

# Isaiah Chapters 22-23 – Proclamation Against Jerusalem; The Judgment on Shebna; Proclamation Against Tyre!

## OBSERVATION

## INTERPRETATION

## APPLICATION

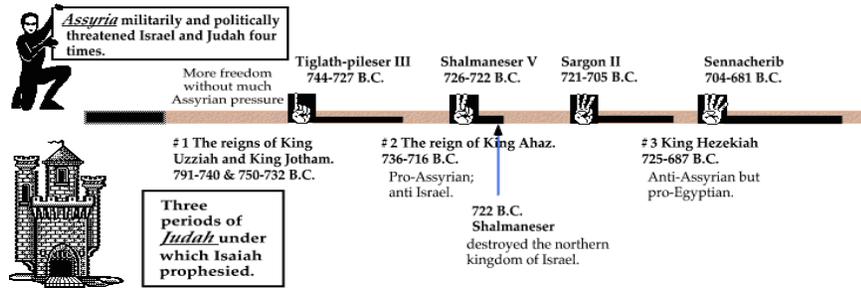
Monday 7:00pm, H 112 (1st floor, backside of the High School, facing Mac Arthur, near the east corner, adjacent to the High School office), Tuesday 7:00am, Family, Room, CCCM – [Phil Twente, cell #714 425 9221](mailto:ptwente@gmail.com); email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

### TURN YOUR EYES ON JESUS – Michael W. Smith

*Turn your eyes upon Jesus, Look full in His wonderful face,  
And the things of earth will grow strangely dim, In the light of His Glory and Grace.*

**GENERAL OUTLINE OF ISAIAH:** Referred to as the “Fifth Gospel” since the third century!  
Possible date of kings reign” - Uzziah, - 792-740; Jotham, - 750-736; Ahaz, - 735-720 Northern Kingdom of Israel falls to Assyria in 722BC; Hezekiah, - 715-699/686; Manasseh – 687-642  
Isaiah’s time of prophecy - About a minimum of 40 years and possibly more than 60 years!  
In the tenth year of Nabopolassar (616 BC) the Babylonians defeated the Assyrian army.  
Cyrus takes Babylon. In October (539 BC), the Persian king Cyrus took Babylon.

- I. THE ASSYRIAN PERIOD - CONFLICT AND VICTORY (Isa 1-39)
  - A. PROPHECIES CONCERNING JUDAH AND JERUSALEM (Isa 1-12)
  - B. PROPHECIES CONCERNING THE NATIONS (Isa 13-27)
  - C. DELIVERANCE FOUND NOT IN EGYPT, BUT IN THE LORD (Isa 28-35)
  - D. HISTORICAL INTERLUDE (Isa 36-39)
- II. THE BABYLONIAN PERIOD - HOPE FOR TROUBLED TIMES (Isa 40-66)
  - A. THE ONE TRUE GOD VERSUS IDOLS (Isa 40-48)
  - B. LORD’S SERVANT WILL BRING SALVATION THROUGH SUFFERING (Isa 49-57)
  - C. THE FUTURE GLORY FOR GOD’S PEOPLE, THE NEW ZION (Isa 58-66)



POSSIBLY SHEBNA’S TOMB:



