
Observations from Isaiah

LESSON XVIII : THE COMING DESTRUCTION OF TYRE (23:1-18)

General outline (from Young's *Isaiah*):

- I. The Crisis and the Messiah (1:1-12:6)
- II. The Theocracy and the Nations (13:1-39:8)
 - A. Judah and the World Power (13:1-27:13)
 - 1. The Growth of the Mesopotamia Power (13:1-14:32)
 - 2. The Downfall of Moab, Syria, and Other Nations (15:1-18:7)
 - 3. Egypt in Confusion (19:1-25)
 - 4. Egypt and Ethiopia: A False Hope (20:1-6)
 - 5. Babylon (21:1-10)
 - 6. Edom (21:11,12)
 - 7. The Arabians (21:13-17)
 - 8. Jerusalem as One of the Nations (22:1-14)
 - 9. Shebna the Steward (22:15-25)
 - 10. Tyre, the Sea Power (23:1-18)

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“It is fitting that the oracles directed against the nontheocratic nations conclude with one against Tyre; for as Babylon was a the heart of the kingdom of man, so Tyre was the central city of human commerce. Babylon was the center of land power, and Tyre of power on the sea. There was a contrast between them however; for Babylon, as center of the kingdom of man, had extended her sway by warlike means, conquering other peoples and incorporating them into her intended worldwide kingdom; whereas Tyre has extended her sway and influence through peaceful means, such as trade and commerce and the planting of colonies.” [Young, *Isaiah*]

“Because of the general nature of the prophecy, it is very difficult to determine whether Isaiah had some specific event in mind. Tyre came under attack five different times from Isaiah’s time to 332BC [Sennacherib 705-701BC, Esarhaddon 679-671 BC, Nebuchadnezzar 585-573BC, Artaxerxes III 343BC, and the last by Alexander the Great 332BC]. Only the last of these, Alexander’s, was entirely successful, because of the unique structure of the city. It was composed of the main city on the shore and a citadel on the larger of two islands just offshore. If the main city fell, the inhabitants merely withdrew to the citadel and outwaited the besieging army. Alexander succeeded by dismantling the onshore city and using its materials to build a causeway over which his siege machines could be drawn to break through the citadel wall. The inhabitants paid dearly for trying the great conqueror’s patience. It is said that he crucified two thousand of the leaders and sold thirty thousand into slavery. Whether Isaiah had this event or some earlier one in mind is not clear. At any rate, ***Tyre never regained her ancient status and is today a small town of about six thousand inhabitants. Isaiah knew whereof he spoke.***” [Oswalt, *Isaiah*]

An oracle concerning Tyre: Wail, O ships of Tarshish! For Tyre is destroyed and left without house or harbor. From the land of Cyprus word has come to them. Be silent, you people of the island and you merchants of Sidon, whom the seafarers have enriched. On the great waters came the grain of the Shihor; the harvest of the Nile was the revenue of Tyre, and she became the marketplace of the nations. Be ashamed, O Sidon, and you, O fortress of the sea, for the sea has spoken: "I have neither been in labor nor given birth; I have neither reared sons nor brought up daughters." When word comes to Egypt, they will be in anguish at the report from Tyre. (NIV)

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. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. 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. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. (KJV)

The Burden of Tyre. Howl, ye ships of Tarshish, For it hath been destroyed, Without house, without entrance, From the land of Chittim it was revealed to them. Be silent, ye inhabitants of the isle, Trader of Zidon, passing the sea, they filled thee. And in many waters [is] the seed of Sihor, The harvest of the brook [is] her increase, And she is a mart of nations. Be ashamed, O Zidon; for the sea spake, The strength of the sea, saying: 'I have not been pained, nor have I brought forth, Nor have I nourished young men, [nor] brought up virgins.' As [at] the report of Egypt they are pained, So [at] the report of Tyre. (YLT)

