

The Book of Ezekiel

Chapters 23 – 27

“Woe to the Bloody City—Judgment on the Gentile Nations!”

FYI - Chronological Order of the Prophets:

> Prophets Before the Exile:

- **To Nineveh:** Jonah, 800 B.C.

- **To the 10 tribes "Israel":** Joel, 850-700 B.C.; Amos, 780-755 B.C.; Hosea, 760-710 B.C.

- **To Judah:** Isaiah, 740-680 B.C.; Micah, 740 B.C.; Nahum, 666-615 B.C.; Habakkuk, 627-586 B.C.; Zephaniah, 630-620 B.C.; Jeremiah, 626-580 B.C.

> Prophets During the Exile Ezekiel, 593-570 B.C.; Daniel, 604-535 B.C.; Obadiah, 585 B.C.;

> Prophets After the Exile Haggai, 520 B.C.; Zechariah, 520-518 B.C.

Chapter 23- “A Parable of Israel & Judah”

(v1-10) A parable for Israel (Samaria)

(v11-21) A parable for Judah (Jerusalem)

(v22-35) Babylon will devour Judah

(v36-49) Reasons for judgment

Chapter 24- “The Parable & The Sign”

(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

(v8-11) Prophetic judgment of the Moabites

(v12-14) Prophetic judgment of the Edomites

(v15-17) Prophetic judgment of the Philistia

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

(v27-36) The destruction of Tyre

(Insight: “EXILE” is the DISPERSION OF THE JEWISH PEOPLE: A scattering of the Jewish people among other nations. Throughout their history, the Hebrew people have experienced many dispersions—a term which comes from a Greek word meaning “to scatter.” Some of these dispersions have been voluntary, while others have been forced upon them.

Voluntary movements were sometimes made by the Jews to escape the threat of destruction, as with those Judeans who moved to Egypt in the time of the prophet Jeremiah. Others left the homeland on various occasions with the expectation of pursuing an easier and more profitable way of life, as with the brothers of Joseph. Some migrants were most probably traveling merchants who chose to settle in a new homeland for business reasons, whereas others found themselves on foreign territory in a military capacity ([2 Sam 8:14](#)).

While all Jews regarded the land promised to them by God through Abraham as their natural home, no Jew was ever compelled to live in it for his entire life. In periods of economic hardship or political upheaval many Jews took advantage of the opportunity to leave and begin life afresh in another country.

But forced dispersion was another matter. Periods of captivity for the Hebrews may have begun as early as the invasion of Palestine by Shishak of Egypt, about [918 B.C.](#) ([1 Kings 14:25-26](#)). But most significant for Hebrew history were the fall of Israel to the Assyrians in [722 B.C.](#) and the collapse of Judah before Babylonian and Chaldean attacks in [597 B.C. - 581 B.C.](#) Already in [732 B.C.](#) Tiglath-Pileser III had carried Reuben, Gad, and the half-tribe of Manasseh captive to Mesopotamia when Damascus fell. A decade later the capture of Samaria resulted in the remaining Israelite tribes being carried away as captives to [ASSYRIA](#).

The end of national life in [JUDAH](#) began with the first attack on Jerusalem by the [BABYLONIANS](#) in [597 B.C.](#) The final attack in [581 B.C.](#) marked the end completely. By the end of this period, a total of some 4,600 prominent persons had been deported from Judah ([Jer 52:28-30](#)). This number probably did not include family members or servants. The total may well have been at least double the number recorded by Jeremiah. The dispersion actually began earlier in Judah, for early in his ministry Jeremiah reported that a significant number of Jewish emigrants lived in such Egyptian cities as Migdol, Tahpanhes, and Noph (Memphis). The prophet ministered to these people even before Jerusalem fell ([Jer 43:8; 44:1](#)).

But the settlement in Egypt was small compared to that in Assyria, Babylon, and Persia as a result of the deportation from Israel and Judah. Captives from the Northern Kingdom were apparently absorbed completely into their foreign surroundings. But a small group of Judeans ultimately returned from Persia to Judea as a result of the decree of Cyrus (538 B.C.). Those who remained behind in Babylonia formed the basis of the Dispersion that was well known in New Testament times (John 7:35).

This dispersed Jewish community in Mesopotamia flourished into the medieval Christian period, maintaining its distinctive religious practices. It was here that the Babylonian TALMUD, a work which formed the basis for law and faith in the community, was compiled. The Dispersion was certainly supported by conditions in the Persian Empire and in the later Greek Empire, as the character of the crowd at Pentecost illustrates (Acts 2:9-11).

Interesting light has been shed on a fifth century B.C. Jewish colony in Egypt by the discovery of the Elephantine papyri. These documents disclosed the existence of a Jewish trading community near Aswan that had its own temple worship. This community was also an important center for commerce in southern Egypt. With the rise of the Greek Empire, further Jewish settlements occurred in Egypt, along with a significant increase in the use of the Greek language across the Near East. One result of this was the translation of the Hebrew Scriptures into Greek at Alexandria, Egypt. This version (called the SEPTUAGINT) became so popular that the New Testament writers quoted the Old Testament from it instead of using the traditional Hebrew text.

By 139 B.C. Jews who had migrated to Italy and settled in Rome were being expelled from the capital city. Even so, they had gained a foothold in Italy. By the beginning of the Christian period, colonies of Jews were scattered across the Near East and southeastern Europe. Although they were often disliked and sometimes persecuted, they managed to survive and prosper. By the time of Philo Judaeus (30 B.C. - A.D. 45), a Jewish philosopher of Alexandria, an estimated one million Jews lived in Alexandria. An equal number had settled in both Persia and Asia Minor, and about 100,000 lived in Cyrenaica and Italy. The Jews who were dispersed throughout the world in this manner outnumbered the Jews who remained in their native land of Palestine.

These colonies provided useful bases for evangelistic efforts by the apostle Paul and later Christian preachers. Eventually Christian communities were established in those cities that had a large Jewish population. Thus, the Dispersion helped to prepare the world for the reception and growth of the gospel.) (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)