

Manifest Holiness

God's Judgment Against Sidon and Egypt

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A ²⁰ The word of the LORD came to me: ²¹ "Son of man, set your face toward Sidon, and prophesy against her ²² and say, Thus says the Lord GOD:

B "Behold, I am against you, O Sidon, and I will manifest my glory in your midst. And they shall know that I am the LORD when I execute judgments in her and manifest my holiness in her; ²³ for I will send pestilence into her, and blood into her streets; and the slain shall fall in her midst, by the sword that is against her on every side. Then they will know that I am the LORD.

C ²⁴ "And for the house of Israel there shall be no more a brier to prick or a thorn to hurt them among all their neighbors who have treated them with contempt. Then they will know that I am the Lord GOD.

²⁹ In the tenth year, in the tenth month, on the twelfth day of the month, the word of the LORD came to me: ² "Son of man, set your face against Pharaoh king of Egypt, and prophesy against him and against all Egypt; ³ speak, and say, Thus says the Lord GOD:

"Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his streams, that says, 'My Nile is my own; I made it for myself.' ⁴ I will put hooks in your jaws, and make the fish of your streams stick to your scales; and I will draw you up out of the midst of your streams, with all the fish of your streams that stick to your scales. ⁵ And I will cast you out into the wilderness, you and all the fish of your streams; you shall fall on the open field, and not be brought together or gathered. To the beasts of the earth and to the birds of the heavens I give you as food.

⁶ Then all the inhabitants of Egypt shall know that I am the LORD.

"Because you have been a staff of reed to the house of Israel, ⁷ when they grasped you with the hand, you broke and tore all their shoulders; and when they leaned on you, you broke and made all their loins to shake. ⁸ Therefore thus says the Lord GOD: Behold, I will bring a sword upon you, and will cut off from you man and beast, ⁹ and the land of Egypt shall be a desolation and a waste. Then they will know that I am the LORD.

“Because you said, ‘The Nile is mine, and I made it,’
¹⁰ therefore, behold, I am against you and against your
streams, and I will make the land of Egypt an utter waste
and desolation, from Migdol to Syene, as far as the border
of Cush. ¹¹ No foot of man shall pass through it, and no foot
of beast shall pass through it; it shall be uninhabited forty
years. ¹² And I will make the land of Egypt a desolation in
the midst of desolated countries, and her cities shall be a
desolation forty years among cities that are laid waste. I
will scatter the Egyptians among the nations, and disperse
them through the countries.

D ²⁵ “Thus says the Lord GOD: **When I**
gather the house of Israel from the peo-
ples among whom they are scattered, and
manifest my holiness in them in the sight
of the nations, then they shall dwell in
their own land that I gave to my servant
Jacob. ²⁶ And they shall dwell securely in it,
and they shall build houses and plant vine-
yards. They shall dwell securely, when I ex-
ecute judgments upon all their neighbors
who have treated them with contempt.
Then they will know that I am the LORD
their God.”

¹³ “For thus says the Lord GOD: At the end of forty years **I**
will gather the Egyptians from the peoples among whom
they were scattered, ¹⁴ and I will restore the fortunes of
Egypt and bring them back to the land of Pathros, the land
of their origin, and there they shall be a lowly kingdom. ¹⁵ It
shall be the most lowly of the kingdoms, and never again ex-
alt itself above the nations. And I will make them so small
that they will never again rule over the nations. ¹⁶ And it shall
never again be the reliance of the house of Israel, recalling
their iniquity, when they turn to them for aid. Then they will
know that I am the Lord GOD.”

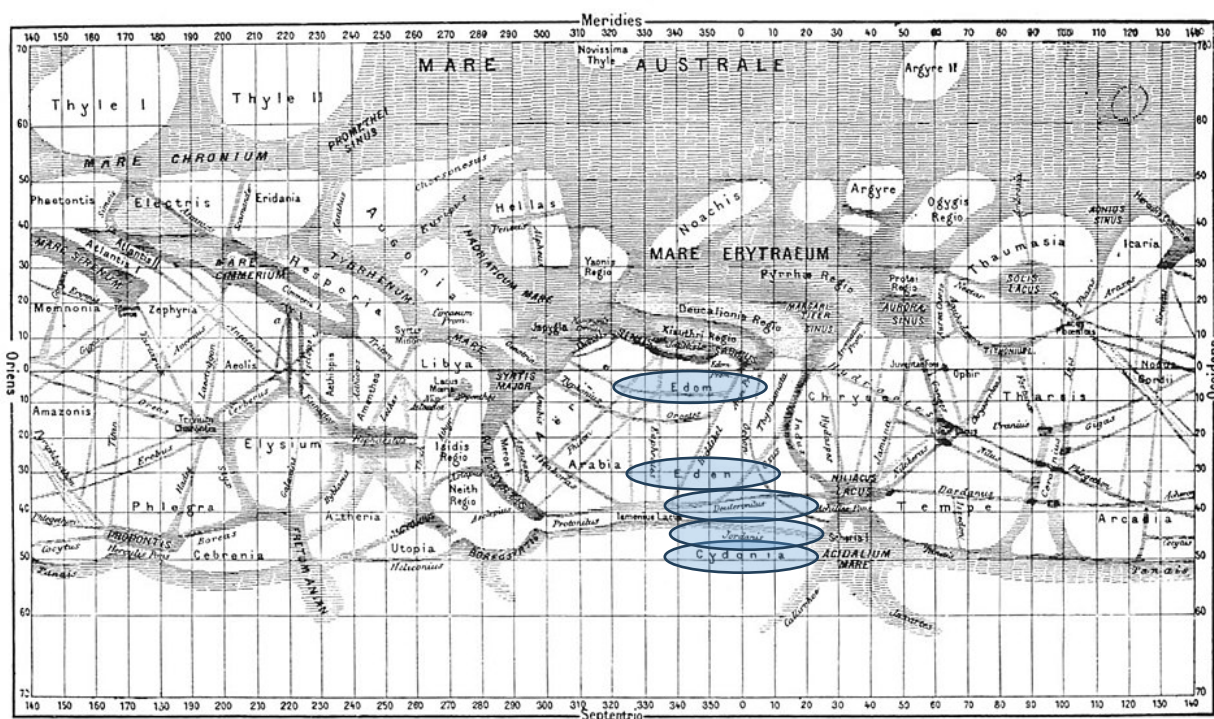
Ezekiel 28:20:21:16

As in Heaven, So on Earth?

