



Book of Ezekiel

Chapter 27

Theme: Lamentation for Tyre

Michael Fronczak
Bible Study Resource Center
Beit-Lechem Ministries
564 Schaeffer Dr.
Coldwater, Michigan 49036
www.biblestudyresourcecenter.com

Copyright © 2010

Theme: Lamentation for Tyre

Introduction Missler: The Lamentation Over Tyre

The lamentation meter is used again here in this Chapter 27 as a kind of dirge. It is interesting that God instructed Ezekiel to lament over Tyre. Here God was judging Tyre; but you notice that God does not delight in the judgment of the wicked. His delight is in redemption and salvation; so yes, His righteousness required the judgment, but he instructed Ezekiel to lament over Tyre. He was to lament over the judgment of Israel's enemies. You will also notice the seafaring flavor of the language. God always speaks to us where we are at; and through Ezekiel, God was speaking to Tyre in idioms that they were familiar with.¹

Constable: This chapter consists of prose (vv. 1-3a, 10-25a) and poetic sections (vv. 3b-9, 25b-36). Ezekiel composed the poetic parts in the traditional *qinah* or funeral dirge rhythm.

Many feel that the vividness of detail of this chapter places it practically without parallel in the history of literature. . . . To understand the chapter ethnologically one must study it in the light of Genesis 10; to do it justice from the viewpoint of prophecy, Isaiah 13—14 and Revelation 18 must be carefully weighed.²

Clarke: Take up a lamentation for Tyrus—This is a singular and curious chapter. It gives a very circumstantial account of the trade of Tyre with different parts of the world, and the different sorts of merchandise in which she trafficked. The places and the imports are as regularly entered here as they could have been in a European custom-house.³

McGee Introduction: The preceding chapter gave us the prophecy concerning the destruction of Tyre, and we saw that the prophecy was literally fulfilled. The ruins of Tyre stand today as a witness to the accuracy of the Word of God. This was an impressive city in Ezekiel's day. Even though he may never have been there, he gives a lamentation for Tyre in this chapter. He laments the fact that this great city will fall. It was a *great* city—I don't want to minimize its beauty and magnificence. This is a sad and beautiful chapter in which Ezekiel likens Tyre, the capital of the Phoenician Empire, to a great ship that is wrecked. I cannot think of a better picture for a seagoing people.⁴

The Phoenicians were quite proud of their city of Tyre. After all, it was world-renowned as a sea-faring center of trade. Tyre was called "the Queen of the Sea" in the ancient world. It is believed by many historians that sea navigation originated in Tyre. Isaiah mentions that Tyre's merchants were princes, and their traders were "the honored of the earth" (Isa. 23:8).

They had lots of allies, lots of customers, and lots of pride. But soon, they would become the "talk of the town" for another reason: their total destruction.

Parable of the Sinking Ship (27:1–36).

Ezekiel next employed an allegorical dirge to underscore his predictions regarding the ultimate fall of Tyre. Because of her excellent harbor, Ezekiel addressed Tyre as the one who dwells "at the entrance of the sea." Tyre was the "merchant of the peoples" who lived throughout the Mediterranean region. Since Tyre boasted of her beauty, i.e., attractiveness to commercial partners, Ezekiel likened the city to a beautiful ship (27:1–3).

¹ Chuck Messler, Notes on Ezekiel, khouse.org

² Dr. Thomas Constable, Notes on Ezekiel 2010 edition

³ Adam Clarke's Commentary

⁴ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Eze 26:14). Nashville: Thomas Nelson.

The builders had constructed the most beautiful ship possible. Materials from distant lands were imported for use in the vessel. Her planks were of fir, her mast of cedar, her oars of oak and her deck of box wood inlaid with ivory. Her sail was of embroidered work, her awning of imported blue and purple. Accompanying the rowers and pilots from Phoenicia was a multi-national crew: repairmen, sailors and marines from distant lands. The ship's glory was enhanced by a display of shields and helmets (27:4–11).

Ezekiel named twenty-four nations, cities and peoples as being the ports of call for this allegorical ship. Among those mentioned are Judah and Israel. An impressive array of products was transported between these ports of call including foodstuffs, metals, livestock, wool, spices, precious stones and manufactured goods. The point is that the Phoenicians had trading relations with peoples all over the ancient Near East. To a large extent the economy of the entire region depended on these commercial experts (27:12–25).

The overloaded ship encountered a storm while in deep waters. The crew and cargo of the vessel were lost at sea. All over the world a lament arose over the loss of the ship. The countryside quaked in fear over the news. International shipping came to a halt. Tough sailors throughout the world were distraught. Tyre's clients were confused. Commerce was disrupted. The inhabitants of the coast lands were appalled. Kings were afraid and troubled, merchants astonished. In these pictures Ezekiel portrayed the reaction to the destruction of Tyre (27:26–36).⁵

ESV 1–36: A Lament against Tyre. This remarkable passage, the second installment of the Tyre series, is both simple and complex. Its simplicity lies in the unfolding narrative line, set in the form of a lament. Its complexity is in the wealth of detail and technical artistry displayed throughout. Tyre is likened to a merchant ship, whose fortunes are traced from the shipyards (vv. 4–7) and crew (vv. 8–11) to its tragic loss at sea (vv. 26–27) and the outcry its loss provokes (vv. 28–32a)—all culminating in a lament-within-a-lament (vv. 32b–36). A lengthy aside in the middle of the chapter (vv. 12–25) offers a sort of commercial litany, as Tyre's many trading partners and their wares are dolefully itemized (see map). A striking feature of the lament, lending to its somber tone, is the complete lack of invective; nor is God mentioned within the oracle. In spite of some obscure details and uncertain place names, the force of the lament is clear enough: for all its splendor and in spite of its wealth, Tyre is doomed.

The great ship Tyre 27:1-11

Ezekiel 27:1

The word of the LORD came again unto me, saying,

Constable 1-3: The Lord instructed Ezekiel to write a lamentation over Tyre, though presently it was renowned for its seafaring and commercial leadership in the world. Tyre's neighboring kings sang the first dirge over Tyre's demise (26:15-18), but Ezekiel was to utter the one in this chapter. The destruction of sinners always moves the heart of God, and it should also move the hearts of His spokespeople.

