

Ezekiel 27:2

Authorized King James Version (KJV)

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

Analysis

Now, thou son of man, take up a lamentation for Tyrus—God commands Ezekiel to sing a funeral dirge (qinah, קִנָּה) for a city not yet destroyed. The prophetic perfect tense treats future judgment as already accomplished—from God's perspective, Tyre is already fallen. The title "**son of man**" (Hebrew ben-adam, בֶּן-אָדָם) appears 93 times in Ezekiel, emphasizing the prophet's humanity in contrast to divine majesty. Ezekiel, a mortal man, speaks God's eternal word.

A lamentation (qinah) was a specific literary form—3:2 meter Hebrew poetry expressing grief. That God commands mourning for a pagan city demonstrates His compassion even in judgment. Though Tyre deserves destruction for pride and cruelty (rejoicing over Jerusalem's fall, 26:2), God takes no pleasure in the death of the wicked (Ezekiel 18:23, 33:11). The elaborate funeral song in verses 3-36 catalogues Tyre's beauty, wealth, and trading partnerships—all to be lost. This forces reflection: every human achievement, however magnificent, is temporary. Only what's built on God endures.

Historical Context

Lamentations were important in ancient Near Eastern culture. Professional mourners sang dirges at funerals (Jeremiah 9:17-18). Ezekiel's lamentation for Tyre (27:3-36) is one of Scripture's longest and most detailed, comparable to Lamentations' mourning over Jerusalem. The prophecy was delivered around 586 BC; Nebuchadnezzar besieged Tyre 585-572 BC, though the city survived in weakened form. Alexander the Great completely fulfilled the prophecy in 332 BC,

destroying island Tyre so thoroughly it never recovered. The lamentation's poetic beauty makes Tyre's fall more poignant—like singing of paradise lost. God mourns what sin destroys.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

1. Why does God command mourning for a proud, pagan city that mocked His people's suffering?
2. How does the lamentation's detailed description of Tyre's glory make its fall more tragic—and what does this teach about divine judgment?

Interlinear Text

קַיִתָּה: אַתָּה נָעַתָּה בְּנִי אַתָּה מִן־אָדָם שְׁלֹשׁ עַל־צָרָה
H859 Now thou son H1121 of man H120 take up H5375 H5921 for Tyrus H6865 a lamentation H7015

Additional Cross-References

Jeremiah 9:10 (Parallel theme): For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

Ezekiel 19:1 (Parallel theme): Moreover take thou up a lamentation for the princes of Israel,

Ezekiel 28:12 (Parallel theme): Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

