

Ezekiel-

Tyre was like a great ship. Everything the people needed was on board, and the music was playing. There was laughter, and the wine and champagne flowed. It was all there. Then it all disappeared. God judged it. Now here is the lamentation and the weeping over that great city. That is exactly what is going to happen in the last days. In those last days the stock market will fail, and everything you have in your safe deposit boxes won't be worth a dime, and everything you thought was valuable will suddenly become dust and ashes in your hands. What a tragic day it was when Tyre fell; what a tragic day it will be when the same thing happens in the future!

Even in many of our good churches there is really very little Bible teaching. We play games. We pat each other on the back, and we have “fellowship”—we love to talk about that. And we quote a Bible verse now and then to make sure we are religious and pious, and we go through the little ceremonies of the church. They did that in Tyre; they did it in Jerusalem, and God destroyed them. He destroyed them because they had an opportunity, a privilege, and a responsibility that they shrugged off.

Thru the Bible commentary: The Prophets (Ezekiel),
J.V McGee

Helpful Study Links:

Additional Commentary: (Great Resource!)
<http://preceptaustin.org/hebrews.htm>

Sermon Links:

“Thy Rowers have brought thee into great waters” by C. H Spurgeon
<http://www.recoverthegospel.com/Old%20Recover%20the%20Gospel%20Site/Spurgeon/Spurgeon%201001-2000/1933.pdf>

Commentary:

The commentary used with permission throughout this booklet is

With the Word Bible Commentary

by Warren W. Wiersbe.

ISBN 0-8407-9108-9

Daily Bible Study

Thursday, May 22nd, 2008

Passage for today: Ezekiel 25

Questions to Ponder

1. In this week's section, Ezekiel's messages address foreign nations. In chapter 25, what four nations does Ezekiel prophesy against? What is God's complaint against these nations? Think about verse 3. What is the principle? How does this apply today?

With the word Bible Commentary

Ezekiel 25

God's judgment begins with God's people (Ezek. 9:6). If *they* are judged for their sins, what will happen to those who do not know the Lord (1 Pet. 4:17–18)?

In chapters 25–32, Ezekiel described God's judgment of the gentile nations surrounding Judah. The Jews had sinned against God's love and law, but the gentile nations had sinned against God's people. Note the repetition of "because"; God's judgments are reasonable.

The Ammonites rejoiced at the fall of Judah and the captivity of the people (vv. 1–7), so God promised to destroy them. Moab (vv. 8–11) said that the Jews were like any other nation (20:32), which meant that Ammon had no reverence for Jehovah. He was just like the idols of the other nations! (See Ps. 115.)

The Edomites (vv. 12–14) actually helped the Babylonians instead of assisting the Jews, who were their relatives (Ps. 137:7; Obad. 11–14). The Philistines saw an opportunity to pay back an old debt and vent their hatred of God's people.

Although Judah sinned, they were still the people of God. God will not defend our sins, *but He will defend His people and allow no outsiders to touch us without His permission*. God's chastening is born out of His love, while man's revenge is born out of hatred. That is why David prayed as he did in 2 Samuel 24:14.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 25:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, May 23rd, 2008

Passage for today: Ezekiel 26

Questions to Ponder

1. Tyre was a trade center and was very wealthy. How did their wealth become a stumbling block?
2. Why is God against Tyre? In what ways will God judge Tyre? Notice verse 14. How would you describe Tyre's former glory with the coming desolation? Applications?

With the word Bible Commentary

Ezekiel 26-28

The judgment of the proud and wealthy cities of Tyre and Sidon is the theme of these chapters, described in three vivid pictures.

The scraping of a rock (26). The city of Tyre seemed impregnable, but Nebuchadnezzar would besiege it and Alexander the Great would wipe it off the face of the earth in 332 B.C. Tyre would become a bare rock, a place only for drying fishing nets (vv. 4, 14). What a rebuke to civic pride!

The sinking of a ship (27). Ezekiel described Tyre as a beautiful and costly ship, loaded with riches and growing wealthy as it did business with all the nations. But the ship would be broken and would sink, and all the merchants would lament the loss of their great wealth. What a rebuke to covetousness!

