

The Fall of the Nations

A Verse-by-Verse Bible Study in Ezekiel Chapters 25–32

Volume 4

Brian Neill

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The Fall of the Nations

Ezekiel Chapters 25–32

Brian Neill

Foreword

The accusations have been made. The horror of Jerusalem's fall has been witnessed. The glory of YAHWEH has departed. Now Ezekiel's prophetic gaze widens — from the broken city to the nations that surrounded it, mocked it, and celebrated its destruction. Chapters 25 through 32 are not a detour from Ezekiel's mission. They are its cosmic expansion. The God who judged His own people is the same God who judges every nation that has exalted itself against His covenant purposes.

These eight chapters move from the small nations on Israel's borders — Ammon, Moab, Edom, Philistia — to the great commercial empire of Tyre and finally to Egypt, the ancient superpower that Israel kept running to when they should have run to YAHWEH. Each judgment is specific, each sentence is proportional, and each one ends with the same declaration: "they shall know that I am YAHWEH." That is the goal. That has always been the goal.

Chapter by Chapter

Chapter 25: Four Nations, One Spirit

Ammon clapped its hands. Moab said Israel was like all the other nations. Edom took vengeance on brothers. Philistia nursed an old hatred across centuries. Four different sins, four different nations, one common spirit — the spirit that celebrates the suffering of YAHWEH's covenant people and denies the uniqueness of His covenant. YAHWEH's response is precise: as you have done to Israel, it shall be done to you. The Abrahamic promise stands even in exile: those who curse you, I will curse.

Chapter 26: The Aha of Tyre

Tyre looked at Jerusalem's fall and said, "Aha! She is broken who was the gateway of peoples; now she is turned over to me." It was a commercial calculation: with Jerusalem gone, Tyre could fill the vacuum. YAHWEH responded with a declaration that would take 250 years to fulfill in full — through Nebuchadnezzar's 13-year siege and then through Alexander's causeway built from Tyre's own rubble thrown into the sea. The detail of

fulfilled prophecy here is extraordinary. Tyre becomes a bare rock, a place for spreading nets, never rebuilt — exactly as YAHWEH declared.

Chapter 27: The Ship That Thought Itself Perfect

Tyre is a magnificent ship — built from the finest timber of every nation, crewed by the wisest sailors, carrying the wealth of 27 trading partners. And then the east wind breaks it in the heart of the seas. Not a rival navy. Not a greater commercial power. The wind — YAHWEH's breath of judgment. The merchants weep. The princes step down from their thrones. The same mourning echoes into Revelation 18, where the merchants of the earth weep over Babylon. Tyre's lamentation is the rehearsal for the final one.

Chapter 28: The King Behind the King

Chapter 28 unveils the architect of Tyre's pride. The human prince speaks with Satan's own voice: "I am a god; I sit in the seat of God." Then YAHWEH lifts the curtain further to reveal the King of Tyre — the anointed cherub, perfect in Eden, who was brought low by the pride of his own beauty. This is one of Scripture's most direct portraits of Satan's original glory and catastrophic fall. The celestial conflict did not remain in heaven. It descended to earth and has been unfolding through human history — through Tyre, through Babylon, through the institutional church — until its final resolution in Revelation 19–20.

Chapter 29: The Dragon in the Rivers

Egypt is Pharaoh, and Pharaoh is a great dragon lying in the Nile, claiming the river as his own. "My River is my own; I have made it for myself." Five words that reveal the essence of satanic pride: self-sufficiency, self-creation, self-sovereignty. YAHWEH's response is to put hooks in the dragon's jaws and drag him out. The same spirit that inhabited the king of Tyre lies in the Nile. One spirit, many thrones. And the same God brings them all down.

Chapter 30: The Day That Is Near

Chapter 30 sounds the alarm for the Day of YAHWEH — a day of clouds, the time of the Gentiles. This Day operates on multiple timeframes: Nebuchadnezzar's conquest, Antiochus Epiphanes' persecution, and the final 70th week when the Antichrist brings the last great judgment on the nations. The Arab League, the four beasts of Daniel, the Holy Roman Catholic beast — all of it is visible in these verses to those who have eyes to see.

Chapter 31: I See Trees Walking as Men

Pharaoh is asked a question: whom are you like in your greatness? Then YAHWEH tells him about Assyria — the greatest cedar in the garden of God, fed by the deep waters, sheltering all nations under its shade. And brought down, not because a greater tree grew taller, but because its heart was lifted up. Every king, every people, every nation is a tree. Every tree

that exalts itself will be brought down. The man in Bethsaida who saw men walking as trees needed a second touch to see clearly. So do we.

Chapter 32: When the Gods Were Darkened

Ezekiel 32 delivers the funeral. Two laments, a darkening of the sun and moon and stars, and a descent into the Pit where Pharaoh joins Assyria, Elam, Edom, Sidon, and all the nations who lived by the sword. YAHWEH's darkening of Egypt's skies is both literal and theological — a judgment on Ra, on Thoth, on Nut, on every celestial deity Egypt trusted. The ninth plague set the precedent. Ezekiel extends it. Revelation fulfills it.

What These Chapters Declare

These eight chapters declare four things simultaneously. YAHWEH is not Israel's tribal deity — He is Lord of all nations. His judgment of Israel does not reveal His weakness — His judgment of the nations reveals His universal sovereignty. Every nation will know that He is YAHWEH. And the fall of the nations clears the stage for the rise of the true Davidic King.

This is the demolition before the reconstruction. Chapters 25–32 tear down what is false so that chapters 33–48 can build what is true. Yahshua is coming. The One whose right it is to reign. These chapters prepare the way.

A Note on the Theological Overview

Ezekiel 25–32 carries profound theological weight — these chapters are a pivotal hinge in the entire canonical story of Scripture. Understanding why the nations are judged the way they are, how each oracle connects to the full arc from Genesis to Revelation, and what each empire represents in the metanarrative of God's redemptive plan requires more than verse-by-verse exposition alone.

For this reason, theologian Phil Wolfe has contributed a full canonical and theological overview of Ezekiel 25–32 that follows this foreword. Phil's overview accomplishes four things for the reader:

- It establishes the theological architecture behind these oracles — why they are structured as they are and what they are meant to prove in the metanarrative of Scripture
- It maps each chapter's canonical connections, showing how Ezekiel 25–32 speaks with Moses, Isaiah, Daniel, John, and Paul in one unified voice

- It provides a reference framework to return to as you work through each chapter in depth, giving you the larger picture while the verse-by-verse studies give you the detail
- It can serve as a first reading before you begin the chapter studies — if you want the full canonical arc in view before you enter the verse-by-verse material, Phil's overview will give you that foundation. You will find it on the pages immediately following this foreword.

— Brian Neill

Ezekiel 25–32 in the MetaNarrative of Scripture

The Judgment of the Nations and the Universal Kingship of YAHWEH

A Canonical and Theological Overview by Phil Wolfe

Introduction: Why Ezekiel 25–32 Matters in the Story of Scripture

Ezekiel 25–32 marks a decisive shift in the book’s structure and in the unfolding drama of biblical theology. After chapters 1–24, which focus on the judgment of Jerusalem and Judah, Ezekiel now turns his prophetic gaze outward — to the surrounding nations. The oracles against the nations are not a parenthetical distraction. They are the cosmic expansion of the covenant lawsuit. The God who judges His own people is also the God who judges every nation that has oppressed, mocked, or exalted itself against His covenant purposes.

Ezekiel 25–32 therefore functions on four levels simultaneously in the metanarrative of Scripture:

- A theological declaration: YAHWEH is not a tribal deity but the Lord of all nations
- A covenant vindication: God’s judgment on Israel does not imply His weakness; His judgment on the nations reveals His universal sovereignty
- A missional proclamation: The nations will “know that I am YAHWEH”
- A messianic preparation: The fall of the nations clears the stage for the rise of the true Davidic King

In the metanarrative of Scripture, these chapters echo the Tower of Babel, anticipate the Day of the Lord, and prepare for the ingathering of the nations under the Messiah. They are not an interruption of Ezekiel’s message — they are its cosmic extension.

1. The Structure of Ezekiel 25–32

These chapters fall into two major sections:

A. Oracles Against the Nations (Chapters 25–28)

- Chapter 25 — Ammon, Moab, Edom, Philistia
- Chapters 26–28 — Tyre and Sidon (with a lament for the ‘king of Tyre’)

B. Oracles Against Egypt (Chapters 29–32)

- Chapters 29–32 — A sustained, multi-chapter judgment on Egypt, including: Pharaoh as the great sea monster, Egypt's pride and downfall, the Day of the Lord imagery, and a descent into Sheol

This structure mirrors the prophetic pattern found in Isaiah 13–23, Jeremiah 46–51, and Amos 1–2. The prophets consistently pronounce judgment on Israel and on the surrounding nations together — because the same God governs both.

2. Ezekiel 25: Judgment on Israel's Neighbors

Ezekiel begins with the four nations that historically harassed Israel: Ammon, Moab, Edom, and Philistia. These nations are judged not because they are enemies in a generic geopolitical sense, but because they gloated over Israel's fall, took vengeance on YAHWEH's covenant people, and treated Israel's calamity as their opportunity.

2.1 Theological Significance

These nations are judged for four specific sins:

- Gloating over Israel's fall
- Perpetual hostility
- Vengeance and violence
- Mockery of God's people

Their judgment reveals a crucial biblical truth: God's covenant with Israel includes His protection of them from hostile nations — even when He Himself is disciplining them. Even when God disciplines His own people, He does not permit the nations to exalt themselves over Israel.

2.2 Canonical Connections

- Genesis 12:3 — "I will bless those who bless you, and him who dishonors you I will curse."
- Obadiah — Edom judged for violence against Judah
- Psalm 2 — Nations rage, but God enthroned laughs
- Acts 4 — Nations gather against the Lord and His Christ

Ezekiel 25 shows that the Abrahamic promise still stands, even in exile.

3. Ezekiel 26–28: The Fall of Tyre and the King Behind the King

Tyre receives the longest and most elaborate judgment in this section. This is because Tyre represents the distilled essence of worldly pride: economic arrogance, commercial idolatry, self-deification, and the pride of human civilization. Tyre is the archetype of the world system — wealthy, powerful, proud, and spiritually corrupt.

3.1 Ezekiel 26: The Siege and Fall of Tyre

Tyre rejoiced at Jerusalem's fall, believing it would profit economically. God responds by announcing a devastating siege: many nations, like waves of the sea, will come against Tyre. The city will be scraped bare, made a bare rock, a place for spreading fishing nets. The fall of Tyre is a theological statement: no nation, no economy, no empire is immune to the judgment of God.

3.2 Ezekiel 27: The Lament for Tyre

Chapter 27 is a poetic lament describing Tyre as a magnificent ship — beautiful, wealthy, and admired — now sinking into the depths of the sea. This imagery echoes three distinct biblical patterns:

- The Tower of Babel — human pride reaching upward
- The fall of Babylon in Revelation 18 — merchants weeping over lost wealth
- The fall of the world system — the collapse of human glory

Tyre's fall is a preview of the final judgment of the nations.

3.3 Ezekiel 28: The King of Tyre and the Cosmic Rebellion

Chapter 28 contains two oracles: one against the human ruler of Tyre, and one against a figure described with Edenic and angelic imagery.

3.3.1 The Human Ruler

He claims to be a god. His heart is lifted up. His wisdom and wealth have corrupted him. He sits in the seat of God in the midst of the seas — the nations and peoples. This is the voice of Satanic pride operating through a human vessel, the same voice that will animate the final Antichrist.

3.3.2 The Edenic Figure

The second oracle describes a being who was in Eden, perfect in beauty, an anointed guardian cherub, cast down because of pride. This is not merely poetic hyperbole. Ezekiel is

unveiling the spiritual power behind the earthly king. The king of Tyre embodies the spirit of the ancient rebel — the covering cherub who fell from the mountain of God. This is a profound moment in biblical theology: human kingdoms are influenced by spiritual powers, and earthly pride mirrors cosmic rebellion.

3.4 Canonical Trajectory

- Genesis 3 — the serpent's pride
- Isaiah 14 — the fall of the 'morning star'
- Daniel 10 — princes of Persia and Greece
- Revelation 12–18 — the dragon behind the beast and Babylon

Ezekiel 28 is a window into the unseen realm.

4. Ezekiel 29–32: Judgment on Egypt — The Fall of the Ancient Superpower

Egypt receives more attention than any other nation in Ezekiel. This is because Egypt represents the archetypal enemy of God's people, the symbol of human power and pride, and the perpetual temptation of false trust. Judah repeatedly sought alliances with Egypt, hoping Egypt would save them from Babylon. Ezekiel exposes this as idolatry — trusting in an arm of flesh rather than in YAHWEH. Egypt must fall because Israel must learn that YAHWEH alone is their salvation.

4.1 Ezekiel 29: Pharaoh the Sea Monster

Pharaoh is depicted as a great dragon in the Nile — echoing the chaos monster imagery of the ancient Near East. God hooks the dragon's jaws and drags him into the wilderness. This imagery connects Egypt to the serpent of Genesis 3, the sea monsters subdued in creation (Psalm 74; Isaiah 27), and the dragon of Revelation 12. Egypt is not merely a nation; it is a symbol of anti-God power.

4.2 Ezekiel 30: The Day of the Lord Against Egypt

The "Day of the Lord" theme emerges strongly here. Egypt's fall is a preview of the final day when all anti-God power will be judged. The darkness that covers Egypt's land — covering the sun, moon, and stars — is both a literal judgment and a theological declaration: every god Egypt trusted will be extinguished by YAHWEH.

4.3 Ezekiel 31: The Cedar of Lebanon

Assyria is compared to a mighty cedar, once towering above all nations, now cut down and lying in the valley. Egypt is warned: you will fall the same way. This is a theology of history — every empire rises and falls under God’s hand. No tree exalts itself above the garden without being brought down by the hand of the One who planted it.

4.4 Ezekiel 32: The Descent into Sheol

Ezekiel 32 is a funeral dirge for Pharaoh. He descends into the realm of the dead, joining other fallen nations. This chapter is a theological masterpiece portraying four profound truths:

- The mortality of kings
- The futility of pride
- The leveling effect of death
- The sovereignty of God over the grave

Egypt’s descent into Sheol anticipates the final defeat of all anti-God powers. Every nation that exalted itself will one day join Pharaoh in the depths, comforted only by the company of others who fell the same way.

5. Major Theological Themes in Ezekiel 25–32

5.1 The Universal Kingship of YAHWEH

These chapters declare that God is not merely Israel’s God. He is King of the nations, Judge of the earth, Sovereign over history, and Lord of kings and empires. The repeated refrain “they shall know that I am YAHWEH” is not merely a formula — it is the goal of all judgment. Every act of divine judgment in these chapters is a revelation of YAHWEH’s name to the nations. This is the theological foundation for the Great Commission: the God who judges the nations is the same God who commissions His people to proclaim His name to every people.

5.2 The Day of the Lord

The judgment of the nations anticipates the final Day of the Lord: darkness, cosmic upheaval, the fall of the proud, and the vindication of God’s name. Ezekiel’s oracles are eschatological previews — near-term fulfillments that establish the pattern for the final day when YAHWEH will judge all nations before the throne of the Messiah.

5.3 The Fall of Human Pride

Every nation judged in these chapters is guilty of pride: Tyre for economic pride, Egypt for political pride, Ammon and Moab and Edom for nationalistic pride. Pride is the root of idolatry and rebellion — it is the sin that mirrors the covering cherub's fall, the sin that connects every earthly catastrophe to the original cosmic rebellion.

5.4 The Nations and the Abrahamic Covenant

God judges the nations for how they treat Israel. This is the outworking of Genesis 12:3: I will bless those who bless you, and him who dishonors you I will curse. The Abrahamic covenant is not merely a private arrangement between YAHWEH and one family — it governs the history of all nations. Every nation's fate in Ezekiel 25–32 is determined by its relationship to YAHWEH's covenant people.

5.5 The Nations and the New Covenant

The judgment of the nations clears the stage for the restoration of Israel (Ezekiel 33–39), the new temple (Ezekiel 40–48), and the ingathering of the nations under Christ. Ezekiel 25–32 is the demolition before the reconstruction. The nations must fall so that the kingdom of God may rise. The darkness of these chapters is the darkness before the dawn of the new creation.

6. Ezekiel 25–32 in the MetaNarrative of Scripture

6.1 Creation

God subdues the sea monster (Egypt as Leviathan). Human pride mirrors the serpent's rebellion. The same chaos that entered creation through the serpent's deception is now embodied in the nations, and YAHWEH's judgment is the reimposition of His creative order over the chaos.

6.2 Abrahamic Covenant

Blessing and cursing of nations. Israel's enemies judged. The covenant promise of Genesis 12:3 governs the fate of every nation in these chapters. No nation that opposes YAHWEH's covenant people escapes the curse — and no nation that honors them escapes the blessing.

6.3 Exodus

Egypt judged again. God displays His power over Pharaoh as He did at the Red Sea. The ten plagues are recapitulated in the oracles of chapters 29–32 — the darkening of the sun

echoing the ninth plague, the defeat of the dragon echoing the destruction of Pharaoh's army. The God of the Exodus is the God of these oracles.

6.4 Prophets

Nations summoned to God's courtroom. Day of the Lord imagery fills the oracles. The prophetic tradition from Isaiah through Amos to Ezekiel speaks with one voice: YAHWEH is the sovereign Judge of all nations, and the Day of YAHWEH will bring every kingdom to account.

6.5 Exile

Israel's fall does not mean God is weak. Nations fall under the same judgment. The exile is not evidence of YAHWEH's defeat; it is evidence of His faithfulness to His own covenant word. And the nations that gloated over Israel's exile will discover that the same covenant governs their fate.

6.6 Christ

The true King who defeats the dragon. The Judge of the nations. The Cornerstone rejected by the nations. Every earthly king in Ezekiel 25–32 is a shadow of the Coming King — who will succeed where they all failed, who will rule where they all fell, who will restore what they all destroyed.

6.7 Church

Gospel to the nations. Christ's kingdom over all peoples. The church inherits the mission that Ezekiel's oracles prepare for — to proclaim to the nations that YAHWEH is King, that the judgment previewed in these chapters has a final form, and that the only escape is through the One whose right it is to reign.

6.8 New Creation

Final defeat of the dragon. Nations healed by the river of life. The sea monster that Ezekiel saw in the Nile is finally bound and cast into the lake of fire (Revelation 20:2, 10). The nations that fell in Ezekiel's oracles are replaced by nations healed by the leaves of the tree of life (Revelation 22:2). The judgment of Ezekiel 25–32 is the painful but necessary prelude to the healing of Revelation 22.

7. Canonical Trajectory: From Ezekiel to Revelation

Ezekiel 25–32 is foundational for Revelation’s imagery. The connections are direct, deliberate, and theologically essential:

- Tyre → Babylon (commercial pride judged, merchants lament)
- Pharaoh → Dragon (sea monster, serpent of old)
- Fall of nations → Fall of Babylon (same pattern, final scale)
- Laments → Merchant laments in Revelation 18 (same voice, same grief)
- Sea monster → Beast from the sea (same spirit, final form)
- Universal judgment → Great White Throne (same sovereign, final verdict)

Ezekiel is the Old Testament’s most apocalyptic prophet, and these chapters are the backbone of biblical eschatology. John did not invent the imagery of Revelation — he received it from Ezekiel, Isaiah, Daniel, and Zechariah, and he saw it fulfilled in Yahshua.

Conclusion: The God Who Judges the Nations and Prepares the Way for the King

Ezekiel 25–32 is not merely a list of ancient oracles against forgotten nations. It is a theological declaration of cosmic proportions: God rules the nations, God judges the proud, God vindicates His name, and God clears the stage for the Messiah.

These chapters reveal the collapse of the world system so that the kingdom of God may rise. They are the necessary prelude to the restoration of Israel, the construction of the new temple, and the ingathering of the nations under the One who is King of Kings and Lord of Lords.

In the grand story of Scripture, Ezekiel 25–32 is the moment when the nations fall silent before the throne of the Lord, when every pretender to divine authority is stripped of his claim, and when the way is cleared for the One whose right it is to reign. Tyre fell. Egypt fell. Ammon, Moab, Edom, and Philistia fell. Every nation that exalted itself against YAHWEH fell.

And Yahshua came. And He will come again. And every knee will bow.