### Isaiah – Bible Timeline

739 BC	Isaiah Complains of Zion's Corruption	<a href="#">Isaiah 1 - 5</a>
739 BC	Isaiah's Vision and Commission	<a href="#">Isaiah 6</a>
735 BC	Isaiah's Prophecy of Immanuel	<a href="#">Isaiah 7</a>
734 BC	Uriah/Zechariah Verification	<a href="#">Isaiah 8</a>
730 BC	Isaiah Prophecies a Child Is Born	<a href="#">Isaiah 9</a>
730 BC	Isaiah Prophecies Judgments Upon Israel	<a href="#">Isaiah 9:8</a>
730 BC	Isaiah Prophecies Judgment on Assyria	<a href="#">Isaiah 10</a>
730 BC	Isaiah Prophecies The Root of Jesse	<a href="#">Isaiah 11</a>
730 BC	Isaiah's Joyful Thanksgiving	<a href="#">Isaiah 12</a>
725 BC	Isaiah Prophecies against the Nations	<a href="#">Isaiah 13 - 22</a>
725 BC	Isaiah's Valley of Vision	<a href="#">Isaiah 22</a>
725 BC	Isaiah's Burden of Tyre	<a href="#">Isaiah 23</a>
725 BC	Devastation on the Earth	<a href="#">Isaiah 24</a>
725 BC	Isaiah's Songs of Praise	<a href="#">Isaiah 25 - 27</a>
725 BC	Isaiah's Further Warnings	<a href="#">Isaiah 28 - 32</a>
725 BC	Isaiah Prophecies a King Shall Reign	<a href="#">Isaiah 32</a>
725 BC	Isaiah Declares God's Judgments	<a href="#">Isaiah 33, 34</a>
725 BC	Isaiah Declares the Joyful Will Flourish in Zion	<a href="#">Isaiah 35</a>
712 BC	Hezekiah's Illness and Healing	<a href="#">2 Kings 20, Isaiah 38</a>
711 BC	Hezekiah Shows Treasures	<a href="#">2 Kings 20:12, Isaiah 39</a>
711 BC	Isaiah Prophecies Captivity and Restoration	<a href="#">Isaiah 40 - 66</a>
701 BC	Sennacherib Threatens Jerusalem	<a href="#">2 Kings 18, Isaiah 36, 2 Chron. 32</a>
701 BC	Hezekiah's Prayer	<a href="#">2 Kings 19, Isaiah 37</a>

## Isaiah Chapters 22-23 – Proclamation Against Jerusalem; The Judgment on Shebna; Proclamation Against Tyre!

### OBSERVATION

### INTERPRETATION

### APPLICATION

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#### *An Oracle Concerning Jerusalem*

*Isa 22:1 The burden against the Valley of Vision. What ails you now, that you have all gone up to the housetops,*

*Isa 22:2 You who are full of noise, A tumultuous city, a joyous city? Your slain men are not slain with the sword, Nor dead in battle.*

*Isa 22:3 All your rulers have fled together; They are captured by the archers. All who are found in you are bound together; They have fled from afar.*

*Isa 22:4 Therefore I said, "Look away from me, I will weep bitterly; Do not labor to comfort me Because of the plundering of the daughter of my people."*

*Isa 22:5 For it is a day of trouble and treading down and perplexity By the Lord GOD of hosts In the Valley of Vision— Breaking down the walls And of crying to the mountain.*

*Isa 22:6 Elam bore the quiver With chariots of men and horsemen, And Kir uncovered the shield.*

*Isa 22:7 It shall come to pass that your choicest valleys Shall be full of chariots, And the horsemen shall set themselves in array at the gate*

**Introduction to chapters 22 & 23:** Chaps 13 23 is a -block of prophecy coming to the kingdoms of Judah and Israel and to the nations surrounding Israel. It wasn't as if these neighboring countries would listen, but **this prophecy is given primarily to communicate to His people that Assyria is going to be My instrument of My judgment on the wicked nations.** I know that **their first temptation, when judgment comes, is to use the connections and worldly means and see what kind of help we can get! Everything but realizing there is no protection for me in this world except to know that I am right with God, walking obediently to Him, making sure that's the case.** That was and is the solution to every one of these nations. **That's the safest place that anyone can find themselves in the world – right in the middle of God's will. We need to be reminded over and over.** In chapter 24, Isaiah begins to talk about God's judgment coming upon the entire earth, It's not, that the whole world is going to give heed to the coming judgment of the Great Tribulation and turn at the news. The point is, as God begins to chasten the world for its sin, that we will not do what the children of Israel did during this season in their life, looking at the distress of nations with perplexity, the difficulty of the times, and then run to the world and its resources, rather than looking and saying, the problems are so great, God is behind all of this and we will run to God, as the only place of refuge in our life and go deeper into the LORD in our relationship with Him !

**vs. 1-4 against the Valley of Vision:** This is Jerusalem, which was a center for the worship of God and some of the prophets of God (including Isaiah). It is strange to find a prophecy against Judah and Jerusalem in a section that deals with the nations. But since Judah had chosen to behave like her neighbors and to desert the Lord, she deserved to be judged. *What ails you now, that you have all gone up to the housetops:* As they used to do in times of great confusion and consternation, that they might mourn, and look, and cry to Heaven for help. *A tumultuous city, a joyous city? Your slain men are not slain with the sword:* When Jerusalem was conquered by the Babylonians, the men of Judah did not bravely die in battle. They died either being starved to death in the siege of the city, or as they fled in cowardly retreat. Either by famine or pestilence in the siege, as many died, **Jer 14:18; Jer 38:2**, or in their flight, as others were; both which were inglorious kinds of death." ***I will weep bitterly; do not labor to comfort me:*** Isaiah said "***I will weep bitterly***" when he saw God's judgment coming against God's people

