declares the Lord GOD!'"

10 You will die a death fit for the uncircumcised at the hand of foreigners." 'for I have said it will be so,' declares the LORD."

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

- The Jewish people at that time viewed the death of an uncircumcised person as a defiling and pitiful fate. They considered such a death as almost worthless and regarded it with extreme disrespect.

- "...For I have spoken!' declares the Lord GOD!" - a guarantee that the prophecy against the prince of Tyre will surely be fulfilled. Since this prophecy was spoken by One who truly is God, every statement regarding the fate of the prince of Tyre would come to pass without fail.

(ii) King of Tyre (28:11-19)

Verses 11-19 encompass the last of the four segments that deal with prophecies against Tyre, and it concerns the king of Tyre. While v1-10 addressed the human ruler of Tyre, this section shifts attention to the power behind him: Satan. As the controller of the prince of Tyre, Satan was the true king.

11 Again the word of the LORD came to me, saying,

11 Again the word of the LORD came to me saying,

11 Another message came to me from the LORD, and this is what it said:

11 Moreover the word of the LORD came unto me, saying,

- An announcement of a completely new segment of the prophecy

12 "Son of man, take up a **song of mourning** over the **king of Tyre** and say to him, 'This is what the Lord GOD says: "You had the **seal of perfection**, Full of wisdom and perfect in beauty.

12 "Son of man, take up a lamentation over the king of Tyre and say to him, 'Thus says the Lord GOD, "You had the seal of perfection, Full of wisdom and perfect in beauty.

12 "Son of Man, start singing this lamentation for the king of Tyre. Tell him, 'This is what the Lord GOD says: "You served as my model, my example of complete wisdom and perfect beauty.

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.

- "...song of mourning" - *kinah*, a lamentation or mournful song. Yahweh Himself was declaring the words of this lamentation, indicating that despite Satan's rebellion and sin, He still mourns over his fall.

- "...king of Tyre" - this new revelation differs slightly from the previous one. In v2, Ezekiel was instructed to speak to the leader (*nagid*, "prince") of Tyre (v2); here, he is told to take up a song of mourning for the king (*melek*) of Tyre.

— Beginning in this verse, with this new revelation from the Lord (v11), you get the sense that Ezekiel is no longer referring to the actual human king of Tyre, but rather the spiritual force of darkness behind or empowering the king of Tyre.

— This change of audience confirms that v11-19 are an independent prophecy to a different figure/being than v1-10.

— Yahweh describes the exalted position that Satan was given before his fall.

- "...seal" - *chatam*, means "to fill up" or "to complete"

- "...perfection" - *tochnit*, "measurement" or "proportion"; it's translated as "pattern" in 43:10

— Thus, "the seal of perfection" means "to fill up or totally complete the pattern." The picture is that when God began His work at creation, He chose to limit Himself to a specific pattern or blueprint.

— When God created the animal kingdom, they only filled up a small part of His blueprint. Man filled up some more of it, and angelic beings even more. Satan, on the other hand, filled up the sum—the entire pattern—in two specific areas:

1. He possessed the seal of perfection in the realm of wisdom and was the most intelligent of all created beings.
2. He was perfect in beauty and completed the God-given pattern in his physical appearance as well. Thus, he surpassed all other created beings in physical and mental excellence.

13 **"You were in Eden, the garden of God; Every precious stone was your covering:** The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your **settings and sockets,** Was in you. On the day that **you were created** **They were prepared.**

13 "You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared.

13 You used to be in Eden— God's paradise! You wore precious stones for clothing: ruby, topaz, diamond, beryl, onyx, jasper, sapphire, turquoise, and carbuncle. Your settings were crafted in gold, along with your engravings. On the day of your creation they had been prepared!

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 tablets and of thy pipes was prepared in thee in the day that thou wast created.

- "...You were in Eden, the garden of God" - the second abode of Satan; of the six abodes of Satan, two are past, one is present, and three are future. See note: **The Six Abodes of Satan** below.

- The ten specific minerals are organized into three sets of three precious stones plus one precious metal. The stones on this list and their alignment are nearly identical to three of the four rows of stones on the breastplate of the high priest (Ex 28:17-20).

- "...covering" - *mesukkah*, canopy

- "...settings and sockets" - *tuppecha* and *nekavecha*, can refer to either musical instruments or the sockets that a jeweler uses to secure precious stones.

