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## Isaiah 23

Nebuchadnezzar would bring down the prideful nation of Tyre to the dust. Most commentators feel that this chapter mainly deals with the Babylonian invasion. Ezekiel makes this clear, also “For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people” (Ezekiel 26:7 (also see 1–21)). In the last days Tyre would turn to the Lord and the clothing she manufactures shall be used to attire those who serve the Lord in the temple. The ancient manuscripts make this a particularly interesting chapter. Calvin says, “Isaiah threatens [Tyre’s] destruction, because it has been hostile to the people of God, as we may infer from what is said by Ezekiel.” Some of the 19<sup>th</sup> Century exegetes speak of Tyre’s total destruction. Alexander says, “It entirely decayed, and has now disappeared, its site being marked by the insulated rock, by the causeway between it and the mainland still existing as a bar of sand, and by columns and other architectural remains mostly lying under water.” צור, Tzur or Tyre, means *rock* in Hebrew. Yet it would become a *bare* rock: “With the hoofs of his [Nebuchadnezzar, king of Babylon] horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock” (Ezekiel 26:11–14a). And further, “and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God” (Ezekiel 26:21b). Tyre is once again a vibrant, populated place. Much of Tyre turned to Christianity, for a while, after the first advent of the Savior, and certainly it will turn to the Lord once again, in the end of days, as is clear from the last verses of this prophecy. Every knee shall bow and every tongue confess that Jesus is the very Christ. So, there are a number of possibilities that may be offered here regarding Tyre’s final outcome. One is that even though Tyre would be inhabited again, the peoples to do so would not be related to those who had been wiped out. An intriguing possibility is offered by Jennings, and that is that Tyre stands as a *type* for Mammon (מַמְוֹן). This is certainly the most elegant solution as to how Tyre would once again be called a harlot and commit fornication with the world (ISAIAH 23:16–17) after a period of seventy years of desolation, and yet in ISAIAH 23:18 have the riches of the world consecrated to the work of the Lord. Also compare ISAIAH 21 with Ezekiel 26–28.

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vv. 1–14. Prideful Tyre would be destroyed, supposedly by the nations who were here enemies. But this only could take place because the Lord permitted it. Tyre would be humbled. Instead of harvesting the sea and being involved in commerce, she might have to harvest the land. Babylon would be an instrument in the hands of God to humble Tyre and the nations.

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1 ¶ THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

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*THE burden of Tyre.* צור (Tyre, also צוּר, meaning *rock*) was a Phoenician island in the Mediterranean, quite close to land, and almost equidistant between Sidon on the north, and Acco on the south. It was about 50 kilometers north of Mt. Carmel. Much of the timber as well as masons for the construction of Solomon’s Temple came from Tyre and the surrounding areas in

Lebanon. Tyre is an ancient place, first mentioned in Joshua 19:29, where it was called *a defended or fortified city*. Alexander explains that part of Tyre was in the mainland<sup>1</sup> itself. Gill has: “This was a famous city in Phoenicia, which exceeded in renown and grandeur all the cities of Syria and Phoenicia, and was much known for its trade and navigation, for which it was well situated by the sea.” Hengstenberg feels that the main portion of Tyre was built on a peninsula, which was attached to the mainland by a narrow neck of land (in Alexander). Of the broader region, Fleming<sup>2</sup> says, “It was about two hundred miles long and from two to fifteen miles wide. Headlands projecting to the sea cut this coastland into a number of small plains that had their names from their chief cities, as the Plain of Tyre, the Plain of Sidon, the Plain of Acco, etc. Thus the topography of the land was unfavorable to a strongly centralized government.” Fleming explains that

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<sup>1</sup> The mainland portion also referred to as *Old Tyre* (see Fleming, p. 4)

<sup>2</sup> Fleming, Wallace B. (1966), *The History of Tyre* (New York, NY: AMS Press).

Tyre was a commercial power as early as 1200 BC—preferring peace over war—or political force.<sup>3</sup> They were renowned architects, masons (2 Chronicles 2:14), and seamen—they ventured past the Mediterranean ocean into the Atlantic and onto Africa as early as 1100 BC.<sup>4</sup> Why is the Lord upset at Tyre? A number of reasons include Tyre’s: (1) enmity towards God’s chosen people (Ezekiel 26:2); (2) pride in her wisdom (Zechariah 9:2) such that she considered herself as God (Ezekiel 28:2–5); (3) conceit in her riches, beauty and strength<sup>5</sup> (Ezekiel 27:3–11; 28:5, 12); (4) removal of silver and gold from Jerusalem (Joel 3:5, some have suggested from the Temple there); (5) idolatry and refusal to worship the Living God (Ezekiel 28:18); (6) aiding in the scattering of Israel (Joel 3:6); and (7) traitorous act against Judah by taking Edom’s side (Amos 1:9). ¶ In Luke 10:13, the Lord explains that Tyre did not sin against the light, as did Israel (represented by Chorazin and Bethsaida, types for the entire nation, who witnessed the presence and miracles of our Savior in the meridian of time (see Luke 10:13). Barnes explains: “The sense of this passage is, that the fleets coming from **Tarshish** (Tartessus) to Tyre, would, on their way, learn from the inhabitants of Cyprus the news of the downfall of Tyre.” ¶ *Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.* The Targum (Ⓣ) has, “Howl, O ye that are embarking (or, *going down*) in ships of the sea, because their havens are spoiled, so that none can enter in. From the land of Chittim it is coming upon them (the Royal Polyglot reads, אָרָר, ‘they shall come’).” The Vulgate (Ⓥ) also has “*naves maris*” (ships of the sea—Douay) rather than *Tarshish* (תַּרְשִׁישׁ). The LXX (Ⓛ) has, “Howl, ye ships of Carthage; for she has perished, and men no longer arrive from the land of the Citians: she is led captive.” Thompson’s Ⓜ translation has, “Raise the mournful cry, ships of Carthage, for Tyre is destroyed and there are no arrivals from the land of the Kitians.” The NETS Ⓜ τραπεζολατιον has Kitieans; the Greek Ⓜ has Κιτιαίων. The Syriac (Ⓢ) *Peshitta en Español*, has, as the *bad news* revealed from Quitim. Gill reminds us that both Chittim and Tarshish were sons of Javan (Genesis 10:4). Regarding Chittim or Κιτιαίων, *Easton* has: “while the name originally designated the Phoenicians only, it came latterly to be used of all the islands and various settlements on the sea-coasts which they had occupied, and then of the people who succeeded them when the Phoenician power decayed.

