

## Chapter Twenty-Six

### B. Tyre and Sidon (Prophecies against - 26:1 – 28:26).

#### EXEGESIS OF VERSES 1 & 2:

##### VERSE ONE

“And it came about in the eleventh year on the first of the month, the word of Yahweh came to me saying...”

לְאָמֹר: וַיְהִי בְעֶשְׂתֵּי-עָשָׂר שָׁנָה בְּאַחַד לַחֹדֶשׁ הַיְהוָה דְּבַר-יְהוָה אֵלַי

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + prep ב/B "in" adj-a-f-s עֶשְׂתֵּי/‘ash<sup>e</sup>tey "one" + adj-f-s עָשָׂר/heserey "ten" [‘one ten’ i.e. ‘eleven] + noun-f-s שָׁנָה/shanah "year" + prep ב/B "on" + adj-m-s אֶחָד/echad "first" + prep ל/L "unto" + noun-m-s w/ d.a הַחֹדֶשׁ/chodesh "month" + verb-qal-perf-3rd-m-s הָיָה/hayah "it came" + noun-m-s const. דְּבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep w/ suf-1st-c-s אֵל/’el "to me" + prep ל/L [untranslated] + verb-qal-inf. const. אָמַר/’amar "saying").

##### VERSE TWO

“Son of man because of what Tyre has said concerning Jerusalem, ‘Aha! The gateway of the peoples is broken. It has been turned to me. I will be filled since she has been laid waste’”.

וְ-אָדָם יַעַן אֲשֶׁר-אָמְרָה צָר עַל-יְרוּשָׁלַם הָאֵחַ נִשְׁבְּרָה  
דְּלִתוֹת הָעַמִּים נִסְבָּה אֵלַי אִמְלֵאָה הַחֲרָבָה:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + adv. יַעַן/ya’an "because" + rel. pron. אֲשֶׁר/’asher "what" + verb-qal-perf-3rd-fem-sing. אָמַר/’amar "she has said" + proper noun צָר/tsor "Tyre" + prep עַל/’al "against" + proper noun יְרוּשָׁלַם/y<sup>e</sup>rushalam "Jerusalem" + interj. הֵאָח/he’ach "Aha!" + verb-niph-perf-3rd-f-s שִׁבְרָה/shabar "she has been broken" + noun-f-pl const. דְּלִת/deleth "doors of..." + noun-m-pl w/ d.a. עַם/’am "the people" + verb-niph-perf-3rd-f-s סָבַב/sabab "she has been turned" + prep w/ suf-1st-c-s אֵל/’el "to me" + verb-niph-imperf-1st-c-s אִמְלֵא/male’ "I will be filled" + verb-hoph-perf-3rd-f-s הָרַב/hareb "she has been laid waste").

## ANALYSIS OF VERSES 1 & 2:

1. Chapter twenty-six not only begins a new chapter in the book but a new chapter in Ezekiel's ministry.
2. We learn in verse one that we have a new set of communications and are now in the eleventh year of the imprisonment of Jehoiachin as Ezekiel states **“And it came about in the eleventh year on the first of the month, the word of Yahweh came to me saying...”**
3. Note that he gives a partial date. It is the 10th of the month, but what month?!!
4. It seems he has thrown us a curve ball so to speak. Since he tells us it in the previous section that the word of Yahweh came to him “in the ninth year, in the tenth month, on the tenth of the month”.
5. Since he reference to the month is the tenth month in the previous section, it is possible that the same month is featured here as well, the tenth month, Tevet, as was the case in the previous chapter.
6. However this is a bit of a stretch. What’s more it would put this communication past the fall of Jerusalem by six months!!!
7. According to Ellicot, the Alexandrine Septuagint supplies “the first month”, meaning that this would be the first day of the first month, Nisan.
8. If such is the case than this is on the first of Nisan, four months before the fall of Jerusalem. The time equates to the year, 587 BC.
9. The previous year featured Elohiym proclaiming prophetic judgments against Ammon, Moab, Edom and the Philistines.
10. Here He opens up with judgment prophesied for Tyre as He states in verse two **“Son of man because of what Tyre has said concerning Jerusalem, ‘Aha! The gateway of the peoples is broken. It has been turned to me. I will be filled since she has been laid waste’”**.
11. While the judgments pronounced on the previous four nations consisted of brief statements, Yahweh now dedicates five lengthy sections of text which take up the next three chapters dedicated to prophecy of Tyre and Sidon.
12. Tyre was an island city off of the coast of modern day Lebanon. On the main land was her sister city, Sidon. The two cities were part of the same nation, Phoenicia, and are often mentioned together throughout the Bible together.
13. There was a causeway that connected the two towns built in the 10<sup>th</sup> Century BC by Hiram I.
14. However Tyre was clearly the most dominant of the Phoenician cities and had had such preeminence since at least 1300 BC (Skinner, p. 230).
15. The Phoenicians were a mighty, sea-faring people who were known for procuring many products and are especially known for their production and trade in glassware and dyed materials
16. Tyre and Sidon had both existed prior to 2000 BC. The Old Testament mentions these two cities on multiple occasions, beginning with the Jews failure to conquer Sidon (Judg. 1:31).
17. On multiple occasions the Jews got caught up in the worship of Sidon’s gods (Judg. 10:6-16; I Kings 11:1ff).
18. Hiram, king of Tyre, was on good terms with Solomon and provided materials to build the temple (I Kings 7:13;I Chron. 22:4).

19. However by Ezekiel's day, Tyre and Sidon were no longer on good terms with Israel and took the downfall of the southern kingdom of Judah as an opportunity.
20. The people reckoned that they would be filled once Judah was laid waste. In other words, they felt that they could swoop right in and take control of land and resources much like the Ammonites did.
21. However this too displeases Yahweh and there will be a price for her to pay as a result of such evil.
22. Note that the Tyrians speak of the "gateway of the people". Such referred to the trade routes which went through Judah.
23. While Tyre engaged in trade so did the Jews. Walvoord and Zuck note that "Tyre dominated the sea routes, but Jerusalem controlled the caravan routes" (p. 1278).
24. Jerusalem was seen as the "gateway" that gave access to these trade routes.
25. With the nation sacked, they felt that they could swoop in and take advantage of the situation and become the new masters of such inland trade, combining it with their seafaring operations.
26. They were not unlike the owners of a business who see a major competitor go out of business, looking to capitalize and swoop in and take their customer base.
27. Note the phrase "it has been turned to me". Our word for "turned" is the niphal, perfect of סָבַב/sabab, "to turn, turn about, encircle, change direction".
28. It is here used of the fate of the nation. It has been turned back or turned over to the Tyrians in their view.
29. This language is used elsewhere of kingdoms being given to another (I Kings 2:15; I Chron. 10:14).
30. That they think they will reap the spoils is confirmed in the statement, "I will be filled since she has been laid waste".

**EXEGESIS OF VERSES 3 – 5:**

VERSE THREE

“Thus says Yahweh, “Behold I am against you, Tyre and I will cause to rise up many nations against you like the rising of the sea causes its waves””.

לְכֵן כֹּה אָמַר יְהוָה אֲדֹנָי יְהוִה הֲנִי עֹלֶיךָ צָר וְהֵעֲלִיתִי עֲלֶיךָ  
גּוֹיִם רַבִּים כַּהֵעֲלֹת הַיָּם לְגַלָּיו:

(prep. ל/L [untranslate] + adv. כֵּן/ken "therefore" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Yahweh" + interj. w/ suf-1st-c-s הִנֵּה/hinneh "behold I" + prep. w/ suf-2nd-f-s עָלַי/'al "against you" + proper noun צָר/tsor "Tyre" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] אֶעֱלֶה/'alah "I will cause to rise" + prep. w/ suf-2nd-f-s עָלַי/'al 'upon you" + noun-m-pl גּוֹי/goy "nations" + adj-m-pl רַב/rab "many" + prep. כַּ/K "like" + verb-hiph inf. const. עֹלֶה/'alah "causes to rise up" + noun-m-s w/ d.a. יָם/yam "the sea" + prep. ל/L "unto" + noun-m-pl w/ suf-3rd-m-s גַּל/gal "its waves").

VERSE FOUR

“And they will destroy the walls of Tyre and break down her towers and I will scrape her debris off of her and will make her a bare rock”.

וְשָׁחֲתוּ חֲמוֹת צָר וְהָרְסוּ מִגְדָּלֶיהָ וְסָחֲתִי עִפְרָהּ מִמִּנָּה  
וְנָתַתִּי אוֹתָהּ לְצִחִיחַ סֶלַע:

(conj. ו/w "and" + verb-piel perf-3rd-c-pl [waw consec] שָׁחַת/shachath "they will destroy" + noun-f-pl const. חֲמוֹת/chomah "walls of..." + proper noun צָר/tsor "Tyre" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] הָרַס/haras "they will break down" + noun-m-pl w/ suf-3rd-f-s מִגְדָּל/migdal "her towers" + conj. ו/w "and" + verb-piel-perf-1st-c-s סָחַח/sachah "I will scrape" + noun-m-s w/ suf-3rd-f-s עִפָּר/'aphar "her dust/dirt/earth" + prep. מִן/min "from her" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + sign. d.o. w/ suf-3rd-f-s אֶת/'eth "her" + prep. ל/L "unto" + noun-m-s const. צִחִיחַ/tsechiyach "clear..." + noun-m-s סֶלַע/sela' "rock").

