EZEKIEL 26

Greedy Tyre: Scraped to Bare Rock

> *“Behold, I am against you, O Tyre, and I will bring up many nations against you, as the sea brings up its waves.”*
> EZEKIEL 26:3

Where Ezekiel has brought us

1. Chapter 25 dealt with Judah's four nearest neighbors in seventeen short verses.

2. The oracle is dated “in the eleventh year, on the first of the month” (v1) — the eleventh year of King Jehoiachin's exile, about 587/586 BC.

“I Shall Be Filled”: Tyre's Greedy Aha

Tyre cheered Jerusalem's ruin as an open door for business — and God brought nations like waves.

EZEKIEL 26:2

“Son of man, because Tyre has said concerning Jerusalem, ‘Aha, the gateway of the peoples is broken; it has opened to me. I shall be filled, now that she is laid waste,’

DAVID GUZIK

Guzik describes Tyre as a wealthy commercial power, and Taylor, in Guzik, notes it was famous for its glassware and dyed materials.

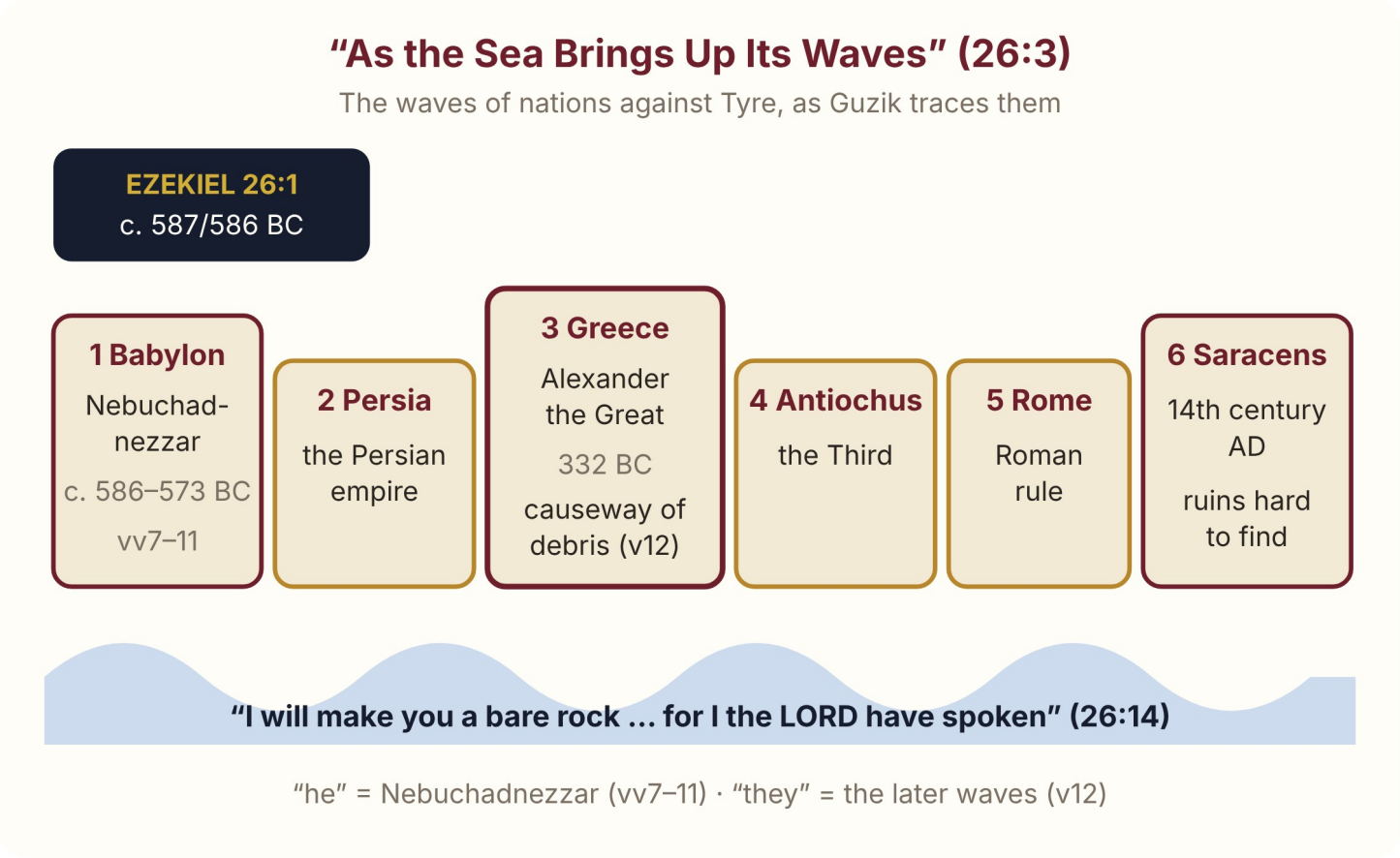
WHAT IT MEANS

Tyre's first words are a jeer — “Aha” — and its second are a business plan: “I shall be filled, now that she is laid waste” (v2). Jerusalem's ruin looked like Tyre's opportunity.

bare rock (צְחִיחַ)
TSECHIACH · “BARE ROCK”

“I will scrape her debris from her and make her a bare rock” (v4). The word tsechiach means a glaring, sun-baked, bare surface.

