

Isaiah 14 - Israel the Center of Gentile Attention; Lucifer's Pride & Rebellion; Destruction of Babylon

I. Prophecies of condemnation (Is 1:1–35:10)

- (2) Condemnation of the nations (Is 13:1–23:18)
 - (A) Babylon (Is 13:1–14:23)
 - (d) Taunt song against Babylon's King (14:1-21)
 - (i) Earth rejoices (14:1-8)
 - (ii) Sheol's reception (14:9-15)
 - (iii) King's power remembered (14:16-21)
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Isaiah 14

- (d) Taunt song against Babylon's King (14:1-21)
 - (i) Earth rejoices (14:1-8)

Israel: Center of Gentile Attention in the Kingdom

1 When the LORD has compassion on Jacob and again chooses Israel, and settles them on their own land, then **strangers** will join them and attach themselves to the house of Jacob.

1 When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob.

1 However, the LORD will have compassion on Jacob and will once again choose Israel. He will settle them in their own land, and foreigners will join them, affiliating themselves with the house of Jacob.

1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

- A second result of Babylon's destruction will be that it in some way will serve as a catalyst for God's restoration of His people Israel

— When Babylon fell to Cyrus in 539 BC, Jews were allowed to return to the land. However, the rest of this chapter implies that this is not the only return that God had in mind.

- "...strangers" - Gentiles

2 The peoples will take **them** along and **bring them to their place**, and the house of Israel will make **them** their own possession in the land of the LORD as male and female servants; and they will take **their** captors captive and will rule over their oppressors.

2 The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

2 Many nations will take them and bring them to their land and their own place. The house of Israel will put those nations to conscripted labor in the LORD's land. They will take captive those who were their captors, and will rule continually over those who oppressed them.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

- The return described by Isaiah is not merely a physical return of a remnant who would still remain under Gentile domination

— Isaiah describes a return in which Israel becomes the dominant nation who will extend sovereign control over her former adversaries. One need only read Ezra, Nehemiah, Haggai, or Zechariah to realize that this was not the situation following Babylon's fall to Cyrus in 539 BC.

- "...them/their" [4x] - Gentiles

- "...bring them to their place" - the Gentiles will conduct the Jews back to the Land after the Second Coming (Cf. Is 49:22-23; 61:6-7)

— Passages related to Gentiles in the Kingdom include: Is 11:10; 42:1; 49:5-7; 56:1-8; 66:18-24

- A major characteristic of Israel's final restoration (in the Messianic Kingdom) is that they will become the center of Gentile attention

— This is described in various passages: Is 14:1-2; 49:22-23; 60:1-3; 61:4-9; Micah 7:14-17; Zeph 3:20; Zech 8:23; see note: **The Center of Gentile Attention** in Ezek 37:23.

3 And it will be on the day when the LORD gives you rest from your hardship, your turmoil, and from the harsh service in which you have been enslaved,

3 And it will be in the day when the LORD gives you rest from your pain and turmoil and harsh service in which you have been enslaved,

3 At the time, when the LORD gives you rest from your suffering, turmoil, and the cruel bondage which they forced you to serve,

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 that you will take up this taunt against the **king of Babylon**, and say, "How the oppressor has ceased, *And how the onslaught has ceased!*
4 that you will take up this taunt against the king of Babylon, and say, "How the oppressor has ceased, *And how fury has ceased!*
4 you will lift up this song of mockery against the king of Babylon: "How the oppressor has come to an end! How the attacker has ceased!
4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!
- "...king of Babylon" - an OT allusion to the Antichrist; v11-20 detail his death and resurrection

Isaiah 13-14

- **Day of the Lord (13:6-9)**
- **Cosmic disturbances (13:10-13)**
- **Global judgment (13:11-12)**
- **Sodom and Gomorrah (13:19)**
- **Complete and final desolation (13:20-22)**
- **Universal peace and rest (14:5-8)**
- **Israel's regeneration (14:1-4)**

Henry Morris, *Revelation Record*, 348.

Universal Peace & Rest (v5-8)

5 "The LORD has broken the staff of the wicked, The scepter of rulers,
5 "The LORD has broken the staff of the wicked, The scepter of rulers
5 The LORD has broken the staff of the wicked, the scepter of rulers,
5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 Which used to strike the peoples in fury with unceasing strokes, Which subdued the nations in anger with unrestrained persecution.