VERSE FIVE

“She will become a place for spreading nets in the midst of the sea. For I, Myself have spoken declares Yahweh Elohiym, and she will become spoil for the nations”.

שֵׁטַח חֲרָמִים תְּהִיָּה בְּתוֹךְ הַיָּם כִּי אֲנִי דַבַּרְתִּי נְאֻם אֲדֹנָי  
יְהוָה וְהָיְתָה לְבַז לְגוֹיִם:

(noun-m-s const. מִשְׁטוֹחַ/mish<sup>o</sup>toach "a spreading place" + noun-m-pl חֲרָמִים/cherem "devoted things" + verb-qal-imperf-3rd-f-s תְּהִיָּה/hayah "she will become" + prep. ב/B "in" + noun-m-s const. תְּוֹכַה/tawek "midst of..." + noun-m-s w/ d.a. יָם/yam "the sea" + conj. כִּי/kiy "for" + pron-1st-c-s אֲנִי/aniy "myself" + verb-piel-perf-1st-c-s דַבַּר/dabar "I have spoken" + noun-m-s const. נְאֻם/n<sup>o</sup>um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + conj. ו/w "and" + verb-qal-perf-3rd-f-s [waw consec] תְּהִיָּה/hayah "she will become" + prep. ל/L "for" + noun-m-s בַּז/baz "spoil" + prep. ל/L "for" + noun-m-pl w/ d.a. לְגוֹיִ/goy "the nations").

VERSE SIX

“And her daughters who are on the mainland will be killed with the sword and they will know that I am Yahweh”.

וּבְנוֹתֶיהָ אֲשֶׁר בְּשָׂדֶה בַּחֲרֹב תִּהְרַגְנָה וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: פ

(conj. ו/w "and" + noun-f-pl w/ suf-3rd-f-s בָּת/bath "her daughters" + rel. pron. אֲשֶׁר/asher "who" + to be verb [supplied] "are" + prep. ב/B "on" + noun-m-s w/ d.a. שָׂדֶה/sadeh "the land" + prep. ב/B "with" + noun-f-s חֶרֶב/chereb "the sword" + verb-niph-imperf-3rd-f-pl חָרַב/harag "they will be killed" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָדָע/yada' "the will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh").

**ANALYSIS OF VERSES 4 – 6:**

1. God continues with his declaration against Tyre in verse four where He states, “**Thus says Yahweh, “Behold I am against you, Tyre...”**”
2. It is not as if God was “for” Tyre prior to this. She was a pagan nation and most if not all of the hearts of the people were very far from Him and His ways.
3. However, like all nations, God allowed them to continue to function with regard to business, social interactions, military endeavors, etc.
4. However once a nation crosses a certain line with God they most assuredly make an enemy of Him.
5. Where prior to this He had somewhat of a “hands off” policy, now they are in His cross hairs and are in severe trouble.

6. As a result of this sudden turn, God will stir up the nations around them to use as a club to discipline them.
7. He states in final clause of verse four, “...**I will cause to rise up many nations against you like the rising of the sea causes its waves**”.
8. This is a bit of a difficult verse to read as it is the Babylonian Empire under Nebuchadnezzar who will be agent of their demise.
9. However, like the passages describing the nation of Israel, multiple nations are in view in bringing about said destruction on multiple occasions (II Kings 24:2; Ezek. 23:22-24).
10. Remember that the Babylonian Empire is a multi-ethnic empire that has a diversity of peoples living within her borders (not unlike the United States).
11. Hence, when Nebuchadnezzar comes to town, he tends to bring people from throughout his empire along with various allies and mercenaries to do mass destruction to the nation that has become his enemy.
12. However, as we shall see, the Babylonians will get the ball rolling on this prophecy, but it will have its ultimate fulfillment at the hands of a much different nation.
13. Note that although the armies and the leadership act on their own free will, they are said to be raised up by Yahweh where He uses the hiphil, perfect [waw consecutive] of **הִלָּח** /alah, “to go up, climb, ascend”.
14. The hiphil stem is a *causative* stem, indicating that someone or something is causing the action to occur, functioning as a catalyst.
15. That catalyst is the actions that Yahweh is taking to bring his servant, Nebuchadnezzar to the shores of Tyre (cp. Jer. 25:9; 27:6; 43:10).
16. Recall earlier how God worked behind the scenes to ensure that Nebuchadnezzar not only went to Jerusalem but went at the exact time that He desired him there (Ezek. 21:21).
17. Having taken Judah and the countries around her, Nebuchadnezzar has now set his eyes on Tyre.
18. Just as Sea raises up its waves, so too God is raising up the Babylonian juggernaut that will hit the nation like a huge tidal wave!!!
19. Like a wave washes the sand and debris from the beach, so too will the Babylonians wipe away much of the civilization of Tyre.
20. God continues in verse four where He states “**And they will destroy the walls of Tyre and break down her towers and I will scrape her debris off of her and will make her a bare rock**”.
21. The destruction of the city walls meant doom for the city as it was their main source of protection.
22. The “towers” refer to the fortifications of the city. They too will be dismantled leaving the city defenseless.
23. However that is not all. Once the defenses have been breached any and all things left will be removed and Tyre will be left a bare rock.
24. While the Babylonians destroyed cities, they did not generally seek to erase them from the earth completely.
25. When he takes over Jerusalem, he will leave a remnant of the people in place to tend the wine presses and fields. They will have a governor over the city appointed by the Babylonians (II Kings 25:12; Jer. 40:7).
26. Why did he want to reduce Tyre to nothing more than a bare rock?
27. Well for starters, Tyre was a very difficult city to attack, being an island nation.

28. Nebuchadnezzar could not use traditional siege towers and battering rams.
29. Josephus reports that the siege took 13 years. However no other historical sources claim it to be such lengthy siege.
30. What's more, there is no reference to Nebuchadnezzar reducing Tyre to bare rock.
31. Indeed, Ezekiel will later note that Nebuchadnezzar was not successful in taking Island of Tyre (Ezek. 29:18).
32. Hence this must be a double prophecy with a partial fulfillment at the hands of Nebuchadnezzar and the final death knell being dealt later on.
33. History tells us that they were indeed reduced to bare rock not by Nebuchadnezzar but 250 years later by Alexander the Great.
34. Once that destruction occurs, the island will be reduced to a mere fishing village. We read in verse five, **“She will become a place for spreading nets in the midst of the sea. For I, Myself have spoken declares Yahweh Elohiym, and she will become spoil for the nations”**.
35. Once a major maritime power, Tyre will become a popular fishing spot and not much more.
36. Once the island is finally overrun, all of their wealth is drug off for spoil.
37. Note the reference to “the nations” here. While Nebuchadnezzar is partially in view, neither he, nor the Babylonians are specifically mentioned here.....yet (cp. v. 6).
38. He continues in verse six, **“And her daughters who are on the mainland will be killed with the sword and they will know that I am Yahweh”**.
39. The phrase “on the main land” at first read seems a bit obscure and functions to differentiate those on the continent from those on the island.
40. It is for this reason that the NASB renders אֶרֶץ/sadeh, “field, country, ground, land” as “mainland” (as did this exegete).
41. Harris, Archer & Waltke note that “This masculine noun broadly designates the open field, country, or a definite portion of ground, a field” (p. 871).
42. The passage makes more sense when one considers that Tyre was indeed a split city.
43. Old Tyre was founded on the mainland, and stretched along the shore seven miles from the river Leontes on the north to the fountain, Ras el ain on the south. The newer portion of the city was an island that was one mile long which was separated by a straight that was half a mile wide.
44. The word Tyre means “rock”, which is a reference primarily to the island. However the inland portion of the city was also called “Tyre”.
45. Nebuchadnezzar had much success in attacking the inland portion of the city and did much harm to its inhabitants, called “her daughters” here.
46. However, the war against the island portion did not fare so well for Nebuchadnezzar, as was previously stated. While Tyre was technically part of the Babylonian Empire, New Tyre seems to have attained a significant degree of independence.
47. In 332 BC, in his conquest of the East, Alexander approached Tyre in order to subdue it (Tenney, 874).
48. The island city closed their gates and forced Alexander to build a causeway to cross over, which still remains to this day.
49. Placing the city under siege and overcoming it was no easy task for Alexander. The wall facing the landward side rose to an impressive 150 feet (Grant).

