

Book of Isaiah



Chapter 14

*Theme: The millennial Kingdom established
and final destruction of Babylon*

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Chapter 14

THEME: The millennial Kingdom established after the final destruction of Babylon; the origin of evil and its judgment; and the burden of Palestine

This chapter is a continuation of the burden of Babylon begun in chapter 13. The burden of Babylon is actually a judgment on Babylon. Babylon was the first of several nations upon which the judgment of God was to fall. All of the nations to be judged had something to do with Israel - either by physical proximity or political involvement. Great issues are at stake in chapter 14. The origin of evil and its judgment and final removal from this earth is the theme of this section. Local situations and nations are the expression of these worldwide themes and eternal issues. This chapter looks at nations and the problems of life through the telescope rather than placing them under the microscope for inspection.

This chapter opens on a joyful note because of the final judgment of Babylon. The millennial Kingdom is established with all fears and dangers removed. No enemy of God is abroad. The judgment here and elsewhere in this Book of Isaiah is explained. We will see here God's plan and purpose for the earth.

This chapter is a mixture of light and darkness. The chapter changes from the ecstasy of the Kingdom to the punishment of hell. Satan and the problem of evil are brought before us. There is an extended section on the final destruction of Babylon. This chapter of great subjects and strong contrasts closes with the insertion of the burden of Palestine, which was probably brought about by the sudden demise of King Ahaz (see 2Kings 16:19-20).

¹For 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.

“Led captivity captive”: Eph 4:8; Ps 68:18 (Cf. Judg 5:12).
Satan defeated: Heb 2:14; Col 2:14,15.

Three acts of God for Israel:

1. He will have mercy on Jacob.
2. He will yet choose Israel.
3. He will set them in their own land.

Many Gentiles will be converted to the God of Israel and will cleave to Israel and serve them.¹

This verse reaches down to the end times. God has said again and again that the nation Israel will be restored to her land. Now I do not think you see fulfillment of the prophecies there today. When God restores them to the land, Israel will not have any problems with other nations. They

¹ Dake's Annotated Reference Bible

won't need to turn to Russia or the United States or to the United Nations for help. The Lord Jesus will reign there.

There are many people who say they believe in the verbal, plenary inspiration of the Scriptures, but they will turn right around and say that this passage is not literal. When you deny its reality and the fact that it is literal, you deny the inspiration of Scripture. "For the Lord will have mercy on Jacob, and will yet choose Israel" -- He has said that too many times for anyone to say, "I didn't quite get it," or, "It means something else."²

A prominent theme in Isaiah is that non-Israelites would join the returning Israelites (56:6, 7; 60:10; 61:5). God's intention was that through his faithful people all the world would be blessed (Genesis 12:3). Through the family of David, the whole world could be saved by Christ. God's Word must be available to all people groups in their own languages. We must not limit God's love to our own people. God loves the whole world. We must support and help those missions that are reaching out to people who haven't heard the Good News of salvation.³

Isaiah 13 ended with the desolation and gloom that would come upon Babylon. Since Babylon was Judah's great enemy, any judgment on Babylon was an expression of mercy on Israel. So, Isaiah follows the pronouncement of judgment on Babylon with the LORD will have mercy on Jacob, and will still choose Israel.

Will still choose Israel: Sometimes we feel that God chose us, but if He had to choose again, He would change His choice! We almost feel that God is "stuck" with us now, and would choose differently if He could. Here, the LORD reminds His children that He does still choose us, and would choose us all over again!

The promise of restoration to their own land was also important (and settle them in their own land). The Babylonians had forcibly exiled most of the population of Judah, so the promise of return was precious.

"This promise had a measure of fulfillment when Israel was brought back from Babylon; and still is it true that, when God's people come to their worst, there is always something better before them. On the other hand, it is equally sure that, when sinners come to their best, there is always something terrible awaiting them." (Spurgeon)

The invitation to Gentiles was precious (The strangers will be joined with them). The regathered and restored Israel would invite Gentiles to receive the goodness of God with them.

They will take them captive whose captives they were, and rule over their oppressors: In inviting the strangers to come and be joined with them, Israel eliminates their enemies. The ultimate way to conquer an enemy is to make them your friend!⁴

Yet chose Jacob: This chapter continues the picture of the future fall of Babylon. It is interesting that the fall of Babylon is depicted before the rise of Babylon to power. In like manner the return of Israel from Babylonian captivity is spoken of before the Babylonian captivity of the Jews is predicted. One reason why this may be so is: that "Jacob" includes all 12 tribes. And many of the tribes had all ready gone into exile forced by the Assyrians and at least a few more were imminently to be similarly lost in Isaiah's lifetime. The return of those captives would not take place until after the Jewish remnant tribes of Judah, Simeon, Benjamin, and Levi were taken

² Thru The Bible with J. Vernon McGee.