Wave After Wave Against Tyre



Guzik traces the "many nations" of 26:3 as successive waves, from Nebuchadnezzar's siege to the Saracens.

Nebuchadnezzar, King of Kings

The first wave: a land army with siege walls, rams and horses against the mainland city.

EZEKIEL 26:7

For thus says the Lord GOD, "Behold, I will bring upon Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses, chariots, cavalry and a great army.

DAVID GUZIK

Guzik notes that Nebuchadnezzar took the mainland city after a siege of about thirteen years (c. 586–573 BC) but could not take the island fortress.

WHAT IT MEANS

Verses 7–11 read like a war report: "horses, chariots, cavalry and a great army" (v7), siege walls and a ramp (v8), battering rams against the walls and axes against the towers (v9), dust, noise and hoofs trampling the streets…

king (מֶלֶךְ)
MELEK · "KING OF KINGS"

"Nebuchadnezzar king of Babylon, king of kings" (v7). The Hebrew simply doubles melek, king: the king over kings, the emperor over subject kings.

“They” Throw the Stones into the Sea

Later waves finish the work — the debris goes into the water and the rock is scraped bare.

EZEKIEL 26:12

“Also they will make a spoil of your riches and a prey of your merchandise, break down your walls and destroy your pleasant houses, and throw your stones and your timbers and your debris into the water.

DAVID GUZIK

Guzik reads the shift from “he” (vv7–11) to “they” (v12) as the later invaders, above all Alexander the Great in 332 BC.