Perhaps the first person to map the features of Mars was a
theurgist (the pagan idea of repeating patterns in heaven and
pulling them down to earth)¹ named **Giovanni Schiaparelli**

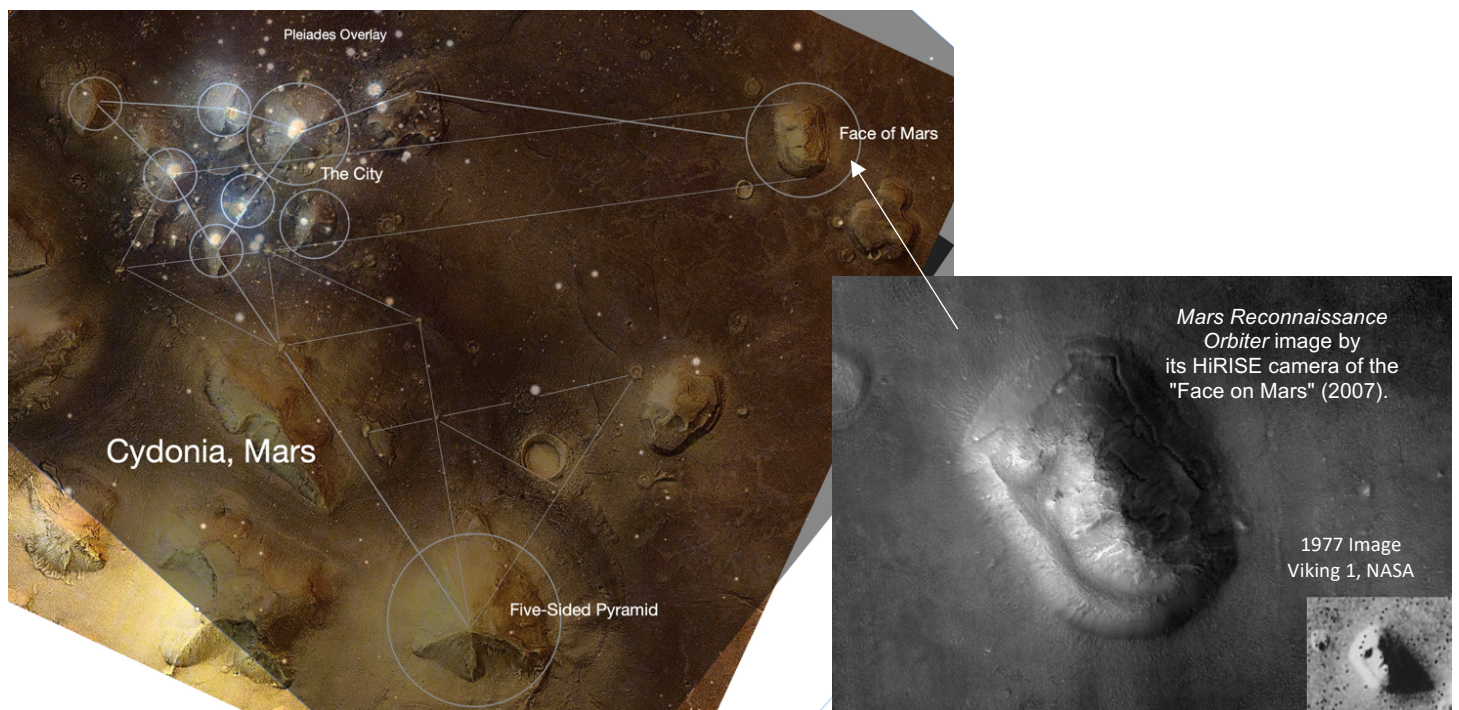
¹ Like “**metallurgy**” which is a “*working in metal*” (from Gk. *-ergos*, “that works”) theurgy is a
“working in God(s) (*theos*).” It is a pagan concept of bringing the heavens down to earth and
connecting to their power. [Etymology Online](#) calls it “**White magic**,” “**a divine work, a miracle,**
magic, sorcery.” Much of this introduction is going to be taken from **David Flynn**’s 2003 talk,
“[David Flynn’s 1st Presentation at Roswell. Sydonia, The Secret Chronicles of Mars,](#)” *Mark*
Flynn’s YouTube channel (Dec 4, 2022).

in his 1877 map. They finally had telescopes big enough by then and Mars happened to come close enough to earth that he was able to see many of its features and create a map. On this map, he decided to put his **prime meridian** (0°) longitude over a place he called “*Cydonia*.” Curiously, just above it, he labels what he (but we now know incorrectly) perceived as a dried up riverbed: “*Jordanis*.” Other nearby features include *Edom* above it, *Eden* between them, and another feature he called *Deuteronilus* (Second Nile) between them. It is clear from these names that in this part of his map which is its very center, he had the lands of the Canaanites, Israel, and Egypt in mind.

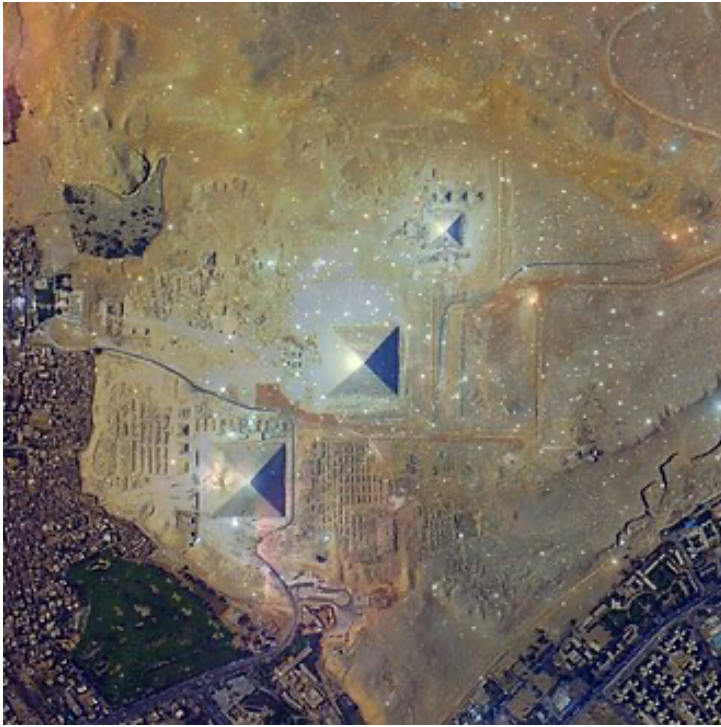


[Giovanni Schiaparelli's Map of Mars](#), compiled over the period of 1877-1886. Wikimedia.

