

EZEKIEL 24:1-32:32 | THE BABYLONIAN WAR – A PARABLE

EZEKIEL 26:1-28:26 | TYRE AND SIDON

EZEKIEL 26:1-28:19 | TYRE

EZEKIEL 28:20-56 | SIDON

- Verses 20-23 - Prophecy against Sidon
 - As Ezekiel has for other neighboring nations, now he receives a word for **Zidon** (Sidon). God proclaims that He **will be glorified in the midst of thee** (v. 22). She will be judge with **pestilence, and blood in her streets** as well as **the sword upon her on every side** (v. 23).
 - These words are a similar reminder to Philippians 2:10-11.
- Verses 24-26 - Confirmation of an eschatological view
 - In the day in which Sidon is judged, there shall then **be no more a pricking brier unto the house of Israel** (v. 24). The judgment of Sidon will be such a manifestation of God's power that Israel **shall know that I am the Lord God** (v. 24).
 - In verses 25-26, God gives testimony about the final gathering of Israel from the nations. This testimony confirms that the ultimate meaning of this passage is eschatological.
 - A few points of consideration:
 - This passage speaks of the House of Israel, which, at the time, had already been scattered (v. 25). Nothing in 25-26 has been fulfilled in the Zionist movement of the past 125 years, nor in any time prior to that.
 - It cannot be said that the return of the Jewish people to their homeland is a direct fulfillment of this prophecy, for too many details of the modern return do not align.
 - It would be best to say that the return of the Jews to Israel is "in line with prophecy" rather than a fulfillment of prophecy.
 - When prophecy is fulfilled, **they shall know that I am the Lord their God** (v. 26).

EZEKIEL 29:1-32:32 | EGYPT

EZEKIEL 29:1-30:26 | THE DESTRUCTION OF EGYPT

- Ezekiel 29:1-7 - The Incrimination of Egypt - part 1
 - This **word of the Lord** (v. 1) came on the 10th year in the 12th day of the 10th month. According to Jeremiah 39:1, the actual siege of Jerusalem started in the ninth year, in the 10th month. Thus almost a year to the day. The city of Jerusalem would fall within the year.
 - God says that He is against Egypt, **the great dragon that lieth in the midst of his rivers** (v. 3).
 - The term is clearly used figuratively. The word **dragon** is *tannim*, which is a broad word translated by context. In this context, the Pharaoh is a monstrous leader who boasts **My river is mine own** (v. 3).

- From Jeremiah 44:30, we know that this reference is to Pharaoh-hophra. Zedekiah, King of Judah, had turned to him for assistance, and in doing so sped up the attack by the Babylonians (Jer. 37:5-8).
 - This prophecy, like the previous, will be fulfilled in the last days, for only then will Egypt **know that I am the Lord** (v. 6).
 - It is of note that the destruction will come **because they have been a staff of reed to the house of the Lord** (v. 6). This is a reference to 2 Kings 18:21, where we learn that Egypt had encouraged Israel to rebel against Assyria with the promise of coming to their aid. However, Egypt never came with the promised aid, and Israel succumbed to the Assyrians.
 - God's payment may be slow, but it will always be paid.
- Ezekiel 29:8-16 - The Incrimination of Egypt - part 2
 - The Lord will (in the last days) **make the land of Egypt utterly waste and desolate** (v. 10). This desolation will last **forty years** (v. 11, 12), after which God will **gather the Egyptians from the people whither they were scattered** (v. 13) and they will return (v. 14) and reestablish their kingdom, but **It shall be the basest of the kingdoms** (v. 15).
 - Is this a millennial promise or a fulfilled promise?
 - There is no record of Egypt being desolate for forty years, as required by this promise (v. 11-12).
 - There is record of Egypt in the Millennial Kingdom (see Isaiah 19:25 and Zechariah 14:18-19). There is no perfect scenario as to where to put this forty-year desolation in the future, but certainly the restoration of Egypt in the future aligns with scripture.
- Ezekiel 29:17-21 - Nebuchadnezzar's Reward
 - Verse 17 shows that not all of Ezekiel is in chronological order, but Ezekiel is careful to note chronological markers. In verse 17 we jump to the 27th year. The visions started in the fifth year of Jehoiachin's captivity (Ezek. 1:2). The previous vision was in the 10th year (Ezek. 29:1). Thus the vision beginning in verse 17 is approximately 12 years *after* the fall of Jerusalem. This tells us the the book of Ezekiel was put into writing at least 12 years after the events took place.
 - We are told that **Nebuchadrezzar** (see note on Ezek. 26:7 concerning spelling) brought his army into **great service** against tyre and **every head was made bald, and every shoulder was peeled** (v. 18). The meaning of this is unclear but appears to be a reference to brave military service. In spite of this service, the warrior **had no wages** (v. 18).
 - God uses the laborers He hires, and Nebuchadnezzar was used by God to destroy Tyre (v. 20 - **they wrought for me**). For this reason, God said He would **give the land of Egypt unto Nebuchadrezzar** (v. 19).
 - This *appears* to be historical rather than future. However, verse 21 makes an historical interpretation difficult, saying that **in that day God will cause the horn of the house of Israel to bud forth**.

- In comparison with Psalm 132:17 and Luke 1:69, the **horn** appears to be the Messiah, thus requiring a future interpretation.
- If this is reference to the beginning of the Messianic reign, then the 40-year desolation must be prior to the Second Coming and after the rapture (not unfeasible), but how would a future King of Babylon inherit Egypt as a payment at this time? Only if the payment is taken in the sense of a recompense.
- If this is the case, it is worthy to note that the Antichrist (of which Nebuchadnezzar could be considered a type) conquers the king of the south prior to hearing “rumors in the east” concerning Babylon.
- No interpretation is without fairly serious problems. The famed Jewish rabbi Rashi says, simply, “I have neither heard nor found the explanation of this verse.”