⁵ Smith, J. E. (1992). *The Major Prophets* (Eze 27:1–36). Joplin, Mo.: College Press.

Tyre had taken great pride and conceit in itself, and this was another cause of its judgment by God (cf. 26:2; Ps. 10:4; Prov. 6:17; 8:13; 16:18). Like Jerusalem, it considered itself perfect in beauty (Lam. 2:15; cf. Ezek. 28:1-17; Rev. 3:17).

LAN: Ezekiel 27 is a funeral lament over Tyre's fall. It compares the city to a ship (Ezekiel 27:1-9), mentions many of its trading partners (Ezekiel 27:10-25), and then describes how the ship sank (Ezekiel 27:26-36). Jesus spoke of Tyre in Matthew 11:22 as a city worthy of God's judgment.⁶

BKC 1-4: Ezekiel's second message against Tyre was a lament over the city's fall (cf. comments on chap. 19 about a funeral lament). Tyre's destruction was so certain (chap. 26) that the funeral dirge could begin. Chapter 27, in which Tyre is compared to a ship, could be called "The Sinking of Tyre's Ship of State." The first section (vv. 1-9), written in poetry, pictures Tyre's former glory by describing her, appropriately, as a beautiful ship. The second section (vv. 10-25), in both poetry and prose, enumerates Tyre's many trading partners. The third section (vv. 26-36), again in poetry, describes Tyre's catastrophic shipwreck. This chapter focuses on the many countries and cities associated commercially with Tyre (see the map "The World of Jeremiah and Ezekiel" in the *Introduction to Jer.*).

Ezekiel was told to recite his lament to Tyre, the city situated at the gateway to the sea, merchant of peoples on many coasts. The lament centered on Tyre's reputation as a major seaport and merchant power. Tyre was like a proud ocean vessel: Your domain was on the high seas; your builders brought your beauty to perfection. Focusing on Tyre's pride at the beginning of the lament (vv. 3-4) intimates that this was the reason for her downfall (cf. 28:2-10).⁷

McGee 1-3: What brought Tyre down? The same thing that brought down the rock-hewn city of Petra also brought down the great city of Tyre: "The pride of thine heart hath deceived thee ..." (Obad. 3). Pride in the glory, pomp, and prosperity is the thing that has brought down many great nations of the world and reduced them to ruins. This chapter speaks of how extensive the kingdom of Phoenicia was. It begins with Chittim (Cyprus), meaning copper, which was one of their colonies, and extends all the way to Tarshish, which means smelting plant or refinery. Tarshish was sort of a jumping-off place for the Phoenicians. Jonah bought a ticket to that city, but he never saw it—instead he saw the interior of a big fish!⁸

Ezekiel 27:2

Now, thou son of man, take up a lamentation for Tyrus;

Wycliffe: In this splendid poem, introduced within a prose passage, Tyre is represented as a gallant ship manned by sailors from Phoenician cities (vv. 1-9a), richly laden with wares from many nations (vv. 9b-25a), and shipwrecked, to the consternation and lamentation of seafaring men (25b-36).⁹

⁶ Life Application Bible Notes

⁷ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:1-4). Wheaton, IL: Victor Books.

⁸ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Eze 27:3). Nashville: Thomas Nelson.

⁹ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament*. Chicago: Moody Press.

Lamentation. Cf. 19:1. 3. **Entry** (lit., *entrances*) of the sea. Possibly a reference to its two harbors (cf. 26:4). **I am of perfect beauty.** The sin of Tyre was its pride (28:2, 5, 17).

This is a wailing, a cry for Tyrus. This is lamenting the destruction that is come.

Ezekiel 27:3

And say unto Tyrus, O thou that art situate at the entry of the sea, *which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.*

Missler: In Ezekiel's time Phoenician colonies were located in places that we know as Cypress, Rhodes, Malta, Spain, Sicily, Sardinia and others. It was really the capital of a fairly broadly based world empire.

"Thou hast said, I am of perfect beauty." Now the citizens of Tyre boasted not just of their power or their seafaring skills, but of their music, and arts. The commercial prosperity over many centuries gave them much that they felt they could boast about; and it was in that boast that they fell. That boast emerges from pride, which is the root of sin.

We are going to see the ultimate example of pride, and the ultimate source of sin surface in chapter 28 as God, through Ezekiel, deals with Tyre and His language is going to pierce far beyond Tyre itself and give us a very provocative insight as to what is really behind the City of Tyre.

[entry of the sea] Tyre had two ports—the Sidonian to the north, and the Egyptian to the south.

LAN 3-4: The beauty of Tyre was the source of its pride, and Tyre's pride guaranteed its judgment. Unwarranted conceit or pride in our own accomplishments should be a danger signal to us (see James 4:13-17). God is not against our finding pleasure or satisfaction in what we do; he is against arrogant, inflated self-esteem that looks down on others. We must acknowledge God as the basis and source of our lives.

perfect: The proud citizens of Tyre saw themselves as the finest example of a merchant "ship" in the ancient world.

Chuck Smith: Now, the city of Tyre is in the first part of chapter 27 likened unto one of the ships of Tyre. And the city was the perfection of beauty. It was a very extremely... of course, the Mediterranean area there is just beautiful anyhow. It's just a glorious area along the Mediterranean. The weather is just ideal. It has an ideal year-round type of a climate. And the island just there in the sea was no doubt extremely beautiful, and there was so much wealth that the homes and all were no doubt just luxurious. So he likens it unto a beautiful ship of Tyrus.¹⁰

¹⁰ Chuck Smith, Pastor, Sermon Notes on Ezekiel, Founder Calvary Chapel, Costa Mesa CA

Ezekiel 27:4

Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

Constable: Ezekiel described Tyre as a large, beautiful merchant ship. He used this figure to portray Tyre's pride and her prominence and dominance as a maritime power.

The earliest Phoenician ships each had 50 oarsmen and were quite fast. The later commercial ships were much longer and had a crew of up to 200 with two or three banks of oars on each side.