— If the terms refer to musical instruments, they suggest that the king of Tyre led in divine worship, and would give further credence that Satan may have served as the heavenly high priest.

— Should the phrase allude to settings and sockets, it is a reference to the settings of the ten minerals that were just mentioned. Normally, when a verse has two possible meanings, the context dictates which interpretation to choose. In this case, the context allows for a combined interpretation. The phrase "tabrets and pipes" refers to the gems and their significance as well as to the possibility that Satan led in priestly worship in heaven.

[Fruchtenbaum]

- "...you were created" - Satan was not born, he was created

- "...They were prepared" - refers to what was mentioned earlier in the verse, namely that Satan's perfection filled up the sum in wisdom and beauty, the canopy of stones that covered him, the musical instruments he could use to lead worship, and his priestly duties in the heavenly Tabernacle.

— These are all things that were prepared for him or assigned to him on the day he was created.

The Six Abodes of Satan

1. The holy mountain of God (past, v14)
2. The mineral Garden of Eden (past, v13)
3. The atmospheric heavens, around the earth (present, Eph 2:2; 6:12)
4. Confined to the earth, during the second half of the Tribulation (future, Rev 12:7-14)
5. The Abyss (future, Rev 20:1-3)
6. The Lake of Fire (future, Rev 20:7-10)

14 **"You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.**

14 "You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.

14 "You were the anointed cherub; having been set in place on the holy mountain of God, you walked in the midst of fiery stones.

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.

- "You were the anointed cherub" - this verse identifies the "king" of Tyre as a cherub, the highest order of created beings. Cherubim, bearing the Shekinah Glory, stand closest to God's throne (1:4-28; 10:9-19). Angels and seraphim surround the throne, cherubim carry it. The closer an angel is to the throne of God, the higher their rank.

— Satan here is described as the "anointed" [*mimshach*] cherub, which shares the same Hebrew root as "Messiah" [*mashach*], meaning Satan was the "messiahed" cherub.
— He was one of many cherubim and was co-equal with them in power and authority. Then, at some point in eternity past, God selected and anointed ("messiahed") him, which gave him a position of authority and power that was superior to that of the other cherubim. He became the arch-cherub.

- "...covers" - *sachach*, means "to overshadow," "to screen," or "to cover" something like a canopy. It describes Satan's function. He was a canopy over the throne of God. While other cherubim stood beneath and carried the throne, Satan acted as a cover above it. This position made him the most prominent cherub of all.

- "...placed" - *nathan*, to "set" or "to give"; God gave Satan this special position upon His holy mountain as a gift. This was Satan's first abode (see note: **The Six Abodes of Satan** at v13).

- "...the holy mountain of God" - when "mountain" is used symbolically in Scripture, it refers to a king, a kingdom, or a throne. So the "holy mountain" of God refers to His throne (Cf. 1:26-28).

— Satan served as a "canopy" over the throne of God, controlling which of the other angelic beings had access to God. After he fell, he lost both his position and his authority over other angelic beings. No other cherub replaced him in this specific position, which is clear from the description of God's throne in Ezek 1 as it does not mention a cherub serving as a canopy over the throne.

- "...walked in the midst" - *hithallek*, walked "to and fro" (Cf. Job 1:7; 2:2); this is the second abode of Satan.

- "...stones of fire" - refers to the ten minerals listed in v13 that covered the earth's surface before the fall. It describes the original earth of Gen 1:1, before Satan's fall.

[Fruchtenbaum]

15 "You were **blameless** in your ways **From the day you were created** Until **unrighteousness** was found in you.

15 "You were blameless in your ways From the day you were created Until unrighteousness was found in you.

15 You were blameless in your behavior from the day you were created until wickedness was discovered in you.

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

- "...blameless" - *tamim*, perfect, complete, sound. Before his fall, Satan was completely flawless in all of his ways

- "...From the day you were created" - the fact that Satan was perfect from the day he was created emphasizes that any subsequent corruption did not originate with God. Thus, God cannot be held responsible for the fall of a created being.

- "...unrighteousness" - *avlahah*, injustice, wrongdoing. At a point in time, after Satan was created perfect and was perfect in his person and actions, this perfection gave way to imperfection and wrongdoing.

