

# **Dr. Leslie Allen, Ezekiel, Lecture 13, Doom for the Palestinian states and for Tyre and Sidon, Ezekiel 25:1-28:26**

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This is Dr. Leslie Allen in his teaching on the book of Ezekiel. This is session 13, Part 4, Doom for the Palestinian States and for Tyre and Sidon, Ezekiel 25:1-28:26.

We come now to the first half of what I call bridge chapters between the first and second halves of the book of Ezekiel.

And these deal with foreign nations. These are messages against foreign nations. The major prophetic books and some of the minor ones include a section of messages against foreign nations.

In general, they affirm Yahweh's lordship over the nations of Israel's world. The particular purpose they have in each book needs to be gleaned separately in each case. In Amos chapters 1 and 2, God's universal principle of condemning and punishing international violence is established in the case of other nations.

And then, as Amos' audience was perhaps saying, amen, preach it, Amos, Amos adroitly turns this principle against the Northern Kingdom and its own internal violence. In the book of Jeremiah, the foreign messages of judgment in chapters 46 through 51 are used as the flip side of a positive future for God's own people. So, we must search for the particular significance of messages against the nations in the book of Ezekiel.

We must search for evidence in the text. Chapters 25 to 28 are going to be our concern now. They are directed against the Palestinian states and the Phoenician cities of Tyre and its sister city Sidon.

One clue we can pursue is chronology. There is only one date supplied in this first half of the foreign nations section. It's in chapter 26 and verse 1. Unfortunately, it lacks a month.

It says in the 11th year on the first day of the month, but what month? We aren't told. But it seems to refer to a time after the fall of Jerusalem. Most of the national messages or series of messages in the case of Tyre begin with accusations that reflect the fall of Jerusalem, reflected as an accomplished fact, as the basis for the nation's hostile reactions to Judah's fate.

Moreover, in 28-24, the message against Sidon ends with a word of consolation for Judah, while in 25 to 26, those verses look forward to the resettlement of God's people in their own land, even as God punishes the contempt of neighboring nations for them. And that same word, contempt, but in the form of a noun rather than a verb, is used in 25, 6, and 15 about the Ammonites and the Philistines, but it's rendered malice in the new RSV and in the NIV. Furthermore, in 36-5, in the course of a positive message for the exiles, that same noun occurs with regard to the nations rendered their contempt in the NRSV and malice in the NIV.

And so, the topic of contempt or malice towards Judah functions as a frame within 25-28. And these are signs then that these chapters are meant to be read as favorable to the Judean exiles, reassuring them and taking their side. They're like red traffic lights for the other nations that here are meant to imply a green light for the exiles to go ahead.

God will punish Judah's enemies. This seems to be the meaning overall. And at the end of chapter 24, readers were given a hint that the tide was to turn in the relaxing of that symbolic action that Ezekiel had to keep his mouth shut most of the time.

That hint is being developed here in 25-28. Chapter 25 presents us with a collection of short messages against neighboring nations: two against Ammon in verses 2-5, 6, and 7, and one each against Moab in 8-11, Edom in 12-14, and the Philistines in 15-17.

Tyre and Sidon will then feature in chapters 26-28. Now, let's step back historically for a moment. There's a fascinating verse in Jeremiah, chapter 27, verse 3. This must be dated about 594 B.C. At this earlier period, there was a conference.

There was a meeting of various nations, Judah and its neighbors. The conference was held in Jerusalem under the auspices of King Zedekiah. As mentioned in Jeremiah 27:3, envoys were sent from the kings of Edom, Moab, the Ammonites, Tyre, and Sidon.

This is fascinating. In fact, they were all meeting to discuss rebellion against Babylon. Judah, in the person of Zedekiah, was obviously the ringleader.

But when push came to shove, those states changed their minds. Under threat of attack from Babylon, they caved in and took Babylon's side—but not Judah.

And so, Judah is left alone. And the other nations, once on Judah's side, are now Judah's enemies. And so, this is the setting which is presupposed here in these chapters, 25 through 28.

God is represented here as the patron of the exiles and opposing the nations that now sided with Babylon against Judah. God takes the exiles' side against them. Earlier in the book of Ezekiel, in 21 verse 28, in an introduction to a post-587 message, the Ammonites were associated with reproach.

Reproach, U-R-S-V, or insults, N-I-V, evidently leveled against fallen Judah. And here, in 25, 1 through 5, we can say that that reproach, or insulting, is elaborated. Verse 3, because you said, Aha! over my sanctuary, when it was profaned, and over the land of Israel, when it was made desolate, and over the house of Judah, when it went into exile.