The limits of this "ship of state" were those of the sea itself, and its builders had made it into a magnificent enterprise. The materials that had gone into its construction had been of the finest quality.

Tyre is depicted as a gallant ship made from the *fir trees from Senir* (Mount Hermon, v. 5), with a *mast* made from *a cedar from Lebanon* and *oars* made from *oaks from Bashan* (NE of Galilee).

Ezekiel 27:5

They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

Missler: God was speaking broader than just the masts of their ships, using seafaring terms to mean the whole culture of Tyre.

Constable 5-7: The wood was fir (probably pine or cypress) from the Mount Hermon region, and the mast was a strong cedar from Lebanon. Likewise her oars were of the best strong oak from Bashan, and her decks of boxwood (or cypress) from Cyprus contained beautifully inlaid ivory. Her linen sail had come from Egypt, which was famous for its linen products (Gen. 41:42; Prov. 7:16), and it had become Tyre's distinguishing flag or banner. The awning over the deck, or possibly the deck itself, was an attractive combination of violet and purple colors, and it came from Elishah (Italy, Sicily, Carthage, Cyprus, and Syria all being possibilities). In other words, Tyre's development as a city-state came through obtaining the finest materials of her day by trading with the producers of those materials.

Clarke: Fir trees of Senir—Senir is a mountain which the Sidonians called Sirion, and the Hebrews Hermon, Deuteronomy 3:9. It was beyond Jordan, and extended from Libanus to the mountains of Gilead.

Wycliffe 5-6: The ship's timbers are described. Her planks were made of fir trees from Senir, the Amorite name for Mount Hermon. Senir means *sacred mountain*, and is equivalent to the Sidonian *Sirion*. Her masts were made of cedars from Lebanon. Her oars came from oaks of Bashan, a region east and northeast of the Kinnereth, or the Sea of Galilee. Her deck (AV, *benches*; lit., *frames*; cf. Ex 26:15, 16; Num 3:36) was made of pines (the *tf. ashshur*, or *sherbîn*, Arabic, refers to a species of cedar) from Chittim, *Kittiyîm* designated first the people of Kition on the south coast of Cyprus, and then was applied to the islands and coasts of the Mediterranean Sea, especially to Greece (cf. Dan 11:30; I Macc 1:1; 8:5). The Dead Sea Habakkuk Scroll reads *Kittîm* (1:6) for MT

Kasdîm, “Chaldeans.” (Cf. Brownlee, BASOR, 112 (Dec., 1948), 8-18; Ginsberg, *ibid*, 20, 21.) The deck was inlaid with **ivory**.¹¹

BKC 5-9: The materials used in constructing Tyre’s “Ship of State” emphasized the city’s sound construction. Her connections with other nations supposedly guaranteed her security. The timbers (probably for the ship’s hull) had been selected from the finest pine trees from Senir, the Amorite name for Mount Hermon (Deut. 3:9) north of the Sea of Chinnereth, later named the Sea of Galilee. The ship’s mast was made from a cedar from Lebanon. The Lebanon cedar trees, prized for their height and strength, were exported for use in construction (cf. 1 Kings 4:33; 5:6; 1 Chron. 17:1-6; Ezra 3:7; Isa. 2:13). The sturdy oars for the ship were crafted of oaks from Bashan, the area east of the Sea of Chinnereth, famous for its oak forests (cf. Isa. 2:13; Zech. 11:2).

The deck of the ship was made of cypress wood from ... Cyprus and was inlaid with ivory. So Tyre used four kinds of wood: pine, cedar, oak, and cypress.

The sail of this vessel was sewn from fine embroidered linen from Egypt. Egypt was known for its fine linen cloth (cf. Gen. 41:42; Prov. 7:16). The awnings, colored with blue and purple dye from the coasts of Elishah, were possibly tent-like canopies that helped protect crewmen from bad weather. The location of Elishah is unknown though some scholars identify it with Alashia, the ancient name for Cyprus. Other suggestions are that Elishah was in Greece, Italy, or Syria. The dye industry was common throughout the Mediterranean.

The crewmen of the ship were the best available. Men of Sidon and Arvad (Ezek. 27:8) manned the oars and men of Tyre were the seamen. Sidon, another seaport 20 miles north of Tyre (cf. 28:20-23), was one of the oldest maritime powers (cf. Gen. 10:15-19). Arvad was an island off the coast of Syria. Both cities were known for their shipping. The earliest Phoenician ships each had 50 oarsmen and were quite fast. The later commercial ships were much longer and had a crew of up to 200 with two or three banks of oars on each side.

Also on board the ship were experienced repairmen, veteran craftsmen of Gebal. Because the ships were wooden-hulled, the seams between the wood were caulked with pitch to help make the vessel watertight (cf. 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. Gebal was the name of the modern city of Jebeil, located on Syria’s Mediterranean coast. The craftsmen of Gebal were famous builders (cf. 1 Kings 5:18).¹²

Senir is an Amorite term used for Mount Hermon or another peak in its range. **Fir** is rendered elsewhere “pine,” “cypress,” or “juniper.”

ESV 5–6: The wood comes from the regions corresponding to modern Lebanon (**Senir** is north of Mount Hermon) and the Golan Heights (**Bashan**).

Ezekiel 27:6

¹¹ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:5). Chicago: Moody Press.

¹² Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:1–4). Wheaton, IL: Victor Books.

Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

[Chittim] Chittim refers to Cyprus and islands of the Greeks in the Mediterranean.

Bashan (see 39:18) was the broad and fertile plateau east of the Sea of Galilee and the upper Jordan.

Ezekiel 27:7

Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

[purple] The purple of Tyre, made from mollusks gathered from the Greek islands, was very famous.

[isles of Elishah] This no doubt refers to the Greek islands on the western coast of Asia Minor.