³ Life Application Study Bible

⁴ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

captive between 606 to 585 B.C. and returned after 536 B.C. Then after the end of the Jewish Babylonian captivity remnants of all the tribes would join the increasing number of returnees in the newly founded second commonwealth which lasted from 536 B.C. to 70 A.D. The sequence of the historical events exactly matches the obscure predictions which could not possibly have been presaged with out divine foreknowledge.⁵

²And 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 Gentiles will help bring Israel home to Palestine and will then server Israelites as servants and handmaids. Israelites will take those captive who once took them captive and will rule over their oppressors (Isa. 60:8-12; 66:19-21).⁶

This has not yet been fulfilled. "The people" in this verse are Gentiles. The Gentiles are going to return them to Palestine. But the Gentiles up to this point have actually hindered them. Even Great Britain, when they had a mandate in the land, would not let the Jews return after World War II. But the Jews went in anyway, because they had to go somewhere. How the multitudes went to that land is a real saga of suffering. As I write, Russia is hindering the Jews from returning to Palestine. Other nations are not concerned for them either. Now the Jews throughout the world are interested in helping their brethren return to the land, but Gentiles are not helping them. I take it, therefore, that we are not seeing the fulfillment of Scripture.⁷

The focal point of this oracle against Babylon is Israel's security and future after this judgment. These verses summarize what Isaiah later recorded in more detail in chapters 40—66.

Earlier Isaiah predicted that Israel would experience defeat and captivity. After that Yahweh would have compassion on her, choose her again for blessing, as He had following the Exodus (Exod. 19:4-6), and resettle her in her own land. Consequently many Gentiles would voluntarily attach themselves to God's people. The Israelites would then have authority over those who formerly had authority over them (cf. 1 Sam. 17:8-9). They would take the lead domestically, militarily, and politically. A second Exodus took place when the Israelites returned from captivity in Babylon, but a third Exodus will happen in the future when they return to their land following their present worldwide dispersion (cf. 56:6; 60:10; 61:5). Amillennialists interpret this as a prophecy of the inclusion of Gentiles into God's spiritual kingdom, the church.⁸ When the Lord returns to rule and reign, He will gather the Jews and place them in the Promised Land. They will no longer be an oppressed people. In fact, they will be the most favored people of all.

⁵ <http://www.moellerhaus.com/isa13-14.htm>

⁶ Dake's Annotated Reference Bible

⁷ Thru The Bible with J. Vernon McGee.

⁸ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³And 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,

In the day -- the second coming of Christ, the Millennium, and the New Earth forever -- that the Lord shall give you (Israel) rest from all your sorrow, fear, and hard bondage you have endured among the Gentiles, then you shall sing a triumph song over the Antichrist, the future king of Babylon (Isa. 14:3-4).⁹

The LORD announces a day when He will give real rest to believing Israel. They will have rest from sorrow, from fear, and from their hard bondage.

This rest is the birthright of every believer in Jesus Christ. Jesus said, "Come to Me, all you who labor and are heavy laden, and I will give you rest." (Matthew 11:28). Do you have rest from sorrow? Do you have rest from fear? Do you have rest from hard bondage?¹⁰

The Jews have sorrow in that land today, and they are in fear. I walked through the streets of Jerusalem and through the streets of some other cities in Palestine some time ago, and there were soldiers everywhere. Why? The nation is fearful. Even if things were settled, they would still be in fear. There is no rest from sorrow for them.¹¹

⁴That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

[proverb] Hebrew: *mashal* (HSN-H4912), a taunt or triumph song (note a, Prov. 1:1). The Septuagint reads lamentation over the king of Babylon (the Antichrist, Isa. 14:4). Since a future generation of Israel would not be taking up a triumph song against a king of the past who had not oppressed them, it seems clear that the whole passage pictures something in the future to be fulfilled in the Millennium.¹²

I think "Babylon," in this passage, represents the great enemy in the last days who will be headquartered in Babylon. It represents all the enemies of Israel. Babylon was an inveterate hater of this nation.¹³

14:4-11 These verses could have both present and future significance in reference to Babylon. The historical city and empire would be permanently destroyed. Babylon has also been used as a picture of all those who oppose God. Thus, in the end times, all who oppose God will be destroyed, and all evil will be removed from the earth forever.¹⁴

In the day of restoration, the defeat and weakness of the king of Babylon will be exposed, and Israel will rejoice.

