



# The Book of Ezekiel

## Chapters 24 – 28

### “Judgment on Jerusalem, Gentile Nations, & Amazing Prophecies!”

#### Chapter 24- “The Parable & The Sign”

- Gods message came to Ezekiel on January 15, 588 B.C., the date of the beginning of the siege of Jerusalem. So critical is this date that it's mentioned in 2 Kings 25:1-3 as well as Jer 39:1-3 and 52:4-6. During their years of exile, the Jews observed four annual fasts to remember the painful events of the destruction of Jerusalem (Zech 7; 8:18-23). They marked when the siege began (tenth month), when the walls were breached (fourth month), when the temple was burned down (fifth month), and when Gedaliah the governor was assassinated (the seventh month. Jer 41:1-2).

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(v1-14) Parable of the boiling pot

(v15-27) The sign of Ezekiel's wife dying

#### Chapter 25 - “Judgment of the Gentile Nations”

(v1-7) **Prophetic judgment of the Ammonites (AMMONITES)** — a nomadic race descended from AMMON, Lot's son, who became enemies of the people of Israel during their later history. During the days of the Exodus, the Israelites were instructed by God not to associate with the Ammonites (Deut 23:3). No reason is given in the Bible for such hostility, but the rift between the two peoples continued across several centuries. In the days of the judges, Eglon, king of Moab, enlisted the aid of the Ammonites in taking Jericho from the Hebrew people (Judg 3:13). In Saul's time, Nahash, the Ammonite king, attacked Jabesh Gilead. Saul responded to the call for help and saved the people of Jabesh Gilead from being captured by Nahash (1 Sam 11:1-11). Later in the history of the Israelites, Ammonites were among the armies allied against King Jehoshaphat; God caused confusion among them, and they destroyed themselves (2 Chron 20:1-23). The prophets of the Old Testament often pronounced God's judgment against the Ammonites (Jer 9:26; Amos 1:13-15). Archaeological evidence suggests that Ammonite civilization continued from about 1200 B.C. to 600 B.C. (from Nelson's Bible Dictionary))

(v8-11) **Prophetic judgment of the Moabites (MOAB)** ("from father"), i.e., the incestuous offspring of Lot's older daughter, near Zoar, S.E. of the Dead Sea (Gen 19:37) . . . Moab was doomed to feel Nebuchadnezzar's heavy hand (Jer 25:9-21), though for a time acting in concert with Chaldaean bands against Jehoiakim (2 Kings 24:2); but should recover after 70 years, at Babylon's fall, for righteous Lot's sake (Ex 20:6). Spiritual blessings under Messiah are finally meant. Moab sent messengers to Jerusalem to Zedekiah (so read for "Jehoiakim") to consult as to shaking off Nebuchadnezzar's yoke (Jer 27:1-8,10-11). By submission to

Nebuchadnezzar's yoke, according to Jeremiah's counsel, Moab though chastised was not carried captive as Judah. But for her usurpation of Israel's land, and for saying "Judah is like unto all the pagan," i.e., fares no better for having Jehovah for her God than the pagan who have idols, God "would open her side from the cities on her frontiers, the glory of the country (a glorious country in richness of soil), Bethjeshimoth, Baalmeon, and Kiriathaim, unto the men of the East," i.e., to the marauding Bedouin (Ezek 25:8-11). Sanballat of Horonaim, the molester of Nehemiah's work, was a Moabite (Neh 2:19; 4:1; 6:1). (from Fausset's Bible Dictionary)

**(v12-14) Prophetic judgment of the Edomites (EDOM -** The name Edom was given to Esau, the first-born son of Isaac and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentil pottage. The country which the Lord subsequently gave to Esau was hence called "the country of Edom," Gen 32:3, and his descendants were called Edomites. These people lived S of Moab from the Dead Sea to the Gulf of Aqabah. These people had been almost annihilated by David (2Sa 8:14) but won back independence during the reign of Ahaz (ca. 735–715 B.C.). Their revenge was hostility to Israel constantly (cf. Ge 27:27–41; Is 34:5–7). The reason for judgment is Edom's disdain when the Israelites were devastated in 588–86 B.C. They acted like a cheering section for Babylon, "Raze it, raze it" (Ps 137:7; La 4:21, 22).) (from Smith's Bible Dictionary, MacArthur Study Bible)

