



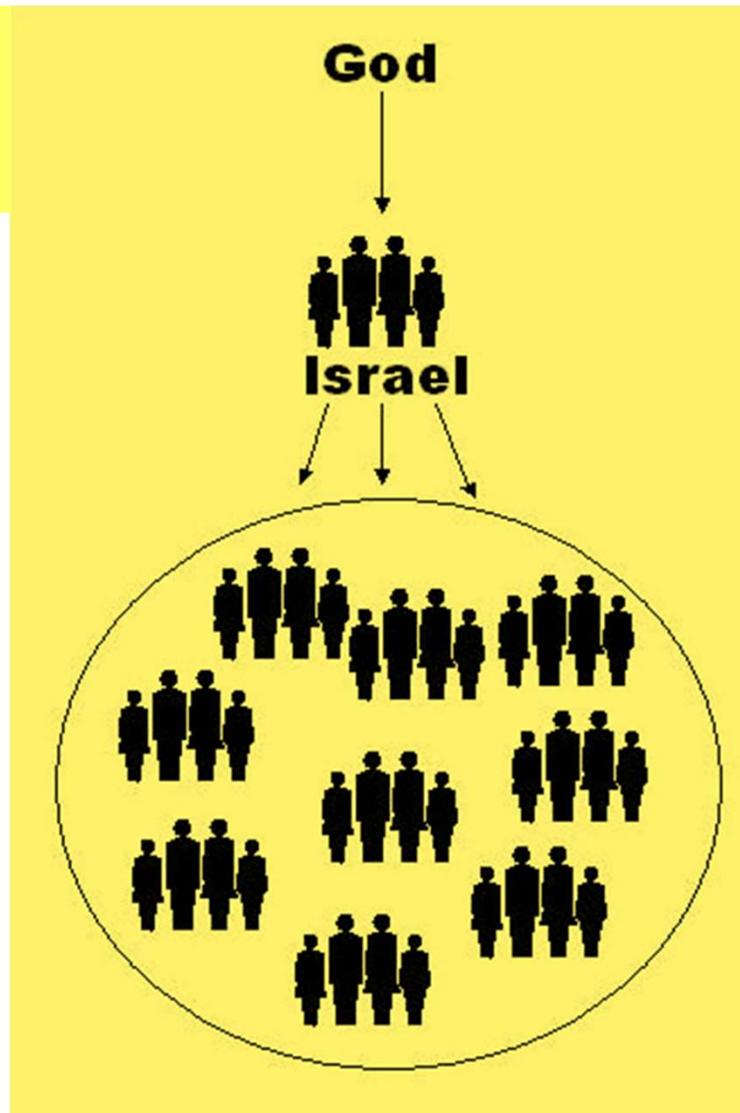
Ezekiel Overview

48 chapters - Three main divisions. Broadly speaking

- **Early chapters (Ch. 1-24; 33, 34:1-10)**
Israel's sin: Impending and current Judgement
- **Middle chapters (ch 25-32, 35)**
Judgement on the nations surrounding Israel
- **Later chapters 34:11-31; 36-48**
Promises of Israel's future glorious kingdom

> **God's glory and man's sinful state contrasted throughout the book.** <

**“In you shall all
the families of the
earth be blessed.”**



**“I will bless those
who bless you,**

**and
I will curse him
who curses you.”**

Genesis 12:3



Jezebel
(daughter of Sidonian
king of all Phoenicia)

married

Ahab
(King of Israel)