The dethroning of a king (28). The king of Tyre thought he was God, and his heart was lifted up with pride. Surely Satan was the cause of this (Gen. 3:5). In fact, God may have been addressing Satan in verses 11–19, for the description surely fits. Pride lifted him up, but God cast him down. What a rebuke to his feeble attempt to take the place of God!

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 26:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, May 24th, 2008

Passage for today: Ezekiel 27

Questions to Ponder

1. How is Tyre pictured in chapter 27? Notice the numerous references to other nations in this chapter. What does this show us about Tyre?
2. How is the destruction of Tyre pictured in verse 26? Notice verse 27. What is the key application for us?

With the word Bible Commentary

Ezekiel 26-28

The judgment of the proud and wealthy cities of Tyre and Sidon is the theme of these chapters, described in three vivid pictures.

The scraping of a rock (26). The city of Tyre seemed impregnable, but Nebuchadnezzar would besiege it and Alexander the Great would wipe it off the face of the earth in 332 B.C. Tyre would become a bare rock, a place only for drying fishing nets (vv. 4, 14). What a rebuke to civic pride!

The sinking of a ship (27). Ezekiel described Tyre as a beautiful and costly ship, loaded with riches and growing wealthy as it did business with all the nations. But the ship would be broken and would sink, and all the merchants would lament the loss of their great wealth. What a rebuke to covetousness!

The dethroning of a king (28). The king of Tyre thought he was God, and his heart was lifted up with pride. Surely Satan was the cause of this (Gen. 3:5). In fact, God may have been addressing Satan in verses 11–19, for the description surely fits. Pride lifted him up, but God cast him down. What a rebuke to his feeble attempt to take the place of God!

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 26:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, May 25th, 2008

Passage for today: Ezekiel 28

Questions to Ponder

1. What is God's complaint against the king of Tyre? What caused his heart to be lifted up? In what ways is the king of Tyre a picture of Satan in verses 11-19?
2. What applications must we make from this chapter? What judgment will be sent upon Tyre's sister city, Sidon? What promise for Israel is in this chapter?

With the word Bible Commentary

Ezekiel 26-28

God used allegories to arouse interest and capture attention. Jesus used parables for the same purpose (Matt. 13:10–17).

The great eagle (Nebuchadnezzar) came to Jerusalem (Lebanon) and took to Babylon the top branch of the cedar (King Jehoiachin). He left some of the seed (King Zedekiah), which grew into a low vine. Zedekiah made a covenant to be loyal to Babylon, but then he broke it (vv. 15, 16, 18) and turned to Egypt for help (vv. 7–8; Jer. 37). The result? The king of Babylon will come back and destroy the lowly vine of Judah (vv. 9–10).

The cedar represents the Davidic dynasty. One day God will take a lowly young twig from David's line (Jesus Christ) and will establish His glorious kingdom (Isa. 11:1–9). But before He can enter into that glory, He must suffer for the sins of the world.

“O come, let us adore Him, Christ, the Lord!”

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 26:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, May 26th, 2008

Passage for today: Ezekiel 29

Questions to Ponder

1. What is God's complaint against Egypt? Notice verses 6 and 7. How did Egypt become a staff of reed?
2. What is the application for those nations who claim to be allies of Israel? What is the judgment that will befall Egypt? What will its future be? How did the Babylonian's "work" for God?

With the word Bible Commentary

Ezekiel 29-32

These chapters focus on Egypt, the nation that the Jews trusted instead of trusting the Lord (Isa. 30:1-7; 31:1-3). Ezekiel detailed four illustrations of the coming judgment of Egypt.

The capturing of a monster (29). The king of Egypt thought he was a great monster, guarding his royal river; but God said he was only a weak reed in the river (29:6-7). God would capture the monster and show Pharaoh that He owned the Nile River and could do with it what He pleased. The Babylonians would come and plunder Egypt, and Pharaoh would not be able to stop them.