A series of accusations, this reproach, and this insulting of Judah which is picked up here. And it mentions the profaning of God's sanctuary. Interestingly, this provides a literary link with chapter 24 because in verse 21, God said, I will profane my sanctuary.

Well, it's one thing for God to say that God will destroy the temple; it's another thing for the Ammonites to crow over it. Aha! look what's happened. The temple's been profaned. But now, time has moved on, and that forecast in chapter 24 has become a fact. So, the Ammonites mocked God himself as their victim.

They were crowing over the weakness of God, that his temple had been destroyed. And so God was going to vindicate himself, and not only stand up for his own people so that the Ammonites would know who he was. At the end of verse 5, then you shall know that I am the Lord.

We have that recognition formula about the destruction that's going to fall upon the Ammonites in reprisal for their mockery. Did it happen? Well, in fact, Nebuchadnezzar launched an attack against Ammon in 582 BC. And there seems to be a premonition of that attack here.

The second message against Ammon comes in verses 6 and 7. In verse 6, it reinforces their provocation of Judah's God in their showing of malicious joy over Judah's downfall. God is again going to take his people's side. The message against Moab in verses 8 through 11 features their denial that Judah and Yahweh had any special relationship.

Because Moab said, the house of Judah is like all the other nations. They're nothing special. They're not protected in a special way by their God.

They're just defeated by the Babylonians. They're like how the rest of us could have been. And so, there's this denial of a special relationship between God and his own special people, Judah.

And so, this is a disparaging of both Judah and Judah's God. As well as Ammon, Nebuchadnezzar also attacked Moab in 582 BC. And this message appears to be looking ahead to that attack as God's own punishment of Moab.

Because of their hostility to their own people, then we have a message against Edom in verses 12 through 14. And we look at verse 12.

Because Edom acted revengefully against the house of Judah and grievously offended in taking vengeance upon them. Therefore, dot, dot, dot. And so here's the accusation.

And it's not merely an attitude that's featured here. It's not merely words of abuse that's heaped upon Judah. It's an activity.

Edom actually positively took the Babylonian side in defeating Judah. And there are a number of Old Testament passages where Edom is singled out as being personally involved in the fall of Jerusalem in 587. For instance, Psalm 137 and verse 7, even as it speaks of the role of Babylon in the same breath, as it were, it's speaking of Edom.

Psalm 137 and verse 7. Remember, O Lord, against the Edomites the day of Jerusalem's fall, how they said, tear it down, tear it down, down to its foundations. Well, these are just words, but obviously, they're there backing up the Babylonians as they're attacking Jerusalem. But activity is involved in one of the minor prophets, Obadiah.

We find that in Obadiah verses 11 through 14; there's a catalog of what Edom had positively done in the attack on Jerusalem. On the day that you, Edom, stood aside, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you too were like one of them. You shouldn't have gloated over your brother.

You shouldn't have rejoiced over the people of Israel. You shouldn't have entered the gate of my people on the day of their calamity. You shouldn't have looted his goods on the day of his calamity.

You shouldn't have stood at the crossings to cut off his fugitives. You shouldn't have handed over his survivors on the day of distress. And so, here was Edom sending a contingent of troops to help the Babylonians as Jerusalem fell.

And they took part in the looting. Meanwhile, there were sentries on guard at Edom's border. And when Judean refugees tried to cross over, they were stopped and arrested and then handed over to the Babylonian authorities.

And so, from the book of Obadiah, we see a sort of commentary on the activity of Edom against Jerusalem. And there's this talk of revenge, acting revengefully. And it goes on to say in 25-14 here, I will lay my vengeance upon Edom.

And they shall know my vengeance, says the Lord God. And so, that vengeance was going to be repaid. We may not like that word vengeance, but there's a New Testament parallel in the book of Revelation.

And we find in Revelation chapter 6 and verse 10 we have the souls of the dead Christian martyrs who are crying out to God. They cried out with a loud voice, Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth? And the book of Revelation goes on to say that that prayer was answered. And there's a hymn in Revelation 19 and verse 2, He has avenged on her, on Babylon, on Rome, the blood of his servants who martyred those Christians.

But one thing we must remember is that in the Bible, God's vengeance is not vindictive. But it's appropriate to the offense. It's a means of justice, punishing wrongdoing suffered by God's people.