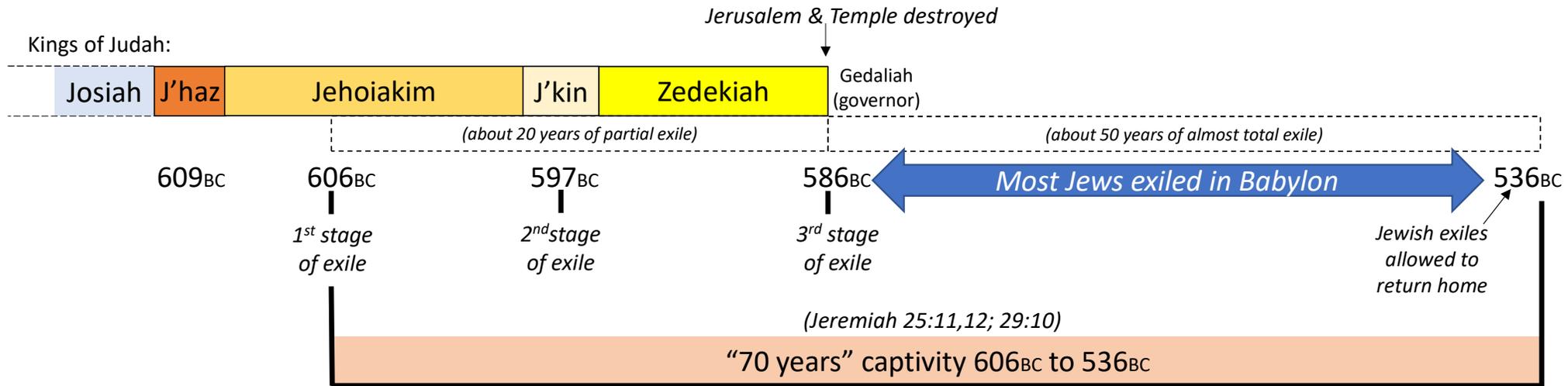


Tyre and Sidon's wickedness

Matthew 11:20-24



FROM JOSIAH TO THE CAPTIVITY – MAJOR EVENTS



Prophets:

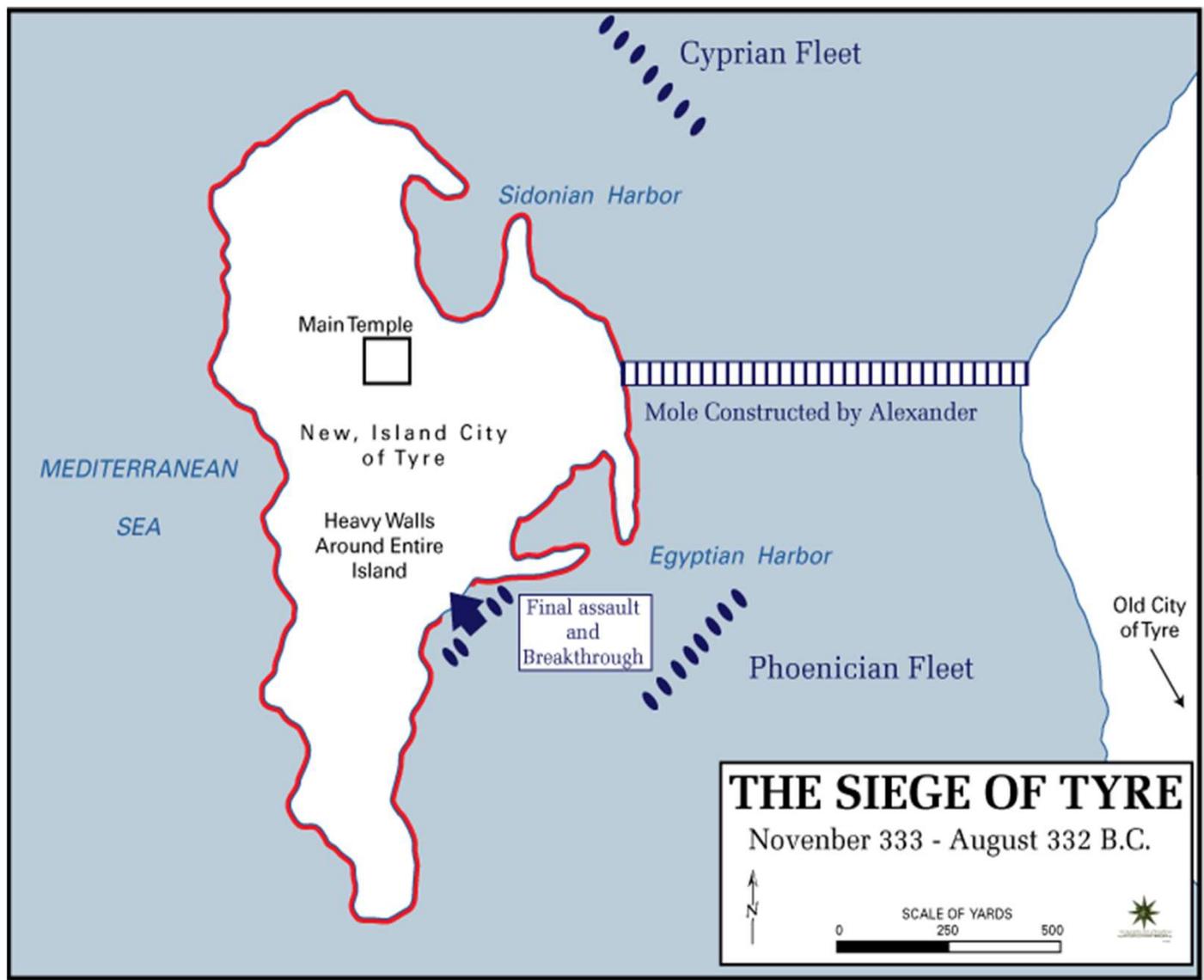
Ezekiel taken captive to Babylon by Babylonians
(Ezekiel 33:21; Jeremiah 29:1,2)

