

A	<u>Synopsis</u> - Following the prophecy of the fall of Jerusalem in chapter 24, the focus now turns to oracles against the surrounding nations in chapters 25 to 32. The eventual fall of Jerusalem is only detailed in chapter 33. - There are seven prophetic oracles about the destruction of the seven nations or geographical areas: Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt; seven of the oracles are given specific dates; seven are directed against Tyre; seven are against Egypt. The number “seven” signifies fullness or completeness, implying God’s decisive judgement without any reservation against the nations who have set themselves against the Lord and His people. - What purpose do these oracles serve? These oracles show that the Lord God of Israel also rules over all the nations. Not only will God bring judgement against the opponents of Israel, but also against Israel who has turned their back on Him. While the nations are brought to judgement before God, God desires and awaits the conversion of those whom He judges. This mission will be accomplished by the Church after the coming of Christ. - Throughout chapters 25 to 32, the single message of hope for Israel occurs precisely at the midpoint of the oracles against the nations, Ezek 28:24-26. 97 verses are placed both before and after this section. This is to show Israel that God, the ruler of all nations, will restore Israel to the Promised Land after His judgement of all the nations who stand against Him.	CCSS 183-4 Deut 30:7 CCSS 188, Is 19:23-25 Mt 28:19
B	<u>Oracles Against Four Nations</u> “Then you will know that I am the Lord” - this phrase, occurs more than sixty times, appears at the end of every single oracle of a certain nation being attacked or destroyed. Scholars called this the “recognition formula”, because when the Lord acts to fulfill His word, then the people will recognize that it is the Lord who is acting. This refrain is frequently utilized in the Pentateuch, the Historical Books and the Prophetic Books, demonstrating that God who acts in human history calls His people to return to Him by His actions. Ezekiel wants to demonstrate that if God has punished Egypt and rescued the Israelites	25:1-17 CCSS 187 Ex 6:7, 7:17, 1Kgs 20:28, Is 49:26

	through His actions, He will surely penalize other nations and take actions to rescue Judah. • The fall of Ammon - Ammon was situated to the east of Israel across the Jordan River. Rabbah was the main city, and Amman, the present-day capital of Jordan. The Ammonites were descended from Lot, the nephew of Abraham. Later Moses was instructed to avoid conflict with the Ammonites. Subsequently, a long history of conflict between Israel and the Ammonites ensued. During Ezekiel's time, Ammon and Israel were both in alliance against Babylon. Since Ammon seems to rejoice in Israel's sufferings, God will humble the nation by striking it down and destroying it. • Moab lay southeast from Israel, on the far side of the Dead Sea. The Moabites, like the Ammonites, were descended from Abraham's nephew, Lot. There was hostility between Moab and Israel when Moses led the tribes around the territory of Moab to enter the Promised Land. Moab; however, later made a significant contribution to Israel through Ruth, the great-grandmother of King David. God punishes Moab because Moab said, "Behold, the house of Judah is like all the other nations". • Edom, lies south of Israel, traces its lineage to Easu, the son of Isaac, and twin brother of Jacob. It was part of an ongoing hostility against Israel. The Lord promises a just retribution against Edom "because Edom acted revengefully against the house of Judah and has grievously offended in taking vengeance upon them". • The final target is the Philistines, a traditional enemy of Israel lying to the west along the Mediterranean Sea; the inhabitants are from the Island of Crete. They took revenge and defeated Israel "with malice of heart to destroy in never ending enmity". The Lord will bring upon them "great vengeance ... with wrathful chastisements".	25:1-7 CCSS 185-6 Gen 19:36-38 Deut 2:9, Jg 10-11, Jer 27:3-11 25:8-11, CCSS 186 Gen 19:36-38, Nb 22-24 Mt 1:5-6 25:8 25:12-14, Gen 25:19-26 Jer 49:7-22; 25:12 25:15-17 CCSS 188 25:15, 17
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C	<u>Announcement of Judgement Upon Tyre</u> • Tyre was a great trading city lying to the north of Israel on the Mediterranean coast. During the reigns of David and Solomon, Tyre had a friendly trading relationship with Israel. In the time of Ezekiel, Tyre went against Israel, mocked Israel's fall, saying that the prosperity of Israel "has swung open to me; I shall be replenished, now that she is laid waste". Therefore, God will strike down Tyre and deliver them to Nebuchadnezzar of Babylon. Tyre will be utterly devastated, "I will make you a city laid waste, like the cities that are not inhabited ... though you be sought for, you will never be found again". • This oracle has not been fulfilled, though. The prophet also acknowledges it in 29:18. Even after being ravaged by Babylon and Greece, Tyre has not been annihilated. Certain oracles are, in fact, warnings, conditional upon the response of the opponents. For instance, Nahum 3:4: the unfulfilled oracle is not due to God's omission, rather, it demonstrates the efficacy of the warning, thus, it is not necessary for God to take any action. • At the time of Jesus, Tyre remained an active and bustling city of trade and commerce. The city came under a sentence of judgement because of their mistreatment of Israel during Ezekiel's time. In the time of Jesus, its people seek and find blessing from the Messiah of Israel.	26:1-21, CCSS 190-3 2Sam 5:11, 1Kgs 5:1-2 26:2 26:19 CCSS 193, 211-2 CCSS 193, Mk 3:8
D	<u>Lament Over Tyre, the Beautiful and Glorious City</u> • Tyre is praised for its accomplishments: its grandeur, its place among the nations, and all its many trading partners, like a "magnificent and flawless ship" (v3). • This luxurious ship "filled and heavily laden in the heart of the seas" (v25). However, it will end up "wrecked by the seas, in the depths of the waters" (v34). God pronounces the final doom of the city: "The merchants among the peoples hiss at you; you have come to a dreadful end and shall be no more forever" (v36). • "All who exalt themselves will be humbled" - throughout history, powerful nations such as Assyria, Babylon, Persia, Greece, and Rome have all been humbled, not to mention the small nation of Tyre.	27:1-36 Mt 23:12, 20:26-28, 5:5; Lk 1:52

E	<u>Lamentation Over the King of Tyre</u> - Judgement of the prince of Tyre for his pride: “Because your heart is proud, and you have said, ‘I am a god, I sit in the seat of the gods’ “. He considers himself wise, “wiser than Daniel”, therefore, God will “thrust [him] down into the Pit, and [he will] die the death of the slain in the heart of the seas”. - Utilizing the imagery of Eden, Ezekiel offers a lamentation over the king of Tyre. His dwelling place was flawless like Eden at the beginning; however, due to his pride he “sinned; so I cast you as a profane thing from the mountain of God” (V16). The oracle concludes with a warning against Sidon, Tyre’s sister city, as well as the promise of the revival of Israel: “I will gather the house of Israel from the peoples among whom they are scattered, ... then they shall dwell securely in it” (vv 25-26). - According to early Christian traditions, the portrayal of the king of Tyre as arrogant and conceited, regarding himself as a god, and the parallels to Eden devise an imagery that points to Satan’s betrayal of God at the dawn of creation (1Jn 3:8, Rev 12:7-9). Proponents of this explanation include Origen of Alexander (d.254) and St. Ambrose (d.397).	28:1-26 CCSS 28:1-10 28:11-26 CCSS 204
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