— This is the closest the Bible comes to revealing the origin of sin, as the sudden shift to wrongdoing presupposes a corruption of Satan's person and character. The progression of this corruption is elaborated in v16-19.

16 "By the abundance of your trade You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God. And I have destroyed you, you covering cherub, From the midst of the stones of fire.

16 "By the abundance of your trade You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering cherub, From the midst of the stones of fire.

16 Since your vast business dealings filled you with violent intent from top to bottom, you sinned, so I cast you away as defiled from the mountain of God. I destroyed you, you guardian cherub, from the midst of the fiery stones.

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.

- The preceding verses (v11-15) depicted Satan's state of perfection until the moment when iniquity was discovered in him. The transition from flawless actions to wrongdoing implies a prior corruption of his character, as personal corruption always precedes misconduct.

- "...By the abundance of your trade" - the same figure was used of the human prince of Tyre (v5). For the prince, it meant going port to port gathering wealth. But for the king of Tyre (Satan), it means going from angel to angel slandering God in order to win their allegiance.

— Eventually, he convinced a multitude of angels that God was wrong (one-third of them, Rev 12:4). In his revolt against God, he spread the first lie among created beings, and because he originated lying, he was the "father of lies" (John 8:44).

- "...You were internally filled with violence" - *malu*, third person common plural, meaning that it refers to Satan's "abundance of traffic" which was his rebellion where he went from angel to angel defaming God.

— This led to violence because Satan led a rebellion against God's authority in heaven. He rallied the angels against God's authority, and he, with them, were eventually cast out.

- "...And you sinned" - *chata*, missed the mark; as a result of his rebellion against God, and his rallying of angels as well, Satan "missed the mark" of his high calling. As a result, God pronounced two aspects of judgment.

- "...I have cast you as profane From the mountain of God" - driven out of the place of sanctity, which he had occupied (Cf. Ps 89:39). Because of his rebellion, Satan lost the high position of his first abode, "the mountain of God," and was no longer the guardian of God's throne.

- "...I have destroyed you, you covering cherub, From the midst of the stones of fire" - this aspect of divine judgment refers to the loss of Satan's position in Eden, his second abode, the garden of God.

When God judged Satan (v16), He also judged what was under Satan's authority, which at that time included the earth. As described in Gen 1:2a, this judgment resulted in the chaotic state of the planet: *And the earth was waste and void; and darkness was upon the face of the deep*. Suddenly, this beautiful mineral earth was covered by salty oceans, and its precious stones were no longer visible. The stones of fire ceased to emit light, and darkness prevailed over the deep. This was the state of the original earth and its devastation, according to Gen 1:2.

Rev 21:1—22:5 portrays the new earth as the dwelling place for all believers throughout eternity. The description parallels the original condition of the current earth as seen in v13, with no oceans or seas and adorned with similar precious stones. Essentially, the new earth, where believers will dwell eternally, will resemble the earth before Satan's fall.

17 "Your heart was haughty because of your beauty; You corrupted your wisdom by reason of your splendor. **I threw you to the ground**; I put you before kings, That they may see you.

17 "Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you.

17 Your heart grew arrogant because of your beauty; you annihilated your own wisdom because of your splendor. Then I threw you to the ground in the presence of kings, giving them a good look at you!

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.

- Satan looked upon his own beauty and rather than remaining humble and thankful to God for creating him that way, he allowed pride to set in. This is similar to how the prince of Tyre, who in his pride proclaimed himself to be God.

— In Is 14:14b, Satan said to himself, "I will make myself like the Most High." His distorted perception of his beauty fueled his pride, which tainted his originally perfect wisdom (v12).

— Since his fall, Satan has utilized his immense wisdom for sinful purposes. This is why Satan, with full knowledge of the Scriptures, continues to fight against God: because even though his wisdom is great, it has been corrupted by sin and deceived him into thinking that he can still win.

- "...I threw you to the ground" - this describes Satan's fall from the atmospheric heavens (his 3rd and present abode) to be confined to the earth (his 4th abode), as described in Rev 12:6-9.

— The key phrase to interpret this in the prophetic future tense is "I put you before kings." There were no kings on the earth when Satan and his angels were cast out of heaven the first time. This happened before Adam and Eve were created.