Wycliffe: Her sails were of fine linen with brodered work from Egypt (*shēsh*; cf. 16:10). And her deck awning (ASV) or covering was of blue-purple and red-purple from Elishah, probably Cyprus, Alashiya (ANET, p. 29; Amarna Letters 33-40) or Carthage. Phoenicia, from *phoinix*, “purple,” was famous for its dyes, obtained from the shellfish murex (cf. Pliny *Natural History* ix. 60; B. Maisler, BASOR, 102 (April, 1946), 7-12).¹³

Ezekiel 27:8

The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

Constable 8-9: Strong men from Sidon and Arvad, other neighboring Phoenician towns, were this ship's rowers, and its pilots were wise men. The Phoenicians were peerless in their seamanship in antiquity. The repairmen on board were also wise men from the famous elders of Gebal (Byblos in Lebanon). All other trading peoples cooperated with Tyre because it was the leading merchant marine power of its day.

The description of every lavish detail of the trading vessel that represents the city of Tyre is expressed as an elaboration of Tyre's opinion of her own matchlessness: '*I am perfect in beauty*' (3).

Wycliffe: The mariners (ASV, *rowers*) of the ship were from Sidon and Arvad (far north in Phoenicia; classical Aradus; Ruwad of today). Instead of, thy wise men, O Tyrus, read *wise men of Zemer* (Tell Kezel, south of Aradus; cf. Gen 10:18). These served as pilots. Literally, *rope-pullers*. 9. The magistrates (AV, *ancients*) of Gebal (Gr. Byblos; Jebeil of today, 21 mi. north of Beirut) acted as ship's carpenters.¹⁴

The mariners came from various Phoenician coastal cities.

¹³ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:7). Chicago: Moody Press.

¹⁴ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:8-9). Chicago: Moody Press.

Ezekiel 27:9

The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

Wycliffe 9-11: A prose section follows. 9b-11. Her mercenaries. 10. They of Persia. The first mention of Persia (*Pāras*) in the Bible. The *Weidner Tablets* from Babylon, 592 B.C., mention one Persian and four Medes. An embassy of Ashurbanipal was sent to Cyrus, the king of Persia, in 639 (cf. Albright, *JBL*, 51 (1932), 98, 99). Lud. Probably Lydia, of western Asia Minor. Phut may be Cyrene, in Northern Africa, or more likely Punt or Somaliland (cf. 38:5). 11. Arvad. Cf. verse 8. Possibly *Helech*, in Cilicia; or Hethlon near Hamath. Gammadim. Perhaps the Kumidi of northern Syria, mentioned in the Amarna Letters, 116, 129, etc., or the Gomerim from Cappadocia. They hanged their shields upon the walls of Tyre (cf. Song 4:4; I Macc 4:57).¹⁵

Ezekiel pictured Tyre as a strong, seaworthy vessel. She was the pride of the fleet, built with the best materials and manned by the best crews. All the ships of the sea (i.e., other countries) and their sailors came alongside to trade for her wares.¹⁶

And so all of this merchandise, the ivory, the linens from Egypt with the embroidered work, the furs, the cedars, the oaks and all of the luxury items that were a part of the whole system of Tyrus.

Ezekiel 27:10

They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

Missler: *Persia* had previously been called Elam. *Lud* is Lydia, *Phut* is Egypt, *Javan* is the Ionians or Greeks; Tubal, Meshech and Togarma we will cover when we get to Ezekiel 38. What we are seeing here are the ancient tribal names of these peoples as they first surfaced in Genesis 10, the Table of Nations, after the flood of Noah when his 3 sons became the progenitors of the 70 nations. Out of those ancient names come the linguistic roots for the names of peoples that subsequently populated various sections of the world.

Constable 10-11: Famous mercenaries from distant lands were on board; Tyre was able to attract warriors to fight for her because she was strong. But the outstanding men of Tyre itself were traders, not soldiers. These foreign soldiers came from as far away as Persia, Lud (Lydia in Anatolia, modern eastern Turkey), and Put (on the African coast of the southern Red Sea). Some authorities equate Put with Libya, but 30:5 treats them as two separate places. These soldiers contributed to the glory of Tyre's reputation as a mighty city-state. Likewise the men of Arvad and the Gammadim (men of Gammad, places unknown) were part of her fighting force. They hung their shields on Tyre's walls identifying themselves with her and pledging to defend her. The NIV translators believed Helech was the name of a place, namely, a region in southeast Anatolia (the later

¹⁵ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:9). Chicago: Moody Press.

¹⁶ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:5–9). Wheaton, IL: Victor Books.

Roman province of Cilicia where the Apostle Paul grew up). The NASB editors preferred to translate this word as "your army."

BKC 10-11: Ezekiel then described the military and commercial activity of this mighty city (vv. 10-25). Tyre was protected by the best mercenary army that could be mustered. The soldiers included men from Persia, Lydia, and Put. Persia, east of Babylon, ultimately defeated the Babylonians in 539 B.C. Lydia, on the west coast of Asia Minor, is sometimes translated Lud. The country of Put has sometimes been associated with "Punt" (Somalia) in East Africa, but the connection is tenuous. It is better to associate Put with the area of present-day Libya. Both Lydia and Put supplied mercenary soldiers for the Egyptian army (cf. Jer. 46:8-9). These mercenaries were joined by men from Arvad (cf. Ezek. 27:8), Helech, and Gammad. Helech was the Akkadian name for the region of Cilicia (where the city of Tarsus, Paul's birthplace, was located) in southeastern Asia Minor. The location of "Gammad" is unknown.¹⁷

ESV: **Persia** (modern Iran), **Lud** (probably in Asia Minor), and **Put** (Libya) mark out a vast geographical triangle from which mercenaries were drawn. The actual location of Lud is uncertain. The most common view is that Lud is Lydia (a region in western Asia Minor, later a Roman province and now part of modern Turkey), but some place it in northern Africa.

They had a mercenary army from various nations.

Ezekiel 27:11

The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

[**beauty perfect**] Several times Tyre is spoken of as having perfect beauty (Ezekiel 27:3-4,11). Lucifer is also referred to in this book, as being perfect in beauty (Ezekiel 28:12,15).

The identifications of the final group of place names are uncertain. They serve to complete the **beauty** boasted of in vv. 3-4.

The extent of Tyre's commercial empire 27:12-24

This section is a valuable resource for understanding the geography, natural resources, and trade relations of the ancient Near East as well as explaining the extensiveness of Tyre's commercial empire. Notice the large numbers of places and products named.

