

The LORD Is There

Exile, Glory, and the God Who Comes Back: A Study of Ezekiel

Session 10. The Pride of Tyre

Reading: Ezekiel 25-28 (focus 28:1-19), with 29-32 surveyed

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers that the God of exiled Israel judges every nation by one moral standard, and that the prince of Tyre's fall is a portrait of what pride does to any creature that says 'I am a god.'

Catholic Touchstone

Pride, which the tradition often calls the root of the vices, and humility, the truthful acceptance of creaturehood, as its proper remedy; God is Lord of the nations, not a tribal deity defeated with his people.

Tonight the study leaves Israel for eight chapters and follows God's word out over the whole map. Between the announcement that the siege has begun (chapter 24) and the arrival of the news that the city has fallen (chapter 33, which we read last week because the book's hinge belongs together), Ezekiel turns to the nations: Ammon, Moab, Edom, Philistia, then Tyre at length, then Egypt. The group should feel two things. First, the exiles' God is not a defeated local god; he judges the nations that gloated over Jerusalem, and he judges them by the same standard he used on Jerusalem. Second, in the prince of Tyre they should recognize something uncomfortably close to home: real gifts, real wisdom, real success, and a heart that quietly rewrites the ownership papers. The Eden imagery of 28:11-19 lets the group see Tyre's fall as a re-enactment of the oldest fall of all. Keep the tone honest rather than gleeful; chapter 27 is a genuine lament, and God is on record in this very book that he takes no pleasure in the death of anyone.

What You Need to Know

Why the oracles against the nations sit here

Chapters 25 to 32 are placed between the moment the siege of Jerusalem begins (24:1-2) and the moment the fugitive arrives with the news that the city has fallen (33:21). While Jerusalem burns offstage, the book deliberately turns the camera outward. The effect is theological: the God whose own temple is being destroyed is not diminished by it. He is presiding over the whole board. Note for continuity that we read chapter 33 last session, so the group already knows how this waiting period ends; tonight fills in what God was saying during the silence.

Tyre, the untouchable city

Tyre was a Phoenician city built partly on an island about half a mile offshore, protected by walls and by the sea, and enriched by a trading network that reached across the Mediterranean; her colonies included Carthage. She was, by every worldly measure, the safest and cleverest city in the region. Ancient sources report that Nebuchadnezzar besieged Tyre for around thirteen years and never sacked the island city; it finally fell in 332 BC when Alexander the Great built a causeway out to the island using rubble, an event that fits the scraping and casting into the sea language of chapter 26 strikingly well. Be honest with the group about the history: 26:3 speaks of many nations coming in waves, and the text

itself shifts from Nebuchadnezzar by name (26:7) to an unnamed 'they' (26:12). More remarkable still, Ezekiel 29:17-20 openly records that Nebuchadnezzar's long labor against Tyre won him no plunder, and gives him Egypt as wages instead. A book of propaganda would never audit itself like that.

Prince and king: the two-level shape of chapter 28

Verses 1-10 are addressed to the *nagid*, the prince or ruler of Tyre, and read as political: a wise, wealthy, mortal man who has told himself he is a god. Verses 11-19 are a lament over the *melek*, the king of Tyre, and suddenly the imagery goes somewhere no Phoenician throne room can follow: Eden, the garden of God; a cherub; the holy mountain; created blameless until iniquity was found in him. Interpreters have long sensed two levels here. At minimum, Ezekiel is dressing Tyre's fall in the costume of the primal fall, so that the group sees one pattern running from Eden to Tyre to us.

The fall-of-Satan reading, handled honestly

A number of the Fathers heard behind the king of Tyre a description of the fall of Satan (Tertullian treats the passage this way in *Against Marcion* II.10, and Origen in *De Principiis* I.5.4; verify both before naming them aloud), the created, beautiful, blameless one in whom iniquity was found. The Church has never defined that Ezekiel 28 describes the devil's fall; the literal referent is the king of Tyre, and the literal sense is the foundation (CCC 116). But the Church does teach as a matter of faith that the devil and the other demons were created naturally good and became evil by their own free choice (CCC 391-392), and the Fathers found in this passage a fitting portrait of that mystery. Present it exactly that way: literal sense first, traditional resonance honestly labelled as a resonance, no manufactured certainty in either direction.