Canonical and Theological Charts

Chart 1: Overview of Ezekiel 25–32

Chapters	Nation / Theme	Canonical Connections	MetaNarrative Function
25	Ammon, Moab, Edom, Philistia — hostility toward Israel judged	Gen 12:3; Num 22–25; Obadiah; Amos 1	God defends His covenant people; Abrahamic promise governs history
26–28	Tyre — commercial pride, self-deification, fall of the ‘king of Tyre’	Isa 23; Rev 18; Gen 3; Dan 4	Judgment on economic idolatry; fall of human pride; echoes Edenic rebellion
28:20–26	Sidon — plague and judgment; Israel’s future restoration	Joel 3; Zech 2	God purges nations and restores His people; judgment and salvation interwoven
29–32	Egypt — Pharaoh as sea-monster; downfall of ancient power; descent to Sheol	Exod 1–15; Isa 19; Jer 46; Ps 74; Rev 12	God defeats the archetypal oppressor; new Exodus pattern; nations humbled in death
All	The Day of the LORD against the nations	Isa 13–23; Jer 46–51; Joel 3; Zeph 2	God is King of all nations; judgment prepares for the kingdom of the Messiah

Chart 2: MetaNarrative Placement

MetaNarrative Stage	Ezekiel 25–32 Contribution
Creation	God rules all nations; human pride mirrors Adam’s fall (Tyre, Egypt)
Fall	Nations repeat Edenic rebellion — self-exaltation, idolatry, violence

Covenant	Abrahamic promise governs judgment: nations blessed or cursed by their treatment of Israel
Exodus	Egypt's fall reenacts the Exodus; God defeats the serpent-king again
Kingship	Earthly kings fall; God alone is King; prepares for the Davidic Messiah
Day of the LORD	Judgment on nations anticipates final eschatological judgment
Restoration	Israel's future restoration emerges as nations fall (28:25-26)
Christ	True King who defeats the dragon; Judge of the nations; Cornerstone rejected by the nations
Church	Gospel to the nations; Christ's kingdom over all peoples
New Creation	Final defeat of the dragon; nations healed by the river of life

Ezekiel Chapter 25

Judgment on Ammon, Moab, Edom, and Philistia

A Study Guide

"I will lay My vengeance on Edom by the hand of My people Israel, that they may do in Edom according to My anger and according to My fury; and they shall know My vengeance."

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Introduction

Ezekiel chapter 25 shifts focus from Jerusalem's judgment to the surrounding nations that mocked and profited from her fall. Four nations are addressed: Ammon, Moab, Edom, and Philistia—Israel's historical enemies who rejoiced when YAHWEH's judgment fell on His people. Their sin was not merely political opportunism but spiritual arrogance. They clapped their hands, stamped their feet, and cheered when the sanctuary was profaned and Judah went into captivity (v. 3, 6). This chapter, like much of Ezekiel 25-32, pronounces YAHWEH's judgment on the nations that opposed His covenant people.

Matthew Henry's Commentary provides an excellent treatment of this chapter, and this study draws heavily from his insights while adding contemporary application and Prophetic connections. The judgments pronounced in chapter 25 are primarily historical fulfilled in the centuries following Ezekiel's prophecy through Babylonian, Persian, Greek, and Roman conquests. Yet the principles established here extend into the future. The spirit displayed by these nations—rejoicing over Israel's suffering, mocking YAHWEH's judgment—reappears throughout history.

Verse 6 describes Ammon's mockery: "Because you clapped your hands, stamped your feet, and rejoiced with all your disdain for the land of Israel." This spirit persists today. Consider the far-left celebrating deaths and violence: when threats were made against Charlie Kirk, when Rush Limbaugh died, when Charlton Heston passed, when assassination attempts were made against Donald Trump—each time, certain voices cheered. This is the same spirit, the same father—these are the "people of the prince" described in Daniel 9:26, whose spiritual lineage traces back to those who oppose YAHWEH's purposes.

Verse 7's declaration—"Behold, I will stretch out My hand against you"—relates to Obadiah's prophecy against Edom, which spans two timeframes: near-term fulfillment and the distant "latter days." The prophecies of Obadiah, Isaiah, and Jeremiah against these nations should be viewed as both historical events and future predictions. The historical judgments serve as dress rehearsals for the final fulfillment that occurs just before the 70th week begins. Ezekiel 38:14 illustrates this future context: "Therefore, son of man, prophesy and say to Gog, 'Thus says the Sovereign Elohim: On that day when My people of Israel dwell safely, will you not know it?'" The Gog and Magog war in Ezekiel 38 is not about Russia gathering Israel's neighbors, but rather Turkey. However, this chapter (25) is not focused on the latter-day prophecy like other scriptures; instead, it emphasizes the historical judgment of Israel's immediate neighbors.

Quick Reference

Ammon (vv. 1-7)	Clapped hands, rejoiced over Israel's fall; given to people of the East
Moab (vv. 8-11)	Said "Judah is like all nations"; profaned YAHWEH's uniqueness
Edom (vv. 12-14)	Took vengeance; Israel will execute YAHWEH's fury on them
Philistia (vv. 15-17)	Took vengeance with disdain; YAHWEH executes great vengeance
Common Sin	Rejoicing over Israel's calamity; mocking YAHWEH's judgment
Modern Parallel (v. 6)	Far left celebrating deaths—same spirit, "people of the prince" (Daniel 9:26)
Obadiah Connection (v. 7)	Near and future prophecy; theater before 70th week; Ezekiel 38:14
Key Theme	Nations judged for opposing Israel; historical fulfillment, eschatological pattern

Part I. Judgment Against Ammon (25:1-7)

Summary

Verses 1-3 pronounce judgment on Ammon. "Son of man, set your face against the Ammonites, and prophesy against them. Say to the Ammonites, 'Hear the word of the Sovereign Elohim! Thus says the Sovereign Elohim: Because you said, Aha! against My sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity, indeed, therefore, I will deliver

you as a possession to the men of the East" (vv. 2-4). Ammon's sin was not political neutrality but active mockery. They said "Aha!"—exclaiming with satisfaction and scorn when Jerusalem fell.

Verses 4-5 describe the judgment. Ammon will be handed over to "the men of the East" (likely Babylonian and later Arab tribes). Their cities will become habitats for camels, and their land a resting place for flocks. Rabbah, their capital, will become desolate. Verses 6-7 emphasize the specific offense: "Because you clapped your hands, stamped your feet and rejoiced with all your disdain for the land of Israel; indeed, therefore, I will stretch out My hand against you, and give you as plunder to the nations; I will cut you off from the peoples, and I will cause you to perish from the countries; I will destroy you, and you shall know that I am YAHWEH."

The clapping of hands and stamping of feet reflect jubilant celebration—not just satisfaction but exuberant joy over Israel's suffering. This attitude has been consistent throughout history and remains evident today. Consider the far left celebrating deaths: when threats were made against Charlie Kirk ("he deserved what he got, murdered"), when Rush Limbaugh died (cheers and mockery), when Charlton Heston passed away (celebrating the death of a Second Amendment supporter), and when there were assassination attempts against Donald Trump (wishing he had been killed). This is the same spirit, the same father. These are the "people of the prince" described in Daniel 9:26—those who spiritually align with the forces that destroyed Jerusalem in 70 AD and will align with the Antichrist in the final week.

Key Verse

"Because you clapped your hands, stamped your feet, and rejoiced with all your disdain for the land of Israel."

— *Ezekiel 25:6*

The Same Spirit Across Generations

The celebration of Israel's calamity in 586 BC finds modern parallels. Proverbs 24:17-18 warns: "Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles; lest YAHWEH see it, and it displease Him, and He turn away His wrath from him." Yet this warning is ignored by those who share Ammon's spirit. The celebration of death, the mockery of suffering, the exultation over judgment—these mark those whose father is the devil. John 8:44 declares: "You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning."

Discussion Questions

1. How does Ammon's celebration of Israel's fall (v. 6) compare to modern celebrations of death and suffering, and what does this say about spiritual ancestry?
2. What does Proverbs 24:17-18 teach about the danger of rejoicing when enemies fall, and how does this apply to modern political discussions?

Part II. Judgment Against Moab (25:8-11)

Summary

Verses 8-9 pronounce judgment on Moab. "Thus says the Sovereign Elohim: 'Because Moab and Seir say, Look! The house of Judah is like all the nations, therefore, behold, I will clear the territory of Moab of cities, of the cities on its frontier, the glory of the country, Beth Jeshimoth, Baal Meon, and Kirjathaim" (vv. 8-9). Moab's sin was different from Ammon's. While Ammon celebrated Israel's fall, Moab denied Israel's uniqueness. They said, "The house of Judah is like all the nations." This profaned YAHWEH's distinctiveness—His choice of Israel as His covenant people, His dwelling among them in the temple, His special relationship that set them apart from all other nations.

Verses 10-11 describe the judgment. Moab, like Ammon, will be given to "the men of the East as a possession" so that "the Ammonites may not be remembered among the nations." Verse 11: "And I will execute judgments on Moab, and they shall know that I am YAHWEH." The phrase "they shall know that I am YAHWEH" appears repeatedly in these judgments—recognition comes through judgment when it was refused through mercy.

Moab's claim that "Judah is like all the nations" denies the reality of YAHWEH's covenant. Deuteronomy 7:6 declares: "For you are a holy people to YAHWEH your God; YAHWEH your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth." Numbers 23:9 affirms: "For from the top of the rocks I see him, and from the hills I behold him; lo, a people dwelling alone, not reckoning itself among the nations!" To say Judah is like all nations is to deny YAHWEH's election, His presence, His covenant—it is to profane the holy.

Key Verse

"Because Moab and Seir say, Look! The house of Judah is like all the nations." — Ezekiel 25:8

Discussion Questions

3. How does Moab's claim that "Judah is like all nations" (v. 8) deny YAHWEH's covenant and election, and what modern ideologies repeat this error?
4. What does the repeated phrase "they shall know that I am YAHWEH" reveal about how recognition of YAHWEH comes to those who reject Him?

Part III. Judgment Against Edom (25:12-14)

Summary

Verses 12-14 pronounce the harshest judgment. "Thus says the Sovereign Elohim: 'Because of what Edom did against the house of Judah by taking vengeance, and has greatly offended by avenging itself on them, therefore thus says the Sovereign Elohim: I will also stretch out My hand against Edom, cut off man and beast from it, and make it desolate from Teman; Dedan shall fall by the sword. I will lay My vengeance on Edom by the hand of My people Israel, that they may do in Edom according to My anger and according to My fury; and they shall know My vengeance' (vv. 12-14).

Edom's greatest sin was taking vengeance on their brothers. Edom descended from Esau, Jacob's twin. Genesis 25:30 explains how Esau became "Edom" (meaning red) after selling his birthright for red stew. Despite their family bond, Edom harbored unending hatred for Israel. Obadiah 10-14 details Edom's crimes: standing aside as strangers seized Jacob's wealth, rejoicing during Judah's disaster, speaking proudly in times of trouble, entering the gate to loot, cutting off refugees, and handing over survivors. They didn't just celebrate Israel's downfall—they actively participated in it.

The judgment is unique: "I will lay My vengeance on Edom by the hand of My people Israel." While Ammon and Moab are judged by the Babylonians and eastern peoples, Edom will be judged by Israel herself. This prophecy connects to Obadiah and other "latter days" prophecies. Obadiah's vision operates on dual timeframes: near fulfillment (historical judgments by Babylon, Persia, and later nations) and future fulfillment in the eschatological context. Verse 7's declaration—"I will stretch out My hand against you"—along with Obadiah, Isaiah, and Jeremiah must be understood as both historical and pointing to the theater days just before the 70th week begins, fulfilling Ezekiel 38:14: "Therefore, son of man, prophesy and say to Gog, 'Thus says the Sovereign Elohim: On that day when My people of Israel dwell safely, will you not know it?'"

The Gog and Magog war of Ezekiel 38 is not about Russia assembling Israel's neighbors but about Turkey. However, this chapter (25) does not look to the latter-day prophecy as does Ezekiel 38; it focuses on Israel's immediate neighbors' historical judgment. Yet the pattern established here—nations judged for opposing Israel—extends forward into the eschatological timeline.

Key Verse

"I will lay My vengeance on Edom by the hand of My people Israel, that they may do in Edom according to My anger and according to My fury; and they shall know My vengeance."

— Ezekiel 25:14

Discussion Questions

5. Why is Edom's judgment carried out "by the hand of My people Israel" (v. 14) rather than by foreign nations, and how does this relate to Obadiah and future fulfillment?
6. How do the prophecies against Edom function on both historical and eschatological timeframes, and what does Ezekiel 38:14 reveal about Israel living securely before final judgments?

Part IV. Judgment Against Philistia (25:15-17)

Summary

Verses 15-17 conclude the chapter with God's judgment on Philistia. "Thus says the Sovereign Elohim: 'Because the Philistines dealt vengefully and took revenge with a spiteful heart, to destroy because of old hatred, therefore thus says the Sovereign Elohim: I will stretch out My hand against the Philistines, and I will cut off the Cherethites and destroy the remnant of the seacoast. I will execute great vengeance on them with furious rebukes; and they shall know that I am YAHWEH, when I lay My vengeance upon them' (vv. 15-17).

Philistia's sin reflects Edom's: taking revenge "because of the old hatred." The Philistines were Israel's ancient enemies from the time of the Judges through King David. Despite David's victories over them, they continued to harbor hatred and seize every opportunity to harm Israel. The "Cherethites" were probably a Philistine clan or a group of mercenaries associated with them. The "remnant of the seacoast" refers to the coastal cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath.

The phrase "great vengeance... with furious rebukes" emphasizes the seriousness of judgment. YAHWEH's patience endures for a long time, but when judgment comes, it is comprehensive. Historically, the Philistines were defeated by Babylon and eventually disappeared as a distinct group. Their name persists today as "Palestine"—a Roman name given after crushing the Bar Kokhba revolt in 135 AD, deliberately chosen to erase Jewish connections to the land by referencing Israel's ancient enemies. Even in this, YAHWEH's prophecy remains true: the Philistines as a people were destroyed, but the spirit of resistance against Israel lives on under the same name.

Key Verse

"I will execute great vengeance on them with furious rebukes; and they shall know that I am YAHWEH, when I lay My vengeance upon them."

— **Ezekiel 25:17**

Discussion Questions

7. How does the "old hatred" (v. 15) of the Philistines against Israel continue to influence the modern use of the name "Palestine," and what does this reveal about spiritual warfare?
8. What does the conclusion "they shall know that I am YAHWEH" (v. 17) teach about how all nations will ultimately recognize YAHWEH, either through mercy or judgment?

Appendix: Key Scripture Cross-Reference

Nation / Theme	Cross-References
Judgment on Ammon	Ezek 25:3 (said 'Aha!' against My sanctuary); Ezek 25:6 (clapped hands, stamped feet); Jer 49:1–6 (judgment and future restoration); Amos 1:13–15 (ripping open pregnant women of Gilead); Zeph 2:8–11 (heard reproach of Moab and reviling of Ammon)
Judgment on Moab	Ezek 25:8 (said 'Judah is like all nations'); Deut 7:6 (Israel holy, special treasure above all peoples); Num 23:9 (a people dwelling alone, not reckoned among nations); Jer 48:1–47 (extensive prophecy; pride and arrogance); Isa 15–16 (burden against Moab; weeping and wailing)
Judgment on Edom	Ezek 25:12–14 (took vengeance; Israel executes YAHWEH's fury); Obad 1:10–14 (stood aloof, rejoiced, looted); Gen 25:30 (Esau called Edom; sold birthright); Ps 137:7 (remember Edom; said 'Raze it' against

	Jerusalem); Mal 1:2–4 (I loved Jacob, hated Esau; Territory of Wickedness)
Judgment on Philistia	Ezek 25:15–17 (old hatred; great vengeance); Judg 13–16 (Samson and Philistines; perpetual conflict); 1 Sam 17 (David defeats Goliath); Amos 1:6–8 (judgment on Gaza, Ashdod, Ashkelon, Ekron); Zeph 2:4–7 (Gaza forsaken; Ashkelon desolate)
Obadiah and Latter Days	Obad 1:15 (Day of YAHWEH near upon all nations); Ezek 38:14 (when My people dwell safely); Ezek 38:8–16 (Gog comes; latter years); Isa 34:5–8 (YAHWEH's sword against Edom; day of vengeance)
The Same Spirit Across Generations	Prov 24:17–18 (do not rejoice when enemy falls); John 8:44 (your father the devil, a murderer); Dan 9:26 (people of the prince who is to come); Matt 27:25 (his blood be on us and on our children)

Ezekiel Chapter 26

Judgment Against Tyre

A Study Guide

"I will make you a terror, and you shall be no more; though you are sought for, you will never be found again."

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Introduction

Ezekiel chapter 26 begins a three-chapter prophecy against Tyre (also called Tyre), the wealthy Phoenician city-state that dominated Mediterranean trade for centuries. This is not just a historical judgment against an ancient city; it has deep eschatological significance. There are 20 verses by five prophets that speak of the king or kings of Tyre. Included among these prophets is Ezekiel, whom Elohim dedicated three chapters—originally one extended exposition—to address the kings of this prosperous city. This all culminates in chapter 28, where Ezekiel describes in vivid detail the spirit of the city and the kings, who were the sons of their father, Satan himself.

Such a great outcry against this king, the city, and the father of it! The intensity of YAHWEH's judgment reveals the depth of Tyre's sin. Again, this chapter continues to make the same judgments for the same reasons as in chapter 25—rejoicing over Jerusalem's fall, mocking YAHWEH's judgment, and profiting from Israel's calamity. Yet Tyre's sin goes deeper. Tyre represents the spirit of commercial pride, wealth as power, and maritime dominance divorced from submission to YAHWEH. The city was a center of Ba'al worship, idolatry, and occult practices. Her king became a type of Satan—claiming divine prerogatives, exalting himself above YAHWEH.

The fulfillment of this prophecy historically occurred through Nebuchadnezzar's 13-year siege (585-572 BC) and later through Alexander the Great's complete destruction in 332 BC. However, the prophecy extends beyond ancient Tyre. Verse 13 states: "And I will cause the noise of your songs to cease; and the sound of your harps shall be no more heard." This echoes Jeremiah 7:34, 16:9, and 25:10—judgments that continue and culminate in the last city of Tyre, called Vatican City. We read of this same son of perdition, the little horn who is the king of this great city, who will sit upon the beast of the Roman Catholic Church, the nations of the beast, and her spiritual daughters, the Protestant churches. He will ride them, lead them into hell, as described in Revelation 18.

Verses 15-21 serve as a near prophecy for ancient Tyre and are echoed for the last time in Revelation 18 concerning Vatican City. The final judgment for the king of Tyre is linked to the little horn false prophet, who exalts himself as God. This religious leader and military ruler will seek the complete destruction of Israel, as described in many scriptures in Revelation. Revelation 19:20 states: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Revelation 20:10 also declares: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Quick Reference

Tyre's Sin (vv. 1-2)	Rejoiced over Jerusalem: "She is broken who was gateway of peoples"
Nebuchadnezzar's Siege (vv. 7-11)	King of kings from north; 13-year siege (585-572 BC)
Complete Destruction (vv. 12-14)	Stones, timber, rubble thrown into water; never rebuilt
Nations Lament (vv. 15-18)	Coastlands shake; princes step down from thrones
Cast to the Pit (vv. 19-21)	Brought down with those who descend into pit; never found again
5 Prophets, 20 Verses	Isaiah, Jeremiah, Ezekiel, Joel, Zechariah speak against Tyre/king
Ezekiel's 3 Chapters	Chapters 26-28: City, trade, and king (spirit/Satan behind it)
Ultimate Fulfillment	Vatican City = last Tyre; little horn rides beast to hell (Rev 18-20)
Key Theme	Commercial pride, wealth, idolatry; near and eschatological judgment

Historical Summary: Ancient Tyre and Its Fate

The City of Tyre

Tyre (Hebrew: Tzor; Greek: Tyros) was a major Phoenician city-state located on the Mediterranean coast in what is now Lebanon. The city consisted of two parts: a mainland settlement and an island fortress roughly half a mile offshore. Tyre's strategic position made it the leading maritime and trading power in the ancient world from around 1200 BC until the 4th century BC.

