



EZEKIEL: *Death and Resurrection*

A Bible Study with John Oswalt

EZEKIEL 25–26

Background: The so-called “Oracles Against the Nations” in Ezekiel 25–32 give evidence of careful structuring. As we have said, they seem to have been intentionally placed between the announcement of the beginning of the siege in January of 588 B.C. (Ezekiel 24:2) and the report of the city’s fall, which reached Babylon in January of 585 (33:21). While Ezekiel did receive some of the messages during that time (see 26:1 and 29:1; 30:20; 31:1), some were received later (32:1, 17), and at least one was received many years later (29:17). D. I. Block has observed that seven nations are addressed, with the first six receiving 97 verses (25:1–28:23), and the seventh, Egypt, also receiving 97 verses (29:1 – 32:32), with a brief promise of Judah’s restoration (28:24–26) providing a bridge between the two sections.

- In chapters 25–28 the prophet starts on Judah’s east with Ammon, then travels clockwise to Moab, Edom, the Philistines, and finally Tyre. After the initial oracle against Tyre (26:1–6) there is an expanded treatment of Tyre and her king (26:7 – 28:19). This is followed by a brief oracle against Tyre’s northern neighbor Sidon (28:20–23) that seems to function as something of a conclusion to this first section. The end of each of the brief oracles is marked by the so-called “recognition formula” “Then you will know....”
 - It has been suggested that the nations are judged because they either took part in Jerusalem’s destruction or gloated over it. It may also be that Egypt is singled out for such lengthy treatment because Judah trusted in Egypt for deliverance.
 - Part of the reason for Jerusalem’s importance was the fact that trade from the Red Sea port of Elath, as well as from Edom and Moab would go through it on its way out to the coast and on to the West.
 - After the initial oracle (26:1–6) the message against Tyre has four parts: judgment on Tyre (26:7–21); lament over the fall of Tyre (27:1–36); judgment on the king of Tyre (28:1–10); lament over the fall of the king of Tyre (28:11–19).
1. Some scholars think that there are two oracles against Ammon, and not just one. Why might they think that?
 2. Why is gloating over Jerusalem’s destruction such a bad thing?
 3. What is Moab’s sin? Why is that a problem?

4. See 2 Kings 14:7 for a possible reason why the Edomites wanted vengeance (25:12). What is the problem with avenging yourself?
5. How far back in Israel's story does the hostility of the Philistines (25:15) extend?
6. Why was Tyre glad to see Jerusalem's fall (26:2)? (See the background above.)
7. How should we treat the misfortunes of those with whom we have been at odds?
8. Look at the repetitions in 26:3, 5, 7, 14, 19, 21? What is repeated? Why is it repeated? What does this repetition imply?
9. Why will the princes mourn when Tyre is destroyed (26:16)?