WAIL, FOR TYRE IS NO MORE! — *"Plunging into the midst of the situation, as it were, the prophet commands the Tarshish ships to howl; they are to break out in piercing lamentation and wailing. People would have understood the reference easily, for these were the ships that plied Tyre's trade... These were the merchantmen that carried Tyre's prosperous trade to all parts of the then known world; they were successful ships, but their days of service to Tyre were at an end."* [Young, *Isaiah*] *Ships of Tarshish:* refers to large trading ships able to travel on the open sea (1 Kings 10:22; 22:48; Ps 48:8; Isa 2:16; 60:9; Ez 27:25; Jonah 1:3), possibly so-named due to its original service of trade to Tartessus, Spain. Phoenician colonies are said to have existed in Spain as early as 12th century BC. *From the land of Cyprus:* but on the way home the crew learns of their home-town of Tyre being destroyed. This news reaches them from the inhabitants of Cyprus or by meeting a ship which has just left Cyprus.

SORROW AND SURPRISE AS THE WORD SPREADS — *"In these first five verses there has been a certain progression of thought. First, the fact of Tyre's devastation is stated. The silence of mourning comes over the Tyrian inhabitants, and then all Phoenicia listens to Tyre's grief and lament. Finally, even Egypt is shaken."* [Young, *Isaiah*]

TYRE, THE GREAT COMMERCIAL CENTER — Tyre had become prosperous by their brokerage. They were not merely carriers but buyers and sellers. *"Tyre ... was the financial and commercial capital of that part of the world, and those whose livelihood depended upon Tyre's continued health could watch the accumulated labor of a lifetime destroyed in a day."* [Oswalt, *Isaiah*]

THE MOURNING OF SIDON — "Apparently [Isaiah] introduces Sidon by way of contrast. Tyre, the center of the country's commerce and the source of its wealth, has been destroyed; should not what remains mourn? Sidon therefore represents what remains after the downfall of Tyre."

[Young, *Isaiah*] There is a repetition in this verse which is typically translated as if emphatically spoken: *‘for the sea hath spoken, even the strength of the sea’* (KJV); *‘O fortress of the sea, for the sea has spoken’* (NIV); *‘the sea ... the stronghold of the sea’* (RSV); *‘for the sea spake, The strength of the sea’* (YLT). Oswalt states that since the first occurrence of the Hebrew word does not have an article, it might be a proper noun for Yam, the Canaanite god of the sea. Oswalt therefore translates this as *‘Be ashamed, O Sidon, for Yam has spoken, the Mighty One of the Sea, saying ...’*. If correct, Isaiah is saying that Sidon’s dependence upon Tyre was misplaced because Yam himself is lamenting the loss of Tyre, declaring he is now bereft of children. The cry is that of parents (especially mothers) whose children precedes them in death.

THE MOURNING OF EGYPT — The focus now turns to Egypt where the news of Tyre’s fall is a terrible shock for at least two reasons. First would be the inevitable loss of commerce since Egypt had historically had strong commercial ties to the Phoenician cities. Secondly, with Tyre out of the picture, Egypt could be presumed to be next on the list of victims.

Cross over to Tarshish; wail, you people of the island. Is this this your city of revelry, the old, old city, whose feet have taken her to settle in far-off lands? Who planned this against Tyre, the bestower of crowns, whose merchants are princes, whose traders are renowned in the earth? The LORD Almighty planned it, to bring low the pride of all glory and to humble all who are renowned on the earth.
(NIV)

Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth? The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth. (KJV)

Pass over to Tarshish, howl, ye inhabitants of the isle, Is this your exulting one? From the days of old [is] her antiquity, Carry her do her own feet afar off to sojourn. Who hath counselled this against Tyre, The crowning one, whose traders [are] princes, Her merchants the honoured of earth?’ Jehovah of Hosts hath counselled it, To pollute the excellency of all beauty, To make light all the honoured of earth. (YLT)

WOE TO THE REMAINING INHABITANTS — “Isaiah now proceeds a step farther. Having described the tragic and sad desolation of the city itself, he appeals to its inhabitants to find a refuge in their colonies.... They are to howl over the city, and their lament is justifiable. Even the necessity of taking refuge in the colonies is but a further bitter result of the calamity that has come upon Tyre. What is left to the inhabitants of Tyre but to break forth in piercing wailing?” [Young, *Isaiah*]