The refrain

Count it with the group: some version of 'then they will know that I am the LORD' closes oracle after oracle in these chapters, and it is spoken over pagan nations, not only Israel. Judgment in Ezekiel always aims past itself at knowledge of God. That matters for the sealed guesses waiting in the envelope: the judgment in these oracles is severe and really enacted, and it is ordered past itself to recognition.

Old Testament Roots and Fulfillment

Eden replayed

The lament of 28:11-19 deliberately reaches back to Genesis 2-3: the garden of God, precious stones, a cherub on the holy mountain, a creature blameless from the day of its creation until iniquity was found in it. The serpent's promise in Genesis 3:5, 'you will be like God,' is exactly the sentence the prince of Tyre has spoken over himself. Isaiah 14:12-15, the taunt over the king of Babylon who says 'I will ascend to heaven... I will make myself like the Most High,' is the same pattern in a second prophet, which is why we send the group to both texts tonight.

The great inversion

The New Testament answers 'I am a god' with its exact photographic negative. Philippians 2:5-11: Christ Jesus, who truly was in the form of God, did not count equality with God a thing to be grasped, but emptied himself and humbled himself, and therefore God has highly exalted him. The prince of Tyre is a man grasping upward at godhood and being thrown down; Christ is God stooping downward into manhood and being lifted up. Jesus also says in Luke 10:18 that he saw Satan fall like lightning from heaven, precisely as his disciples return from humble, delegated service. And Revelation 18 reuses Ezekiel's lament over Tyre almost scene for scene, merchants and mariners weeping over a fallen

commercial empire, to describe the fall of 'Babylon.' John clearly read these chapters as a standing pattern, not a spent prophecy.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Augustine, d. 430

St. Augustine's account of the two cities turns on two loves: a love of self carried as far as contempt for God, which builds the earthly city, and a love of God carried as far as contempt for self, which builds the heavenly one. Pride, on his reading, is not one vice among many but the founding act of the city that ends in ruin.

The City of God, Book XIV, chapter 28. Summary of his teaching, not a direct quotation.

For the group. The prince of Tyre is the earthly city compressed into a single man. Every heart in the room is, tonight, laying foundation stones for one city or the other.

St. John Cassian, d. c. 435

Cassian, writing for monks, teaches in substance that pride is the most dangerous of all the vices because it attacks not beginners but the strong. It waits until the other sins are beaten and then corrupts the victory itself, whispering that our progress is our own achievement. It was pride that cast down the angel from heaven, and its remedy is to remember, gift by gift, that everything we have and everything we are is received.

Institutes, Book 12. Summary of his teaching, not a direct quotation.

For the group. This lands hardest on the genuinely gifted people in the room, the ones whose competence, like the prince of Tyre's, is real. Pride does not need false achievements; it prefers true ones.

St. Catherine of Siena, d. 1380

Her biographer, Bl. Raymond of Capua, records that in prayer the Lord taught Catherine the whole of wisdom in two short clauses: he is the One who is, and she, of herself, is the one who is not. Everything she was, down to her existence itself, was received from him moment by moment, and Raymond presents this single truth as the foundation of all her holiness.

Bl. Raymond of Capua, Life of St. Catherine of Siena. Summary of her teaching, not a direct quotation.

For the group. This is the exact inverse of 'I am a god.' The sentence the prince of Tyre could not bear to say became the source of Catherine's freedom and joy. Creaturehood accepted is not humiliation; it is sanity.

Catechism Connection

The Catechism says

CCC 391-392. Behind humanity's fall stands a fallen angel: the devil and the other demons were created naturally good by God and became evil by their own free, irrevocable choice, the choice Scripture echoes in the seduction 'you will be like God.'

CCC 1866. The tradition names pride among the capital sins, the vices that engender other sins and other vices.

CCC 2113. Idolatry is not only false pagan worship; it consists in divinizing what is not God, and the paragraph names power, pleasure, money, and the state among the candidates. Tyre divinized commerce and self.

CCC 2559. Humility is the foundation of prayer; the one who prays comes before God as a beggar who receives everything. This is the posture the prince of Tyre refused.

Thread Watch

Thread Watch

The LORD is there (develop). The refrain 'then they will know that I am the LORD' is spoken tonight over pagan nations. Quietly note it each time it appears; the thread is widening from a temple, to exiles, to the whole earth. Do not resolve anything.