**(v15-17) Prophetic judgment of the Philistia (PHILISTIA -** After the Babylonian captivity (Ezek 25:15-17) the Philistines vented their "old hatred" on the Jews, for which God as He foretold "executed vengeance on them with furious rebukes, and destroyed the remnant," namely, by Psammetichus, Necho (Jer 25:20), and Nebuchadnezzar who overran their cities on his way to Egypt (Jer 47). (from Fausset's Bible Dictionary)

(In each reference of judgment it says, ***"they shall know that I am the LORD"*** – ***"I am the LORD"*** is used 165 times in Scriptures, here the word LORD means *Yehovah* (yeh-ho-vaw'); (the) self-Existent or Eternal; *Jehovah*, Jewish national name of God. Yehovah is the God of gods and LORD of lords, His judgment was upon His people for their sins, and the surrounding nations of Israel would also be judged for their hatred and harassment of God's people, this will take place by the invading Babylonian Empire. God would not allow those nations think that their false gods gave them victory over Judah / Israel.)

## **Chapter 26 - "Judgment On Tyre"**

**(v1-6) Prophetic judgment of Tyre**

**(v7-14) Amazing prophecy of Tyre**

**C.I. Scofield writes about prophetic judgment of Tyre -** "The fate predicted for Tyre is unique and has been remarkably fulfilled. At the time of Ezekiel, Tyre was on the coast of Phoenicia at the shore of the Mediterranean Sea. As Ezekiel predicted, Nebuchadnezzar conquered and destroyed the city. He had no reason,

however, to fulfill **verse 12** by casting its ruins into the sea. Some of the people from Tyre escaped to an island and built a new city there. Three hundred years later Alexander the Great, desiring to conquer this island city, built a causeway to it and threw all the remains of ancient Tyre (called *Palaeotyrus* by the Greeks) into the sea, fulfilling Ezekiel 26:12. The old city of Tyre has never been rebuilt, but has remained like the top of a rock. Remains of ancient Sidon (28:20-24) have been excavated, and a flourishing town now stands on its old site, but the remains of ancient Tyre are in the sea under Alexander's causeway.

**(v15-21) Tyre's utter destruction & eternal judgment**

### **Chapter 27 - "Lamentation for Tyre"**

**(v1-11) The great port of Tyre**

**(v12-26) The merchant traders of Tyre**

**(v12-13 –TARSHISH** - Tarshish is believed to be modern Tartessus, in southern Spain, near Gibraltar.)

- **JAVAN** - Its commerce in "the persons of men (slaves) and vessels of brass" with Tyre is mentioned Ezek 27:13. In Joel 3:3,6, God reproves the nations because "they have given a boy for (as price for prostitution of) an harlot, and sold a girl for wine," especially Tyre and Sidon; "the children of Judah and Jerusalem have ye sold unto the Grecians (sons of Javan), that ye might remove them far from their border."

- **TUBAL** - A people who lived in the Cappadocian region of eastern Asia Minor (modern Turkey).\

- **MESHECH** - Japheth's sixth son. The Moschi, a warlike race in the mountainous region between Armenia, Iberia, and Colchis. Associated with Tubal, the Tibareni of Pontus. Ps 120:5, I dwell among people lawless and fierce as "Mesech" at one extremity of the world and "Kedar" at the other. Gog's chief vassal, ideal representative of the pagan barbarian world. Ezek 27:13, "they traded the persons of men" as slaves, and "vessels of copper," Ezek 32:26; 39:1. Moscow and Tobolsk may derive their names from Mesech and Tubal. Magog was Gog's original kingdom; he acquired also Mesech and Tubal, becoming their "chief prince" (rest; the Scythian Tauri and the Araxes were called Rhos, from whence Russia). Mesech was once one of the most powerful nations of western Asia. The Assyrians were frequently warring with them, from 1100 to 700 B.C.; then living E. of Taurus range and in Cappadocia. (from Fausset's Bible Dictionary)