<sup>3</sup> Fleming, pp. xi, 14.

<sup>4</sup> Fleming, pp. 15, 17–19, 28, 42–43.

<sup>5</sup> Pride in wisdom, might and riches are precisely those abhorred by the Lord (Jeremiah 9:23–24). And when it comes to beauty, Fleming tells us that Tyre was renowned for her splendor (pp. 5–6).

Hence it designates generally the islands and coasts of the Mediterranean and the races that inhabit them.” Others believe it was more particularly meant of the island of Cyprus.<sup>6</sup> Henderson points out that in Ezekiel 27:6 we have the plural אִיָּמֹת, *islands*, and that it “satisfactorily shews that more than one island or maritime region are intended.” In Ezekiel, the plural is actually spelled without the final א, אִיָּמֹת,

(אִיָּמֹתֵי אִיָּמֹתֵי), from *islands* of Chittim.

¶ Regarding “*so that there is no house, no entering in,*” Alexander explains: “The meaning strictly is, *away from house, away from entrance.* It may be less concisely rendered, *so there is no house, &c.* Some make the two expressions strictly parallel and correlative, *so there is neither house nor entrance,* in which case the latter may have reference to the entering of ships into the harbor.<sup>7</sup> Others make the second dependent on the first, *so that there is no house left to enter.* This may refer particularly to the mariners returning from their long voyage and finding their homes destroyed.” It may well be an encompassing phrase, indicating that there is practically nothing left standing: from house to port. The Masoretic text (Ⓜ), uses the word נִגְלָה (to be revealed), as part of the expression נִגְלָה לָמוֹ (to be revealed to them). While most translate it as the KJV, as news revealed from Chittim, the word נִגְלָה is quite expansive, and could mean *exiled* as well as *revealed*. So the alternate signification is that they were *exiled to Chittim* (Ⓜ) or the news was *revealed from Chittim* (Ⓢ). In Ezekiel 27:12 we read, “*Tarshish* was thy merchant by reason of the multitude of all *kind of riches*; with silver, iron, tin, and lead, they traded in thy fairs.” And further, “The ships of *Tarshish* did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas” (Ezekiel 27:25). It is thought that Tarshish was a “Phoenician port in Spain, between the two mouths of the Guadalquivir” (*Easton*). Often mentioned in the Scriptures, the ships of Tarshish came

<sup>6</sup> ISBE has, in part: “In its narrower sense *Kittim* appears simply to have stood for the island of Cyprus—it is mentioned between Bashan (= Pal) and the isles of Elisha in Ezekiel 27:6–7, and with this ISAIAH 23:1, 12 agree, *Kittim* occurring in these passages between Tarshish, Tyre and Sidon. The statement of Josephus, that ‘all islands, and the greatest part of the sea-coast, are called *Chethim* (= *Kittim*) by the Hebrews,’ on the other hand, must be taken as the testimony of one well acquainted with the opinions of the learned world in his time.”

<sup>7</sup> Fleming explains that around the time of King David and Solomon, Hiram connected the main island of Tyre with a smaller one close to it. By means of piers, two harbors were constructed. The one facing the north was called *Sidonian*; the one to the South, *Egyptian*. These, were joined by a canal (p.4). Alexander would later join these islands to the mainland (p.5).

to represent “a general designation for large sea-going vessels to any quarter” (ISBE). These ships loved to trade with Tyre, but her destruction would give rise to the bitterest lamentations. In the last days these ships of **Tarshish** (תַּרְשִׁישִׁי) would play a major role in bringing scattered Israel back, “Surely the isles shall wait for me, and the ships of **Tarshish** first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee” (ISAIAH 60:9). For now, the bad news regarding the devastation of Tyre would be picked up by the ships of **Tarshish** in Cyprus or other Mediterranean ports. In Ezekiel we read: “And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance” (Ezekiel 27:29–36).