Son of man (develop). Tonight the thread gets its sharpest contrast yet. God has called Ezekiel 'son of man,' mere mortal, for eight sessions; now a mortal announces 'I am a god' and God answers 'you are but a man, and no god.' Let question 8 do this work; do not preview the New Testament payoff.

The heart of stone (develop). Chapter 28 is saturated with heart language: 'your heart is proud' (28:2, 28:5), 'your heart was proud because of your beauty' (28:17). Pride is what the stone heart is made of. Name the connection briefly after question 4.

Follow the glory (rest). No glory movement tonight. If someone asks where the glory is during these chapters, smile and say the book has not forgotten it.

Whose right it is (rest). Resting. The crown question from session 8 stays on the shelf tonight.

Sealed guess (develop). Do not open the envelopes; they open in session 12. If the guesses come up, note only that tonight the question of where God chooses to dwell just got bigger than Israel, since he is evidently at work among all the nations.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

Ezekiel 26 says Nebuchadnezzar would destroy Tyre, and history says he besieged it for years and never took the island. So this is a failed prophecy, and the book even admits it in 29:17-20.

Read the chapter's own grammar first. 26:3 announces many nations coming in waves; 26:7-11 describes Nebuchadnezzar by name attacking the mainland settlements; at 26:12 the subject shifts to an unnamed 'they,' and many readers take that later wave to be the one which scrapes the city and casts her stones and timber into the sea, which is a startlingly good description of what Alexander's engineers did in 332 BC. The grammar does not name Alexander, so offer this as a plausible reading and leave the tension in 29:17-20 standing. And far from being an embarrassment, 29:17-20 is evidence of the book's honesty: it records openly that Nebuchadnezzar got no spoil from Tyre. A text willing to say that is not cooking its books. Prophecy in the Church's understanding is God's living word about covenant realities, not a mechanical almanac, and Ezekiel's editors plainly did not think the record needed hiding.

From the opposite direction, a well-catechized participant may say: Ezekiel 28 is really about Satan, so all this talk about a Phoenician king misses the point.

Gently reverse the order. The literal sense is the foundation of all the others (CCC 116), and the literal referent here is the king of Tyre; the oracle is dated, located, and political. The fall-of-Satan reading found in many Fathers is a real and venerable resonance, and the Church does teach the free fall of the angels (CCC 391-392), but the Church has never defined that this passage describes it. Both readings can be held with their proper weight; neither should erase the other.

Session Goals

1. Trace the because-therefore-know pattern through chapter 25 and conclude that God judges the nations morally, not ethnically, with knowledge of himself as the stated aim.
2. Identify the prince of Tyre's actual sin in 28:1-10: not his real wisdom or wealth, but the sentence his heart speaks over them, 'I am a god.'
3. Discover through Genesis 3 and Isaiah 14 that Tyre's fall re-enacts one primal pattern of creaturely pride, and weigh the traditional reading of 28:11-19 with honest latitude.
4. Feel the force of the 'nationalist propaganda' objection and answer it from the text itself.
5. Sharpen the son of man thread by contrast: God's spokesman is the one who accepts being called merely a man.

Time Note

Planned for 75 to 90 minutes

Roughly: prayer and Win, 12 minutes; reading block with leader surveys, 15 minutes; Build questions 1 to 10, about 45 minutes, with the discovery (Q5) and the steelman (Q7) as the two summits; Send, Live It, and closing prayer, 12 minutes. The reading load is the biggest risk tonight, so lean hard on the survey summaries rather than reading chapters 26, 27, and 29 to 32 aloud.

If you are running long, cut in this order.

1. First, cut the chapter 27 portion of question 3 to a single leader sentence: Tyre is portrayed as a magnificent trading ship that sinks, and even God's oracle sounds like a lament.
2. Second, compress question 9 to the leader simply reading 29:3 aloud and asking the one-line follow-up.
3. Third, drop both Dig Deeper boxes.
4. Fourth, fold question 10 into the closing: read 28:25-26 aloud yourself just before the closing prayer and name the mercy in one sentence.

Part Two

Discussion Guide

Opening Prayer

Pray together

Lord God, you are the One who is, and everything we are is your gift. We come tonight as creatures, glad to be creatures, to hear your word about pride and its cure. Give us honest eyes for the text and for ourselves. Guard this group from every whisper that says our gifts are our own making, and teach us the freedom of receiving everything from your hand. We ask this through Christ our Lord, who humbled himself for our sake. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. Tell us about a time you got genuinely good at something and it started to go to your head, or almost did. How did you notice?