⁹ Dake's Annotated Reference Bible

¹⁰ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

¹¹ Thru The Bible with J. Vernon McGee

¹² Dake's Annotated Reference Bible

¹³ Thru The Bible with J. Vernon McGee

¹⁴ Life Application Study Bible

As this prophecy continues from the context of Isaiah 13, it is important that we remember that Isaiah has two aspects of prophetic fulfillment in mind. First, there is the immediate and partial fulfillment regarding the empire of Babylon and its king. Second, there is the distant and ultimate fulfillment regarding the spiritual empire of Babylon - the world system - and its king, Satan.

Some strongly disagree, and see this passage as only referring to the king of literal Babylon, and having no reference to Satan at all. "The exposition of this passage, which some have given, as if it referred to Satan, has arisen from ignorance; for the context plainly shows that these statements must be understood in reference to the king of the Babylonians. But when passages of Scripture are taken up at random, and no attention is paid to the context, we need to wonder that mistakes of this kind frequently arise . . . But as these inventions have no probability whatever, let us pass by them as useless fables." (Calvin) "But the truth is, the text speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall, which many divines have with great confidence deduced from this text . . . This chapter speaks not of the ambition and fall of Satan, but of the pride, arrogance, and fall of Nebuchadnezzar." (Clarke) But we disagree, knowing well that prophecy often has both a near and a distant fulfillment.

So, this proverb against the king of Babylon was, in a partial sense, in the mouth of the returning exiles when Babylon was finally conquered and the people of Judah could return to the Promised Land. But in an ultimate sense, this proverb against the king of Babylon will be the mouth of God's people when the world system and her king, Satan, are each conquered and destroyed.

Why does God tell His people - either in an immediate or an ultimate sense - the destiny of Babylon and her king? So that we can think and live now, knowing the ultimate fate of the world system and Satan. We often have said, "If I only knew then what I know now" once we see how things turn out. Here, God is allowing us the opportunity to know now what we will see then, and to allow it to affect our thinking and our actions.

The literary form of this passage is important. "Its form is really that of the funeral dirge, with the characteristic limping rhythm of a Hebrew lament, so plaintive and yet ominous to the sensitive ear . . . There is a considerable element of irony, so that the whole song becomes a taunt in the guise of a lament." (Grogan) This is a funeral song that mocks and taunts the dead, who in fact receives no burial.¹⁵

How the oppressor has ceased: God want us to know now that the king of spiritual Babylon - Satan - that his days are numbered. There will come a day when his oppression has ceased, and when the LORD will break the staff of the wicked, and the scepter of the rulers.

¹⁶Sometimes we get so weary and discouraged from Satan's attack, it is almost as if we think his day will last forever. If we remember that one reason he works so hard is because even he knows his time is short, it is an encouragement to us. We can hang in there! We can out-last him!

¹⁵ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

¹⁶ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

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

[the wicked] The Antichrist is particularly called "the wicked" (Isa. 14:5; 11:4) and "that Wicked" (2Th. 2:8), because he is that man of sin who is to oppose God and all that is called God (2Th. 2:3-4).¹⁷

Fourteen Facts about the Antichrist

1. The king of Babylon (Isa. 14:4)
2. The wicked (Isa. 14:5; 11:4; 2Th. 2:8)
3. Supreme power of rulers (Isa. 14:5)
4. The destroyer of people (Isa. 14:6)
5. Ruler of nations (Isa. 14:6; Rev. 17:12-17)
6. Persecutor of saints (Isa. 14:6; Rev. 13)
7. Oppressor of earth (Isa. 14:16)
8. Conqueror of nations
9. Scourge of the earth (Isa. 14:17,20)
10. Destroyer of cities (Isa. 14:17)
11. Unmerciful to captives
12. Betrayer and murderer of his own people (Isa. 14:20)
13. The Assyrian (Isa. 14:25; Mic. 5:1-8)
14. Oppressor of Israel (Isa. 14:25)¹⁸

14:5, 6 Power fades quickly. God permitted Babylon to have temporary power for a purpose—to punish his wayward people. When the purpose ended, so did the power. Beware of placing confidence in human power because one day it will fade, no matter how strong it appears now.¹⁹

⁶He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

These verses speak of the final judgment at the end of the Great Tribulation period. Judgment has to take place. This earth must be judged. There is too much injustice here. Someone is going to have to handle the judgment, and I thank the Lord that it won't be me. I am thankful that we don't have to look to men in these matters. The Lord Jesus will do the judging.²⁰

He who struck the people in wrath . . . who ruled the nations in anger: Both the king of literal Babylon and the king of spiritual Babylon were mighty, oppressive rulers over the people and the nations. But now, the one who once persecuted is himself persecuted and no one hinders, and as a result, the whole earth is at rest and quiet, and they even break forth into singing!

