

Ezekiel Chapter Twenty-Seven

A Lamentation for Tyre

EXEGESIS OF VERSES 1 – 3

VERSE ONE

“And the word of Yahweh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w “and” + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah “it came about” + noun-m-s const. דְבַר/dabar “word of...” + proper noun יְהוָה/yhwh “Yahweh” + prep w/ suf-1st-c-s. אֵלַי/el “to me” prep. ל/L [untranslated] + verb-qal-inf. Const. אָמַר/amar “saying”).

VERSE TWO

“And you, son of man, take up a lamentation over Tyre”.

וְאַתָּה בֶן־אָדָם שָׂא עַל־צָר קִינָה:

(conj. ו/w “and” + pron-2nd-m-s אַתָּה/’attah “you” + noun-m-s const. בֶּן/ben “son of...” + noun-m-s אָדָם/’adam “man” + verb-qal-imper-m-s נָשָׂא/nasa’ “take up” + prep. עַל/al “over” + proper noun צָר/tsor “Tyre” + noun-f-s קִינָה/qiyinah “lamentation/dirge”).

VERSE THREE

“And you will say to Tyre, the one who sits upon the entrance to the sea, agent of the peoples of the great sea coasts, you yourself have said ‘I am perfect in beauty’”.

(conj. ו/w “and” + verb-qal-perf-2nd-m-s [waw consec] אָמַר/amar “you will say” + prep. ל/L “to” + proper noun צָר/tsor “Tyre” + verb-qal-part-f-s w/ d.a. יָשָׁב/yasab “the one who sits” + prep. עַל/al “upon” + noun-m-pl const. מַבּוֹא/mabor “entrance to...” + noun-m-s יָם/yam “sea” + verb-qal-part-f-s רָכַל/rakal “agent” + noun-m-pl w/ d.a. עַמִּים/’am “the peoples” + noun-m-pl אֲיָ/’iy “islands/seacoasts” + adj-m-pl רַב/rab “great” + adv. כֹּה/koh “thus” + verb-qal-perf-3rd-m-s אָמַר/amar “says” + proper noun

אֲדֹנָי/ʾadonay יהוה/yhwh "Adonay Yahweh" + proper noun צֹר/tsor "Tyre" + pron-2nd-f-s אַתָּה/ʾattə "yourself" + verb-qal-perf-2nd-f-s אָמַר/ʾamar "you have said" + pron-1st-c-s אֲנִי/ʾaniy "I" + to be verb [supplied] "am" + adj-f-s const כָּלִילִל/kalilyl "perfect in" + noun-m-s יָפִי/yaphiy "beauty").

ANALYSIS OF VERSES 1 – 3:

1. Chapter twenty-seven begins a new section whereby Ezekiel has received another communication from Yahweh.
2. We read the very familiar phrase in verse one, **“And the word of Yahweh came to me saying...”**
3. Again we do not know the time frame, only that this is a different communiqué than was given earlier regarding the prophesy of Tyre’s destruction.
4. Yahweh now says to Ezekiel **“And you, son of man, take up a lamentation over Tyre”**.
5. This is something different. In the previous four prophesies regarding gentile nations, God simply tells what is going to happen to the nation, why and under what circumstances.
6. By time He gets to Tyre, He gives the prophecy of her destruction (chapter 26), a lamentation over her (chapter 27), a proclamation against the king of Tyre (chapter 28) and finally a lamentation over the king of Tyre (chapter 29).
7. One may ask why so much information is given regarding Tyre. One reason is that God is going to branch off in chapter 28 and address Satan directly in a passage that has virtually nothing to do with Tyre.
8. What’s more, Tyre (and Sidon) were a very formidable sea faring and merchant nation, and their fall would rock the ancient world (cp. Ezek. 27:12, 25 Isa. 23:3, 8, 11).
9. This is not the only time Ezekiel would be told to take up a lamentation (19:1; 26:17; 28:12).
10. Egypt will be given a lamentation as well (Ezek. 32:2, 16).
11. Our word for lamentation is the feminine, singular noun, קִינָה/qiynah, “a lamentation, dirge, a song or poem of bereavement” (Ezek. 27:32 19:1 26:17 28:12 32:2 Jer. 7:20 9:10,17-20 Amos 5:1,16).
12. Harris, Archer & Waltke note that “The lamentation was sung during the mourning rites or prophetically of impending death and/or destruction (Jer 7:19; Ezek 2:10). It constituted the chief funeral ceremony. Simpler forms consist of sharp repeated cries (Mic 1:8; 1Kings 13:30). This rite was performed by close relations (Gen 32:2), close friends, everyone present (1Sam 28:3), and often by professional male or female mourners (2Chr 35:25; Amos 5:16) - but, especially, women (Jer 9:16ff). The lamentation is the closest Hebrew poetry comes to using meter” (p. 798).

13. This is something that is not common in our own culture. The closest thing to a dirge or lamentation would be one of several poems or services involving the “Ashes to ashes, dust to dust” motif.
14. We sometimes encounter a type of dirge in pop music which seeks to memorialize one who has died such as Elton John’s *Candle in the Wind* or Don McLean’s *Vincent (Starry, Starry Night)*.
15. Here Ezekiel is commanded to take up a song/poem which sings of Tyre’s once greatness and sad demise.
16. He need not invent the song or poem. Yahweh is going to provide the lyrics.
17. He states in verse three, **“And you will say to Tyre, the one who sits upon the entrance to the sea, agent of the peoples of the great sea coasts, you yourself have said ‘I am perfect in beauty’”**.
18. When you look at a map, Tyre is most assuredly upon the entrance to the sea as she was an island that was half a mile off the coast of the mainland Middle East (modern day Lebanon).
19. She possessed two great harbors. One to the North called the Sidonian Harbor and one the south called the Egyptian Harbor.
20. She is called the “agent of the people of the sea coasts”. Our word for “agent” is the qal participle of רַכָּל/rakal. It is used substantively to represent one who is a “trader, merchant, agent”.
21. The term is used of Tyre throughout this passage, and establishes the fact that she had a virtual maritime monopoly over Mediterranean trade.
22. Note the emphatic use of the pronoun, “...you, yourself have said ‘I am perfect in beauty’”.
23. Note that this was something which the people of Tyre said of themselves, they were very prideful of their nation.
24. Their words emulate the attitude of Satan at the point of his fall (Ezek. 28:12, 17).
25. Here we get a periscope into the lives of the mindset of the Tyrian people. They were not only greedy and wanting to take advantage of Judah’s fall. They were also a very proud people; proud of their nation, wealth, accomplishments and culture.
26. Does this nation remind you of any nation on the Earth today?!!!

EXEGESIS OF VERSES 4 – 7:

VERSE FOUR

“Your borders are on the heart of the seas. Your builders have perfected your beauty”.

בְּלֵב יַמִּים גְּבוּלֶיךָ בְּנִיךָ כִּלְלֵנוּ יָפִיךָ:

(prep. ב/B "in" noun-m-s const. לֵב/leb "heart of..." + noun-m-pl יָם/yam "seas" +to be verb [supplied] "are" + noun-m-pl w/ suf-2nd-f-s גְּבוּל/gebul "your borders" + verb-qal-part-m-pl w/ suf-2nd-f-s בְּנָה/banah "your builders" + verb-qal-perf-3nd-c-pl כִּלְלֵנוּ/kalal "they have perfected" + noun-m-s w/ suf-2nd-f-s יָפִי/yaphiy "your beauty").

VERSE FIVE

“They built all of your planks with fir trees from Senir. They built a mast for you with the cedars of Lebanon”.

בְּרוֹשִׁים מִשְׁנִיר בְּנוּ לָךְ אֵת כָּל-לַחְתִּים אֲרֵז מִלְּבָנוֹן
לְקַחוּ לַעֲשׂוֹת תֹּרֵן עָלֶיךָ:

(noun-m-pl בְּרוֹשׁ/berosh "fir/evergreen" + prep. מִן/min "from" + proper noun שְׁנִיר/seniyr "Senir" + verb-qalperf-3rd-c-pl בְּנָה/banah "they built" + prep/ w/ suf-2nd-f-s ל/L "for you" + sign. d.o. אֵת/eth [untranslated] + noun-m-s const. כָּל/kol "all of..." + noun-m-pl לַיֵּחַ/luach "planks" + noun-m-s אֲרֵז/arez "cedar" + prep. מִן/min "from" proper noun. לְבָנוֹן/lebanon "Lebanon" + prep. ל/L "to" + verb-qal-inf. const. עָשָׂה/asah "make" + תֹּרֵן/toren "a mast" + prep. w/ suf-2nd-f-s עַל/al "upon you").

VERSE SIX

“They made your oars from the oaks of Bashan. They built your deck of boxwood inlaid with ivory from the coastlands of Cyprus”.

מֵאֵי (כַּתִּיּוּם) אֱלוֹנִים מִבָּשָׁן עָשׂוּ מִשׁוֹטֵיךְ קִרְשֶׁךְ עָשׂוּ-שֵׁן בַּת-אַשְׁרִים

(noun-m-pl אֱלוֹן/'allon "Oaks" + prep. מִן/min "from" + proper noun בָּשָׁן/bashan "Bashan" + verb-qal-perf-3rd-c-pl עָשָׂה/'asah "they have made" + noun-m-pl w/ suf-2nd-f-s מִשׁוֹט/mashot "your ores" + noun-m-s w/ suf-2nd-f-s קִרְשֶׁ/qeresh "your boards" + verb-qal-perf-3rd-c-pl עָשָׂה/'asah "They made" + noun-f-s שֵׁן/shen "Ivory" + proper noun בַּת-אַשְׁרִים/bath-'ashuriym "deck of boxwood" + prep. מִן/min "from" + noun-m-pl אֵי/iy "sea coast" + proper noun כַּתִּיּוּם/kattiyiyim "Chittum i.e. 'Cyprus'").

VERSE SEVEN

“Your sail was of fine embroidered linen from Egypt so that it became your distinguishing mark, your awning was made of violet and purple material from the isles of Elishah”.

שֶׁשׁ-בְּרִקְמָה מִמִּצְרַיִם הָיָה מִפְרָשֶׁךְ לְהִיּוֹת לְךָ לְנֶס תְּכֵלֶת וְאַרְגָּמָן מֵאֵי אֵלִישָׁה הָיָה מְכַסֶּךְ:

(noun-m-s שֶׁשׁ/shesh "fine linen" + prep. בַּ/B "in" + noun-f-s בְּרִקְמָה/riqemah "variegated material" + prep. מִן/min "from" + proper noun מִצְרַיִם/mitserayim "Egypt" + verb-qal-perf-3rd-m-s הָיָה/hayah "it has come about" + noun-m-s w/ suf-2nd-f-s מִפְרָשׁ/miphraś "that which is spread out i.e. a sale" + prep. לַ/L "to" + verb-qal-inf. const. הָיָה/hayah "be" + prep. w/ suf-2nd-f-s לַ/L "for you" + prep. לַ/L "for" + noun-m-s נֶס/nes "standard/banner" + noun-f-s תְּכֵלֶת/tekeleth "violet" + conj. וַ/w "and" + noun-m-s אֲרָגָמָן/'aregaman "purple/burgundy" + prep. מִן/min "from" + noun-m-pl const. אֵי/iy "sea coast of..." + proper noun אֵלִישָׁה/'elishah "Elishah" + verb-qal-perf-3rd-m-s הָיָה/hayah "it became" + noun-m-s w/ suf-2nd-f-s מְכַסֶּךְ/mekased "that which covers").