On July 25, 1976 we got our first real close up pictures of Mars and one feature famously stood out—the infamous “[Face on Mars](#).” Curiously, it happens to be in Schiaparelli’s Cydonia near the prime meridian of the planet. Much has been written about this face. What is it? Why is it here? What about all the other extremely bizarre features around it that all seem to line up geometrically and some even believe astronomically with heavenly star clusters such as the Pleiades (see next page)? Whatever you make of all that, what we can say for certain is that a very long time ago, someone did in fact build megaliths *on earth* to emulate the heavens.



Cydonia, Mars. HD resolution Wikimedia map overlaid with angles and the Pleiades



Perhaps the most famous example of this is the layout of the three [pyramids of Giza in Egypt](#) and their relative position to the Nile being a deliberate patterning of [Orion's Belt](#) and its relative position to the Milky Way.² The pagan version of this comes from a legendary writing that was supposedly created before the Great Flood called the [Emerald Tablets of Thoth](#), which Isaac Newton was fascinated with. It begins (*in an interpretive/esoteric version*), “[The secret works of Hiram | This is the Truth, the whole truth, nothing but the truth.](#) (As David Flynn says in his presentation on this, ‘*Where have we heard that before?*’) | [As below, so above, as above, so below.](#)”³ Jesus gives us the Christian and correct version of this in the Lord's Prayer, where we are to pray to our Father, “[On earth as it is in heaven](#)” ([Matt 6:10](#)).

² First proposed by [Robert G. Bauval](#), “[A Master Plan for the Three Pyramids of Giza Based on the Configuration of the Three Stars of the Belt of Orion](#),” *Discussions in Egyptology* 13 (1989): 7-18. This theory is not without dissenters. It is not in dispute that they are emulating a constellation. The question is whether Orion is the correct one. For example, Cygnus has been offered up as an alternative. See [Andrew Collins](#), “[Giza's Cosmic Blueprint](#),” *Andrew Collins* (2005?).

³ This is the translation from [Fulcanelli](#) (trans. From the French by Sieveking).

But in the pagan version, *you* are bringing heaven down to earth, to *manipulate the invisible powers*, to use them, in exchange for worship. It is a form of idolatry and worship of the gods. It's very much a kind of returning to Babel.

The fascinating thing about this is that **Hiram** was the ... king of *Tyre*.⁴ He had dealings with no less than David (**2Sam 5:11**) and Solomon (**1Kgs 5:1; 7:13; 9:11-12**). Solomon got his famous "**cedars of Lebanon**" from him to build the temple. Of course, we looked at Tyre in chs. 26-28 of Ezekiel—especially focusing in on its "king" which is clearly not Hiram, but a supernatural entity behind this human "ruler" (*nagid*).

What you may not know is that Tyre is located in the realm of *earthly Cydonia* or Sidonia.⁵ **Sidon** was the mother city of the Phoenicians—the greatest seafaring, trading, and ship-building civilization of the day. **Genesis 10:15** tells us Sidon was the **firstborn son of Canaan**—son of Ham (**Gen 9:18**), the very one cursed after the disturbing incident of

⁴ Hiram (Chiram) does not appear in the earliest Emerald Tablet translations which we have, which is attributed to Hermes Trismegistus. The version quoted here is an esoteric reworking in which Chiram, the Tyrian master craftsman who helped build Solomon's Temple, is made the speaker — a classic alchemical blending of Hermetic and biblical imagery

⁵ While Tyre belonged to the ancient realm of *Sidonia*, Schiaparelli placed the prime meridian of Mars through a region he called *Cydonia* (the classical name for a city on Crete). Though the two names are unrelated etymologically, in the occult and theurgic imagination they serve as symbolic counterparts — Cydonia on Mars standing in for Sidonia, the heartland of Canaanite/Phoenician civilization.

“his father’s nakedness” in Noah’s tent (25). From that cursed line came a people renowned for weaponry/metalurgy and astronomy/astrology (which helped give them mastery of navigation), enchantments and cosmetics, writing, and the sophisticated arts of theurgy — the pagan attempt to mirror the patterns of heaven on earth and harness their power. Curiously, perhaps better than any people that have ever lived, these things match very tightly to the things the watchers taught humanity when they came down on Mt. Hermon, not too far from Sidon (see 1En 7-8, 69).

The Greeks remembered it this way: the princess **Europa**, daughter of **Agenor, king of Sidon**, is carried off by Zeus (in the form of a bull) and taken across the sea to Crete — specifically to the ancient city the Greeks called **Cydonia**. Sidon? Cydonia? Sound familiar? There she marries Asterius (“the starry one”) and becomes queen. Her very name, Europa, carries an ancient echo of Genesis 3, which itself is echoed in Ham’s “father’s nakedness”: “wide-eyed” — the one whose eyes have been opened.

That phrase should stop us cold. In Genesis 3 the serpent—the same figure I suggest is in mind in **Ezekiel 28:11-19** and its “king of Tyre”—promised our first parents,

“Your eyes will be opened, and you will be like God, knowing good and evil” (Gen 3:5). They ate, their eyes were opened, and they knew they were naked. After the Flood the same pattern of “opened eyes” and exposed nakedness reappears in Noah’s tent, producing the cursed line of Canaan — the very father of Sidon. Now the myth remembers that forbidden knowledge leaving the coast of Sidon and being carried to Cydonia on Crete, where it blossoms into a new civilization under a “starry” queen.

Right next door — spiritually and culturally — stood Egypt, the other great superpower of the ancient Near East. The land that built pyramids aligned with the stars, that turned the Nile into a divine artery, that practiced its own version of “as above, so below.” Both Sidon and Egypt were sophisticated, wealthy, star-wise, and deeply committed to pulling heavenly patterns down to earth on their own terms.

How are these connected? Well, quite literally, actually. There happens to be a place called the Atlas Mountains in Mauritania in northwest Africa. Our modern prime meridian “just so happens” to run straight through them. That puts Atlas at 0° longitude on earth. But why did we put the prime meridian here? Some think it was just because the British Empire was so powerful they thought themselves as

the center of the world. But the truth of the matter is, they were tethering it to the brightest star in the night sky: Sirius—the Dog Star. In a curious coincidence (or is it?), it just so happens, that the so-called “Dogon” people of Mali (Africa)—who told missionaries that they had worshipped Sirius since time before memory—happen to live right on the Prime Meridian.