And so, it is here in Ezekiel 25, and so it is in the book of Revelation. The Philistines are the object of the message in verses 15 through 17. In Joel chapter 3, verses 4 and 6, we won't look at them specifically, but they single out the Philistines as being involved in the fall of Jerusalem.

They were looting Jerusalem's temple in 587, along with people from Tyre and Sidon. And using the people of Judah and Jerusalem in slave trading, taking prisoners of war, and then selling them to Greece, in fact. And again, reprisal is promised here.

If you read through this chapter carefully, you find it's marked by strongly emotional and passionate language. And that language must have mirrored the exiles' own feelings as they suffered shamefully at their neighbor's hands. And here, their God is leaping to their defense, promising to vindicate both them and himself.

Chapters 26 through 28 consist of messages against Tyre, a series of messages against Tyre, and then one against Sidon. And they are concluded chapters 25 to 28 are concluded with statements of summary in 28-24. And I'll just glance at those now.

In 28 and 24, there's a general statement: the house of Israel shall no longer find a pricking briar or a piercing thorn among all their neighbors who treated them with contempt. And they, those neighbors, shall know that I am the Lord God. And so, once again, at the end of these oracles against the Phoenician cities of Tyre and

Sidon, we're given a basis of interpretation that God is going to be working against them on Israel's side.

And then, in 25 to 26, there's a positive summary of the good things that God is going to be doing for Israel. And so, these stand in contrast with the hostility that God is going to show, in this case, to Tyre and Sidon, over against the wrong that they've done to Jerusalem and Judah. Tyre was the capital of the Phoenicians, and it was the hub of trading all over the Mediterranean.

And it was actually an island, about half a mile off the coast. But it had mainland suburbs, suburbs on the mainland. In fact, here, in verse 5, Tyre is mentioned as in the midst of the sea, and then verse 6 mentions its daughter towns in the country.

Is there an offense against Judah that's mentioned here? Yes, against Jerusalem, in fact. In 26 to 2, mortal, because Tyre said concerning Jerusalem, Aha, broken is the gateway of the peoples. It is swung open to me.

I shall be replenished now that it is wasted. There's a political reference here. The gate of a city was where the politicians, the statesmen, met to make up policy for the city and the areas around it.

And the thought here is that Jerusalem had been a ringleader for the Palestinian and Phoenician states. And now it would lose that role, now that Jerusalem had fallen, and Tyre would fill that vacuum.

And it was now going to be the political leader of the whole area. And so, this is the way that they're crowing over Judah and Jerusalem. This message of judgment against Tyre in verses 3 to 6 implicitly portrays Yahweh as Judah's new ally, taking the side of Judah.

And implicitly, too, not only the message here against Tyre, but also the other messages against Tyre and those against Sidon, they have that same role, that Yahweh is leaping to the defense of his own people. And it speaks of the destruction of Tyre in verses 1 to 6, which is the first message. It speaks of Tyre becoming plunder for the nations and massacres taking place.

And in this way, they shall know that I am the Lord. But then we have a sort of a companion message in verses 6 to 7, which has the role of identifying the work of destruction, which has been the work of God. I am against you.

I will hurl many nations against you. Now, in verses 6 and 7, it identifies, in verses... Yes, it now identifies these vague references to Nebuchadnezzar and his imperial army made up of a number of contingents. And the destruction of Tyre is going to be proof of Yahweh's own power.

In fact, yes, the first message was 1 to 6, wasn't it? And then it's 7 to 14 that gives the detailed clarity, detailed evidence about Nebuchadnezzar as God's agent, along with his international forces. And then the third message, in verses 15 through 18, portrays Tyre's end from other angles. From the perception of Judah's maritime partners, who will engage in a funeral lament.

And, of course, this funeral lament has the force of an oracle of judgment against Tyre. The fourth one, in 19 through 21, explicitly brings out the truth that the destruction of Tyre will be God's own work. Tyre would die by drowning and go down to the underworld.

Tyre would not survive. And if we look specifically at verse 20, I will thrust you down with those who descend into the pit, to the people of long ago, and I will make you live in the world below. This is the first of a series of mentions of the underworld, where people go when they die.

And over and over again, we're going to get this reference to the underworld. And keep looking out for it. The underworld is the abode of death.

This is going to resound throughout these chapters from now on. So, chapter 26, like 25, was designed as a pastoral message of comfort to the exiles languishing in their Babylonian imprisonment. And powerful as Tyre was, due to its commerce, God's power was greater still.