“The whole Near East rejoiced over Babylon’s fall because her rule was harsh and oppressive.” (Wolf)

¹⁷ Dake's Annotated Reference Bible

¹⁸ Dake's Annotated Reference Bible

¹⁹ Life Application Study Bible

²⁰ Thru The Bible with J. Vernon McGee

Even the trees rejoice over the fall of the king of Babylon. This is true of the king of literal Babylon, because the attacking kings cut down thousands of trees for both fuel and lumber, leaving Israel and Lebanon deforested. "Since the twelfth century B.C. the kings of Mesopotamia had imported lumber from Lebanon. Nebudchadnezzar used large supplies of such choice timbers in his extensive building efforts in Babylon after 605 B.C." (Wolf)

The trees also rejoice at the fall of the king of spiritual Babylon, because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. (Romans 8:21)²¹

⁷The whole earth is at rest, and is quiet: they break forth into singing.

This is clearly a millennial passage, for at no time in the past since the fall of Adam has the earth been at rest as described here (Isa. 14:7-8). Even the fir trees and the cedars of Lebanon join with the oppressed inhabitants of the earth in rejoicing at the fall of Antichrist (Isa. 14:7-8).²²

⁸Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

What is described in this passage has not yet taken place. After the War of Armageddon and the coming of Christ, rest and peace come to the earth. Instead of sorrow there is singing. Weeping is only for the night. The morn of joy has come.²³

⁹Hell 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.

Dead = Repaim: "shades," "giants": Deut 2:11, 20; 13:12; "feeble ones" Josh 12:4; 13:12. Chief ones: he-goats: Jer 1:8; 51:40; Zech 10:3.

[Hell] Hebrew: She'owl (HSN-<H7585>), the unseen world of departed spirits.

"Hell," in this verse, is Sheol. It can mean the grave or the place of torment. Evidently the latter meaning is in view here.-- beneath (Isa. 14:9-16; Prov. 15:24; Ezek. 31:14-18; 32:18-31); in the nether parts of the earth (Ezek. 31:14-18; 32:24); lower parts of the earth (Ps. 63:9; 68:18; Eph. 4:8-10); heart of the earth (Mt. 12:40); below the depth of the seas and the foundations of the mountains (Jonah 2:2-6); and too deep to dig into (Job 11:8; Amos 9:2).

Hell from beneath is excited about you: Hell itself is excited to meet the king of Babylon, because it can't wait to be the place where the one who tortured so many is tortured himself. This was true both for the king of literal Babylon, and the king of spiritual Babylon.

²¹ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

²² Dake's Annotated Reference Bible

²³ Thru The Bible with J. Vernon McGee

God wants us to know *now* that Satan is destined for hell. He isn't a winner, he is a loser, and he certainly *isn't* the boss or lord of hell. Satan will go to hell as a victim, as the ultimate prisoner in the dungeon of darkness, and hell will be *happy* to receive him this way!²⁴

[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]

Life in Sheol

There is life and full consciousness in Sheol among the departed of earth:

1. Those in Sheol are moved to meet others as they arrive (Isa. 14:9).
2. The dead (Hebrew: Repha'im (HSN-<H7497>), giants) are stirred up to meet newcomers from the earth.
3. Even all the chief ones of earth are stirred up to meet newcomers.
4. Sheol has raised up all the kings of the nations from their thrones and received them at death.
5. Conversations are carried on in Sheol (Isa. 14:10-11; Lk. 16:19-31).
6. Sheol makes even the most mighty of earth weak and helpless (Isa. 14:10).
7. Pomp, pride, and godless music are brought to nothing in Sheol (Isa. 14:11).
8. Worms make the bed and cover of those in Sheol (Isa. 14:11). Worms are spoken of in a figurative sense here of the never-dying consciousness of men in hell (note c, Ps. 22:6).²⁵

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

Have you also become as weak as we? Have you become like us? When he went to hell, the king of literal Babylon was exposed as a mere man, though he thought of himself as greater than that. As well, when the king of spiritual Babylon goes to hell, all will be amazed to see that he was *only a creature*.

We often - to his great delight - inflate Satan's status and importance. We think of him as the *opposite* of God; as if God were light and Satan were darkness, as if God were hot and Satan were cold. Satan *wishes* he was the opposite of God, but God wants us to know *now* what everyone will know *someday* - that Satan is a mere creature, and is in *no way* the opposite of God. If Satan has an opposite, it is not God the Father or God the Son, it would be a high-ranking angelic being such as Michael.²⁶

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

Your pomp is brought down . . . the maggot is spread under you, and worms cover you: In the end, it just won't be defeat for the king of Babylon. Both for the literal and spiritual kings of Babylon, there defeat in hell will be disgusting and degrading.