Curiously, if you then realize that creating a prime meridian means, by definition, that you are “fixing” the rotating stars to the earth (this is what makes travelling over the seas even possible and thus allows to Sidon and Tyre to rule the seas),⁶ you find that the zodiac perfectly maps across the earth. In fact, all the stars do. Guess where Orion belongs? Right above Egypt and its Great Pyramids. Just as interesting, the Gemini (which is the “pillars” glyph) is right above Sirius and the Atlas mountains (remember he holds the pillars) and their head is effectively over England with their feet effectively being the boot of Italy. But back to Sidonia.

⁶ Homer wrote in the *Odyssey*, “Atlas the magician; he knows the depths of all the seas, and he, no other, guards the tall pillars that keep the sky and earth apart” (Homer, *Odyssey* 1.52). He’s talking about the heaven-earth mirror, the same mirror talked about in 1280 by Albertus Magnus in his *Book of Minerals* when he said, “The powers of all things below originate in the stars and constellations of the heavens: and all these powers are poured down into all things below by the first circle of the constellations” (that is, the Zodiac).

Sirius, the Dog Star, in Latin is *Canis Major* — “the greater dog.” The very word “[canine](#)” carries an ancient echo of “[Canaan](#),” and [the Canaanites](#), whom we meet as early as [Genesis 9:18](#) — Ham’s son who is cursed by Noah in verse 25. In that sense, Canaan becomes something like the original “Gentile dog” in the biblical story (long before there were any Jews or Hebrews).

Tyre was a thoroughly Canaanite city, and its mother city, just thirty miles to the north, was Sidon, its mother city ([Isa 23:12](#)) — from which we get the name *Sidonia*. Sidon, [Genesis 10:15](#) tells us, was the firstborn son of *Canaan*.

According to ancient writers such as Strabo, fragments preserved by Philo of Byblos (who claims to draw from the much older Phoenician sage Sanchuniathon), and later romantic traditions which sometimes amplified this Phoenician cultural prestige even further, King [Agenor](#) of Sidon explicitly linked the Sidonians to both the Greeks and *the Egyptians* through shared bloodlines. Agenor sends his sons — most famously [Cadmus](#), who brings the “seeds” of writing and civilization to Greece, and [Phoenix](#), after whom Phoenicia itself is named — on a quest that weaves Phoenician, Greek, and Egyptian royal houses together.

[Ezekiel](#), as a priest who had served in the very Temple that Hiram of Tyre helped Solomon construct, would have been intimately aware of this Sidonian world. He would have known not only their legendary craftsmanship and astronomical knowledge, but also the deep cultural and spiritual corridor that [connected Sidon/Tyre with Egypt](#) — two great powers that together represented the height of sophisticated pagan wisdom, trade, and theurgic ambition.

This is why, I believe, the [oracles against Sidon](#) ([Ezek 28:20-26](#)) and [Egypt](#) ([chs. 29–32](#)) sit right next to each other in the book of Ezekiel and come immediately after Tyre and the center of the book with its fall of the guardian cherub. It is not merely a matter of geography, as it has been up to this point, where the oracles are going around Israel in a clockwise manner. These two nations formed [a kind of spiritual axis](#) — a corridor of advanced pagan civilization that stood in proud defiance of the God of Israel. One built temples with heavenly patterns; the other mirrored the stars in stone. Together they embodied the ancient impulse to pull heaven down to earth on their own terms — the very impulse the Lord was about to judge.

Whether or not one sees patterns on Mars, the Bible shows us real earthly powers — Sidon and Egypt — that

tried to harness heavenly power and beauty on their own terms, apart from the Creator. And God judged them severely for it.

Neither Sidon nor Egypt were primitive and backwater. They were the crown jewels of civilization — wealthy, sophisticated, seafaring, astronomically knowledgeable with history that reached back before memory. Sidon was the “mother” city of Tyre ([Isa 23:12](#)), and together they formed the heartland of Phoenician power. Their influence stretched across the Mediterranean through trade, colonies, and cultural exchange. Egypt? Well, you know all about it already.

Besides Hiram, who supplied David with cedar and craftsmen ([2Sam 5:11](#)) and later worked closely with Solomon to build the Temple, the same Sidonian world that helped build Yahweh’s house would soon help tear it down spiritually. The most notorious example is [Jezebel](#), cosmetically enhanced daughter of Ethbaal, king of the Sidonians. She married Ahab and imported full-blown [Baal worship](#) into the northern kingdom — complete with prophets of Baal, sacred poles (Asherah), and violent persecution of Yahweh’s prophets ([1Kgs 16:31–33; 18:1–40; 21](#)). What began

as political alliance became spiritual adultery. The Sidonians didn't just worship their gods; they exported them.

These cults featured temple prostitution, ritual sex, sacred poles on high places, and — according to both biblical texts and some classical sources — the horrific practice of child sacrifice. Their “heaven-earth mirror” was not innocent stargazing. It was theurgy in its darkest form: [aligning temples and rituals with the stars and planets](#) in order to draw down spiritual powers and manipulate them for wealth, protection, and dominance. They were highly advanced practitioners of dark religion.

This is precisely why Ezekiel's oracles against these places burn with such intensity, and why the Lord moves from Satan as the ultimate supernatural source of pride back out to these powerful human places.

Today we look at [Ezekiel 28:20-21:16](#). It contains [two oracles](#). These are the *last* of the places around Israel ([Sidon](#)) and the *first* of a series of seven oracles against [Egypt](#). Why preach them together though? Because as I've argued, they belong together in their very DNA. And I think that's why Ezekiel has also woven these two stories as a pair. When we read them together, we find that they both begin with the exact prophetic word-formula, “[The Word of the LORD](#)

came to me” (28:20, 29:1). But then they become binary opposites. We’ve seen that before. But then we see that one has the command for the “Son of man” to “set your face toward and prophesy against.” The other, “set your face against [target]...” One is a “her” (Sidon; 28:21), one is a “him” (Egypt; 29:2). They are a couple. Both have humiliating judgment imagery. Both depict total defeat. Both have been neighbors that in their own related way harm Israel and bring it desolation, and both have fascinating restoration/gathering endings so that they will both “know that I am the LORD” (29:22, 23, 24, 26; 29:6, 9, 16). Let’s get into the text.

Oracle Against Sidon

The oracle against Sidon is actually quite brief, just like we saw with several of the earlier oracles against places such as Ammon and Moab. I guess it is close enough to Tyre that there wasn’t a lot more that needed to be said. It begins with the Word of the LORD coming again. Was it in the form of a telephone message, a telegraph, a handwritten letter from some anonymous source? No. As always, the Word of the LORD is Christ in the OT (per John 1:1, 14; 1Jn 1:1; Rev 19:13; etc.).