50. However after a seven month siege (the causeway allowed for Alexander to use siege towers), Tyre fell to Alexander.
51. Fishermen still dry their nets on this causeway in fulfillment of what Yahweh has declared against the city (Tenney, 874).
52. Alexander was so angry at the Tyrians defense of their city and the great loss of life that he destroyed half of the city and slaughtered 8,000 of the survivors (*Siege of Tyre*).
53. Of the 8,000 killed, 2,000 were crucified on the shores of the Mediterranean Sea to send a message to those who were thinking about resisting him in the future. Another 30,000 were sold into slavery.
54. Hence the defeat of the mainland portion of the city is fulfilled in Nebuchadnezzar's day, but the destruction of the island portion was not fulfilled until 250 years later at the hands of Alexander the Great.



**EXEGESIS OF VERSES 7 & 8:**

VERSE SEVEN

**“For thus says Adonay Yahweh, ‘Behold I am bringing to Tyre, Nebuchadnezzar, king of Babylon from the north, king of kings, with horses and chariots, horsemen and a horde of people’”.**

כִּי כֹה אָמַר יְהוָה הִנְנִי מְבִיא אֶל-צָר נְבוּכַדְרֶאצַּר  
מֶלֶךְ-בָּבֶל מֵצָפוֹן מֶלֶךְ מְלָכִים בָּסוּס וּבְרֶכֶב וּבַפָּרָשִׁים  
וְקָהָל וְעַם-רַב:

(conj. כִּי/kiy "for" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + interj w/ suf-1st-c-s הִנְנֶה/hinneh "behold I" + to be verb [supplied] אֲנִי "am" + verb-hiph-part.m-s בּוֹא/bo' "bringing" + prep. אֶל/'el "unto" + proper צָר/tsor "Tyre" + proper noun נְבוּכַדְרֶאצַּר/n<sup>e</sup>bukad<sup>e</sup>r'esar "Nebuchadnezzar" + noun-m-s const. מֶלֶךְ/melek "king of..." + proper noun בָּבֶל/babel "Babylon" + prep. מִן/min "from" + noun-f-s צָפוֹן/tsaphon "north" + noun-m-s const. מֶלֶךְ/melech "king of..." + noun-m-pl מְלָכִים/melech "kings" + prep. ב/B "with" + noun-m-s סוּס/sus "horse" + conj. ו/w "and" + prep. ב/B "with" + noun-m-s רֶכֶב/rekem "chariot" + conj. ו/w "and" + prep. ב/B "with" + noun-m-pl פָּרָשִׁים/parash "horsemen" + conj. ו/w "and" + noun-m-s קָהָל/qahal "a multitude" + conj. ו/w "and" + noun-m-s עַם/'am "people" + adj-m-s רַב/rab "many").

VERSE EIGHT

**“He will kill your daughters on the mainland with the sword. He will build a siege wall around you and will pour a siege ramp and bear the shield against you”.**

בְּנוֹתַיִךְ בַּשָּׂדֶה בַּחֶרֶב יַהַרֵג וְנָתַן עָלֶיךָ דָּיֵק וְשָׁפַךְ עָלֶיךָ  
סִלְלָה וְהָקִים עָלֶיךָ צִנְהָ:

(noun-f-pl w/ suff-2nd-m-pl בָּת/bath "your daughters" + prep. ב/B "on" + noun-m-s w/ d.a. שָׂדֶה/sadeh "the mainland" + prep. ב/B "with" + noun-f-s חֶרֶב/chereb "the sword" + verb--qal-imperf-3rd-m-s יַהַרֵג/harag "he will kill/slay" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] נָתַן/nathan "he will give" + prep.w/ suf-2nd-f-s עַל/'al "upon you" + noun-m-s דָּיֵק/dayeq "a wall/mound" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] שָׁפַךְ/shaphak "he will pour out" + prep w/ suf-2nd-f-s עַל/'al "upon you" + noun-f-s

סִלְלָה/solelah "a mound" + conj. ו/w "and" + verb-hiph-perf-3rd-m-s [waw consec] קוּם/qum "he will lift up" + prep. w/ suf-2nd-f-s אֶל/‘al "against you" + noun-f-s צִנְיָה/tsinnah "a shield").

### ANALYSIS OF VERSES 7 & 8:

1. Yahweh continues His indictment against Tyre in verse seven where He makes reference to Nebuchadnezzar.
2. While the king has been referred to before, he has never been named or directly mentioned (cp. Ezek.. 17:12; 19:9; 21:19, 21; 24:2).
3. However here Adonay Yahweh names him directly and states **“For thus says Adonay Yahweh, ‘Behold I am bringing to Tyre, Nebuchadnezzar, king of Babylon from the north, king of kings, with horses and chariots, horsemen and a horde of people’”**.
4. Nebuchadnezzar is mentioned 91 times in the Old Testament, most commonly in the book of Jeremiah. However he is listed on only four occasions in Ezekiel's book.
5. Here Nebuchadnezzar is called "king of kings". He is one only two rulers in the Old Testament do dawn this title.
6. While Artaxerxes of Persia is called "king of kings" in his letter to Ezra, he himself wrote the letter and referred to *himself* by this title. God only refers to two kings by this term, Nebuchadnezzar and Jesus Christ (Ezr. 7:12).
7. Daniel also called Nebuchadnezzar "the king of kings" (Dan. 2:37).
8. The phrase is a Messianic Title that is reserved for Jesus Christ Himself (cp. I Tim. 6:15; Rev. 17:14; 19:16)
9. But why give this title to Nebuchadnezzar?
10. Nebuchadnezzar was God's servant whom he used to discipline Israel and all the nations around them.
11. He literally ruled over all of the other kings in the Middle East. Hence he was not merely a king of the people, but literally a “king of kings” (Jer. 52:32).
12. Note that he is specifically said to come “from the north”. Such language seems strange at first as Babylon is due east of Tyre. Wouldn't he simply come from the east?
13. The answer is “no”. He will attack from the north and the reason why is explained based on the environment of Mesopotamia.
14. To simply move west from Babylon would take one through the Arabian Desert. However to move northwest then south allows one to travel in greener areas where there is more civilization and access to water as it would keep one in the “fertile crescent” (see map).
15. This is the route Abraham took when he was to leave Ur and go to the Promised Land (Gen. 11:27ff).
16. While Nebuchadnezzar is attacking from the north, he is by no means alone He comes “with horses and chariots, horseman and a horde of people.
17. Such is reminiscent of his attacking Judah (Ezek. 23:24).
18. Suffice it to say that Nebuchadnezzar has a huge army with both infantry and cavalry that will continue on its juggernaut takeover of the Near East.
19. Note that God states that He is “brining” Nebuchadnezzar using the hiphil participle of בּוֹא/bo’, “to come or go”.

20. The hiphil is a causative stem indicating that God is causing him to go to Tyre. God is Lord of the Armies and controls history. While Nebuchadnezzar has free will, God is bringing things about to His advantage.
21. Note the use of the participle which denotes continuous, ongoing action. While Nebuchadnezzar is not yet there, the plan is in the works and Tyre will soon fall victim to his attack.
22. Yahweh continues to describe what will happen to Tyre in verse eight where He describes a siege similar to the one used against Jerusalem (Ezek. 4:1ff; 17:17).
23. He states **“He will kill your daughters on the mainland with the sword. He will build a siege wall around you and will pour a siege ramp and bear the shield against you”**.
24. Again we have reference to those on the “main land”. Recall that Tyre was a divided city with Old Tyre being on the coast of Phoenicia and Tyre proper existing as an island off of the coast.
25. Also note that for the second time a reference is made to their daughters being killed, not their sons.
26. It is not as if Nebuchadnezzar is some sort of misogynist who targets women. Rather such is a reference to the concept of countries, lands and cities being referred to in the feminine gender (motherland, land of one’s birth – cp. Ezek. 16:48, 55).
27. The daughters represent those lands on the coast to include Old Tyre. Realize that although Tyre had a king she was part of Phoenicia.
28. Phoenicia had a series of city-states that had a degree of independence (not unlike the Greek city-states). The two prominent ones were Tyre and Sidon (similar to Athens and Sparta).
29. Hence this is a reference to Old Tyre and local towns or regions being overrun, while Tyre Proper is not described in such a way.
30. Recall that Tyre Proper was an island city which had its own fleet and huge, towering walls and gates. It was very difficult to attack and that is why it stood standing for years and years until the days of Alexander the Great.
31. However Nebuchadnezzar did attempt to take it and did use the methods described here.
32. It is said here that he will “build a siege wall”. As previously stated, when besieging a city, the invading army would construct a wall around the city to make it hard for people to escape as well as to cover their six o’clock from an attack from an ally.
33. The “siege mound” that is built is designed to get siege engines up to the top of the wall.
34. To do this Nebuchadnezzar built a mole or causeway which connected the mainland to the island (about a ½ mile stretch – *Siege of Tyre*).
35. Once the causeway had been constructed, he used it to direct his siege engines as well as his battering rams to get to work on the wall and gates.
36. Unlike a traditional siege, Nebuchadnezzar’s siege called for blockading ports so as to disallow ships to get in and out so as to bring in valuable supplies.
37. “Josephus asserts, upon the authority of the Phenician Annals, translated by Menander, the Ephesian, into Greek, ‘that Nebuchadnezzar besieged Tyre thirteen years, when Ithobal was king there, and began the siege in the seventh year of Ithobal’s reign, and that he subdued Syria and all Phenicia. It further appears from the Phenician Annals, quoted by the same historian, that the Tyrians received their kings afterward from Babylon. These Annals too, as Dr. Prideaux hath clearly shown, agree exactly with Ezekiel’s account of the time and year wherein the city was taken.’” (*sic* - Benson).