Ezekiel 27:12

Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

Constable 12-13: Tyre's trading partners included Tarshish (at the western end of the Mediterranean, probably southern Spain or Sardinia), which gave silver, iron, tin, and lead for her wares. There was a Tartessus in both southern Spain and in Sardinia. Javan

¹⁷ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:10-11). Wheaton, IL: Victor Books.

(Greece), Tubal, and Meshech (both in eastern Anatolia) paid for their purchases from Tyre with human slaves and vessels of bronze.

Wycliffe: Tyre received from Tarshish ... silver, iron, tin, and lead. The Phoenicians had established a number of Tarshishes, i.e., “smelting plants, refineries.” Tartessus in southwest Spain, built in the ninth century B.C., was famed for exports from the mines (Strabo *Geography* iii. 2. 8, 9; Diodorus Siculus *Hist. Lib.* v. 35ff. Cf. Albright, in *The Bible and the Ancient Near East*, ed. by G. E. Wright, pp. 346, 347). For your wares (RSV). Hebrew *izzābôn*, i.e., “what is left (*āzab*) with the purchaser.” The expression occurs also in verses 14, 16, 22.¹⁸

12-25. In this section are named places which acted as Tyre’s merchants. This is “The Trader’s Catalogue.” For problems involved in identifying these places, see J. Simons, *The Geographical and Topographical Texts of the Old Testament* (Leiden: Brill, 1959), pp. 455ff.

BKC 12-25: Tyre’s partners in commerce (see the chart “Tyre’s Trading Partners”) spanned the limits of the then-known world, and their products represented numerous kinds of merchandise. The fact that Tyre traded with about two dozen nations and cities shows her vast influence and commercial expertise. Tyre’s trading was so brisk that the ships of Tarshish were the carriers for Tyre’s wares (v. 25). Tarshish does not refer to the origin of the ships. “Ships of Tarshish” probably referred to large vessels carrying **cargo** on the open **sea**. This was the kind of ship Hiram and Solomon built to bring cargo to Israel (2 Chron. 9:21; cf. 2 Chron. 20:36-37; Isa. 2:16).¹⁹

ESV 12-25: The impressive range of merchant connections begins and ends with **Tarshish**, probably in southern Spain, implying that Tyre's trade stretched along the whole extent of the Mediterranean.

Ezekiel 27:13

Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

[**Tubal, and Meshech**] Tubal and Meshech were the Tabareni and the Machi, whose lands were on the Caucasian highlands between the Black and Caspian seas.

Wycliffe: Javan, Tubal, and Meshech. These are, respectively, the Ionians of Asia Minor, Tabal, and Musku of cuneiform sources, who settled on both sides of the Anti-Taurus range in Asia Minor, remnants of the old Hittite population (Cooke, ICC, p. 353); or they may be the Tibarenoi and Moschoi, who lived southeast of the Black Sea (Herodotus iii. 94; vii. 78). They trafficked in slaves and bronze.²⁰

ESV: The names **Javan, Tubal, and Meshech** are first found as sons of Japheth in Gen. 10:2 (repeated in 1 Chron. 1:5). But in Ezekiel's time the names signified geographical

¹⁸ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:12). Chicago: Moody Press.

¹⁹ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:12). Wheaton, IL: Victor Books.

²⁰ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:13). Chicago: Moody Press.

regions, perhaps peopled by descendants of those men. The primary import of the names here is to signify the far-off places with which Tyre did business. More specifically, “Javan” (Hb. *Yawan*) was a collective OT name for Greece or the Greeks (the same Hb. term is translated “Greece” in Dan. 8:21; 10:20; 11:2; Zech. 9:13). “Tubal” refers to ancient Tabal, in what is now central Turkey (the province of Cappadocia in NT times). “Meshech” refers to a people known in Greek literature as the *Moschoi*, who settled in an area on the southeast edge of the Black Sea (the northeastern part of modern Turkey).

Chuck Smith 13-19: The various spices and all. Actually, if you go through the old city of Jerusalem, walking through the suk, you get somewhat of an idea of what was the ancient Tyre as far as all kinds of merchandise. The white wool coats, and the linens, the embroidered work that you can purchase, the various jewelry stores and the spice stores and the shops. And so in Tyrus was a tremendous commercial center with all of these goods that were brought from all of the areas of the ancient world. And it was sort of a... well, it was sort of a Hong Kong of the ancient world as far as you're able to shop and buy almost anything at great prices. But there was tremendous market there in Tyre. "Dan also, Javan going to and fro occupied in thy fairs: bright iron, cassia and calamus, were in thy market."

Ezekiel 27:14

They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

Constable 14-15: The people of Beth-togarmah (Armenia) gave mules and horses, including war horses, for Tyre's wares. The Dedanites, who lived in Arabia along the Persian Gulf or the Gulf of Aqabah, also traded with Tyre and paid for their merchandise with ivory tusks and ebony. Some translators followed the Septuagint here and replaced Dedan with Rhodes, a Greek Aegean port, because the change only involves repointing the Hebrew word and because Dedan appears again in verse 20.

[**Togarmah**] Armenia.

Beth-togarmah was located in the region of Carchemish and Harran.

Beth-Togarmah, ... horses, war horses, and mules (RSV). Probably Armenia, east of southernmost Halys River, famed for horse-breeding.

Ezekiel 27:15

The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

[**Dedan**] Dedan. Two places so-called: the Hamite or Ethiopian Dedan, and the Shemite or Arabian Dedan (Ezekiel 27:15,20; Genesis 10:7).

Wycliffe: Dedan ... ivory and ebony. This Dedan (not to be equated with Dedan in verse 20) was likely an Arab tribe inhabiting a part of Edom (v. 16). The LXX B reads *rdn*, “Rhodes,” for *ddn*, “Dedan” (cf. Isa 21:13). 16. Edom ... emeralds, purple, embroidered work (RSV). The reading is supported by twenty-five manuscripts, the LXX, Aquila, and the Syriac. “Aram” or *Syria* of the MT comes in verse 18.²¹

Ezekiel 27:16

Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

Constable 16-17: Syria was one of Tyre's customers and provided her with emeralds, purple, embroidered goods, fine linen, coral, and rubies in exchange for its purchases. Judah also traded with Tyre and exchanged wheat from Minnith (in western Ammon), cakes or confections, honey, oil, and balm for her goods.