Ezekiel is to set his face *toward* Sidon (**Ezek 28:21**). But later, he will set it “*against*” (‘*el*; the word לַע, not לָא, from which we derive God; **29:2**) Egypt. Why? The difference in prepositions is small but pregnant with meaning. “Toward Sidon” carries the sense of direct orientation, of *facing the source* squarely. Sidon is the mother city, *the headwaters* of the cursed Canaanite line, the place where the “wide-eyed” knowledge first flowed out after the Flood and/or the watcher issue—echoing the serpent’s promise in Eden, the nakedness in Noah’s tent, and the myth of Europa. Ezekiel is told to turn his face *toward* her because she is the primordial fountain, the nearer origin of the forbidden trade that corrupted wisdom for the sake of splendor.

But when the word comes to Egypt, the command shifts to “*against*” (Hebrew ‘*al*), a stronger, more oppositional word that implies coming down upon something with pressure and hostility. *Egypt is not the source* but *the swollen empire* that swallowed the same stream and turned it into a vast, self-deifying system—the great dragon who lies in the midst of his great river. Where the Sidonian princess sent the knowledge across the sea, Egypt institutionalized it in stone, building pyramids that mirrored the stars and claiming divine creative power for himself.

Hence, you will notice that the prophecies against “[her](#)” with Sidon and “[him](#)” with Egypt! Both have the same ancient impulse to pull heaven down on human terms. They are simply two different fronts in the same spiritual axis. In both cases, the Sovereign LORD is declaring that the cherub’s original fall now passed on to mankind—[prideful corruption of heavenly wisdom—will no longer flow unchecked](#) through Sidon’s ships or Egypt’s monuments.

And this is what the Sovereign LORD ([28:22](#)) told the prophet to say. “[Behold, I am against you, O Sidon, and I will manifest my glory in your midst. And they shall know that I am the LORD](#)” ([22b](#)). Somehow, God will show his glory and this will result in the knowledge of himself being known amongst the Sidonians. But how?

It begins much as we might expect. “[When I execute judgment in her and manifest my holiness in her](#)” ([22c](#)). We’ve seen this throughout the oracles against the nations and Israel! When God brings disaster to a city, this is his judgment. But it also his [holiness](#), for it means that he is showing the world that [he cannot and will not tolerate evil forever](#). Holiness cannot be in the midst of sin. In thinking about the destruction of his own land, Habakkuk professed, “[You who are of purer eyes than to see evil and cannot look](#)

at wrong” (Hab 1:13). Psalm 5:4-5 says, “For you are not a God who delights in wickedness; evil may not dwell with you.” 2 Corinthians 6:14-16 teaches, “What partnership has righteousness with lawlessness? Or what fellowship has light with darkness?” When God judges evil, it is not because he is mean, but because he is *holy*, separate, pure light, utter good and evil is its very opposite. Only an evil god would ultimately do nothing. Which is exactly what you have in a civilization that not only refuses to punish wrongdoers, but positively promote and encourages them.

What will he do to Sidon? “I will send pestilence into her, and blood into her streets; and the slain shall fall in her midst, by the sword that is against her on every side. Then they will know that I am the LORD” (23). What’s so fascinating to me about this is that this might be the language we would expect of Egypt, not Sidon. For pestilence, blood, and death were plagues of Egypt in the Exodus! That only goes to sharpen that point that the two oracles are to be read together. In that light, Greenberg comments, “When the nations see that I have the power to inflict punishment on you they shall give glory to my Godhead, as it is said, ‘The Egyptians shall know that I am YHWH when I gain glory

through Pharaoh through his chariots and through his horsemen' (Exod. 14:18)"⁷

The oracle continues by reintroducing “house of Israel” for the first time since the oracle of its doom (24:21). “And for *the house of Israel* there shall be no more a brier to prick or a thorn to hurt them among all their neighbors who have treated them with contempt. Then they will know that I am the Lord GOD.” When you understand the geography of the now six places we’ve seen oracles against, we know why it says this. Sidon completes the clockwise circuit around the nation of Israel. They’ve all been judged. No one can hurt God’s people again.

It refers to these enemies as “briers ... pricks ... and thorns.” Does that remind you of anything we’ve seen today and last time from Genesis 3? The earth was cursed to bring forth *thorns and thistles* (Gen 3:18) – constant, painful reminders that holiness and sin cannot dwell together. Those briers and pricks would tear at the skin of anyone trying to walk the land in peace. Jezabel, the Sidonian princess who lived long after the mythical Sidonian princess Europa, is perhaps the greatest example we find working this out in real life. So

⁷ Moshe Greenberg, *Ezekiel 21–37: A New Translation with Introduction and Commentary*, vol. 22A, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 594.

now, the very symbols of the Edenic curse—the thorns that came because eyes were opened in rebellion—will finally be uprooted when God manifests his holiness on Sidon.

The oracles concludes, however, not with Sidon, but with God's people. “*Thus says the Lord God: When I gather the house of Israel from the peoples among whom they are scattered, and manifest my holiness in them in the sight of the nations, then they shall dwell in their own land that I gave to my servant Jacob. And they shall dwell securely in it, and they shall build houses and plant vineyards. They shall dwell securely, when I execute judgments upon all their neighbors who have treated them with contempt. Then they will know that I am the Lord their God*” (**Ezek 28:25-26**). When the judgment occurs, God will *gather the house of Israel*, like exiles being brought back to their homeland. God has already promised he will not utterly destroy Jerusalem. He will bring them back after the devastation against these other nations is complete, precisely so this promise may be *fulfilled in the days of Ezra, Nehemiah, and the latter prophets*. And then God's people will know that he is God! The whole thing concludes on his own people. We will have much more to say about this when we get to the end of the Egypt oracle.

First Oracle Against Egypt

This takes us to the **first of the seven oracles against Egypt**. We will only look at this first one (**Ezek 29:1-16**). Remember, it is deliberately written to pair with Sidon, and that's partly why I wanted to open the sermon the way I did, to give you a sense that these two places are actually related to one another historically.