Tyre's wealth stemmed from several sources. First, it controlled the Mediterranean trade routes and established colonies across the region, including Carthage in North Africa. Second, Tyre produced the famous "Tyrian purple" dye, extracted from murex sea snails—an expensive color that only royalty could afford. Third, Tyre's skilled craftsmen, especially in metalworking and shipbuilding, were renowned throughout the ancient world. King Hiram of Tyre supplied materials and craftsmen for Solomon's temple (1 Kings 5), highlighting the close relationship between Israel and Tyre during the united monarchy.

Nevertheless, Tyre's pride and idolatry brought judgment. The city was a center of Ba'al worship, with temples dedicated to Melqart (the Tyrian Ba'al) and Astarte. Tyre's kings claimed divine status, blurring the line between human and divine. This spiritual corruption—along with Tyre's celebration of Jerusalem's fall in 586 BC—provoked YAHWEH's judgment.

Nebuchadnezzar's Siege (585-572 BC)

Ezekiel prophesied this judgment around 587-586 BC, shortly after Jerusalem's fall. Nebuchadnezzar II of Babylon besieged mainland Tyre for 13 years (585-572 BC). The siege was brutal and prolonged. Ezekiel 29:18 notes: "Son of man, Nebuchadnezzar king of Babylon caused his army to labor strenuously against Tyre; every head was made bald, and every shoulder rubbed raw; yet neither he nor his army received wages from Tyre, for the labor which they expended on it."

The mainland city fell, but the island fortress remained intact. The Tyrians moved their wealth and population to the island, leaving Nebuchadnezzar with little to plunder despite 13 years of effort. This partial fulfillment kept the prophecy incomplete—the city was damaged but not destroyed. The stones, timber, and rubble had not yet been "thrown into the midst of the water" (v. 12). Tyre remained a diminished but functioning city-state.

Alexander the Great's Complete Destruction (332 BC)

The complete conquest was achieved 250 years later. In 332 BC, Alexander the Great laid siege to Tyre during his campaign against the Persian Empire. The island fortress, which had resisted Nebuchadnezzar, was now facing a military genius with unmatched engineering skills. Alexander's bold plan involved building a causeway from the mainland to the island using debris from the old city.

Greek historian Arrian details the construction: Alexander's army gathered stones, timber, and rubble from mainland Tyre and threw them into the sea, exactly as Ezekiel prophesied in verse 12. The causeway measured 200 feet wide and half a mile long. After seven months of siege, which included naval battles and the use of siege towers, Alexander broke through the walls. The destruction was complete: 8,000 Tyrians were killed, 30,000 were sold into slavery, and 2,000 men of military age were crucified along the beach. The city that had mocked Jerusalem's destruction was itself wiped out.

Verse 14 declared: "I will make you like the top of a rock; you shall be a place for spreading nets, and you shall never be rebuilt." While a settlement called Tyre exists today, it is not a continuation of the ancient Phoenician city-state. The original site became, quite literally, a place where fishermen spread their nets—exactly as prophesied. The causeway Alexander built still exists, connecting the former island to the mainland, serving as a permanent testament to the prophecy's fulfillment.

Part I. Tyre's Sin: Rejoicing Over Jerusalem's Fall (26:1-6)

Summary

Verses 1-2 establish the timing and charge. "And it came to pass in the eleventh year, on the first day of the month, that the word of YAHWEH came to me, saying, 'Son of man, because Tyre has said against Jerusalem, Aha! She is broken who was the gateway of the peoples; now she is turned over to me; I shall be filled; she is laid waste' (vv. 1-2). The eleventh year refers to Zedekiah's reign—approximately 587-586 BC, just after Jerusalem fell. Tyre's response was not sympathy but celebration: "Aha!" They saw Jerusalem's destruction as a business opportunity.

Verses 3-6 pronounce judgment. "Therefore, thus says YAHWEH GOD: 'Behold, I am against you, O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up... They shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her and make her like the top of a rock. It shall be a place for

spreading nets in the midst of the sea" (vv. 3-5). The judgment is comprehensive: walls destroyed, towers broken, dust scraped away, reduced to bare rock. Verse 6: "Her daughter villages which are in the fields shall be slain by the sword. Then they shall know that I am YAHWEH."

Discussion Questions

1. How does Tyre's statement "Aha!" (v. 2) reveal the sin of profiting from others' calamity, and what modern parallels exist?
2. What does the image of "scraping dust" and "bare rock" (v. 4) reveal about the completeness of YAHWEH's judgment?

Part II. Nebuchadnezzar's Siege and Destruction (26:7-14)

Summary

Verses 7-11 describe Nebuchadnezzar's assault. "For thus says YAHWEH GOD: 'Behold, I will bring against Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses, with chariots, and with horsemen, and an army with many people'" (v. 7). The siege lasted 13 years (585-572 BC). Verses 12-14 describe the complete destruction: stones, timber, and rubble thrown into the water—fulfilled by Alexander in 332 BC.

Discussion Questions

3. Why did Nebuchadnezzar receive little plunder despite 13 years of siege (Ezek 29:18), and how did Alexander complete the prophecy 250 years later?

Part III. The Nations Lament Over Tyre (26:15-18)

Summary

Verses 15-18 describe the shock of the surrounding nations. "Thus says YAHWEH GOD to Tyre: 'Will the coastlands not shake at the sound of your fall?'" (v. 15). Princes step down from thrones, tremble, lament. This is near prophecy for ancient Tyre and repeated for Vatican City in Revelation 18:9-11, where kings of the earth weep over Babylon's fall.

Discussion Questions

- How do verses 15-18 parallel Revelation 18:9-11, and what does this reveal about Tyre as a type of end-times Babylon (Vatican City)?

Part IV. Tyre Cast Down to the Pit (26:19-21)

Summary

Verses 19-21 describe eternal destruction. "For thus says YAHWEH GOD: 'When I make you a desolate city, like cities that are not inhabited, when I bring the deep upon you, and great waters cover you, when I bring you down with those who descend into the Pit'" (vv. 19-20). Verse 21 is the key verse: "I will make you a terror, and you shall be no more; though you are sought for, you will never be found again." This finds ultimate fulfillment in Revelation 19:20 and 20:10—the false prophet (little horn, king of the last Tyre/Vatican City) cast into the lake of fire.

Discussion Questions

- How does verse 21 ("never be found again") connect to the false prophet's eternal judgment in Revelation 19:20 and 20:10?
- What does the typology of Tyre teach about Vatican City as the final manifestation of commercial/religious pride?

Appendix: Key Scripture Cross-References

Theme / Prophet	Cross-References
Five Prophets Against Tyre	Isa 23:1–18 (destroyed, forgotten 70 years, returns to harlotry); Jer 25:22, 27:3, 47:4 (cup of judgment; Tyre among nations judged); Ezek 26–28 (city, trade, king); Joel 3:4–8 (sold Judah's children; recompense on their heads); Zech 9:2–4 (built stronghold, heaped silver/gold; YAHWEH will cast her out)
Songs Cease — Jeremiah Parallels	Ezek 26:13 (noise of songs to cease; harps heard no more); Jer 7:34 (voice of mirth and gladness caused to cease); Jer 16:9 (voice of bridegroom and bride to cease); Jer 25:10 (voice of mirth, sound of millstones, light of lamp); Rev 18:22–23 (sound of harpists, musicians cease; lamp shines no more)

Tyre and Vatican City Typology	Rev 17:1–6 (great harlot on many waters; drunk with blood of saints); Rev 17:9 (seven mountains where woman sits; city on seven hills — Rome); Rev 18:2–3 (fallen is Babylon; merchants waxed rich); Rev 18:9–11 (kings weep and lament; no one buys cargo); Rev 18:21–24 (thrown down with violence; found no more)
The False Prophet's Judgment	Dan 7:8, 20–25 (little horn speaks pompous words; makes war with saints); 2 Thess 2:3–4 (son of perdition exalts himself; sits in temple as God); Rev 13:11–17 (beast from earth; causes earth to worship first beast); Rev 19:20 (beast and false prophet cast alive into lake of fire); Rev 20:10 (devil cast where beast and false prophet are)

Ezekiel Chapter 27

Lamentation for Tyre: The Perfect Beauty

A Study Guide

"O Tyre, you have said, I am perfect in beauty."

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Introduction

Ezekiel chapter 27 continues the prophecy against Tyre with a lamentation—a funeral song for a city that is not yet dead but whose destruction is so certain that mourning can begin. Verse 2 instructs: "Now, son of man, take up a lamentation for Tyre." The title "son of man" is significant. This is the lamentation that the Messiah will declare in His ministry. Just as Ezekiel, the son of man, pronounces judgment on Tyre, Yehoshua, the Son of Man, will pronounce judgment on the religious systems that claim to be perfect but are filled with corruption.

Verse 3 reflects Tyre's self-assessment: "O Tyre, you have said, I am perfect in beauty." This is similar to what many Christian minds say. We see this same attitude in the Laodicean church in Revelation 3:16-17: "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked." Tyre thought she was the height of beauty, wealth, and success. The church believes she is building God's kingdom, but Satan's seat is in her.

After reading this chapter thoroughly, it reminds us greatly of the narrative of the seven church ages ending, as we have discussed. The true church started in hardship and rejection, enduring much suffering and carrying the cross. Over time, the church changed its teachings; it built grand, beautiful buildings and filled them with idols. Those works remain impressive, and this detailed description of Tyre in this chapter reflects the church's trajectory. Churches create business programs to save the world; they believe in their hearts, "We are building the kingdom of God," yet the seat of Satan is within them.

So much so that near the end of the Gentile age, there are three groups. First, those who are kind to the brethren, though few of them are at the end of the age, as stated in Daniel 7:10. They believe they are born again but are not; however, for the love of Yehoshua, they find salvation. We are talking about the sheep in Matthew 25. Second, the foolish virgins. Third, even fewer are the wise virgins of the same chapter. I mention all this to show how the church of mankind turned into the city of Tyre; they even have their kings. The spiritual nature always reveals itself through the flesh, both righteous and unrighteous.

Verse 10 highlights Tyre's military glory: "They of Persia and of Lud and of Put were in your army, your men of war: they hanged the shield and helmet in you; they set forth your beauty." The so-called Christian churches hang their shield of doctrines and helmet of creeds in their houses of worship. They replace the helmet of salvation and the breastplate of righteousness. The Word of the Word became their Word of doctrines made by committees of men, based on their own wisdom. This is the very problem that appeared in the city of Tyre—human wisdom replacing divine revelation.

Quick Reference

Lamentation (v. 2)	"Son of man, take up lamentation" - Messiah will proclaim in ministry
"Perfect in Beauty" (v. 3)	Tyre's self-assessment = Laodicea (Rev 3:16-17); religious pride
The Ship Metaphor (vv. 4-11)	Tyre as beautiful ship; borders in heart of seas; perfect in beauty
Commerce Catalog (vv. 12-25)	27 trading partners listed; wealth from all nations
The Shipwreck (vv. 26-36)	East wind breaks ship; mariners/pilots sink; princes lament
Seven Church Ages	Began in hardship → changed teachings → great buildings/idols
Church Became Tyre	Business programs; "building kingdom"; seat of Satan within
Three Groups (Matt 25)	Sheep (good to brethren), foolish virgins, wise virgins
Key Theme	Human wisdom vs. divine revelation; doctrines/creeds replace armor of God

Part I. The Lamentation Begins: "I Am of Perfect Beauty" (27:1-11)

Summary

Verses 1-3 establish the lamentation. "The Word of YEHWEH came again to me, saying, 'Now, son of man, take up a lamentation for Tyre, and say to Tyre, You who are situated at the entrance of the sea, merchant of the peoples on many coastlands, thus says the Sovereign Elohim: O Tyre, you have said, I am perfect in beauty'" (vv. 1-3). The phrase "I am perfect in beauty" is not YAHWEH's assessment—it is Tyre's self-assessment. This is the voice of pride, the voice of self-exaltation, the voice of the Laodicean church.

Revelation 3:17 reflects the same spirit: "Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not realize that you are wretched, miserable, poor, blind, and naked." The Laodicean church thinks she is spiritually prosperous, but Yehoshua calls her lukewarm—so disgusting that He will vomit her out of His mouth (Revelation 3:16). This highlights the tragedy of religious self-deception. Tyre looked at her wealth, trade networks, and architectural grandeur, and claimed: "I am perfect in beauty." Likewise, the church examines her buildings, programs, membership numbers, and monetary resources, and declares, "We are building the kingdom of God." Both are blind to their true state.

Verses 4-7 portray Tyre as an impressive ship. "Your borders are in the midst of the seas. Your builders have perfected your beauty. They made all your planks of fir trees from Senir; they took a cedar from Lebanon to make you a mast. Of oaks from Bashan, they made your oars; the company of Ashurites has inlaid your planks with ivory from the coasts of Cyprus. Fine embroidered linen from Egypt was what you spread for your sail; blue and purple from the coasts of Elishah was what covered you" (vv. 4-7). Each detail reflects luxury, craftsmanship, and global resources. The ship metaphor is intentional—Tyre was a maritime power, and her identity was linked to the sea. However, a ship, no matter how well built, is vulnerable. The sea that brings wealth can also bring destruction.

Verses 8-11 describe Tyre's skilled mariners and soldiers. "Inhabitants of Sidon and Arvad were your oarsmen; your wise men, O Tyre, were in you; they became your pilots. Elders of Gebal and its wise men were in you to caulk your seams; all the ships of the sea and their oarsmen were in you to market your merchandise. Those from Persia, Lydia, and Libya were in your army as men of war; they hung shield and helmet in you; they gave splendor to you" (vv. 8-10). Notice verse 10: "They hung shield and helmet in you; they gave splendor to you." The shield and helmet—instruments of war—became decorations. They were no longer used for battle but displayed for show.

This is the church. The so-called Christian churches hang their shield of doctrines and helmet of creeds in their places of worship. They replace the helmet of salvation and the breastplate of righteousness. Their words, which should be swords, have become their doctrines, crafted by committees of men based on their own wisdom. Ephesians 6:17 commands: "Take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Yet, the church has substituted human wisdom for divine revelation. Paul repeatedly warned about this danger.

Key Verse

"O Tyre, you have said, I am perfect in beauty."

— **Ezekiel 27:3**

Human Wisdom vs. Divine Revelation

Paul's letters to the Corinthians address this very issue. First Corinthians 1:21 states: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Human wisdom cannot grasp divine truth. The world's philosophical systems, no matter how advanced, cannot lead to knowledge of God. Salvation comes through the foolishness of preaching—the simple proclamation of the Gospel.

First Corinthians 1:24 states: "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Christ Himself embodies the wisdom of God. First Corinthians 1:30 reads: "But of Him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Wisdom is not found in human philosophy or church councils—it is found in Christ. First Corinthians 2:1 mentions: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." Paul intentionally avoided rhetorical flourishes and philosophical arguments. His message was simple: Christ crucified.

First Corinthians 2:5: "That your faith should not stand in the wisdom of men, but in the power of God." This is the critical distinction. If faith rests on human wisdom—on doctrines formulated by church councils, on theological systems constructed by men—it is unstable. But if faith rests on the power of God—on the Holy Spirit's revelation, on the living Word—it is unshakeable. First Corinthians 2:7: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." The wisdom of God is a mystery, revealed by the Spirit, not discovered by human intellect.

First Corinthians 3:19: "For the wisdom of this world is foolishness with God. For it is written, He takes the wise in their own craftiness." Second Corinthians 1:12: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." Ephesians 1:17: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." This is the very issue that presented itself in the city of Tyre—and in the church. Human wisdom exalts itself, constructs magnificent systems, claims perfection, yet lacks divine revelation.

Discussion Questions

1. How does Tyre's self-assessment "I am perfect in beauty" (v. 3) reflect the Laodicean church's declaration "I am rich" (Rev 3:17)?
2. What does verse 10—hanging shields and helmets for decoration rather than use—reveal about the church replacing spiritual armor with human doctrines?
3. How do Paul's warnings in 1 Corinthians 1-3 about human wisdom vs. divine revelation apply to modern church councils and theological systems?

Part II. The Catalog of Tyre's Commerce (27:12-25)

Summary

Verses 12-25 provide a detailed list of Tyre's trading partners and goods—27 nations and regions are named. This section stands out for its thoroughness, showing Tyre's extensive commercial network across the ancient world. From Tarshish in the far west to Arabia in the south and Sheba and Raamah in the east, Tyre traded with everyone. Silver, iron, tin, lead, slaves, bronze vessels, horses, mules, ivory tusks, ebony, emeralds, purple fabric, embroidered work, fine linen, coral, rubies, wheat, honey, oil, balm, wine, white wool, cassia, calamus, lambs, rams, goats, spices, and precious stones—this list is comprehensive.

This catalog serves multiple purposes. First, it demonstrates the extent of Tyre's wealth and influence. Second, it shows Tyre's dependence on the entire known world for her prosperity. Third, it reveals the hollowness of commercial success divorced from spiritual truth. Tyre had everything—except YAHWEH. Verse 25 concludes the catalog: "The ships of Tarshish did sing of you in your market: and you were replenished, and made very glorious in the midst of the seas." Glory in the midst of the seas—yet destined for destruction.

The church has followed the same path. After the early centuries of persecution and purity, the church gained political power under Constantine. She built cathedrals, acquired wealth, established trade networks (both literal and metaphorical), developed theological systems, created hierarchies, and accumulated art and treasure. The church became a commercial enterprise, a political force, a cultural institution. Yet in gaining the world, she lost her soul. The business programs to "save the world," the fundraising campaigns, the marketing strategies, the brand management—all of this mirrors Tyre's commercial empire. The church says, "We are building the kingdom of God," yet the seat of Satan is in her.

Key Verse

"The ships of Tarshish did sing of you in your market: and you were replenished, and made very glorious in the midst of the seas."

— **Ezekiel 27:25**

Discussion Questions

4. What does the exhaustive catalog of Tyre's trading partners (vv. 12-25) reveal about the emptiness of commercial success without YAHWEH?
5. How has the church followed Tyre's trajectory from spiritual purity to commercial enterprise over the seven church ages?

Part III. The Ship Wrecked in the Heart of the Seas (27:26-36)

Summary

Verses 26-27 describe the shipwreck. "Your oarsmen brought you into many waters, but the east wind broke you in the midst of the seas. Your riches, wares, and merchandise, your mariners and pilots, your caulkers and merchandisers, all your men of war who are in you, and the entire company which is in your midst, will fall into the midst of the seas on the day of your ruin" (vv. 26-27). The east wind—a metaphor for YAHWEH's judgment—breaks the magnificent ship. Everything sinks: riches, merchandise, mariners, pilots, warriors. Total destruction.

Verses 28-36 describe the lament of those who witness Tyre's fall. "The common land will shake at the sound of your pilots' cry. All who handle oars, the mariners, and the sea pilots will come down from their ships and stand on the shore. They will voice their grief because of you; they will cry bitterly and cast dust on their heads; they will roll in ashes" (vv. 28-

30). The lament continues through verse 36: "The merchants among the peoples will hiss at you; you will become a horror, and be no more forever."

This is near prophecy for ancient Tyre—fulfilled by Nebuchadnezzar and Alexander. Yet it is repeated for the last time concerning Vatican City in Revelation 18. Revelation 18:9-11 describes kings weeping over Babylon's fall. Revelation 18:15-19 describes merchants lamenting: "Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate." The parallels are unmistakable. Tyre is a type of the final religious-commercial system that will be judged at the end of the age.

So much so that near the end of the Gentile age, there are three groups. First, those who are good to the brethren—few there are at the end of the age, as stated in Daniel 7:10. They believe they are born again but are not, yet for the love of Yehoshua, they find salvation. We are talking about the sheep in Matthew 25:31-46, who are separated to the King's right hand because they fed, clothed, and visited the brethren.

Second and third are the foolish virgins and the wise virgins from Matthew 25:1-13, fewer in number than the "good to the brethren." It is important to understand that both groups are virgins—both are redeemed. Revelation 14:4 states: "These are they who were not defiled with women, for they are virgins. These are they who follow the Lamb whithersoever he goes. These were redeemed from among men." Virgin symbolizes a person who has been redeemed by the Word of Life (Ephesians 5:26). In Revelation, it explains that they are not defiled by women; this refers to spiritual women — the Christian institutions mentioned in Revelation 17:5 — the leaven of the Pharisees, as the Messiah warned.

The church of mankind became the city of Tyre; they even have their kings. The spirit nature always displays itself through the flesh, both righteous and unrighteous.

Key Verse

"Your oarsmen brought you into many waters, but the east wind broke you in the midst of the seas."