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

✓ silent

*Be still, ye inhabitants of the isle.* The Stenning Targum (Ⓣ) translation, has “be dismayed.” There are differences among the Dead Sea Scrolls (Ⓚ) here. The 4QIsa<sup>a</sup>—in contrast to the 1QIsa<sup>a</sup>—has the expression, “To whom are they like?” (DSSB). The 1QIsa<sup>a</sup> follows the Masoretic text (Ⓜ), “be silent.” The LXX (Ⓛ) also begins with “To whom,” leading the authors of the DSSB to wonder if the 4QIsa<sup>a</sup> (Ⓚ) was adjusted to match the LXX (Ⓛ). The Syriac (Ⓢ) uses the plural, *islands*. Some exegetes, indeed, think that *islands* (plural) is meant. This would include the islands and coasts of the Mediterranean. But the word is also associated with America and the islands of the sea. Wesley explains: “The title of *islands* is often given by the Hebrews to places bordering upon the sea.” Some

exegetes, indeed, think that *islands* (plural) is meant. Wesley explains: “The title of *islands* is often given by the Hebrews to places bordering upon the sea.” The idea is that those who traded heavily with Tyre, then, would be much affected by her destruction. And there is no question that Tyre’s fall would, to be sure, affect the *islands*. It is likely, however, that here the singular (Ⓜ) is meant—*island* (Ⓝ). It is the inhabitants of Tyre who are addressed in this particular verse. The message to Tyre, according to Gill (leaning on Pliny) is that Tyre should resign herself to what was coming and not think of defending herself. Another possible message is that Tyre should not mourn nor would she complain. And respecting Zidon, who was so close to Tyre, Calvin has, “The Sidonians, therefore, were unquestionably greater gainers than others by imports and exports, and also by sales and merchandise, in consequence of being so near, and trading with it continually; for the wealth of Tyre overflowed on them, and, as the saying is, they flew under its wings ... and suffered more severely than others by the destruction of Tyre.” Sidon is first mentioned in Genesis 10:15, as being the firstborn child of Canaan. ¶ *Thou whom the merchants of Zidon, that pass over the sea, have replenished.* The Targum (Ⓣ) has, “The merchants that pass over the sea they used to replenish thee.” The LXX (Ⓛ) has, “Who could be compared with the dwellers in this island—these merchants of Phoenicia, who traversed the ocean—.” The Syriac (Ⓢ) also makes mention of Zidon, as does the Dead Sea Scrolls (Ⓚ), and the Vulgate (Ⓥ). The Ⓥ has the merchants of Zidon who have benefited Tyre: “*negotiatio Sidonis transfretantes mare repleverunt te*” (the merchants of Sidon passing over the sea, have filled thee—Douay). Barnes and Gill explain that Tyre was a colony of Zidon. This city, *Zidon*<sup>8</sup> (צִידוֹן), is about 71 kilometers up the coast from Tyre. ISBE has: “One of the oldest Phoenician cities, situated on a narrow plain between the range of Lebanon and the sea, in latitude 33 degrees 34 minutes nearly. The plain is well watered and fertile, about 10 miles long, extending from a little North of Sarepta to the Bostrenus (*Nahr el-Auly*). The ancient city was situated near the northern end of the plain, surrounded with a strong wall. It

<sup>8</sup> ISBE has, “Sidon submitted to the Assyrian kings as did the Phoenician cities generally, but revolted against Sennacherib and again under Esar-haddon. The latter destroyed a large part of the city and carried off most of the inhabitants, replacing them by captives from Babylon and Elam, and renamed it Ir-Esar-had-don (“City of Esar-haddon”). The settlers readily mingled with the Phoenicians, and Sidon rose to power again when Assyria fell, was besieged by Nebuchadnezzar at the time of his siege of Jerusalem and Tyre, and was taken, having lost about half of its inhabitants by plague. The fall of Babylon gave another short period of independence, but the Persians gained control without difficulty, and Sidon was prominent in the Persian period as the leading naval power among the Phoenicians who aided their suzerain in his attacks upon Greece.”

possessed two harbors.” In other words, Tyre would supply trade goods for all the surrounding nations in what seemed a never ending harvest of land, ocean and river products. In Ezekiel we see some of the merchandize that Tyre peddled: “Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandize” (Ezekiel 27:12–24). And thus we read: “The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas” (Ezekiel 27:25).

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3 And by great waters the seed of Sihor, the harvest of the river, [is] her revenue; and she is a mart of nations.

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*And by great waters the seed of Sihor<sup>9</sup>, the harvest of the river, [is] her revenue.* The Targum (Ⓣ) has, “The

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<sup>9</sup> Regarding שִׁיחֹר, ISBE has: “A stream of water mentioned in connection with Egypt. Joshua (Joshua 13:3) speaks of the “Shihor, which is before Egypt.” In the north easternmost province of ancient Egypt, *Khentabt* (“Fronting on the East”), was a canal, a fresh-water stream drawn off from the Nile, called in the Egyptian language *Shi-t-Hor*, i.e. “the Horus Canal” (the *-t-* is an Egyptian feminine ending). There have been many changes in the branches and canals from the Nile in the Delta, and this one with many others has been lost

harvest of the increase (or, *the gathering*) of the river was her revenue.” The LXX (Ⓞ), “—this offspring of merchants on many a water.” The Syriac (Ⓢ) adds the expression “descendant of merchants” when speaking of Tyre in this verse. The Vulgate (Ⓥ) speaks of the “*in aquis multis semen Nili*” (The seed of the Nile in many waters—Douay). Regarding the expression *the seed of Sihor, the harvest of the river*, יָרַע שִׁיחֹר קִצִּיר יָאוֹר, it is commonly understood to refer to the Nile. Lowth explains: “The Nile is called here *Shichor*, as it is [found in] Jeremiah 2:18 and 1 Chronicles 13:5. It has this name from the blackness of its waters charged with the mud which it brings down from Ethiopia, when it overflows.” Indeed, the word שִׁיחֹר means *black* in Hebrew. Gesenius, showing the *plene* and other forms of the word writes: “שִׁיחֹר, שָׁחֹר, שִׁיחֹר [Shihor, Sihor], properly ‘black,’ ‘turbid’ (root שָׁחַר), hence pr.n. (in Heb. just as יָאוֹר is Egyptian), of the river Nile, so called from its muddy and turbid waters.” HAL explains, “Egyptian records never use שִׁיחֹר to indicate the whole extent of the Nile but only a specified area of water.” The harvest of the most productive areas of the Nile was transported in sea vessels for commerce throughout the area of the Mediterranean and beyond, into Africa. Henderson explains: “The seed and harvest are said to be those of that river, because they were produced by its inundation.” That is, the yearly inundations brought fertility to these regions. ¶ *And she is a mart<sup>10</sup> of nations.* The LXX (Ⓞ) has, “who made a traffick of nations as of an ingathered harvest?” Luther explains: “Here the prophet reproves the greed and pride in good times, which are often followed by many other kinds of vices.”