HOW COULD SUCH AN EVENT HAPPEN? — “How could this have actually happened to Tyre?” Three aspects of Tyre’s existence made it hard to accept her destruction: *her vitality, her antiquity and her colonizing energy*. It would not be unlike us hearing word of New York City being flattened. *This is indicative of how transient the world is, even when considering landmarks which are a settled part of our reality, things which ‘have always been there’.* *It is difficult to accept the passing of the old and familiar. “In the midst of ceaseless change, we keep fastening ourselves to forms, telling ourselves that they do not change. But they do; all things do. Only God endures, and the only wise course is that of Abraham, who sat very lightly on the forms of this world and looked steadily towards the eternal city (Heb 11:9,10).”* [Oswalt, *Isaiah*]
“Do not love the world or anything in the world. If anyone loves the world, the love of the Father

is not in him. For everything in the world — the cravings of sinful man, the lust of his eyes and the boasting of what he has and does — comes not from the Father but from the world. The world and its desires pass away, but the man who does the will of God lives forever.” (1 Jn 2:15-17).

WHO DID THIS? — Anyone’s immediate response to such a ‘worldly tragedy’ would be “*Who did this?*” Isaiah’s response is different than expected: “*The LORD, Yahweh of Israel did this.*” “*He, the god of a small country whose size is exceeded by many counties in the United States, is in fact God of the whole world, including mighty Tyre, and he will call her to account for her pride.*” [Oswalt, Isaiah]

THE PURPOSE OF GOD IS DIFFERENT THAN ANY PAGAN DEITY — “Tyre’s fall is not merely an accident of history. Nor is it merely the result of Assyria’s overwhelming need to dominate. For Isaiah, there is one great consciousness: it is God’s consistent purposes which are being worked out in human affairs. It is true that the pagan deities are reported as having an interest in history and as influencing the outcome of historical events. But *what is unique to Israel is the dawning consciousness that human history is the only arena through which God can be definitely known and that he has a greater purpose in that history than mere self-aggrandizement. In fact, he means to share his character with as much of humanity as will receive what he offers. So Tyre’s destruction is not in order that Israel might rule, as the pagan view would suggest (36:13-20). Rather, God’s purpose is to show the foolishness of human pride (2:11; 37:26).*” [Oswalt, Isaiah]

THE REASON FOR TYRE’S DESTRUCTION: PRIDE — “*God is attempting to show the transitory nature of human glory and the foolishness of dependence upon such glory. It is not that God is opposed to humanity’s being lifted up (60:7,9,13,15; Ps 8:6). What he opposes is that pride which seeks to make itself independent of him. And he opposes it not merely because it denies his own preeminence, but more importantly, because it is in fact false (40:6-8), and so long as it exists, it prevents men and women from finding their true glory in God through Christ (Phil 3:7-11; Col 1:21,22).*” [Oswalt, Isaiah] The Lord’s desire for man is a glorification that will one day make us higher than angels, *but only in and through Him!* Self-reliance, ‘pulling one’s self up by our own boot-straps’ is actually a trap which will destroy those caught therein. That is the amazing teaching of scripture: **anything done outside of the will of God and for His glory is actually sinful, even things we might consider ‘good’.** “*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*” (Col 3:17) “*Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.*” (Rom 8:7,8) “*An high look, and a proud heart, and the plowing of the wicked, is sin.*” (Prov 21:4) “*The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.*” (Prov 15:4) “*All a man’s ways seem innocent to him, but motives are weighed by the LORD.*” (Prov 16:2, NIV)