W2. When you hear the word pride, is your first instinct that it names something good or something bad? Why do you think that is?

Both questions should stay light and personal; the second one surfaces the ambiguity of the modern word, which the text will clarify soon enough.

Read

Read aloud

One reader takes Ezekiel 25:1-7 so the group hears the oracle pattern once in full; the leader then surveys the rest of 25 through 27 in about two minutes using the prep notes. Then three readers split Ezekiel 28:1-19: verses 1-5, 6-10, and 11-19. Hold 28:25-26 back; it gets read at question 10. Chapters 29 to 32 are surveyed by the leader at question 9, with only 29:3 read aloud.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

The pattern

1. You just heard the oracle against Ammon. Chapter 25 contains four of these short oracles: Ammon, Moab, Edom, Philistia. Skim them together. What repeating pattern do you see, and what does each nation actually get judged for?

ANSWER *(share after the discussion)*

The pattern is because, therefore, then you will know that I am the LORD. And the 'because' is always moral: Ammon said 'Aha!' over the sanctuary when it was profaned (25:3), Moab sneered that Judah was no different from all the other nations (25:8), Edom took vengeance (25:12), Philistia acted with never-ending hostility (25:15). Nobody is judged for being foreign. They are judged for malice, gloating, and contempt, and the stated goal of judgment,

every single time, is that they will know who the LORD is.

2. Put yourself in an ancient neighbor's sandals. Jerusalem has fallen, or is falling. In the logic of that world, what would Judah's defeat prove about Judah's God? And what is Ezekiel claiming instead?

ANSWER *(share after the discussion)*

In the ancient world, when your nation lost, your god lost; a burned temple meant a defeated deity. The nations gloating in chapter 25 are running on exactly that logic. Ezekiel's claim is outrageous by those rules: the God whose city is falling is at that very moment issuing verdicts over Ammon, Tyre, and Egypt. He is not a defeated tribal god; he is the judge of every nation on the map. The group met this claim in session 1 when the glory appeared in Babylon; tonight it goes global.

Dig Deeper

Compare Ezekiel 25:3 with Ezekiel 36:2, coming in two sessions: the same gloating 'Aha!' God hears what the nations say.

Tyre: the city that could not sink

3. Ammon got seven verses; Tyre gets three whole chapters. From 26:2, what is Tyre's specific sin? And from the leader's summary of chapter 27, how does the oracle actually portray her?

ANSWER *(share after the discussion)*

Tyre's sin in 26:2 is gloating over Jerusalem's fall as a market opportunity: the gate of the peoples is broken, and Tyre expects to profit from the wreckage. It is greed wearing grief's shoes at a funeral. Yet chapter 27 portrays Tyre as a magnificent trading ship, built from the best materials of every nation, genuinely beautiful, genuinely skilled, and the oracle over her sinking is cast as a lament. God's word does not sneer at what Tyre built; it grieves what Tyre became. That combination, real admiration and real judgment, is worth sitting with.

Dig Deeper

Centuries later, John reuses this exact lament, merchants and mariners weeping over a fallen commercial empire, in Revelation 18:9-19, aimed at 'Babylon.' The apostles read Ezekiel's Tyre as a standing pattern, not a spent headline.

4. Read 28:1-10 closely. Notice that verses 3 to 5 concede that the prince really is wise and really did build his wealth. So what exactly is his sin? Where, physically, does the text locate it?

ANSWER *(share after the discussion)*

The sin is not his wisdom or his wealth; the text grants that both are real. The sin is the sentence his heart speaks over them: 'I am a god, I sit in the seat of the gods.' The text locates it in the heart, three times over (verses 2, 5, and later 17). Pride here is an accurate inventory with a false owner's name written on it. He counted his gifts correctly and then signed them himself. Notice too that this is heart language again; the book has been diagnosing hearts

since chapter 11, and pride is what the stone heart is made of.

Live discovery

Split into two groups. Group one, find Genesis 3:1-5 and read it looking for what the serpent actually promises. Group two, find Isaiah 14:12-15 and read it looking for what the king of Babylon says in his heart. Then each group reports the echoes with Ezekiel 28.

Let them find it. Genesis 3:1-5; Isaiah 14:12-15

5. This sentence, 'I will be like a god,' did not start in Tyre. Let's find where it started, and where else the prophets heard it.