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4 Be thou ashamed, O Zidon: for the sea hath spoken, [even] the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, [nor] bring up virgins.

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altogether; but there is a tradition among the Bedouin of *Wady el-Arish* to this day that once a branch of the Nile came over to that point. This *Shi-t-Hor*, ‘Stream of Horus,’ makes perfectly clear and harmonious the different references of Scripture to South. It was ‘before Egypt,’ as Joshua describes it, and it was the first sweet water of Egypt which the traveler from Palestine in those days was able to obtain, as the words of Jeremiah indicate. ‘To drink the waters of South’ meant to reach the supply of the fresh water of the Nile at the border of the desert. The two other references to South (1 Chronicles 13:5; ISAIAH 23:3) are perfectly satisfied by this identification. The ‘seed of South’ (ISAIAH 23:3 the King James Version) would be grain from Egypt by way of the Shihor.”

<sup>10</sup> Marketplace.

*Be thou ashamed, O Zidon: for the sea hath spoken, [even] the strength of the sea, saying.* The Targum (Ⓢ) reads: “The Sidonians are confounded, because the west (i.e., Tyre) hath spoken, which dwells in the strength of the sea, saying.” Henderson explains that **מְצוּדַת הַיָּם**, or *fortress of the sea*, “describes the maritime situation and strength of Tyre.” ¶ *I travail not, nor bring forth children, neither do I nourish up young men, [nor] bring up virgins.* The Targum (Ⓢ) has, “O that I had never travailed, never conceived, and never nourished up young men, never brought up virgins delicately!” The LXX (Ⓛ), “I did not travail nor did I bring her forth; nor did I nourish her youths, nor educate her virgins.” The term **בְּתוּלוֹת** (virgins) is often used in place of a city or place. Here, in contraposition to “young men” (**בְּחֹרִים**), the term can also mean *young women*. Ibn Ezra suggests that this is a description of Tyre’s desolation. The *Concordia*<sup>11</sup> by Roehrs/Franzmann suggests: “The sea, personified mother of Sidon, laments the disappearance of ships as if she had never given birth to them.”

### 5 As at the report concerning Egypt, [so] shall they be sorely pained at the report of Tyre.

The LXX (Ⓛ) along with the Peshitta (Ⓟ), Vulgate (Ⓥ) and almost every single translation into English and Spanish<sup>12</sup> since the Bishops Bible in 1568, has Egypt distressed at Tyre’s sad fortune. For instance, we have: “When the report cometh to Egypt, they shall be sorely pained at the report of Tyre” (ASV). Calvin writes: “The alliance which existed between the inhabitants of Tyre and those of Egypt could not have been more appropriately described; and therefore he shews that this ruin extends also to the Egyptians, because they prompted the Jews to rebellion, and turned them aside from confidence in God.” The *Peshitta en Español* (Ⓟ), has: “Cuando se enteren en Egipto, los sobrecogerán dolores de parto como lo que oyeron de Tiro.” That is, “When they find out in Egypt, they will be overcome by birth pains, as that which they heard of Tyre.” The Targum (Ⓢ) has the men of Tyre trembling when they heard what had become of Egypt. Rotherham has: “<Like the report of Egypt> They shall be in pangs at the like report of Tyre.” Henderson, believes that the mention of Egypt is an allusion to the “destruction of the Egyptians at the Red Sea,—so beautifully described in the ode of Moses, Exodus 15:14. **שָׁמַע** [report]

<sup>11</sup> Roehrs, Walter and Franzmann, Martin H. (1979). *Concordia Self-Study Commentary*.

<sup>12</sup> Including the LDS Reina Valera 2009 translation.

corresponds to **שָׁמַעַנּוּ** [shall hear], and **יְהִי לָנוּ** [shall they be sorely pained] to **הַיָּל אָחָזוּ** [sorrow shall take hold] in that passage.” Along with Judah, Egypt, Philistia, Edom, Moab, Ammon, Elam, Arabia and a multitude of others (Jeremiah 25:18–26), Tyre is included among the nations that Babylon would crush, because of “the wine cup of this fury at my hand” (Jeremiah 25:15b) and “because of the sword that I will send among them” (Jeremiah 25:16b).

### 6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

One explanation is that the people of Tyre would have to escape to Tarshish—the Targum (Ⓢ) has them being exiled to some province of the sea. Gill, leaning on Kimhi, has: “Kimhi thinks this is spoken, not to the Tyrians, but to the merchants that traded with them, to go elsewhere with their merchandise, since their goods could no more be disposed of in that city as usual.” These explanations are certainly not mutually exclusive. The LXX (Ⓛ) has Carthage (Καρχηδόνα) rather than Tyre. The Vulgate (Ⓥ) has “*transite maria*” (Pass over the seas—Douay) rather than **תַּרְשִׁישׁ** (Tarshish) in the Masoretic text (Ⓜ).