ANALYSIS OF VERSES 4 – 7:

1. Ezekiel continues with the content of the lamentation given him by Yahweh in verse four where God states **“Your borders are on the heart of the seas. Your builders have perfected your beauty”**.
2. Her borders where the sea. She was literally an island sitting like jewel in the midst of the vast Mediterranean Sea.
3. Her borders are said to have perfected her beauty.
4. We are reminded of her beautiful coast line which ran up to her borders. This was not merely a wealthy island but one which was quite beautiful as well.
5. He continues from this point by switching gears a bit. Beginning in verse five and following, Tyre will be described as a beautiful sailing vessel.
6. Such speaks of the beauty of her island and the ships she sailed at the exact same time. It also speaks of her extravagant wealth and ability to procure high cost items from faraway countires.
7. Yahweh states in verse five, **“They built all of your planks with fir trees from Senir. They built a mast for you with the cedars of Lebanon”**.
8. The “planks” refer to the hull of the ship. Senir (or Shenir) is a reference to Mount Herman in Israel. It was the Ammonite name given to the mountain (De 3:9; I Chron. 5:23 Song. 4:8).
9. Our word for “fir trees” is the masculine, plural noun, בְּרוֹשׁ/berosh. It is somewhat of a generic term for an evergreen tree: “fir, cypress, pine, juniper”.
10. Such wood was apparently renown and went into building the “ship” called “Tyre”.
11. He goes on to state that her mast was built from the “cedars of Lebanon”.
12. While the country was Phoenicia, “Lebanon” was the name given to the region which still today is known for its cedar trees (Song. 4:8 cp. I Kings 5:1, 6; Psa. 29:5).
13. Block states “Attaining a height of 290 ft. Or more, cedars provided appropriate raw material for the mast” (p. 59).
14. He continues in verse six stating **“They made your oars from the oaks of Bashan...”**
15. Bashan was land in Israel which was east of the Jordan River ceded to the tribes Gad, Reuben and the half tribe of Manasseh (Num. 32:33).
16. It was in this land that they are said to have purchased oak trees from which to build the oars. Their oaks were legendary (Isa. 2:3; Zech. 11:2).
17. Block notes that the hardwood of the Tabor Oak, which grew in Bashan, would be suitable material to withstand the stress to which oars of large seagoing crafts underwent (p. 59).
18. “According to Sennacherib’s reliefs, Phoenician boats where birems, having one row of oarsmen visible on the lower deck and a second invisible row who plied the water from holes in the ship’s hull” (ibid.).
19. He goes on to state that **“...They built your deck of boxwood inlaid with ivory from the coastlands of Cyprus”**.

20. It goes without saying that to have wood inlaid with ivory was a great extravagant touch.
21. Our word translated as “Cyprus” is the proper noun, כַּתְיִימִם/kattiyiyim, Chittim/Kittim (i.e. Cyprus – Gen. 10:4; Num. 24:24; Jer. 2:10).
22. Cyprus is an Island off of the coast of Lebanon, due south of Turkey. It was a trading partner with the Phoenicians in Ezekiel’s day.
23. We have now had four different quality types of lumber used for four different parts of the ship!!!
24. He states in verse seven **“Your sail was of fine embroidered linen from Egypt so that it became your distinguishing mark, your awning was made of violet and purple material from the isles of Elishah”**.
25. Egyptian linen was renown in Ezekiel’s day. The material is also said to be embroidered or variegated. Hence the material from the sail is of great value (cp. Prov. 7:16).
26. Such was a distinguishing mark of Tyre which other vessels did not generally possess.
27. Note that the sail was “violet and purple”.
28. Having any type of colored material in the ancient world was a sign of extravagant wealth.
29. Our word for “violet” is the feminine, singular noun, תְּכֵלֶת/tekeleth. This was a violet or bluish purple color (i.e. royal blue), while our word for purple is the masculine, singular noun, אַרְגָּמָן/’aregaman which was darker purple or burgundy.
30. The colors of each of these dyes ran the spectrum and it was hard to come up with a *definitive color* as each of these dyes came from mollusks harvested from the sea.
31. These were two of the colors used in the curtain of the tabernacle/temple (Exo. 25:4).
32. What is certain is that anyone who possessed a sheet, clothing or in this case a “sail” of such coloring was a person of means as procuring shell fish and producing the dye that came from them was a very costly endeavor.
33. All of these descriptions tell us that the nation of Tyre and her fleet (both described here as a single vessel) were of top notch extravagance.
34. Note that they all came from faraway lands which speak of Tyre being a great merchant nation which procured the best products from all around the earth!

EXEGESIS OF VERSES 8 & 9:

VERSE EIGHT

“The inhabitants of Sidon and Arvad were your rowers. Your wise men O Tyre were with you. They were your sailors”.

יֹשְׁבֵי צִידוֹן וְאַרְוַד הָיוּ שָׂטִיִּים לְךָ חֲכָמֶיךָ צוֹר הָיוּ בָּךְ
הֵמָּה חֲבָלֶיךָ:

(verb-qal-part-m-pl const. יֹשְׁבֵי/yashab "inhabitants of..." + proper noun צִידוֹן/tsiydon "Sidon" + conj. ו/w "and" + proper noun אַרְוַד/arewad "Arvad" + verb-qal-perf-3rd-c-pl הָיָה/hayah "were" + verb-qal-part-m-pl שָׂטִיִּים/shut "those who move back/forth i.e. 'rowers'" + prep. w/ suf-2nd-f-s לְ/L "for you" + adj-m-pl w/ suf-2nd-f-s חֲכָמִים/chacham "your wise ones" + proper noun צוֹר/tsor "Tyre" + verb-qal-perf-3rd-c-pl הָיָה/hayah "were" + prep. w/ suf-2nd-f-s בְּ/B "with you" + pron-3rd הם/hem "they" + to be verb [supplied] "were" + noun-m-pl w/ suf-2nd-f-s חֲבָלִים/chobel "your sailors").

VERSE NINE

The elders of Gebal and your wise men were mending your tears. All of the ships of the sea and their mariners were with you to deal in your merchandise”.

זְקֵנֵי גִבְלַי וְחַכְמֵיהֶם הָיוּ בְךָ מְחַזְקֵי בְרִיחֶךָ כָּל־אֲנִיּוֹת הַיָּם
 וּמַלְחֵיהֶם הָיוּ בְךָ לְעָרֹב מִעֲרָבֶךָ:

(adj-m-pl const. זְקֵן/zaqen "aged ones/elders of..." + proper noun גִּבְלַי/gebali "Gebal" + conj. ו/w "and" + adj-m-pl w/ suf-3rd-f-s חַכְמֵי/chachami "your wise ones" + verb-qal-perf-3rd-c-pl הָיָה/hayah "were" + prep w/ suf-2n-f-s ב/B "in you" + verb-hiph-part-m-pl const. חָזַק/chazaq "strengthening" + noun-m-s w/ suf-2nd-f-s בְּרִיחַ/bereq "your rent/tear" + noun-m-s const. כָּל/kol "all of..." + noun-f-pl const. אֲנִיּוֹת/aniyot "ships of..." + noun-m-s w/ d.a. יָם/yam "the sea" + conj. ו/w "and" + noun-m-pl w/ suf-3rd-m-pl מַלְחֵי/mallah "their mariners" + verb-qal-perf-3rd-c-pl הָיָה/hayah "were" + prep. w/ suf-2nd-f-s ב/B "with you" + prep. ל/L "to" + verb-qal-inf. const. עָרַב/‘arab "trade/deal" + noun-m-s w/ suf-2nd-f-s מִעֲרָב/ma‘arab "your merchandise").

ANALYSIS OF VERSES 8 & 9:

1. The lamentation continues in verse eight where Yahweh continues to describe the island city-state as a mighty sea-faring vessel.
2. He states in verse eight **“The inhabitants of Sidon and Arvad were your rowers...”**
3. Sidon was the other *major* city-state of Phoenicia. Twenty miles north of Tyre on the coast of what today is Lebanon, Sidon too was a great trading civilization.
4. She was known for the production of elaborate embroidery, working of metals artistically, glass, the blowpipe, lathe, and graver, and cast mirrors.
5. Self indulgent ease followed in the train of their wealth, so that the manner of the Sidonians was proverbial (Judg. 18:7).
6. As a mighty, sea-faring people, they would have an array of knowledge regarding the navigation of the Mediterranean Sea and are listed as aiding the Tyrians in their endeavors.
7. Those of Arvad are also mentioned her as “rowers” on the Tyrian ship. Arvad was an island city-state two miles off the coast Syria at the northern end of the Bay of Tripolis.

8. The island is quite small, 800 feet long by 500 feet wide. Hence, they needed to look to the sea for survival as they were greatly lacking in land mass
9. Hence they too were a great sea-faring people as they are to this day.
10. Such ones were said to have been their “rowers”. Recall that while Tyrian vessels had a sail, they also relied on oarsmen who would power the boat as well.
11. Walvoord and Zuck note that later Tyrian ships had a crew of up to 200 oarsmen with two or three rows of oars on each side (p. 1280).
12. Tyre hired out the job of the rowers to the neighboring communities, but sailed the ship themselves.
13. He continues in the final two clauses of verse eight where He notes, “...**Your wise men O Tyre were with you. They were your sailors**”.
14. Our word translated as “wise men” is the masculine, plural adjective, חָכָמִים chacham, "wise, cunning, having skill in various kinds of technical work".
15. It takes wisdom to navigate a boat on the Mediterranean. One needs to know how to read the weather and know what to do when various dangers rear themselves (Jon. 1:4; Matt. 8:24; Acts 27:20).
16. Such ones represent the ship’s crew to include the captain. Note that our word for sailors, חֹבֵל/chobel, is translated as “pilots” by the NASB.
17. Hence while the laborers were from Sidon and Arvad, those who piloted the ship were from Tyre Proper.
18. He continues in verse nine where He states “**The elders of Gebal and your wise men were mending your tears...**”
19. Gebal was a land within the Pheonician borders. Its people were famous builders who helped build the Temple (Josh. 13:5; I Kings 5:18).
20. Their elders (those aged, considered wise) were also there to mend their rents. Such is not a reference to mending the sails, but to the ship’s haul itself, ensuring that any damages were immediately repaired.
21. “Because the ships were wooden-hulled, the seams between the wood were caulked with pitch to help make the vessel watertight (Gen. 6:14). The friction of the ocean could work the caulking loose and let water seep into the hold, so shipwrights were on board to make necessary repairs” (Walvoord & Zuck, p. 1280).
22. God states in the final clause of verse nine “...**All of ships of the sea and their mariners were with you to deal in your merchandise**”.
23. Remember that Tyre was an economic power house and while they had a fine navy, the emphasis here is on their merchant fleet and on their commerce with other nations.
24. Remember that while Tyre is described as a fine ship, it is actually the island and civilization of Tyre that is metaphorically in view.
25. All of the countries around them sought to do business with Tyre as she had a knack for procuring exquisite materials and wares.

EXEGESIS OF VERSES 10 & 11:

VERSE TEN

“Persia, Lud and Put were in your army, your men of war. They hung the shield and helmet in you. They themselves gave you your splendor”.