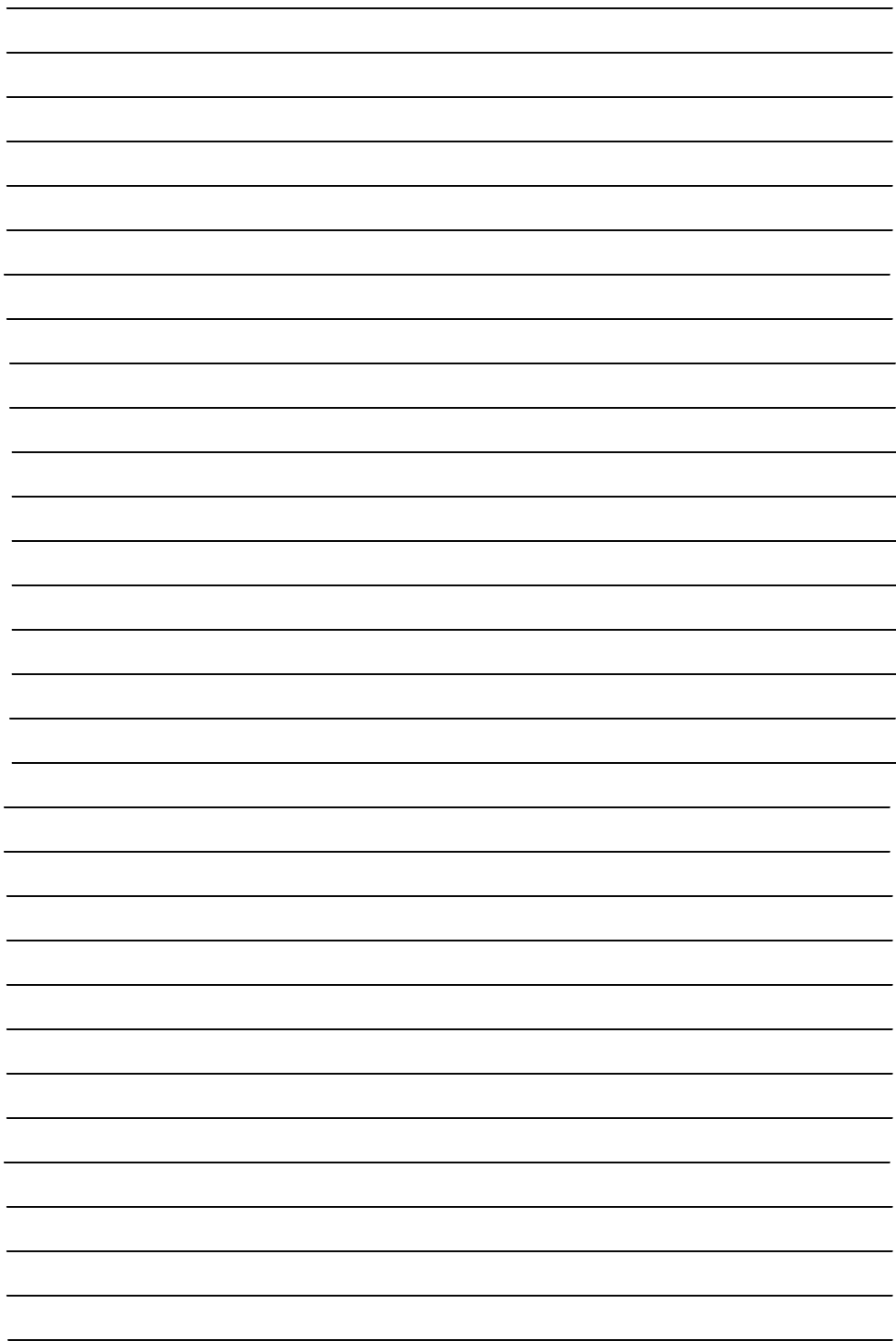
The breaking of arms (30). God would break Pharaoh's arm and not allow it to heal, but He would strengthen Nebuchadnezzar's arms and give him victory over Egypt and her many allies. No more would God's people turn to Egypt for help.

The cutting down of a great tree (31). This message was for Pharaoh, who thought his nation was indestructible. Assyria once had the same idea, but look what God did to her. God would rebuke Pharaoh's pride, cut down his nation, and cast it into hell (vv. 15, 17).

The trapping of animals (32). Egypt was strong and active like a young lion, but the nation would be caught in God's net and go down into the Pit with all the other great nations of that era.