We've seen that the "son of man" is to set his face now against Egypt (**29:2**). And the Sovereign LORD commands him to say the following (**3**). "**Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his streams, that says, 'My Nile is my own; I made it for myself'**" (**3b**). We've seen much **myth** today and one of the reasons why I wanted to do this is because God uses myth here with Egypt. **Egypt is the great dragon**. This idea comes earlier in the Bible. Isaiah had said centuries ago that Egypt is "**worthless and empty; therefore I have called her Rahab who sits still**" or "**Rahab the Do-Nothing**" (**Isa 30:7**). **Rahab is the twin of Leviathan—the Dragon**. They are both chaos monsters who live in the waters. **Psalms 87:4** said, "**Among those who know me I mention Rahab and Babylon.**" Rahab again refers to Egypt. **Isaiah 51:9** says, "**Awake, awake, put on strength, O Arm of the LORD; awake, as in**

days of old, the generations of long ago. Was it not you who cut *Rahab* in pieces, who pieced *the dragon*? Was it not you who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over?” This one directly calls **Egypt the dragon**, just like Ezekiel. And **Psalm 74:13-14** is similar, “You divided the sea by your might; you broke the heads of the sea monsters in the waters. You crushed the heads of *Leviathan*; you gave him as food for the creatures of the wilderness.” Now Egypt is called Leviathan and the context (dividing the sea) points to the Exodus defeat of Egypt, portraying **Pharaoh/Egypt as the chaotic sea-dragon**. Why? Because everywhere Egypt goes, it brings chaos to the world of men. And also ... because behind him lurks a satanic force that mirrors the fallen guardian serpentine cherubim of Eden.

Ezek 28:4 parallels the “pestilence, blood, and dead” of Sidon. “I will put *hooks in your jaws*, and make the fish of your streams stick to your scales; and I will draw you up out of the midst of your streams, with all the fish of your streams that stick to your scales.” Instead of the earthly, human death and suffering in Sidon, we get the almost **supernatural mythical suffering** of the great Chaoskampf—the battle found everywhere in the Bible between Yahweh/Jesus and the dragon. Just think of **Michael and the dragon** in Rev 12

as one example. This actually mirrors what we saw with the threefold earthly city of Tyre (**Ezek 27**), the human ruler (**Ezek 28:1-10**), and the supernatural cherubim (**28:11-19**), except it is simpler—two stories instead of three.

It reminds me very much of **Job 40:2** where God asks Job at the climax of his parade through the animal kingdom, “**Can you put a rope in his nose or pierce his jaw with a hook?**” Whose jaw? *Leviathan, the dragon!* There God told Job, “**You can’t!**” Now he is saying, “**But I can.**” And to make matters even more interesting, it struck me a while back that the book of Job effectively beings with *Satan* going into the heavenly realm and Job never learning that he is the instrumental cause of his suffering. Then the book ends with *Leviathan* and God telling Job effectively that you aren’t able to battle this monster. **But I am.** The Accuser who always seems so dangerous at the beginning is ultimately answered by the revelation that even the greatest embodiment of chaos and destruction (*Leviathan*) is under Yahweh’s absolute control. Same goes now for Egypt. Israel long remembered its suffering under the hand of this dragon; but God himself will finally tame him.⁸

⁸ Curiously, the book of Jubilees calls the main supernatural antagonist against Moses and God’s people Mastema. This is yet another name for the devil. He opposes Moses on the way to Egypt, trying to kill him (Jub 48:2-3; interpreting Ex 4:24), he empowers the Egyptian magicians (Jub 9-12), he hardens the Egyptians’ hearts (15-17), he slays the firstborn (49:2-4)

Next, the prophet says, “And I will cast you out into the wilderness, you and all the first of your streams; you shall fall on the open field, and not be brought together or gathered. To the beasts of the earth and to the birds of the heavens I give you as food” (Ezek 29:5). This is a remarkable turn of events. Moses sang, “The horse and rider he has *thrown into the sea*” (Ex 15:1, 12). But now, instead of being swallowed by the sea, him and his fish-army are cast *out into the open field*, like a beached whale. The dragon who somehow survived the sea now dies on dry land, unburied and humiliated becoming the food of the birds, exactly as the Psalm put it. Even more curious, a pseudepigraphal book called 2 Baruch describes the defeat and exposure of Leviathan the dragon and says their bodies will become food for the surviving righteous, even calling it the “*treasury of manna.*” Leviathan (and Behemoth) “*shall be food for all ... and it shall come to pass at the self-same time that the treasury of manna shall again descend from on high, and they will eat of it*” (2Baruch 29:3-8). That’s not Scripture, of course, but it was a Messianic expectation the Jews had in Jesus’ day.

This is especially interesting if the two oracles read together are giving you a shortened version of what the three oracles of Tyre did. Tyre went from human city to its

human prince to its supernatural king. Sidon is described in quite naturalistic terms. The Egypt oracle is clearly the more supernatural of the two.

The end goal of all this? “Then all the inhabitants of Egypt shall know that I am the LORD” (Ezek 29:6). It’s the same end goal of Sidon and all the oracles against the nations. But then we come to a portion of the Egypt oracle that reminds us of what we’ve just seen with Sidon. Recall that I said we had not seen “*the house of Israel*” phrase for the entirety of these OANs—not since the prediction of Jerusalem’s fall. It said, “And for *the house of Israel* there shall be no more a brier...” (28:24). Now comes the parallel: “Because you have been a staff or reed to *the house of Israel*...” (29:6b). The phrase repeats again.

So what about it? Because you have been a staff of reed, meaning a worthless, unreliable support that splinters and wounds those who lean on it. Why? Because the king of Judah foolishly thought Egypt could help him stave off the Babylonian invader. But this was not the Egypt of the Exodus and its power had long since waned. Thus it says, “When they [Judah] grasped you [Egypt] with the hand, you broke and tore all their shoulders; and when they leaned on you, you broke and made all their loins to shake. Therefore thus

says the Lord GOD: Behold, I will bring a sword upon you, and will cut off from you man and beast, and the land of Egypt shall be a desolation and a waste. Then they will know that I am the LORD” (7-9).

Here is the historical circumstance:

In 720 b.c., Sargon II of Assyria characterized the pharaoh as “a king who cannot save,” although he had been “bribed” by a coalition of little states. Sargon had to put down a rebellion that began in Philistine Ashdod together with Judah and other allies. In the time of Ezekiel, King Jehoiakim was raised to the throne of Judah by Pharaoh Necho (2 Kings 23:34). He rebelled against his new Babylonian overlord, Nebuchadnezzar, hoping for Egyptian support that never came. In the last days of Judah, the pharaoh Hophra dispatched an army to relieve besieged Jerusalem. The intervention proved futile as he retreated without even engaging a battle with the Babylonians. Isaiah 36:6 called the Egyptians “the splintered reed-staff.” For Judah, Egypt incarnates betrayed promises and disappointed hopes. Such an attitude of betrayal is universally condemned, as is attested in an Akkadian proverb, “To create trust and then to abandon, / To [promise] and not to give, / Is an abomination to Marduk.”⁹

⁹ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 468.