CHRISTIANS ARE NOT IMMUNE TO SELF-RELIANCE — Would to God that pride was a problem only the unsaved have, but that is not so. ***All self-reliance and independence from the Lord is sin, and often much of what goes on in church-life might fall into that category. Therefore much of the Christian life is directed by the Holy Spirit to remove our natural independence from our hearts.*** ‘Learning to lean, learning to lean, learning to lean on Jesus’ as the song goes. This is the concept found in the first beatitude: “*Blessed are those who hunger and thirst for righteousness, for they will be filled.*” (Matt 5:6). The subject of ‘self’ and our dying to ourselves is the topic discussed by Miles Stanford in his book “Principles of Spiritual Growth” :

“All too often believers are exhorted and even pressured to grow before there is an acute awareness of need, before there is true spiritual hunger.... Watchman Nee puts first things first in saying, ‘God does not set us here first of all to preach or to do any work for Him. ***The first thing for which He sets us here is to create in others a hunger for Himself....*** No true work will ever begin in a life without first of all a sense of need being created.’ ...

“In preparation, there is a tearing down before there can be a building up. ‘Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up’ (Hos 6:1). This applies to both growth and service. J. C. Metcalfe faithfully writes: ‘It is more than comforting to realize that it is those who have plumbed the depths of failure to whom God invariably give the call to shepherd others. ***This is not a call given to the gifted, the highly trained, or the polished as such. Without a bitter experience of their own inadequacy and poverty they are quite unfitted to bear the burden of spiritual ministry.*** It takes a man who has discovered something of the measures of his own weakness to be patient with the foibles of others. Such a man also has a first-hand knowledge of the loving care of the Chief Shepherd, and His ability to heal one who has come humbly to trust in Him and Him alone. Therefore he does not easily despair of others, but looks beyond sinfulness, willfulness, and stupidity, to the might of unchanging love. The Lord Jesus does not give the charge, “Be a shepherd to My lambs ... to My sheep,” on hearing Peter’s self-confident affirmation of undying loyalty, but He gives it after he has utterly failed to keep his vows and has wept bitterly in the streets of Jerusalem.’

“Yes, there is going to be deep, thorough and long preparation if there is to be reality — if our life is to be Christ-centered, our walk controlled by the Holy Spirit and our service glorifying to God. Sooner or later the Holy Spirit begins to make us aware of our basic problem as believers — the infinite difference between self and Christ....

“One of the most important factors in Christian growth is the Holy Spirit’s revelation of the self-life to the believer. Self is the fleshly, carnal life of nature, the life of the first Adam — ‘dead in trespasses and sins’ (Eph 2:1); thoroughly corrupt before God (see Gal 5:19-21); the life in which there is no good thing in the sight of God (Rom 7:18).... Plato, with his ‘know thyself,’ was more right than he knew but still only half right. Paul, with God’s ‘Not I, but Christ’ (Gal 2:20), was all right!

“In order for one to get beyond just knowing about the Lord Jesus and enter into a consistent and growing personal knowledge of, and fellowship with, Him, one must first come to know oneself. Introspection is not involved here — the Holy Spirit uses experiential revelation. First, the believer learns ‘not I’; then, ‘but Christ.’ First, ‘Except a corn of wheat fall into the ground and die, it abideth alone’; then, ‘but if it die, it bringeth forth much fruit’ (John 12:24).... All resurrection life springs out of death or else it would not be resurrection life — His risen life (see Rom 6:5,6). We are to yield ourselves to God as those that are alive from the dead (v13)....

“ ‘Many a young Christian, who has not been warned of this necessary voyage of discovery upon which the Holy Spirit will certainly embark him (Rom 7), has been plunged into almost incurable despair at the sight of the sinfulness which is his by nature. He has in the first place rejoiced greatly in the forgiveness of his sins, and his acceptance by God; but sooner or later he begins to realize that all is not well, and that he has failed and fallen from the high standard which he set himself to reach in the first flush of his conversion. He begins to know something of the experience which Paul so graphically describes: “What I would that do I not; but what I hate, that do I” (Rom 7:15), fallen out of his Christian life; and then perhaps the Devil whispers to him that it is just no good his going on, because he will never be able to make the grade. Little does he know how healthy his condition is, and that this shattering discovery is but the prelude to a magnificent series of further discoveries of things which God has expressly designed for his eternal enrichment. All through life God has to show us our own utter sinfulness and need, before He is able to lead us on into realms of grace, in which we shall glimpse His glory....

