

Dr. Leslie Allen, Daniel, Session 13, Part 4 – Doom for Tyre and Sidon (Ezek 25:1-28:26) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Allen, Ezekiel, Session 1, Ezekiel among the Prophets, Biblicalelearning.org, BeL

Dr. Leslie Allen's lecture focuses on Ezekiel 25-28, exploring oracles against foreign nations. These chapters address the Palestinian states, Tyre, and Sidon, presenting God as taking the side of the Judean exiles and promising to punish those who showed contempt for Judah. **The messages interpret the destruction and downfall of these nations as God's vindication of Judah and a display of His power.** Allen highlights accusations against these nations, such as mockery, denial of Judah's special relationship with God, and active involvement in Jerusalem's fall. **He also uses the metaphor of Tyre as a ship to show the imminent destruction of a powerful nation.** Ultimately, the lecture positions these prophecies as pastoral reassurance for the exiles, promising restoration and safety in their land while God brings judgment to their enemies, similar to the message of perseverance found in 2 Thessalonians.

2. 12 - minute Audio Podcast Created on the basis of Dr. Allen, Ezekiel, Session 1 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Ezekiel).



**Allen_Ezekiel_Sessi
on13.mp3**

3. Briefing Document: Allen, Ezekiel, Session 1, Ezekiel among the Prophets

Okay, here's a briefing document summarizing the key themes and ideas from the provided excerpt of Dr. Leslie Allen's lecture on Ezekiel 25-28.

Briefing Document: Ezekiel 25-28 - Doom for the Palestinian States and for Tyre and Sidon

Main Themes:

- **Judgment Against Foreign Nations:** Ezekiel 25-28 contains a series of oracles against foreign nations surrounding Judah: Ammon, Moab, Edom, Philistia, Tyre, and Sidon. This section acts as a "bridge" between the first and second halves of the book, offering reassurance to the Judean exiles. These nations are judged for their hostility and contempt towards Judah during and after the fall of Jerusalem.
- **Vindication of Yahweh and Comfort for the Exiles:** A central purpose of these oracles is to affirm Yahweh's sovereignty over all nations and to reassure the Judean exiles that God has not abandoned them. The messages imply a "green light for the exiles to go ahead. God will punish Judah's enemies." God will punish those nations that rejoiced in Judah's downfall and profaned His sanctuary. The destruction of these nations is framed as a vindication of both God and His people.
- **The Significance of Contempt/Malice:** The exiles' neighbors treated them with contempt. The topic of contempt or malice toward Judah functions as a frame within chapters 25-28.
- **The Fall of Jerusalem as a Catalyst:** The fall of Jerusalem (587 BC) serves as a turning point. The accusations against the foreign nations often stem from their actions and attitudes following this event. "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."

- **God's Justice and Vengeance (within limits):** While the concept of "vengeance" is present, Allen emphasizes that God's vengeance is not vindictive but rather a means of justice, appropriately punishing wrongdoing against His people. "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."
- **The Use of Literary Devices:** Allen highlights the use of literary devices such as funeral laments and extended metaphors to enhance the impact of the messages. For instance, Tyre is portrayed as a magnificent ship doomed to sink.
- **The Pride of Tyre:** Specifically, Tyre is judged for its pride and the king of Tyre for considering himself a god.

Key Ideas and Facts:

- **Chronology:** The dating of the messages is complex, with only one specific date mentioned (Ezekiel 26:1), which lacks a month. However, the messages generally appear to be post-587 BC.
- **Historical Context:** Jeremiah 27:3 is referenced to illustrate a conference around 594 BC where Judah and its neighbors (including Edom, Moab, Ammon, Tyre, and Sidon) discussed rebellion against Babylon. The fact that these nations later sided with Babylon against Judah forms part of the basis for God's judgment.
- **Specific Accusations: Ammon:** Mocked the profaning of God's sanctuary and showed malicious joy over Judah's downfall. ("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.")
- **Moab:** Denied that Judah and Yahweh had any special relationship ("Because Moab said, the house of Judah is like all the other nations.")
- **Edom:** Actively participated in the defeat of Judah and took vengeance upon them. (Edom "acted revengefully against the house of Judah and grievously offended in taking vengeance upon them.") Obadiah is cited for cataloging Edom's actions, including cutting off fugitives and handing over survivors.
- **Philistines:** Involved in looting Jerusalem's temple and slave trading, selling Judeans to Greece.
- **Tyre:** Rejoiced over Jerusalem's fall, seeing it as an opportunity to gain political leadership. ("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.")