And through Nebuchadnezzar, God would conquer Tyre. Now we come to 27, chapter 27. And I've just mentioned the commerce.

And this is a thought that's developed here. That Tyre was a great sea trader, and it sent its ships all over the Mediterranean. And so in chapter 27, it's spoken of as a ship.

The metaphor of a ship. And Tyre is still addressed as it was actually in chapter 26. But it's a rhetorical address.

And, of course, as usual, the exiles, the unmentioned exiles, are the real heroes. And we have this dramatic description of Tyre's fall from power. There are no references to God in the message itself.

But significantly, verses 1 and 2 mention it as God's own message. The word of the Lord came to me. Now you, mortal, raise a lamentation over Tyre.

And so implicitly, the downfall of Tyre, which is spelled out in great detail here, is,, in fact,, going to be the work of God. It's going to be divinely ordained. The message uses the striking metaphor of a ship.

Tyre had its fleet of merchant ships. And so, quite reasonably, you have this portrayal. Tyre is like a great ship, magnificently built.

A merchant ship that sails across the Mediterranean Sea. And as I say, this is a natural metaphor for Tyre with its sea commerce and being situated, actually, on an island in the Mediterranean. But the metaphor changes things.

And although you speak of a great ship, now the metaphor carries with it an association of risk. There could be storms in the Mediterranean. Readers of the book of Jonah are aware of storms that can arise and that can destroy crew, cargo, and the ship itself.

So, the metaphor opens a door for reversal. How could one believe that great Tyre would fall? Aha! If you think of it in terms of a ship, then you can entertain that unthinkable notion and take it seriously. The good ship Tyre is to become the ancient equivalent of the Titanic, the reputedly unsinkable ship that did in fact sink.

And so, here we have the power of metaphor. It can reverse contemporary notions and it can entertain contrary ideas as liable to come true. And it's significant that the message takes the form of a funeral lament.

Raise a lamentation over Tyre, says verse 2. And it's a funeral lament over somebody who's died. In 2 Samuel chapter 1, we spoke earlier of David's lament over the dead Saul and Jonathan. And there were the two parts of celebrating the virtues of the dead king and the crown prince and grieving over their resulting death and the loss that that meant to the nation.

And in funeral laments, there's generally a then-and-now contrast. And that pattern is being followed here. The prophets like to use now-and-then the funeral lament as a striking oracle of judgment, predicting disaster to come and speaking of it as if it had already happened.

There's an interesting illustration of this in the book of Amos. And chapter 5 and verses 1 through 3. Hear the word of the Lord that I take up over you in lamentation, O house of Israel. Fallen no more to rise is maiden Israel, forsaken on her land with no one to raise her up.

The destruction of Israel is put in the past because that's the form a funeral lament takes. But then it translates it into the normal prophetic future in verse 3. For thus says the Lord God, the city that marched out a thousand shall have a hundred left,



and that which marched out a hundred shall have ten left. These contingents from each city of the northern kingdom would be literally decimated.

And so, we have the normal futures there that apply in an oracle of judgment. But when it takes the form of a funeral lamentation, you put it in the past. And this accentuates the certainty of the future death and downfall.

And so, the good ship Tyre is described positively, first of all. I said that the funeral lament, it often starts with celebrating earlier achievements during the lifetime. In verses 3b down to verse 11, we have a description of the ship as well-built, well-equipped, and with a fine crew.

And then, in verses 12 down to the first half of verse 25, the earlier poem is supplemented with a cargo list in prose, a catalog of merchandise that Tyre carried on behalf of a host of nations. And it impressively begins and ends with Tarshish, far away Tarshish, far away on the west coast of the Mediterranean in Spain. That was as far as the ships of Tarshish went.

But then the lament poem continues in the second half of verse 25, and the celebration turns into a tale of woe. And now here is the second part of the funeral lament, not only celebrating the past life but now bemoaning the present death. And here now, ironically, the heavy cargo contributes to the ship's destruction during a storm.

And cargo, crew, and ship all sink. The sea, which had been the instrument of Tyre's success, becomes its graveyard and its wasteyard. Then, vocal lament is described on the lips of observers.

And they carry out mourning rites, and they bewail the terrible loss of Tyre. They're shocked and horrified by the disaster. Tyre's fall from riches to ruin.

The ending of this message in verse 36, the ending of that poem, says, you've come to a dreadful end and shall be no more forever. And this works as a refrain, in fact, in these chapters against the nations. We didn't mention, but at the end of 2621, you shall be no more, though sought for, you will never be found again.

