

Ezekiel 27 – Lamentation for Tyrus – continuation on Ezekiel 26

By Holly Effiom

VV1-4

What is a lamentation?

How does God describe Tyrus?

What is significant about where Tyre is “situated”?

How was Tyre’s location so beneficial such that it was called the “merchant of the people”?

What did Tyre say in its heart? How is this related to Dan 4:30?

What is meant by beauty in the context of this scripture? Isa 13:19

Will the end-time Gentile nation say something similar?

LESSON: When trying to understand the concept of “lamentation” from a biblical perspective, there seems to be a healthy dose of regret, along with the weeping and wailing. That *regret* for one’s actions entails the act of looking back to when things were good and *acknowledging* where one went wrong. God begins this chapter telling Tyrus where it went wrong. “...O Tyrus, thou hast said, I am of perfect beauty.”

In what way is the term “beauty” being used here? It is not just one’s surface appearance under discussion, but rather the term beauty is addressing something much more substantial. V4 describes where “Tyre” is situated in the world – the nation is separated from its neighbors, or possible *enemies*, by being surrounded by the seas. The scripture goes on to explain that the founders strategically built the nation in this manner – which is a kind of *protection*. While the nation’s physical location was intentional on a defensive level, there were other less *tangible* design choices put in place by the founders, also for the nation’s protection, and all of it “... perfected thy beauty.”

VV5-9

Of what was Tyrus’ ships constructed and from where did the materials and skills come?

- The planks?
- The masts?
- The oars?
- The benches?
- The sails?
- The awnings?
- The mariners (sailors)?
- The “wise men” who guided the ships?
- The “wise men” or “ancients” who were knowledgeable about ship maintenance?

What exactly was Tyrus’ “business”?

LESSON: Why do you suppose God is going into so much detail about where the parts of Tyrus’ ships – the vehicles that made it rich – come from? I believe God is pointing out all the people, Tyrus’ *brethren*, that contributed to its “beauty”.

VV10-11

Who added to Tyrus’ “... comeliness...” through their defense of the city?

Were merchants the only ones who perfected Tyrus’ beauty?

What is meant by “hanged the shield and helmet in thee”?

Who comprised Tyrus’ army?

Why would Tyrus need an army?

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LESSON: Tyrus' mere beauty was not a *protection* against greed – it needed an army to defend it. And, that army was not comprised solely of the people of Tyrus, soldiers from other nations added to its beauty through its defense.

VV12-24

Who were Tyrus's merchants, and what did they bring to the fair?

- Tarshish – where is Tarshish? Gen 10:4
- Javan, Tubal, and Meshech? Gen 10:2
- Togamah? Gen 10:3. Which of Noah's sons is the progenitor of these people?
- Dedan? Gen 10:7
- Syria? Gen 10:11
- Judah? Gen 38. Which of Noah's sons is the progenitor of this tribe?
- Damascus? Gen 14:15
- Dan? Is this the brother of Judah? Gen 49:17
- Arabia? Gen 25:13
- Sheba and Raamah? Gen 10:7. Which of Noah's sons is the progenitor of these people?
- Haran, Canneh, and Eden? Gen 11:31; 25:3
- Sheba, Asshur, and Chilmad? Gen 10:22

LESSON: God seems to take special care to name the multitude of merchants from all around the known world, representing all of Noah's children, that contribute to Tyrus' beauty – to her becoming the supermarket to the world. Why? It would seem that Tyrus was suffering under a bit of a superiority complex. God, in directing Ezekiel to take up this lamentation, seems to be reminding Tyrus that all of her "beauty" was not gained by herself, but rather, the beauty that people from all over the world brought to her.

VV25-27

How does a ship sing in the market?

From where did this "ship" come?

What did these ships do for Tyrus?

To where did the rowers of these ships lead Tyrus?

Who is it that usually *leads* the ship?

How do "rowers" end up "leading" ships?

What does the term "great waters"? Dan 7:2; Rev 13:1

What did the east wind do to Tyrus?