פָּרַס וְלֹד וּפּוּט הָיוּ בְּחַיִּלְךָ אֲנָשֵׁי מִלְחָמָתְךָ מִגָּן וְכוֹבֵעַ
תְּלוּ-בְךָ הַמָּה נְתַנּוּ הַדְרָךְ:

(proper noun פָּרַס/paras "Persia" + conj. ו/w "and" + proper noun לֹד/lud "+ conj. ו/w
"and" + proper noun פּוּט/put "Put" + verb-qal-perf-3rd-c-pl הָיָה/hayah "they were" +

prep. ב/B "in" + noun-m-s w/ suf-2nd-f-s חַיִל/chayil "your might/strength i.e. 'your army'" + noun-m-pl const. אִישׁ/iysh "men of..." + noun-f-s w/ suf-2nd-f-s מִלְחָמָה/milechamah "war of you" + noun-m-s מָנֶן/manen "shield" + conj. ו/w "and" + noun-m-s כֹּבֵעַ/koba' "helmet" + verb-pielperf-3rd-c-pl תָּלַהּ/talah "they hung" + prep w/ suf-2nd-f-s ב/B "in you" + pron-3rd-m-pl הֵם/hem "they" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they gave" + noun-m-s w/ suf-2nd-f-s הָדָר/hadar "your splendor").

VERSE ELEVEN

“The sons of Arvad and your army were on your walls all around and the Gammadim were in your towers. They hung their shields on your walls all around. They themselves completed your beauty”.

וּבְנֵי אַרְוַד וְחַיִלְךָ עַל-חוֹמוֹתֶיךָ סָבִיב וְגַמְדִּים
 בְּמִגְדָּלֹתֶיךָ הָיוּ שְׁלֵטֵיהֶם תָּלוּ עַל-חוֹמוֹתֶיךָ סָבִיב הָמָּה
 כִּלְלוּ יָפִיךָ:

(noun-m-pl const. בֵּן/ben "sons of..." + proper noun אַרְוַד/arewad "Arvad" + conj. ו/w "and" + proper noun חַיִלְךָ/cheylek "your army" + prep. עַל/al "on" + noun-f-pl w/ suf-2nd-f-pl חוֹמָה/chomah "your walls" + adv. סָבִיב/sabiyb "around" + conj. ו/w "and" + proper noun גַּמְדִּים/gamadiym "Gammadim" + to be verb [supplied] "were" + prep. ב/B "in" + noun-m-pl w/ suf-2nd-f-s מִגְדָּל/migedal "your towers" + verb-qal-perf-3rd-c-pl הָיָה/hayah "they were" noun-m-pl w/ suf-3rd-m-pl שְׁלֵט/shelet "their shields" + verb-piel-perf-3rd-c-pl תָּלַהּ/talah "they hung" + prep. עַל/al "on" + noun-f-pl w/ suf-2nd-f-s חוֹמָה/chomah "you walls" + adv. סָבִיב/sabiyb "around" + pron-3rd-m-pl הֵם/hem "themselves" + verb-qal-perf-3rd-c-pl כִּלְלוּ/kalal "they completed" noun-m-s w/ suf-2nd-f-pl יָפִי/yaphiy "your beauty").

ANALYSIS OF VERSES 10 & 11:

1. Ezekiel continues with the lamentation given him by Yahweh in verse ten.
2. At this point the dirge takes on a significant change. Yahweh has left the sailing ship metaphor and speaks directly of the conditions and advantages Tyre had prior to her fall.
3. He states in verse ten, “**Persia, Lud and Put were in your army, your men of war. They hung the shield and helmet in you. They themselves gave you your splendor**”.

4. Being an island, commercial nation, Tyre depended on an army of mercenaries which she obtained from her various trading partners.
5. Here Yahweh cites three nations which had soldiers in their military. The first, easily recognizable, is Persia.
6. At this point in time, Persia had not developed in to the large, powerful nation that would take over the Middle East. Yet she was a rising star at this time (Ezekiel 38:5; Daniel 5:28; Daniel 8:20; 2 Chronicles 36:20, 22; Ezra 1:1; Ezra 4:5; Esther 1:3).
7. The second country listed is that of “Lud”. Lud was a descendant of Mizraim (Egypt – I Chron. 1:11).
8. This person and people became the original stock of whom we call the Lydians. The kingdom of Lydia was composed of much of Asia Minor.
9. They were famed for their skills in archery (Isa. 66:19 – NIV, NKJ, etc.).
10. The third nation mentioned is that of “Put”. In the table of nations, Put was the third son of Ham (Gen. 10:6).
11. He was the brother of Cush (Ethiopia), Mizraim (Egypt) and Canaan and is believed to the father of modern day “Lybia”, just west of Egypt.
12. They too were famed warriors (Jer. 46:9).
13. Members of said nations formed the soldiers of their army. Realize that as a small city-state, their population could only be so large. So they reached out and recruited quality soldiers from neighboring countries.
14. Such men gave them their “splendor”. Our word for “splendor” is the masculine, singular noun, הָדָר/hadar, "ornament, splendor, honor, glory". It is sometimes used of God's splendor (Lev. 23:40; Psa. 111:3; Isa. 35:2).
15. How great can a nation truly be without a great army to defend it?
16. He continues in verse eleven where it is stated, **“The sons of Arvad and your army were on your walls all around and the Gammadim were in your towers. They hung their shields on your walls all around. They themselves completed your beauty”**.
17. This is the second reference we have here to Arvad. . Arvad was an island city-state two miles off the coast Syria at the northern end of the Bay of Tripolis.
18. They were mentioned as serving as “rowers” in the previous description of the island nations as a sailing vessel.
19. Hence it appears that their “rowing” is analogous to military conquest.
20. Recall that Tyre had reached out and established colonies in Northern Africa and Spain.
21. Such would require a military presence to establish and maintains said colonies.
22. There is also reference to “the Gammadim”. Most lexicons simply define this word as “men of valor”. However it is a proper noun which demands that it is a reference to a specific people.
23. It is for this reason that the NASB renders it as “the Gammadim”.
24. Gesenius notes that they are a specific type or unit of “brave bold soldiers” and are the same people in history referred to as the Bellatores by Jerome (p. 174).

25. This was an elite unit or elite band of soldier who, along with the soldiers from Arvad were memorialized on the walls and towers of the city.
26. The fact that they “hung their shields” there indicates their ongoing presence and residence in this full time army which provided conquest, safety and security to the nation.
27. They are said to have “completed your beauty”. Such is a similar phrase used in the previous verse whereby they are said to be the means to which much wealth, land and buildings were gained and maintained.
28. They are what once guarded the wealth and prestige that these people had acquired.
29. However the presence of all those shiny shields hung on the walls must have been quite a spectacle (cp. Song. 4:4).

Tyre’s Trading Partner’s

EXEGESIS OF VERSES 12 – 14:

VERSE TWELVE

“Tarshish was you customer due to the abundance of all of your wealth in silver, iron, tin and lead. They paid for your wares”.

נִתְּנוּ עִזְבוֹנֵיךָ: תַּרְשִׁישׁ סַחֲרֶתְךָ מֵרַב כָּל־הוֹן בְּכֶסֶף בְּרִזָּל בְּדִיּוֹל וְעוֹפֶרֶת

(proper noun תַּרְשִׁישׁ/tar'shiysh "Tarshish" + verb-qal-part.f-s w/ suf-2nd-f-s סַחֲרָ/sachar "she who engages in trade i.e. 'customer'" + prep. מִן/min "from" + noun-m-s const. רַב/rob "abundance of..." + noun-m-s const. כָּל/kol "all of..." + noun-m-s הוֹן/hon "riches/wealth" + prep. בַּ/B "in" + noun-m-s כֶּסֶף/keseph "silver" + noun-m-s בְּרִזָּל/bar'zel "iron" + noun-m-s בְּדִיּוֹל/b'ediyl "tin" + conj. ו/w "and" + noun-f-s עוֹפֶרֶת/'ophereth "lead" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they gave" + noun-m-pl w/ suf-2nd-f-s עִזְבוֹן/'izzabon "your wares").

VERSE THIRTEEN

“Javan, Tubal and Meshech were your trading partners. They traded human lives and vessels of bronze for your merchandise”.

מֵעֲרַבְדִּי יָוֵן תְּבַל וּמִשֶּׁךְ הַמָּה רְכָלֶיךָ בְּנֶפֶשׁ אָדָם וּכְלֵי נְחֹשֶׁת נִתְּנוּ

(proper noun יָוֵן/yawan "Javan" + proper noun תְּבַל/tubal "Tubal" + conj. ו/w "and" + proper noun מִשֶּׁךְ/meshek "Meshech" + pron-3rd-m-pl הֵם/hem "they" + to be verb [supplied] "were" + verb-qal-part.m-pl. w/ suf-2nd-f-pl רַכָּל/rakal "your traders/business partners" + prep. בַּ/B "in" noun-f-s const. נֶפֶשׁ/nephesh "souls i.e. lives of..." + noun-m-s אָדָם/'adam "men" + conj. ו/w "and" + noun-m-pl const. כְּלֵי/ke'liy "vessels of..." + noun-f-s נְחֹשֶׁת/nechosheth "bronze" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they gave" + noun-m-s w/ suf-2nd-f-s מְעַרְבַּי/ma'arab "merchandise").

VERSE FOURTEEN

"Those from Beth-Togarmah gave work horses, war horses and mules for your wares".

(prep. מִן/min "from" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun תּוֹגַרְמָה/togaremah "Togarmah" + noun-m-pl סוּס/sus "horses" + conj. ו/w "and" + noun-m-pl פָּרָשׁ/parash "horse/horsemen" + conj. ו/w "and" + noun-m-pl פֶּרֶשׁ/peresh "mules" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they gave" + noun-m-pl w/ suf-2nd-f-s עֲצָבוֹן/izzabon "your wares").

ANALYSIS OF VERSES 12 – 14:

1. In verse twelve, Yahweh shifts gears a bit and begins to focus on Tyre's trading partners.
2. He states in verse twelve **“Tarshish was you customer due to the abundance of all of our wealth in silver, iron, tin and lead. They paid for your wares”**.
3. Tarshish was on the coast of Spain and was one of the colonies established by the Tyrians (Isa. 23:6, 10).
4. We first learn of it in the days of Solomon when ships came carrying expensive wares (II Chron. 9:21).
5. Jonah fled to Tarshish when he refused to go to Nineveh (Jon. 1:3: 4:2).
6. She was not only a colony but a major trading partner.
7. Jeremiah note that she was famous for her sliver (*Ezekiel 27* cp. Jer. 10:9).
8. However note that she does not trade in goods like the other nations mentioned here. Rather she simply buys or pays for the goods.
9. He continues in verse fourteen stating **“Javan, Tubal and Meshech were your trading partners. They traded human lives and vessels of bronze for your merchandise”**.
10. Javan, Tubal and Meshech were all sons of Japheth and all had descendants which settled nations.
11. Javan was the fourth son of Japheth whose descendants settled Greece (Ionia - Gen. 10:2).
12. Javan became a generic term for Greece and there is mention of the “king of Javen” in the book of Daniel (Dan. 11:2 cp. Zech 9:13).
13. Almost always mentioned alongside Meshech and Javen, Tubal was Japheth's 5th son whose people are believed to have lived in the northern part of Asia Minor, called the Tibareni.
14. Meshech was the sixth son of Japheth. His descendants are later believed to have crossed the Caucasus into the northern steppes where they became known as the Muscovs.
15. Moscow is the city founded by and named after them, originally Muscovy.
16. These three nations are usually mentioned together as they are here. In this passage we learn that all three of these peoples engaged in slave trading as well as trading “vessels of bronze.