²⁴ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

²⁵ Dake's Annotated Reference Bible

²⁶ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

Knowing this now - how disgusting and degrading the end of Satan will be - why would any of us serve him or work for his cause, even for a minute? Who wants to end up with the maggots and the worms?²⁷

All the pomp and glory of man is removed.

And the sound of your stringed instruments: Before his fall, Satan was associated with music in heaven. Ezekiel 28:13 says of Satan before his fall, the workmanship of your timbrels and pipes was prepared for you on the day you were created. Apparently, the musical career of Satan did not end with his fall, because the sound of his stringed instruments is only brought down when he is imprisoned in hell.²⁸

When the Jews have been put in a position of power instead of persecution, they will rejoice. They will bless their freedom from oppression by the neighboring nations. They will speak against the king of Babylon, who, in their past, had taken them captive and treated them terribly.

At first read, this sounds somewhat reminiscent of the prophecy against the king of Egypt spoken in Ezekiel 32. In that chapter, Pharaoh is described as being in the pit after his death, and seeing others who have ended up in the same place. Here in Isaiah, the king of Babylon is described as going to Sheol and encountering those there.

But this is a bit different. You see, as we continue reading Isaiah 14, we discover that the description of the King of Babylon is quite bit different that we might expect.²⁹

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

“weaken” = prostrate. Cf Ezekiel 28; Dan 10.

Hellel: to howl; shine.

Ishtar, Venus - Shining One (also, Fatima).

Roar: 1 Pet 5:8 (Prov 28:15).

Satan: rebellion in Jn 8:44; 1 Tim 3:6.

Not alone in rebellion: 2 Pet 2:4; Rev 12:4; Gen 6:2; Jude 6; Isa 10:18?

Eph 6:12 (Isa 59:17).

The original fall of Lucifer (Isa. 14:12-14), as well as his final casting down to hell itself (Isa. 14:15), which is the end of all rebels against God, is the subject of this passage.³⁰

[which didst weaken the nations] Lucifer had already weakened the nations over whom he ruled before his actual invasion of heaven. His method was slander and turning them away from God in the heart; after that it was easy to lead them into open rebellion (Ezek. 28:11-19, notes).

²⁷ <https://www.studydrive.org/commentaries/guz/isaiah-14.htm>

²⁸ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

²⁹ <http://rondaniel.com/library/23-Isaiah/Isaiah1401.php>

³⁰ Dake's Annotated Reference Bible

Six Proofs Satan Is the Subject of Isaiah Chapter 14:12-15

1. Lucifer is the name of Satan, as is agreed by Bible scholars (Isa. 14:12). Lucifer (Hebrew: heylel (HSN-<H1966>)), means brightness; morning star. From halal (HSN-<H1984>), to shine.
2. Satan is the only one in Scripture referred to as having actually fallen from heaven (Isa. 14:12; Lk. 10:18), and the only personal ruler that is yet to be cast out of heaven with fallen angels (Rev. 12:7-12). This identifies him as Lucifer of this passage.
3. Satan is the only person other than Christ and angels who is called a morning star (Isa. 14:12). Angels are so-called in Job 38:7, and Christ is called the bright and morning star in Rev. 22:16; so whoever Lucifer is he could not be a mere man but a heavenly being.
4. Lucifer actually ascended to heaven in an effort to exalt his throne above the stars of God and become like the Most High. This no earthly man could do, for he would have no access to heaven apart from God (Isa. 14:13-14).
5. This whole passage has no literal meaning if interpreted in connection with a man, but in the light of other plain passages about the fall of Satan it clearly refers to him (Isa. 14:12-15; Ezek. 28:11-17; Mt. 25:41; Lk. 10:18; Eph. 6:10-18; Rev. 12:7-12).
6. This is another example of the law of double reference -- two persons, one natural and the other supernatural -- being involved in the same passage, as when Christ said to Peter, "Get thee behind Me, Satan" (Mt. 16:23), and the Lord said, "I will put enmity between thee and the woman" (Gen. 3:15). In this chapter we have the earthly king of Babylon addressed (Isa. 14:4-11,16-20) and the invisible king of Babylon also referred to in Isa. 14:12-15.³¹

"Lucifer" is none other than Satan. Lucifer, according to Ezekiel 28, is the highest creature that God ever created. But he was a Judas Iscariot -- he turned on God. He set his will over God's will. In Luke 10:18 the Lord Jesus says, "...I beheld Satan as lightning fall from heaven." In 1John 3:8 we are told, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Then in Revelation 12:7-9 we are told, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." This is a picture of this creature Lucifer at the very beginning.