### 7 [Is] this your joyous [city], whose antiquity [is] of ancient days? her own feet shall carry her afar off to sojourn.

✓ from afar off

*[Is] this your joyous [city], whose antiquity [is] of ancient days?* The Targum (Ⓢ) has, “Is this your strong city, Tyre, of ancient days? In olden time they were bringing her gifts<sup>13</sup> (note: the Royal Polyglot reads the plural, **קָרְבָּנִין**, which agrees better with the context) from a distant land.” Likewise, the Syriac (Ⓟ) uses the word *mighty* in the stead of the *jubilant* (**עֲלִיָּזָה**) in the Masoretic text (Ⓜ). The LXX (Ⓛ) renders it, “Was not she your boast of old, before she was delivered up?” The Vulgate (Ⓥ) has Tyre glorying “*quae gloriabatur*” in her antiquity. Fleming—leaning on the writings of the priests of Melkart spoken about in Herodotus—supposes Tyre to have first established herself on the shores of the Mediterranean as early as 2,800 B.C.<sup>14</sup> Henderson agrees with the KJV translators, that he

<sup>13</sup> “But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*” (Mark 7:11).

<sup>14</sup> Fleming, 3.

word *city* (either עִיר or קְרִיָּה) is implied. ¶ *Her own feet shall carry her afar off to sojourn.* The Targum (Ⓣ), “Behold, now she is removed to sojourn afar off!” This suggests an *escape by foot*. Or possible being *carried off as an exile*. Barnes has, “Grotius supposes that by feet here, the ‘feet of ships’ are intended, that is, their sails and oars. But the expression is designed evidently to stand in contrast with ISAIAH 23:6, and to denote that a part of the inhabitants would go by land into captivity. Probably many of them were taken prisoners by Nebuchadnezzar; and perhaps many of them, when the city was besieged, found opportunity to escape and flee by land to a distant place of safety.”

### 8 Who hath taken this counsel against Tyre, the crowning [city], whose merchants [are] princes, whose traffickers [are] the honourable of the earth?

*Who hath taken this counsel against Tyre, the crowning [city].* This verse asks the question, *who* (מִי) will bring the above mentioned destruction against Tyre that culminates in ISAIAH 23:7? We read the answer in ISAIAH 23:9. The Targum (Ⓣ) replaces crowning city with “against her that was giving advice.” The Syriac (Ⓢ) in Español also has Tyre giving out crowns, “la que entregaba coronas.” The Douay (based on the Vulgate Ⓣ) speaks of Tyre as having been “formerly crowned.” The expression הַמַּעֲטִירָה (the crowning) comes from the root עָטַר, to surround (such as surround with a crown), and can mean that Tyre distributes crowns, or other forms of *dignity* (Gesenius) or *glory* (Friedländer<sup>15</sup>) on others. Henderson has: “הַמַּעֲטִירָה, *coronatrix, coronam impotens*, refers to the power which she exercised in the Phoenician colonies, bestowing the regal dignity at her pleasure. That Arad, Arke, Carthage, Citium, Tartessus, &c. were governed by kings under the supremacy of the mother-state, clearly appears from the statements of the ancients.” ¶ *Whose merchants [are] princes, whose traffickers [are] the honourable of the earth?* The LXX (Ⓛ) renders it, “Is she inferior? Or hath she not power? Her merchants are glorious chiefs of the earth.” In other words, who would bring down such a powerful nation? Of her trading power around 630 BC, Fleming says that “Her commerce extended to the ends of the earth.”<sup>16</sup> In Ezekiel 26:16 we read: “Then all the princes of the sea shall come down from their thrones, and lay away their

robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.” These references to *princes* (שָׂרִים) and the *honorable of the earth* (בְּכַבְדֵי-אֲרֶץ) is probably an allusion to the difficulty faced by the opulent and powerful when their fortunes change.

### 9 The LORD of hosts hath purposed it, to stain ✓ the pride of all glory, [and] to bring into contempt all the honourable of the earth.

✓ to pollute

*The LORD of hosts hath purposed it, to stain the pride of all glory.* The Targum (Ⓣ) reads, “The Lord of hosts is the counsellor against her (note: the Royal Polyglot has מְלִכְיָהּ, ‘his counsel’) to defile the glory of all the objects of rejoicing.” Instead of *to stain, to pollute, to profane* or *to wound*<sup>17</sup> (לְחַלֵּל) in the Masoretic text (Ⓜ), the Syriac (Ⓢ) has to *invalidate* or *bring to an end*. It is common to speak of *wounded pride*.<sup>18</sup> The Lord permitted these consequences to come upon Tyre. ¶ *[And] to bring into contempt all the honourable of the earth.* All who exalt themselves will be brought low and humbled.

### 10 Pass through thy land as a river, O daughter of Tarshish; [there is] no more strength ✓ in thee.

✓ girdle

*Pass through thy land as a river, O daughter of Tarshish.* Pauli’s translation of the Targum (Ⓣ) has: “Remove from thy land, as the waters of a river; flee to a province of the sea.” In the Stenning translation, the Ⓣ makes the allusion that as the waters of a river are exiled—or removed far away from the place they pass through—so will the inhabitants of the land be removed far away from it. The LXX (Ⓛ), “Work thy land: for ships no more arrive from Carthage.” In other words, turn to agricultural pursuits rather than to sea commerce. The DSSB (Ⓣ) has “Cultivate” thy land &c. 1QIsa<sup>a</sup> has *worship* and 4QIsa<sup>c</sup>, *pass through*, as the Masoretic text (Ⓜ). Ibn Ezra believes that כְּנָאֵר “as a river,” either implies the speed of a river, or the overflow carried caused by a river. Kimhi, according to Gill, suggests that the people of Tyre will need to make

<sup>15</sup> *The Commentary of Ibn Ezra* on Isaiah was edited, translated, and annotated by M. Friedländer.