38. The “bearing of shields”, literally “lifting up the buckler” speaks of the defenses used of those men on the siege engines.
39. Taylor notes that “The lifting up of the buckler is rightly interpreted by the RSV as a roof of shields, like the Roman ‘toroise’ (testudo)” (p. 188).
40. Nebuchadnezzar’s long siege had its desired effect, which was to subdue the Tyrians and bring the city into his network of possessions. However it took him a huge effort (thirteen years).
41. As previously stated, the complete destruction of the island and making it a bald rock did not occur until the time of Alexander the Great some 250 years later.
42. Hence this prophecy has a partial fulfillment during the time of Nebuchadnezzar with the final fulfillment under Alexander.

**EXEGESIS OF VERSES 9 - 11:**

VERSE NINE

**"And the stroke of his battering rams he will be directed against your walls and he will beat down your towers with his weapons".**

וּמַחֵי קִבְּלוֹ יִתֵּן בַּחֲמוֹתָיִךְ וּמִגְדָּלֶיךָ יִתֵּן בַּחֲרִבוֹתָיו:

(conj. ו/w "and" + noun-m-s const. מִחֵי/m<sup>e</sup>chiy [hapax] "stroke/blow" + noun-m-s w/ suf-3rd-m-s קִבְּלוֹ/q<sup>e</sup>bol "his battering rams" + verb-qal-imperf-3rd-m-s יִתֵּן/nathan "he will give" + prep. ב/B "on" + noun-f-pl w/ suf-2nd-f-s חוֹמָה/chomah "your walls" + conj. ו/w "and" + noun-m-pl w/ suf-2nd-f-s מִגְדָּל/mig<sup>e</sup>dal "your towers" + verb-qal-imperf-3rd-m-s יִתֵּן/nathats "he will beat down" + prep. ב/B "with" + noun-f-pl w/ suf-3rd-m-s חֶרֶב.chereb "his swords").

VERSE TEN

**"From the abundance of his horses, their dust will cover you. Your walls will shake from the sound of the horsemen, carts and chariot wheels when he comes into gates like a man entering a city that has been breached".**

מִשְׁפַּעַת סוּסָיו יִכְסֶה אֲבָקָם מִקוֹל פָּרָשׁ וּגְלָגַל וְרֶכֶב  
תִּרְעָשְׁנָה חוֹמוֹתָיִךְ בְּבֹאוֹ בְּשַׁעְרֶיךָ כְּמָבֹאֵי עִיר מִבְּקָעָה:

(prep. מִן/min "from" + noun-f-s const. שְׁפַעַת/shiph<sup>e</sup>'ah "an abundance of" + noun-m-pl w/ suf-3rd-m-s סוּס/sus "his horses" + verb-piel-imperf-3rd-m-s w/ suff-2<sup>nd</sup>-f-s יִכְסֶה/kasah "it will conceal/cover you" + noun-m-s w/ suf-3rd-m-pl אֲבָק/abaq "their dust" + prep. מִן/min "from" + noun-m-s const. קוֹל/qol "sound of..." noun-m-s const. פָּרָשׁ/parash "the horsemen..." conj. ו/w "and" + noun-m-s גְּלָגַל/galegal "wheels" conj. ו/w "and" + noun-m-s רֶכֶב/rekeb "chariot" + verb-qal-imperf-3rd-f-pl רָעַשׁ/ra'ash "they will shake/rattle" + noun-f-pl w/ suf-2nd-f-s חוֹמָה/chomah "your walls" + prep. ב/B "in" + verb-qal-inf. w/ suf-3rd-m-s בֹּא/bo' "his coming" + prep. ב/B "into" + noun-m-pl w/ suf-2nd-f-s שַׁעַר/sha'ar "your gates" + prep. כ/K "like" + noun-m-c-pl const. מָבוֹא/mabo' "entrance of" + noun-f-s עִיר/iyr "a city" + verb-pual-part.f-s בָּקַע/baq[ "being broken through").

VERSE ELEVEN

**“He will trample down all of your outer areas with the hooves of his horses. He will kill your people with the sword and your strong pillars will fall to the earth”.**

בַּפְּרָסוֹת סוּסָיו יִרְמָס אֶת־כָּל־חִוּצוֹתֶיךָ עִמָּךְ בַּחֶרֶב יִהָרַג  
 וּמִצְבּוֹת עֲזָךְ לָאָרֶץ תִּפֹּל:

(prep. ב/B "with" + noun-f-pl const. פְּרָסָה/paresah "hooves of..." + noun-m-pl 3rd-m-pl w/ suf-3rd-m-s סוּס/sus "his horses" + verb-qal-imperf-3rd-m-s רָמַס/ramas "he will trample" + sign d.o. אֶת/eth [untranslated] + noun-m-s-const. כָּל/kol "all of..." + noun-m-pl w/ suf-2nd-f-s חוּצוֹת/chuts "your outside areas" + noun-m-s w/ suf-2nd-f-s עִמָּ/am "your people" + prep. ב/B "with" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + verb-qal-imperf-3rd-m-s הָרַג/harag "he will slay/kill" + conj. ו/w "and" + noun-f-pl const. מִצְבָּה matsebah "pillars..." + noun-m-s w/ suf-2nd-f-s עֲזָ/oz "strong" + prep. ל/L "to" + noun-f-s w/ d.a. אֶרֶץ/erets "the earth" + verb-qal-imperf-3rd-f-s יָרַד/yarad "it will fall").

**ANALYSIS OF VERSES 9 - 11:**

1. Yahweh continues with the scene of the Babylonian invasion where he describes the final scene of the siege when the army finally breaks through the Tyrian defenses.
2. He states in verse nine, **"And the stroke of his battering rams he will be directed against your walls and he will beat down your towers with his weapons"**.
3. It must be remembered that this is a partial fulfillment of the prophecy regarding Tyre's destruction.
4. Make no bones about it. Nebuchadnezzar does a great deal of damage to the mainland of Phoenicia to include Old Tyre and surrounding satellites municipalities. He also did attack the island city of Tyre, as the text here states.
5. During that time he utilized battering rams to work against their walls and gates thereby weakening their defenses.
6. The text reads here that he will beat their towers down with "his weapons". The word for "weapons" is masculine, plural noun, חֶרֶב.chereb, "sword, dagger, knife, chisel".
7. It is merely translated as "weapons" here as it is evident that literal swords or knives held in the hands of soldiers are capable of bringing down towers (Lam. 5:9; Job 5:15).
8. He continues in verse ten where He states **"From the abundance of his horses, their dust will cover you. Your walls will shake from the sound of the horsemen, carts and chariot wheels when he comes into gates like a man entering a city that has been breached"**.
9. This was a very large army and the sound and dust produced from the infantry and cavalry was immense.
10. It literally caused the walls to shake. Nebuchadnezzar is said to enter the city like one going through the opening of a wall that has been breached.

11. Hence, while it may have taken thirteen years (if we believe Josephus' account), He was able to at least *partially* breach the city's defenses and cause a considerable amount of carnage.
12. We read in verse eleven, **“He will trample down all of your outer areas with the hooves of his horses. He will kill your people with the sword and your strong pillars will fall to the earth”**.
13. Our word translated as “outer areas” is the masculine, plural noun, חוּטִים/chuts, “outside, outer area”.
14. The NASB translates it as “streets”. Sometimes this word is used to represent the streets which were outside houses.
15. Houses in ancient cities did not generally have “yards” in the sense that we are used to. They were structures that usually had a flat roof that could be walked upon (like a patio or deck) and they opened up to that common area or street once one left his home.
16. Hence the word is often translated as street in the Old Testament. However that is not the core nature of what the word means.
17. The key nuance is outer or outside and may refer to the outer area or perimeter of a city (cp. Exo. 26:35; Num. 5:3; Num. 12:14).
18. Hence we have the concept of the outer area or perimeter of the island nation that is in view to include all its perimeter and outlying areas to include its civilization on the coast of Phoenicia.
19. Recall that this was a very long siege and had a great deal of fighting at the walls and gates . Due to the location of the city, there would be some fierce naval battles as well.
20. At the end of the encounter it seems that Nebuchadnezzar was able to at least partially dismantle the Tyrians defenses as seen in the fact that their “strong pillars will fall to the earth”.
21. “After 13 years of siege, the Tyrians negotiated a surrender with the Babylonians. Nebuchadnezzar II was never able to take control of Tyre by military means, leaving the result of the siege as militarily inconclusive” (*Siege of Tyre*).
22. “The historicity of the siege was supported by a cuneiform tablet discovered in 1926 by German archeologist Eckhard Unger that discussed food provisions for “the king and his soldiers for their march against Tyre. Other cuneiform tablets also confirm that Tyre came under the control of Nebuchadnezzar II at some point during his reign” (ibid.).
23. Recall that the Bible tells us that Nebuchadnezzar's siege of Tyre was not in the end successful, and though he was able to get the government to capitulate, he did not raise their civilization to the ground nor strip the island bare.
24. To the contrary we read in Ezekiel that there was no spoil taken from Tyre and so God cedes Egypt to him instead (Ezek. 29:18-20).
25. Hence the siege resulted in loss for the Tyrians and a peace or armistice was established allowing the Tyrians to maintain a good degree of autonomy, whereas the rest of Phoenicia, to include Old Tyre, was firmly in control of Nebuchadnezzar's hand.
26. As previously stated, this is a dual prophecy and is consistent with some of the other prophecies Ezekiel and the other major prophets give (Ezek. 20:33-44; Dan. 9:24, 25; Jer. 51:1ff; Matt. 11:13, 14 cp. Luke 1:17).
27. As of the end of verse eleven, Nebuchadnezzar is no longer featured in this section. Note that he is named in verse seven and there are several uses of the third person singular pronouns which have him as their antecedent in vv. 8 – 11.