**vs. 5-7** Isaiah sees a coming army, and the LORD brings no deliverance. ***For it is a day of trouble:*** Isaiah sees an army full of arrows and chariots coming against Jerusalem. The prophecies the attack and overthrow of Jerusalem by the Babylonians. ***Elam bore the quiver:*** Because Elam, Babylon's neighbor to the east, had strongly supported the Babylonians and the Chaldeans in the struggle against Assyria, the Elamites were probably allies of the Babylonians. ***Your choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate:*** Attacking armies will once again surround Jerusalem, and in that day the LORD will not deliver them.

**vs. 1-4** The series of woes continues against His own people in Jerusalem. They were living corruptly just like their neighbors. Even though they had Isaiah's prophecy of coming disaster, they were partying and marrying, saying, let's eat, drink and be merry, tomorrow we die. They were not behaving at all the way they should have and soon judgment will come on them! ***Look away from me, I will weep bitterly;*** Here is Isaiah, weeping bitterly because of what he knows is coming, must come, and we have the same heart as we look at the world and the age in which God has called us to live for Him. **The "curse" of a Christian, who because of the clarity given by the Holy Spirit and the Word of God, can see so much more clearly of what's ahead. We see our children, our friends living a life of a train wreck and see how easy it would be for them to fix it by repenting of their sins and returning to God. But they don't want to do it!**

**vs. 5-7** Isaiah's prophecy of the destruction which God will bring on Jerusalem. God removed the protection of Judah, a very preachable verse. Here they were relying on their military and alliances. All of these things they thought were their protection. God was their protection. In this world if a person doesn't have God's protection, they don't have anything. This world, to say nothing of the demonic realm, will overwhelm every resource we have. **Our only hope and solution is depending on the LORDS and staying in the very center of His will.**

## Isaiah Chapters 22-23 – Proclamation Against Jerusalem; The Judgment on Shebna; Proclamation Against Tyre!

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### INTERPRETATION

### APPLICATION

Isa 22:8 He removed the protection of Judah. You looked in that day to the armor of the House of the Forest;

Isa 22:9 You also saw the damage to the city of David, That it was great; And you gathered together the waters of the lower pool.

Isa 22:10 You numbered the houses of Jerusalem, And the houses you broke down To fortify the wall.

Isa 22:11 You also made a reservoir between the two walls For the water of the old pool. But you did not look to its Maker, Nor did you have respect for Him who fashioned it long ago.

Isa 22:12 And in that day the Lord GOD of hosts Called for weeping and for mourning, For baldness and for girding with sackcloth.

Isa 22:13 But instead, joy and gladness, Slaughtering oxen and killing sheep, Eating meat and drinking wine: "Let us eat and drink, for tomorrow we die!"

Isa 22:14 Then it was revealed in my hearing by the LORD of hosts, "Surely for this iniquity there will be no atonement for you, Even to your death," says the Lord GOD of hosts.

Isa 22:15 Thus says the Lord GOD of hosts: "Go, proceed to this steward, To Shebna, who is over the house, and say:

Isa 22:16 'What have you here, and whom have you here, That you have hewn a sepulcher here, As he who hews himself a sepulcher on high, Who carves a tomb for himself in a rock?'

Isa 22:17 Indeed, the LORD will throw you away violently, O mighty man, And will surely seize you.

Isa 22:18 He will surely turn violently and toss you like a ball Into a large country; There you shall die, and there your glorious chariots Shall be the shame of your master's house.

