

## Ezekiel 26 – Judgment Upon the Nations – Friends

By Holly Effiom

### VV1-6

What was Tyrus's response to the conquest of Jerusalem?

What was Tyrus to Jerusalem?

How does Tyrus describe Jerusalem? V2

Why would Tyrus be concerned about foot-traffic?

How would this foot-traffic cause Tyrus to be replenished?

With Jerusalem out of the way, will things return to normal for Tyrus? Why or why not?

What does it mean to "scrape her dust from her" and to be made "like the top of a rock"?

Can a seed take hold and grow where there is no dirt or on a hard rock?

What does the term "Tyre" mean?

What is the message to Tyre then?

What is meant by "...thy daughters who are in the field..." will be killed? Matt 24:18

What is the message to Tyre on this?

LESSON: I looked up the meaning of the name "Tyre", which is "rock", and learned that the city had, historically, comprised a rocky fortress on the mainland and a rocky island about a half mile from the shore. It is believed that Tyrian merchants were the first to bring the world together at its market in Tyre, navigating the waters of the Mediterranean, founding colonies in multiple places and islands, including islands of the Aegean Sea, Greece, Carthage (Africa), Sicily, Corsica, Tartessus, to the pillars of Hercules at Cadiz (Spain), etc.<sup>1</sup>

The message conveyed by God's promise to scrape the dust from Tyre and make her like the top of a rock is to leave her in a condition in which no seed could take root – she would be barren.

I was reminded of God's promise to Abraham, for his willingness to leave his family and nation to go to a land promised (Gen 12:1-3). Reading about the demise of Tyrus shows how God *fulfills* His promises, because they had said, "Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished now she is laid waste..."

### VV7-12

Who will be brought upon the people of Tyrus?

Why is Nebuchadnezzar called a "king of kings"? Dan 2:37

What weapons of war will be used against Tyrus?

What connotation does horses, horsemen, and chariots carry?

Why is the way that the daughters in the field are killed mentioned again?

What does it mean to "cast a mount against thee"?

Isn't Tyrus a fortification? What would need to be done to bring it down?

What tools will be used to bring down its walls?

What will the horses, horsemen, and chariots do to the city?

What will the conquerors take as a spoil from the city?

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<sup>1</sup> <https://www.biblestudytools.com/dictionary/tyre/#:~:text=Tyre%20%5BN%5D%20%5BT%5D%20%5BH%5D%20%5BS%5D%20a%20rock%2C%20now,Tyre%20had%20a%20longer%20and%20more%20illustrious%20history>

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LESSON: This section also mentions Tyre's daughters "in the field" being "...slain by the sword..." I wondered what was meant by these phrases, and I happened across them in Matthew 24:18, while researching another related topic, "Neither let him which is in the field return back to take his clothes." In this section of scripture, Jesus is responding to His disciples' questions regarding what the sign of His return and the end of the age would be. So, once the abomination of desolation is seen, Jesus is making some recommendations to the hearers, including, to not return *from* the field to gather your things – as if these are working *away* from their homes, from where their things are. If this interpretation is correct, then I would think the message in Ezekiel is that, in Tyrus, women were a major part of the economic engine of the city – working *outside* the home; and hence, their deaths would be an economic death-blow for the nation.

This is significant, even if I don't *completely* understand it at the moment. I can't help but consider this COVID19 pandemic. In the United States, at least, the economy was dealt a blow with the shutdowns, but the economic harm reverberates and has reverberated to a large extent because women had been unable to return to the workforce in full, due to family care needs, especially with regard to *children* who had been unable to safely return to school in full.

What is God telling us in this section of scripture? Is he speaking about the end-time, or the time of Nebuchadnezzar?

I believe, the fact that "daughters in the field" is repeated 2 times in this section of scripture that the time of the end is the subject. God is providing information about aspects of the attack upon the final Gentile nation. Women will have become a mainstay of the economic health of the nation, as workers outside of the home – the end-product of this fact is fewer children. Which will be a problem for the men who see the representation of their "kind" in the world dwindling.

When the men take belated actions to arrest the trend, the actions themselves or the manner in which the actions are taken creates a *breach* in the community; and the city's breach is the enemy's *opportunity* to exploit the opening for their own gain. The sheer numbers of the enemy will rush in and quickly overcome the city. The lack of unity between its members (men and women, all who comprise the community) leaves the city and its assets defenseless against the many enemies that despoil it.

VV13-18

What else will cease in the conquest of Tyre? Where else has this phrase been heard? Rev 18:22-23

What is significant about the city's music coming to end? Isaiah 14:11; 24:8; Jeremiah 7:34; 25:10.

What else is being repeated here in this section of scripture is being repeated? Why is or isn't this significant? V14

Who else will succumb to fear and trembling at the fall of Tyre? Discuss Isa 23

Who are the "princes of the sea" being described? Eze 7:16

Is Revelation 18:9-19 describing this same scene?

LESSON: This section of scripture is repeated multiple times in the prophets – Isaiah and Jeremiah, etc. – but also mentioned by John near the end of Revelation, shows the function Ezekiel serves in bridging the two events. Isaiah and Jeremiah speak to the desolations that take place during Jerusalem's time as a kingdom; however, Revelation speaks to the similarity to the desolations of the final Gentile kingdom, as a result of its own transgression of its covenant with God.

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The people will have given themselves over to the pursuit of their own pleasure (the acquisition of money, and more money, position, and power), which truly removes the joy from what used to be *joyful*.

The example in this section of scripture is music, a major component of *entertainment* even of old. Being a baby-boomer, I recall how *seemingly* the world exploded in absolutely *loving* to music – singing and dancing. Music, its creation and final product, has been analyzed and so “commoditized” (bought and sold profitably) that the simple joy of its creation will have been removed.

VV19-21

When God destroys the city, in what ways will it be like other cities that no longer exist?

Will that destruction be the end of the desolations? Isa 8:7-8

What will happen to the city’s leader?

Who will be in the pit with the city’s leader?

Will even the memories of such leaders ever be resurrected?

What will people think of when Tyrus is mentioned?

Is the king of Tyre even mentioned today?

**LESSON:** Isaiah 8:7-8 provides an idea of what is meant by the phrases “bring up the deep” and “great waters shall cover thee” – a great number of people will come upon the nation and overflow it (as described in VV7-12). And the leaders of Tyre and their “greatness” will die, just as such leaders that went before have died, their memories to never be resurrected or spoken of with admiration. And, if at all spoken, it will be in association with horror and anguish, not with any *supposed* “greatness”.

Reading this section of scripture brings to mind Jer 29:11:

“For I know the thoughts that I think toward you, said the Lord, thoughts of peace, and not of evil, to give you and expected end.”

We can learn so much about God in this phrase. He is the sovereign God, the Almighty, and it is nowhere in His heart to be a terror to Adam. Yet, those who are *supposed* to be representing Him in the earth – His “leaders” – in their quest for money, position, and power have *become* a terror to *all* mankind, leaving the terrorized thinking that this is how God is! And nothing can be further from the truth: God wants to give all His children stability – an *expected* end.

Unfortunately, or perhaps *fortunately*, to provide “... and expected end...”, He has to utterly destroy the current order to make way for a new order – a *new* heavens and a *new* earth... a *new* Jerusalem.