28. However we will see an impersonal third person, embedded pronoun used in verse twelve and from that point the prophecy applies to a new group of protagonists which will fulfill those aspects of the prophecy which have to do with Tyre being utterly destroyed and plundered and turned into little more than a fishing village.
29. Such acts will not be at the hands of Nebuchadnezzar but of Alexander the Great some 250 years in the future, long after the Babylonian Empire is completely overrun.
30. Isaiah prophesies that Tyre would fall to Nebuchadnezzar but that would not be the final end. Like Israel, she will reemerge at the end of 70 years and function for a time until her final end (Isa. 23:1ff).



**EXEGESIS OF VERSES 12 – 14**

VERSE TWELVE

**“And they will remove your wealth and plunder you merchandise and they will break down your walls and destroy your pleasant homes, and they will place your stones, timber and debris into the midst of the water”.**

וְשָׁלְלוּ חֵילֶךָ וּבְזָזוּ רְכֻלְתֶּךָ וְהָרְסוּ חוֹמוֹתֶיךָ וּבְתָוּ  
חִמְדֹתֶיךָ יִתְּצוּ וְאַבְנֶיךָ וְעֲצֵיךָ וְעַפְרֶךָ בְּתוֹךְ מַיִם יִשְׂימוּ:

(conj. ו/w "and" + verb-qal-perf-3rd-c-p [waw consec] שָׁלַל/shalal "they will draw out" + noun-m-s w/ suf-2nd-f-s חַיִל/chayil "your wealth" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] בָּזַז/bazaz "they will plunder" + noun-f-s w/ suf-2nd-f-s רְכֻלָּה/rekullah "your merchandise" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl הָרַס/haras "they will break down" + noun-f-pl w/ suf-2nd-f-pl הוֹמוֹת/homah "your walls" + conj. ו/w "and" + noun-m-pl const. בַּיִת/bayith "houses of..." + noun-f-s w/ suf-2nd-f-s חֵמֶדָה/chemedah "your pleasure" + qal-imperf-3rd-m-pl יִתְּצוּ/nathats "they will destroy" + conj. ו/w "and" + noun-f-pl w/ suf-2nd-f-s אֲבָנֶיךָ/eben "your stone" + conj. ו/w "and" + noun-m-pl w/ suf-2nd-f-s עֵץ/ets "your timbers" + conj. ו/w "and" + noun-m-s w/ suf-2nd-f-s עָפָר/aphar "your dust" + prep. ב/B "into" + noun-m-s const. תוֹךְ/tawek "the midst of..." + noun-m-pl מַיִם/mayim "the water" + verb-qal-imperf-3rd-m-pl שִׂימוּ/siym "they will place").

VERSE THIRTEEN

**“And I will silence the sound of your songs and the sound of your harps will no longer be heard”.**

וְהִשְׁבַּתִּי הַמֶּזֶן שִׁירֶיךָ וְקוֹל כִּנּוֹרֶיךָ לֹא יִשְׁמַע עוֹד:

(conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שָׁבַת/shabath "I will cause to cease" + noun-m-s const. הַמֶּזֶן/hamon "sound of..." + noun-m-pl w/ suf-2nd-f-s שִׁיר/siyr "your songs" + conj. ו/w "and" + noun--s const. קוֹל/qol "sound of..." + noun-m-pl w/ suf-2nd-f-s כִּנּוֹר/kinor "your harps" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-3rd-m-s שָׁמַע/shama' "it will not be heard" + adv. עוֹד/od "continually/habitually").

VERSE FOURTEEN

**“And you will become a bare rock, a place for spreading nets. You will not be rebuilt for I, Yahweh have spoken, declares Adonay Yahweh”.**

וּנְתַתִּיךָ לְצִחִיַח סֶלַע מִשְׁטַח חֲרָמִים תְּהִיָּה לֹא תִבְנֶה עוֹד  
 כִּי אֲנִי יְהוָה דִּבַּרְתִּי נְאֻם אֲדֹנָי יְהוִה: ס

(conj. ו/w "and" + prep. ל/L [untranslated] + noun-m-s const. צִחִיַח/ts<sup>e</sup>chiyach "bare" + noun-m-s סֶלַע/sela' "rock" + noun-m-s const. מִשְׁטַח/mish<sup>e</sup>toach "a spreading place for..." + noun-m-pl חֲרָם/chrem "nets" + verb-qal-imperf-2nd-m-s הָיָה/hayah "you will become" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-2nd-m-s בְּנֶה/banah "you will be rebuilt" + adv. עוֹד/od "again" + conj. כִּי/kiy "for" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-piel-perf-1st-c-s דִּבַּר/dabar "I have spoken" + noun-m-s const. נְאֻם/n<sup>e</sup>um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh").

**ANALYSIS OF VERSES 12 – 14:**

1. As previously stated, there is a shift that takes place in verse twelve and Nebuchadnezzar is no longer in the picture.
2. The third person singular pronouns (which referred to the Nebuchadnezzar) are replaced by third person plural pronouns. It is not Nebuchadnezzar but “they” who are in view bringing about Tyre’s destruction.
3. It is also evident from the context that the destruction in view is the one which took place at the hands of the nations, primarily the Greeks 250 years later.
4. We read in the first clause of verse twelve, **“And they will remove your wealth and plunder your merchandise and they will break down you walls and destroy your pleasant homes...”**
5. It is not as if there was no destruction at the hands of Nebuchadnezzar but that was limited primarily to the main land (Old Tyre and surrounding municipalities).
6. Here the island is in view and while Nebuchadnezzar did force the king of Tyre to sign a peace treaty, the island itself was not plundered and destroyed.
7. Here the Greeks under Alexander the Great are in view. They did indeed plunder all of Tyre’s wealth.
8. What’s more they are said to break down and destroy all of the nice homes on the island.
9. Yahweh continues on in the final clause of verse twelve where he states **“...and they will place your stones, timber and debris into the midst of the water”.**
10. Once everything is raised to the ground, Alexander’s troops took all of that debris and simply cast it into the Mediterranean Sea.
11. Again, this is something Nebuchadnezzar did not do. While there was a long siege and many a battle, the Babylonians did not gain access to the island and reduce it to rubble.
12. Ellicot notes that “The ‘spoil’ and ‘prey’ is to be understood more of what the Tyrians lost than of what the conquerors gained. In the long-continued sieges to which the city was subjected there was great waste of its substance; but their command of the water generally enabled them before the close to send away their moveable wealth, so that the

booty of the victor was small. (With the close of the verse comp. Ezekiel 26:4.) The situation of Tyre led naturally to her ruins being thrown into the sea. Robinson saw in one place as many as forty or fifty marble columns beneath the water” (*Bible Commentar y– Ezek. 26:12*).