Isa 22:19 So I will drive you out of your office, And from your position he will pull you down.

vs. 8-14 Jerusalem makes all the wrong preparations for a coming battle. *You gathered together the waters of the lower pool . . . to fortify the wall:* When Jerusalem was faced with this subsequent attack, they prepared the city for battle and for siege, strengthening the wall of the city and making sure there was adequate water for a siege. But none of this would matter, because *He removed the protection of Judah*. The best thing Jerusalem could do for her protection was turn her heart toward the LORD, *But you did not look to its Maker, nor did you have respect for Him who fashioned it long ago. In that day the Lord GOD of hosts called for weeping and mourning:* Instead of preparing Jerusalem for an attack, they should have turned their hearts in humble repentance to the LORD. Instead of humbly seeking the LORD, the people of Jerusalem had both a confidence in their own preparation (*joy and gladness*), and a fatalistic outlook toward the future (“*Let us eat and drink, for tomorrow we die!*”). *For this iniquity there will be no atonement for you:* What is this sin that can’t be forgiven? The sin of ignoring God, of refusing to humble yourself before the LORD and repent. Jerusalem was doing everything except the *essential* thing they had to do to prepare for the attack, and because they rejected the LORD, there would be *no atonement* for them. “Our hearts are top-full of harlotry, ready to shift and shirk in every by-corner for comfort; to hang their hopes on every hedge, rather than to roll themselves upon God, ‘the hope of Israel.’”

vs. 15-19 Shebna had a high and honorable office, yet he used it to glorify himself. *Shebna, who is over the house:* Shebna was a servant of King Hezekiah, both a *steward . . . over the house* and a scribe (*1Ki 18:18, Isa 37:2*). These were both positions of honor and responsibility. Shebna was one of King Hezekiah’s chief assistants. “The king of Judah at this time was Hezekiah - a good king - so the condemnatory judgment fell on the next person in line. Shebna and the populace in general did not share the godly principles of King Hezekiah.” *What have you here, and whom have you here:* The LORD speaks to Shebna, this proud man, and says, “Who do you think you are? What do you think you have? You really are nothing and you have nothing.” *As he who hews himself a sepulcher on high:* What did Shebna do with his position of honor and authority? He made himself a fancy and prestigious tomb! In that day, this was a display of significant power and wealth. In this, Shebna personifies all of Jerusalem with his obsessive self-interest. Isaiah had prophesied that the people of Judah and Jerusalem would be carried away into exile, but Shebna didn’t believe it. He built this elaborate tomb to himself in Jerusalem, as if to say, “I will never be carried away in exile. I am so certain that I will die here that I will build my tomb here.” *He will surely turn violently and toss you like a ball into a large country; there you shall die . . . so I will drive you out of your office:* Shebna sought honor and glory, but would never find it. Instead, the LORD would make certain that he was never even buried in his prestigious, expensive tomb, but would die in exile instead. Shebna is the same kind of man Jesus spoke about in *Luk 12:16-21*, in the parable of the rich fool. The man spent his time planning and his money building great things, but in the end he died without God and it all meant nothing. Now, all of Shebna’s accomplishments - the beautiful tomb, the *glorious chariots* - mean worse than nothing, they are a shame to him instead.

vs. 8-14 Being told that God removed Judah’s protection, they turned to their own devices – relying on their armor; gathering their water supply into pools; fortifying their walls by breaking down houses; trying to fix their own problems. But the one thing which God intended them to do by bringing on their calamity was to turn to Him! To look to Him. To weep. To mourn – baldness and sackcloth. But instead they pursued joy and gladness, eating meat and drinking wine. God says for this iniquity there will be no atonement for you, even to your death! Great lesson for us, too!

vs. 15-19 The only thing worse for a people who were rebelling against God, living a life of indulgence and serving themselves was to have leaders who were using their position to enrich themselves leading them in this. Shebna was such a leader, controlling access to King Hezekiah. God calls Shebna and says, *What have you here, and whom have you here, That you have hewn a sepulcher here, As he who hews himself a sepulcher on high, Who carves a tomb for himself in a rock? You will be taken exile to a far country and shall shamefully die there. I will drive you out of your office and pull down your position. How are we using our position – for God or for self?*

# Isaiah Chapters 22-23 – Proclamation Against Jerusalem; The Judgment on Shebna; Proclamation Against Tyre!

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*Isa 22:20* Then it shall be in that day, That I will call My servant Eliakim the son of Hilkiyah;  
*Isa 22:21* I will clothe him with your robe And strengthen him with your belt; I will commit your responsibility into his hand. He shall be a father to the inhabitants of Jerusalem And to the house of Judah.

*Isa 22:22* The key of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open.  
*Isa 22:23* I will fasten him as a peg in a secure place, And he will become a glorious throne to his father's house.

*Isa 22:24* They will hang on him all the glory of his father's house, the offspring and the posterity, all vessels of small quantity, from the cups to all the pitchers.