17. Our word for “human lives” is feminine, singular construct of נֶפֶשׁ/nepesh, “soul/ life” followed by the masculine, singular noun, אָדָם/’adam, “men”.
18. Hence they literally traded in the “souls of men”. However, since the soul is immaterial we take this to mean human lives, i.e., “slaves”.
19. They brought these slaves, along with bronze materials to trade with those things that the Tyrians had procured.
20. He continues in verse fourteen, **"Those from Beth-Togarmah gave work horses, war horses and mules for your wares"**.
21. While they received human servants from Javan, Meshech and Tubal, Beth-Togaermah provided beasts of burden.
22. Beth-Togarmah is mentioned only twice in Scripture, here and in Ezekiel 38:6.
23. The name literally means “the House of Togarmah”. Togarmah was a son of Gomer and a grandson of Japheth. His people are believed to be descendants of the Scythians or Armenians.
24. Note that Japheth’s Descendants generally travelled up to Europe and North Central Asia.
25. On a separate but related note, we have gone back to Genesis chapter ten on a number of occasions to document where these various peoples originated from.
26. In doing so we have found that the table of nations given in the Bible is absolutely at odds with the common theories among paleontologists regarding the origins of man.
27. Such ones claim that the first humans “evolved” 750,000 to 550,000 years ago in Africa and began migrating out of Africa approximately 300,000 years ago.
28. The Bible makes it clear that God created man 6,000 years ago in Mesopotamia. Hence modern science, if you want to call it that, is completely at odds with divine revelation brought to us via Bible Doctrine.
29. It is a Satanic attack in these last days that has brought us such rubbish. We are to reject it as anti-biblical and as pseudo science for that matter.
30. The application for Doctrine involving the origins of man is to understand it, believe it and be willing to stand for and defend it.

EXEGESIS OF VERSES 15 & 16:

VERSE FIFTEEN

“The sons of Dedan were your traders. Much of *their* coastlands were the market of your hands: Ivory tusks and ebony wood they returned as your wages”.

בְּנֵי דֶדָן רְכָלֶיךָ אֵימִים רַבִּים סַחֲרֹת יָדְךָ קַרְנוֹת שֵׁן
(וְהוֹבְנִים) [וְהוֹבְנִים] הֵשִׁיבוּ אֶשְׁכָּרְךָ:

(noun-m-pl בְּנֵי/ben "sons of..." + proper noun דֶדָן/dedan "Dedan" + to be verb [supplied] "were" + verb-qal-part-m-pl w/ suf-2nd-f-s רְכָל/rakal "your traders" + noun-m-pl אֵי/iy "coastlands" + adj-m-pl רַב/rab "many" + to be verb [supplied] "were" + noun-f-s const. סַחֲרָה/s'chorah "merchandise of..." + noun-f-s w/ suf-2nd-f-s יָד/yad "your hand" + noun-f-pl const. קֶרֶן/qeren "horns of..." + noun-f-s שֵׁן/shen "ivory" + conj. ו/w "and" + noun-m-pl הוֹבְנִים/hob'niym "ebony" + verb-hiph-perf-3rd-c-pl הֵשִׁיבוּ/shub "they returned" + noun-m-s const w/ suf-2nd-f-s אֶשְׁכָּר/'esh'ekar "your gift/wage").

VERSE SIXTEEN

“Aram was your trader because of the abundance of your goods. They paid for your wares with turquoise, purple fabric, variegated cloth, fine linen and precious stones”.

אַרָם סַחֲרֶיךָ מֵרַב מַעֲשֵׂיךָ בְּנֶפֶךְ אֲרָגָמֹן וְרִקְמָה וּבֹיץ
וְרִאמֹת וְכֹדָד נָתְנוּ בְּעִזְבוֹנֶיךָ:

(proper noun אַרָם/'aram "Aram" + to be verb [supplied] "was" + verb-qal-part-f-s w/ suf-2nd-f-s סַחֲרָה/sachar "your trader" + prep. מִן/min "from" + noun-m-s const. רַב/rob "abundance of..." + noun-m-pl w/ suf-2nd-f-s מַעֲשֵׂה/ma'asah "your work" + prep. ב/B "with" +

noun-m-s נֹפֶחַ/nophek "turquoise" + noun-m-s const. אֶרְגָּמָן/aregaman "purple [material]" [cp. Lydia in Acts 16:14] + conj. ו/w "and" + noun-f-s רִיקְמָה/riqemah "variegated cloth" + conj. ו/w "and" + noun-m-s בִּיטָן/buts "fine linen" + conj. ו/w "and" + noun-f-pl רַאמוֹת/ra'moth "coral" + conj. ו/w "and" + noun-m-s כִּדְכֹד/kad°kod "precious stone [ruby?]" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they gave" + prep. ב/B "in" + noun-m-pl w/ suf-2nd-f-s עֲזָבוֹן/izzabon "your wares").

ANALYSIS OF VERSES 15 & 16:

1. Yahweh continues with the lamentation which Ezekiel is to give in verse fourteen where He states “**The sons of Dedan were your traders. Much of their coastlands were the market of your hands: Ivory tusks and ebony wood they returned as your wages**”.
2. Dedan was a son of Raamah and thus a grandson of Cush, Ham’s first born son (Gen 10:7).
3. His descendants are mentioned in Isa 21:13. They settled among the sons of Cush, on the north-west coast of the Persian Gulf.
4. Hence while they are mentioned as a coastal people, that coast was the Persian Gulf.
5. They are said to have traded in Ivory tusks and ebony wood. Such would indicate that they had access to the tropics where both elephants and ebony trees can be found (cp. Isa. 21:3).
6. They are to be differentiated from those of Dedan which we saw earlier in the text. Those were Semitic Dedans, part of Edom (Ezek. 27:20 cp. 25:13; Jer. 49:8).
7. The fact that their “many coastlands” in view rules out the Semitic Dedan and forces our hand to look to the land of Dedan, founded by the grandson of Cush.
8. The many coastlands refer to both their coast line along the Red Sea as well as their island holdings.
9. They are said to be “the market of your hands”, another way of saying that they were merchants who were “at hand” or ready and willing to trade, despite the distance between the two nations.
10. He continues in verse sixteen where He states “**Aram was your trader because of the abundance of your goods. They paid for your wares with turquoise, purple fabric, variegated cloth, fine linen and precious stones**”.
11. Aram is modern day Syria. Aram was a son of Shem (Gen. 10:22).
12. The word means high, or highlands, and as the name of a country denotes that elevated region extending from the northeast of Palestine to the Euphrates (Gen 25:20 31:20,24 De 26:5).
13. Damascus, one of the oldest continually inhabited cities on earth, became the capital of several small kingdoms referred to as Aram or Syria.

14. Abraham's relatives were from Paddan-Aram in Syria (Gen. 28:5).
15. They are said here to have also been attracted to Tyre's merchandise. They traded in luxurious materials and precious stones.
16. Our word for precious stones is the masculine, singular noun כֶּדְכָד/kadēkod. It is translated as "rubies" in the NASB. However such is mere conjecture. (Isa. 54:12 cp. Ex. 28:17).
17. The specific type of precious stones is not known.
18. As previously stated, colored and variegated fabric was very expensive to buy, as were fine linens.
19. Again, Tyre reminds us much of the Babylon of the last days (cp. Rev. 18:12).

EXEGESIS OF VERSES 17 & 18:

VERSE SEVENTEEN

"Judah and the land of Israel, they were your trading partners. They paid for your merchandise with the wheat of Minnith, pastries, honey, oil and balm".

יְהוּדָה וְאֶרֶץ יִשְׂרָאֵל הָמָּה רַכְלֵיךָ בְּחֵטִי מִנִּית וּפָנֶגַּ וְדֶבֶשׁ
וְשֶׁמֶן וְצָרִי נָתַנוּ מֵעֲרָבָד:

(proper noun יְהוּדָה/yēhūdāh "**Judah**" + conj. ו/w "**and**" + noun-f-s אֶרֶץ/erets "**land of...**" + proper noun יִשְׂרָאֵל/yisra'el "**Israel**" + pron-3rd-m-pl הֵם/hem "**they**" + to be verb [supplied] **were**" + verb-qal-part-f-s w/ suf-2nd-f-s רַכְלֵי/rakal "**your traders'**" + prep. ב/B "**in**" + noun-f-pl const. חִטָּה/chittah "**wheat of...**" + proper noun מִנִּית/minnith "**Minnith**" + conj. ו/w "**and**" + noun-m-s פָּנֶגַּ/pannag "**pastry**" + conj. ו/w "**and**" + noun-m-s דֶּבֶשׁ/debash "**honey**" + conj. ו/w "**and**" + noun-m-s שֶׁמֶן/shemen "**oil**" + conj. ו/w "**and**" + noun-m-s צָרִי/tsariy "**balm**" verb-qal-perf-3rd-c-pl נָתַן/nathan "**they gave**" + noun-m-s w/ suf-2nd-f-s מֵעֲרָבָד/ma'arab "**your wares**").

VERSE EIGHTEEN

"Damascus traded with you with the abundance of your products from the abundance of all of your wealth in wine from Helbon and wool from Zahar".

וְצִמְרֵי צָחַר: דְּמִשְׁקֵךָ סַחְרֶתְךָ בָּרֶב מֵעֲשׂוֹךְ מֶרֶב כָּל־הוֹן בֵּינִי חֶלְבֹן

(proper noun דַּמָּשֶׁק/dameseq "**Damascus**" + verb-qal-part-f-s w/ suf-2nd-f-s סָחַר/sachar "**your trader**" + prep. ב/b "**with**" + noun-m-s const. רַב/rob "**abundance of...**" + noun-m-pl w/ suf-2nd-f-s מַעֲשֵׂה/ma'aseh "**your products**" + prep. מִן/min "**from**" + noun-m-s const. רַב/rob "**abundance**" + noun-m-s const. כֹּל/kol "**all of...**" + noun-m-s הוֹן/hon "**wealth/riches**" + prep. ב/B "**in**" + noun-m-s const. יַיִן/yayin "**wine from...**" + proper noun חֶלְבֹן/chelebon "**Helbon**" + conj. ו/w "**and**" + noun-m-s const. צֶמֶר/tsemer "**wool**" + noun-m-s [hapax] צֹהַר/tsachar "**white**").

ANALYSIS OF VERSES 17 & 18:

1. Yahweh continues with the description of Tyre's trade in verse seventeen where He states "**Judah and the land of Israel, they were your trading partners. They paid for your merchandise with the wheat of Minnith, pastries, honey, oil and balm**".
2. God mentions both the northern kingdom of Israel and the southern kingdom of Judah as being Tyre's trading partner.
3. While by this time the northern kingdom had become first part of Assyria, the Babylon.
4. However also note that prior to the dispersion of the ten northern tribes, Israel was a trading partner with Tyre, 100 years or so ago from the standpoint of Ezekiel's prophecy, while Judah continued up to the time of Ezekiel.
5. Hence even the Holy Land was wrapped up in trade with the Tyrians.
6. David and Solomon collaborated with Hiram of Tyre to receive Cedar to build the Royal Palace and the Lord's Temple (I Kings 5:10; 7:13)
7. Indeed Tyre provided King Solomon with all sorts of goods to include exotic animals (I Kings 10:11, 22).
8. Here the emphasis is on what Israel and Judah paid in returns.
9. The wheat is said to have come from "Minnith". Minnith was an Ammonite city which was taken by Israel in the time of Judges (Judg. 11:33).
10. This land was one of the "bread baskets" of Israel. It was part of Yahweh's promise to them (Deut. 8:8).
11. Since Tyre was an island nation, they did not have huge swaths of land to grow crops and thus relied on product from the mainland.
12. However Phoenicia too was a fairly narrow swath of land and thus they also bought wheat from the Jews to feed their population (cp. II Chron. 2:10).
13. Our word for "balm" is the masculine, singular noun, צָרִי/tsyri, "balm, balsam".
14. Balm, as well as honey were of course produced naturally in Israel going all the way back to the time of Jacob (Gen. 43:11).
15. Such were commodities that that Tyre was interested in purchasing.
16. He continues in verse eighteen where He notes, "**Damascus traded with you with the abundance of your products from the abundance of all of your wealth in wine from Helbon and white wool**".