“The Nile is mine” language returns. “Because you said, ‘*The Nile is mine, and I made it,*’ therefore, behold, I am against you and against your streams, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene [Aswan], as far as the border of Cush. No foot of man shall pass through it, and no foot of beast shall pass through it; it shall be uninhabited forty years. And I will make the land of Egypt a desolation in the midst of desolated countries, and her cities shall be a desolation forty years among cities that are laid waste. I will scatter the Egyptians among the nations, and disperse them through the countries” (9b-12). Interpreted: from your military stations (*midgol* – “tower”) in your north, to your markets and trading posts (*aswan* = market”) in your south, you will lay desolate. Forty years reflects the 40 years Israel had to wander in the Wilderness after leaving Egypt and is a period of national punishment throughout the ANE and the Bible. So the Egyptians will be scattered among the nations just like Israel was.

But then we get to the final portion, and it too parallels the language of Sidon at this point. Recall that it said, “Thus says the Lord GOD: When I gather the house of Israel...” we learned, rather than Sidon (28:25). Now we read, “For thus says the Lord GOD: At the end of forty years I will gather

the Egyptians from the peoples among whom they were scattered...” (29:13). Whereas we expected the Sidonians previously but God Israel, not we might expect Israel, but we get Egypt. *God will gather the Egyptians?* To do what? Beloved, here a most unexpected announcement of the gospel.

“*And I will restore the fortunes of Egypt and bring them back to the land of Pathros, the land of their origin...*” (14A). Restore them? That’s what is usually reserved for Israel. But now it is said *of Egypt*? Now, it will continue, “... and there they shall be a *lowly* kingdom. It shall be the most lowly of the kingdoms, and never again exalt itself above the nations” (14b-15). This doesn’t read like a lowly-*pathetic* nation, but a lowly-*humbled* nation. This is the opposite of pride, the opposite of its former state, the opposite of Tyre’s ship, ruler, and king.

Vs. 16 completes the oracle, “*And I will make them so small that they will never again rule over the nations. And it shall never again be the reliance of the house of Israel, recalling their iniquity, when they turn to them for aid. Then they will know that I am the Lord GOD.*” Is this *pure* punishment? I don’t think so. Frankly, it *feels like grace*. Unregenerated Egyptians might not like it; but saved ones would! In doing this, *they will remain a humble nation*. In doing

this, God's people will never again feel the need to flee to Egypt for help, as they have done so many times since the days of Joseph. In doing so, they will know that he is the Sovereign LORD.

But now consider something. This is in fact parallel to 28:25-26, which can easily sound like a straightforward post-exilic return of Israel to the land only fulfilled in the days of Nehemiah and Zerubbabel. But when you hold it side-by-side with 29:13-16, the parallelism becomes explosive. 1. We have parallel “gathering” language of gathering the house of Israel from the peoples (28:25) and gathering the Egyptians from the peoples after forty years (29:13)—the end of which Israel was allowed to go into the Promised Land. 2. We have parallel restoration and security. Israel dwells securely with houses and vineyards (28:26); Egypt is restored to Pathros as a “lowly kingdom” that never again exalts itself or becomes a reliance for Israel (29:14-16). 3. Both end with the recognition formula, but now applied to a humble Egypt that recalls its former iniquity.

Furthermore, Egypt here is not just one more nation among the seven. It is *the seventh*, the climactic nation of the seven. It stands for the whole set of hostile powers. It is also not technically surrounding Israel, but stands far off, in a

way representing all the nations of the world. The gathering and humbling of *Egypt* becomes a picture of **what God will ultimately do with all the nations** that opposed or corrupted God's people: they are judged, scattered, then gathered and restored—but only in a humbled, lowly state that no longer threatens or tempts God's people. This is classic prophetic escalation: partial historical returns point forward to **a greater, final restoration in the messianic age**. Interesting. I brought up the messianic age in the hopes of the Jews where the people feast on Leviathan, an idea I preached years ago in Luke and the feeding of the 5000, which the gospels deliberately write to echo this very hope.¹⁰

The result is a prediction of complete eschatological messianic hope. Israel is regathered, sanctified, and dwells securely under God's manifested holiness. The former enemies (summarized in Egypt) *are also gathered and restored*, but permanently humbled so they never again become a “staff of reed” or a source of iniquity for Israel. How does this happen? When is this fulfilled?

This is clearly *not* merely post-exilic politics. It is a vision of the messianic kingdom where **the curse is reversed**, the **nations are included** (but subordinated), and the true security

¹⁰ See **Douglas Van Dorn**, “[The Messianic Banquet: Feasting on Leviathan, Feasting on Christ. A Sermon on Luke 9:1-17](#),” RBCNC (5-28-2023).

comes only when God's holiness has judged and renewed all things. But this is not merely a future hope, beloved. It is a *present hope* for Egypt and all the nations—even those that so hated Israel. In Christ, this hope is truly great indeed.

Jesus deliberately goes to the old “mother” territory (**Mark 7:24–31; Matt 15:21–28**). He **heals the Syrophoenician** (Canaanite) woman's daughter in the region of Tyre and Sidon—the very heartland of the cursed line we've traced from Canaan to Sidon to Europa's “wide-eyed” knowledge. This is not coincidence. The canine “dogs” (Gentiles) who once represented the pricking brier **now receive crumbs from the table**, foreshadowing the inclusion of humbled nations in the messianic feast.

Jesus' woes against Galilean cities contrast with Tyre and Sidon (**Matt 11:20–24; Luke 10:13–14**). He says it will be **more bearable for Tyre and Sidon** on the day of judgment than for Chorazin, Bethsaida, or Capernaum. Why? Because if the same mighty works had been done in those ancient Canaanite cities, they would have repented in sackcloth and ashes. This directly echoes the humbled restoration of Egypt (and by extension the other nations) in **Ezekiel 29:14–16**. The old enemies, once judged severely, prove **more responsive to grace** than privileged Israel. The messianic king

shows mercy precisely where Ezekiel's oracles left room for a lowly, gathered remnant.