<sup>16</sup> Fleming, 40.

<sup>17</sup> Gesenius. BDB, and *Wörterbuch zum Alten Testament*.

<sup>18</sup> In Spanish, *amor propio herido*.

their escape to Tarshish. ¶ *There is no more strength in thee.* The LXX (Ⓞ) has, “Nor is thy hand which vexed kings, any more powerful by sea.” The Syriac (Ⓢ) instead has, “there is no one to drive you way.” The Douay (based on the Vulgate Ⓣ) uses the marginal || translation, *girdle* (מִנְיָה)<sup>19</sup>: “thou hast a girdle no more.” ¶ Joseph Smith’s Inspired Version helps give clarity to this verse, with the addition of the words “in thee.” This is supported by Gill, who says there is no more strength in Tyre. Ibn Ezra believes that the figure of a girdle (מִנְיָה) stands for *strength*: “It is a figure for strength, because a girdle supports the loins (see Psalm 109:19).” BDB explain, that in Job 12:21 the word מִנְיָה is used in the expression *loosen the strength of the mighty* to mean, “weaken them, make them defenceless, by ungirding.”

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11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant ✓ [city ✓ ], to destroy the strong holds ✓ ✓ thereof.

- ✓ or, concerning a merchantman
- ✓ ✓ or, strengths
- ✓ ✓ Canaan

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*He stretched out his hand over the sea, he shook the kingdoms:* The Targum (Ⓣ) reads, “His power is lifted up against the sea, to make the kingdom<sup>20</sup> to tremble.” This is an allusion to the power of the God of Israel, who stopped the Red Sea so Israel could cross over. ¶ *The LORD hath given a commandment against the merchant [city], to destroy the strong holds thereof.* The LXX (Ⓞ) makes it clear that through the Lord’s command, these things have come to pass. However, just as in the margin ||, it uses the word *Canaan* (כְּנָעַן / χαναν). The Syriac (Ⓢ) and the Vulgate (Ⓣ) also follow the margin || in using *Canaan* (כְּנָעַן). In Hebrew, כְּנָעַן means *merchant* (Gesenius, HAL). By *strongholds* here, Ibn Ezra suggests that “the fortress of Tyre” is meant. In Ezekiel we read: “Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the

<sup>19</sup> BDB explains מִנְיָה as removing all restraint; Gesenius “of bonds, or of a yoke put on the people.” DBL has מִנְיָה meaning: “**harbor**, formally, girdle, i.e., a relatively protected cove or area where the land and sea meet, apparently as an extension of a place where wind and wave are *restrained* (Isa 23:10+).” So also LHI and *Wörterbuch zum Alten Testament*.

<sup>20</sup> Plural, kingdoms, מְלִכּוּתָא, Targum Jonathan to the Prophets (Logos) as well as Sperber. Stenning translates, “shake the kingdoms.”

beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of *them that are slain* in the midst of the seas” (Ezekiel 28:7–8). And also, “Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin” (Ezekiel 27:27).

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12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

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*And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon:* Calvin well says, “He continues to speak of Tyre, but gives it this name, because it was built by the Sidonians.” The Brenton LXX (Ⓞ) translation has, “And men shall say, Ye shall no longer at all continue to insult and injure the daughter of Sidon.” ¶ *And he said, אַרְיָה*. Ibn Ezra has, “And God said.” Gill has: “Kimhi interprets it; when her calamity should come upon her, her jovial time, her time of mirth, jollity, and revelling, would be over for a time; for, at the end of seventy years, she should take her harp, and sing again (ISAIAH 23:15) for the words seem to be spoken of Tyre, concerning whom the whole prophecy is; though some think Zidon is here meant, which, being near, suffered at the same time with Tyre, or quickly after.” Gill continues: “Tyre is called the daughter of Zidon, because it was a colony of the Zidonians,” and goes on to show how in Ezekiel 16:46, the word *daughter* is used of such colonies. ¶ *Arise, pass over to Chittim; there also shalt thou have no rest.* The LXX (Ⓞ) renders it, “Nay though thou shouldst go to the Kitians; yet even there thou shalt not have rest.” The Syriac (Ⓢ) and the Vulgate (Ⓣ) also make it clear that although Tyre might remove to Chittim<sup>21</sup>, even there she would have no rest.

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13 Behold the land of the Chaldeans; this people was not, [till] the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; [and] he brought it to ruin.

<sup>21</sup> Peshitta en Español has Quitim, while Lamsa uses China again.