*vs. 20-21* The LORD lifts up Eliakim instead of Shebna. *Eliakim the son of Hilkiyah* is mentioned in passages like [1Ki 18:18](#) and [Isa 36:3](#) as another assistant to King Hezekiah. He should be distinguished from Eliakim the son of Josiah, who was a puppet king established by Pharaoh ([2Ki 23:34](#)). *My servant: What a glorious title for Eliakim!* Both Shebna and Eliakim were servants of Hezekiah, but Shebna's heart was directed towards selfish ambition and glory, and Eliakim's heart was turned towards the LORD. The place of *Eliakim the son of Hilkiyah* before Hezekiah is somewhat obscure in the Scriptures; he is only mentioned in six passages, and the only description of him is that he was over the household ([1Ki 18:18, 37](#) and [Isa 36:3, 22](#)). But Eliakim was famous in heaven! *He shall be a father to the inhabitants of Jerusalem and to the house of Judah.* The LORD would take the office and authority of the unfaithful Shebna, and give it to Eliakim instead (*I will clothe him with your robe and strengthen him with your belt; I will commit your responsibility into his hand*). God will get His work done! If a Shebna is unfaithful, the LORD will remove him from his office, strip him of his authority, and give it to another. That Eliakim should be put into Shebna's place of lord-chamberlain of the household, lord-treasurer, and prime-minister of state.

*vs. 22-23* Because Eliakim is the LORD's servant, the LORD will give him great authority: *The key of the house of David I will lay on his shoulder.* In that day, the chief royal steward would have the large master key of the palace fastened to the shoulder of his tunic. The key was a picture and demonstration of the authority of the chief steward. Here, the LORD gives Eliakim the authority to *open* and *shut* as the LORD's representative, which no man can oppose. In this, Eliakim becomes a prophecy of the Messiah, because Jesus told us this passage spoke of Himself: *These things says He who is holy, He who is true, "He who has the key of David, He who opens and no one shuts, and shuts and no one opens."* ([Rev 3:7](#)) Jesus is the one with the keys of *Hades and of Death* ([Rev 1:8](#)), who has all authority both in heaven and on earth. Jesus delegates this authority as it pleases Him ([Mat 16:19](#)). *He shall open, and no one shall shut; and he shall shut and no one shall open:* Eliakim would have this kind of authority from the LORD. Since he is a picture of Jesus, we know that Jesus has the authority to open and shut doors in our lives as He pleases. We need to accept both the open and the shut doors! Because the LORD established Eliakim's authority, it was secure: *I will fasten him as a peg in a secure place.* Shebna sought glory for himself, but would find shame. But Eliakim was the LORD's servant, and would *become a glorious throne to his father's house.* In those days, houses didn't really have cupboards or storage closets as we think of them. Things were stored on pegs set up all around the room. If something was on its peg, it was safe and secure, stored properly and ready for use at the appropriate time. The sense is: all that is valuable to the nation shall rest securely on him.

*v. 24* *They will hang on him all the glory of his father's house, the offspring and the issue:* There are many different vessels in the Lord's house, with many different sizes and purposes. But they all must hang on the same peg! All are equally wrecked if they drop from the peg. The safety isn't in the size or the quality of the vessel, but in its attachment to the peg.

*v. 20-21* God knows Hilkiyah's heart and calls him, giving him Shebna's position and responsibility. There is a huge difference. Instead of using the position selfishly as Shebna had done, Hilkiyah is to take the position as a father over the people, leading them, caring and directing them. Hilkiyah will do so, leaving behind a great name in Israel's history. How will we be remembered?

*vs. 22-23* *key of the house of David.* This authority to admit (open) or refuse (shut) admittance into the king's presence evidenced the king's great confidence in Eliakim. Jesus applied this terminology to Himself as one who could determine who would enter His future Davidic kingdom ([Rev 3:7](#)). *Fasten...as peg...in a secure place. a glorious throne.* The throne symbolized the honor Eliakim was to bring to his family.

*v. 24* The godly Eliakim was a secure peg, and could spiritually support his father's house and his offspring. Since Eliakim is a picture of Jesus, we also see in this the believer's total dependence on Jesus.