And there's that note of finality. And then 2819 is going to end on the same note. You've come to a dreadful end and shall be no more forever.

And so, these various oracles against the nations, they're all speaking of this finality of destruction. And they're a reminder that, in fact, they're all messages of judgment and they're all concerned with particular sins. We had sin mentioned in chapter 26 at the beginning, and in chapter 28, we're going to have pride, the pride of the king of Tyre in chapter 28.

But this is also relevant for 27, although there's no particular accusation mentioned in chapter 27. Then, in chapter 28, we move on to verses 1 through 19 consist of two messages of judgment, rhetorically addressed now to the king of Tyre. Not to the city of Tyre, but to the king of Tyre in verses 1 through 10 and 11 to 19.

And the end of 19, that refrain, you've come to a dreadful end and shall be no more forever, shows that this focus, these two messages focus as a pair; we're to take them together. This first message is a straightforward judgment message consisting of accusation in verses 2 through 5 and punishment in verses 6 through 10. And it's very helpfully laid out because it starts in verse 2 with a because, starting the accusation, and then in verse 6, it's going to move to, therefore, the bridge between accusation and judgment.

So here is a plain accusation of judgment. And what was the accusation? The king is accused in verse 2, because your heart is proud and you've said, I am a god. I sit in the seat of the gods in the heart of the seas, though you are but a mortal and no god, though you compare your mind with the mind of a god.

Well, this is an accusation of self-confident pride and egocentricity. These are sins that amount to a claim of superhuman power, as if the king is a god in his own right. And his commercial trading presumably encourages this pride.

And then, in verse 3, it says, yes, you are indeed wiser than Daniel. Here, we get to mention this ancient hero again. We had him in 1414, a wise king from the ancient past.

But the king of Tyre had reckoned without Israel's god. His pride would be humbled by the Babylonian army. And this is what it has to go on to say.

And he would die at their hands as proof that he had no superhuman power, in fact. He would get his comeuppance from these agents of the real god. And then verses 11 through 19 give the second judgment message, the second of this pair.

And it moves from accusation to punishment from God. And as we shall see as we go through, that punishment is going to come from verses 16b to 18. But it also has two complicating features, features that we met in chapter 27.

First of all, the use of an extended metaphor and then the form of a funeral lament. Indeed, the message is described as a lamentation in verse 12. Mortal raises a lamentation over the king of Tyre and says to him, thus says the lord god.

And like other funeral laments in the prophets, this lamentation has the role of an oracle of judgment applying and coming true in the future. It has a predictive quality.

It is like a funeral lament that celebrates the exploits in life before it goes on to express grief that someone has died.

Well, here, too, there are achievements mentioned. You were the signet of perfection. And a signet is a term used of a king who's been appointed by god.

And all kings providentially owe their power to god. They reign as god's signet ring, doing his will and being a sort of a seal from an ideal perspective of carrying out god's providential will. Full of wisdom and perfect in beauty.

And then the metaphor starts. The king of Tyre is also linked to a creation story. And the king of Tyre is thought of as the first man in the world.

And so there is this celebration here. But from the standpoint of an oracle of judgment, you can have this feature at times. In an earlier lecture, I referred you to Isaiah's song of the vineyard in Isaiah 5, which starts in glowing terms, speaking of all the good things that God had done for his vineyard.

The country of Judah. But then, with a slap in the face, the accusation comes that they haven't produced good grapes but wild grapes. And so, God had to step in and destroy that vineyard.

So, before the accusation and punishment that follows from the accusation, there's this initial extra factor that really has the force of enhancing the accusation and justifying the punishment that's to come. And this poem is like that. As I was saying, it's a creation story.

And in a number of respects, it follows the pattern of Genesis 2 and 3. But not in all respects. The king is like the first man in god's garden in Eden. Yes, you were in Eden.

Verse 13, the garden of God. But the garden is also called god's holy mountain, down in verse 14.

And there's no serpent appearing in the story, and there's no woman in the story. And the man is wise. And he's not naked, but he's clothed with a garment that's covered in precious jewels.

And he's accompanied in his stay in the garden by a guardian cherub. And it's this cherub that eventually drives him from the mountain after he sins against God. And the first man is killed.

And so, paradise was lost. And so here's a version of a creation story that is applied to the king of Tyre. And it said implicitly, that's what you're going to be like.