*Behold the land of the Chaldeans; this people was not, [till] the Assyrian founded it for them that dwell in the wilderness.* Instead of wilderness, the Targum (Ⓣ) has islands. The LXX (Ⓞ) translations by Brenton and NETS suggest that if Tyre were to seek refuge with the Chaldeans, there also she would not find it, because the Assyrians would pull down her walls and lay the place waste. The moderns suggest that it would be the Chaldeans (i.e., Babylonia) who would destroy Tyre, and not Assyria. The Good News Bible renders it as a parenthetical: “(It was the Babylonians, not the Assyrians, who let the wild animals overrun Tyre &c.” This says to me that while most people were worried about Assyria as the offending force, as the great world power, that Isaiah was explaining—many years before the fact—that it would be Babylon who would be the invading power (also see NRSV, REB and NAB). The matter seems to be a difference in the translation of **הַן אֲרָץ כְּשָׂדִים זֶה הָעָם לֹא הָיָה אֲשׁוּר**.<sup>22</sup> That is, “Behold-land-Chaldea-this-the-people-not-are (or be/become)-Asshur.” Possibly, “Look at the land of Chaldea—it was not Assyria—etc.” ¶ *They set up the towers thereof, they raised up the palaces thereof; [and] he brought it to ruin.* The Targum (Ⓣ) has, “They raised up her beacons, they destroyed her palaces, they have made her a ruinous heap.” The Syriac (Ⓢ) has, “They appointed spies who spied on her palaces, and they brought it to ruin.” The Vulgate (Ⓥ) has the Chaldeans removing the strong into captivity: “*in captivitate traduxerunt robustos ejus*” (they have led away the strong ones thereof into captivity—Douay). The Vulgate (Ⓥ), furthermore, has the houses (*domos*) brought to ruin, rather than the palaces.

**14 Howl, ye ships of Tarshish: for your strength is laid waste.**

The Targum (Ⓣ) reads, “Howl, ye that are embarking in ships of the sea, for the seacoast of your strength is spoiled.” The Vulgate (Ⓥ) again speaks of the “naves maris” or *ships of the sea*, rather than *ships of Tarshish*. The LXX (Ⓞ) has, “Raise the mournful cry, ships of Carthage, because your strong hold is destroyed.” The Syriac (Ⓢ) has *plundered* instead of *laid waste*. The

<sup>22</sup> This is a perfect example of how easy it is to make a mistake and assume there are differences between ancient records, when indeed they may reflect translator preferences. For instance, the DSSB sometimes seems different than the KJV, but many of these differences are because it follows the NRSV. In this verse, the Lamsa Syriac (Ⓢ) translation seems to follow the NRSV, too, “Behold the land of the Chaldeans; this is the people, and not the Assyrians, who destroyed it &c.” The Peshitta en Español (Ⓢ), however, renders it, “Behold the land of the Chaldeans. These people were not; the Assyrian, servant of the wind.” It is impossible to translate without interpreting.

Hebrew (שָׂדִים) permits either of these significations.<sup>23</sup> Why the howling? Once again, let us return to Ezekiel 27:29–33, we read: “And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?”

vv. 15–18. Tyre would be forgotten for seventy years but in time the Lord would visit her in kindness.

**15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.** ✓

✓ it shall be unto Tyre as the song of an harlot

*And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king:* The LXX (Ⓞ) renders it, “And it shall come to pass in that day, that Tyre shall be forsaken seventy years, according to the days of a king, according to the time of a man.” Calvin explains: “‘the days of a king’ are put for the age of a man, in the same manner as the age of a man is shewn by the Psalmist to be generally limited to seventy years (Psalm 90:10). But why did he mention ‘a king’ rather than any other man? It was because Tyre had a king, and reckoned time by the life of a king.” Ibn Ezra explains that the reign of the three Babylonian kings (father, son and grandson),

**אֵייל מֶרְדַּךְ**, Evil-Merodach, and **בֶּלְשַׁצְצַר**, Belshazzar, lasted 70 years, or the days of one man, after which ‘the world’ was liberated by the King of Persia. In Jeremiah we read that Babylon would have sway over the nations for seventy years, but would then be crushed herself: “And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations (Jeremiah 25:11–12, also see vv.

<sup>23</sup> Gesenius, HAL.

8–29). Fleming writes that “The city [of Jerusalem] fell in 586 B.C. Nebuchadrezzar now turned to the task of taking Tyre.”<sup>24</sup> ¶ *After the end of seventy years shall Tyre sing as an harlot.* The Targum (Ⓢ) instead has, “... it shall be unto Tyre as the song of an harlot.” The LXX (Ⓛ) reads: “And it shall come to pass after seventy years, that Tyre shall be as the song of a harlot.” The Syriac (Ⓢ) has a prostitute’s song sung to Tyre, instead. So also the Vulgate (Ⓥ): “*post septuaginta autem annos erit Tyro quasi canticum meretricis*” (but after seventy years, there shall be unto Tyre as the song of a harlot—Douay). So also the Dead Sea Scrolls (Ⓣ). Fleming tells us that following the siege of Tyre by Babylon, a great period of depression ensued.<sup>25</sup> Leaning on Josephus, Fleming tells us that “In the fourteenth year of the reign of Hiram, Cyrus captured Babylon (538 B.C.) and the monarchy passed under the control of the Persians ... In the period following Nebuchadrezzar’s thirteen-year siege, supremacy among the Phoenician cities passed from Tyre to her ancient rival, Sidon. Tyre’s commerce was ruined during the siege”<sup>26</sup>

**16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.**

*Take an harp, go about the city, thou harlot that hast been forgotten.* The Targum (Ⓢ) has, “Thy glory is changed: wonder to another country, O city, who has been (note: the Royal Polyglot puts in **מְהַרְהַרְתָּ**,<sup>27</sup> ‘who has been faithful as an harlot,’ expressing irony) as an harlot, thou art doomed to oblivion.” The LXX (Ⓛ) renders it: “Take a kithara<sup>28</sup>, stroll about, city, O harlot long forgotten!” Some translators suggest that ISAIAH 23:16 was the song that was sung. CNTUOT has, “The ‘harlot’ metaphor has the essential idea of an illicit relationship, whether that be religious, economic, political, or a combination of these.”<sup>29</sup> ¶ *Make sweet melody, sing many songs, that thou mayest be remembered.* The Targum (Ⓢ) reads, “Thy harp is turned into mourning, and thy song to lamentation; perhaps, thou mayest be remembered (Chaldee, ‘thy remembrance may enter’ the mind; compare the

Hebrew phrase,<sup>30</sup> **אַל שׁוֹם לֵב**, ‘not to set the mind upon,’ ‘not to consider’).” Stenning translates the Targum (Ⓢ) as: “Turn thy lute into mourning, and thy song into a lamentation; it may be that thou wilt be remembered.” The LXX (Ⓛ) has, “Play skilfully; sing many songs, that thou mayest be remembered.”