[**Syria**] Syria here refers to Aram and Babylonia. Babylon was famous for precious stones. Syria itself is referred to in Ezekiel 27:18 under the word Damascus—the name of its capital.

Ezekiel 27:17

Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

[**Judah, and the land of Israel**] This term, "Judah, and the land of Israel," refers to all Israelites of all the tribes in Judah and Ephraim.

[**Minnith**] A city in Ammon which was famous for wheat. The grain was carried through the land of Israel to Tyre.

Wycliffe: Judah, and ... Israel ... wheat. The MT has *wheat of Minnith* (an Ammonite town, Judges 11:33) and *Pannag*. None of the versions has a proper name here. Cornill suggests “wheat and spices” (cf. Gen 37:25). *Pannag* may come from Akkadian *pannigu*, “millet” (Zimmern).²²

Ezekiel 27:18

Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

²¹ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:15). Chicago: Moody Press.

²² Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:17). Chicago: Moody Press.

Constable 18-19: Damascus also found Tyre an attractive trading partner because of her extensive inventory of various products and paid for her purchases with wine from Helbon (Aleppo, northwest of Damascus) and white wool (or wool from Zahar, also northwest of Damascus). Veda (or Danites) and Javan (or Greeks from Uzal, an old capital of Yemen in eastern Arabia) paid for their wares with yarn, wrought iron, cassia, and sweet cane.

[**Helbon**] Helbon was near Damascus.

Wycliffe: Damascus ... wine of Helbon, and white wool. Helbon, twelve miles north of Damascus, was famed for its wine (Strabo *Geog.* xv. 22). 19. Dan also. The LXX omits Hebrew *wedan*, “and Dan,” and reads *Yawan* (“Javan”) as *yayin*, “wine.” Along with thirteen manuscripts, the LXX, and the Syriac, it reads *mē·ūzāl*, from Uzal, for MT *m·f·ūzzāl*, “going to and fro.” Uzal. Sana`, capital of Yemen in southeast Arabia. Cassia. An aromatic wood from southern India, an ingredient of anointing oil (Ex 30:24). Calamus. A sweet cane, used in sacrifice and in anointing oil (Ex 30:23; Song 4:14; Isa 43:24; Jer 6:20).²³

Ezekiel 27:19

Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

Ezekiel 27:20

Dedan was thy merchant in precious clothes for chariots.

Constable 20-21: Dedan also provided saddlecloths, and other Arabians and the Arab tribes of Kedar, a nomadic people, paid lambs, rams, and goats for their goods.

Wycliffe: Dedan ... saddlecloths for riding (RSV). This is el-’Ula, near Tema, southeast of the Gulf of Akaba (cf. Isa 21:13, 14; Jer 25:23).²⁴

Ezekiel 27:21

Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

[**Kedar**] Kedar was representative of the pastoral tribe of northern Arabia.

Arabia ... Kedar. The nomad Bedouins of northern Arabia and a nomad race in the Syro-Arabian desert (cf. Gen 25:13; Jer 2:10; 49:28).

Ezekiel 27:22

²³ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:18). Chicago: Moody Press.

²⁴ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 27:20). Chicago: Moody Press.

The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

Constable 22-24: Traders from Sheba and Raamah, other areas of Arabia, paid for their wares with spices, precious gems, and gold. Haran (in Aramea), Canneh (or Calneh, in Mesopotamia), Eden (south of Haran), Sheba (in eastern Arabia), Asshur (Assyria), and Chilmad (probably in Mesopotamia or Arabia) exchanged garments, carpets, and finely crafted clothing materials.

[Sheba and Raamah] Sheba and Raamah were other parts of Arabia in the south near the Persian Gulf.

Sheba and Raamah ... spices. The former country is located in southwest Arabia, almost 1,200 miles from Jerusalem. It was famous for gold, frankincense, and precious stones (cf. I Kgs 10:1-13; Job 6:19). **Raamah** probably was on the Persian Gulf (Gen 10:7).

Ezekiel 27:23

Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

[Haran] Haran was in Mesopotamia.

[Canneh] Canneh, probably Calneh on the Tigris river (Genesis 10:10).

[Eden] Eden, on the Euphrates.

[Asshur] Asshur—Assyria between the Tigris and Euphrates.

[Chilmad] Chilmad, perhaps Kalwada near Bagdad.

Wycliffe: Haran, ancient city in northwestern Mesopotamia, sixty miles east of Carchemish (Gen 11:31, 32; 12:4-5). **Canneh.** An unidentified place in Mesopotamia. **Eden.** Situated on the middle course of the Euphrates, south of Haran (cf. Amos 1:5; Isa 37:12). The merchants of Sheba of the MT is probably a dittography from verse 22. **Asshur** is the city south of Nineveh on the west side of the Tigris, between the Upper and Lower Zab rivers. **Chilmad.** Unknown, though apparently near Asshur.²⁵

Ancient **Haran** was a merchant city along the important Euphrates trade route (see Gen. 11:27–32), in what is now eastern Turkey. **Canneh** (see Isa. 10:9), **Eden**, and **Chilmad** were probably in Mesopotamia, most likely south of Haran (see 2 Kin. 19:12). The verse seems concerned with cities, so **Assyria** is better translated “Asshur,” a city south of Nineveh; but the term could stand for the citizens of Assyria. On **Sheba**, see v. 22.

Ezekiel 27:24

²⁵ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament (Eze 27:23)*. Chicago: Moody Press.

These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

The sinking of the great ship 27:25-36

This great ship (commercial empire) was headed for shipwreck.

Wycliffe: Blue clothes. Hebrew *gflômîm*, “mantles,” is *hapax legomenon* from Aramaic through Akkadian. Chests of rich apparel. *Carpets of colored stuff*. Read (*ginzê bfrômîm*) explained by Aramaic and Akkadian parallels. And made secure. Cf. the Arabic root, meaning, “draw together, make firm.” The MT *made of cedar* is unlikely. In these they traded with you. In place of MT *in thy market*.