— Ezekiel 27:26

Discussion Questions

6. How does the east wind breaking Tyre's ship (v. 26) parallel the judgments on Vatican City in Revelation 18?

7. What do the three groups at the end of the Gentile age (sheep, foolish virgins, wise virgins) teach us about different levels of spiritual readiness?
8. How does the statement "the spirit nature always displays itself through the flesh" relate to both the city of Tyre and the church?

Appendix: Key Scripture Cross-References

Theme	Cross-References
Lamentation and Self-Exaltation	Ezek 27:3 (I am perfect in beauty); Rev 3:16–17 (lukewarm; I am rich, need nothing; wretched, poor, blind, naked); Prov 16:18 (pride before destruction); Isa 14:13–15 (I will ascend; yet brought down to Sheol)
Human Wisdom vs. Divine Revelation	1 Cor 1:21 (world by wisdom knew not God; foolishness of preaching saves); 1 Cor 1:24 (Christ the power and wisdom of God); 1 Cor 2:5 (faith not in wisdom of men but power of God); 1 Cor 3:19 (wisdom of world is foolishness with God); 2 Cor 1:12 (not fleshly wisdom but grace); Eph 1:17 (spirit of wisdom and revelation)
Shield, Helmet, and Armor of God	Ezek 27:10 (hung shield and helmet — gave splendor); Eph 6:14–17 (belt of truth, breastplate, shield of faith, helmet of salvation, sword of Spirit); 1 Thess 5:8 (breastplate of faith and love; helmet of hope); 2 Cor 10:4 (weapons not carnal but mighty through God)
Seven Church Ages	Rev 2–3 (seven churches: Ephesus through Laodicea); Matt 16:18 (I will build My church); Acts 20:28–30 (savage wolves will come; men speak perverse things); 2 Tim 4:3–4 (they will not endure sound doctrine)
Three Groups at End of Age	Matt 25:31–46 (sheep and goats; good to brethren inherit kingdom); Matt 25:1–13 (ten virgins: five wise with oil, five foolish without); Dan 7:10 (thousands upon thousands before Him); Luke 17:34–36 (one taken, one left)
Tyre and Vatican City / Babylon	Rev 18:9–11 (kings weep and lament over Babylon); Rev 18:15–19 (merchants lament: in one hour made desolate); Rev 18:22–23 (sound of musicians heard no more); Rev 17:1–6 (great harlot on many waters; drunk with blood of saints)

Ezekiel Chapter 28

The prince and King of Tyre: Satan Revealed

A Study Guide

"You were the seal of perfection, full of wisdom and perfect in beauty."

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Introduction

Ezekiel chapter 28 is one of the most theologically profound passages in Scripture, unveiling the spiritual reality behind the physical city of Tyre. The chapter is divided into two distinct prophecies: first, against the prince of Tyre (vv. 1-10), a human ruler who exalted himself as God; second, against the king of Tyre (vv. 11-19), a figure whose description transcends human capacity and clearly identifies Satan himself. This dual prophecy reveals a critical truth: behind every earthly kingdom that opposes YAHWEH stands a spiritual power, and behind every human ruler who claims divinity stands the original rebel—Satan, who first declared, "I will be like the Most High" (Isaiah 14:14).

Verse 2 begins with a powerful declaration: "Son of man, say to the prince of Tyre, Thus says the Sovereign Elohim: Because your heart is lifted up, and you have said, 'I am a god, I sit in the seat of God, in the midst of the seas'; yet you are a man, and not God, though you set your heart as the heart of God." The title "prince of Tyre" (lowercase p, indicating a subordinate position) immediately links to New Testament descriptions of Satan. John 12:31 states: "Now is the judgment of this world; now the ruler of this world will be cast out." John 14:30 says: "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me." John 16:11 explains: "And concerning judgment, because the ruler of this world has been judged." Ephesians 2:2 describes: "In which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience." Second Corinthians 4:4 notes: "In whom the god of this world has blinded the minds of those who are unbelieving, so that they might not see the light of the gospel of the glory of Christ, who is the image of God."

The phrase "I sit in the seat of God" finds its ultimate fulfillment not only in ancient Tyre but also within the church itself. For the Gentiles, verse 2 begins as the original apostles proclaim the gospel. This is seen in Revelation 2, where the seat of Satan exists within the church, or what should have been the church of light. Darkness encroached upon her and persisted until she became completely dark in the seventh church age of Revelation chapter 3. Please notice in John chapter 14, verse 30: "The ruler of the world is coming, and he has nothing in Me." Satan is coming—that's correct. We observe this in the seat of Satan within the church. Messiah continues to say: "He has nothing in Me." This indicates there is no darkness in Me, for I am light and the truth, whereas Satan's word is darkness—unbelief against the Word of the Messiah and His original apostles, of whom Paul is one. So Messiah stated that darkness cannot dwell where light is present, yet we see Satan sitting in the church from the Pergamos age onward, when the church becomes married to the government under Emperor Constantine. In Revelation chapter 3, verse 18, we read how Yehoshua has divorced the church.

The phrase "in the midst of the seas" (v. 2) refers to the crowds of people, the nations of the world (Revelation 12:9). Notice in Revelation 13:1 that "the beast—people of the prince"—rises from the sea, the sea of nations, deceived through the false church where Satan's throne dwells. Verse 2 concludes with "set your heart as the heart of God"—to say your spirit is equal to the Holy Spirit Elohim. This position is held only by Yehoshua (Philippians 2:6).

Verses 11-19 describe the conversation between Satan and Elohim, portraying this celestial conflict and Satan's fall due to blasphemy, which will unfold between the "prince of the people" and God's sons. This conflict will occur on earth through humanity, aligning with the prayer: "Thy kingdom come on earth as it is in heaven." It will persist until the end of the age when the king of Tyre reaches its ultimate fulfillment, as noted in Revelation 12:9 and chapter 18. Ultimately, the great city of Tyre, identified as Vatican City in the end times, is depicted at the conclusion of this age. We see Satan's finality as was the king of Tyre, then again, the little horn king, the false prophet that sits on the beast from his city, Vatican City, and this city will burn as we have just referenced in Revelation chapter 18.

Quick Reference

The prince of Tyre (vv. 1-10)	Human ruler exalts himself as God; lowercase "prince" = Satan's position
The King of Tyre (vv. 11-19)	Satan himself; anointed cherub; in Eden; perfect until iniquity found
"I am a god" (v. 2)	Ruler/prince of world (John 12:31, 14:30, 16:11); god of world (2 Cor 4:4)
"Seat of God" (v. 2)	Seat of Satan in church (Rev 2-3); Pergamos (Constantine) → Laodicea
"Midst of seas" (v. 2)	Nations/peoples (Rev 12:9); beast rises from sea (Rev 13:1)

Wiser than Daniel (v. 3)	Daniel: divine understanding (Dan 9:22); king: Satan's wisdom
Celestial Conflict (vv. 11-19)	Satan's fall; unfolds on earth through humanity
Ultimate Fulfillment	Vatican City = last Tyre; little horn/false prophet; burns (Rev 18)
Sidon (vv. 20-24)	Founded by Cain's descendant; nature persists; conflicts in Israel today
Israel Restored (vv. 25-26)	70 AD diaspora → 1948 gathering → Daniel 9:24, 27; Ezek 38:8, 14

Part I. The prince of Tyre: Man Exalting Himself as God (28:1-10)

Summary

Verses 1-2 establish the charge against the prince of Tyre. "The word of YEHWEH came to me again, saying, 'Son of man, say to the prince of Tyre, Thus says the Sovereign Elohim: Because your heart is lifted up, and you have said, I am a god, I sit in the seat of God, in the midst of the seas; yet you are a man, and not God, though you set your heart as the heart of God' (vv. 1-2). The lowercase "prince" indicates Satan's subordinate position—he is not the Prince of Peace (Yehoshua) but the prince of this world, the ruler whose authority is delegated, limited, and temporary.

The New Testament confirms this identification. John 12:31: "Now is the judgment of this world; now the ruler of this world will be cast out." John 14:30: "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me." John 16:11: "And concerning judgment, because the ruler of this world has been judged." Ephesians 2:2: "In which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience." 2 Corinthians 4:4: "In whom the god of this world has blinded the minds of those who are

unbelieving, so that they might not see the light of the gospel of the glory of Christ, who is the image of God."

To see the light of the gospel, you must understand, meaning you need to comprehend what you have heard. Our ears are not on the sides of our heads; instead, it is our heart, which is our spirit—'man." This is what John spoke of in 1 John 1:1-3. The god of this world blinds the minds—the spiritual ability to perceive truth—so that the gospel cannot reach them.

The phrase "I sit in the seat of God" reveals the ultimate aspiration of both Satan and those he inhabits. For the Gentiles, verse 2 begins as the original apostles proclaim the gospel. We see this in Revelation 2, where the seat of Satan is in the church, or what should have been the church of light. Darkness encroached on her and continued until she was completely dark in the seventh church age of Revelation chapter 3. John 14:30 states: "The ruler of the world is coming, and he has nothing in Me." Satan is coming—that's correct. We see this in the seat of Satan in the church. Messiah goes on to say: "He has nothing in Me." This means there is no darkness in Me, for I am light and the truth, whereas Satan's word is darkness, unbelief against the Word of the Messiah and His original apostles, of which Paul is one.

So Messiah said that darkness cannot dwell where light is present, yet we see Satan sitting in the church from the Pergamos age onward, when the church is married to the government under Emperor Constantine. In Revelation 3:18, we read that Yehoshua has divorced the church. The phrase "in the midst of the seas" (v. 2) refers to the masses of people and the nations of the world (Revelation 12:9). Notice in Revelation 13:1 that "the beast—people of the prince"—rises out of the sea, the sea of nations, deceived through the false church where Satan's seat dwells.

Verse 2 concludes with "set your heart as the heart of God"—to say your spirit is equal to the Holy Spirit Elohim. This position is exclusively held by Yehoshua. Philippians 2:6: "Who, being in the form of God, did not consider it robbery to be equal with God." Only Yehoshua possesses equality with the Father. For any created being to claim this is blasphemy.

Verse 3 presents a comparison: "Behold, you are wiser than Daniel! There is no secret that can be hidden from you!" This is sarcasm. The king of Tyre, the spirit of Satan, is wiser than Daniel — but wiser in worldly wisdom, not divine wisdom. Daniel 9:22 states: "And he, Gabriel, informed me and talked with me, and said, O Daniel, I am now come forth to give you skill and understanding." This indicates that Daniel received understanding from Elohim for God's purpose — "Thy kingdom come, Thy will be done, on earth as it is in heaven." Meanwhile, the king of Tyre received the wisdom of Satan, as described in verses 4 through 10.

Verses 4-10 detail the prince's accomplishments and future judgment. Through wisdom and understanding, he gained riches; through trading, he increased his wealth; his heart grew proud because of his riches (vv. 4-5). Therefore, YAHWEH will send foreigners, the most terrible of nations, to destroy him (vv. 6-10). Verse 10: "You shall die the death of the uncircumcised by the hand of foreigners; for I have spoken, says the Sovereign Elohim." The uncircumcised—those outside the covenant, those without a relationship with YAHWEH.

Key Verse

"Because your heart is lifted up, and you have said, I am a god, I sit in the seat of God, in the midst of the seas; yet you are a man, and not God."

— **Ezekiel 28:2**

Discussion Questions

1. How does the lowercase "prince" (v. 2) distinguish Satan's role from Yehoshua as the Prince of Peace, and what do the New Testament references (John 12:31, 14:30, 16:11, Eph 2:2, 2 Cor 4:4) reveal about Satan's temporary authority?
2. How does "I sit in the seat of God" (v. 2) find fulfillment in the seat of Satan in the church (Rev 2-3), from Pergamos (Constantine) to Laodicea's divorce (Rev 3:18)?
3. What is the difference between Daniel's wisdom (divine understanding from Gabriel, Dan 9:22) and the king of Tyre's wisdom (Satan's worldly wisdom, vv. 4-10)?

Part II. The King of Tyre: Satan's Fall from Heaven (28:11-19)

Summary

Verses 11-19 shift focus from the human prince to the spiritual king—Satan himself. Verse 12: "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Sovereign Elohim: You were the seal of perfection, full of wisdom and perfect in beauty.'" No human king matches this description. Verse 13: "You were in Eden, the garden of God." Verse 14: "You were the anointed cherub who covers; I established you; you were on the holy mountain of God." This describes Satan before the fall—Lucifer, the light-bearer, the covering cherub who stood in YAHWEH's presence.

Verse 15: "You were perfect in your ways from the day you were created, till iniquity was found in you." Verse 17: "Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor." Verses 18-19 describe his final judgment: "I brought fire from your midst; it devoured you, and I turned you to ashes upon the earth in the sight of all who saw you." This conversation between Satan and Elohim portrays the celestial conflict and Satan's fall due to blasphemy, which will unfold between the "prince of the people" and God's sons. This conflict will occur on earth through humanity, aligning with the prayer: "Thy kingdom come on earth as it is in heaven." It will persist until the end of the age when the king of Tyre reaches its ultimate fulfillment, as noted in Revelation 12:9 and chapter 18.

Discussion Questions

4. How do verses 12-15 (in Eden, anointed cherub, perfect until iniquity) prove this is Satan, not a human king?
5. How will the celestial conflict between Satan and Elohim unfold on earth through humanity until the end of the age (Rev 12:9, ch 18)?

Part III. Judgment Against Sidon (28:20-24)

Summary

Verses 20-23 pronounce judgment on Sidon, a neighboring city of Tyre. "Again the word of YEHWEH came to me, saying, 'Son of man, turn your face toward Sidon and prophesy against her, and say, Thus says the Sovereign Elohim: Behold, I am against you, O Sidon; I will be glorified in your midst; and they shall know that I am YEHWEH, when I execute judgments in her and am hallowed in her. For I will send pestilence upon her, and blood in her streets; the injured shall be judged in her midst by the sword against her on every side; and they shall know that I am YEHWEH'" (vv. 20-23).

The Jamieson-Fausset-Brown Commentary provides valuable insights into this passage. Although Sidon was overshadowed by Tyre in later times, it was originally the stronger of the two Phoenician cities. The city's name comes from Sidon, the firstborn son of Canaan (Genesis 10:15). Interestingly, Sidon was founded by a descendant of Cain, and Cain's influence continues to affect it. The commentary notes that while Tyre was destroyed and never rebuilt to its former greatness, Sidon, despite being repeatedly devastated by

conquerors like the Assyrians, Babylonians, Persians, Greeks, and Romans, kept existing—a pattern that shows the lasting presence of Cain's lineage throughout history.

Verse 24 shifts focus to Israel: "And there shall no longer be a pricking brier or a painful thorn for the house of Israel from among all who are around them, who despise them. Then they shall know that I am the Sovereign Elohim." In verse 24, we see how the same words and conflicts still prevail in Israel today. The nations surrounding Israel remain "pricking briers" and "painful thorns"—Lebanon to the north (where ancient Sidon was located), Syria, Jordan, and the Palestinian territories. The hostility continues, generation after generation, just as was prophesied.

Key Verse

"And there shall no longer be a pricking brier or a painful thorn for the house of Israel from among all who are around them, who despise them."

— **Ezekiel 28:24**

Discussion Questions

6. What does Sidon's founding by a descendant of Cain reveal about the persistence of Cain's nature throughout history?
7. How does verse 24 ("pricking brier," "painful thorn") depict the ongoing conflicts in Israel today caused by neighboring nations?

Part IV. Israel's Restoration and Safety (28:25-26)

Summary

Verses 25-26 promise Israel's ultimate restoration. "Thus says the Sovereign Elohim: 'When I gather the house of Israel from the peoples among whom they are scattered, and am glorified in them in the sight of the Gentiles, then they will live in their own land which I gave to My servant Jacob. And they will dwell safely there, build houses, and plant vineyards; yes, they will dwell securely, when I judge all those around them who despise them. Then they shall know that I am YEHWEH their God' (vv. 25-26).

These verses are being fulfilled now. We have referenced this before in these studies—Leviticus 26:28 and Israel's last diaspora. After Jerusalem fell to Rome in 70 AD, Israel endured 1,900 years of diaspora, scattered among nations, persecuted, and without a

homeland. But in 1948, the process of gathering back to Israel began for her final fulfillment of Daniel 9:24 and 9:27. Verse 26 states: "They will dwell safely there, build houses, and plant vineyards; yes, they will dwell securely." This points us especially to Ezekiel 38:8 and 38:14, and also includes 38:13-17.

Ezekiel 38:8: "After many days you will be visited. In the latter years, you will come into the land of those brought back from the sword and gathered from many peoples on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely." Ezekiel 38:14: "Therefore, son of man, prophesy and say to Gog, 'Thus says the Sovereign Elohim: On that day when My people of Israel dwell safely, will you not know it?'" The phrase "dwell safely" connects Ezekiel 28:26 to Ezekiel 38—the gathering precedes the final invasion, which precedes the Messiah's return and the establishment of the kingdom.

Daniel 9:24 states: "Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy." Sixty-nine weeks are fulfilled; one week remains. Daniel 9:27 says: "Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate." The 70th week—the final seven years—awaits. Israel's restoration to the land in 1948 sets the stage for the completion of Daniel's prophecy.

Key Verse

"When I have gathered the house of Israel from the peoples among whom they are scattered... then they will dwell in their own land... And they will dwell safely there."

— Ezekiel 28:25-26

Discussion Questions

8. How do the 70 AD diaspora and the 1948 gathering fulfill verses 25-26 and prepare for Daniel 9:24 and 9:27?
9. How does "dwell safely" in verse 26 connect to Ezekiel 38:8 and 38:14, setting the stage for the final invasion before Messiah's return?

Appendix: Key Scripture Cross-References

Theme	Cross-References
The prince of Tyre: Satan's Titles	John 12:31 (ruler of world cast out); John 14:30 (ruler of world coming; has nothing in Me); John 16:11 (ruler of world judged); Eph 2:2 (prince of power of air; spirit in sons of disobedience); 2 Cor 4:4 (god of this world blinds minds of unbelieving)
Seat of Satan in the Church	Rev 2:13 (Pergamos: where Satan's throne is); Rev 3:16–17 (Laodicea: lukewarm; say rich yet wretched); Rev 3:18 (buy gold refined; white garments; eye salve); Matt 16:18 (I will build My church; gates of Hades); 2 Thess 2:4 (son of perdition sits in temple; shows himself as God)
The King of Tyre: Satan Before the Fall	Ezek 28:12–15 (seal of perfection; in Eden; anointed cherub; perfect until iniquity); Isa 14:12–15 (how fallen, O Lucifer; I will ascend; I will be like Most High); Luke 10:18 (I saw Satan fall like lightning); Rev 12:7–9 (war in heaven; dragon and his angels cast out)
Midst of Seas: Nations and Peoples	Rev 12:9 (dragon cast to earth; deceives whole world); Rev 13:1 (beast rising out of sea; seven heads, ten horns); Rev 17:15 (waters where harlot sits = peoples, multitudes, nations, tongues)
Daniel's Wisdom vs. Satan's Wisdom	Dan 9:22 (Gabriel came to give Daniel skill and understanding); James 3:15–17 (earthly, sensual, demonic vs. wisdom from above); 1 Cor 2:6–8 (wisdom of God in mystery; rulers did not know)
Sidon: Cain's Descendant	Gen 10:15 (Canaan begot Sidon his firstborn); Gen 4:8–16 (Cain kills Abel; goes from presence of YAHWEH; builds city); 1 John 3:12 (not as Cain, who was of the wicked one; murdered his brother)
Israel's Restoration: 70 AD to 1948	Lev 26:28 (walk contrary; I will scatter you among nations); Dan 9:24 (seventy weeks determined; finish transgression); Dan 9:27 (confirm covenant one week; midst of week end sacrifice); Ezek 38:8 (gathered from nations; dwell safely); Ezek 38:14 (when My people dwell safely); Rom 11:25–26 (fullness of Gentiles; all Israel saved)

Ezekiel Chapter 29

Egypt and Pharaoh: the Dragon in the Rivers

A Study Guide

"Behold, I am against you, O Pharaoh king of Egypt, O great dragon who lies in the midst of his rivers."

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Introduction

Ezekiel chapter 29 begins a series of prophecies against Egypt that extend through chapters 29 to 32. The tenth year mentioned in verse 1 corresponds to 587 BC, specifically January 7 of that year. This date is important because it matches the historical context of Ezekiel's prophecies during the Babylonian siege of Jerusalem. Jeremiah 52:4 states that the siege of Jerusalem started "in the ninth year of Zedekiah, in the tenth month, on the tenth day." Ezekiel sets his oracle two days later. As the city is surrounded, God shifts Ezekiel's focus south to Egypt—the ally Judah foolishly trusted (Jeremiah 37:7).