17. Aram (Syria) was mentioned earlier. Here the city of Damascus is mentioned by name as Tyre's trading partner.
18. Two products that Damascus traded are mentioned here, wine and wool.
19. The wine is said to be from "Helbon". Helbon was norther of Damascus and is still known for the production of grapes in modern times.
20. It was also a depot for wool brought in from Bedouin shepherds.

EXEGESIS OF VERSES 19 & 20:

VERSE NINETEEN

“Vedan and Javan from Uzal they paid for your wares: wrought iron, spices and sugar cane were among your merchandise”.

בְּמַעֲרָבָךְ הָיָה: וְדָן וַיּוֹן מֵאוּזָל בְּעִזְבוֹנֶיךָ נָתַנוּ בְּרִזְל עֲשׂוֹת קָדָה וְקָנָה

(proper noun וְדָן/wedan "Vedan" + conj. ו/w "and" + proper noun וַיּוֹן/yawan "Javan" + prep. מִן/min "from" + proper noun /אוּזָל/uzal "Uzal" + prep. ב/B "in" + noun-m-pl w/ suf-2nd-f-s עֲזָבוֹן/‘izzabon "your wares" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they gave" + noun-m-s בְּרִזְל/barezel "iron" + adj-m-s עֲשׂוֹת/’ashoth "smooth" + conj. ו/w "and" + + noun-f-s קָדָה/qqiddah "cassius" + noun-m-s קָנָה/qan^eh "cane" + prep. ב/B "with" + noun-m-s w/ suf-2nd-f-s מַעֲרָב/ma‘arab "your merchandise").

VERSE TWENTY

“Dedan traded in riding blankets”.

דָּדָן רָכְלָתָךְ בְּבִגְדֵי־חֶפֶשׁ לְרִכְבָּהּ:

(proper noun דָּדָן/dedan "**Dedan**" + verb-qal-part-f-s w/ suf-2nd-f-s רָכַל/rakal "**your traders**" + prep. ב/B "**in**" + noun-m-pl cconst בְּגָדִים/begeid "**garments of**" + noun-m-s שֹׁפֵשֶׁף/chophesh "**a spreading out???** i.e. '**a blanket**'" + prep. ל/L "**for**" + noun-f-s רִיכָבָה/rikebah "**riding**").

ANALYSIS OF VERSES 19 & 20:

1. Ezekiel moves on with his description of Tyre’s many trading partners.
2. He states in verse nineteen, **“Vedan and Javan from Uzal they paid for your wares: wrought iron, spices and sugar cane were among your merchandise”**.
3. Vedan or דָּדָן/wedan is a bit of a mystery in this verse. Many take initial letter, ו/w, as a waw conjunction and see it as a conjunction followed by the proper noun which happens to be a tribe in Israel “And Dan and Javen...”
4. The NKJ and NJB translate it as such, while the NIV translates this as “Danites”.
5. However none of the sentences in this entire section begins with a ו/w conjunction. Each begins with a proper noun, the city, nation or region in view with whom Tyre traded merchandise.
6. What’s more the land of Israel was previously mentioned in verse seventeen. Why mention one specific Tribe of Israel and seek to make a case for them trading in Iron, spices and sugar cane?
7. What’s more, why mention it in connection with “Javen”? such makes little sense.
8. However if the tribe of “Dan” is not in view, to whom does our proper noun refer? Gesenius believes it is a reference to port town of ‘Aden/ אֲדֵן.
9. He notes that “The Town of Aden [in Arabia] is small but renowned on account of its port, whence vessels sail to Sind, India and China. From the latter of these countries they bring merchandise, such as iron, Damascus sword blades, caramum, cinnamon...Indian plums...various kinds of cloth wove with grass and others rich and made like velvet” (p. 236).
10. Hence it is believed that Aden is in view, not Dan.
11. He moves on from Vedan to “Javan”. Javan was the third born son of Japheth (Gen. 10:2, 4). He was mentioned earlier in verse thirteen in connection with Tubal and Meshech (also sons of Japheth).
12. However this is a different “Javan”. As is often the case names can be used to refer to more than one place (i.e. Paris, France v. Paris, Texas).
13. This reference to Javan is a reference to a town in the southern part of Arabia (Yemen) which also traded with Tyre.
14. Both cities were interested in the products that the Tyrians obtained and traded with items they had procured from “Uzal”. Uzal was also a descendant of Japheth and his people established a civilization in Arabia (Gen. 10:27; I Chron. 1:21).

15. The capital of the Yemen was originally Awzal. Hence it makes sense that each of these cities would have traded with her as she was relatively close.
16. The product with which they traded iron as well as food stuffs resulting in more raw material as well as delicacies falling into the Tyrans' possession.
17. He continues in verse twenty with a short note about Dedan. He states **“Dedan traded in riding blankets”**.
18. Again, sometimes the same name is given to multiple locations. We read of a Dedan in verse fifteen. That Dedan was on the coastlands of Arabia, a town founded by a grandson of Cush (Ezek. 20:15).
19. However this “Dedan” is the same one named in Chapter 25 which was part of Edom (Ezek. 25:13).
20. Hence this is a trading partner which lay southwest of Judah.
21. Her main ware which she traded with were riding blankets.

EXEGESIS OF VERSES 21 & 22:

VERSE TWENTY-ONE

"Arabia and all of the princes of Kedar: They were the traders of your hand with lambs and rams and goats they traded with you".

עֲרַב וְכָל־נְשִׂיֵי־קֶדָר הָמָּה סַחֲרֵי יָדְךָ בְּכֹרִים וְאִילִים
וְעִתּוּדִים בָּם סַחֲרֵיךָ:

(proper noun עֲרַב/'arab "Arabia" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + noun-m-pl const. נְשִׂיֵי/nasiy' "princes of..." + proper noun קֶדָר/qedar "Kedar" + pron-3rd-m-pl הֵם/hem "they" + verb-qal-part-m-pl const. סַחֲרֵי/sachar "traders of..." + noun-f-s w/ suf-2nd-f-s יָדְךָ/yad "your hand" + prep. ב/B "with" + noun-m-pl כֹּרִי/kar

"lamb" + conj. ו/w "and" + noun-m-pl אַיִן/ayin "rams" + conj. ו/w "and" + noun-m-pl עֵתוֹד/etud "goats" + prep.w/ suf-3rd-m-pl ב/B "with them" + verb-qal-part-m-pl w/ suf-2nd-f-s סָחַר/sachar "they traded with you").

VERSE TWENTY-TWO

“Merchants from Sheba and Raamah were your trading partners. They paid for your wares with the finest of all the spices, and every precious stone and gold”.

י שְׁבָא וְרַעְמָה הֵמָּה רֹכְלֵיךָ בְּרֹאשׁ כָּל-בָּשֶׂם וּבְכָל-אֶבֶן יְקָרָה וְזָהָב נָתַנוּ עִזְבוֹנֶיךָ:

(verb-qal-part-m-s conj. רָכַל/rakal "merchants/traders of..." + proper noun שְׁבָא/sheba' "Sheba" + conj. ו/w "and" + proper noun רַעְמָה/ra'amah "Raamah" + pron-3rd-m-pl הֵם/hem "they" + to be verb [supplied] "were" + verb-qal-part-m-pl w/ suf-2nd-f-s רָכַל/rakal "your traders/business partners" + prep. ב/B "in" + noun-m-s const. רֹאשׁ/ro'sh "head/first of.." + noun-m-s const. כָּל/kol "all of..." + noun-m-s בָּשֶׂם/bosem "spices" + conj. ו/w "and" + prep. ב/B "in" + noun-m-s const. כָּל/kol "every..." + noun-f-s אֶבֶן/eben "stone" + adj-f-s יְקָר/yaqar "precious" + conj. ו/w "and" + noun-m-s זָהָב/zahab "gold" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they gave" + noun-m-pl w/ suf-2nd-f-s עִזְבוֹן/izzabon "your wares").

ANALYSIS OF VERSES 21 & 22:

1. Yahweh continues to dictate to Ezekiel the lamentation he is to give in verse twenty-one where He continues to pound upon the immense trade network the Tyrians had.
2. He states in verse twenty-one, **"Arabia and all of the princes of Kedar: They were the traders of your hand. With lambs and rams and goats they traded with you"**.
3. Arabia obviously connotes a lot, making reference to the entire Arabian Peninsula to include modern-day Saudi Arabia, Jordan, Iraq, Oman, Yemen and the United Arab Emirates.
4. When the Bible mentions "Arabia" it is usually in reference to those who live a nomadic life in the Arabian Desert. He simply points out that they had trading partners in this area (I Kings 10:15; Jer. 25:42).
5. He then moves to the more specific and mentions that princes of "Kedar".

6. Kedar was the second-born son of Abraham's son Ishmael (Gen. 25:13 cf. I Chron. 1:29).
7. Kedar was in Arabia, but those of Kedar are said to dwell in towns or settlements, thus differentiating them from those who lived as nomads (Isa. 42:11).
8. They were however a pastoral people in that they provided Tyre with "lambs, rams and goats" (Isa. 60:7).
9. Hence livestock was the major aspect of trade Tyre received in trading with Kedar.
10. He continues on in verse twenty-two where He states "**Merchants from Sheba and Raamah were your trading partner. They paid for your wares with the finest of all the spices, and every precious stone and gold**".
11. Sheba was a son of Raamah, who is also mentioned in this passage (cp. Gen. 10:7 cf. I Chron. 1:9).
12. Sheba was a land of renown. The queen of Sheba came to visit Solomon having heard of his wisdom (I Kings 10:1ff).
13. During this visit she was exposed to the Gospel and believed.
14. She is later mentioned by Jesus as one who will cry against His own people because she came from far away to receive divine viewpoint wisdom and believed in Messiah while His own people rejected Him even though He was right before their eyes (Luke 11:31).
15. Raamah was a son of Cush (Gen. 10:7; I Chron. 1:9).
16. Both Raamah and Sheba were located in the southeastern part of the Arabian Peninsula, modern-day Oman.
17. They are said to have dealt in spices, precious stones and gold.

EXEGESIS OF VERSES 23 & 24

VERSE TWENTY-THREE

"Haran, Canneh, Eden, traders of Sheba, Asshur and Chilmad were your business partners".

חֲרֹן וְכִנְהַ' וְעֵדֵן רְכֵלֵי שְׁבָא אֲשׁוּר כְּלִמָּד רְכֵלֵתָד:

(proper noun חָרָן/charan "**Haran**" + conj ו/w "**and**" + proper noun כְּנֵה/kanneh "**Canneh**" + conj. ו/w "**and**" + proper noun עֵדֵן/'eden "**Eden**" + verb-qal-part-m-pl const. רַכְּל/rakal "**traders of...**" + proper noun שֶׁבַא/sheba' "**Sheba**" + proper noun אַשּׁוּר/'asshur "**Asshur**" + proper noun כִּלְמָד/kilemad "**Chilmad**" + verb-qal-part-f-s w/ suf.-2nd-f-s רַכְּל/rakal "**your trading partners**").

VERSE TWENTY-FOUR

"They were your traders in choice garments, violet clothing, embroidered cloth and chests of variegated cloth bound up firmly in chords for your market places".