13. God continues with His description of what will happen in in verse thirteen where He states "**And I will silence the sound of your songs and the sound of your harps will no longer be heard**".
14. Note that the voice shifts to the first person singular as Yahweh makes clear that although Tyre’s enemies are accomplishing this task, It is He, Yahweh that is bringing this about to instill the 5<sup>th</sup> cycle of discipline upon Tyre (cp. Isa. 23:8).
15. There will no longer be any happy songs or celebration music. This is the end for Tyre and her music will stop. Such speaks of the shutting down of all social activity, as mass death and destruction will ensue.
16. He continues in verse fourteen where He states “**And you will become a bare rock, a place for spreading nets. You will not be rebuilt for I, Yahweh have spoken, declares Adonay Yahweh**".
17. This is the final death knell for Tyre. She is literally left a bare rock with nothing left. All homes, businesses, military installations and government buildings are destroyed and leveled to the ground.
18. While Tyre was ceded to Nebuchadnezzar, he never destroyed the city. However Alexander reduced it to a bear rock.
19. The Tyrians did not welcome nor acquiesce to Alexander as some cities had. Rather they closed their gates and prepared for a long siege.
20. Alexander built a causeway or mole from the beach at Old Tyre to Tyre proper. This causeway still exists today and has turned the city into more of a peninsula than an island (See Map).
21. He then used his rampart to move his siege engines and rams to the gates and walls of the city.
22. However despite Alexander’s superior forces and newly acquired navy, the Tyrians put up stiff resistance which cost Alexander a great price in men and materials.
23. At one point the Tyrians set fire to both of his siege engines burning them to the ground (*Siege of Tyre*).
24. By time Alexander finally breached the island’s defenses he was very, very angry. While he gave quarter to those who had taken shelter in the temple of Melqart, he slaughtered 8000 citizens including 2000 whom he crucified on the coast of Tyre. He then sold another 30,000 people into slavery (ibid.).
25. Yahweh states that Tyre will never be rebuilt. He does not say that another nation would not build where Tyre once stood.
26. Today, the island (now a peninsula) exists as the Lebanese city of Sur.
27. He states that Tyre, the great city, would not be built again and the people of Tyre would not rise from the ashes per say.
28. Just as Ammon would be a place where shepherds would water their flocks, Tyre would be reduced to a fishing village.
29. Tenney notes that fisherman today dry their nets along the causeway that Alexander built (p. 874).

30. Jamison, Faucet and Brown also note that this prophecy was “fulfilled as to the mainland Tyre, under Nebuchadnezzar. The insular Tyre recovered partly, after seventy years (Isa 23:17, 18), but again suffered under Alexander, then under Antigonus, then under the Saracens at the beginning of the fourteenth century. Now its harbors are choked with sand, precluding all hope of future restoration, "not one entire house is left, and only a few fishermen take shelter in the vaults" [Maundrell]. So accurately has God's word come to pass” (Bible Commentary, Ezekiel 26).

**EXEGESIS OF VERSES 15 & 16:**

VERSE FIFTEEN

**“Thus says Adonay Yahweh, ‘Will the coastlands not shake from the sound of the overthrow when the wounded cry out and when the slaughter occurs in your midst?’”**

ה אָמַר אֲדֹנָי יְהוִה לְצֹר הֲלֹא מִקּוֹל מַפְלֵתָךְ בְּאָנָק חָלָל  
בְּתַרְגֵּי הָרֶג בְּתוֹכְךָ יִרְעָשׁוּ הָאֲיִים:

(adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adony  
יהוה/yhwh "Yahweh" + prep. ל/L "to" + proper noun צֹר/tsur "Tyre" + interg. part. הַ/ha  
[untranslated] + neg. adv. לֹא/lo' "not" + prep. מִן/min "from" + noun-m-s const. קוֹל/qol  
"sound of..." + noun-f-s w/ suf-2nd-f-s מַפְלֵתָ/maḥaleth "overthrow" + prep. ב/B "in" + verb-  
qal-inf. const. אָנָק/anaq "cry of..." + noun-m-s חָלָל/chalal "wounded" + prep. ב/B "in" +  
verb-niph-inf. const. הָרַג/harag "killing of..." + noun-m-s הֶרֶג/herag "slaughter" + prep ב/B  
"in" + noun-m-s w/ suf-2nd-f-s תוֹךְ/tawek "you midst" + verb-qal-imperf-3rd-m-p. רָעַשׁ/ra'ash  
"they quake" + noun-m-pl w/ d.a. אֲיִ/iy "the coast").

VERSE SIXTEEN

**"And all of the princes of the sea will come down from their thrones and lay aside their robes and take off their variegated clothing. They will be clothed with trembling. They will sit on the ground and will tremble in that moment and they will be appalled at you”.**

וַיָּרְדוּ מֵעַל כִּסְאוֹתָם כָּל נְשִׂאֵי הַיָּם וְהִסִּירוּ אֶת־מְעִילֵיהֶם  
וְאֶת־בְּגָדֵי רִקְמָתָם יִפְשְׁטוּ חַרְדוֹת יִלְבָּשׁוּ עַל־הָאָרֶץ יֵשְׁבוּ  
וְחַרְדוּ לְרִנְעִים וְשָׁמְמוּ עֲלֶיךָ:

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָרַד/yarad "they will go down" + prep.  
מִן/min "from" + prep. עַל/'al "upon" + noun-m-pl w/ suf-3rd-m-pl כִּסְאֵי/kise' "their thrones"  
+ noun-m-s const. כָּל/kol "all of..." + noun-m-pl const. נְשִׂאֵי/nasiy' "princes of..." + noun-m-s  
w/ d.a. יָם/yam "the sea" + conj. ו/w "and" + verb-hiph-perf-3rd-c-pl סָר/sur "lay aside" + sign  
d.o. אֵת/eth [untranslated] + noun-m-pl w/ suf-3rd-m-pl מְעִילֵי/m'e'iy "their robes" + conj. ו/w  
"and" + sign d.o. אֵת/eth [untranslated] + noun-m-pl בְּגָדֵי/begeḏ "garments" + noun-f-s w/  
suf-3rd-m-pl רִקְמָה/riq'mah "variegated" + verb-qal-imperf-3rd-m-pl פָּשַׁט/pashat "they will  
strip off" + noun-f-pl חַרְדָּה/charadah "trembling" + verb-qal-imperf-3rd-m-pl לָבַשׁ/labesh

"they will be clothed" + prep. עַל/‘al "upon" + noun-f-s w/ d.a. אֶרֶץ/‘erets "the land" + verb-qal-imperf-3rd-m-pl יָשָׁב/yashab "they will sit" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] + "they will tremble" + prep. ל/L "unto" + noun-m-pl רֵגָע/rega' "a moment" conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] שָׁמַם/shamem "they will be appalled" + prep w/ suf-2nd-f-s עַל/‘al "upon you").

#### ANALYSIS OF VERSES 15 & 16:

1. Yahweh continues with His description of Tyre's demise at the hands of Alexander. Here His attention shifts to the effect it has on the surrounding kingdoms.
2. He states in verse fifteen, **"Thus says Adonay Yahweh, 'Will the coastlands not shake from the sound of the overthrow when the wounded cry out and when the slaughter occurs in your midst?'"**
3. The language is symbolic. People of distant nations will not *literally* hear the sound of the walls coming down or the cries of those being killed. However they do hear *of it* via word of mouth.
4. Hence Yahweh asks if this will not have an effect on island and coastal nations along the Mediterranean Coast.
5. This is of course a metaphorical question, which demands an affirmative, "yes, of course they will" answer in reply.
6. Word of the overthrow of Tyre moved very fast and those around them were quickly privy to the immense slaughter.
7. Our word for "slaughter" is the niphal, infinitive construct of הָרַג/harag, "to kill, murder, destroy, slaughter". It is used in unison with its cognate noun, הֶרֶג/hereg, "a slaughter".
8. The niphal stem is a *passive* stem where the emphasis is on those suffering from the slaughter, i.e. 'being slaughtered' as opposed to those conducting the action.
9. The Hebrews literally reads, "being slaughtered via a slaughter".
10. Hence the emphasis is on the victims, the number of which is quite high. Realize that once Alexander took over the city, he slaughtered 10,000 people, 2,000 by crucifixion on the coast of the Mediterranean Sea.
11. Another 38,000 people were sold into slavery, thus depopulating the city greatly.
12. He also destroyed virtually everything, casing it into the sea and leaving the island a bare rock!
13. The kingdoms around them are shaken when news of all that has occurred hits their shores.
14. The reason for this is twofold. First, Tyre was a mighty city which was very hard to breach and take down due to its strategic position, mighty navy and strong defenses.
15. She has not only been overrun, but the people, to include women, children, the elderly and infirm have been cut down, crucified or sold into forced labor.
16. Indeed, the act of crucifying 2000 people on the shores of the Tyre was a sign to the other kingdoms not to oppose Alexander's conquest.
17. As ships came in they saw the dead and dying bodies on crosses and took word of it back to their own nations.