What was the sin of this creature created higher than any other? Well, what is sin in its final analysis? I'm not speaking philosophically, but theologically -- what is sin?³²

How you are fallen from heaven, O Lucifer, son of the morning! Here, the prophet identifies the king of Babylon as Lucifer, son of the morning. Some debate if Lucifer is a name or a title; the word means morning star or day star, referring to a brightly shining object in the heavens. Whether it is a title or a name makes little difference; this once brightly shining king of Babylon is now fallen from heaven.

³¹Dake's Annotated Reference Bible

³² Thru The Bible with J. Vernon McGee

The prophetic habit of speaking to both a near and a distant fulfillment, the prophet will sometimes speak more to the near or more to the distant. Here is a good example of Isaiah speaking more to the distant, ultimate fulfillment. It is true that the king of literal Babylon shined brightly among the men of his day, and fell as hard and as completely as if a man were to fall from heaven. But there was a far more brightly shining being who inhabited heaven, and fell even more dramatically - the king of spiritual Babylon, Satan.

Fallen from heaven: In fact there are four falls of Satan, and this refers to his final, fourth fall.

Satan fell from glorified to profane (Ezekiel 28:14-16). This is what Jesus spoke of in Luke 10:18 when He says He saw Satan fall like lightning from heaven. This is the only fall of Satan that has already happened.

Satan will fall from having access to heaven (Job 1:12, 1 Kings 22:21, Zechariah 3:1) to restriction on the earth (Revelation 12:9).

Satan will fall from his place on the earth to bondage in the bottomless pit for 1,000 years (Revelation 20:1-3).

Finally, as mentioned here in Isaiah 14:12, Satan will fall from the bottomless pit to the lake of fire, which we commonly know as hell (Revelation 20:10).³³

Son of the morning: This is a title of glory, beauty, and honor, which fit Lucifer well before his fall. The morning is glorious, and in Hebrew thinking, the son of "x" is characterized by "x." So, before his fall, Lucifer was characterized by the glory of the morning.

Jesus Himself is called the Bright and Morning Star (Revelation 22:16). Satan, though a created being, had some of these glorious qualities in himself. No wonder that Satan himself transforms himself into an angel of light (2 Corinthians 11:14), deceiving many with his apparent glory, beauty, and goodness.³⁴

How you are cut down to the ground: What a contrast! This being, once so high, once so shining, once so bright, is now cut down to the ground.

The name "Lucifer" does not appear in the Hebrew text. It is from a Hebrew word meaning "shining one" (pronounced hey-leyl). The LXX translated it by a word meaning "the shining one" [*heosphoros*] and via euphonic changes this became Lu-si-phor or as we have it in English, Lucifer. It is not a name in either the Hebrew or the Greek LXX texts. Personifying the word has given rise to the idea that Satan is portrayed in this passage and that Satan's name is "Lucifer." It is more likely that the attributes of Satan are in those who are obsessed with power and jealous of duly constituted authority. If a description of Satan's rebellion and fall is given here it is only secondary to the lofty desire of the Babylonian monarchy. The means of the destruction of Babylon by the Medes is clearly named in 13:17 above.³⁵

These verses have traditionally been applied to the devil. But I was surprised to discover this week how many commentaries cry foul to this interpretation. There are numerous objections, most of which boil down to the argument, "This passage specifically says that it is 'against the king of Babylon'" (Isa. 14:4).

³³ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

³⁴ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

³⁵ <http://www.moellerhaus.com/isa13-14.htm>

But remember that Satan roams about on the earth (Job 1:7), is the prince of the power of the air (Eph. 2:2), and has his throne on earth (Rev. 2:13). Also, there are demonic forces assigned to various world powers (Dan. 10:20).

As we read through Scripture, we find that God often addresses the spiritual power which is behind the earthly realm. For example, in Ezekiel 28, the Lord speaks against the leader of Tyre. But it becomes apparent that He is addressing the king of Tyre, who is Satan himself.

God always sees the devil behind evil on this earth. When Simon Peter tried to convince Jesus that going to the cross was not a good idea, Jesus responded by saying,

Matt. 16:23 ...“Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God’s interests, but man’s.”

In the same way, God is here addressing the spiritual power behind the earthly king of Babylon.³⁶

Star Of The Morning

Verse 12 says,

Is. 14:12 “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!”

The King James Version of the Bible says,

Is. 14:12 "How art thou fallen from heaven, O Lucifer, son of the morning..."

As a result, the "King James only" party has accused modern translators of taking the devil out of the Bible. But in fact, the word Lucifer is not in the Hebrew. The word describing Satan, which is translated "star of the morning" in verse 12 is the Hebrew word "hay-LALE," which means "light-bearer." In Latin, the word is "lucifer." And so the KJV usage of "Lucifer" came from the Latin Vulgate.