Ezekiel

Early and middle chapters

Later Chapters





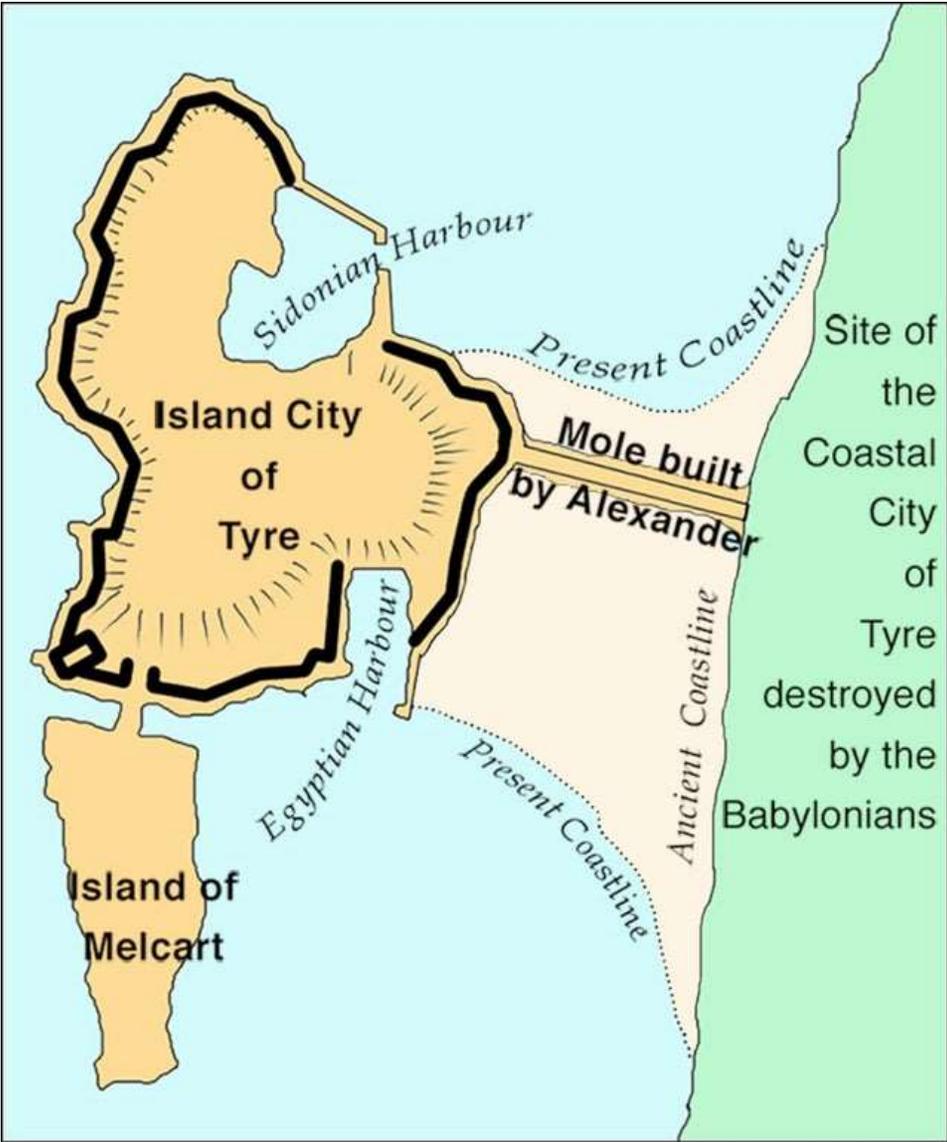
THE SIEGE OF TYRE

November 333 - August 332 B.C.



SCALE OF YARDS
0 250 500







The “prince” or “ruler” of Tyre (Ezekiel 28:1-10) and the king of Tyre (Ezekiel 28:11-19)

Who is being referred to?

What is God’s message in this passage?

- (1) The picture portrayed is of one who believes he is God (or a god), but is not.
- (2) There are problems with literally applying every statement in these passages to either Ethbaal III (King of Tyre at the time of Ezekiel’s prophecy) or Satan.
- (3) It will help us to recognise that there is some imagery and symbolism in these passages.
- (4) The “prince/ruler” and the “king” are probably the same person.
- (5) Some of Satan’s attributes and his destiny are typified by what is spoken of both the “prince/ruler” and the “king”.
- (6) The prophecy says that the one true God will humble this person, and also humble Satan.
- (7) There are lessons here for us about our own vanity, what we put our time and energy into, and remembering our place before God.

Imagery and symbolism in Ezekiel ch.28

28:1-10 states the vanity of Tyre's ruler literally and how he will be humbled.

28:11-19 says the same thing about the same person in more figurative speech.