The prophet continues, not only to Israel but to all nations and peoples—hear the prophet. This message is not just for ancient Egypt but for every power that opposes YAHWEH, every nation that promises salvation but cannot deliver, and every kingdom that lifts itself up as divine yet is destined for dust. Egypt represents the spirit of worldly reliance—trusting in human strength rather than divine provision. Just as Israel fled to Egypt during times of crisis, the church has repeatedly turned to worldly systems—political alliances, economic power, cultural influence—seeking security outside of God.

Consider the historical pattern: When Constantine unified church and state in 313 AD (the Edict of Milan), the church gained political power, wealth, and imperial protection—yet lost spiritual purity. What began as persecution-tested faith became a state-sponsored religion. The church fled to Rome's "Egypt" for security and emerged with temporal power but spiritual compromise.

During the medieval period, the papacy accumulated vast landholdings, raised armies, negotiated treaties, and crowned kings. The church became a political force, wielding economic and military power. Pope Innocent III (1198-1216) claimed authority to depose emperors, asserting: "The successor of Peter is set midway between God and man." This was Egypt's spirit—claiming divine authority while relying on worldly power.

The Reformation did not escape this pattern. Protestant state churches in Germany, England, and Scandinavia simply transferred allegiance from Rome to local monarchs. The church still sought protection from Caesar rather than relying solely on the Holy Spirit. *Cuius regio, eius religio*—"whose realm, his religion"—codified the church's dependence on political power.

In modern times, the American church has repeatedly sought influence through political coalitions, cultural dominance, and economic leverage. The prosperity gospel explicitly equates God's blessing with material wealth, making mammon the measure of spirituality. Megachurches build empires on marketing strategies and business models borrowed from

corporate America. This is the Egyptian spirit—seeking security, success, and significance through worldly systems rather than through the cross, suffering, and dependence on the Holy Spirit.

Verse 3 reveals the spiritual truth behind Pharaoh's throne: "Behold, I am against you, O Pharaoh king of Egypt, O great dragon who lies in the midst of his rivers, who has said, 'My River is my own; I have made it for myself.'" The great dragon—this is the same spirit that animated the king of Tyre, the same serpent from Genesis, the same dragon and serpent from Revelation who deceives the entire world and wages war against the saints. Revelation 12:3, 4, 7, 9, 13, 16, 17; Revelation 13:2, 4, 11, 13; Revelation 20:2. Any questions about who this spirit is and his people? The dragon is Satan. Pharaoh, like the king of Tyre, is a human vessel possessed by satanic pride—claiming ownership of creation ("My River"), claiming self-origination ("I have made it"), and rejecting the sovereignty of YAHWEH.

This chapter also reveals a pattern we've seen repeatedly: Pharaoh and all the people. This reflects the pattern seen with Judea and Israel, the people of the prince, as we often mention throughout this study and in Daniel. The ruler and the ruled share the same spiritual state. Egypt isn't just Pharaoh; it's the entire nation that worships the Nile, builds temples to false gods, relies on military strength, and enslaves those who seek YAHWEH. Just as the king of Tyre had a city, and just as the little horn will have a people, Pharaoh has Egypt—a nation that embodies the spirit of its ruler. Yeshuah

Quick Reference

Date (v. 1)	587 BC, January 7; 2 days after siege began (Jeremiah 52:4)
Audience	Not just Israel; all nations, all peoples, all ages
The Great Dragon (v. 3)	Same spirit as king of Tyre; serpent (Gen), dragon (Rev 12, 13, 20)
Pharaoh and People	Same pattern as Judea/Israel; "people of the prince" (Daniel)
Rivers and Fish (vv. 4-5)	Water = life or judgment/death; "fishers of men" (Gospels)

Nile Idols (vv. 6-7)	Heqet (goddess); Elohim destroys powerless gods; Exodus mockery repeated
Israel's Bondage Cycle	Delivered/saved/given land → return to idols/demons over covenant
Forty Years Desolate (vv. 12-16)	Egypt scattered among nations; gathered but made lowly kingdom
27th Year (v. 17)	Rosh Hashanah (Jewish New Year); Elohim rules/judges; Nebuchadnezzar serves King of Kings
Egypt as Wages (vv. 18-20)	Nebuchadnezzar labored against Tyre; Egypt given as reward

Part I. The Great Dragon: Pharaoh and Egypt (29:1-11)

Summary

Verses 1-2 establish the date and target. "In the tenth year, in the tenth month, on the twelfth day of the month, the word of YEHWEH came to me, saying, 'Son of man, set your face against Pharaoh king of Egypt, and prophesy against him and against all Egypt'" (vv. 1-2). The timing is critical—587 BC, January 7, just two days after the siege of Jerusalem began (Jeremiah 52:4). As Babylon surrounds the city, YAHWEH directs Ezekiel's prophetic gaze southward to Egypt, the false refuge Judah relied upon.

Verse 3 reveals the spiritual power behind Egypt's throne. "Speak, and say, 'Thus says the Sovereign Elohim: Behold, I am against you, O Pharaoh king of Egypt, O great dragon who lies in the midst of his rivers, who has said, My River is my own; I have made it for myself'" (v. 3). The great dragon—this identification is unmistakable. In this verse, Pharaoh shares the same personality and spirit nature as the king of Tyre. Their spirit is described here: the great dragon that lies in the midst of the rivers.

The great dragon is described in Genesis as the serpent and in Revelation as both the dragon and the serpent, who deceives the entire world. The dragon is also the one who makes war with the saints. Revelation 12:3 states, "And another sign appeared in heaven:

behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads." Revelation 12:4 adds, "His tail drew a third of the stars of heaven and threw them to the earth." Revelation 12:7 mentions, "And war broke out in heaven: Michael and his angels fought with the dragon." Revelation 12:9 announces, "So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world." Revelation 12:13, 16, 17 continues the story of the dragon making war with the woman and her offspring. Revelation 13:2 says, "The dragon gave him his power, his throne, and great authority." Revelation 13:4 notes, "So they worshiped the dragon who gave authority to the beast." Revelation 20:2 states, "He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years." Do you have any questions about who the spirit is and his followers? The dragon is Satan.

Pharaoh's claim—"My River is my own; I have made it for myself"—embodies satanic pride. This mirrors Satan's original rebellion: "I will ascend into heaven, I will exalt my throne above the stars of God... I will be like the Most High" (Isaiah 14:13-14). Pharaoh asserts ownership of the Nile, claims to be its creator, and denies YAHWEH's sovereignty over creation. This is the spirit that drives every ruler who defies God—from Pharaoh to Nebuchadnezzar to Antiochus Epiphanes to the little horn of Daniel 7.

Verses 4-5 describe the judgment. "But I will put hooks in your jaws, and cause the fish of your rivers to stick to your scales; I will bring you up out of the midst of your rivers, and all the fish in your rivers will stick to your scales. I will leave you in the wilderness, you and all the fish of your rivers; you shall fall on the open field; you shall not be picked up or gathered. I have given you as food to the beasts of the field and to the birds of the heavens" (vv. 4-5). Ezekiel describes rivers and the fish within them, emphasizing water as a symbol of life in Scripture. Water often signifies life itself or judgment leading to death.

In the Gospels, the Messiah declares, "I will make you fishers of men" (Matthew 4:19, Mark 1:17). This imagery serves a purpose: fish are pulled from water (symbolizing life) to air (symbolizing death), reflecting how souls are taken from the world (representing spiritual death) into the kingdom (representing spiritual life). However, in Egypt, the reversal happens—the dragon is drawn from the river, and the people cling to his scales, dying with him in the wilderness. The banks of the Nile were decorated with idols of false worship that brought death to both Hebrews and Egyptians. The goddess Heqet, associated with the Nile, symbolized life and resurrection. Elohim will destroy these gods, for they are powerless before Him. During the Exodus, He mockingly confronted these deities—turning the Nile into blood, sending plagues of frogs (Heqet's sacred form), and exposing Egypt's gods' ineffectiveness. Now, "the one like the son of man" (Ezekiel 1:26) states, "And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it." Yehoshua will do the same again.

Verses 6-7 explain why Egypt is judged. "Then all the inhabitants of Egypt shall know that I am YEHWEH, because they have been a staff of reed to the house of Israel. When they took hold of you with the hand, you broke and tore all their shoulders; when they leaned on you, you broke and made all their backs quiver" (vv. 6-7). Egypt was a false support, a staff of reed—appearing strong but breaking under pressure, injuring those who leaned on it. Isaiah 36:6 uses the same imagery: "Look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who trust in him."

We observe how Israel falls into bondage once again. After they were rescued, saved, and given a promised land, they returned to their bondage, loving idols—Satan's demons—more than God's covenant. This pattern is tragic: Exodus → Sinai → Promised Land → Apostasy → Bondage. Judges repeatedly document this cycle. In Ezekiel's time, the same pattern occurs: Return from Babylon → Temple rebuilt → Apostasy → Roman destruction in 70 AD. Again: Diaspora → 1948 return → Final apostasy → 70th week tribulation. The cycle continues because the human heart, without regeneration, naturally turns from YAHWEH to idols.

Verses 8-11 declare utter desolation. "Therefore, thus says the Sovereign Elohim: 'Surely I will bring a sword upon you and cut off from you man and beast. And the land of Egypt shall become desolate and waste; then they will know that I am YEHWEH, because he said, The River is mine, and I have made it'" (vv. 8-9). Verse 10: "Indeed, therefore, I am against you and against your rivers, and I will make the land of Egypt utterly waste and desolate, from Migdol to Syene, as far as the border of Ethiopia." Verse 11: "Neither foot of man shall pass through it, nor foot of beast pass through it, and it shall be uninhabited forty years." This judgment results from Pharaoh's blasphemous claim to self-creation.

Key Verse

"Behold, I am against you, O Pharaoh king of Egypt, O great dragon who lies in the midst of his rivers, who has said, My River is my own; I have made it for myself."

— Ezekiel 29:3

Discussion Questions

1. How does the identification of Pharaoh as "the great dragon" (v. 3) connect to the serpent in Genesis and the dragon in Revelation 12, 13, and 20?

2. What does Pharaoh's claim "My River is my own; I have made it" (v. 3) reveal about satanic pride, and how does this parallel Isaiah 14:13-14?
3. How does the imagery of water (life vs. judgment/death) and "fishers of men" (Matt 4:19) illuminate the judgment in verses 4-5?
4. What does Israel's repeated cycle (delivered → apostasy → bondage, loving idols over covenant) teach about the human heart apart from regeneration?

Part II. Egypt's Forty Years of Desolation (29:12-16)

Summary

Verses 12-16 describe a forty-year period of Egyptian desolation followed by their restoration to a diminished status. Verse 12: "I will make the land of Egypt desolate in the midst of the countries that are desolate; and among the cities that are laid waste, her cities shall be desolate forty years; and I will scatter the Egyptians among the nations and disperse them throughout the countries." Verse 13: "Yet, thus says the Sovereign Elohim: 'At the end of forty years I will gather the Egyptians from the peoples among whom they were scattered'" (vv. 12-13). Verse 14 continues: "I will bring back the captives of Egypt and cause them to return to the land of Pathros, to the land of their origin, and there they shall be a lowly kingdom." Verses 15-16: "It shall be the lowliest of kingdoms; it shall never again exalt itself above the nations, for I will diminish them so that they will not rule over the nations anymore. No longer shall it be the confidence of the house of Israel" (vv. 15-16).

Historical Context: Egypt's Forty Years

Scholars have debated the historical accuracy of this forty-year desolation, since Egyptian records from that period are incomplete. Still, the most plausible fulfillment aligns with Nebuchadnezzar's conquest of Egypt around 568-567 BC (as mentioned in verses 17 and following). After Nebuchadnezzar's campaign, Egypt experienced a significant decline and came under foreign control.

After Nebuchadnezzar's invasion, Egypt was controlled by the 26th Dynasty (Saite Period), which ended around 525 BC when Cambyses II of Persia took over and made Egypt a Persian province. The period from about 568 BC (Nebuchadnezzar's campaign) to 528 BC spans roughly forty years, during which Egypt experienced destruction, political chaos, loss of independence, and diminished international influence.

After this period, Egypt was indeed "gathered" back, but as verse 14 prophesied, it became "a lowly kingdom." Egypt never again reached the imperial power it held during the New Kingdom period (c. 1550-1070 BC) when it dominated the ancient Near East. From the Persian conquest onward, Egypt was ruled by a series of foreign powers: Persians, Greeks (Ptolemaic Dynasty after Alexander), and Romans. Even when native Egyptian dynasties briefly regained control, Egypt remained a diminished power, never again "exalting itself above the nations" (v. 15).

Verse 16 explains the purpose of this judgment: "No longer shall it be the confidence of the house of Israel, who formerly relied on them, bringing to remembrance their iniquity when they turned to follow them. Then they shall know that I am the Sovereign Elohim." Egypt's downfall ensured Israel could no longer trust in human alliances instead of YAHWEH. The broken staff of reed would never again tempt Israel to lean on it.

Key Verse

"It shall be the lowliest of kingdoms; it shall never again exalt itself above the nations, for I will diminish them so that they will not rule over the nations anymore."

— Ezekiel 29:15

Discussion Questions

5. How does the forty-year desolation (v. 12), followed by restoration as "a lowly kingdom" (v. 14), demonstrate YAHWEH's precise judgment and mercy?
6. What does Egypt's permanent diminishment (v. 15) teach about YAHWEH removing false refuge so Israel would no longer trust in them?

Part III. Nebuchadnezzar's Wages: Egypt Given as Reward (29:17-21)

Summary

Verse 17 marks an important shift in time. "And it came to pass in the twenty-seventh year, in the first month, on the first day of the month, that the word of YEHWEH came to me, saying" (v. 17). Notably, verse 17 references the 27th year, the first month, and the first day

of that month. This date—the first day of the first month on the Jewish calendar—is Rosh Hashanah, the Jewish New Year and the start of Tishrei.

Rosh Hashanah: The Significance of the Date

Rosh Hashanah is a widely observed Jewish holiday. Although festive, it is primarily a day for prayer in synagogues for Jews. It also involves making noise, as prescribed in the Hebrew Bible, including sounding the shofar, which is the main way to celebrate Rosh Hashanah. The holiday falls around September on the Gregorian calendar.

This also marks the start of the king's reign and is a celebration of forgiveness. Does this date underscore that Elohim, the King of Kings, the True Son of Man, rules and has passed judgment? King Nebuchadnezzar is merely a servant to the King of Kings, Yehoshua. The timing is deliberate—YAHWEH delivers this prophecy on the day that honors His kingship, His sovereignty, and His right to judge and reward. Despite his power, Nebuchadnezzar is simply YAHWEH's instrument, a servant executing divine judgment.

Verses 18-20 explain why Egypt is given to Nebuchadnezzar. "Son of man, Nebuchadnezzar, king of Babylon, caused his army to labor intensely against Tyre; every head was made bald, and every shoulder rubbed raw. Yet neither he nor his army received wages from Tyre for the labor they exerted. Therefore, thus says the Sovereign Elohim: 'Surely I will give the land of Egypt to Nebuchadnezzar, king of Babylon. He shall take away her wealth, carry off her spoil, and remove her plunder; and that will be the wages for his army. I have given him the land of Egypt for his labor because they worked for Me,' says the Sovereign Elohim" (vv. 18-20).

Nebuchadnezzar besieged Tyre for thirteen years (585-572 BC). The siege was brutal—soldiers' heads became bald from carrying loads, and shoulders rubbed raw from bearing siege equipment. Yet, when the city finally fell, the Tyrians had moved their wealth to the island fortress, leaving Nebuchadnezzar with little plunder. Ezekiel 26:12 prophesied that Tyre's stones and timber would be thrown into the sea—this was fulfilled by Alexander the Great in 332 BC, not by Nebuchadnezzar. So YAHWEH compensates His servant: "I will give the land of Egypt to Nebuchadnezzar... that will be the wages for his army" (v. 19).

This reveals a profound theological truth: YAHWEH is just even with pagan kings who serve His purposes. Nebuchadnezzar didn't know YAHWEH, didn't worship Him, and didn't acknowledge Him—yet He was used by YAHWEH to carry out judgment on rebellious Israel and Tyre. Because he labored in YAHWEH's service, even unknowingly, YAHWEH ensures he receives his wages. This principle runs throughout Scripture: Cyrus is called YAHWEH's "anointed" (Isaiah 45:1) despite being a pagan Persian king. Rome destroyed

the apostate city of Jerusalem in 70 AD. Every earthly power, whether it acknowledges God or not, ultimately serves His purpose.

Verse 21 shifts to Israel's future restoration. "In that day I will cause the horn of the house of Israel to spring forth, and I will open your mouth to speak in their midst. Then they shall know that I am YEHWEH" (v. 21). The "horn" symbolizes strength and kingship. This prophecy looks beyond the immediate judgment to Israel's ultimate restoration. When Egypt falls, when Babylon rises and then falls, and when all the Gentile kingdoms have run their course, the horn of Israel will sprout—the Messiah will reign, and Israel will be vindicated.

Key Verse

"I have given him the land of Egypt for his labor, because they worked for Me, says the Sovereign Elohim."

— Ezekiel 29:20

Discussion Questions

7. Why is the prophecy dated to Rosh Hashanah (v. 17), the celebration of the king's reign and forgiveness, and what does this reveal about Elohim as King of Kings?
8. What does YAHWEH giving Egypt to Nebuchadnezzar as "wages" (vv. 18-20) teach about God's justice toward those who serve His purposes, even unwittingly?
9. How does verse 21 ("horn of house of Israel to spring forth") point to Israel's ultimate restoration and Messiah's reign? (Hint: Mark 13:28:31)

Appendix: Key Scripture Cross-References

Theme	Cross-References
The prince of Tyre: Satan's Titles	John 12:31 (ruler of world cast out); John 14:30 (ruler of world coming; has nothing in Me); John 16:11 (ruler of world judged); Eph 2:2 (prince of power of air; spirit in sons of disobedience); 2 Cor 4:4 (god of this world blinds minds of unbelieving)
Seat of Satan in the Church	Rev 2:13 (Pergamos: where Satan's throne is); Rev 3:16–17 (Laodicea: lukewarm; say rich yet wretched); Rev 3:18 (buy gold

	refined; white garments; eye salve); Matt 16:18 (I will build My church; gates of Hades); 2 Thess 2:4 (son of perdition sits in temple; shows himself as God)
The King of Tyre: Satan Before the Fall	Ezek 28:12–15 (seal of perfection; in Eden; anointed cherub; perfect until iniquity); Isa 14:12–15 (how fallen, O Lucifer; I will ascend; I will be like Most High); Luke 10:18 (I saw Satan fall like lightning); Rev 12:7–9 (war in heaven; dragon and his angels cast out)
Midst of Seas: Nations and Peoples	Rev 12:9 (dragon cast to earth; deceives whole world); Rev 13:1 (beast rising out of sea; seven heads, ten horns); Rev 17:15 (waters where harlot sits = peoples, multitudes, nations, tongues)
Daniel's Wisdom vs. Satan's Wisdom	Dan 9:22 (Gabriel came to give Daniel skill and understanding); James 3:15–17 (earthly, sensual, demonic vs. wisdom from above); 1 Cor 2:6–8 (wisdom of God in mystery; rulers did not know)
Sidon: Cain's Descendant	Gen 10:15 (Canaan begot Sidon his firstborn); Gen 4:8–16 (Cain kills Abel; goes from presence of YAHWEH; builds city); 1 John 3:12 (not as Cain, who was of the wicked one; murdered his brother)
Israel's Restoration: 70 AD to 1948	Lev 26:28 (walk contrary; I will scatter you among nations); Dan 9:24 (seventy weeks determined; finish transgression); Dan 9:27 (confirm covenant one week; midst of week end sacrifice); Ezek 38:8 (gathered from nations; dwell safely); Ezek 38:14 (when My people dwell safely); Rom 11:25–26 (fullness of Gentiles; all Israel saved)

Ezekiel Chapter 30

Woe to the Day: Egypt's Fall and Future Judgment

A Verse-by-Verse Bible Study

“For the day is near, even the day of YAHWEH is near; it will be a day of clouds, the time of the Gentiles.” — Ezekiel 30:3

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Introduction

Ezekiel chapter 30 continues the prophecy against Egypt with increased urgency. Verse 1: “The word of the LORD came again to me, saying.” This is the 36th time the phrase “The word of YAHWEH came again to me” appears in Ezekiel. There are 47 such instances in this book. Let us pause here and reflect: “The Word of” — John 1:1 states, “In the beginning was the Word, and the Word was with God, and the Word was God.” That Word, which was and is with Elohim, came to Ezekiel on that day for the 36th time. And the Word said, “Son of man.”