- 6 Which used to strike the peoples in fury with unceasing strokes, Which subdued the nations in anger with unrestrained persecution.
- 6 that struck down nations in anger with unceasing blows, that oppressed nations in fury with relentless persecution.
- 6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

- 7 "The whole earth is at rest *and* is quiet; They break forth into shouts of joy.
- 7 "The whole earth is at rest *and* is quiet; They break forth into shouts of joy.
- 7 The entire earth is at rest and peace; its inhabitants break into song.
- 7 The whole earth is at rest, and is quiet: they break forth into singing.
- 8 "Even the juniper trees rejoice over you, *and* the cedars of Lebanon, *saying*, 'Since you have been laid low, no *tree* cutter comes up against us.'
- 8 "Even the cypress trees rejoice over you, *and* the cedars of Lebanon, *saying*, 'Since you were laid low, no *tree* cutter comes up against us.'
- 8 Even the cypresses rejoice over you, as do the cedars of Lebanon, *saying*, 'Now that you've been laid low, no woodcutter comes up against us.'
- 8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

(ii) Sheol's reception (14:9-15)

- 9 "**Sheol** below is excited about you, to meet you when you come; It stirs the spirits of the dead for you, all the leaders of the earth; It raises all the kings of the nations from their thrones.
- 9 "Sheol from beneath is excited over you to meet you when you come; It arouses for you the spirits of the dead, all the leaders of the earth; It raises all the kings of the nations from their thrones.
- 9 "The afterlife below is all astir to meet you when you arrive; it rouses up the spirits of the dead to greet you— everyone who used to be world leaders. It has raised up from their thrones all who used to be kings of the nations.
- 9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.
- "...Sheol" - the domain of the departed spirits

- 10 "They will all respond and say to you, 'Even you have become weak as we, You have become like us.'

10 "They will all respond and say to you, 'Even you have been made weak as we, You have become like us.'

10 In answer, all of them will tell you, 'You've also become as weak as we are! You have become just like us!'

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 'Your pride *and* the music of your harps Have been brought down to Sheol; Maggots are spread out *as your bed* beneath you And worms are your covering.'

11 'Your pomp *and* the music of your harps Have been brought down to Sheol; Maggots are spread out *as your bed* beneath you And worms are your covering.'

11 Your pomp has been brought down to Sheol, along with the noise of your harps. Maggots are spread out beneath you, and worms are your covering."

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

The Fall of Satan

In this passage, while not mentioned explicitly (Cf. v4), the king of Babylon is an OT allusion/reference to the Antichrist. It is interesting how both passages that deal with the fall of Satan (Is 14; Ezek 28) also deal with the life of the Antichrist.

The Fall of the Day Star

12 "How you have fallen from heaven, You **star of the morning, son of the dawn!** You have been cut down to the earth, You who defeated the nations!

12 "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!

12 "How you have fallen from heaven, Day Star, son of the Dawn! How you have been thrown down to earth, you who laid low the nation!

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

- "...star of the morning" - Lucifer [KJV] means "light bearer" and comes from the Latin translation of v12

— The Hebrew phrase is *Heylel ben Shakar* and is possibly the devil's real name. *Heylel* is from a root word that means "to shine" in the sense of foolish boasting or making a show of oneself. It's the source of the title "the shining one". *Ben* means "son" and *shakar* means "dawn." So *Heylel ben Shakar* means "shining one, son of the dawn."

- "...son of the dawn" - an OT allusion to the Antichrist (see #28 in list above). This title marks him out as none other than the Son of Perdition.

— Whatever backward reference to teh fall of Satan there may be in this verse and the ones that follow, it is clear that they describe the blasphemous arrogance of the Antichrist.

13 "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.

13 "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.

13 You said in your heart, 'I'll ascend to heaven, above the stars of God. I'll erect my throne; I'll sit on the Mount of Assembly in the far reaches of the north;

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 'I will ascend above the heights of the clouds; I will make myself like the Most High.'

14 'I will ascend above the heights of the clouds; I will make myself like the Most High.'

14 I'll ascend above the tops of the clouds; I'll make myself like the Most High.'

14 I will ascend above the heights of the clouds; I will be like the most High.

- Satan's lie to himself: I can become like God

-- This lie got him expelled from heaven. That worked out so well that he decided to use the same lie on Eve (Gen 3:5)

Most High

Isaiah's use of the title Most High in referring to God was intended to show that Satan didn't delude himself into thinking he could ever be recognized as the Creator. The first use of the phrase Most High in connection with God appears in Gen 14:18. Then, in v19 Melchizedek blessed Abraham in the name of the Most High God, calling Him the possessor of Heaven and Earth. Satan wasn't trying to replace God as Earth's Creator. He wanted to possess it, and everyone in it.