ANSWER *(share after the discussion)*

Group one should find the serpent's promise: 'you will be like God.' That is the original sales pitch, and the prince of Tyre has simply bought it. Group two should find the same five-fold 'I will' ambition in Babylon's king: I will ascend, I will set my throne on high, I will make myself like the Most High, answered by 'you are brought down.' Three texts, one disease. Every fall in Scripture, from Eden to Babylon to Tyre, is the same fall: a creature trying to occupy the Creator's chair. The group has just discovered that the oracle, while addressed to Tyre's ruler, exposes in him a pattern old as the garden.

6. Now the strange part. Reread 28:11-19, the lament over the king of Tyre. List the images that seem to have nothing to do with a Phoenician harbor city. Why do you think Ezekiel describes a human king this way?

Take it as far as the room wants

Floor. If the group is tiring, land the simple point: Ezekiel deliberately paints Tyre's fall to look like Adam's fall, one pattern, one disease.

Ground. Draw out verse 17: 'your heart was proud because of your beauty.' The gifts were from God; the corruption was in what the heart did with them.

Depth. Ask what it means that the passage is framed as a lament God commands to be raised. Even here, judgment sounds like grief. Connect to 18:32, which the group already knows by heart.

ANSWER *(share after the discussion)*

The images: Eden, the garden of God; covering cherub; the holy mountain of God; precious stones; created blameless 'from the day you were created, till iniquity was found in you.' No Phoenician king ever stood in Eden. At minimum, Ezekiel is dressing Tyre's fall in the costume of the primal fall, so we see one pattern from the garden onward. And many Fathers of the Church heard something more behind the king: a description of the fall of Satan himself, the beautiful, blameless creature in whom iniquity was found. The Church has never defined that this passage describes the devil's fall; the literal referent is the king of Tyre. But the Church does teach that the devil was created good and fell by his own free choice, and the Fathers found this passage a fitting portrait of that mystery. Hold both levels with their proper weight.

The hard question

7. Before we go further, we need to hear the strongest objection to these eight chapters. Listen to it properly before anyone answers.

Build then press

The strongest form of the objection. A thoughtful skeptic says: be honest about what chapters 25 to 32 are. Every ancient Near Eastern nation produced oracles cursing its enemies; Egypt and Babylon have left us shelves of them. This is a defeated, humiliated people comforting itself by imagining its god smashing the neighbors who laughed at it. The pattern is embarrassingly human: we lost, so our god will get you. Calling this divine revelation instead of nationalist grievance literature in religious dress is special pleading, and you would say so instantly if you found the identical genre in any other nation's scriptures.

Answering from the text. Take the objection seriously, then test it against the text. First, grievance literature flatters its own side, but this book spent twenty-four chapters judging Israel first and hardest; the temple itself was condemned before any foreign nation was. Second, the standard applied to the nations, pride, violence, gloating, is exactly the standard applied to Jerusalem; nobody here is judged for ethnicity, and Israel is not judged more gently. Third, the refrain gives the game away: the aim, repeated over pagan nations, is that they will know that I am the LORD, which is a strange goal for a curse whose fantasy is annihilation. Fourth, propaganda does not audit itself, but Ezekiel 29:17-20 candidly records that the great siege of Tyre won Nebuchadnezzar nothing. And fifth, this same book has already sworn, by God's own life, that he takes no pleasure in the death of anyone (18:32, 33:11). The genre may look familiar; the God inside it does not behave like the genre.

ANSWER *(share after the discussion)*

The objection is real and should be felt: these chapters do share a form with ancient curse-oracles. But the content breaks the mold at every point where it matters: Israel judged first and hardest, one moral standard for everyone, knowledge of God as the stated goal, unflattering honesty about outcomes, and a God on oath that he does not enjoy any of this. Grievance literature exists to make us feel better about ourselves; Ezekiel's oracles exist to make everyone, Israel included, know the LORD.

The name and the counter-name

8. For eight sessions, what has God called Ezekiel every time he speaks to him? Now look at 28:2 and 28:9. What is the book preaching just through its names?

ANSWER *(share after the discussion)*

God calls Ezekiel 'son of man,' mortal, mere human, dozens of times across the book. Tonight a man announces 'I am a god,' and God answers: you are but a man, and no god. The book's naming convention is a sermon. God's chosen spokesman is the one who accepts being called merely a man; God's judged enemy is the man who refuses it. Creaturehood accepted is the ground on which God builds; creaturehood denied is the cliff every proud creature goes over. Keep this contrast in your pocket; the title 'son of man' has further to travel before this study ends.