“Evan Hopkins shares some important light on our subject: ‘How infinite are the forms in which self appears. Some are occupied with good self. They pride themselves on their excellencies. Others are just as much occupied with bad self. They are forever groaning over their imperfections, and struggling with the flesh as if they hoped in time to improve it. When shall we be convinced it is so utterly bad that it is beyond all recovery? Our experience, upward, in the power of God, is just in proportion to our experience, downward, in ceasing from self.’ ... Someone has rightly said, ‘There are many “separated from the world” Christians who are not “separated from themselves” Christians.’ ”

[Stanford, Principles of Spiritual Growth]

Till your land as along the Nile, O Daughter of Tarshish, for you no longer have a harbor. The LORD has stretched out his hand over the sea and made its kingdoms tremble. He has given an order concerning Phoenicia that her fortresses be destroyed. He said, “No more of your reveling, O Virgin Daughter of Sidon, now crushed! Up, cross over to Cyprus; even there you will find no rest.” Look at the land of the Babylonians, this people that is now of no account! The Assyrians have made it a place for desert creatures; they raised up their

Pass through thy land as a river, O daughter of Tarshish: there is no more strength. 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. 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. 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

Pass through thy land as a brook, Daughter of Tarshish, there is no more a girdle. His hand He hath stretched out over the sea, He hath caused kingdoms to tremble, Jehovah hath charged concerning the merchant one, To destroy her strong places. And He saith, ‘Thou dost not add any more to exult, O oppressed one, virgin daughter of Zidon, To Chittim arise, pass over, Even there — there is no rest for thee.’ Lo, the land of the Chaldeans — this people was not, Asshur founded it for the Ziim, They raised its watch-towers, They lifted up her palaces, — He hath appointed

siege towers, they stripped its fortresses bare and turned it into a ruin. Wail, you ships of Tarshish; your fortress is destroyed! (NIV) *the palaces thereof; and he brought it to ruin. Howl, ye ships of Tarshish: for your strength is laid waste.* (KJV) *her for a ruin! Howl, ye ships of Tarshish, For your strength hath been destroyed.* (YLT)

Isaiah appears to commend those who naturally depend upon Tyre for trade to turn elsewhere for support. Tyre no longer exists, for the Lord has moved in judgement. The sea which seemed to be the Phoenician's province, in fact belongs to God and is His to command.

THE LORD SEES THINGS ETERNALLY — Isaiah pictures Tyre as a young girl, fresh and untouched, laughing and dancing, as now being beaten down and crushed. “When Isaiah looked at Tyre, he did not see a rich, exciting city to be envied by her country cousins. Instead, he saw a used-up old woman picking over her ruins. *It is this long perspective which believers need to have as they look at the world. What now seems attractive cannot remain so if it flies in the face of the spiritual structure of the universe.*” [Oswalt, Isaiah] *How do we look upon others at school? With envy and admiration at the ‘in’ crowd? Do we set our hearts on those lifted up in the world’s viewpoint and wish we were like them, whether they are movie stars, singers or successful businessmen? Can we see their ‘glory’ is temporary and empty or do we wish we were like them: popular, ‘in the know’, admired by our peers?* I have the benefit of the years to compare what some were in high school with where they are today. Some of those most envied during my youth are now living lives which are not enviable. A few have already gone into eternity, some due to the drugs and alcohol which made them so popular during my school years. *It is not all negative of course; but it does point out the importance of having the Lord’s perspective on life and not the world’s.*

THE WHEELS OF GOD GRIND SURE — There's the old saying, ‘*the wheels of God grind slowly but they grind sure*’ (or something to that extent). The meaning is the Lord is slow to move (as we judge these matters) but when He moves, no detail is too small. Some in Tyre thought to escape to Cyprus but the hand of the Lord cannot be escaped so easily.