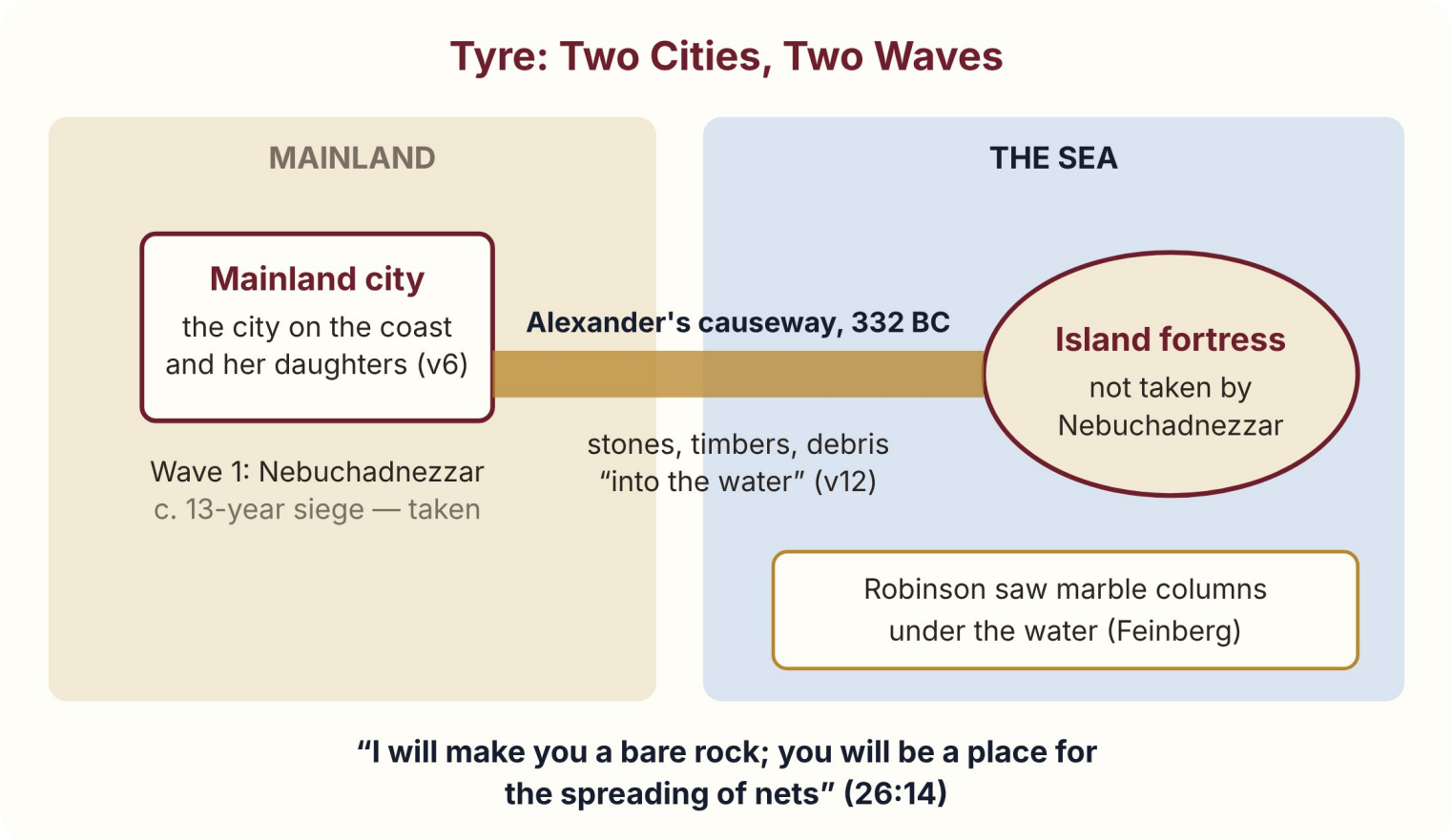
WHAT IT MEANS

“Also they will make a spoil of your riches” (v12).

built (בָּנָה)
BANAH · “BUILT”

“You will be built no more, for I the LORD have spoken” (v14). Banah means to build or rebuild.

Mainland, Island and the Causeway



Nebuchadnezzar took the mainland city; Alexander threw its ruins into the sea to reach the island, as verse 12 foretold.

The Princes of the Sea Tremble

Tyre's trading partners step off their thrones and put on trembling like a robe.

EZEKIEL 26:15

Thus says the Lord GOD to Tyre, "Shall not the coastlands shake at the sound of your fall when the wounded groan, when the slaughter occurs in your midst?

DAVID GUZIK

Guzik notes that the funeral lament is used here in a satirical way: the mighty sea-city that "imposed her terror" on others is mourned by the very princes who depended on her.

WHAT IT MEANS

When Tyre falls, the shock runs along every coast. "All the princes of the sea will go down from their thrones" (v16) — they leave their seats, take off their fine clothes, and sit on the ground trembling.

trembling (חֲרָדָה)
CHARADAH · "TREMBLING"

"They will clothe themselves with trembling" (v16). Charadah means fear, anxiety, trembling.

Down to the Pit — Glory in the Land of the Living

The deep covers Tyre and it goes down to the pit, but God sets glory among the living.

EZEKIEL 26:21

"I will bring terrors on you and you will be no more; though you will be sought, you will never be found again," declares the Lord GOD.

DAVID GUZIK

Block, in Guzik, explains that the pit 'refers primarily to a cistern in which rainwater is trapped and stored' — a dark hole in the ground that became a picture of death.

WHAT IT MEANS

The sea that made Tyre rich becomes its grave: "I bring up the deep over you and the great waters cover you" (v19). Tyre goes "down to the pit, to the people of old" (v20).

pit (בּוֹר)
BOR · "PIT"

"I will bring you down with those who go down to the pit" (v20). Bor is a cistern, a dungeon, and by extension the grave and the realm of the dead.

What to carry from this chapter

1

Greed cheers another's fall.

Tyre's first thought at Jerusalem's ruin was “I shall be filled” (v2).

2

God against you.

“Behold, I am against you, O Tyre” (v3) — no fortress survives that sentence.

3

The rock scraped bare.

Tyre (Tsor) means rock; God makes it tsechiach, a sun-baked bare rock (v4).

4

Kings are His instruments.

Nebuchadnezzar, “king of kings,” comes because God says “I will bring” him (v7).

More to carry

5

“He” then “they.”

Guzik reads the shift in verse 12 as later waves, above all Alexander's causeway.

6

Prosperity can blind a nation.

Morgan: ‘God is against any nation whose life has become so materialized by commercial prosperity.’

7

The pit is a cistern.

Bor is a dark hole in the ground that became a picture of death (v20).

8

Sought and never found.

Meyer sets Tyre's lost ruin beside Israel's pardoned sins that are sought and not found (Jer 50:20).

Talk it through

1. Tyre looked at Jerusalem's collapse and said “I shall be filled” (v2). Where have I seen someone else's loss as my opening?

2. God brought nations “as the sea brings up its waves” (v3). Why do you think God's judgment on Tyre came in waves over centuries instead of all at once?

3. What walls and towers am I counting on to keep me safe — money, connections, reputation, the street?

4. “For I the LORD have spoken” (v14). Which promise of God am I tempted to doubt because it is taking longer than I want?

5. God sets “glory in the land of the living” (v20). Where do I need to see His glory in a life that feels like it is in the pit?

CLOSING

Tyre had towers, an island fortress, and the whole sea around it, and God brought wave after wave until it was bare rock. What a man builds without God will not stand. But the God who spoke against Tyre also sets glory in the land of the living — and His word over the forgiven is just as sure.

Teaching the Word. Watching the Times. — Smith For Christ

O·I·A study, slides and reflection journal: see the Ezekiel study page.