When he couldn't get it legitimately, he stole it by getting Adam and Eve to disobey God. We know this because in the wilderness temptation he offered all the kingdoms of the world to the Lord, saying they had all been given to Him (Luke 4:6). While the Lord rejected his offer, He did not dispute his claim. This is why Jesus called Satan "the prince of this world" (John 12:31; 14:30; 16:11), why Paul said he is "the god of this age" (2 Cor 4:4) and why John wrote, "the whole world is under the control of the evil one" (1 John 5:19). It's also why Paul wrote about the Lord redeeming the creation, not just you and me. (Rom 8:19-21) With His blood He redeemed everything Adam had lost.

15 "Nevertheless you will be brought down to Sheol, To the recesses of the pit.

15 "Nevertheless you will be thrust down to Sheol, To the recesses of the pit.

15 But you are brought down to join the dead, to the far reaches of the Pit.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

(iii) King's power remembered (14:16-21)

16 "Those who see you will stare at you, They will closely examine you, *saying*, 'Is this **the man** who made the earth tremble, Who shook kingdoms,

16 "Those who see you will gaze at you, They will ponder over you, *saying*, 'Is this the man who made the earth tremble, Who shook kingdoms,

16 "Those who see you will stare at you. They will wonder about you: 'Is this the man who made the earth tremble, who made kingdoms quake,

16 They that see thee shall narrowly look upon thee, and consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms;

- "...the man" - the Man of Sin, the Antichrist

17 Who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to go home?'

17 Who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to go home?'

17 who made the world like a desert, who destroyed its cities, who would not open the jails for his prisoners?'

17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

18 "All the kings of the nations lie in glory, Each in his own tomb.

18 "All the kings of the nations lie in glory, Each in his own tomb.

18 All the kings of the nations lie in state, each in his own tomb.

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 "But you have been hurled out of your tomb Like a rejected branch, Clothed with those killed who have been pierced with a sword, Who go down to the stones of the pit Like a trampled corpse.

19 "But you have been cast out of your tomb Like a rejected branch, Clothed with the slain who are pierced with a sword, Who go down to the stones of the pit Like a trampled corpse.

19 But you are cast away from your grave, like a repulsive branch, your clothing is the slain, those pierced by the sword; those who go down to the Pit. Like a dead body trampled underfoot,

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

- After his death (Rev 13:3-4; 17:8; Cf. Zech 11:17; Is 37:6), the Antichrist will be resurrected, and his deadly wound will be healed. This resurrection is also implied in v25, where after a time he meets his final doom at the hand of the Lord Himself.

20 "You will not be united with them in burial, Because you have ruined your country, You have killed your people. May the descendants of evildoers never be mentioned.

20 "You will not be united with them in burial, Because you have ruined your country, You have slain your people. May the offspring of evildoers not be mentioned forever.

20 you will not be united with them in burial, for you have destroyed your land, you have slain your people. People will never mention the descendants of those who practice evil again!

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

- The Antichrist will not be buried, but will be cast alive into the Lake of Fire (*Gehenna*); see Rev 20

21 "Prepare a place of slaughter for his sons Because of the wrongdoing of their fathers. They must not arise and take possession of the earth, And fill the surface of the world with cities."

21 "Prepare for his sons a place of slaughter Because of the iniquity of their fathers. They must not arise and take possession of the earth And fill the face of the world with cities."

21 Prepare a massacre for his sons because of the guilt of their forefathers! They are not to rise and inherit the earth, and cover the surface of the world with cities."

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

(e) Finality of Babylon's destruction (14:22-23)

22 "I will rise up against them," declares the LORD of armies, "and eliminate from Babylon name and survivors, offspring and descendants," declares the LORD.

22 "I will rise up against them," declares the LORD of hosts, "and will cut off from Babylon name and survivors, offspring and posterity," declares the LORD.

22 "I will rise up against them," declares the LORD of the Heavenly Armies, "and I will eliminate from Babylon her name and survivors, her offspring and descendants," declares the LORD.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

- God's final destruction of Babylon will not even have a surviving remnant.

23 "I will also make it the property of the hedgehog and swamps of water, and I will sweep it away with the broom of destruction," declares the LORD of armies.