18. The second reason for the terrified response that Tyre was the major economic and trade entity in that part of the world at that time with regard to commerce which took place in the Mediterranean Sea (cp. Ezek. 27:29-36; Isa. 23:1-8; Rev. 18:9ff).
19. Hence there is a shock that this entity has been defeated. How will people get their goods to and from Europe, North Africa and the Near East???
20. Tyre had colonized parts of North Africa and Spain (Utica, Carthage, Tarshish). Those areas would have to learn to cope without the mother nation going forward.
21. The response from the rulers of the surrounding districts is to be awed and terrified.
22. God states in verse sixteen, "**And all of the princes of the sea will come down from their thrones and lay aside their robes and take off their variegated clothing. They will be clothed with trembling. They will sit on the ground and will tremble in that moment and they will be appalled at you**".
23. We saw similar language being used of those Israel at the 5<sup>th</sup> cycle when they lay aside their clothes and put on "terror" for clothing (Ezekiel 7:27).
24. The response is absolute, terror by which leaders will lay aside their clothing and are said to be clothed with "trembling".
25. The fancy, high-priced clothing (probably brought to them by Tyrian ships!) will be laid aside. Such is an act of mourning. People of the ancient world would often take off their nice clothes and put on sack cloth so as to humble themselves (cp. Jon. 3:6).
26. There is no mention of sack cloth here. However their fear is so intense that it is said to cling to every part of their bodies like clothing.
27. Rather than sit on their glorious thrones they will sit on the ground and tremble "at that moment".
28. "That moment" for them is the moment that they hear the news of all that has happened and they are completely floored they just don't know what to do. All they know is one thing...Fear!!!

**EXEGESIS OF VERSES 17 & 18:**

VERSE SEVENTEEN

“And they will lift up a lamentation over you and they will say to you ‘how you have perished from the seas O inhabited one, the city of renown who was the strong one in the sea. She and all of her inhabitants who spread terror to all of her inhabitants’”.

וְנָשְׂאוּ עָלֶיךָ קִינָה וְאָמְרוּ לְךָ אֵיךְ אֲבָרְתָּ נוֹשֶׁבֶת מַיִמִּים  
הָעִיר הַהִלְלָה אֲשֶׁר הָיְתָה חֲזָקָה בַיָּם הִיא וַיִּשְׁבֶּיהָ  
אֲשֶׁר-נָתַנּוּ חֲתִיתָם לְכָל-יֹשְׁבֵיהָ:

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] נָשְׂאוּ/nase' "they will lift up" + prep.w/ suf-2nd-f-s עַל/"al "over you" + noun-f-s קִינָה/qinah "dirge, lamentation" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [was consec] אָמְרוּ/amar "they will say" + prep. w/ suf-2nd-f-s ל/L "to you" + interj. אֵיךְ/eyk "how" + verb-qal-perf-2nd-f-s אָבַד/abad "you have perished" + verb-niph-part-f-s יָשַׁב/yashab "you were inhabited" + prep. מִן/min "from" + noun-m-p יָם/yam "seas" + noun-f-s w/ d.a. עִיר/iyr "the city" + def. art. הַ/ha [untransalted] "the one" + verb-pual-perf-3rd-f-s הִלָּל/halal "who has been praised shined upon" + rel pron אֲשֶׁר/asher "that" + verb-qal-perf-3rd-f-s הָיָה/hayah "was" + adj-f-s חֲזָקָה/chazaq "strong one" + prep. ב/B "in" + noun-m-s w/ d.a. יָם/yam "the sea" + pron-3rd-f-s הִיא/hiy' "she" + conj. ו/w "and" + verb-qal-part-m-pl w/ suf-3rd-f-s יָשַׁב/yashab "her inhabitants" + rel. pron. אֲשֶׁר/'asher "who" + verb-qal-perf-3rd-m-pl נָתַן/nathan "gave" + noun-f-s w/ suf-3rd-m-pl noun-m-s const. חֲתִיתָ/chittiyth "terror" prep. ל/L "to" + noun-m-s const. כָּל/kol "all of..." + verb-qal-part-m-s w/ suf-3rd-f-s יָשַׁב/yashab "her inhabitants").

VERSE EIGHTEEN

“Now the coastlands will tremble on the day of your overthrow, and the Islands which are in the sea will be terrified on the day of your end”.

מִצְאֲתָךְ: עֵתָהּ יַחְרְדוּ הָאֲיִן יוֹם מִפְּלִתְךָ וְנִבְהָלוּ הָאֲיִם אֲשֶׁר-בַּיָּם

(adv. עֵתָהּ/attah "now" + verb-qal-imperf-3rd-m-pl יַחְרַד/charad "they will tremble" + noun-m-pl w/ d.a. אֲיִ/iy "the coastlands" + noun-m-s const. יוֹם/yom "day of..." + noun-f-s w/ suf-2nd-f-s מִפְּלִתָּ/mapeleth "your overthrow" + conj. ו/w "and" + verb-niph-perf-3rd-c-pl [waw consec] יִבְהָלוּ/bahal "they will be terrified" + noun-m-pl w/ d.a. אֲיִ/iy "the coastlands/Islands" + rel pron. אֲשֶׁר/asher "which" + to be verb [supplied] "are" + prep. ב/B



"in" + noun-m-s w/ d.a. יָם/yam "the sea" + prep. מִן/min "from" + verb-qal-inf. const. w/ suf-2nd-f-s יָצְאָה/yatsa' "your going out").

### ANALYSIS OF VERSES 17 – 18:

1. God continues in His description of the reaction that will take place when news of Tyre's fall hits the surrounding area.
2. He states in verse seventeen, **"And they will lift up a lamentation over you and they will say to you 'how you have perished from the seas...'"**
3. Our word for "lamentation" is the feminine, singular noun, קִינָה/qinah, "lamentation, dirge, elegy, song of mourning".
4. We first saw this noun in Ezekiel during the scene of the scroll, where God, in Theophany, commanded Ezekiel to eat the scroll. When he looked at it, he saw lamination, mourning and woe (Ezek. 2:10).
5. The lamentation was a song sung while the burial rites were being performed for the dead, often by professional singers (Gen. 5:10; II Chron. 35:25; Amos 5:16).
6. However in various instances lamentations were song to mourn the overthrow or destruction of a nation (Jer. 7:29; 48:38).
7. The fall of Tyre had a profound effect on the surrounding nations who looked to her for trade and mercantilism (cp. Isa. 23:5-10).
8. Such is the case here as the nations surrounding her mourn the loss of Tyre, the one who has "perished from the seas".
9. He continues in the final clause of verse seventeen stating **"...O inhabited one, the city of renown who was the strong one in the sea. She and all of her inhabitants who spread terror to all of her inhabitants"**.
10. By calling her the "inhabited one" is a reference to the robust population and the fact that she had a thriving economy, driven by her maritime trade.
11. She is called the "city of renown". Our word translated as "renown" is the pual, perfect of הָלַל/halal.
12. The basic nuance of the verb is "to shine". Its cognate noun was given to Satan as his first name, prior to his fall, הֵיֵלֵל/heyel, "shinning one".
13. The pual stem is a passive, intensive stem, whereby Tyre is said to be ogled over, highly praised, boasted of.
14. This is a great city-state that many people talked up and had a great deal of reference for, but now she has been destroyed and is no more.
15. She was the strong one of the seas, which speaks both of her navy and merchant marine fleets.
16. She and her inhabitants (citizens) are mentioned to note the might of her population.
17. However this population is said to be kept in check by being terrorized by the government. Note that the island is said to "spread terror to all of her inhabitants".
18. So in other words, Tyre gave terror to herself. Such is very accurate. Realize that many cities and nations welcomed Alexander who was a very much open to all cultures.
19. When he went to Babylon, he worshipped Bel, when he went to Egypt he dressed up as a Pharaoh, when he went to Jerusalem he went to the temple and entered the court of the Gentiles.

20. He was not welcomed in Tyre. When he arrived, they closed their gates to him. In doing so, they sealed their own fate!!!
21. While they may have been subject to Greek, Seleucid Rulers, they could have remained a viable, prosperous city.
22. As a result of their own choice to resist, Tyre's leaders turned her into a bare rock and resulted in a huge amount of death and deportation into slavery.
23. He continues in verse eighteen where He states **“Now the coastlands will tremble on the day of your overthrow, and the Islands which are in the sea will be terrified on the day of your end”**.
24. Such is a reference to the neighboring islands and coastal nations of the Near East, North Africa and Southern Europe.
25. When they hear of Tyre not just going down but the way she went down, they are terrified!!!

EXEGESIS OF VERSES 19 – 21

VERSE NINETEEN

“For thus says Adonay Yahweh , ‘when I make your city a desolation like the cities which are not inhabited when I bring up the deep over you and the great waters cover you”.

כִּי כֹה אָמַר יְהוָה אֲדֹנָי יְהוּדָה בְּתַתִּי אֶתְךָ עִיר נְחֻרְבַת כְּעָרִים  
 אֲשֶׁר לֹא־נִשְׁבּוּ בְּהַעֲלֹת עָלֶיךָ אֶת־תְּהוֹם וְכִסּוּף הַמַּיִם  
 הַגְּדֹלִים:

(conj כִּי/kiy "for" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "say" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + prep. ב/B "in" + verb-qal-inf. const. w/ suf-1st-c-s נָתַן/nathan "in my giving" + sign. d.o. w/ suf-2nd-f-s אַת/eth "you" + noun-fem.sing. עִיר/iyr "city" + verb-niph-part-f-s חָרַב/charab "is made a desolation" + כ//K "like" + noun-f-pl w/ d.a. עָרִים/iyrim "the cities" + rel. pron אֲשֶׁר/asher "which" + neg. adv. לֹא/lo' "not" + verb-niph-perf-3rd-c-pl חָרַב/charab "inhabited" + prep. ב/B "in" + verb-hiph inf. const. הָאֵלָה/alah "bringing up" + prep. w/ suf-2nd-f-s עַל/al "over you" + sign d.o. אַת/eth [untranslated] + noun-f-s תְּהוֹם/tehom "the deep/depth" + conj. ו/w "and" + verb-piel-perf-3rd-c-pl [waw consec] w/ suf-2nd-f-s כִּסּוּף/kasah "they will over you" + noun-m-p. w/ d.a. מַיִם/mayim "the waters" + adj-m-pl w/ d.a. גְּדֹלִים/gdolim "the great").