Remember that God is the King and rules among the nations as He pleases. What He does has one grand purpose: that the nations may know He is the Lord (29:6, 9; 30:8, 19, 26). When nations and rulers start to think they are gods, God has to remind them that He alone is the God of all the earth. Nebuchadnezzar himself had to learn that lesson (Dan. 4).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 29:1). Nashville: Thomas Nelson.



Daily Bible Study

Tuesday, May 27th, 2008

Passage for today: Ezekiel 30

Questions to Ponder

1. What will happen to those who are allied with Egypt? What judgments against Egypt does the Lord describe in this chapter? How will the Lord break the arms of Pharaoh? What will the Egyptian's defeat and dispersion cause them to know?

With the word Bible Commentary

Ezekiel 29-32

These chapters focus on Egypt, the nation that the Jews trusted instead of trusting the Lord (Isa. 30:1–7; 31:1–3). Ezekiel detailed four illustrations of the coming judgment of Egypt.

The capturing of a monster (29). The king of Egypt thought he was a great monster, guarding his royal river; but God said he was only a weak reed in the river (29:6–7). God would capture the monster and show Pharaoh that He owned the Nile River and could do with it what He pleased. The Babylonians would come and plunder Egypt, and Pharaoh would not be able to stop them.

The breaking of arms (30). God would break Pharaoh's arm and not allow it to heal, but He would strengthen Nebuchadnezzar's arms and give him victory over Egypt and her many allies. No more would God's people turn to Egypt for help.

The cutting down of a great tree (31). This message was for Pharaoh, who thought his nation was indestructible. Assyria once had the same idea, but look what God did to her. God would rebuke Pharaoh's pride, cut down his nation, and cast it into hell (vv. 15, 17).

The trapping of animals (32). Egypt was strong and active like a young lion, but the nation would be caught in God's net and go down into the Pit with all the other great nations of that era.

Remember that God is the King and rules among the nations as He pleases. What He does has one grand purpose: that the nations may know He is the Lord (29:6, 9; 30:8, 19, 26). When nations and rulers start to think they are gods, God has to remind them that He alone is the God of all the earth. Nebuchadnezzar himself had to learn that lesson (Dan. 4).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 29:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, May 28th, 2008

Passage for today: Ezekiel 31-32

Questions to Ponder

1. In chapter 31, why is Egypt compared with Assyria? What is the main point of the metaphor of the tree? Egypt may have felt secure, but what judgments does chapter 32 describe? How does this chapter describe the ultimate demise of pagan nations?

With the word Bible Commentary

Ezekiel 29-32

These chapters focus on Egypt, the nation that the Jews trusted instead of trusting the Lord (Isa. 30:1-7; 31:1-3). Ezekiel detailed four illustrations of the coming judgment of Egypt.

The capturing of a monster (29). The king of Egypt thought he was a great monster, guarding his royal river; but God said he was only a weak reed in the river (29:6-7). God would capture the monster and show Pharaoh that He owned the Nile River and could do with it what He pleased. The Babylonians would come and plunder Egypt, and Pharaoh would not be able to stop them.

The breaking of arms (30). God would break Pharaoh's arm and not allow it to heal, but He would strengthen Nebuchadnezzar's arms and give him victory over Egypt and her many allies. No more would God's people turn to Egypt for help.

The cutting down of a great tree (31). This message was for Pharaoh, who thought his nation was indestructible. Assyria once had the same idea, but look what God did to her. God would rebuke Pharaoh's pride, cut down his nation, and cast it into hell (vv. 15, 17).

The trapping of animals (32). Egypt was strong and active like a young lion, but the nation would be caught in God's net and go down into the Pit with all the other great nations of that era.

Remember that God is the King and rules among the nations as He pleases. What He does has one grand purpose: that the nations may know He is the Lord (29:6, 9; 30:8, 19, 26). When nations and rulers start to think they are gods, God has to remind them that He alone is the God of all the earth. Nebuchadnezzar himself had to learn that lesson (Dan. 4).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 29:1). Nashville: Thomas Nelson.