**17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.**

*And it shall come to pass after the end of seventy years, that the LORD will visit Tyre.* Instead of visit, the Targum (Ⓢ) has remember, “Tyre shall be remembered<sup>31</sup> before the Lord.” The Targum (Ⓢ) certainly seems to fit better in this verse than the Masoretic text (Ⓜ) the Syriac (Ⓢ) or the Vulgate (Ⓥ), when one considers the context of her holiness in ISAIAH 23:18. Regarding the word visit, **יָבֵקַד**, Gesenius believes it means “to look after again (after an interval).” The expression, however, can also mean to visit with punishment. The LXX (Ⓛ) has, “And it shall come to pass after seventy years, that God will take account of Tyre.” Interestingly, this is the very word that has caused so much controversy in ISAIAH 24:22, **יָבֵקְדוּ**, where it means to *visit in kindness*, or to visit to *redeem*. No doubt, however, ISAIAH 23:17 seems to clash against ISAIAH 23:18. It is quite likely that ISAIAH 23:17 speaks of Tyre’s economic recovery after being buffeted for 70 years, while ISAIAH 23:18 seems to speak of a latter-day time when Tyre will join other nations to serve the Lord. And certainly Tyre would fall many times beyond the Babylonian captivity, such as the attack by Alexander and others. ¶ *And she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.* The LXX (Ⓛ) renders it, “and she shall be restored to her former state, and be a mart for all the kingdoms of the world ; which are on the face of the earth.” The Vulgate (Ⓥ) similarly has: “*et reducet eam ad mercedes suas, et rursum fornicabitur cum universis regnis terrae super faciem terrae*” (and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth—Douay). The Targum (Ⓢ) has Tyre restored as at first, being able to satisfy all of the nations with her

<sup>24</sup> Fleming, p. 44.

<sup>25</sup> Fleming, p. 46.

<sup>26</sup> Fleming, p. 47–48.

<sup>27</sup> See also **מְהַרְהַרְתָּ**, ‘honestidad, fidelidad, autenticidad’

(Targarona), i.e., honesty, fidelity, authenticity. See also **יָבֵקְדוּ**.

<sup>28</sup> Greek instrument of the lyre family.

<sup>29</sup> Page 1139.

<sup>30</sup> Often **לֵב** is put for the **heart**, even though it can also mean **mind**.

<sup>31</sup> Targum Jonathan to the Prophets, **רְמוּזָה**, *remembrance*.

merchandize, but drops the prostitute comment. The Dead Sea Scrolls (Ⓢ), instead of אֶת-כָּל-מִמְלָכּוֹת (all the kingdoms) drops the כָּל (all). Fleming writes, "... and as appears from the records of the Persian period, she recovered much of her former glory."<sup>32</sup>

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable ✓ clothing.

✓ old

*And her merchandise and her hire shall be holiness to the LORD:* The LXX (Ⓣ) reads, "And her traffick and gain shall be holy to the Lord." So also the Vulgate (Ⓥ): "*et erunt negotiatioes ejus et mercedes ejus sanctificatae Domino*" (And her merchandise and her hire shall be sanctified to the Lord—Douay). Ibn Ezra asks the questions we all ask ourselves. "Some ask, How can the prophet promise that the hire of the harlot Tyre will be sanctified to the Lord, since the Law prohibits the hire of an harlot to be brought to the house of the Lord? (Deuteronomy 23:19)." Ibn Ezra himself says, "The reply to this question is, that the Law prohibits the real hire of an harlot, but the prophet uses the words, 'her hire,' in a figurative sense; in reality, he does not speak of an harlot at all." ¶ *It shall not be treasured nor laid up; for her merchandise shall be for*

*them that dwell before the LORD, to eat sufficiently, and for durable clothing.* The Targum (Ⓦ), likewise, makes it clear that Tyre's merchandize will be to feed and clothe those who minister or serve before the LORD, "for food sufficient, and for vestments of glory." The LXX (Ⓣ) also, "All her gain shall not be treasured up for themselves, but for them who dwell before the Lord, that they may eat and drink and be filled, and for contributions to be kept in remembrance before the Lord." The Syriac (Ⓢ) has "and replace their old garments with new ones." The Peshitta *en Español* has, instead, "and be clothed with her old (or used) clothing," as does the KJV margin || (עֲתִיק). The Hebrew עֲתִיק also means *choice attire*<sup>33</sup> and even *sacred clothing*<sup>34</sup>. The Vulgate (Ⓥ) also gives this feeling of temple service: "*non condentur neque reponentur, quia his qui habitaverint coram Domino erit negotiatio ejus, ut manducent in saturitatem, et vestiantur usque ad vetustatem*" (they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance — Douay). I like the NRSV here, "will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who live in the presence of the LORD." Ibn Ezra suggests that part of Tyre's profits will be used to help the Jewish exiles during the reign of Cyrus in their return to Jerusalem.

13 June 2011

<sup>32</sup> Fleming, p. 48.

<sup>33</sup> BDB.

<sup>34</sup> HAL.