- **Sidon:** Judgment is executed to show God's holiness.
- **Nebuchadnezzar as God's Agent:** Nebuchadnezzar and his Babylonian army are identified as instruments of God's judgment against Tyre.
- **The Underworld (Sheol):** The messages against Tyre repeatedly mention the "underworld," the abode of death, highlighting the finality of their destruction.
- **Positive Summaries for Israel:** Chapters 25-28 conclude with positive summaries for Israel. "The house of Israel shall no longer find a pricking briar or a piercing thorn among all their neighbors who treated them with contempt."
- **New Testament Parallel:** Allen draws a parallel to 2 Thessalonians 1, where Paul speaks of God repaying affliction to those who afflict Christians, offering reassurance and hope to the persecuted.

Quotes:

- "These are signs then that these chapters are meant to be read as favorable to the Judean exiles, reassuring them and taking their side."
- "God is represented here as the patron of the exiles and opposing the nations that now sided with Babylon against Judah."
- "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."
- "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 shall know that I am the Lord God."
- "You've come to a dreadful end and shall be no more forever."
- "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."

Conclusion:

Ezekiel 25-28 is a powerful section of the book that addresses the exiles' anxieties and offers them hope by proclaiming God's judgment on their enemies. The messages emphasize God's sovereignty, justice, and unwavering commitment to His people, even in the face of seemingly insurmountable odds. The oracles use vivid language and imagery to convey the certainty of God's judgment and the ultimate restoration of Israel.

4. Study Guide: Allen, Ezekiel, Session 1, Ezekiel among the Prophets

Ezekiel 25-28: Doom for the Nations - A Study Guide

I. Review Questions (Short Answer)

Answer the following questions in 2-3 sentences each:

1. What is the general purpose of oracles against foreign nations in prophetic books?
2. What is the chronological significance of the date mentioned in Ezekiel 26:1?
3. What does the topic of "contempt/malice" towards Judah signify within Ezekiel 25-28?
4. What was the historical context surrounding Judah's relationship with the nations mentioned in Ezekiel 25?
5. How does the message against Ammon in Ezekiel 25:1-7 relate to events described earlier in Ezekiel?
6. According to the lecture, how did Edom participate in the downfall of Jerusalem, as depicted in Ezekiel and other Old Testament passages?
7. How is God's vengeance portrayed in Ezekiel, and what New Testament parallel is drawn?
8. What specific grievance does Tyre express concerning Jerusalem in Ezekiel 26:2?
9. How is Tyre portrayed metaphorically in Ezekiel 27, and what does this metaphor imply?
10. What accusation is leveled against the king of Tyre in Ezekiel 28:2, and what does it imply about his character?

II. Answer Key (for Short Answer Questions)

1. Oracles against foreign nations generally affirm Yahweh's lordship over all nations in Israel's world. Each book has a particular purpose, which needs to be gleaned separately in each case. In Ezekiel, these oracles function as a reassurance to the Judean exiles, promising that God will punish their enemies and vindicate them.