הָמָּה רַכְּלֵיךָ בְּמַכְלָלִים בְּגָלוּמֵי תְּכֵלֶת וְרִקְמָה וּבְגָנָזִי
בְּרִמִּים בְּחֻבָּלִים חֲבָשִׁים וְאַרְזִים בְּמַרְכָּלֶיךָ:

(pron-3rd-m-pl הֵם/hem "**they**" + to be verb [supplied] "**were**" + verb-qal-part-m-pl w/ suf-2nd-f-s רַכְּל/rakal "**your traders**" + prep. ב/B "**in**" + noun-m-pl מַכְלָל/make'lul "**choice garments**" + prep. ב/B "**in**" + noun-m-pl const. גְּלוּם/ge'lom "**garments of...**" + תְּכֵלֶת/tekeleth "**violet/blue**" + conj. ו/w "**and**" + noun-f-s רִקְמָה/riq'mah "**varegated**" + conj. ו/w "**and**" + prep ב/B "**in**" + noun-m-pl const. גְּנָזִי/gunez "**chests of...**" + noun-m-pl בְּרִמִּים/b'romiym "**variegated cloth**" + prep. ב/B "**in**" + noun-m-pl w/ d.a. חֻבָּל/chebel "**the cords**" + verb-qal-pass-prt-m-pl חֲבָשׁ/chabash "**being bound up**" + conj. ו/w "**and**" + adj-m-pl אַרְזֵי/aruz "**strong/firm**" + prep. ב/B "**in**" + noun-f-s w/ suf-2nd-s מַרְכָּלֶיךָ/mar'koleth "**your market**").

ANALYSIS OF VERSES 23 & 24:

1. Yahweh continues to list the many trading partners of Tyre in verse twenty-three where he notes "**Haran, Canneh, Eden, traders of Sheba, Asshur and Chilmad were your business partners**".
2. Haran was the city to which Abraham first travelled on his way to the Promised Land (Gen. 11:31-12:4).
3. It is the city to which Jacob fled to avoid his brother's wrath and where he met his wives (Gen. 27:43).
4. The name means "road" and is appropriate as it was situated along the trade route from Carchemish and Nineveh which joined up with Damascus.
5. Canneh is named only here in the Bible. Many, to include Gesenius, think that this city is the same as "Calnah" mentioned in Amos 6:2.
6. Eden is also mentioned here as well. This is not the land of Eden where Adam and Eve lived. The "sons of Eden" settled in Telassar (Isa. 37:12 cf. II Kings 19:12).

7. Easton notes that it was "...a province in the south-east of Assyria, probably in Babylonia. Some have identified it with Tel Afer, a place in Mesopotamia, some 30 miles from Sinjar".
8. He goes on to refer to these three cities as "the traders of Sheba".
9. This is the same Sheba mentioned in verse twenty-two. Here the land is mentioned as having a trade network with these three cities as well.
10. He notes at the end of the verse that "Assur and Chimad were your business partners".
11. Asshur is a reference to Assyria. Though by now she has been overtaken by the Babylonian Empire, she none-the-less remained a viable trading partner before and after the Babylonian conquest.
12. Chilmad's identity is unclear. Faucet notes that "Ptolemy mentions a Gaala of Media, which compounded forms Chil-mad. The Chaldee version has 'Media,' others 'Carmanda,' a large city beyond the Euphrates (Xenophon)".
13. He continues in verse twenty-four, noting the various products that they traded with the Tyrians. He states, "**They were your traders in choice garments, violet clothing, embroidered cloth and chests of variegated cloth bound up firmly in cords for your market places**".
14. Hence mainly textiles were the products which Tyre received from this part of the world.
15. Again, we see the massive amount and great diversity of products that were involved in Tyre's trading. This is the purpose of this part of the lamentation, that all of this trade was going to be destroyed due to Tyre's fall.
16. The reference to "variegated cloth bound up firmly in cords" is a reference to rugs or carpets.
17. This entire passage is very similar to the sadness expressed by the merchants and sailors who see Political Babylon destroyed (Rev. 18).

EXEGESIS OF VERSES 25 & 26

VERSE TWENTY-FIVE

"The ships of Tarshish were the carriers of your merchandise and you were filled and very glorious in the heart of the sea".

יָמִים:אֲנִיּוֹת תַּרְשִׁישׁ שְׂרוֹתֶיךָ מֵעַרְבֶךָ וְתַמְלֵאֵי וְתַכְבְּרֵי מֵאֹד בְּלֵב

(noun-f-pl const. אֲנִיּוֹת/'aniyah "ships of..." + proper noun תַּרְשִׁישׁ/tarshiysh "Tarshish" + verb-qal-part-f-pl שְׂרוֹר/sur "those who carried" + noun-m-s w/ suf-2nd-f-s מֵעַרְבֶךָ/ma'arab "your merchandise" + conj. ו/w "and" + verb-niph-imperf-2n-f-s [waw consec] תַּמְלֵא/ma'le' "you were filled" + conj. ו/w "and" + verb-qal-imperf-2nd-f-s [waw consec] תַּכְבֵּד/kabed "you were glorious" + adv. מֵאֹד/me'od "very" + prep. ב/B "in" + noun-m-s const. לֵב/leb "heart of..." + noun-m-pl יָם/yam "seas").

VERSE TWENTY-SIX

"Your rowers have brought you into great waters but the east wind has broken you in the heart of the seas".

בְּיָמִים רַבִּים הֵבִיאֹךָ הַשָּׁטִים אֶתְךָ רֵיחַ הַקָּדִים שִׁבְרֶךָ
 בְּלֵב יָמִים:

(conj. ב/B "in" + noun-m-pl יָם/mayim "waters" + adj-a-m-pl רַב/rab "great" + verb-hiph-perf-3rd-c-pl בִּוֵּא/bo' "they have brought" + verb-qal-part-m-pl w/ d.a. שָׁט/shut "those who move back/forth i.e. 'the rowers'" + sign d.o.w/ suf-2nd-f-s אֶת/'eth "you" + noun-f-s const רוּחַ/ruach "wind of..." + noun-m-s w/ d.a. קָדִים/qadiym "the east" + verb-qal-perf- w/ suf3rd-f-s w/ suf-2nd-f-s שִׁבַּד/shabad "it will break you" + prep. ב/B "in" + noun-m-s const. לֵב/leb "heart of..." + noun-m-pl יָם/yam "seas").

ANALYSIS OF VERSES 25 & 26:

1. Yahweh wraps up the report of Tyre's trading partners in verse twenty-five where He states **"The ships of Tarshish were the carriers of your merchandise and you were filled and very glorious in the heart of the sea"**.
2. Tarshish was first mentioned in verse twelve where they were mentioned as trading in "silver, iron, tin and lead".
3. Tarshish was one of Tyre's colonies in Spain and her ships were renowned as great merchant vessels.
4. However where the ships referred in verse twelve referred strictly to ships travelling to and fro to Tarshish, here they represent the merchant ships of Tyre in general (Isa. 60:9).

5. Isaiah tells us that they were enormous vessels and symbols of pride (Isa. 2:16, 17; 23:1, 14).
6. They are viewed as bring luxury items to Solomon from Africa and the Orient (I Kings 10:22 cf. II Chron. 9:21).
7. They are also presented as being based in Ezion-geber on the Red Sea heading to Ophir in search of fine gold (I Kings 22:44-48).
8. Here they are said to be carriers of Tyre's merchandise. In view are mighty trading ships which moved Tyre's goods back and forth through the sea.
9. He then states that they were filled (with products and wealth) and were "very glorious in the heart of the seas".
10. The glory of Tyre was famous as we have been noting throughout this chapter. Recall that she is said to have been "perfect in beauty" (Ezek. 27:4).
11. However, it is all about to be over. Tyre will be destroyed!
12. In verse twenty-six Yahweh returns to the motif of the Island of Tyre as a sailing vessel.
13. Yahweh states in verse twenty-six, **"Your rowers have brought you into great waters but the east wind has broken you in the heart of the seas"**.
14. Again, the motif is one where the Island and all the civilization on it is compared to a sailing vessel that has navigated its way through the sea.
15. While her "rowers" have brought them to the heart of the sea where they attained a great deal of wealth, the same "rowers" are also responsible for placing them in the path of a dangerous storm.
16. At this point the ship is in trouble. A storm (invasion from the Greeks via Alexander the Great) has brought it into peril and the ship is breaking apart.
17. The "east wind" caused many a troublesome storm to pass over the Mediterranean, causing much harm to vessels and their sailors (cp. Psa. 48:7).
18. Like a ship that breaks apart sinks to the ocean, so the civilization of Tyre will be utterly destroyed and cast into the Mediterranean (Ezek. 26:19; Acts 27:14).
19. Recall That Yahweh promised earlier to make it a "bear rock" (Ezek. 26:4, 14).

Total Annihilation

EXEGESIS OF VERSE 27

VERSE TWENTY-SEVEN

“Your wealth and your wares your merchandise, your mariners and sailors, your repairmen and those who trade in your merchandise and all your men of war who are in you and in all your assembly who are in your midst will fall into the heart of the sea on the day of your overthrow”.

הוֹנֵךְ וְעִזְבוֹנֶיךָ מֵעֲרָבֶךָ מִלְּחֻדְךָ וְחַבְלֶיךָ מִחַיִּיךָ בְּדָגְךָ
וְעַרְבֵי מֵעֲרָבֶךָ וְכָל-אֲנָשֵׁי מִלְּחַמְתֶּךָ אֲשֶׁר-בְּךָ וּבְכָל-קְהָלֶךָ
אֲשֶׁר בְּתוֹכְךָ יִפְּלוּ בַּיָּם בְּיוֹם מִפְּלֹתֶךָ:

(noun-m-s w/ suf-2nd-f-s הוֹן/hon "your riches/wealth" + conj. ו/w "and" + noun-m-pl w/ suf-2nd-f-s עִזְבוֹן/‘izzabon "your wares" + noun-m-s w/ suf-2nd-f-s מֵעֲרָב/ma‘arab "your merchandise" + noun-m-pl w/ suf-2nd-f-s מִלְּחֻד/mallach "your mariners" + conj. ו/w "and" + noun-m-pl w/ suf-2nd-f-s חַבְלֵי/chobel "your sailors" + verb-hiph-prt.m.s "those who strengthen..." + noun-m-s w/ suf-2nd-f-s בְּדָג/bedeq "your seams" ['those who strengthen your seams' i.e. 'your repairmen'] + conj. ו/w "and" + verb-qal-prt.m-pl const. עָרַב/‘arab "traders of..." + noun-m-s w/ suf-2nd-f-s מֵעֲרָב/ma‘arab "your merchandise" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + noun-m-pl const. אֲנָשִׁי/‘iysh "men of..." + noun-f-s w/ suf-2nd-f-s מִלְּחַמְתֶּךָ/milechamah "war ...of you" + rel. pron. אֲשֶׁר/‘asher "who" +to be verb [supplied] “are” prep. w/ suf-2nd-f-s ב/B "in you" + conj. ו/w "and" + prep. ב/B "in" + noun-m-s const. כָּל/kol "all of..." + noun-m-s w/ suf-2nd-f-s קְהָל/qahal "your assembly" + rel. pron. אֲשֶׁר/‘asher "who" + to verb [supplied] "are" + prep. ב/B "in" + noun-m-s w/ suf-2nd-f-s תְּוֵכְךָ/tawek "midst of you" + verb-qal-imperf-3rd-m-pl נָפְלוּ/naphal "they will fall" + prep. ב/B "into" + noun-m-s const. לֵב/leb "heart of..." + noun-m-pl יָם/yam "the seas" + prep. ב/B "on" + noun-m-s const. יוֹם/yom "day of..." + noun-f-s w/ suf-2nd-f-s מִפְּלֹת/mapeleth "your overthrow").