## Isaiah Chapters 22-23 – Proclamation Against Jerusalem; The Judgment on Shebna; Proclamation Against Tyre!

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*Isa 22:25 In that day, ' says the LORD of hosts, 'the peg that is fastened in the secure place will be removed and be cut down and fall, and the burden that was on it will be cut off; for the LORD spoken.'*

#### *An Oracle Concerning Tyre and Sidon*

*Isa 23:1 The burden against Tyre. Wail, you ships of Tarshish! For it is laid waste, So that there is no house, no harbor; From the land of Cyprus it is revealed to them.*

*Isa 23:2 Be still, you inhabitants of the coastland, You merchants of Sidon, Whom those who cross the sea have filled.*

*Isa 23:3 And on great waters the grain of Shihor, The harvest of the River, is her revenue; And she is a marketplace for the nations.*

*Isa 23:4 Be ashamed, O Sidon; For the sea has spoken, The strength of the sea, saying, "I do not labor, nor bring forth children; Neither do I rear young men, Nor bring up virgins."*

*Isa 23:5 When the report reaches Egypt, They also will be in agony at the report of Tyre.*

*Isa 23:6 Cross over to Tarshish; Wail, you inhabitants of the coastland!*

*Isa 23:7 Is this your joyous city, Whose antiquity is from ancient days, Whose feet carried her far off to dwell?*

*Isa 23:8 Who has taken this counsel against Tyre, the crowning city, Whose merchants are princes, Whose traders are the honorable of the earth?*

*Isa 23:9 The LORD of hosts has purposed it, To bring to dishonor the pride of all glory, To bring into contempt all the honorable of the earth.*

*v. 25* The removal of Shebna. *The peg that is fastened:* If Eliakim is yet to be promoted to the place of honor and responsibility pictured by the *peg (I will fasten him as a peg, Isa 22:23)*, then Shebna is *the peg that is fastened* at the moment. Therefore, before Eliakim can be put in his rightful place, Shebna must *be removed and be cut down and fall*. The LORD gave Shebna a place of honor and authority, but he didn't hold it as a servant of the LORD. So, the LORD took the place of honor and authority away from Shebna. Even so, the great authority Jesus gave to His disciples was neither unlimited, nor unattached from Jesus' direction. Even though Jesus gave the promise of the keys to Peter (*Mat 16:19*), Peter did not have unlimited authority. Instead, Peter was rightly challenged and rebuked by another apostle, Paul, when he was out of line (*Gal 2:11-21*). *And the burden that was on it will be cut off:*

*Chap. 23 vs. 1-5* The sailors of Tyre agonize when they hear of the destruction of their home port. The burden against Tyre. *Wail, you ships of Tarshish!* For it is laid waste, so that **The burden against Tyre:** To the north of Israel, Tyre was the leading city of Phoenicia, the great maritime power of the ancient world. Because it was such an important harbor and center for shipping, Tyre was synonymous with commerce and materialism. Tyre was the “Babylon of the Sea.” Because of their excellent harbor and seamanship, they established a commercial empire far greater than one would expect given their size and military power. Tyre was a city in two parts - an inland city, and an island city. The inland city was conquered by the Assyrians and the Babylonians, just as Isaiah prophesied. The island city was conquered later by Alexander the Great in 332 B.C. *There is no house, no harbor:* Isaiah pictures sailors from Tyre in *the land of Cyprus* and in *Egypt* hearing of the destruction of the harbor of Tyre. When they hear the news, the *wail* and are *in agony at the report of Tyre. (Rev. 18:13-18 – re destruction of commercial Babylon – Great Tribulation)*

*vs. 6-9* The proud city of Tyre is humbled. Tyre was a city where money ruled. The *merchants are princes*, and the *traders are the honorable of the earth*. To be a leader or honorable, one didn't need to be of royal heritage, a good or a honest man. The only thing needed was success in business! *The LORD of hosts has purposed it, to bring dishonor the pride of all glory:*

*v. 25* The LORD gave Shebna a place of honor and authority, but he didn't hold it as a servant of the LORD. So, the LORD took the place of honor and authority away from Shebna. God takes down and raises up as He pleases! We do see the temporary appointment as Hilkiah will die and the *burden on it will be cut off*. Are we on the way up or to be brought down?

*Chap 23 vs. 1-5* Tyre was a great city having the strongest navy in the Mediterranean. All the trade in that area was controlled by Tyre for several hundred years. They will be judged because of the wickedness and their continual turning away from the one true and living God. Their primary god was Baal – remember Jezebel, she was the daughter of Ethbaal, king of Sidon.