23 "I will also make it a possession for the hedgehog and swamps of water, and I will sweep it with the broom of destruction," declares the LORD of hosts.

23 "And I'm going to make it a possession of the hedgehog—pools of water—and I'll sweep with the broom of destruction," declares the LORD of the Heavenly Armies.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

(B) Assyria (14:24-27)

24 The LORD of armies has sworn, saying, "Certainly, just as I have intended, so it has happened, and just as I have planned, so it will stand,

24 The LORD of hosts has sworn saying, "Surely, just as I have intended so it has happened, and just as I have planned so it will stand,

24 The LORD of the Heavenly Armies has sworn: "Surely as I have planned, that's what she will become; and just as I have determined, so will it remain—

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 to break **Assyria** in My land, and I will trample him on My mountains. Then his **yoke** will be removed from them, and his burden removed from their shoulders.

25 to break Assyria in My land, and I will trample him on My mountains. Then his yoke will be removed from them and his burden removed from their shoulder.

25 to crush the Assyrian in my land, and on my mountains I will trample him down. His yoke will turn away from you, and his burden from your shoulders."

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

- "...Assyria" - v24-27; Is 10:5-27; Micah 5:5-6; Zeph 2:13

- "...yoke" - Cf. Is 10:27-32

— Imposed by Tilgath-Pileser ("Pul") (2 Kings 16:7-10), and Sargon

— Thrown off by Hezekiah (2 Kings 18:7)

— Expedition by Sennecherib (2 Kings 18:13-16)

26 This is the plan devised against the entire earth; and this is the hand that is stretched out against all the nations.

26 This is the plan devised against the whole earth; and this is the hand that is stretched out against all the nations.

26 "This is what I've planned for the whole earth, and this is the hand that is stretched out over all the nations.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For the LORD of armies has planned, and who can frustrate *it*? And as for His stretched-out hand, who can turn it back?"

27 For the LORD of hosts has planned, and who can frustrate *it*? And as for His stretched-out hand, who can turn it back?"

27 For the LORD of the Heavenly Armies has planned, and who can thwart him? His hand is stretched out, and who can turn it back?"

27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

- Not just Assyria: the entire world-system at the End Times

- Day of the Lord (Dan 11:45; Is 30:31-33; Micah 5:4-7; Dan 8:23-26)

(C) Philistia (14:28-32)

28 In the year that King Ahaz died, this pronouncement came:

28 In the year that King Ahaz died this oracle came:

28 In the year that King Ahaz died this message came:

28 In the year that King Ahaz died was this burden.

- King Ahaz died in 715 BC, but this verse doesn't mean that every prophecy in the "Oracles Against the Nations" (Is 13-23) was given that same year

-- This date only applies to the prophecies concerning Philistia (v28-32)

29 "Do not rejoice, Philistia, all of you, Because the rod that struck you is broken; For from the serpent's root a viper will come out, And its fruit will be a winged serpent.

29 "Do not rejoice, O Philistia, all of you, Because the rod that struck you is broken; For from the serpent's root a viper will come out, And its fruit will be a flying serpent.

29 "Don't rejoice, all of you Philistines, that the rod that struck you is broken, because from the snake's root a viper will spring up, and its offspring will be a darting, poisonous serpent.

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying

serpent.

30 "Those who are most helpless will eat, And the poor will lie down in security; I will kill your root with famine, And it will kill your survivors.

30 "Those who are most helpless will eat, And the needy will lie down in security; I will destroy your root with famine, And it will kill off your survivors.

30 The firstborn of the poor will find pasture, and the needy will lie down in safety; but I'll kill your root by famine, and I'll execute your survivors.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 "Wail, you gate; cry, you city; Melt away, Philistia, all of you! For smoke comes from the north, And there is no straggler in his ranks.

31 "Wail, O gate; cry, O city; Melt away, O Philistia, all of you; For smoke comes from the north, And there is no straggler in his ranks.

31 Wail, you gate! Cry out, you city! Melt away, all you Philistines! For smoke comes from the north, and there's no one to take measure in its festivals.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 "What answer will one give the messengers of the nation? That the LORD has founded Zion, And the poor of His people will take refuge in it."

32 "How then will one answer the messengers of the nation? That the LORD has founded Zion, And the afflicted of His people will seek refuge in it."

32 How will they answer the messengers of the nation? "The LORD has founded Zion, and in it the afflicted among his people will find refuge."

32 What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.