Each of the following phrases from v.11-19 indicate how the king of Tyre was, symbolically, so "esteemed" and "close to God"....

v.12 "**perfection**"

v.13 "**in Eden**"

v.13 "**precious stones**"

v.14 "**anointed cherub**" (see next slide)

v.14 God's "**holy mountain**"

v.14 "**fiery stones**"

v.18 "**sanctuaries**"

**“You were the anointed cherub who covers (Heb: *sakak*)”
(Ezekiel 28:14)**

Strong's no.
5526

What does this phrase mean?

**In Scripture, there are several other refs to cherubim who “cover” (*sakak*)
Each one refers to the cherubim that “covered” the ark.**

Exodus 25:20 - And the cherubim shall stretch out their wings above, covering (*sakak*) the mercy seat with their wings

Exodus 37:9 - The cherubim spread out their wings above, and covered (*sakak*) the mercy seat with their wings.

1 Chronicles 28:18 - Then David gave his son Solomon ... [gold for] the gold cherubim that spread their wings and overshadowed (*sakak*) the ark of the covenant of the LORD.

1 Kings 8:7; also 2 Chronicles 5:8 - [In Solomon's Temple,] the cherubim spread their two wings over the place of the ark, and the cherubim overshadowed (*sakak*) the ark and its poles

The cherubim that “cover” the ark of the covenant
(cp. Ezekiel 28:14)



The “King” and the “Prince/Ruler”

Today, we think of the “prince” as the heir to the throne, and always a different person to the “king”.

Unlike our modern Western way of thinking, these terms are often interchangeable in Scripture.



Ezekiel 28:2 – “say to the prince/ruler of Tyre ...”

“prince/ruler”: Hebrew = *negid* (Strong’s 5057)

I believe that “Ruler” is the better translation here for two reasons:

- (1) “ruler” is a more consistent translation across Scripture.
- (2) a subordinate “prince” could not have seen himself as being in the highest position.

Ezekiel 28:12 – “take up a lamentation for the king of Tyre ...”

“king”: Hebrew = *melek* (Strong’s 4428)

All “kings” are rulers, but not all “rulers” are kings.

Saul:

1 Samuel 9:16 – ruler/commander (*negid*) over Israel

1 Samuel 15:1 – Saul to be anointed as “king” (*melek*)

David (in the past):

1 Samuel 25:30 – David to be appointed as ruler (*negid*)

2 Samuel 5:3 – David anointed as king (*melek*)

David (in the future):

Ezekiel 37:24 – David shall be king (*melek*)

Ezekiel 34:24 – David will be prince (*nasi* = ruler, chief. Strong’s no.5387)

Ezekiel 37:25 – David shall be their prince (*nasi* 5387)

Zedekiah (last king of Judah before the exile)

Ezekiel 12:10 – “the prince” (*nasi*) ... v.13b he shall not see Babylon, he shall die there

2 Kings 25:2 – “King” (*melek*) Zedekiah... v.7 eyes plucked out and taken to Babylon



“prince/ruler”: Hebrew = *negid* (Strong’s 5057)
nasi = ruler, chief (Strong’s 5387)
“king”: Hebrew = *melek* (Strong’s 4428)

Ezekiel 28:2 (NKJV)

Because your heart is lifted up,
And you say, 'I am a god [el],
I sit in the seat of gods [elohim],
In the midst of the seas,'
Yet you are a man, and not a god [el],
Though you set your heart as the heart of a god [elohim] ...

Ezekiel 28:6-7a (NKJV)

... Therefore thus says the Lord GOD [Adonai **Yahweh**]:
"Because you have set your heart as the heart of a god [elohim],
Behold, therefore, I will bring strangers against you ...

Ezekiel 28:9 (NKJV)

... Will you still say before him who slays you,
'I am a god' [elohim]?
But you shall be a man, and not a god [el],
In the hand of him who slays you.

Ezekiel 28:2 (My suggested translation ...)

Because your heart is lifted up,
And you say, 'I am a god [el],
I sit in the seat of God [elohim],
In the midst of the seas,'
Yet you are a man, and not a god [el],
Though you set your heart as the heart of
God [elohim]

v.12 "perfection"
v.13 "in Eden"
v.13 "precious stones"
v.14 "anointed cherub"
v.14 God's "holy mountain"
v.14 "fiery stones"
v.18 "sanctuaries"

Ezekiel 28:6-7a (My suggested translation ...)

... Therefore thus says the Lord Yahweh [Adonai **Yahweh**]:
"Because you have set your heart as the heart of God [elohim],
Behold, therefore, I will bring strangers against you ...

Ezekiel 28:9 (My suggested translation ...)

... Will you still say before him who slays you,
'I am God' [elohim]?
But you shall be a man, and not a god [el],
In the hand of him who slays you.