But whichever translation you are reading, you will see that 2Corinthians 11:14 says,

2Cor. 11:14 ...even Satan disguises himself as an angel of light.

The devil is called "light-bearer," disguising himself as an "angel of light." This is because when he was created,

Ezek. 28:13 “...Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, was in you...”

Ezek. 28:14 “You were the anointed cherub who covers, and I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.”

He was beautiful at his creation, radiating light of all colors. But this angel of light became the prince of darkness.³⁷

³⁶ <http://rondaniel.com/library/23-Isaiah/Isaiah1401.php>

³⁷ <http://rondaniel.com/library/23-Isaiah/Isaiah1401.php>

¹³For 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:

Five “I will’s”:

“Like the Most High”: often interpreted to “be God”; others, to be close (equivalent)—and saw Adam as a rival to be compromised.

[throne above the stars of God], The Pre-Adamite World.

[mount of the congregation] The mountain where the congregation of heaven gathers for regular worship (Isa. 14:13; 5:8-14; Ps. 82:1; Ezek. 28:12-14; Rev. 7:9-16; 14:1-5; 15:2-4; 19:1-10).

[in the sides of the north] The planet heaven is located in the north part of the universe pointing from the earth (Job 26:7; Ps. 75:6).³⁸

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

[above the heights of the clouds] Proving that Lucifer's kingdom was located on earth under the clouds, under the stars, and under heaven where God lives (Isa. 14:13-14).³⁹

These are the five "I wills" of Lucifer. He was setting his will over against the will of God. This is sin in embryo. This is the evolution of evil. There is no evolution of man, but there is evolution of sin. It began by a creature setting his will against the will of God. As a free moral agent, the creature must be allowed to do this. It is nonsense to talk about a creature who has a free moral will, who can do anything he wants to, but is restricted in his movements in a certain area. Lucifer had a free will.

This is man's original sin: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). Murder is sin, not just because God says it is, but because it is contrary to the will and character of God. Anything that is contrary to the character and will of God is sin, regardless of what it is. I think that some people can even displease God by going to church.

Imagine little bitty puffed-up creature man, who says to God, "I won't do what You want me to do. I am going to do it my way." That is exactly what man is saying today. Well, friend, you are not going to do things your way, because God's will is going to prevail in the final analysis. Therefore, the prayer of all God's people should be, "...Thy will be done in earth, as it is in heaven" (Matt. 6:10). Anything contrary to His will is sin, regardless of what it is.

The sin of Satan was overweening pride. He did not go out and get drunk, and he didn't steal anything. He went against God's will. He was created as an angel of light; he was the "son of the morning," a perfect being. He was given a free moral will -- he could choose what he wanted. But he was lifted up -- so lifted up by pride that he set his will against the will of God. It wasn't the purpose of Satan to be different from God; he wanted to be like God. In other words, he

³⁸ Dake's Annotated Reference Bible.

³⁹ Dake's Annotated Reference Bible

wanted to be God. He put his will above the will of God, and any creature who does that puts himself in the place of God.

There are many men like Lucifer today. They put their wills above the will of God and take His place. That is what sin is all about in the human family. There are only two ways: God's way and man's way. That is what the Lord Jesus Christ meant when He said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). My friend, you live in God's universe today. You breathe His air and enjoy His sunshine. He never sends you a bill for either one or for the life He furnishes. You are His creature. You owe Him a great deal. You are to obey Him.

In his natural state, man is unable to obey God; that is why we have to come to Him through the Lord Jesus Christ as lost sinners. Then we are given a new nature. That is what it means to be born again.⁴⁰

For you have said in your heart: Here, God tells us the reason behind the fall of the king of Babylon, both literal and spiritual. The fall was prompted by something he said, even though he may have never said it with his lips - it was enough that he said it in his heart.

I will: The pride, the grasping selfish ambition, the self-will of the king of Babylon is powerfully expressed in five I will statements. This is the essence of the self-focused and self-obsessed life.

1. I will ascend into heaven: "Heaven will be my home and my place of honor."
2. I will exalt my throne above the stars of God: "I will be enthroned, and will be exalted above all other angelic beings."
3. I will also sit on the mount of the congregation: "I will sit in the place of glory and honor and attention."
4. I will ascend above the heights: "I will continue to rise, even in heaven, until all see me in my bright shining glory."
5. I will be like the Most High: "I will be glorious, and be set equal to God, far above all other created beings."