Ezekiel 27:25

The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

Ships from Tarshish, probably Spain, carried Tyre's merchandise. Tyre became very rich because of all this sea trade.

Wycliffe 25-31: *Consternation of all seafaring men.* 26. The east wind. As an agent of destruction (cf. 17:10; 19:12; Ps 48:7; Jer 18:14; Acts 27:14). 27. The cargo comprises riches, wares (AV, *fairs*), and merchandise. The crew consists of mariners, pilots, calkers (carpenters), handlers of the wares, and men of war. 28. The suburbs—i.e., the countryside, the common land around a town (Lev 25:34; Num 25:2)—hear the cries of the drowning sailors. 30, 31. Eight signs of grief are enumerated. See also, 7:18; 26:16; Job 2:12; Jer 6:26.²⁶

McGee: Tyre was a great commercial center. Merchants came from all over the world to buy and sell. You could find just about anything you wanted in Tyre. In verse 17 it says that Israel traded in her markets. “Minnith” was perhaps olives or figs made into some kind of preserves. You could buy anything and everything in the markets of Tyre.

If you want a picture of Tyre as the great commercial center, you will see it depicted in a prophecy of Babylon in the future when it will become the commercial, religious and political center of the world. It will be the capital of the Antichrist. “The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thiyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after ...” (Rev. 18:12–14).

This also is a picture of London, Paris, Rome, New York City, and Los Angeles. You can buy anything you want in these cities. If you have the money, you can buy it. Today is the age of materialism, just as it was in the days of Tyre.

Tyre was like a great ship. Everything the people needed was on board, and the music was playing. There was laughter, and the wine and champagne flowed. It was all there. Then it all disappeared. God judged it. Now here is the lamentation and the weeping over

²⁶ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament (Eze 27:25)*. Chicago: Moody Press.

that great city. That is exactly what is going to happen in the last days. In those last days the stock market will fail, and everything you have in your safe deposit boxes won't be worth a dime, and everything you thought was valuable will suddenly become dust and ashes in your hands. What a tragic day it was when Tyre fell; what a tragic day it will be when the same thing happens in the future!

Be careful. Don't put all of your eggs in one basket. I think people ought to enjoy the affluent society we have today. I see nothing wrong in it, provided it does not become an obsession or an idol. Unfortunately, it has become that to many folk. Even in many of our good churches there is really very little Bible teaching. We play games. We pat each other on the back, and we have "fellowship"—we love to talk about that. And we quote a Bible verse now and then to make sure we are religious and pious, and we go through the little ceremonies of the church. They did that in Tyre; they did it in Jerusalem, and God destroyed them. He destroyed them because they had an opportunity, a privilege, and a responsibility that they shrugged off.²⁷

Ezekiel 27:26

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

The east wind, of course, being Nebuchadnezzar. And this great commercial center broken by Nebuchadnezzar.

Constable 26-27: Tyre's merchants had brought her "ship" into great waters, but there it encountered a strong east wind that broke it, namely, Babylon. All who contributed to the success of Tyre's enterprise would fall into the chaotic sea when God overthrew this ship of state. Any ship can be sunk by the Master of the seas.

[Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas] For a list of these predictions see Ezekiel 27:1.

BKC 26-27: Ezekiel was building to a climax. He had described the beautiful construction of the ship (vv. 1-9) and its successful commerce (vv. 10-25). Then in a lament he described the ship's catastrophic sinking (vv. 26-36). Ezekiel reverted to poetry to accentuate the tragedy.

Tyre's destruction came in the element where she was most at home—the open sea. In the high seas ... the east wind would break the ship to pieces. Most ships tried to stay close to the shore to avoid the rough storms. But Tyre's ship of state, venturing in her commercialism on "the high seas," was caught in a violent storm. During the fall and winter, weather on the Mediterranean becomes unpredictable and travel is hazardous (cf. Acts 27:9-26). A storm from the east or northeast would blow a ship away from the coast and out into the ocean where there was little chance of its survival. Ezekiel was again using the "east wind" in a dual meaning (cf. comments on Ezek. 19:12). Here the violent storm from the east referred to Babylon, east of Tyre. Tyre's ship of state was about to go

²⁷ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Eze 27:25). Nashville: Thomas Nelson.

down with the loss of all her people and her wealth. She would sink into the heart of the sea.²⁸

The **east wind** was often powerful and potentially destructive (see Gen. 41:6; Job 27:21; Ps. 48:7; Isa. 27:8). Thus it symbolizes the destruction the Babylonian army would bring on Tyre. In 26:7, Babylon would come from the “north.” This was the direction from which the army would invade Phoenicia.

Ezekiel 27:27

Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

Ezekiel 27:28

The suburbs shall shake at the sound of the cry of thy pilots.

Constable 28-31: The cry of the Tyrians when destruction came would cause all her merchants, trading partners, and onlookers to bewail and mourn (cf. Rev. 18:17-19).

BKC 28-32: The surrounding countries would mourn the loss of Tyre. They would cry ... sprinkle dust on their heads, and roll in ashes. Also they would shave their heads and put on sackcloth. These were signs of intense grief associated with personal loss (cf. Es. 4:1-3; Job 1:20; 2:8; Jer. 6:26). These people would bemoan their loss by taking up a lament concerning ... Tyre. Ezekiel recorded a second lament within his larger lament: Who was ever silenced like Tyre, surrounded by the sea? Those who traded with the once-bustling city of Tyre would be appalled at her sudden loss and silence.²⁹

Ezekiel 27:29

And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

Ezekiel 27:30

²⁸ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:26–27). Wheaton, IL: Victor Books.

²⁹ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:28–32). Wheaton, IL: Victor Books.

And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

Ezekiel 27:31

And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

[**utterly bald**] - Now this was another practice, it was a form of humiliation. They would shave their heads (prohibited by Moses in Deuteronomy 14:1). It was not allowed for Israel; but that was an ancient practice of humiliation, to make one's self bald.

