

The Book of Isaiah

The Burden of Tyre

Chapter 23

The Burden of "Tyre" (1-18): The historical prophecy is an amazing testimony to the fulfilment of Bible prophecy and the reliability of the scriptures. Please read over appendix I named "The Historical Account of the Fall of Tyre".

Ezekiel 26:3-11 prophesied God would bring Nebuchadnezzar with horses and chariots to besiege Tyre. He besieged the city for 13 years. When his troops finally broke into the city they found it practically vacant. During the 13 years siege, most of the people of Tyre took ships to an island a mile out at sea. There, they reestablished their city. Not prepared to engage in naval battle campaign, Nebuchadnezzar left the city desolate for 70 years.

Ezekiel 26:12 - In 332bc Alexander the Great made his way into the area. Also lacking a navy he sent his engineers to build a causeway one mile out to the island. They literally scaped the surface of the old city to build a causeway (two-year project). You cannot tell where the old site of the old Tyre used to be. The prophecy of Ezekiel was fulfilled exactly as God said (**Ezek. 26:13-14**).

Hiram King of Tyre loved David and Solomon. He helped supply the material for the building of the temple (**2 Samuel 5:11; I Kings 5:1; 7:13-14; 9:11-12; I Chron. 14:1,22:4; 2 Chron. 2:3, 11-14**).

Tyre will be destroyed due to its pride and therefore is used by the prophet Ezekiel to compare it to the Anointed Cherub in Ezekiel 28:11-19.

The first part of the prophecy (**Isa 23:1-13**) is occupied with the account of the "judicial sentence" which God had passed upon Tyre. This is not done in a direct and formal manner, but by addressing the various people with whom Tyre had commercial contact, and who would be affected by its destruction (like the fall of Babylon Rev. **18:10-11**). Thus, **Isaiah 23:1** the prophet calls on the *ships of Tarshish* to 'howl' because their commerce with Tyre must cease; and Egypt will be sorely pained at the report of Tyre (**vs. 5**). The calamity that would come upon Tyre, he says would be brought to them 'from the land of Chittim' (**Isa 23:1**), that is, from the islands and coasts of the Mediterranean, the ones it traded with. In the following verses, the prophet describes

the sources of the wealth of Tyre (**Isa 23:3**), and declares that her great luxury and splendor would be destroyed (**Isa 23:5-12**). In **Isa 23:13**, the prophet says that the destruction of Tyrus will be by the 'Chaldeans;' which fixes the prophecy to the destruction by Nebuchadnezzar. Isaiah also declares that the destruction of Tyre would be only for seventy years (**Isa 23:14**), and after that time, Tyre would be restored to her former splendor, magnificence, and successful commerce (**Isa 23:16-17**). This is what took place, following Nebuchadnezzar's siege the city would remain dormant for 70 years before it became a center of world trade once again.

The Burden of the Whole World at the Day of the Lord

Isaiah Chapters 24-27

Before we begin this next section, I would like us to understand why it is that history and prophecy are so interwoven together throughout the prophets.

As we have seen up to this point Isaiah (*and all the prophets*) interweave historical events, events current to the time of the prophets writing (*the geopolitical events leading up to the destruction of Jerusalem and the deportation of the Jewish people into Babylonian captivity*) with the events leading up to the Coming Day of the Lord.

The reason for history and prophecy being interwoven together in chapter groupings, verses within a chapter and in a single verse is because of where Israel was historically at the time of the prophets. The connection of where Israel was historically marks the start of a time that will only find its completion at the Coming Day of the Lord¹.

To have a greater appreciation of the outworking of this “time schedule” it is beneficial for us to remind ourselves of this overall working of history and prophecy. To do this we need to look at the revelation given to Daniel. This will be a VERY brief survey of this issue.

Israel was repeatedly judged of the Lord for her apostasy. These judgments would continually escalate until they culminated in what is called the “Day of the Lord’s Wrath.” While in Babylon, the prophet Daniel in reading the book of Jeremiah understood how long the Babylonian captivity would be (*Dan. 9:2 cf. Jer. 25:11, 29:10*); however, Daniel was also given a time schedule of the totality of God’s judgment on His people; how long they would suffer under Gentile Dominion until the Lord would come and deliver once and for all from Gentile dominion. This time schedule included

¹ To understand the delay in the “time schedule” one needs to appreciate Paul’s Ministry and the Dispensation of the Grace of God.

markers, events that would take place as that they were to look for as the days of judgment continued to the end.

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression,

and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Seventy weeks (490 years) were given to “make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.” This marks the “end” or the total duration of Israel’s “transgression.” At the end of this time Israel would see the fulfillment of the long-awaited Kingdom to bring in “everlasting righteousness” and “anoint the most Holy”. The prophet Daniel was given a breakdown of this time period, “event markers” as it were, to “check off” as the final days approached.

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel was told that from the commandment to restore and build Jerusalem to the Messiah’s arrival would be “seven weeks” (49 years) and “threescore and two weeks” (62 weeks of years = 434 years) for a total of 483 years, these are prophetic weeks not literal weeks but 7 years = a prophetic week². This was the time they should have been looking for the Messiah: 483 years from the commandment to restore and rebuild Jerusalem under Ezra, their Messiah would be in the land.

Daniel was also told when the Messiah would arrive in the land that He was not coming as King to reign, but rather as a redeemer.

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself..

Daniel is given to understand that at the 483rd year the Messiah would be in the land, but He would be “cut off.” Thus, the Messiah would already be in the land prior to that marker, and at the end of the 483 years, He would be cut off (*the crucifixion of our Lord*). However, this was not the total time shown to Daniel; he was given a 490-year marker

² Genesis 29:27-28

for the completion of the “*transgression.*” Having only completed **483 years** to the cutting off of the Messiah, there would still be one week left before this time would find its completion.

Daniel 9:26-27 ...And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

This final “week” revealed to Daniel completes the **490 years** of transgression; it is referred to as “Daniel’s 70th week.” There are events specific to this week that were also revealed to Daniel; and details given to John in the book of Revelation specific to the final 3 ½ years. This final week or 7 years will start with a covenant that is made with the nation of Israel and the antichrist, however, in the midst of that week (3 ½ years) the sacrifice and oblation will cease, and that covenant will be broken. This halfway point is very pivotal time for it will mark the beginning of the “great tribulation”:

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (Mt 24:15-21)

The reality of this schedule and the knowledge of it is referenced by our Lord at the beginning of His ministry:

Mark 1:14-15 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Thus, Israel should have known (*like the wise men from the East did*) the timing of when the Messiah would be in the land. When we read and study the Scriptures, we should remember that 99% of Daniel’s time schedule was complete by the end of the Gospels, at the cutting off of the Messiah; all that is left to be fulfilled is the final week (7 years).

This is the reason for history and prophecy, the Day of the Lord being interwoven together throughout the scriptures; for the completion Israel's judgments are completed at the Day of the Lord.

DANIEL'S 70 WEEKS

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. -DANIEL 9:24