2. The date mentioned in Ezekiel 26:1 refers to a time after the fall of Jerusalem. The lack of a specific month is unfortunate, but it establishes a timeline where hostile reactions from other nations are based on the accomplished fact of Jerusalem's fall.
3. The topic of "contempt/malice" toward Judah serves as a frame within Ezekiel 25-28. It signifies that these chapters should be read as favorable to the Judean exiles, with God taking their side and promising to punish the nations that showed contempt for them.
4. Around 594 B.C., representatives from Judah, Edom, Moab, Ammon, Tyre, and Sidon met in Jerusalem to discuss rebelling against Babylon. When threatened, the other nations took Babylon's side, but Judah did not. God is presented here as opposing the nations that now sided with Babylon against Judah, offering support to the exiles.
5. The message against Ammon elaborates on the reproach and insults leveled against fallen Judah, mentioned earlier in Ezekiel 21:28. The Ammonites mocked the profaning of God's sanctuary and the exile of Judah, which was seen as crowing over God's weakness. God's response was to vindicate himself by punishing the Ammonites for their mockery.
6. Edom not only verbally supported the Babylonians but actively participated in the attack on Jerusalem. Edom sent troops, looted, and prevented Judean refugees from escaping, handing them over to Babylonian authorities. This activity is described in passages like Obadiah 11-14.
7. God's vengeance in Ezekiel is not vindictive but appropriate to the offense, serving as a means of justice for wrongdoing suffered by God's people. A New Testament parallel is drawn to Revelation 6:10, where martyrs cry out for God to avenge their blood, and Revelation 19:2, which affirms that this prayer is answered.
8. Tyre expresses that Jerusalem has fallen and is "broken," so it now has an open gateway for trade. Tyre rejoices in this news as it now has the political leadership in the area since Jerusalem had that role before its fall.
9. Tyre is portrayed metaphorically as a magnificent ship, reflecting its role as a great sea trader. This metaphor implies risk and the potential for reversal, suggesting that even a powerful entity like Tyre is vulnerable to destruction by storms and other forces.

10. The king of Tyre is accused of being proud and claiming to be a god. This implies that the king sees himself as superhuman and all-powerful.

III. Essay Questions

Consider the following essay prompts. Draw from the lecture excerpts to construct well-supported arguments.

1. Analyze the overall message of Ezekiel 25-28 in the context of the Judean exile. How do these chapters serve as a pastoral message of comfort and reassurance to the exiles?
2. Discuss the different ways in which the nations mentioned in Ezekiel 25-28 displayed contempt or malice towards Judah. What specific actions or attitudes are condemned, and why?
3. Compare and contrast the messages against Tyre in Ezekiel 26-28, focusing on the different metaphors and literary devices used. What do these messages reveal about the nature of Tyre's sin and the inevitability of its downfall?
4. Examine the role of metaphor and lamentation in Ezekiel 27-28, particularly in the portrayal of Tyre and its king. How do these literary techniques contribute to the overall message of judgment and divine justice?
5. Explore the connection between the oracles against foreign nations in Ezekiel 25-28 and the theme of God's holiness and glory. How does the punishment of these nations serve to vindicate God's name and restore his honor after the fall of Jerusalem?

IV. Glossary of Key Terms

- **Oracle:** A prophetic message or declaration believed to come from God.
- **Exile:** The state of being barred from one's native country, typically for political reasons or as a punishment. Specifically, the Judean exile refers to the period when the people of Judah were forced to live in Babylon after the destruction of Jerusalem in 587/586 BCE.
- **Contempt/Malice:** A feeling of disdain or scorn towards someone or something; ill will or spite.

- **Vengeance:** Punishment inflicted or retribution exacted for an injury or wrong.
- **Lamentation:** The passionate expression of grief or sorrow.
- **Metaphor:** A figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable.
- **Underworld:** The abode of the dead; often associated with darkness and decay.
- **Signet:** A seal used to mark documents or objects, often representing authority or ownership.
- **Holiness:** The state of being sacred or consecrated to God; moral purity.
- **Vindication:** The act of clearing someone of blame or suspicion; justification.
- **Reproach:** Address (someone) in such a way as to express disapproval or disappointment.
- **Profane:** Treat (something sacred) with irreverence or disrespect.
- **Iniquity:** Immoral or grossly unfair behavior.
- **Tarshish:** A distant place, possibly in Spain, known for its trade and resources.
- **Philistines:** An ancient people who lived on the coastal plain of Canaan and were often in conflict with the Israelites.
- **Phoenicians:** An ancient people who lived in the coastal regions of the Levant (modern-day Lebanon and Syria) and were known for their maritime trade.
- **Tyre and Sidon:** Major Phoenician cities known for their wealth, commerce, and seafaring abilities.
- **Ammon, Moab, Edom:** Nations neighboring Israel that often had hostile relationships with them.
- **Nebuchadnezzar:** The king of Babylon who conquered Jerusalem and exiled its inhabitants in the 6th century BCE.
- **RSV, NIV, NRSV:** Common English translations of the Bible (Revised Standard Version, New International Version, New Revised Standard Version).