Even in Acts, **men from Egypt** are there at Pentecost to hear Peter's sermon (**Acts 2:10**). **Paul meets disciples in Tyre** (**Acts 21:3–7**) and **stops in Sidon** (**Acts 27:3**), finding believing communities there where even a Roman centurion named Julius helps Paul the prisoner and treats him with kindness! These are not random stops. The old Canaanite/Phoenician strongholds—once the source of Baal worship, child sacrifice, and theurgic rebellion—now contain pockets of the church. The humbled “child” (Egypt) and “mother” (Sidon/Tyre) are **being gathered into the new messianic people of God**.

Taken together, the paired oracles in Ezekiel become a profound typological prophecy of the messianic age: Israel is regathered and secured, while the nations (represented by Egypt as the seventh) are judged, humbled, and ultimately included in a restored order where they no longer tempt or harm God's people. The nations are saved while the people begin to feast on the body of Leviathan, a picture Jesus reenacts even at the feeding of the 5,000 with its “fish” and bread. This is what the Gospel of Jesus is introducing into the world of men.

In that **Messianic Banquet tradition** reflected in 2 Baruch 29 and Midrash on Psalm 23 (which are not inspired, but nevertheless serve to illustrate the context into which Jesus came and the expectations of God's people living in his day), when the Messiah is revealed, Leviathan is slain and becomes food for all the righteous who remain, and at that very same moment the treasury of manna descends from heaven so they may eat of it. Jesus deliberately enacts this expectation at Bethsaida in the Valley of the Shadow of Death: by feeding the five thousand with bread and fish in the presence of their enemies, He gives them a foretaste of the victory feast in which the dragon is conquered and consumed while the true Bread from heaven is freely given. Satan is legally defeated. The dragon holds no power to deceive the nations any longer—if God chooses to open hearts through the gospel.

Jesus' ministry in ancient pagan Tyre/Sidon territory, His words about their relative mercy at judgment, and the early church's presence there all illustrate the fulfillment: the old spiritual axis is broken, the thorns are removed, and the lowly gathered remnant (both Jew and Gentile) learns that **"I am the LORD."** That's the lesson of our pivotal oracles that take us into the heart of Egypt. So feast now upon Christ and come to know the power of his saving hand. For he is the Sovereign Lord of all the nations.

Appendix

Watcher/Teacher	References (1 Enoch)	Forbidden Teaching / Secret Given	Fit with Sidon/Tyre (Phoenician/Canaanite Culture) – Strength & Explanation
Azazel/Asael (chief)	8:1–2; also 9:6	Swords, knives, shields, breast-plates (weapons & armor); working metals (gold, silver, etc.); bracelets, ornaments, jewelry; anti-mony/eye paint (kohl), beautifying eyelids/eyebrows, cosmetics; colored dyes/tinctures; precious stones; mirrors (in some translations).	Very Strong. Master metalworkers, jewelers, and luxury exporters. Tyrian purple dye was their most famous product. Eye paint/cosmetics directly parallel Jezebel (Sidonian princess) painting her eyes with kohl (2 Kings 9:30) before her dramatic death—symbolizing Phoenician vanity, seduction, and elite adornment that biblical texts critique.
Shemihazah/ Semjaza (leader) & companions (incl. Amazarak/Amezarak in variants)	7:1–2 (group); 8:3 (Semjaza & root-cutters)	Enchantments, charms, spells; cutting of roots; acquaintance with plants; magical medicines; sorcery and divination.	Strong. Phoenician/Canaanite religion featured ritual magic, incense, herbal resins (cedar of Lebanon), and polytheistic practices (Astarte/Ashtoreth worship). Trade in exotic plants and "magical" goods was common; amulets and protective charms appear in archaeology.
Armaros/Armors	8:3	Resolving/loosing enchantments (counter-spells or unbinding magic).	Moderate. Fits broader ritual and temple magic, including amulets and protective rites in Canaanite/Phoenician sites.
Baraqijal/Barakiel/Barkayal	8:3	Astrology (observers of the stars).	Strong. Celestial knowledge essential for their legendary open-sea navigation and colony-founding.
Kokabel/Kokabiel	8:3	Constellations (astronomy/portents).	Strong. Star-based navigation enabled Mediterranean trade dominance.
Ezeqeel/Ezêqêl	8:3	Knowledge of clouds (meteorology/weather signs).	Strong. Critical for safe seafaring and predicting Mediterranean storms.
Araqiël/Arakiel/ Araqiel	8:3	Signs of the earth (geology, terrestrial omens, or earthly signs).	Moderate-Strong. Knowledge of natural resources (minerals, shellfish for dye, cedar forests) and possible divination tied to land/sea.
Shamsiel/Shamsiël	8:3	Signs of the sun.	Strong. Solar observations for daytime navigation and calendars.
Sariel/Suriel/ Asaradel	8:3	Course of the moon (lunar observations, calendars, motion of the moon).	Strong. Lunar cycles for night sailing, calendars, and ritual timing.
Penemue (ch. 69)	69:8–11	Writing with ink and paper (pen and papyrus); the bitter and the sweet; secrets of wisdom; confirming good faith with written records (instead of oral trust).	Very Strong. Phoenicians (esp. Byblos) developed the first alphabetic script, simplifying trade records and contracts. This spread to Greeks (Cadmus legend) and became the basis for Western alphabets. "Byblos" → "book" (<i>biblion</i>). Exactly the portable writing Enoch condemns as enabling sin and falsehood.
Kasdeyae/Kasdeya (ch. 69, fifth)	69:12	Smiting/striking the embryo in the womb so that it passes away (inducing miscarriage/abortion); also associated in some readings with snakebites, sun/moon afflictions, or harming the offspring of the serpent.	Moderate. Phoenician/Canaanite religion included child sacrifice to deities like Baal/Moloch (condemned in the Bible, e.g., for Tyre/Sidon-linked practices via Jezebel and Ahab). While not exactly "abortion" in the modern sense, ritual infant sacrifice and possible abortifacient herbal knowledge (tied to root-cutting/sorcery) align thematically with harming unborn or newborn life. Archaeological evidence from Carthage (Tyre colony) shows infant remains in tophefts. This fits the broader Enochic critique of corrupting reproductive/family life.
Broader/collective	7:1–2; 8:3–4; 9:6–8	Overall sorcery, interpretation of signs, deception of man, leading to violence, fornication, godlessness, and corruption of all ways.	Strong. Encompasses their influential polytheism, luxury trade, and cultural/religious impact on Israel (often portrayed negatively in prophetic books).

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