**(v27-36) The destruction of Tyre**

### **Chapter 28 - "Tyre—Satan—Sidon—Israel"**

**(v1-10) Judgment on the king of Tyre - "I am a god!" (Similar to the "Antichrist in**

**2 Thessalonians 2:3-4** - *Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the*

*son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.*

**(v11-19) Satan's past, present and future (Warren Wiersbe writes, "Judgment on the king of Tyre (Ezek 28:11-19).** The previous declaration was one of Ezekiel's "because ... therefore" (vv. 6-7) statements, such as you find in chapters 25 and 26, but this paragraph is simply a statement of God's intention to judge the king of Tyre and destroy him. As you read these verses, you get the impression that this "king" is much more than a human regent and that this could be a description of Satan. That Satan wants to control nations and their leaders is clear from 1 Chron 21 and Dan 9. The use of the word "cherub" (Ezek 28:4,16) suggests that we're dealing here with an angelic creature, also the fact that he had been "upon the holy mountain of God" (v. 14). This sounds a great deal like the description in Isa 14:12ff. Satan began as an obedient angel but rebelled against God and led a revolt to secure God's throne. The text describes his great beauty and names nine jewels that were a part of that beauty. All of these jewels were also found in the breastplate of the Jewish high priest (Ex 28:17-20). This suggests that in "Eden, the garden of God" and upon "God's holy mountain." this person had special priestly functions to perform for the Lord. The settings and mountings for these jewels were of the finest gold. His pride and selfish ambitions led him into sin and God judged him by casting him out. While the original description refers to the ruler of Tyre, it certainly applies to the god of this age. Satan, the enemy of the Lord. The prince of Tyre motivated and energized by the devil, engaged in business and also in violence (Ezek 28:16), for he considered himself a god (v. 2). His way of doing business was also dishonest, for verse 18 speaks of "dishonest trade" (NIV). Satan's boast was. "I will be like the Most High" (Isa 14:14), and his promise to Eve was, "[Y]ou will be like God" (Gen 3:5. NKJV). The prince of Tyre accepted Satan's offer and it led to his downfall, just as it led to Satan's downfall. But during the career of the prince of Tyre, he was used of Satan to defile and destroy. The nations would be appalled at the judgment of the prince of Tyre and his city, but they had no idea that Satan was behind the city's success and Jehovah was behind the city's destruction.

**(v20-23) Prophecy against Sidon (SIDON** - Not only did the city of Sidon resist the efforts of the tribe of Asher to inhabit that region, but it also oppressed Israel during the period of the judges (Judg 10:12). Once they were settled in the land, the Israelites began to worship the gods of Sidon, including their chief god Baal (1 Kings 16:31) but especially Ashtoreth, the goddess of fertility (2 Kings 23:13). Ethbaal, the king of Sidon, was the father of JEZEBEL (1 Kings 16:31), who was mainly responsible for introducing the worship of pagan gods into Israel. . . Frequently Sidon was the subject of prophecies of judgment. Isaiah predicted that Sidon would pass into the hands of Cyprus (Isa 23:12). Jeremiah predicted its defeat by Nebuchadnezzar, king of Babylon (Jer 27:3,6). Ezekiel denounced Sidon (Ezek 28:20-24) because her inhabitants had been "a pricking brier [and] a painful

thorn for the house of Israel" (Ezek 28:24). Joel denounced Sidon for helping to plunder Jerusalem (Joel 3:4-6). (from Nelson's Illustrated Bible Dictionary)  
**(v24-26) Israel re-gathered and secured**

**> Be inspired! – Jesus talks of Tyre, Sidon and Satan in Luke 10:1-20.**