5. FAQs on Allen, Ezekiel, Session 1, Ezekiel among the Prophets, Biblicalelearning.org (BeL)

Frequently Asked Questions About Ezekiel 25-28

1. What is the primary focus of Ezekiel chapters 25-28?

Ezekiel 25-28 focuses on prophecies of doom against foreign nations neighboring Israel, specifically the Palestinian states (Ammon, Moab, Edom, Philistia) and the Phoenician cities of Tyre and Sidon. These messages serve to affirm Yahweh's sovereignty over all nations and, particularly, to reassure the Judean exiles that God is on their side and will punish those who treated them with contempt.

2. What is the historical context surrounding these prophecies?

These prophecies are likely set against the backdrop of the Babylonian conquest of Jerusalem in 587 BC. Following the fall of Jerusalem, neighboring nations like Ammon, Moab, and Edom expressed malicious joy and even participated in the plundering and oppression of Judah. Tyre and Sidon, seeing Jerusalem as a political and economic rival, rejoiced at its downfall. These prophecies, therefore, represent God's response to these nations' actions and attitudes towards Judah. A meeting referenced in Jeremiah 27:3 shows the nations initially considering rebellion with Judah against Babylon, but later siding with Babylon, isolating Judah.

3. How did the neighboring nations demonstrate contempt towards Judah?

The neighboring nations demonstrated their contempt in various ways. The Ammonites mocked the profaning of God's sanctuary (the Temple). Moab denied that Judah and Yahweh had any special relationship. Edom actively participated in the Babylonian attack on Jerusalem, looting the city and preventing Judean refugees from escaping. The Philistines were involved in looting Jerusalem's temple and selling Judeans into slavery. Tyre rejoiced over the fall of Jerusalem, seeing it as an opportunity to increase its own political and economic power.

4. What is the significance of the language of "contempt" or "malice" in these chapters?

The language of "contempt" or "malice" toward Judah acts as a frame within Ezekiel 25-28. It emphasizes the injustice and cruelty suffered by the Judean exiles at the hands of their neighbors. By highlighting this contempt, the prophecies reassure the exiles that

God is aware of their suffering and will hold their oppressors accountable. It serves as a "red light" for the offending nations, signifying a "green light" of hope for the exiles.

5. What is unique about the prophecy against Tyre in chapters 26 and 27?

The prophecy against Tyre is more extensive than those against the other nations. Tyre is portrayed as a major maritime power and trading hub, and its judgment is described in vivid detail, particularly in chapter 27, which uses the extended metaphor of a ship to represent the city's wealth and eventual downfall. Chapter 26 details Yahweh's role as Judah's new ally after Tyre crowed over Judah's destruction. The metaphor of the ship illustrates how something that seems strong and invincible can be brought down by unforeseen circumstances.

6. What specific sins is the King of Tyre accused of in chapter 28?

The King of Tyre is accused of excessive pride and self-deification. He claims to be a god, sitting in the seat of the gods, and considers himself wiser than Daniel. This pride, fueled by his commercial success, leads him to believe he is immune to earthly consequences. The second message against the king utilizes the form of a funeral lament and features a creation story where the King of Tyre is like the first man in God's garden in Eden until iniquity is found in him through unrighteous trade, violence, and profaning his own sanctuaries.

7. How does the prophecy against Sidon differ from the others?

The prophecy against Sidon in 28:20-23 differs in that it contains no specific accusation against the city. It focuses solely on the punishment that will befall Sidon, through which God will gain glory and manifest His holiness. This implies that God's judgment against Sidon is meant to reverse the humiliation God himself received through the downfall of Judah.

8. What overall message do these prophecies convey to the Judean exiles?

The prophecies in Ezekiel 25-28 serve as a pastoral message of comfort and reassurance to the Judean exiles in Babylon. They emphasize that God is aware of their suffering, will punish those who have wronged them, and will ultimately restore them to their land. The prophecies demonstrate God's faithfulness to His covenant with Israel and His power over all nations. This message is similar to the New Testament message in 2 Thessalonians 1, where God will repay those who afflict His people and grant rest to the afflicted.