*vs. 6-9* Because of her great success, Tyre had become proud and full of self-glory. But the LORD of hosts has purposed to judge and humble Tyre, and Isaiah announces it. Pride is that basic sin to which God is ever opposed, and man is ever expressing. Always a tendency for the rich, being self-deceived, think they are better than anyone else because of the wealth and being able to buy and control using their wealth. God says He has purposed that He will bring Tyre down.

## Isaiah Chapters 22-23 – Proclamation Against Jerusalem; The Judgment on Shebna; Proclamation Against Tyre!

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### INTERPRETATION

### APPLICATION

*Isa 23:10 Overflow through your land like the River, O daughter of Tarshish; There is no more strength.*

*Isa 23:11 He stretched out His hand over the sea, He shook the kingdoms; The LORD has given a commandment against Canaan To destroy its strongholds.*

*Isa 23:12 And He said, "You will rejoice no more, O you oppressed virgin daughter of Sidon. Arise, cross over to Cyprus; There also you will have no rest."*

*Isa 23:13 Behold, the land of the Chaldeans, This people which was not; Assyria founded it for wild beasts of the desert. They set up its towers, They raised up its palaces, And brought it to ruin.*

*Isa 23:14 Wail, you ships of Tarshish! For your strength is laid waste.*

*Isa 23:15 Now it shall come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. At the end of seventy years it will happen to Tyre as in the song of the harlot:*

*Isa 23:16 "Take a harp, go about the city, You forgotten harlot; Make sweet melody, sing many songs, That you may be remembered."*

*Isa 23:17 And it shall be, at the end of seventy years, that the LORD will deal with Tyre. She will return to her hire, and commit fornication with all the kingdoms of the world on the face of the earth.*

*Isa 23:18 Her gain and her pay will be set apart for the LORD; it will not be treasured nor laid up, for her gain will be for those who dwell before the LORD, to eat sufficiently, and for fine clothing.*

**vs. 10-14** The destruction of the city of Tyre. *The Chaldeans . . . Assyria:* The mainland city of Tyre was defeated by both the Assyrians and the Babylonians. They were used by God to bring the city *to ruin*.

**vs. 15-18** A promise of restoration to the city of Tyre. Seventy years of desolation for the city of Tyre. *Tyre will be forgotten seventy years:* God's judgments are so precise that He decrees the exact number of years *Tyre will be forgotten*. *That you may be remembered:* Quoting what may have been a well-known song in his day, Isaiah makes the point that at the end of the seventy years appointed by God, Tyre will be remembered again. God's purpose in restoring the city of Tyre. *She will return to her hire:* God will allow Tyre, symbolized by a prostitute, to continue her gross materialism *with all the kingdoms of the world*. But *Her gain and her pay will be set apart for the LORD*; ultimately, the riches Tyre so desperately sought will be given to the LORD anyway. *The LORD will visit Tyre:* Many commentators think this refers to the presence of Christianity in Tyre in the days of the early church. After its destruction by Nebuchadnezzar, Tyre recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighboring countries. Paul himself found many Christian there, *Act 21:4*. It suffered much in the Diocletian persecution. It continued Christian till it was taken by the Saracens in 639; was recovered by the Christians in 1124; but in 1280 was conquered by the Mamelukes and afterwards taken from them by the Turks in 1517. Since that time it has sunk into utter decay; is now a mere ruin, a bare rock, 'a place to spread nets upon,' as the Prophet Ezekiel foretold it should be, *Eze 26:14*.

**vs. 10-14** The coming destruction of the rich city of Tyre is very similar to that described of Babylon, during the Great Tribulation – *Rev 18:10-11; 15-17* *standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.' [11] 'And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore: [15] The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing, [16] and saying, 'Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls! [17] For in one hour such great riches came to nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance*

**vs. 15-18** For a 70 year period, Tyre will be under the rule of a foreign king (one such was Babylonian – possibly concurrent with Judah's 70 year captivity). Then Tyre will be reestablished and return to her old commercial, profit motivated ways doing everything for money, like a *harlot*, committing fornication with all the kingdoms of the world.

We have another great example of grace in that verse 18 tells us that eventually, in the Millennial Reign, Tyre will still be in business, but her gain will be for those who dwell before the LORD, to eat sufficiently and for fine clothing. Then the people will be innovative, hard working as God's servants. God's love for His children never ends!