<i>At that time Tyre will be forgotten for seventy years, the span of a king's life. But at the end of these seventy years, it will happen to Tyre as in the song of the prostitute: “Take up a harp, walk through the city, O prostitute forgotten; play the harp well, sing many a song, so that you will be remembered.” At the end of seventy years, the LORD will deal with Tyre. She will return to her hire as a prostitute and will ply her trade with all the kingdoms on</i>	<i>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. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. 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</i>	<i>And it hath come to pass, in that day, That forgotten is Tyre seventy years, According to the days of one king. At the end of seventy years there is to Tyre as the song of the harlot. Take a harp, go round the city, O forgotten harlot, play well, Multiply song that thou mayest be remembered. And it hath come to pass, At the end of seventy years Jehovah inspecteth Tyre, And she hath repented of her gift, That she committed fornication With all kingdoms of the earth on the face of the ground. And</i>
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<i>the face of the earth. Yet her profit and her earnings will be set apart for the LORD; they will not be stored up or hoarded. Her profits will go to those who live before the LORD, for abundant food and fine clothes. (NIV)</i>	<i>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. (KJV)</i>	<i>her merchandise and her gift have been holy to Jehovah, Not treasured up nor stored, For to those sitting before Jehovah is her merchandise, To eat to satiety, and for a lasting covering! (YLT)</i>
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TYRE TO BE DESOLATE FOR 70 YEARS — As Judah was in captivity for seventy years, so would Tyre be laid waste for seventy years prior to its restoration. It is unknown why seventy years; possibly the number reflects a common idiom of that day meaning ‘*completeness, fullness*’. The commentators are likewise unsure as to why Isaiah says ‘*according to the days of a king*’.

THE SONG OF THE PROSTITUTE — Isaiah quotes from apparently a contemporary poem or song made up of two couplets, each having three lines with two words each, given in v16:

*“Take up a harp,
walk through the city,
O prostitute forgotten;*

*play the harp well,
sing many a song,
so that you will be remembered.”*

“In a mild way it appears to deride the prostitute who, perhaps through age, is no longer popular, and challenges her to make music throughout the city in an attempt to build up a new clientele. If the song was not created by the prophet, then it may well have supplied him with the image of Tyre as the forgotten prostitute.” [Oswalt, *Isaiah*]

TYRE’S RESTORATION — as with her destruction, Tyre’s restoration is the Lord’s doing. As if not learning her lesson, Tyre again returns to her former ways. “*God’s grace does not guarantee positive response. Many persons have experienced God’s hand of judgment and promised to do differently, but when deliverance came, they very quickly reverted to the old ways.* This may be being said of Tyre.” [Oswalt, *Isaiah*] But somewhere along the line Tyre does see the error of her ways and the Lord brings her to holiness. As Tyre was the queen city with her colonies bringing their wealth to her, Tyre will one day bring her wealth to Jerusalem as the queen city.

ISAIAH’S LESSON TO JUDAH: TRUST GOD, NOT FOREIGN NATIONS — “*So it is to God that his people should look, not to the nations, for ultimately they must look to him as well. Moreover, all the wealth which they have amassed with such difficulty and effort must eventually be his to redistribute as he pleases. If the glory of the nations (chaps 13,14) is nothing; if the scheming of the nations (chaps 19,20) is nothing; if the vision of the nation (chaps 21,22) is nothing; if the wealth of the nations (chap 23) is nothing, then the question is: why trust the nations? The answer is clear. There is no reason to do so.*” [Oswalt, *Isaiah*]

“This verse [v9] makes clear the fact that God governs the world, and that He carries out His purposes as He will. These purposes have to do with the salvation of His own and the destruction of His and their enemies. In His own good providence He permits evil nations and men to continue for a time, but at His appointed moment, the moment that is in agreement with His purpose, He acts and brings to destruction all that stands in the way of His eternal purposes. His purposes will not fail, for He is sovereign.”

Edward J. Young, "The Book of Isaiah"

“The LORD Almighty planned it, to bring low the pride of all glory and to humble all who are renowned on the earth.”

— Isaiah 23:9 NIV