What will happen to Tyrus because the *rowers* were leading?

LESSON: What an amazing description of how Tyre meets its demise! It is distracted by the songs to itself due its successes in the market place – its wealth – and stops paying attention to its work. And, this occurs on every level in the organization – the ship's captains and "wise men" (mariners and maintenance team) become distracted – and the "rowers" (the engine of the ship; those who make their money powering movement) end up *leading*, and they guide the ship into uncharted waters.

The fact that the waters are uncharted to these rowers *is* the danger to the entire ship, because no one knows or understands the complexities of navigating the east winds, which ultimately destroys the ship.

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If this message is also describing the final Gentile world power, in what ways does it apply?

That final Gentile nation will be so distracted by its own “greatness” and being *first* in the world, that it will stop *doing* the work that kept it beautiful – it stops caring for its own people, those God has entrusted to its keeping. It starts to attack and tear down the very things that contribute to its beauty – its multiculturalism and system of government. This nation will throw God “... behind thy back.” Eze 23:35.

In its quest to remain great, it allows the *rowers* to be pilots – incompetents into positions of power and leadership – “...the worst of the heathen, and they will possess their houses...” Eze 7:24. And, as “leaders”, they lead the nation into uncharted waters, and because there is no knowledge or understanding of the complexities of *navigating*, the nation will be entangled and, ultimately, destroyed by the politics – the seas – in the east.

VV28-36

Will only the rowers be affected by Tyrus’ calamity?

Who will be at fault for Tyrus’ calamity? The rowers or the pilots?

Why will they be blamed?

Who else will be affected by the destruction of leadership?

Why are the pasture lands, or suburbs, called out specifically? They are like the polar opposite of the sea, the place where all the wealth is being generated.

What is significant about the mariners standing upon the land?

What is meant by making “...themselves utterly bald...”?

When do people usually “... gird them with sackcloth...”?

Will the pilots be lamenting their own failures as leaders, who were supposed to be guiding the nation through safe and prosperous waters?

Will the pilots be lamenting over their greed that led them to outsource their leadership to incompetents, driving the nation aground?

What will the pilots lament over?

Was Tyrus the source of wealth for only itself?

Why would kings be fearful?

Why would the merchants be angry with Tyrus? Didn’t they grow prosperous on its back?

Is the city Tyrus frequently mentioned today?

LESSON: It is interesting that God speaks of the effect of the sea on the pasture lands or suburbs, *economically*-speaking. The wealth derived from the cities makes suburbs possible, and the food produced in the pasture lands feed those in the cities. When thinking about today, *politically*, those in the pasture lands seem to hate those working in the city, when the prosperity of the suburbs is dependent upon those in the city. I was going to say those in the city hate those in the pasture lands also, but I doubt this – a good number of the people living and working in the cities today *came* from the pasture lands.

Whatever the case, the destruction of Tyrus hurts the city-dwellers *and* farmers alike.

The rowers as well as the mariners and pilots will come down from their ships – there will be no other fairs to which to deliver wares. They will mourn like they mourn for a family member that has died, sitting in sackcloth and ashes. They won’t be lamenting their *own* failures; they place everyone’s focus on how good it *used* to be – when the nation’s merchandise and *influence* went far and wide.

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The final point that this scripture drives home is that the kings of the earth will become very *fearful*. This is significant. People manifest their fears in many different ways, but the most dangerous manifestation of fear is violence; and a king (someone with resources) who is fearful has the power to perpetrate violence far and *very* wide.

This knowledge makes me understand to a greater extent why Jesus said, “Do not fear”, when appearing before his disciples after His resurrection.

So, why would a king be fearful, if he has resources? 1 Kings 12:25-33 [Aside: 1 Kings 11-14 describes where the downward spiral of the kings of Israel and Judah begin, but for the purposes of this part of scripture, it provides context for the fear at the heart of every earthly ruler]. A nation that is unable to provide safety and security for its people – people will *leave*. It will no longer *be* a people, a nation, and therefore, no need for a king.

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