ANALYSIS OF VERSE 27:

1. Having given extensive information on the abundant wealth, power prestige and complicated trading network of Tyre in the previous twenty-six verses, Yahweh now describes their total annihilation in just one verse.
2. He states in verse twenty-seven, **“Your wealth and your wares your merchandise, your mariners and sailors, your repairmen and those who trade in your merchandise and all your men of war who are in you and in all your assembly who are in your midst will fall into the heart of the sea on the day of your overthrow”**.
3. God addresses all of the elements Tyrian society and civilization. All that had been built up will be torn down.
4. Their wealth and wares were noted in verses 13 – 25. Tyre was the undisputed king of overseas trade.
5. Yahweh next addresses their “mariners and sailors” as well as their “repairmen”. Such looks back to the sailing vessel analogy which represents Tyre (Ezek. 27:7-9).
6. The Mariners, sailors and repairmen (menders of seams) are the citizens of the island who worked to make its government, society and trade networks work for the benefit of Tyre.
7. He next addresses those in the army and navy, their “men of war”. They too shall perish.
8. Finally there is a summary note of all of the people as seen in the phrase “all your assembly who are in your midst”. This would include the entire kit and caboodle of Tyrian civilization. They are all doomed.
9. This mass destruction occurs on “the day of your overthrow. Such does not mean that they are destroyed in one day. Rather that there reaches a point in their warfare with the Greeks that their walls are breached and the city is overrun. This is the day of their doom.
10. Nearly everyone in the city will be killed or sold into slavery. Massive amounts of building materials left from their city will be cast into the sea.
11. Hence all of their power, wealth and trade could not save them on the day of their destruction. So goes the nation and so goes the individual who is not rich toward God (Prov. 11:4; Luke 12:15-21).
12. The declaration of their final end here in verse twenty-seven sounds very similar to that which Yahweh gave to Ezekiel to proclaim to the Jews throughout chapters 4 – 24.
13. Recall that this is a lamentation that Ezekiel is to sing, mourning the destruction of Tyre.
14. Yet at the same time, their destruction is portrayed as taking place in the future. Note the qal, imperfect of נָפַל/niphal. “*will fall* into the into the heart of the sea”
15. Hence while the song of mourning is for what has occurred, those events will not take place for another 250 years in the future at the hands of Alexander the Great (Ezek. 26:14).

EXEGESIS OF VERSES 28 – 30:

VERSE TWENTY-EIGHT

"At the sound of the outcry of your sailors the pasturelands will shake".

לְקוֹל זַעֲקָת חַבְלֵי־יָם יִרְעָשׁוּ מִגְרָשׁוֹת:

(prep. ל/L "unto" + noun-m-s const. קוֹל/qol "sound of..." + noun-f-s const. זַעֲקָה/zē'aqah "outcry of..." + noun-m-pl w/ suf-2nd-f-s חַבְלֵי/chobel "your sailors" + verb-qal-imperf-3rd-m-pl רָעַשׁ/ra'ash "they will shake" + noun-m-pl מִגְרָשׁ/migerash "pasturelands").

VERSE TWENTY-NINE

"And all those who handle the oar, mariners, all of the sailors of the sea will come down from their ships and stand on the land".

וַיִּרְדּוּ מֵאֲנִיּוֹתֵיהֶם כָּל תַּפְשֵׁי מִשּׁוֹט מִלְּחִים כָּל חַבְלֵי הַיָּם אֶל-הָאָרֶץ יַעֲמֶדוּ:

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl יָרַד/yarad "they will come down" + prep. מִן/min "from" + noun-f-pl w/ suf-3rd-m-pl אֲנִיּוֹת/aniyyah "their ships" + noun-m-s const. כָּל/kol "all of..." + verb-qal-part-m-pl const. תַּפְשֵׁי/taphas "those who lay hold of..." + noun-m-s מִשּׁוֹט/masot "oar" + noun-m-pl מִלְּחֵי/mallach "mariners" + noun-m-s const. כָּל/kol "all of..." + noun-m-pl const חַבְלֵי/chobel "sailors of..." + noun-m-s w/ d.a. יָם/yam "the sea" + prep. אֶל/el "to" + noun-f-s w/ d.a. אָרֶץ/erets "the land" + verb-qal-imperf-3rd-m-pl עָמַד/amad "they will stand").

VERSE THIRTY

"And they will make their voices heard over you and will cry out bitterly and will cast dust on their heads. They will mourn in the ashes".

הַשְׁמִיעוּ עֲלֵיךָ בְּקוֹלָם וַיִּזְעֲקוּ מְרָה וַיַּעֲלֵוּ עֹפָר
 עַל־רֵאשֵׁיהֶם בְּאֶפֶר יִתְפַּלְשׁוּ:

(conj. ו/w "and" + verb-hiph-perf-3rd-c-pl [waw consec] שָׁמַע/shama' "they will cause to be heard" + prep w/ suf-2nd-f-s עַל/al "over you" + prep. ב/B "with" + noun-m-s w/ suf-3rd-m-pl קוֹל/qol "their voices" + conj. ו/w "and" + verb-qal-imperf-3rd-m-pl [waw consec.] זָעַק/za'aq "they will cry out" + adj-f-s מְרָה/mar "bitterly" + conj. ו/w "and" + verb-hiph-imperf-3rd-m-pl עָלָה/alah "lift up" + noun-m-s עֹפָר/aphar "dust" + prep. עַל/al "on" + noun-m-pl w/ suf-3rd-m-pl רֵאשׁ/ro'sh "their heads" + prep. ב/B "in" + noun-m-s w/ d.a. אֶפֶר/epher "the ashes" + verb-hith-imperf-3rd-m-pl פָּלַשׁ/palash "they will mourn").

ANALYSIS OF VERSE 28 – 30:

1. Yahweh continues with the description of Tyre and her demise in verse twenty-eight.
2. He continues with the symbolism of the island being represented as a mighty sailing vessel which was begun at the beginning of the chapter.
3. The sailors, who represent the people of the nation, are said to cry out.
4. We read in verse twenty-eight, **“At the sound of the outcry of your sailors the pasturelands will shake”**.
5. The crying out is that of the people as they are slaughtered both in warfare and in the slaughter that occurs when the walls of the city are breached.
6. Where as much of this chapter has been in the past tense and looks back on Tyre’s destruction, there is a subtle shift in verse twenty-seven which places these events in the future as perfect tense verbs have been replaced by the imperfect tense.
7. The outcry is said to cause the pasture lands to shake.
8. Our word translated as “pasturelands” is the masculine, plural noun, מִגְרָשׁ/migerash, “open space, common land, pastureland”.
9. However the term can also be used of subordinate towns or villages which are secondary to the primary municipality. Some versions translate this word as “suburbs”.
10. Being a relatively small island, we do not envision large swaths of semi-rural land where flocks dwell, nor can we imagine close towns or suburbs.
11. Rather this is most likely a reference to the colonies established by Tyre in Spain and North Africa.
12. Hence the language is more metaphorical to indicate that word will spread of Tyre’s destruction and people will mourn.

13. The idea here is that Tyre's fall causes great reverberations throughout the entire area to include her many trading partners.
14. He continues in verse twenty-nine where He states "**And all those who handle the oar, mariners, all of the sailors of the sea will come down from their ships and stand on the land**".
15. Here the sailors and mariners are not those who dwell in Tyre but the surrounding area to include her colonies.
16. They would include the traders and business partners mentioned earlier in the lamentation.
17. The symbolism of the island of Tyre being represented as a ship is dropped at this point. Note that the sailors and mariners come down from their ships and stand on the land.
18. Many will visit Tyre and see her demise. Expecting to trade cargo and wares, they will instead see an island stripped bare and much of her debris cast into the ocean at the hands of Alexander the Great.
19. Once they see this their immediate reaction is to mourn as we read in verse thirty, "**And they will make their voices heard over you and will cry out bitterly and will cast dust on their heads. They will mourn in the ashes**".
20. Having stepped onto the land of Tyre after de-boarding from their ships they see the mass destruction and almost instantly break down in tears seeing the death and destruction.
21. Recall that Alexander crucified 2000 people on the shores of Tyre and the first to arrive would no doubt see the bodies still nailed to the crosses.
22. They will not only cry but lift up their voices and make them heard. This is a loud cry of anguish and regret.
23. They are not merely said to mourn but "mourn bitterly" as seen in the presence of the feminine, singular adjective, מַר/mar, "bitter, bitterness".
24. It is here used as an adverb to describe the intensity and anguish with which these sailors mourn.
25. They are also said to cast dust on their heads and mourn in ashes which were both mourning rituals in the ancient world (Josh. 7:6; 1 Samuel 4:12; and Job 2:12; Jer. 6:26; 25:34).
26. On the topic of mourning, we are not to emulate the pagans of the ancient world who mourn as if they have no hope. However it is perfectly acceptable to mourn for a believer who has gone to 3rd Heaven (cp. I Thess. 4:13).

EXEGESIS OF VERSES 31 – 33:

VERSE THIRTY-ONE

“And they will make themselves bald over you and will gird themselves in sack cloth and they will weep over you with bitterness of soul and bitter wailing”.

מִסְפֵּר מָר: וְהִקְרִיחוּ אֵלַיךְ קְרָחָה וְחָגְרוּ שָׂקִים וּבְכוּ אֵלַיךְ בְּמַר-נֶפֶשׁ

(conj. ו/w "and" + verb-hiph-perf-3rd-c-pl [waw consec] קָרַח/qarach "they will make bald" + prep-2nd-f-s אֵל/el "over you" + noun-f-s קְרָחָה/qarechah "baldness" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] חָגְרוּ/hagar "they will gird" + noun-m-pl שָׂק/saq "sack cloth" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] בָּכָה/bakah "they will weep" + prep. אֵל/el w/ suf-2nd-f-s "over you" + prep. ב/B "with" + adj-m-s const מַר/mar "bitterness of..." + noun-f-s נֶפֶשׁ/nepesh "soul" + noun-m-s מִסְפֵּר/miseper "wailing of..." + adj-m-s מַר/mar "bitterness").

VERSE THIRTY-TWO

“And in their wailing they will take up a lamentation over you, ‘Who is like Tyre, like she who is destroyed in the midst of the sea?’”

בְּתוֹךְ הַיָּם: וְנָשְׂאוּ אֵלַיךְ בְּנִיחָם קִינָה וְקוֹנְנוּ עֲלֶיךָ מִי כְצוֹר כְּרָמָה

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] נָשָׂא/nasa' "they will lift up" + prep w/ suf=-2nd-f-s לְאֵל/el "to you" + prep. ב/B "in" + noun-m-s w/ suf-3rd-m-pl נִי/niy "their wailing" + noun-f-s קִינָה/qiyneh "lamentation" + conj. ו/w "and" + verb-polel-perf-3rd-c-pl [waw consec] יִקְיֶן/qiyyn "they will chant a dirge" + prep. w/ suf-2nd-f-s לְעַל/al "over you" + interg. pron. מִי/miy "who" + to be verb [supplied] "is" + prep. כ/K "like" + proper noun צֹר/tsor "Tyre" + prep. כ/K "like" + noun-f-s דָּמָה/dumah "one silenced/destroyed" + prep. ב/B "in" + noun-m-s const. תְּוֶקֶת/tawek "midst of..." + noun-m-s w/ d.a. יָם/yam "the sea").

VERSE THIRTY-THREE

“When your wares went out from the seas you satisfied many people. With the abundance of your wealth and your merchandise enriched the kings of the earth”.