This phrase — “Son of man” — carries deep theological significance. It presents Ezekiel as a human prophet, a man made of dust receiving divine messages. It also alludes to the ultimate Son of Man, Yehoshua the Messiah, who would come as the Word made flesh (John 1:14). The Word that spoke to Ezekiel is the same Word that created the heavens and the earth (Genesis 1:3), and the same Word that will judge the living and the dead (Revelation 19:13). The Word came to Ezekiel thirty-six times, and each time, the prophet received revelation not just for his own time but for all ages.

Verse 2: “Son of man, prophesy and say, ‘Thus says Sovereign GOD: Wail, Woe to the day!’”

Verse 3: “For the day is near, even the day of YAHWEH is near; it will be a day of clouds, the time of the Gentiles.” The “day of YAHWEH” is a central prophetic theme woven throughout Scripture. Joel 1:5, 2:1–2, 3:1–21; Obadiah 1:15; Isaiah 19:1; Amos; Zechariah 14:3–19; Revelation 19:13–21 — all speak of this day. The Word of YAHWEH is spoken not only to Israel but also very much to the Gentiles. What excuse will there be for the Gentile people in that day?

Verse 4 declares: “The sword shall come upon Egypt, and great anguish shall be in Ethiopia, when the slain fall in Egypt, and they take away her wealth, and her foundations are broken down.” This scripture is prophesied in great detail for the future — at 167 BC under Antiochus Epiphanes, and again in the latter days during the 70th week of Daniel. It is that little horn that rises up. It has a beginning at this time and an end, as stated in the 11th chapter of Daniel.

Daniel 11:29 states: “At the time appointed he shall return and come toward the south.” The Jamieson-Fausset-Brown Commentary offers valuable insights into Daniel 11:25–45. Verse 45 of Daniel 11 directly links to Revelation 18 — the fall of Babylon. Daniel 11:29 refers to the time of Antiochus in 167 BC, but the little horn he represents is not fully fulfilled until Daniel 8:25, which reaches its fulfillment at the end of times (Revelation 16:13, 19:20, 20:10).

Verses 5–9 introduce the concept of “the league.” Verse 5 states: “Ethiopia, Libya, Lydia, all the mingled people, Chub, and the men of the lands who are allied, shall fall with them by

the sword.” The Arab League was established in 1945 to unite Arab nations against the creation of a Jewish state. In 1947, Arab League Secretary Azzam Pasha warned that if war occurred, it would be “a war of extermination and a momentous massacre.” When the United Nations approved the Partition Plan on November 29, 1947, the Arab League unanimously rejected it. On May 14, 1948, Israel declared independence. The next day, seven Arab League countries— Iraq, Syria, Lebanon, Transjordan, Egypt, Saudi Arabia, and Yemen— invaded, marking the start of the 1948 Arab-Israeli War.

We will examine how this simple phrase, “the land that is in league,” is revisited in Ezekiel’s prophecy in chapter 38. However, in Ezekiel 38 and 39, the results differ greatly. The Word of YAHWEH will save Israel and destroy the Arab League along with the Muslim spirit that despises Israel and all the seed of the Father Elohim.

Verses 20–26 describe Egypt’s fall to Babylon, not specifically to Rome. This references the four beasts of Daniel 7. They emerge from Mesopotamia; the fourth and most fierce is the Roman Empire. During Revelation 12–18, we see the anti-Christ spirit of the false church that rules the world, symbolized by the little horn Pope sitting upon the beast. The spiritual aspect of the beast originates from Babylon, while the military aspect comes from the fourth beast. Therefore, the title of the beast and the little horn: “The Holy Roman Catholic Church.” Vatican City is called that great city, Babylon. Revelation 14:8, 16:19, 17:5, 18:2, 18:10, 18:21.

These verses illustrate how the spirit of Babylon — symbolizing religious spiritual adultery that spreads its blasphemy worldwide — will be inhabited by the spirits of the first three beasts from Daniel 7 within the beastly emperor of Revelation. The military power will be the final fourth beast of Rome during the 70th week, and it will execute judgment against Israel and Egypt. It is clear that the full measure of demonic spiritual power is granted to the “Holy Roman Catholic Beast” in Revelation 13:12.

Quick Reference Table

Element	Detail
36th “Word of YAHWEH” (v. 1)	47 total in Ezekiel; John 1:1 — Word was with Elohim; Word said “Son of man”
Day of YAHWEH (v. 3)	Joel, Obadiah, Isaiah 19, Amos, Zechariah 14, Revelation 19; for Israel AND Gentiles
Present → Future (v. 4)	167 BC (Antiochus) → 70th week; little horn rises and ends
Daniel 11:29	Return toward south; Jamieson-Fausset-Brown on 11:25–45

Daniel 11:45 = Rev 18	Fall of Babylon; Daniel 8:25 ends at Rev 16:13, 19:20, 20:10
“The League” (vv. 5–9)	Arab League (1945); opposed Jewish state; 1947 rejection; 1948 invasion
Ezekiel 38–39 Outcome	YAHWEH saves Israel; destroys Arab League and Muslim spirit
Egypt Falls to Babylon (vv. 20–26)	Not Rome; Daniel 7 four beasts from Mesopotamia
Spiritual vs. Military	Spiritual = Babylon (false church); Military = Rome (fourth beast)
Vatican = Babylon	Rev 14:8, 16:19, 17:5, 18:2, 18:10, 18:21; “Holy Roman Catholic Church”
Daniel 7:12	Fullness of demonic spiritual power given to Holy Roman Catholic Beast

Part I: The Day of the LORD Is Near (30:1–9)

Summary

Verses 1–3 announce the day of YAHWEH. “The word of YAHWEH came again to me, saying, Son of man, prophesy and say, Thus says YAHWEH GOD: Wail, Woe to the day! For the day is near, even the day of YAHWEH is near; it will be a day of clouds, the time of the Gentiles” (vv. 1–3). The “day of YAHWEH” is not a single 24-hour period but an extended time of divine action, judgment, and restoration. It appears throughout the prophets with varying degrees of fulfillment — encompassing both near-term historical events and long-term eschatological completion.

This day is described as “a day of clouds” — clouds often symbolize YAHWEH’s presence in judgment (Exodus 19:16, Psalm 97:2). It is also called “the time of the Gentiles.” Luke 21:24 echoes this: “And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.” The Gentiles have controlled Israel throughout history — Babylon, Persia, Greece, Rome, Islamic empires, Ottoman Turks, British Mandate — yet their time has a divinely appointed end. When that time expires, the day of YAHWEH fully arrives.

Comparison Table: Near and Latter Days Fulfillment

Aspect	Near Fulfillment (586–167 BC)	Latter Days Fulfillment (70th Week)
Invader	Babylon (Nebuchadnezzar); Antiochus Epiphanes (167 BC)	Little horn/Antichrist; Holy Roman Catholic Beast
Egypt's Fall	Historical conquest by Babylon (568 BC); persecution under Antiochus	Final judgment during 70th week
"The League"	Historical alliances against Israel	Arab League (1945–present); nations allied against Israel in last days
Israel's Status	Exile, diaspora, oppression	Regathered (1948); dwelling safely (Ezek 38:8, 14) before invasion
Outcome	Partial deliverance; continued Gentile domination	YAHWEH saves Israel completely (Ezek 38–39); destroys enemies
Timeframe	Daniel 11:29 (Antiochus)	Daniel 8:25, 11:45 (Antichrist); Rev 16:13, 19:20, 20:10

Verses 4–9 describe the scope of judgment. “The sword shall come upon Egypt, and great anguish shall be in Ethiopia, when the slain fall in Egypt, and they take away her wealth, and her foundations are broken down. Ethiopia, Libya, Lydia, all the mingled people, Chub, and the men of the lands who are allied, shall fall with them by the sword” (vv. 4–5). The judgment extends beyond Egypt to her allies — Ethiopia, Libya, Lydia, and the men of the lands allied with them.

The Arab League was officially established on March 22, 1945, uniting Arab nations through a shared language, culture, and opposition to Zionism. When the United Nations General Assembly adopted Resolution 181(II) on November 29, 1947, to divide Palestine into Jewish and Arab states, the Arab League unanimously opposed it. On May 14, 1948, Israel declared independence. The following day, seven Arab League members—Egypt, Iraq, Syria, Lebanon, Transjordan, Saudi Arabia, and Yemen—invaded the newly declared state, initiating the 1948 Arab-Israeli War.

Verse 9 prophesies: “On that day messengers shall go forth from Me in ships to make the careless Ethiopians afraid, and great anguish shall come upon them, as on the day of Egypt; for indeed it is coming!” We will see how this simple phrase, “the land that is in league,” is revisited in Ezekiel’s prophecy in chapter 38. However, in Ezekiel 38 and 39, the outcome is quite different. The Word of YAHWEH will save Israel and destroy the Arab League and the Muslim spirit that hates Israel and all the seed of the Father Elohim.

Key Verse

“For the day is near, even the day of YAHWEH is near; it will be a day of clouds, the time of the Gentiles.” — Ezekiel 30:3

Discussion Questions

1. How does the “day of YAHWEH” operate on multiple timeframes (near: 586 BC, 167 BC; latter: 70th week), and what does Luke 21:24 teach about “the time of the Gentiles”?
2. What is the significance of “the lands that are allied” (v. 5) historically (Arab League, 1945–1948) and eschatologically (Ezekiel 38)?
3. How does the different outcome in Ezekiel 38–39 — YAHWEH saves Israel, destroys enemies — contrast with Israel’s experience under Babylon and Rome?

Part II: Babylon’s Destruction of Egypt (30:10–19)

Summary

Verses 10–12 identify Nebuchadnezzar as YAHWEH’s instrument. “Thus says YAHWEH GOD: I will also make a multitude of Egypt cease by the hand of Nebuchadnezzar, king of Babylon. He and his people with him, the most terrible of the nations, shall be brought to destroy the land; they shall draw their swords against Egypt, and fill the land with the slain” (vv. 10–12). Nebuchadnezzar is called “the most terrible of the nations” — the same description applied to Babylon in Ezekiel 28:7. He is YAHWEH’s servant, executing judgment on Egypt.

Verses 13–19 list the cities of Egypt that will be destroyed: Memphis (Noph), the old capital; Pathros, the southern region; Zoan (Tanis), the city of Pharaoh’s court; Thebes (No), the major religious center; Sin (Pelusium), the eastern fortress; On (Heliopolis), the city of the sun god Ra; Pi Bistith (Bubastis), home of the cat goddess Bastet; Tehaphnehes, a border city. Each city symbolizes Egypt’s political, military, or religious influence. Verse 13 states: “I will destroy the idols, and cause the images to cease from Noph.”

The historical fulfillment occurred when Nebuchadnezzar invaded Egypt around 568–567 BC (Ezekiel 29:17–20). However, this prophecy extends beyond Babylon. The typology applies to the little horn of Daniel 7 and the beast of Revelation, which represent the final form of Gentile world power that will oppose Israel during the 70th week. Daniel 11:29

states: “At the time appointed he shall return and come toward the south.” This historically refers to Antiochus Epiphanes in 167 BC, but the pattern repeats in the end times.

Key Verse

“I will also make a multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.” — Ezekiel 30:10

Discussion Questions

4. How does Nebuchadnezzar as “the most terrible of the nations” (v. 10) serve as a type of the little horn/Antichrist in the latter days?
5. What does the destruction of Egypt’s idols and images (v. 13) reveal about YAHWEH’s judgment on false worship systems?

Part III: Pharaoh’s Arms Broken — Babylon Strengthened (30:20–26)

Summary

Verses 20–26 depict the breaking of Pharaoh’s arm and the strengthening of Babylon’s king. Verses 20–21: “And it came to pass in the eleventh year, in the first month, on the seventh day of the month, that the word of YAHWEH came to me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and see, it has not been bandaged for healing, nor a splint put on to bind it, to make it strong enough to hold a sword” (vv. 20–21). Pharaoh’s arm symbolizes his military power. It is broken and will not heal.

Verses 22–26 compare Pharaoh’s weakness with Babylon’s strength. “Surely I am against Pharaoh king of Egypt, and I will break his arms, both the strong one and the broken one; and I will make the sword fall out of his hand. I will scatter the Egyptians among the nations and disperse them throughout the countries. I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break Pharaoh’s arms, and he will groan before him with the groans of a mortally wounded man” (vv. 22–25).

Notice that Egypt will fall to Babylon, not specifically Rome. This connects to the four beasts of Daniel 7. They come out of Mesopotamia; the fourth and most terrible is the Roman Empire, which reached the Euphrates River — the same river where Babylon once stood. During Revelation 12–18, we see the anti-Christ spirit of the false church that rules

the world — depicted as that little horn Pope sitting upon the beast. What we will witness is the spirit of the first three beast empires in Daniel 7:12 returning along with the spirit of the Roman Empire; these form the “beast” of Revelation.

The physical location will be Rome, and the spirit of the empire will embody all four spirit natures described in Daniel 7:2–8. Notice Daniel 7:2, where these empires emerge from the great sea, the Mediterranean Sea, the same sea mentioned in Revelation 13:1. Yes, the Devil, the Dragon, the Serpent from Genesis, descends to the earth — and even more so, to the sea. The Mediterranean Sea — home to the nations of that region, including Mesopotamia and Europe. For this sea symbolizes the body of the beast, the “people of the prince,” as stated in Daniel 9.

The Holy Roman Catholic Beast

The beast’s spiritual aspect originates from Babylon, while its military aspect comes from the fourth beast, which emerged from the first three beasts in Daniel 7. Therefore, the title of the beast and the little horn is “The Holy Roman Catholic Church.” Vatican City is called that great city, Babylon. Revelation 14:8 states: “Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication.”

Revelation 16:19: “Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.” Revelation 17:5: “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.” Revelation 18:2: “Babylon the great is fallen, is fallen.” Revelation 18:10: “Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.” Revelation 18:21: “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore.”

We see in these verses how the spirit of Babylon — that false religious spirit that spread its blasphemy into the world — will have the spirit of the first three beasts of Daniel 7 residing in the beastly emperor of Revelation. But the military power will be the final fourth beast of Rome during the 70th week, and it will bring its judgments against Israel and Egypt. We see the fullness of demonic spiritual power given to the “Holy Roman Catholic Beast” of Revelation in Daniel 7:12: “As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.” The first three beasts lose political control, but their spiritual essence continues, incorporated into the final beast — the revived Roman Empire under the little horn.

Key Verse

“I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break Pharaoh’s arms.” — Ezekiel 30:24

Discussion Questions

6. How does the breaking of Pharaoh’s arms (vv. 21–22) and the strengthening of Babylon’s king (vv. 24–25) demonstrate YAHWEH’s sovereignty over world powers?
7. What does the dual nature of the beast (spiritual from Babylon, military from Rome) teach about the “Holy Roman Catholic” system in the 70th week?
8. How does Daniel 7:12 — first three beasts lose dominion but lives prolonged — explain the persistence of their spiritual essence in the final Roman beast?

Appendix: Key Scripture Cross-References

Theme	Cross-References
The Word of YAHWEH	John 1:1 (In the beginning was the Word; Word was with God; Word was God); John 1:14 (Word became flesh and dwelt among us); Rev 19:13 (name called The Word of God)
The Day of YAHWEH	Joel 1:5, 2:1–2 (alas for the day! Day of YAHWEH at hand; day of darkness); Joel 3:1–21 (multitudes in valley of decision); Obad 1:15 (day of YAHWEH upon all nations); Isa 19:1 (burden against Egypt; YAHWEH rides on swift cloud); Amos 5:18–20 (woe to you who desire the day; darkness not light); Zech 14:3–19 (YAHWEH will fight; feet stand on Mount of Olives); Rev 19:13–21 (clothed with robe dipped in blood); Luke 21:24 (Jerusalem trampled until times of Gentiles fulfilled)
Little Horn: Near and Latter Days	Dan 7:8, 20–25 (little horn; pompous words; makes war with saints); Dan 8:25 (broken without human means); Dan 11:29 (return toward south — Antiochus 167 BC); Dan 11:45 (come to his end; none will help — Rev 18); Rev 16:13 (three unclean spirits like frogs; spirits of demons); Rev 19:20 (beast and false prophet cast alive into lake of fire); Rev 20:10 (devil cast where beast and false prophet are)

The Arab League and Israel	Ezek 30:5 (Ethiopia, Libya, Lydia; lands that are allied); Ezek 38:5–6 (Persia, Ethiopia, Libya; Gomer, Togarmah); Ezek 38:8, 14 (Israel dwelling safely; gathered from nations); Ezek 39:1–6 (I am against you, O Gog; strike you down); Ps 83:4–8 (come, let us cut them off; Edom, Moab, Ammon, Philistia, Tyre)
Four Beasts of Daniel 7	Dan 7:3–7 (lion = Babylon; bear = Persia; leopard = Greece; fourth beast = Rome); Dan 7:12 (rest of beasts had dominion taken; lives prolonged for a season); Dan 7:23–25 (fourth beast shall devour earth; ten horns are ten kings); Rev 13:2 (beast like leopard, feet of bear, mouth of lion; dragon gave power)
Vatican City as Babylon	Rev 14:8 (Babylon has fallen; made all nations drink wine of fornication); Rev 16:19 (great city divided; Babylon remembered before God); Rev 17:5 (Mystery, Babylon the Great, Mother of Harlots); Rev 18:2 (Babylon the great is fallen, is fallen); Rev 18:10 (alas, that great city Babylon); Rev 18:21 (great city Babylon thrown down with violence)

Ezekiel Chapter 31

"I see trees walking as men"

A Study Guide

"Behold, Assyria was a cedar in Lebanon with fair branches and forest shade, and of great height, and his top was among the thick boughs."

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Introduction

Ezekiel chapter 31 is a parable—a prophetic allegory that needs spiritual eyes to see. Verses 1-2 identify who the trees in this chapter represent: "Now it came to pass in the eleventh year, in the third month, on the first day of the month, that the word of YEHWEH came to me, saying, 'Son of man, say to Pharaoh king of Egypt and to his multitude: Whom are you like in your greatness?'" The answer is revealed through imagery of trees—great cedars of Lebanon, gardens of God, fallen giants brought down to Sheol. But this is not just a horticultural metaphor. It's the story of humanity itself, traced from Genesis through Revelation. This serves as a long introduction to set the stage for this 31st chapter, five pages long, and possibly an introduction for many chapters of the Bible. Only you can decide that.

It's fascinating to observe the story in Mark 8:22-25. Notice how the blind man perceives when his spiritual eye is healed—he sees men walking as trees. This reflects the parable in Ezekiel. The blind man of Bethsaida represents Pharaoh and his multitude, the people of the prince, which we keep illustrating throughout Ezekiel. They are blind, yet they never gain sight. The typology begins with Assyria, the king, queen, and people of the prince—they are like trees, just as the blind man saw. Did the blind man of Bethsaida see both the righteous and unrighteous trees walking as men? Certainly he did. At that moment, he saw what Messiah saw, and so the Son of Man, Ezekiel, saw too. Ezekiel was blind until he received the Word that opened his eyes to see these trees as men.

Notice that the Son of Man, who is above the mercy seat in heaven, has given the Son of Man in Babylon eyes to see. Because the Son of Man in Babylon by the river is going to speak the Word of Elohim, and this Word will accomplish a work that will continue until His return in Revelation 19. This is why he is called the Son of Man—he speaks the Word of life and the Word of judgment. It really isn't Ezekiel at all, except he plays his part for the voice, and he does all things that the Father shows him.

In Genesis, it states that each seed will grow into its own kind, turning into a tree. As mentioned in Genesis 2:4, "These are the generations of the heavens and the earth"—which includes the generations of trees, humans, Cain's lineage, and Adam and Eve's. This signifies the lineage of the trees. Genesis 2:4 marks the beginning of the generations, not the end of the first six days, and includes the trees of men.