Overall Outline

I. Ezekiel called to serve God (1-3)

II. The Condemnation of Judah (4–24)

1. A disobedient nation (4–7)
2. A departed glory (8–11)
3. A disciplined nation (12–24)

III. The Condemnation of the Gentile Nations (25–32) *This Week's Study*

IV. The Restoration of Israel (33–48)

1. Return of Israel to the land (33–39)
2. Restoration of Israel in the Kingdom (40-48)

This week's Outline

III. The Condemnation of the Gentile Nations (25–32)

- A. Prophecy against Ammon, Moab, Edom, & Philistia (25)
- B. Prophecy against Tyre & Sidon (26-28)
 1. The Destruction of Tyre (26)
 2. The Dirge over Tyre (27)
 3. The Downfall of the Prince of Tyre (28)
- C. Prophecy against Egypt (Chaps. 29–32)
 1. General Threat against Pharaoh and His People (29)
 2. Lamentation over the Fall of Egypt (30)
 3. The Downfall of Pharaoh (31)
 4. Lamentation over Pharaoh and Egypt (Chap. 32)

Thru the Bible commentary: The Prophets *(Ezekiel)*

J. V. McGee (1991).

This brings us to a new section (chs. 25–32) which deals with the prophecies concerning the nations around Israel. All of these nations, as far as we are concerned today, have long since disappeared from the face of the earth, and the prophecies about them have been literally fulfilled.

Up to this point, Ezekiel has been giving out prophecies concerning Jerusalem and the land of Israel because the final deportation of the children of Israel has not yet arrived. To the very last, the people held on to the faint hope, at the urging and encouragement of the false prophets, that God would not destroy Jerusalem and the land of Israel would remain. After all, wasn't it God's method of communication to the world? When the destruction of Jerusalem occurred, the people were startled; they were dumbfounded. I imagine the word came when the headline in the Babylonian Bugle read: JERUSALEM DESTROYED! And the opening line read something like this: "On this day Nebuchadnezzar with his armies entered the city of Jerusalem, having breached the wall."

Ezekiel was proved accurate in his prophecies, and from here on he will not be giving any prophecies concerning the destruction of Jerusalem because he is not writing history; he is writing prophecy. So now he turns to the surrounding nations. What will be their fate?

There is a tremendous message for us in this chapter. There lies God's city in ruins. I see standing over that city a man by the name of Jeremiah. Tears are coursing down his cheeks; he is a man with a broken heart. He is the one who mirrors the One who will be coming to earth in five hundred or so years. He, too, will sit over Jerusalem on the Mount of Olives and will weep over the city knowing that destruction is coming again because its people will have turned their backs on the living and true God.

I see another prophet. He is not weeping, and I will tell you why. At this same time his lovely wife died, and the Scriptures make it clear that he loved her. This prophet is Ezekiel, and he is told not to mourn. On the surface he is hard-boiled.

God said that He would be that way. Jeremiah and Ezekiel reveal the two sides of God in this matter. This is something we need to see today. God is tenderhearted. Like Jeremiah, the Lord Jesus Christ is

merciful and kind. He was not willing that any should perish, so He died on the cross for us. But listen to Him speaking to the cities that rejected Him: “Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell” (Luke 10:13–15). That is strong language coming from the gentle Jesus! He also said, “Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them” (Luke 11:44). The Lord denounced them in such a way that it makes your hair curl! There are two sides to God, and He is the same today. We get a warped view of Him when all we hear is, “God is love, God is love.” It is true that God is love, but don’t lose sight of the fact that God is also holy. He is righteous and He will judge. You are not rushing into heaven on the little love boat today. You will go to heaven only if you put your faith and trust in Jesus Christ, who shed His blood and gave His life on the cross. Then you will have eternal life and will be covered with the righteousness of Christ, standing complete and acceptable in Him. If you reject His salvation, there will be nothing left but judgment.

We have a warped view of God today. In this connection I always think of a judge who lived in west Texas many years ago. He had a reputation for making quick decisions. Other judges just didn’t move as fast as he did. A friend asked him one day, “What is the secret of your making quick decisions?” “Well,” he replied, “I’ll tell you what I do. I just listen to the defense, and then I hand in a decision.” The friend was startled. He asked the judge, “Don’t you ever listen to the prosecution?” The judge said, “I used to, but that always confused me.” And there are a lot of confused folks running around talking about the love of God, but we must never forget that He is also a God of judgment. Maybe that is the reason Ezekiel is a closed book, a sealed book to so many people. Liberal ministers encourage this by saying, “Nobody can understand the Book of Ezekiel.” Well, you cannot understand it until you study it, that is for sure. We have had a remarkable principle laid down for us so far, and I hope we don’t miss its message for us.