18 "By the multitude of your **wrongdoings**, In the **unrighteousness** of your **trade** You profaned your **sanctuaries**. **Therefore I have brought fire from the midst of you; It has consumed you**, And **I have turned you to ashes on the earth In the eyes of all who see you**.

18 "By the multitude of your iniquities, In the unrighteousness of your trade You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you.

18 By all of your iniquity and unrighteous businesses you defiled your sanctuaries, so I'm going to bring out fire from within you and burn you to ashes on the earth before the whole watching world!

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.

- "...wrongdoings" - *avon*, iniquities or guilt. This refers to Satan's internal corruption. His sin of pride led to a multitude of corruptions in Satan's character.

- "...unrighteousness" - *evel*, injustice; the corruption of Satan's character resulted in actions of corruption.

- "...trade" - traffic (Cf. v16); refers to Satan going from angel to angel slandering God

- "...sanctuaries" - *mikdashcha*, refers to the holy places in heaven; the Hebrew word is plural, referring to the heavenly versions of the holy place and most holy place.

— This is why Heb 9:23-26 says that the heavenly sanctuaries needed to be cleansed by the blood of Christ:

23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these things, but the heavenly things themselves with better sacrifices than these.

24 For Christ did not enter a holy place made by hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

25 nor was it that He would offer Himself often, as the high priest enters the Holy Place year by year with blood that is not his own.

26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been revealed to put away sin by the sacrifice of Himself.

— Jesus brought His blood into heaven after His resurrection. This is why Jesus did not allow Mary Magdalene to touch Him. He needed to cleanse the heavenly tabernacle first, which would occur after He ascended to heaven. See notes on John 20:17.

- "...Therefore" - connects the judgment with Satan's sinful deeds. God makes three statements about Satan's consequences, all three stated in the prophetic perfect tense, meaning they will have a future fulfillment:

- "...I have brought fire from the midst of you" - because of Satan's sins, God would make a fire come out of him. At one point in time, fire was a mark of Satan's glory; now it will be used to punish him. This prophecy will be fulfilled when Satan is cast into his sixth and final abode, the Lake of Fire.

— The principle is that unless there is repentance and confession, sin always carries within itself the seeds of its own destruction.

- "...It has consumed you" - the fire coming from Satan will consume him. This also refers to Satan's demise in the Lake of Fire.

- "...I have turned you to ashes on the earth In the eyes of all who see you" - Satan will be nothing more than ashes when he is confined to his final two abodes. Unsaved people will see him in both the abyss (Rev 20:1-3) and in the Lake of Fire (Rev 20:7-10).

— From the perspective of believers on the earth, he will be reduced to filthy, loathsome, worthless ashes

19 "All who know you among the peoples Are appalled at you; **You have become terrified And you will cease to be forever.**"

19 "All who know you among the peoples Are appalled at you; You have become terrified And you will cease to be forever."

19 Everyone who knows you throughout all the nations will be appalled at your calamity and you will no longer exist forever."

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.

- Everyone who knew Satan will be surprised by his demise. This will include his fallen angels (demons) and his many followers among humanity. They thought Satan would be

their leader, their savior, and their victor over God Himself, but he will prove to be a failure. This will astonish them.

- "...You have become terrified" - *ballahot*, plural emphasizing the intensity of the terror or horror. Satan's fall will greatly intensify the terror or horror of those who followed him because if their leader is sentenced to the Lake of Fire, what chance do they have of escaping the same fate? Thus, Satan's demise into his sixth abode will fill them with a multitude of fears.

- "...you will cease to be forever" - Satan will have no more being and will cease to exist. The Hebrew text literally reads, "and no more even to forever." As an eternal being, Satan will always exist, but he will no longer be present or active on earth or in heaven. He will be confined to the Lake of Fire forever.

Judgment Upon the Nations

1. Ammon (25:1-7)
2. Moab (25:8-11)
3. Edom (25:12-14)
4. Philistia (25:15-17)
5. Tyre (26:1—28:10); Satan (28:11-19)
- 6. Sidon (28:20-26)**
7. Egypt (29:1—32:32)

(B) Sidon (28:20-26)

Like Tyre, Sidon was a Phoenician city. In Gen 10, the Table of Nations lists Sidon as the eldest son of Canaan (Gen 10:15).