The Tree in the Midst of the Garden

Now, if you have eyes to see, observe this: Among the trees in the Garden of Eden, one was pleasing to the eye, and there were other trees that yielded food. Alongside these two types, there was another kind that was off-limits for consumption—the tree of the knowledge of good and evil.

Adam and Eve knew of the tree of the knowledge of good and evil, but they were not practitioners of the law of evil; they only practiced the law of good. They had that law in their spirit, just like Lucifer had upon his creation. Let's look at that: Genesis 3:22 states, "And YAHWEH God said, Behold! The man has become as one of Us, to know good and evil. And now, lest he put forth his hand and also take from the Tree of Life, and eat, and live forever." This is very important—the man, spirit in flesh, has, in the past tense, become as one of us. The "one of us" is Satan. The other angels in Elohim's presence did not know the law of evil, as they kept the Word of Life through obedience; they were faithful to what was given to them. This can only mean that Lucifer became unfaithful to the Word, and so the law of evil was made present in him. From that point on, he had to choose between the two laws. Now, so must Adam and Eve.

This law of good and evil was present in Adam and Eve, but only the good law was active in them. Choosing anything other than the Word of Life means embracing the law of evil and, consequently, the law of death. The covenant was broken, and now the effects of both laws are working within man the spirit.

What did Eve receive when she ate the fruit? She found pleasure, and with that pleasure, she nourished herself. Eve fed herself through her five senses and her natural mind. Genesis 3:6 states, "And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and the tree was desirable to make one wise." Have you ever interacted with an apple tree that made you wise? So, what kind of tree do you think has the knowledge to make you wise? "And she took of its fruit and ate; and she also gave to her husband with her, and he ate." Notice, "she gave to her husband with her, and he ate." That statement reveals something important. Eve fed herself with her five senses and her natural mind, surrendering to pleasure rather than the Word of Life.

This is what Paul addresses in Romans 12:1-2—presenting our bodies as living sacrifices, not conforming to the pattern of this world (feeding the flesh), but being transformed by the renewing of our minds, so we may understand what is good and acceptable to the Father (John 8:28-29). Genesis 4:1 continues: "Now the man knew Eve his wife, and she conceived and bore Cain, and said, 'I have gotten a man with the help of YAHWEH.'" You may say, "Brian, you skipped some scriptures." No, I haven't. Eve ate of the tree and took pleasure in eating its fruit with the serpent. Yes, the serpent of Revelation 12:9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him." No, Satan didn't physically commit adultery with Eve; the Messiah taught us better than that.

So what did Eve do shortly after her encounter with the serpent, who was cursed to crawl on his belly? She went to Adam and said, "Guess what I did today?" Adam shared with Eve, and soon after, Eve gave birth to two twin children. Each child inherited the spirit nature of their father, Cain and Abel. Two spiritual seeds planted, two trees.

Genesis 1:11 states: "And God said, Let the earth bring forth tender sprouts, the plant yielding seed, and the fruit tree giving fruit according to its kind, with its seed in itself." Each seed produces according to its kind. (Indeed, as noted, "whichever seed is in it," Cain and Abel come from two different seeds.) Deuteronomy 7:13 reads: "And he will love you, and bless you, and multiply you: he will also bless the fruit of your womb, and the fruit of your land." Luke 1:42 also says: "And she shouted with a loud voice, and said, Blessed are you among women and blessed is the fruit of your womb." The fruit of the womb—the spiritual seed, the child—carries the nature of its father.

Genesis 2:9: "And out of the ground made YAHWEH God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Enhances clarity and consistency

Genesis 2:16: "And YAHWEH God commanded the man, saying, Of every tree of the garden you may freely eat."

Genesis 2:17: "But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die."

Notice verse 17: The tree of the knowledge of good and evil—the tree contained the knowledge. Now, in verse 9, the Tree of Life, which is Holy Spirit Yehoshua, was in the midst of the Garden among the other trees that were good for food, serving as nourishment for the natural body of the spirit man. But the Tree of Life is separate from the discussion of the natural trees for natural food, isn't that so?

And now notice: with this Holy Spirit tree that produces a spiritual seed, there is another spiritual tree—the tree of the knowledge of good and evil. This tree is similar to the spiritual Tree of Life, Yehoshua. Yehoshua created all things by Him and for Himself. We now understand that the Tree of the Knowledge of Good and Evil was created by Him and for His purpose, and that this tree is not a physical tree, as it is grouped with the spiritual Tree of Life. Did Yehoshua make a covenant with man and woman during His evening visits with them, a covenant of the Law of Good and Evil? So if the tree of the knowledge of good and evil was for life, why were Adam and Eve forbidden to eat from that tree? Because this law was the very covenant of Genesis 1:28, And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth. But to use this sacred covenant for

pleasure alone was not enough to replenish the earth according to Elohim's covenant given to them; the covenant tree of the knowledge of good and evil was broken.

Hebrews needed to teach this and how it should be applied after the fall. Many false teachings about this have circulated for thousands of years, and even today, the book of Hebrews must clarify it for believers: Hebrews 13:4 "Let marriage be honorable among all, and let the marriage bed be without defilement, for God will judge sexually immoral people and adulterers." I believe that verse is a brief summary of a longer message. This goes back to Genesis 3, where first the woman's seed and the serpent's seed were cursed, and then Eve and her offspring received the curse of Genesis 3:16. He said to the woman, "I will greatly increase your sorrow and your conception; you shall bear sons in sorrow, and your desire shall be toward your husband; and he shall rule over you." Originally, the good covenant of life was to occur once a year, and Eve was in charge of that period. Under Eve's curse, her desire is now toward her husband. Conception to replenish the earth was now monthly. Hence, the teaching of Hebrews 13:4.

Please tell me you believe the Tree of Life in Revelation is not a tree you eat apples from—do you? Do you not understand that the Tree of Life is the same as the one in Revelation 2:7: "He that has an ear, let him hear what the Spirit says unto the churches; To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God." To eat of the Tree of Life is to eat of the Word of Life that was in the Garden of Eden and which now is the paradise of God. But if you eat of the Tree of Knowledge that is evil in the same paradise, you will surely die. That message was given to the seven Gentile churches throughout their era.

The Serpent tricked Eve into eating from the Tree of Evil, which she learned about from the Holy Spirit that came into the Garden in the cool of the evening. She ate from the Tree of the Knowledge of Good and Evil, and Adam did the same. That day, Adam died, and 930 years later, he was buried. He had eaten from the Tree of the Knowledge of Good and Evil to save his wife, who had committed both spiritual and physical adultery, and Cain was born. The same tree's descendants, which in Ezekiel's time produced the trees of Lebanon—great trees and branches—were cut down and burned because of their spiritual fornication and lust for fleshly pleasure, as we will read in this chapter. Ezekiel represents the Tree of Life, the Word of Life, among the cursed trees that will die according to their evil deeds. It seems like mankind is still in the Garden.

In Revelation 22:14, the leaves of the Tree of Life are for the healing of nations, symbolizing the spiritual healing of people during Yehoshua's Kingdom on earth. Those born into this Garden of Evil must receive redemption from the Tree of Life to be freed from the curse of the evil tree now rooted in all of us. The leaves, therefore, must represent the Word of Life. It's important to understand that those born naturally in this Kingdom age are born blind,

and the leaves of the Tree of Life provide them sight to see the trees walking as men. You must be born again.

Additional Insight: The Tree as Covenant and Law

The Covenant

The tree in the center of the garden symbolizes the sacred purpose of the fruit of the womb. Genesis 1:28 instructed Adam and Eve to "be fruitful and multiply"—this was a holy covenant related to the tree (woman/Eve) in the middle of the garden. The fruit of that tree was the fruit of the womb, meant to produce seed after its kind.

The Law

The law outlined the limits that governed that covenant—when, how, and under what conditions the tree could be used. The covenant was sacred; the law safeguarded its holiness. Violating those boundaries broke both the law and the covenant. This is why Eve's action in Genesis 3 was so destructive—it was not just eating forbidden fruit; it was breaking the sacred covenant that governed the tree of life within her.

The Breaking and the Blood Covenant

When Adam and Eve used the covenant tree for pleasure only, outside YAHWEH's design, they broke both the covenant and the law. This brought death. Immediately, a blood covenant was required—animals were sacrificed, and tunics were made from the skins (Genesis 3:21). Abel continued this practice of blood sacrifice (Genesis 4:4), as did Noah (Genesis 8:20). The pattern was established: a broken covenant requires blood.

Abraham's Covenant: The Same Commission

Abraham's covenant (Genesis 15, 17) echoes the same commission given to Adam and Eve in Genesis 1:28. They were commanded: "Be fruitful, multiply, subdue, have dominion" over the Garden. Abraham was promised descendants, nationhood, and inheritance of the land—symbolized by milk and honey, representing the restored Garden. The blood covenant made with Adam and Eve set the pattern for all future covenants—by Abel, Noah, Abraham, Moses, and Yehoshua—all pointing toward the ultimate blood covenant in Messiah.

The Fruit of the Womb

Scripture consistently uses "fruit of the womb" to refer to children. Genesis 30:2: "Who has kept back from you the fruit of the womb?" Psalm 127:3: "Children are an inheritance of YAHWEH; the fruit of the womb is His reward." Luke 1:42: "Blessed is the fruit of your womb!" Genesis 1:11-12 establishes the principle: "Let the earth bring forth... the fruit tree

yielding fruit after his kind, whose seed is in itself." The pattern is clear: a tree produces fruit, fruit contains a seed, and the seed reproduces "after its kind." Woman = tree, fruit of the womb = seed (child), seed follows the father's nature.

The Hebrew: "After His Kind" = Blood Continues

The Hebrew word for "kind" (H4327, **מִינִי** min) reveals something profound. The Ancient Hebrew Lexicon shows that the pictograph combines water/blood (**נ**) with seed/continuance (**י**), meaning "blood continues." Each species (kind) continues by passing its blood to the next generation. Strength and nature come through the blood. This is why Genesis 1:11 says "seed after his kind"—the blood and nature are passed down from parent to child. This also explains why Cain and Abel are different seeds: they have different spiritual blood, different fathers. Cain bears the serpent's nature; Abel bears Adam's nature. Whichever seed is in the tree determines the fruit it bears.

Conclusion: Covenant and Law Inseparable

The tree in the middle of the garden (Eve) represented a covenant with law built into it. The fruit of that tree (the womb) was holy, meant to produce seed after its kind. When used outside covenant boundaries—for pleasure rather than for the sacred purpose YAHWEH intended—it brought death and required a blood sacrifice to restore the relationship with Elohim. The tree of good and evil was both a covenant and a law. You cannot separate them. The covenant defined the relationship; the law protected the covenant. Breaking the law broke the covenant. And from that broken covenant came the promise of the Seed who would restore all things—Yehoshua, the ultimate fulfillment of the blood covenant.

Quick Reference

Mark 8:22-25	Blind man saw men walking as trees; spiritual sight; Pharaoh/multitude = blind men
Assyria as Cedar (v. 3)	King, queen, people of prince = trees; same as King of Tyrus (chs. 26-28)
Genesis Seed/Tree	Every seed produces its kind; Gen 2:4 - generations of trees of men

Tree in Midst of Garden	Forbidden tree = Covenant tree, good and evil
Tree of Life	Holy Spirit Yehoshua; spiritual tree; Rev 2:7 - eat of Tree of Life
Tree of Knowledge	Good and Evil; created by Yehoshua for purpose; spiritual, not natural
Adam Died 930 Years	Ate to save wife (spiritual fornication); Able born
Trees of Lebanon	Cut down, burned for spiritual fornication; Ezekiel = Tree of Life
Rev 22:14	Leaves for healing of nations; Word of Life; born blind; "Ye must be born again"
Verses 15-18	Revelation 17-20 pattern playing out again

Part I. The Trees of Men: Assyria as Cedar (31:1-9)

Summary

Verses 1-3 introduce the parable. "Now it came to pass in the eleventh year, in the third month, on the first day of the month, that the word of YEHWEH came to me, saying, 'Son of man, say to Pharaoh king of Egypt and to his multitude: Whom are you like in your greatness? Behold, Assyria was a cedar in Lebanon with fair branches and forest shade, and of great height, and his top was among the thick boughs' (vv. 1-3). We see the language of the cedar of Lebanon referred to as "he," and for good reason. It is the same story that we just finished reading in chapters 26-28: The King of Tyrus, who is the seed of the evil tree Satan, and "he" is spoken of for the rest of this chapter.

Verses 4-9 describe Assyria's magnificence. "The waters made him great; deep waters gave it height; their rivers ran all around the place where it was planted, and sent out rivulets to all the trees of the field. Therefore, its height was exalted above all the trees of the field; its boughs were multiplied, and its branches became long because of the abundance of water, as it sent them out. All the birds of the heavens made their nests in its boughs; under its branches, all the beasts of the field brought forth their young; and in its shadow, all great nations made their home" (vv. 4-7).

Yes, the beasts of the field serve as a metaphor in this language for the cedar of Lebanon, as if this cedar were not a man but a tree. However, man—spirit—is a tree. And these beasts of the field, as mentioned in Genesis 1:24-25, are also symbolic of the beasts of the earth, which brings us back to the tree of men who are evil—the people of the prince of this world. The Tree of Life, the Son of Man, the High Priest of our salvation, is trying to teach us once again the story from Genesis chapters one and two.

Verse 8: "The cedars in the garden of God could not hide it; the fir trees were not like its boughs, and the chestnut trees were not like its branches; no tree in the garden of God was like it in beauty." Verse 9: "I made him beautiful with a multitude of branches, so that all the trees of Eden envied him, that were in the garden of God." Notice the phrase "the garden of God." This connects directly to Genesis 2-3. Assyria, like Tyre, like Pharaoh, is portrayed as a tree in Eden—great, beautiful, exalted—yet destined for judgment because of pride.

Comparison Table: Tree of Life vs. Tree of Knowledge

Aspect	Tree of Life (Good)	Tree of Knowledge (Evil)
Identity	Holy Spirit Yehoshua (spiritual tree)	Serpent/Satan (spiritual tree, not natural)
Location	Midst of Garden of Eden (Gen 2:9); paradise of God (Rev 2:7)	Midst of Garden (Gen 2:9, 17); forbidden tree
Purpose	Is Yehoshua, for redemption; healing of nations (Rev 22:14)	Created by Yehoshua for His purpose; test of obedience

Effect of Eating	Eternal life; spiritual sight; born again (Rev 2:7)	Death, disobedience; 930 years, Adam died the day of the curse
Seed/Fruit	Produces spiritual seed; Word of Life; righteous trees (Ezekiel)	Disobedience brought Cain's birth; unrighteous trees (people of the prince)
Leaves	For healing of nations (Rev 22:14); Word of Life gives sight	Knowledge brought death; spiritual fornication
Representation	Ezekiel (Tree of Life); speaks Word of Life	Assyria, Tyre, Pharaoh (trees accursed); die according to evil deeds

Key Verse

"Behold, Assyria was a cedar in Lebanon with fair branches and forest shade, and of great height, and his top was among the thick boughs." — **Ezekiel 31:3**

Discussion Questions

1. How does the blind man of Bethsaida seeing "men walking as trees" (Mark 8:24) relate to Ezekiel 31's tree imagery and spiritual sight?
2. What does the phrase "beasts of the field" (v. 6, Gen 1:24-25) reveal about the metaphor of trees as men, especially "people of the prince"?
3. How does Assyria as a tree "in the garden of God" (v. 8-9) relate to Genesis 2-3 and the King of Tyrus in chapters 26-28?

Part II. The Fall of the Great Tree (31:10-14)

Summary

Verses 10-14 pronounce judgment on the great cedar. "Therefore thus says Sovereign GOD: 'Because you have increased in height, and it set its top among the thick boughs, and its

heart was lifted up in its height, therefore I will deliver it into the hand of the mighty one of the nations, and he shall surely deal with it; I have driven it out for its wickedness'" (vv. 10-11). The sin is pride—"its heart was lifted up in its height." This is the sin of Satan (Isaiah 14:13-14), the sin of the King of Tyrus (Ezekiel 28:17), and the sin of every tree that exalts itself.

Verses 12-14 describe the tree's fall. Strangers cut it down; its branches are broken; the peoples of the earth turn away from its shade; all the trees are brought down to death. "So that no trees by the waters may ever again exalt themselves for their height... for they have all been delivered to death, to the depths of the earth, among the children of men who go down to the Pit" (v. 14). The pattern is clear: pride leads to fall, exaltation leads to judgment, the great tree is cut down.

Discussion Questions

1. How does the sin of pride ("heart lifted up in height," v. 10) connect Assyria to Satan (Isa 14:13-14) and the King of Tyrus (Ezek 28:17)?

Part III. Sheol Mourns; All Trees Go Down (31:15-18)

Summary

Verses 15-18 describe the descent into Sheol and the nations 'mourning. "Thus says Sovereign GOD: 'In the day when it went down to hell, I caused mourning. I covered the deep because of it. I restrained its rivers, and the great waters were held back. I caused Lebanon to mourn for it, and all the trees of the field wilted because of it'" (v. 15). Verse 16: "I made the nations shake at the sound of its fall, when I cast it down to hell together with those who descend into the Pit; and all the trees of Eden, the best and most prized of Lebanon, all that drink water, were comforted in the depths of the earth."

I mean, look at verses 15-18—this is a repeat of the story from Revelation 17-20. Verse 18: "To whom are you thus equal in glory and greatness among the trees of Eden? Yet you shall be brought down with the trees of Eden to the depths of the earth; you shall lie in the midst of the uncircumcised, with those slain by the sword. This is Pharaoh and all his multitude, says Sovereign GOD." Pharaoh, Assyria, Tyre—all the great trees of men who exalted themselves—are brought down to Sheol, to the Pit, to lie among the uncircumcised. This foreshadows Revelation 17-20, where Babylon falls, the beast and false prophet are cast into the lake of fire, and death and Hades are thrown into the lake of fire.

Discussion Questions

1. How do verses 15-18 (descent to Sheol, all trees go down) prefigure Revelation 17-20 (Babylon falls, beast/false prophet cast into lake of fire)?
2. What does verse 18 reveal about Pharaoh being "equal in glory and greatness among trees of Eden" yet brought down with them?

Appendix: Key Scripture Cross-References

Theme	Cross-References
Blind Man Sees Trees Walking as Men	Mark 8:22–25 (blind man of Bethsaida; saw men walking as trees; second touch gave full sight); John 9:1–7 (man born blind; Yahshua gives sight; I must work the works of Him who sent Me); 2 Cor 4:4 (the god of this world has blinded the minds of the unbelieving)
Genesis: Trees and Seed	Gen 1:24–25 (God made beasts of earth after their kind); Gen 2:4 (these are the generations of heaven and earth); Gen 2:9 (tree of life in midst of garden; tree of knowledge of good and evil); Gen 2:16–17 (of every tree freely eat; but tree of knowledge shall not eat); Gen 3:6 (woman saw tree good for food; took fruit; gave to husband); Gen 5:5 (Adam lived 930 years and died)
Tree of Life in Revelation	Rev 2:7 (to him who overcomes, give to eat of the tree of life in the paradise of God); Rev 22:2 (tree of life; twelve fruits; leaves for healing of nations); Rev 22:14 (blessed are those who do His commandments; they may have the right to the tree of life)
Son of Man: Ezekiel and Yahshua	Ezek 2:1, 3, 6, 8 (son of man, stand on your feet; I will speak to you); Dan 7:13 (one like the Son of Man, coming with clouds of heaven); Matt 8:20 (Son of Man has nowhere to lay His head); John 1:14 (Word became flesh and dwelt among us); Rev 19:13 (clothed with robe dipped in blood; name called The Word of God)
Pride and Fall: Satan, Tyre, Assyria, Pharaoh	Isa 14:12–15 (how you are fallen, O Lucifer; I will ascend; I will be like Most High); Ezek 28:17 (your heart was lifted up because of your beauty); Ezek 31:10 (because you have increased in height; heart lifted up); Prov 16:18 (pride goes before destruction; haughty spirit before fall)

Descent to Sheol and Revelation 17–20	Ezek 31:15–18 (went down to hell; all trees of Eden brought down); Rev 17:1–6 (great harlot sits on many waters; drunk with blood of saints); Rev 18:2 (Babylon the great is fallen, is fallen); Rev 19:20 (beast and false prophet cast alive into the lake of fire); Rev 20:14 (death and Hades cast into lake of fire; the second death)
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Ezekiel

Chapter 32

Egypt's Fall: When the Gods Were Darkened

A Study Guide

*"All the bright lights of heaven will I make dark over you, and bring darkness upon your land,
says the Sovereign Elohim."*

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Introduction

Ezekiel chapter 32 includes two laments over Egypt—one dated to the twelfth year, twelfth month, first day (v. 1), and the other to the twelfth year, first month, fifteenth day (v. 17). Both mourn Egypt's destruction, descent into Sheol, and placement among the slain nations. The chapter continues the prophecies against Egypt that began in chapters 29-31, but with a notable escalation: the darkening of the sun, moon, and stars.