VERSE TWENTY

“Then I will bring you down with those who go down to the pit, unto the people of ancient times and force you to dwell in the lowest parts of the earth which are like ancient waste places with those who go down to the pit in order that you will not be inhabited, and I will give glory to the land of the living”.

וְהוֹרַדְתִּיךָ אֶת־יֹרְדֵי בּוֹר אֲלֵ־עַם עוֹלָם וְהוֹשַׁבְתִּיךָ בְּאֶרֶץ  
 תַּחְתִּיּוֹת כְּחַרְבֹת מְעוֹלָם אֶת־יֹרְדֵי בּוֹר לְמַעַן לֹא תִשְׁבּוּ  
 וְנָתַתִּי צְבִי בְּאֶרֶץ חַיִּים:

(conj. ו/w "then" + verb-hiph-perf-1st c-s w/ suf-2nd-f-s [waw consec] w/ suf-2nd-f-s יָרַד/yarad "I will bring you down" + sign. d.o. אַת/eth [untranslated] + verb-qal-part-m-pl const. יָרַד/yarad "those who go down" + noun-m-s בּוֹר/bor "pit" + prep. אֶל/el "unto" + noun-m-s const. עַם/am "people of..." + noun-m-s עוֹלָם/olam "old/ancient times" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw conse] w/ suf-2nd-f-s יִשְׁבּוּ/yashab "I will cause you to dwell" + prep. ב/B "in" + noun-f-s אֶרֶץ/erets "earth" + noun-f-pl תַּחְתִּיּוֹת/tachetiy "low parts" + prep.

כ/K "as" + noun-f-pl חֲרֵבָה/charebah "waste places/ruins" + prep. מִן/min "from" + noun-m-s עוֹלָם/olam "of old/ancient" + sign of d.o. אֵת/eth [untransalted] + verb-qal-part-m-s יֵרֵד/yarad "those who go down" + noun-m-s בּוֹר/bor "pit" + prep. לְמַעַן/lema'an "in order that" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-f-s יָשָׁב/yashab "you will be inhabited" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + noun-m-s צִבְיָה/tsebiy "beauty" + prep. ב/B "in" + noun-f-s const. אֶרֶץ/erets "land of..." + adj-m-pl חַי/chay "living").

VERSE TWENTY-ONE

“I will bring terrors upon you and you will be gone. And you will be sought, but you will not be found again forever’ declares Adonay Yahweh”.

(noun-f-pl בְּלִיָּה/ballahah "trouble/terrors" + verb-qal-imperf-1st-c-s w/ suf-2nd-f-s נָתַן/nathan "I will give" + conj. ו/w "and" + adv. w/ suf-2nd-f-s אֵינִי/ayin "you...gone" + conj. ו/w "and" + verb-pual-imperf-2nd-f-s בִּקַּשׁ/baqash "you will sought" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-2nd-f-s מִצָּח/matsah "you will be found" + adv. עוֹד/od "again" + prep. ל/L "for" + noun-m-s עוֹלָם/olam "forever" + noun-m-s const. נְאֻם/ne'um "a declaration of..." + proper noun אֲדוֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh").

**ANALYSIS OF VERSES 19 – 21:**

1. Yahweh continues His declaration against Tyre in verses 19 – 21. He moves away from the response of the islands and coastal lands in her vicinity and moves back to address the final end of the Tyrian people.
2. He states in verse nineteen, “**For thus says Adonay Yahweh , ‘when I make your city a desolation like the cities which are not inhabited when I bring up the deep over you and the great waters cover you’**”.
3. Recall that when Alexander overthrew the island city-state of Tyre, he tore it apart and cast large amounts of their buildings and structures into the sea (Ezek. 26:12).
4. Ellicot tells us that “...Robinson [the archeologist] saw in one place as many as forty or fifty marble columns beneath the water” (*Commentary on Ezekiel 26*).
5. Hence, “the deep” had overtaken much of their civilization. Much of the debris remains to this day at the bottom of the Mediterranean.
6. However the imagery morphs from the destruction of their civilization to the descent and final destinations of their souls.
7. Hence Yahweh shifts gears a bit in verse twenty and deals with the destiny of the people who lived in Tyre and describes them in the afterlife.
8. They are viewed as having the deep cover them as they descend into the abyss.
9. He notes “**Then I will bring you down with those who go down to the pit, unto the people of ancient times and force you to dwell in the lowest parts of the earth which are like ancient waste places with those who go down to the pit in order that you will not be inhabited, and I will give glory to the land of the living**”.

10. “The pit” is language which describes Sheol Torments or what we commonly refer to as “Hell” (cp. Ezek. 32:18, 24; Isa. 14:9-20).
11. Note that they are going to join people from “ancient times”. Over the roughly 2700 years of human history, many ancient peoples had gone down to the pit to include all those destroyed in the flood (II Pet. 2:5 cp. Job. 22:15-20).
12. It is said to be in the lowest parts of the earth, literally in the earth’s core (cp. Luke 10:15 cp. Eph. 4:9 – *where Sheol Paradise is in view*).
13. It is also compared to an “ancient waste place”. Our word for “waste place” is the feminine, plural noun, חֲרָבָה/charebah, “waste, desolation, ruin”.
14. This word is used frequently of civilizations that have been destroyed (Jer. 22:5, 9, 11, 18; 27:17; Ezek. 5:14).
15. Such is reminiscent of Sheol Torments, it is a wasteland for the departed souls awaiting the GWT judgment.
16. However God still notes that he will give glory to the land of the living, not to the realm of dead unbelievers.
17. Such is a reference to those who accept the free give of salvation and do not squander their life on earth only to go down to the pit, where there is no glory.
18. It has its ultimate fulfillment when God establishes His own kingdom on the earth, having destroyed those which existed before (Dan. 2:34-36).
19. He gives a summary statement in verse twenty-one where He states, **“I will bring terrors upon you and you will be gone. And you will be sought, but you will not be found again forever’ declares Adonay Yahweh”**.
20. The “terrors” are those associated with the 5<sup>th</sup> cycle at the hands of Alexander the Great. The result for them, perhaps not immediately is that they will cease to exist in this life.
21. God notes that “you will be gone”. Further he notes that “you will be sought, but you will not be found”.
22. Upon hearing of the overthrow of Tyre, people will search for those who remain, but will not find them, not alive at any rate!
23. Note that he tells them they will not be found *forever!*
24. This is the end for all unbelievers who receive the SUD, they are no more, we will never see them again, at least not until the GWT judgment and even then only for a short time (cp. Exo. 14:13; Isa. 41:12; Psa. 37:36).

**The End of Ezekiel Chapter 26  
July 30<sup>th</sup>, 2024**

**Works Cited:**

- Benson, Joseph, Commentary on the Old and New Testaments, ©1857, T. Carlton & J Porter, New York, NY as posted at <https://biblehub.com/commentaries/ezekiel/26-7.htm>
- Ellicott, Charles John, D.D., Bible Commentary for English Readers as featured at <https://biblehub.com/commentaries/ellcott/ezekiel/26.htm>
- Grant, Alexander’s Siege of Tyre, as posted at <https://www.worldhistory.org/article/107/alexanders-siege-of-tyre-332-bce/>
- Jamieson, Robert, A.R. Fausset & David Brown, A Commentary, Critical, Practical, and Explanatory on the Old and New Testaments ©1882, as posted on [www.biblehub.com](http://www.biblehub.com).
- Siege of Tyre (332 BC), as posted at [https://en.wikipedia.org/wiki/Siege\\_of\\_Tyre\\_\(332\\_BC\)](https://en.wikipedia.org/wiki/Siege_of_Tyre_(332_BC))

Skinner, John, M.A. The Expositor's Bible: The Book of Ezekiel ©1895, Hodder and Stoughton, London, UK.

Taylor, John B., Ezekiel: An Introduction and Commentary (Tyndale Old Testament Commentaries Vol. 22) ©1969  
Downer's Grove, IL.

Tenney, Merrill C., The Zondervan Pictorial Bible Dictionary ©1963 Zondervan Publishing House Grand Rapids, MI.

Walvoord, John F., & Roy B. Zuck, The Bible Knowledge Commentary (An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament) ©2000, Cook Communications Ministries, Colorado Springs, CO.