Throughout the Hebrew Bible, the term "Sidon" is considered to be a synonym for Phoenicia (Cf. Deut 3:9; Joshua 13:4; 1 Kings 11:5; 2 Kings 23:13; Ezra 3:7). This may be an indication that Sidon was often considered a representative of the larger Phoenician region. Both Tyre and Sidon were remnants of Canaanite city-states, but since they functioned independently, Ezekiel dealt with them separately.

Sidon, situated on the Mediterranean coast in modern-day Lebanon, was a port city located roughly twenty miles north of its sister city, Tyre (Cf. Jer 25:22; 47:4; Joel 3:4; Zech 9:2; Luke 6:17; 10:13-14). Although it fell within the territorial boundaries assigned to the tribe of Asher (Joshua 19:28), the Israelites never gained control over it due to their failure to completely eradicate the Canaanites as commanded by God (Deut 20:17; Judges 1:31). Consequently, Sidon continued its practices of idolatry, which influenced Israel and led the Jewish people into sin (Judges 10:6-16; 1 Kings 11:1-13). However, in the Hebrew Bible, Sidon is also noted for its positive trade relations with Israel, supplying materials for

the construction of the First Temple (1 Chr 22:4). Sidonians also assisted in rebuilding the Temple during Ezra's time (Ezra 3:7).

(a) Sidon's downfall (28:20-23)

20 And the word of the LORD came to me, saying,

20 And the word of the LORD came to me saying,

20 Another message came to me from the LORD, who had this to say:

20 Again the word of the LORD came unto me, saying,

- The announcement of a new prophecy delivered to Ezekiel by the Word of God...

21 "Son of man, set your face toward Sidon, prophesy against her

21 "Son of man, set your face toward Sidon, prophesy against her

21 "Son of Man, turn your attention to Sidon and prophesy against her.

21 Son of man, set thy face against Zidon, and prophesy against it,

- The topic/focus of this prophecy will be on the Phoenician city of Sidon

22 and say, 'This is what the Lord GOD says: "Behold, **I am against you**, Sidon, And I will appear in My glory in your midst. Then they will know that I am the LORD, when I execute judgments against her, And **I will reveal Myself as holy in her**.

22 and say, 'Thus says the Lord GOD, "Behold, I am against you, O Sidon, And I will be glorified in your midst. Then they will know that I am the LORD when I execute judgments in her, And I will manifest My holiness in her.

22 Tell her: 'Pay attention to me, Sidon! I'm against you, and I'm going to glorify myself right in your midst.' They'll learn that I am the LORD when I carry out these punishments and manifest my holiness in her midst.

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.

- "...I am against you" - unlike previous judgments against other nations that detailed specific sins, God simply declared His stance against Sidon

- The purpose of this judgment is that God's name would be glorified. Through these judgments, the Sidonians would come to acknowledge that Yahweh alone is God. They would learn this truth when He executes judgments in the city.

- "...I will reveal Myself as holy in her" - when God executes His judgments in Sidon, it would demonstrate His holiness. God would "sanctify" Himself in her.

23 "For **I will send a plague to her** And **blood to her streets**, And **the wounded will fall in her midst**By the sword upon her on every side; **Then they will know that I am the**

LORD.

23 "For I will send pestilence to her And blood to her streets, And the wounded will fall in her midst By the sword upon her on every side; Then they will know that I am the LORD.

23 I'm going to send disease into that city and blood into her streets. People will drop dead in her midst from the violence done to her from every side. Then they'll learn that I am the Lord GOD."

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.

- This verse provides a vivid description of God's judgment on Sidon in five statements:
- "...I will send a plague to her" - God would send a deadly disease to Sidon
- "...[I will send] blood to her streets" - this refers to violence and slaughter
- "...the wounded will fall in her midst" - the wounded in Sidon would fall in the midst of the city, meaning their wounds could not be healed
- "...By the sword upon her on every side" - Sidon would be destroyed by military invasion
- "...Then they will know that I am the LORD" - as a result of all of this, all would come to know Yahweh as the one true God

(b) Israel's restoration (28:24-26)

24 And there will no longer be for the house of Israel a painful thorn or a hurtful thorn bush from any surrounding them who despised them; then they will know that I am the Lord GOD."

24 And there will be no more for the house of Israel a prickling brier or a painful thorn from any round about them who scorned them; then they will know that I am the Lord GOD."