Everyone agrees that chapter 32 describes severe judgment. One challenging point is verses 7 and 8. Some commentaries, including Keil and Delitzsch, argue that this description is not a literal darkening of the stars, citing Isaiah 13:10 as a comparison and claiming that both passages use poetic metaphors for political upheaval. However, there are strong reasons to believe these verses function on multiple levels—both as a literal cosmic event and as a theological mockery of Egypt's gods.

Verse 7: "And when I extinguish you, I will cover the heavens and make its stars dark; I will cover the sun with a cloud, and the moon shall not give its light." Verse 8: "All the bright lights of heaven will I make dark over you, and bring darkness upon your land, says the Sovereign Elohim." The language is clear and direct. YAHWEH declares He will personally act to darken the heavens over Egypt. Why should we assume this is merely poetic when YAHWEH has already demonstrated His power to do exactly this in Exodus 10:21-23?

The Exodus Precedent: YAHWEH Darkened Egypt Before

The ninth plague illustrates the pattern. Exodus 10:21-23 states, "Then YAHWEH said to Moses, 'Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may even be felt.' So Moses stretched out his hand toward heaven, and thick darkness covered all the land of Egypt for three days. During this time, people could not see each other, and no one moved from their place. However, all the Israelites had light in their homes." This was not metaphorical; the darkness was real—it could be felt, lasted for three days, hindered movement, and terrified the Egyptians. It also held theological significance, as it was a direct challenge to Ra, Egypt's chief sun god.

Exodus 12:12 states YAHWEH's purpose: "Against all the gods of Egypt I will bring judgment." The ten plagues specifically targeted Egyptian deities. The Nile turning to blood mocked Hapi (the Nile god) and Khnum (the river's guardian). Frogs ridiculed Heqet, the frog goddess of fertility. Livestock died, attacking Hathor (the cow goddess) and Apis (the bull god). Darkness—the ninth plague—affected Ra, the chief sun god, along with Aten, Atum, and Horus. Egyptians worshiped Ra as the creator, life-giver, and the one who flooded the land with energizing rays. Pharaohs linked their names to the gods: Ramesses ("drawn

forth of Ra"), Amenhotep ("Amen is pleased"), Tutankhamun ("living image of Amun"). The Pharaoh was also seen as the "son of Ra," a divine figure incarnate.

When YAHWEH darkened the sun for three days, He showed that Ra was powerless. The greatest god of Egypt could not produce light. The source of life could not banish the darkness. While all Egypt sat in terror, unable to move, the children of Israel had light in their dwellings. This was a deliberate, sovereign judgment—literal darkness that revealed the impotence of false gods.

Egyptian Gods of Sun, Moon, and Stars

To understand the theological depth of Ezekiel 32:7-8, we need to know whom YAHWEH is addressing. Egypt's religion was based on worshiping celestial bodies. The sun, moon, and stars were not just objects—they were gods, powerful forces that controlled life, death, time, and destiny.

Ra (also known as Re, Amon-Ra, Atum, or Aten) was Egypt's top deity, often called "arguably Egypt's most important deity." He was the sun god, the creator, and the source of life. Ancient Egyptians believed Ra traveled across the sky in his boat during the day and went into the underworld at night, where he fought the serpent Apophis. Each morning, Ra's victory over darkness brought the sun back. Ra was worshiped so widely that Pharaoh Akhenaten (1353-1336 BC) once banned the worship of all other gods except Ra. The pyramids may symbolize rays of sunlight, linking the pharaohs to Ra.

Thoth, also known as Djehuty, was the moon god linked to wisdom, writing, knowledge, and magic. He earned titles such as "the Keeper of the Mysteries," "the One who Made Calculations Concerning the Heavens, the Stars, and the Earth," and "the Reckoner of Times and Seasons." It was believed that Thoth replaced Ra in the night sky, traveling in the lunar barge. During his nightly journey through the underworld, he stood beside Ra on the sun barge, serving as Ra's counselor and "Voice of Ra." Thoth is credited with inventing the 365-day calendar by gambling with the moon and gaining five extra days of light. Khonsu, another moon god, was part of the Theban Triad (Amun, Mut, Khonsu) and was revered as the traveler crossing the night sky. Often, Thoth and Khonsu were merged into a single deity, Khonsu-Thoth, combining their lunar roles.

Nut was the goddess of the sky and heavens, often depicted as a woman arcing over the earth with her head in the west and her feet in the east. The stars were part of her body, symbolizing the cosmos. Ra traveled through her—she swallowed the sun at sunset and gave birth to it again at dawn. Nut was the mother of Osiris, Isis, Set, and Nephthys, and she protected the dead as they journeyed to the afterlife. The Egyptians viewed the sky, stars,

and celestial lights as living divine entities that governed destiny, time, and the natural order.

Ra (sun), Thoth/Khonsu (moon), and Nut (sky/stars) formed the celestial pantheon worshiped daily in Egypt. Their priests performed rituals aligned with the sun's rise and set. Temples were positioned according to celestial movements. The entire worldview rested on the belief that these gods maintained life, time, and order.

Ezekiel 32:7-8: Literal and Theological Judgment

Now read Ezekiel 32:7-8 again in this context: "And when I extinguish you, I will cover the heavens and make its stars dark [Nut]; I will cover the sun with a cloud [Ra], and the moon shall not give its light [Thoth/Khonsu]. All the bright lights of heaven I will make dark over you, and bring darkness upon your land," says the Sovereign Elohim.

This is a comprehensive judgment on Egypt's entire celestial pantheon. YAHWEH targets every major heavenly deity Egypt trusted. The language is clear and deliberate. Just as He did in Exodus 10:21-23, YAHWEH will darken the sun, moon, and stars—not just as poetic imagery, but as a literal showing that these so-called gods are powerless.

Could this be achieved through natural means? Absolutely. A comet impact, volcanic eruption, or massive sandstorm could create the darkness described. Consider the precedent: Sodom and Gomorrah were destroyed by "fire and brimstone from heaven" (Genesis 19:24), likely the result of a meteor or comet impact. Such an event would generate an ash cloud blocking the sun, moon, and stars—precisely the imagery Ezekiel depicts. Alternatively, YAHWEH could supernaturally darken the skies as He did in Exodus 10. Either way, the outcome is the same: Egypt is in darkness, its gods silent and powerless, while YAHWEH proves His authority.

Some commentators dismiss this as metaphorical language for political collapse—referring to the fall of rulers and the end of kingdoms. However, this interpretation falls short for several reasons. First, it overlooks the precedent in Exodus 10:21-23, where YAHWEH literally darkened Egypt. Second, it ignores the explicit targeting of Egyptian gods. Third, it conflicts with how Jesus, Joel, and Revelation treat cosmic signs as literal events. Matthew 24:29, quoting or paraphrasing Isaiah 13:10, describes the sun darkened, the moon not giving light, and the stars falling from heaven—viewing these as future literal events. Joel 2:10, 31; 3:15 describe the sun and moon darkening before the "great and terrible day of YAHWEH." Revelation 6:12-14 and 8:12 describe the sun turning black, the moon like blood, and stars falling. If these passages depict literal cosmic disturbances, why should we assume Ezekiel 32:7-8 is merely poetic?

The best interpretation recognizes both aspects: Ezekiel 32:7-8 describes a literal darkening of the heavens over Egypt (whether by natural disaster or supernatural intervention) that also serves as a theological mockery of Egypt's false gods. YAHWEH is saying: "You worship the sun? I will cover it. You trust the moon? It will give no light. You bow to the stars? I will make them dark. And when I do, you will know that I am YAHWEH."

Quick Reference

Two Lamentations	12th year, 12th month, 1st day (v. 1); 12th year, 1st month, 15th day (v. 17)
Dragon Imagery (v. 2)	Same as chapters 29, 31; Pharaoh = great dragon in seas
Verses 7-8: Literal + Theological	Actual darkening of sun/moon/stars AND mockery of Egyptian gods
Exodus 10:21-23 Precedent	YAHWEH darkened Egypt 3 days; literal event + mocked Ra (sun god)
Ra (Sun God)	Supreme deity; creator, giver of life; Pharaoh = "son of Ra"; Akhenaten banned all other gods
Thoth/Khonsu (Moon Gods)	Wisdom, time, knowledge; replaced Ra at night; "Voice of Ra"; invented 365-day calendar
Nut (Sky/Stars Goddess)	Sky goddess; stars on her body; swallowed sun at sunset, birthed it at dawn
Comet Strike Theory	Sodom/Gomorrah precedent (Gen 19:24); ash cloud blocks sun/moon/stars

Isaiah 13:10 Connection	Jesus (Matt 24:29), Joel (2:10, 31; 3:15), Revelation (6:12-14; 8:12) treat as literal
Exodus 12:12	"Against all the gods of Egypt I will execute judgment" - plagues targeted specific deities
Descent to Pit (vv. 17-32)	Egypt among slain nations in Sheol; connects to chapter 31
K&D "Merely Metaphorical"	Incomplete view; ignores Exodus precedent, Egyptian gods context, eschatological fulfillment

Part I. Lamentation for Pharaoh: The Dragon in the Seas (32:1-10)

Summary

Verses 1-2 set the date and begin the lament. "And it came to pass in the twelfth year, in the twelfth month, on the first day of the month, that the word of YAHWEH came to me, saying, 'Son of man, take up a lamentation for Pharaoh, king of Egypt, and say to him: You are like a young lion among the nations, and you are like a monster in the seas, thrashing about in your rivers, troubling the waters with your feet, and fouling their rivers' (vv. 1-2). The dragon imagery reappears—Pharaoh is compared to a young lion (symbolizing pride and fierce strength) and a "monster in the seas," the same language used in chapters 29 and 31. This represents the great dragon of Revelation 12:9, the serpent of old, Satan himself, manifested through earthly rulers who oppose YAHWEH.

Verses 3-6 describe Pharaoh's capture and destruction. YAHWEH will cast His net over him, lift him up, throw him on dry land, and leave him to be eaten by birds and animals. "I will cause all the birds of the sky to settle on you, and I will satisfy the wild animals of the whole earth with you. I will lay your flesh on the mountains, and fill the valleys with your carcass. I will also water the land with the flow of your blood, even to the mountains; and the

riverbeds will be filled with you" (vv. 4-6). This depicts total, humiliating destruction. Egypt, which once prided itself as a great power of the ancient world, will become decaying, lifeless flesh.

Verses 7-8 serve as the pivotal verses: the darkening of the heavens. "And when I extinguish you, I will cover the heavens and make its stars dark; I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark over you, and bring darkness upon your land, says the Sovereign Elohim" (vv. 7-8). We have already established the dual nature of this prophecy—literal cosmic darkness and a theological mockery of Egyptian gods. YAHWEH is not merely describing Egypt's political collapse; He is announcing that He will personally darken the sun (Ra), the moon (Thoth/Khonsu), and the stars (Nut), proving these gods are powerless to protect their worshipers.

The word "extinguish" (Hebrew: כָּבַח, kabah) is the same word used for putting out a lamp or quenching a fire. YAHWEH will extinguish Egypt's light—both metaphorically (their glory and power) and literally (the celestial lights they worship). This follows the pattern seen in the Exodus. In Exodus 10:21-23, YAHWEH darkened Egypt for three days, mocking Ra and showing His dominance. Here, He promises to do it again.

Verses 9-10 describe the terror this will cause among the nations. "I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries which you have not known. Yes, I will make many people astonished at you, and their kings shall be horribly afraid of you when I brandish My sword before them; and they shall tremble every moment, every man for his own life, in the day of your fall" (vv. 9-10). Egypt's fall will send shockwaves through the ancient world. If the great Egypt can be brought low, if their gods can be silenced, if their sun can be darkened, what hope do other nations have?

Key Verse

"All the bright lights of heaven will I make dark over you, and bring darkness upon your land, says the Sovereign Elohim."

— **Ezekiel 32:8**

Discussion Questions

1. How does the dragon imagery in v. 2 connect Pharaoh to chapters 29, 31, and Revelation 12:9 (the great dragon, serpent of old, Satan)?
2. What does the word "extinguish" (v. 7, Hebrew kabah) reveal about YAHWEH darkening Egypt's literal and metaphorical light?

3. How do verses 7-8 demonstrate both a literal cosmic event (darkening sun/moon/stars) and a theological mockery (Ra, Thoth/Khonsu, Nut powerless)?
4. Why does Exodus 10:21-23 (ninth plague, darkness) set the precedent for understanding Ezekiel 32:7-8 as both literal and theological judgment?

Part II. The Sword of Babylon: Egypt's Desolation (32:11-16)

Summary

Verses 11-12 identify Babylon as YAHWEH's instrument. "For thus says the Sovereign Elohim: 'The sword of the king of Babylon shall come upon you. By the swords of the mighty warriors, all of them the most terrible of the nations, I will cause your multitude to fall'" (vv. 11-12). Nebuchadnezzar, king of Babylon, is the agent of judgment, as shown in chapters 29-31. Egypt will fall to Babylon's sword.

Verses 13-15 depict total destruction. YAHWEH will kill Egypt's livestock, calm their waters, make their rivers flow like oil, leave the land barren, and take everything from it. "Then they shall know that I am YAHWEH, when I have made the land most desolate because of all their abominations which they have committed" (v. 15). The goal of judgment is always recognition: "They shall know that I am YAHWEH."

Verse 16 concludes the first lamentation. "This is the lamentation with which they shall lament her; the daughters of the nations shall lament her; they shall lament for her, for Egypt and for all her multitude, says the Sovereign Elohim" (v. 16). The nations will mourn Egypt's downfall, not because they loved Egypt, but because her destruction demonstrates that no nation is safe from YAHWEH's judgment.

Discussion Questions

1. How does Babylon, described as "the most terrible of the nations" (v. 12), serve as YAHWEH's instrument, and what does this reveal about His sovereignty over world powers?
2. What is the purpose of Egypt's complete desolation (vv. 13-15) according to verse 15?

Part III. Descent to the Pit: Egypt Among the Slain (32:17-32)

Summary

Verse 17 introduces the second lament, dated to the fifteenth day of that month. "It came to pass also in the twelfth year, on the fifteenth day of the month, that the word of YAHWEH came to me, saying" (v. 17). This lamentation centers on Egypt's descent into Sheol, the realm of the dead.

Verses 18-21 describe Egypt being thrown into the Pit. "Son of man, wail over Egypt's multitude, and cast them down to the depths of the earth, her and the daughters of the famous nations, with those who go down to the Pit" (v. 18). Egypt will join the uncircumcised, the slain by the sword. Verse 21 states: "The strong among the mighty shall speak to him out of the midst of hell with those who help him: They have gone down, they lie with the uncircumcised, slain by the sword."

Verses 22-30 list the nations already in the Pit—Assyria, Elam, Meshech and Tubal, Edom, the princes of the north, and the Sidonians. Each is described as "slain by the sword," "gone down uncircumcised," and lying in Sheol with shame. Egypt will join them. This directly connects to Ezekiel 31:15-18, where all the great trees are brought down to Sheol. The pattern remains clear: proud nations that exalt themselves, rely on their own strength, and worship false gods are cast down into the Pit.

Verses 31-32 depict Pharaoh's final, bleak comfort. "Pharaoh will see them and be comforted over all his multitude, Pharaoh and all his army, slain by the sword, 'declares the Sovereign Elohim. 'For I have caused My terror in the land of the living; and he shall be placed in the midst of the uncircumcised with those slain by the sword, Pharaoh and all his multitude, 'says the Sovereign Elohim (vv. 31-32). Pharaoh's only solace in Sheol is that he is not alone—other great nations have also fallen. However, this offers no real comfort, only a recognition of shared judgment. These nations, along with this story, will face judgment again in the latter days, as described in Ezekiel 38, and ultimately in Revelation 9 during the final judgment.

Discussion Questions

1. How does Egypt's descent to the Pit (vv. 18-21) relate to Ezekiel 31:15-18, where all trees are brought down to Sheol?

2. What does the catalog of nations in Sheol (Assyria, Elam, Meshech, Tubal, Edom, Sidon, vv. 22-30) reveal about YAHWEH's judgment against prideful powers?
3. What is the irony of Pharaoh being "comforted" (v. 31) by seeing other slain nations in Sheol?

Appendix: Key Scripture Cross-References

Plague	Reference	Egyptian God Targeted
1. Nile to blood	Exod 7:14–24	Hapi (Nile god), Khnum (river guardian)
2. Frogs	Exod 8:1–15	Heqet (frog goddess of fertility)
3. Gnats/lice	Exod 8:16–19	Geb (earth god)
4. Flies	Exod 8:20–32	Khepri (scarab beetle god)
5. Livestock death	Exod 9:1–7	Hathor (cow goddess), Apis (bull deity)
6. Boils	Exod 9:8–12	Isis (healing goddess), Imhotep (medicine god)
7. Hail	Exod 9:13–35	Set (storm god), Nut (sky goddess)
8. Locusts	Exod 10:1–20	Neper/Nepri (grain gods), Renenutet (harvest)
9. Darkness	Exod 10:21–29	Ra, Aten, Atum, Horus (sun/light gods)
10. Firstborn death	Exod 11:1–12:30	Pharaoh himself (considered deity)

Key Scripture Cross-References

Theme	Cross-References
Exodus Precedent: Ninth Plague	Exod 10:21–23 (thick darkness 3 days; could be felt; Israel had light in Goshen); Exod 12:12 (against all gods of Egypt I will execute judgment); Ps 105:28 (He sent darkness and made it dark)
Ten Plagues: Each Targeting a God	See Ten Plagues table above — every plague was a direct mockery of a specific Egyptian deity, culminating in the death of Pharaoh's firstborn, since Pharaoh himself was considered divine
Isaiah 13:10: Literal Cosmic Signs	Isa 13:10 (stars/constellations do not give light; sun darkened; moon not shine); Matt 24:29 (sun darkened, moon not give light, stars fall); Joel 2:10 (heavens tremble; sun and moon grow dark); Joel 2:31 (sun to darkness, moon to blood before great day of YAHWEH); Joel 3:15 (sun and moon will grow dark); Amos 8:9 (make sun go down at noon; darken earth in broad daylight)
Revelation: Eschatological Darkness	Rev 6:12–14 (sun black as sackcloth, moon like blood, stars fell); Rev 8:12 (third of sun, moon, stars darkened); Rev 16:10 (fifth bowl: kingdom of beast full of darkness); Mark 13:24 (sun darkened, moon not give light); Luke 21:25 (signs in sun, moon, stars; distress of nations)
Comet/Meteor Strike Precedents	Gen 19:24 (YAHWEH rained fire and brimstone on Sodom from heaven); Exod 9:23–24 (hail and fire mingled; very severe); Josh 10:11 (YAHWEH cast down large hailstones; more died from hail than from sword); Rev 8:7–8 (first angel: hail and fire mingled with blood; second angel: great mountain burning with fire)
Dragon Imagery Connections	Ezek 29:3 (Pharaoh, great dragon in the midst of rivers); Ezek 32:2 (you are like a monster in the seas, thrashing about); Rev 12:3 (great fiery red dragon; seven heads, ten horns); Rev 12:9 (great dragon cast out; serpent of old, Devil and Satan); Rev 20:2 (laid hold of the dragon, serpent of old, Devil and Satan)
Descent to the Pit/Sheol	Ezek 31:15–18 (all trees brought down to Sheol; Egypt among them); Ezek 32:18–32 (Egypt cast down to Pit with uncircumcised, slain by sword); Isa 14:9–11 (Hell from beneath moved to meet you at your coming); Rev 20:14 (death and Hades cast into the lake of fire)

YAHWEH's Sovereignty Over World Powers	Ezek 32:11 (sword of king of Babylon shall come upon you); Jer 25:9 (Nebuchadnezzar, My servant); Isa 45:1 (thus says YAHWEH to His anointed, to Cyrus — a pagan king); Dan 4:17 (Most High rules in the kingdom of men; gives it to whomever He will); Rom 13:1 (no authority except from God; authorities appointed by God)
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