Egypt, surveyed

9. Chapters 29 to 32 turn to Egypt; the leader will summarize. But listen to Pharaoh's one line in 29:3, the great dragon in the Nile who says: 'My Nile is my own; I made it.' Same disease as Tyre, or a different one?

ANSWER *(share after the discussion)*

Same disease, different symptom. Tyre said 'I am a god'; Pharaoh says 'I made it,' claiming creatorship of the river that in fact made Egypt. Pride either promotes the self to divinity or demotes gifts to achievements, and usually both. The Nile was a pure gift flowing past Pharaoh's door every morning of his life, and he signed it. Ask the room quietly: what is the Nile in your life, the gift so constant you have started to believe you made it?

The mercy in the middle

10. Now read the two verses we saved: Ezekiel 28:25-26, tucked between Tyre and Egypt. What are they doing in the middle of eight chapters of judgment?

ANSWER *(share after the discussion)*

They are a seed of the whole second half of the book: God will gather scattered Israel, they will dwell securely, build houses, plant vineyards, and then they will know that I am the LORD their God. Notice the refrain has changed its ending: not just 'the LORD' but 'the LORD their God.' Buried in the judgment chapters is the promise that judgment is not the destination. The destination is a gathered people dwelling safely with their God, which is precisely the question sitting sealed in an envelope from session 1. Say no more than that.

Send

Open questions. Let these land in silence if they need to.

S1. Where in your life is the line thinnest right now between healthy confidence and 'my Nile is my own; I made it'?

S2. Who do you know who carries real gifts without either false modesty or self-worship? What do they actually do differently?

Live It This Week

Practices

1. Each night this week, before sleep, name one specific gift from that day, your mind, a skill, a person, your existence itself, and thank the Giver for it out loud. One sentence is enough. This is Cassian's remedy in miniature: remembering, gift by gift, that everything is received.
2. Do one act of service this week that no one will ever credit to you, and tell no one. Let something good exist with your name deliberately left off it.
3. Pray the Litany of Humility once this week, slowly. If a line feels impossible to mean, pray it anyway and tell God it feels impossible; that honesty is itself humility beginning.

Scripture Memory

Ezekiel 28:26

"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."

Ezekiel 28:26

Closing Prayer

Pray together

Father, you are God and we are not, and tonight we thank you that this is good news. Everything we have, we received; everything we are, you sustain moment by moment. Deliver us from the old whisper of the garden, from signing our own gifts, from gloating over anyone's fall. Give us the freedom of your saints, who found their joy in being creatures of a good Creator. Gather us, as you promised, to dwell securely with you, that we may know that you are the LORD our God. Through Christ our Lord. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ezekiel 25:1-7** read aloud; pattern oracle (Ammon)
- **Ezekiel 25:8-17** leader survey: Moab, Edom, Philistia
- **Ezekiel 26:1-6** Tyre's gloating; leader survey of 26-27
- **Ezekiel 28:1-10** read aloud; the prince
- **Ezekiel 28:11-19** read aloud; the lament over the king
- **Ezekiel 28:25-26** held back until question 10

Discovery passages

- **Genesis 3:1-5** group one
- **Isaiah 14:12-15** group two

Egypt survey

- **Ezekiel 29:3** read aloud at question 9
- **Ezekiel 29:17-20** leader reference; the Tyre audit

Fulfillment (leader reference and Dig Deeper)

- **Philippians 2:5-11** the inversion of 'I am a god'
- **Luke 10:18** Satan falling like lightning
- **Revelation 18:9-19** Tyre's lament reused for Babylon
- **Ezekiel 18:32; 33:11** canon from prior sessions, for the steelman

Terms

- ****nagid.**** prince, ruler; the addressee of 28:1-10
- ****melek.**** king; the figure lamented in 28:11-19
- ****superbia.**** the Latin tradition's word for pride, the capital sin

Catechism

- **CCC 391-392.** the free fall of the angels
- **CCC 1866.** pride among the capital sins
- **CCC 2113.** idolatry divinizes what is not God
- **CCC 2559.** humility, the foundation of prayer
- **CCC 116.** the literal sense is the foundation of the other senses