The accusation singles out iniquity. Verse 15, you were blameless in your ways from the day that you were created until iniquity was found in you. And we wonder what that iniquity is.

And we are told it in the interpretation of the metaphor in verse 18. By the multitude of your iniquities, what were they? Well, the unrighteousness of your trade. You profaned your own sanctuaries.

And so, I brought fire out from within you, and it consumed you. And so, there's mention of wrong being done there. In verse 16, associated with trading, we didn't mention that.

In the abundance of your trade, you were filled with violence, and you sinned. But then this trading is followed up in verse 18 by profaning your own sanctuaries and not being true to your own faith. And so here is that perversity.

In fact, you corrupted your wisdom for the sake of your own splendor. Verse 17, and so I cast you to the ground. I exposed you before kings to feast their eyes on you.

And so judgment takes place. The king of Tyre, though God's signet ring, though God's seal, an instrument of God's authority over other people, he was to lose that privilege because he'd used it irresponsibly. And then the series of foreign messages in chapters 25 through 28 close with one against Sidon in verses 20 through 23.

This message contains no accusation. It's an oracle of judgment, but it only consists of punishment. In fact, there's only notice of punishment to befall Zion.

But there's a new feature here compared with the other messages. And that is that God, through this punishment, will gain glory. We have it in verse 22.

I am against you, O Sidon. I will gain glory in your midst. They shall know that I am the Lord when I execute judgments in it and manifest my holiness in it.

And so, this glory of God and this holiness of God is going to be manifested in the downfall of Sidon. And holiness is here associated with the judgment of that which is wrong and sinful before God, even though no specific accusation is made against Sidon. God would vindicate himself by acting in judgment against wrongdoing.

And in this case, Sidon is singled out. It was a city on the mainland about 25 miles to the north of Tyre. And this gaining glory and display of holiness, there's an implication that the God of Israel had suffered humiliation through the downfall of Judah.

This is a note that we've had before in Ezekiel, and it's going to be struck again in a later chapter. But that humiliation that God himself received would be reversed by his activity of punishing Sidon. And implicitly, he would be acting on Judah's behalf.

Verse 24 is an important verse. It's supplementary and explicit, summarizing all the preceding foreign nations. The house of Israel shall no longer find a pricking briar or a piercing thorn among all their neighbors who have treated them with contempt, and they shall know that I am the Lord God.

And so, there's this summary that gives you an interpretation of the meaning of these oracles against these particular nations and what they meant. Then 25 to 26 is a further supplement, and now it's a positive message. Yes, in 24, no longer this irritation, to say the least, from these thorns.

But more positively, there's a mention of the positive themes that are going to follow from the end of exile. I'm going to gather the house of Israel from the peoples and manifest my holiness in them in the sight of the nations. So not only the fall of Sidon, but also the return of Judah, the Judean exiles to their own nation, will be a demonstration of God's holiness and his special power and a vindication against that humiliation of God's name.

They're going to settle in their own soil that I gave to their servant, Jacob. They shall live in safety in it. They shall build houses and plant vineyards.

They shall live in safety when I execute judgment upon all their neighbors who've treated them with contempt. And so, there's this bringing together of these oracles of judgment against the foreign nations. It's brought together with a positive message of renewal and restoration where Israel itself was concerned.

And so, these chapters are really pastoral reassurances to the Judean exiles who were the real listeners to what Ezekiel has been saying. And I'd like to suggest that there's a New Testament parallel. And I would have you think in terms of 2 Thessalonians chapter 1. And there Paul is speaking to a group of Christians who've been persecuted by their neighbors, their non-Christian neighbors.

And they're the ones who are being addressed here. And we're told in a series of verses, first in verses 6 and 7, that at the second coming of Christ, God would repay with affliction those who afflict you and grant rest to you who are afflicted. This is a New Testament version of what our chapters have been saying here in 2 Thessalonians 1, verses 6 and 7. At the same time, Christ would be glorified at the second coming.

That is what verse 10 says. Verse 9, we can read, These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of

his might when he comes to be glorified by his saints. And so, the glorification for Christ comes at his second coming.

This is also a note of reassurance that the church is on the right side. In both situations, God's people were encouraged to persevere in faith and hope. Eventually, all would be well.

Next time we should be looking at the second half of these oracles against the nations in chapters 29 through 32.

This is Dr. Leslie Allen in his teaching on the book of Ezekiel. This is session 13, Part 4, Doom for the Palestinian States and for Tyre and Sidon, Ezekiel 25:1-28:26.