בָּצֵאת עֲזוֹבוֹנֶיךָ מִיָּמִים הַשְּׂבֻעַת עַמִּים רַבִּים בְּרֹב הַיָּם הַיָּבֵיט
 וּמַעֲרָבֶיךָ הָעֵשְׂרֵת מִלְּכֵי-אֲרָץ:

(prep. ב/B "in" + verb-qal. inf. const. יָצָא/yatsa' "going forth" + noun-m-pl w/ suf-2nd-f-s עֲזוֹבוֹן/‘izzabon "your wares" + prep. מִן/min "from" + noun-m-pl יָם/yam "seas" + verb-hiph-perf-2nd-f-s שָׂבַע/shabe' "you satisfied" + noun-m-pl עַם/am "people" + adj-m-pl רַב/rab "many" + prep. ב/B "with" + noun-m-s const. רֹב/rob "abundance of..." + noun-m-pl const w/ suf-2nd-f-s הוֹן/hon "your wealth" + conj. ו/w "and" + noun-m-pl w/ suf-2nd-f-s מַעֲרָב/ma'arab "your merchandise" + verb-hiph-perf-2nd-f-s אֲשַׁר/ashar "you enriched" + noun-m-pl const. מְלָךְ/melek "kings of..." + noun-f-s אֲרֶץ/erets "earth").

ANALYSIS OF VERSES 31 – 33:

1. Yahweh continues with His explanation of what will occur in Tyre, focusing on the response of her trading partners.
2. He states in verse thirty-one, “**And they will make themselves bald over you and will gird themselves in sack cloth...**”
3. Shaving the head and wearing sack cloth as elements of mourning were common in the ancient world (Gen. 37:34; II Sam. 3:31; Isa. 15:2; Jer. 28:37).
4. However this is not regular mourning, but severe mourning, Yahweh continues by stating in the final clause of verse thirty-one “**...and they will weep over you with bitterness of soul and bitter wailing**”.

5. Note the phrase, “bitterness of soul”. This is a deeply seated bitterness that lurks in their hearts (cp. Job 7:11; 10:1; Isa. 38:15).
6. It comes out in their voices as they loudly wail in bitterness as well.
7. However that is not all. They carry on with lamentation in verse thirty-two where we read, **“And in their wailing they will take up a lamentation over you, ‘Who is like Tyre, like she who is destroyed in the midst of the sea?’”**
8. Verse thirty-two is a bit strange as we have a lamentation within a lamentation. For the entire section called a lamentation over Tyre (Ezek. 27:2).
9. Here the focus is not on the lamentation that Ezekiel is to sing but quotation of the people who lament over the city-state.
10. The question expects a negative response: **No one** was like Tyre. No other nation or city state engaged in so much trade or was able to obtain so much diverse merchandise to put in their buyers’ hands.
11. However the once great economic giant has now been destroyed and silenced in the midst of the seas.
12. Ironic that the seas which were once her life blood have now become her tomb!!!
13. Such weeping on the part of her trading partners is completely out of line from a Christian perspective.
14. Their reason for mourning is not a catastrophe in their personal lives or the loss of a family member or of their own nation, but financial loss and the loss of purchasing options!
15. Such is confirmed in verse thirty-two where we read **“When your wares went out from the seas you satisfied many people. With the abundance of your wealth and your merchandise enriched the kings of the earth”**.
16. Make no bones about it. Tyre was an economic and mercantile powerhouse.
17. People are simply beside themselves when they hear of her demise and the loss of economic opportunity as a result of her fall.
18. Some no doubt stood to lose everything with regard to their financial livelihood.
19. In their defense, the grief of Tyre’s trading partners is genuine and without any hint of greed or hatred expressed by those who view the southern kingdom of Judah’s fall (Ezek. 25:3, 8, 12, 15; 26:2).
20. Tyre’s fall casts a huge dreadful shadow over the economy of the entire ancient world!
21. We are again reminded *very strongly* of the merchants who mourn for the Political Babylon of the last days (Rev. 18:1ff).
22. Oh how the world market will be shaken when the United States is no longer around to buy and trade with the merchants of the world. No more Walmart, Target, Home Depot, etc.!!!
23. Note that it is with their merchandise and their wealth that they enriched the kings of the earth (perhaps through customs dues or merely through the magic of merchandising).
24. The Tyrian economy helped build that of other nations which put the king’s subjects in a better place to pay their taxes which in turn built up the royal treasuries.

25. Now the great merchandising colossus is gone and there is none to replace her.
26. Recall that Tyre had salivated over the idea of taking over the overland trade routes which at least in part had been controlled by Judah (Ezek. 26:2).
27. Their greed and lust for greater financial instead of a desire to be rich toward God has led to her demise (Luke 12:16ff).
28. Those who remain can do nothing but mourn the loss of the riches and economic opportunity that have been destroyed with her.
29. Note the suffering of the nations when Tyre is destroyed. It is very interesting how God can shake up not only a nation but a complete cabal of trade and merchandise.
30. He is getting ready to do it again at the Rapture and in the Tribulation.

EXEGESIS OF VERSES 34 - 36

VERSE THIRTY-FOUR

“It is the time when you are broken by the seas in the depths of the waters. Your merchandise and your entire company have fallen into your midst”.

עת נשברת מימים במעמקי־מים מערבך וכל־קהלך
בתוךך נפלו:

(noun-f-s עת/'eth "time" + verb-niph-part-f-s שבר/shabar "you are broken" + prep. מן/min "from" + noun-m-pl ים/yam "seas" + prep. ב/B "in" + noun-m-pl const. במעמקים/ma'amaqiyim "depths of..." + noun-m-pl מים/mayim "waters" + noun-m-s w/ suf-2nd-f-s מערב/ma'arab "your merchandise" + conj. ו/w "and" + noun-m-s const. כל/kol "all of..." + noun-m-s w/ suf-2nd-f-s קהל/qahal "your company" + prep. ב/B "in" + noun-m-s w/ suf-2nd-f-s תוך/tawek "your midst" + verb-qal-perf-3rd-c-pl נפל/naphal "they have fallen").

VERSE THIRTY-FIVE

“All of those who remain of the coastlands are appalled over you and their kings are terrified, their faces have roared”.

פָּנִים: כֹּל יֹשְׁבֵי הָאָרְצִים שָׁמְמוּ עָלָיְךָ וּמְלָכֵיהֶם שָׁעְרוּ שֵׁעַר רִעְמוֹ

(noun-m-s const. כֹּל/kol "all of..." + verb-qal-part-m-pl יָשַׁב/yashab "those who remain" + noun-m-pl w/ d.a אֲרָצֵי/iy "the coastlands" + verb-qal-perf-3rd-c-pl שָׁמְמוּ/shamem "they will be appalled" + prep. w/ suf-2nd-f-s עָלַי/al "over you" + conj. ו/w "and" + noun-m-pl w/ suf-3rd-m-pl מְלָכֵי/meleck "their kings" + verb-qal-perf-3rd-c-pl שָׁעְרוּ/sa'ar "they are terrified" + noun-m-s שֵׁעַר/sa'ar "a horror" + verb-qal-perf-3rd-c-pl רָעַם/ra'am "they have thundered i.e. roared" + noun-m-pl פְּנֵיהֶם/paneah "faces").

VERSE THIRTY-SIX

“The merchants among the peoples hiss at you. You have become a terror and you will be gone forever”.

סַחְרִים בְּעַמִּים שָׂרְקוּ עָלֶיךָ בְּלִהְיוֹת הָיִית וְאֵינְךָ עַד-עוֹלָם:

(verb-qal-part-m-pl סַחַר/sachar "merchants" + prep. ב/B "among" + noun-m-pl w/ d.a. עַם/am "the people" + verb-qal-perf-3rd-pl שָׂרַק/sharaq "hiss" + prep w/ suf-2nd-f-s עָלַי/al "at you" + noun-f-pl בְּלִיָּה/balachah "terrors" + verb-qal-perf-2nd-f-s הָיִית/hayah "you have become" + conj. ו/w "and" + prep. w/ suf-2nd-f-s אֵינְךָ/ayin "you... gone/" + prep. עַד/ad "perpetually" + noun-m-s עוֹלָם/olam "forever").

ANALYSIS OF VERSES 34 – 36

1. Yahweh wraps up the Lamentation in verse thirty-four where He begins to describe Tyre's final end.
2. He states, “**It is the time when you are broken by the seas in the depths of the waters. Your merchandise and your entire company have fallen into your midst**”.
3. Note the contrast between verse thirty-three where their goods had satisfied many people and brought wealth to kings. Now such wares are in the depths of the ocean!!!
4. Also note that again we have a reference to God's *perfect timing*. It is the *time* when Tyre is to be broken by the seas.
5. The analogy of a mighty sailing vessel being struck by a mighty wind and great waves continues.
6. Tyre is being broken apart and cast into the sea. Such is reminiscent of the takeover of the island as it was stripped bare and much of their building materials and debris cast into the sea where much of it remains to this day.

7. Recall earlier in this section where we had a quote from the archaeologist who claimed that in one spot he could see forty to fifty marble columns under the water.
8. What was once a mighty company of people to include merchants, artisans, governors, soldiers and sailors has now been cast into the midst of the sea.
9. We read on in verse thirty-five where the focus is again moved to those who view or receive word of the destruction.
10. Yahweh notes, **“All of those who remain of the coastlands are appalled over you and their kings are terrified, their faces have roared”**.
11. Our word for “coastlands” is the masculine, plural noun, יָיִ/iy, “islands or coastal lands” (cp. Ezek. 26:15-18; Isa. 23:6).
12. It can refer to the nearby islands or those on the coast of the nearby continents.
13. They are referred to as “those who remain” to differentiate them from the Tyrians who most assuredly DO NOT REMAIN!!!
14. Once they hear of this, they are appalled and terrified. Even their leaders are terrified by the reports.
15. Their “faces have roared”. This language is a bit strange.
16. Our word translated as “roared” is the qal, perfect verb, רָעַר/ra‘am, “to thunder”. It is used 6xs in the Old Testament.
17. While it of course can be used of actual thunder (Psa. 77:18), it is mostly used euphorically for speech.
18. It is used of the voice of God (Isa. 29:6; Psa. 104:7).
19. Here it is used in reference to the people of the coastlands whose voices have thundered or cried out over the shock and sadness and terror of Tyre’s fall.
20. He continues on in verse thirty-six, closing out the chapter stating, **“The merchants among the peoples hiss at you. You have become a terror and you will be gone forever”**.
21. The concept of “hissing” at a wasteland of a nation which has been destroyed is a scene that is common in the Bible (I Kings 9:8; Job 27:3; Jer. 19:8).
22. It is not the type of hissing an animal makes but a sound people make when they see something upsetting or disturbing.
23. Note that Tyre will not merely become a terror but literally “terrors” as seen in the use of the plural noun, בַּלְלָחָה/ballachah, “terror, destruction, trouble”.
24. It is catastrophe after catastrophe that is in view, from the destruction to the looting, to the death, to the people being sold into slavery to casting of much of the civilization to the bottom of the sea.
25. He then notes that they will be gone “forever”. In other words, once Alexander’s army and navy strike the nation, it never rises again.
26. We see a similar language used earlier of Tyre’s demise (Ezek. 26:21).
27. Zechariah also prophesied of this final act of destruction at a much later date (520-518 BC – Zech 9:3, 4).
28. Such is further proof that the ultimate and final destruction of Tyre was not in Nebuchadnezzar’s day (Ezek. 26:14).

29. Note the complete and total irony of the situation at hand. The greatest mercantile nation in the world is no longer to be found (Psa. 37:10, 36)!
30. So goes the nation as well as the individual who possesses the riches of this world but is not rich toward God (Luke 12:15-21).

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October 15th, 2024**

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