Now we come to the judging of the nations around Israel. I am not going to spend much time with them because they have long since passed off the stage, but they are important because they are to return. Only God can bring them back, and He says He will do that.

Revenge Begets Wrath

Ezekiel 25:15-17

Do you have a person from your past who has wronged you greatly? Perhaps, right now, there lies an old hatred between you and them that continues to grow every time you think of them. Perhaps the very thought the person causes your blood to boil and your heart to tighten. At times, perhaps, your hatred for them might even cause you to imagine and hope for them to stumble and fall, giving you perfect opportunity to not only rejoice in your heart, but also to gain from their demise. Sadly enough, we are all capable of seeking revenge for ourselves. Take David for example. He was a man who spent ten years running from Saul. He was maliciously pursued by Saul for no good reason. But at the end of Saul's life, we find David mourn at his death. While David displayed a heart there that would not seek revenge for himself, we find him years later on his deathbed giving orders for the slaying of three men that he hated for "wrongs" they had done toward him. The same man who showed a heart pure of hate and bitterness toward Saul in his younger years, showed a heart of malice and revenge in his dying days. We are all capable. So again, do you have a desire within you to seek revenge?

In Ezekiel 25, verses 15 through 17, we find God warning the Philistines, the long-time foes of Israel, of His wrath that was to come upon them. He told them in verses 16 and 17, "I will stretch out My hand against the Philistines, and I will cut off the Cherethites (a people of the Philistines) and destroy the remnant of the seacoast. I will execute great vengeance on them with furious rebukes..." He went further to say that His vengeance (righteous repayment) toward them would be so tough that, after it, they would be fully convinced that He is the Lord. But why was He to execute such stiff justice?

Verse 15 tells us that the Philistines had dealt vengefully with God's chosen people Israel. The words really give the idea of operating out of revenge. The Philistines had it out of the Israel and were continually seeking an opportunity for revenge against them. And here in the time of Israel's fall, they acted upon their bitterness. The verse continues to tell us that they took vengeance *with a spiteful heart*. The word translated *spiteful* here indicates a strong disrespect at the misfortune of someone else. It speaks of a heart that has grown malicious, scornful and full of hatred. The verse continues to describe the inner workings of their revenge. God went on to say why He would strike them down. In His own words, they had done all of this in order "to destroy." We can always be assured that revenge can do nothing *but destroy*. And this is Satan's job, is it not

(John 10:10)? But why did they seek to destroy the Israelites? The text gives the answer, “because of the old hatred.” This tells us that their motive for revenge was hatred from days of old. The phrase speaks of a perpetual or a generation-to-generation bitterness of soul. The Philistines sought to destroy Israel because of a hatred that had been inside of them for a very long time. It was deep-seated and it was ugly and God saw it clearly. In His perfect vision, He told them that because they, in effort to do away with their foe once and for all, had acted upon their old hatred He would execute judgment upon them!

Today you might find that within you there is an old hatred toward someone else. You might find that this hatred is growing and soon it might be very possible for you to fall into the same vengeful dealings as we see of the Philistines. Be warned that if your hatred grows and produces, you too might be subject to the same judgment we see that is due them. Understand, that bitterness within you will eventually spring up and cause great trouble for yourself and those around you and also may defile many as it works its way into the thoughts and actions of others (Hebrews 12:15). God says to us clearly that this is not His way. He says to us, “But If you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:15). He is not into holding grudges and He is not into us seeking our own revenge. Heed His stern warning today. And if you find a longing for revenge within yourself, back up and give God room to work. For He says, “Vengeance is Mine, and I will repay” (Romans 12:19). Repent from Your old hatred and pursue peace with all men (Hebrews 12:14). Know that there is freedom for you from this in looking carefully unto Jesus (Hebrews 12:15), the One who endured hostility from sinners and did not revile when He was reviled. Know that in Him alone is found the power to be cleansed of all unrighteousness and bitterness. He is your hope. May He bless you today!