24 "The house of Israel will never again suffer from painful briars and sharp thorn bushes that surround them on every side, and they will learn 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.

- Like so many of these passages, this one closes now with a few verses that shifts the focus back to Israel, and their restoration in the land; this is yet future.

— This verse specifically predicts that Sidon would no longer be a painful thorn in Israel's side. In fact, there would not longer be any hurtful thorns surrounding Israel. Because of this, "they" (Israel) would know that He is God.

An example where Sidon was a thorn in the side of the Jewish people is the story of the Phoenician princess Jezebel (1 Kings 16:31-33). After marrying King Ahab, she brought her Sidonian worship of the god Baal to Israel, causing great corruption of faith in the land. Out

of many hundreds of thousands of Israelites in the Northern Kingdom, a mere seven thousand did not bend their knee to Baal (1 Kings 19:18).

25 'This is what the Lord GOD says: "When I gather the house of Israel from the peoples among whom they are scattered, and show Myself holy among them in the sight of the nations, then they will live on their land which I gave to My servant Jacob.

25 'Thus says the Lord GOD, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then they will live in their land which I gave to My servant Jacob.

25 This is what the Lord GOD says: 'When I gather the house of Israel from the nations to which I've scattered them, I will show them my holiness before the watching world, and they will live on the land that I gave to my servant Jacob.

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.

- Following the regeneration and second regathering (in belief) in the Land, Israel will possess the Land in accordance with the Abrahamic Covenant.

- "This is what the Lord GOD says" - a new revelation following the judgment of Sidon. The city-state that was in power in Ezekiel's day would fall, but Israel, which had already fallen, would rise again.

- "...When I gather the house of Israel from the peoples among whom they are scattered" - Israel's final restoration will occur when God regathers the house of Israel back into the land from which they were scattered.

— The final possession of the Promised Land will coincide not only with Israel's final regathering but also with her final regeneration, when God will be sanctified in them in the sight of the nations. It is only at that time, through Israel's national regeneration, that God will be recognized as holy and distinct among the nations.

- "...they will live on their land which I gave to My servant Jacob" - at that time, the Israelites will dwell in their own land that God gave to Jacob.

— Throughout their history, the Jewish people have never fully possessed all of the Promised Land, a situation that continues with the present State of Israel. The complete possession of the entire Promised Land will only occur after there has been a final worldwide regathering and national regeneration.

— Thus, this verse emphasizes Israel's future possession of the Promised Land in accordance with the Abrahamic Covenant

26 They will live on it securely; and they will build houses, plant vineyards, and live securely when I execute judgments upon all around them who despise them. Then

they will know that I am the LORD their God.'""

26 They will live in it securely; and they will build houses, plant vineyards and live securely when I execute judgments upon all who scorn them round about them. Then they will know that I am the LORD their God.'""

26 They will live in safety in the land, building houses and planting vineyards. They'll live in safety while I judge everyone who maligns them among those who surround them. At that time they'll learn that I am the LORD their God.'"

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.

- The security in which Israel will live and enjoy the works of her hands is emphasized.

Along with the productivity of the Land, the security aspect is also the theme of 34:25-31.

- One reason that so many say that God is finished with the nation Israel is because they are not acquainted with Isaiah, Jeremiah, Ezekiel, Daniel, and the minor prophets. The consistent theme song of these prophets is that God is *not* through with Israel as a nation (Cf. Rom 9-11).

- "...they will build houses, plant vineyards" - symbolizes the prosperity that accompanies national security

- "...live securely" - the repetition of this statement points to its importance. It is the aim of the messianic kingdom to provide Israel with security. Only when the Israelites finally live in the land that was promised to them will they live in peace.

- "...I execute judgments upon all around them who despise them" - this statement may reveal the reason for placing the passage regarding Israel's final restoration among a series of prophecies pronouncing judgment on neighboring nations.

— Placing this passage here, just before Ezekiel addresses Egypt (Ezek 29–32), emphasizes a key point: Israel's future security and prosperity in the Promised Land will only come after God has executed judgment on the Gentile nations in general and particularly on those surrounding Israel.

— The ultimate judgment upon all nations will occur during the Tribulation period, and Israel's security will follow with the establishment of the messianic kingdom.