[**utterly bald for thee**] Some nations had a custom of making part of the head bald in mourning. The idea here is that total baldness would be made, expressing the fact of total mourning and extreme bitterness over the destruction of Tyre.³⁰

Ezekiel 27:32

And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

Constable 32-34: They would lament the demise of this great commercial empire regarding it as the mightiest power of its kind on the earth. Thus we have a lamentation within a lamentation (cf. v. 2). Tyre had satisfied the materialistic desires of many nations and kings. These onlookers would wail because Tyre's "ship" had sunk.

Wycliffe 32-36: Lamentation over the wrecked ship. 32. They take up a lamentation (*qînâ*), saying: Who was ever destroyed like Tyre? (RSV). So the LXX, Syriac, Targum, and Vulgate. 34. Now you are wrecked (RSV). Read with the manuscripts and the versions. 35. Astonished. Those who have traded with Tyre will be appalled (cf. vv. 3, 6, 7; 26:15, 18). Revelation 18:11-20 is patterned after 26:16ff.³¹

Tyre was like a great ship that had gone down at sea.

ESV 32-36: The lament raised by the onlookers (vv. 28–29) offers a miniature version of the whole chapter: wealthy Tyre, who enriched the entire economy, has sunk, instilling fear in the watching nations.

Ezekiel 27:33

When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

BKC 33-36: Tyre's commercial activity had enriched others. She had satisfied many nations and had enriched ... kings. Having benefited immensely from her trade, those other countries would feel the loss. Those who had profited from her would be appalled

³⁰ Dake Study Notes, Dake's Study Bible

³¹ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament (Eze 27:32)*. Chicago: Moody Press.

and their kings would shudder with horror and fear. These rulers were fearful because if the great city of Tyre could be destroyed by the Babylonians, their hope of escape was dim. The merchants would also whistle through their teeth (hiss) in shock at Tyre's demise. This action does not necessarily indicate derision or scorn (cf. 1 Kings 9:8, where "scoff" is incorrectly substituted for "hiss"; Jer. 49:17; 50:13). It more often expressed astonishment. The businessmen would be astonished because the "pride of the fleet" had come to a horrible end.³²

Ezekiel 27:34

In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

All will be swallowed up by the sea.

Ezekiel 27:35

All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

Constable 35-36: Tyre's trading partners would stand appalled at her, and their kings would fear for the prosperity of their own kingdoms. Other merchants would whistle in amazement at her unbelievable collapse (cf. 1 Kings 9:8; Rev. 18:15-19). Tyre herself would quake with terror and would pass into oblivion.

Ezekiel 27:36

The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

This was kind of an interesting passage for an Israeli prophet to be sending to them from Babylon, where he was enslaved, against Tyre in their language, speaking of their predicament.

The record of Tyre has a peculiar relevance for our day, for those areas in which she excelled and was the envy of the entire ancient world are precisely the fields in which every modern nation seeks superiority. But Tyre has a message for our age, and it is that riches without God are unable to satisfy the heart of man and often keep many from dependence upon God. Has not this spirit invaded the church, and does it not pervade the lives of too many Christians?"

McGee: As I walked through the ruins of Tyre I heard no music nor laughter. I could not see the buildings or the gold and silver. All I saw were broken pieces of pottery and the wreck and ruin of what had once been a great city. And the God of heaven says, "I judged you." There must be a message in this picture of Tyre for our day and generation.³³

³² Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:33–36). Wheaton, IL: Victor Books.

³³ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Eze 27:36). Nashville: Thomas Nelson.

Chuck Smith: Now, again, notice the wailing. They'll take up the lamentation, "What city is like Tyrus, like that which has been destroyed?"

In Revelation as the destruction of the commercial Babylon system takes place, it declares again how that, "The kings of the earth," verse 9, "have committed fornication, lived deliciously with her, shall bewail her and lament for her when they see the smoke of her burning, standing afar off for fear of the torments saying, 'Alas, alas, that great city Babylon, the mighty city! For in one hour her judgment is come.' And the merchants of the earth shall weep and mourn over her, for no man buys her merchandise anymore. The merchandise of gold and silver, precious stones, pearls, fine linen, purple silk, scarlet and all thyine wood, and all manner of vessels of ivory, all manners of vessels of most precious wood and brass and iron and marble; cinnamon and odors and ointments and frankincense and the fruits of thy soul lust and departs" (Revelation 18:9-14), and so forth. And how that they cry when they see the smoke of the burning and they say, you know, "What city is like this city?"

So it's an interesting parallel between the destruction of Tyrus, which becomes a type of the destruction of the Babylonian commercial system in the last days. And the lamentation is much the same as people mourn for the loss of all of these luxurious goods that were once offered there in the fair, the trade fairs in Tyrus.

Tyre's Trading Partners

Name	Location	Merchandise
1. Tarshish	Spain (?)	Silver, iron, tin, lead
2. Greece	Modern Greece	Slaves, bronze implements
3. Tubal	Eastern Turkey	Slaves, bronze implements
4. Meshech	Central Turkey	Slaves, bronze implements
5. Beth Togarmah	Eastern Turkey	Work horses, war horses, mules
6. Rhodes *	Modern Rhodes	Ivory tusks, ebony
7. Aram (or Edom)	Syria (or Jordan)	Turquoise, purple fabric, embroidered work, fine linen, coral rubies
8. Judah	Palestine	Wheat, olive oil, balm, confections, honey
9. Israel	Palestine	Wheat, olive oil, balm, confections, honey
10. Damascus	Syria	Wine, wool
11. Danites	Aden (?)	Wrought iron, cassia, (a bark for perfume), calamus (an herb)
12. Greeks from Uzal	Yemen (or southeastern Turkey)	Wrought iron, cassia, calamus
13. Dedan	Arabia	Saddle blankets
14. Arabia	Arabia	Lambs, rams, goats
15. Kedar	Arabia	Lambs, rams, goats
16. Sheba	Southern Arabia	Spices, precious stones, gold
17. Raamah	Southern Arabia	Spices, precious stones, gold
18.–23. Haran, Canneh, Eden, Sheba, Asshur, Kilmad	Mesopotamia	Blue fabric, embroidered work, multicolored rugs ³⁴

³⁴ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 27:12). Wheaton, IL: Victor Books.