We see in these statements not so much a desire to exalt one's self above God, but the desire to exalt one's self above one's peers. From this passage, it seems that Satan's desire was not so much to be above God, but to be honored and regarded as the highest angel, above the [other] stars of God, receiving the glory and attention one would receive being next to God, equal with God, like the Most High. We don't have to want to be exalted higher than God to be like Satan. It is enough to want to be exalted above other people!

Lucifer was certainly a glorious angel (day star, son of the morning, and also called the seal of perfection, full of wisdom and perfect in beauty . . . the anointed cherub who covers in Ezekiel 28:12 and Ezekiel 28:14). Yet, there came a time when despite all his beauty and glory, he departed from the heart of God by wanting to exalt himself above his peers. Instead, the heart of Jesus says, "The status of equality with God is not something to hang on to. I will let it go. I will give up My reputation, be a servant, live humbly among men, and even die an excruciating and humiliating death." (Philippians 2:5-8) When Lucifer departed from this heart, he fell from glory.

"It is a strange paradox that nothing makes a being less like God than the urge to be his equal, for he who was God stepped down from the throne of his glory to display to the wondering eyes of men the humility of God." (Grogan)⁴¹

⁴⁰ Thru The Bible with J. Vernon McGee

⁴¹ <https://www.study-light.org/commentaries/guz/isaiah-14.html>

What prompted Satan's desire to exalt himself above all other creatures? What prompted the five I will statements?

Why did Lucifer rebel? Perhaps because he rejected God's plan to create an order of being made in His image (Genesis 1:26), who would be beneath the angels in dignity (Hebrews 2:6-7 a; 2 Peter 2:11), yet would be served by angels in the present (Hebrews 1:14; Heb_2:7-8; Psalms 91:11-12) and would one day be lifted in honor and status above the angels (1 Corinthians 6:3; 1 John 3:2). Satan wanted to be the highest among all creatures, equal to God in glory and honor, and the plan to create man would eventually put men above angels. He was apparently able to persuade one-third of the angelic beings to join him in his rebellion (Revelation 12:3-4; Rev_12:7, and Revelation 12:9).

If this is the case, it explains well Satan's present strategy against man: to obscure the image of God in man through encouraging sin and rebellion, to cause man to serve him, and to prevent the ultimate glorification of man.⁴²

The conceit that the devil had regarding his wisdom, beauty, and perfection manifested and convinced him that he could be like God.

As crazy as that sounds, each of us face the possibility of falling into the same trap. When the devil deceived Eve, he told her regarding the fruit of the tree of the knowledge of good and evil, Gen. 3:5 "...in the day you eat from it your eyes will be opened, and you will be like God..."

This is why Paul warned Timothy not to make a new believer an elder in the church, saying: 1Tim. 3:6 ...not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.⁴³

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

Mt 11:23.

[Yet thou shalt be brought down to hell, to the sides of the pit] This will be the lot of all who seek to be like God the wrong way (Mt. 25:41; Rev. 14:9-11; 20:10-15; 21:8; 22:15).⁴⁴

God is yet going to judge Satan, and that judgment will be severe. Satan is finally going to be cast into the lake of fire which was prepared for him.

God is working out a great plan and purpose that is far beyond the thinking of anyone here on this earth. It is not for you and me to question it. Rather, we need to trust Him, because He is prepared to extend to us mercy, grace, and love.⁴⁵

Yet you shall be brought down: Despite Satan's desire to exalt himself, he will not be exalted at all. Certainly, there is a sense in which he is exalted right now, but this is but an eye-blink in the scope of eternity. Satan, like all those who desire to exalt themselves, shall be brought down.

⁴² <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

⁴³ <http://rondaniel.com/library/23-Isaiah/Isaiah1401.php>

⁴⁴ Dake's Annotated Reference Bible

⁴⁵ Thru The Bible with J. Vernon McGee

1 Peter 5:6 expresses the true path to being exalted: Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time. In Mark 9:35, Jesus said If anyone desires to be first, he shall be last of all and servant of all.⁴⁶

Thrust Down To Sheol

What was that condemnation incurred by the devil? Lucifer was cast as profane from the mountain of God (Eze. 28:16). He lost his position as the anointed cherub. And still he will suffer even more.

Satan's soon destination will be Sheol. John the apostle wrote his vision of the future:

Rev. 20:1-3 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

During Satan's thousand years in the bottomless pit, he will be mocked by all the dead that he deceived. They will say, "You have been as made weak as us!" Isaiah told us,

Is. 14:9-10 "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. They will all respond and say to you, 'Even you have been made weak as we, you have become like us.'"

God will say,

Ezek. 28:17 "...I cast you to the ground; I put you before kings, that they may see you."

Ezek. 28:19 "All who know you among the peoples are appalled at you; You have become terrified and you will cease to be forever."⁴⁷

¹⁶They 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;

Cf. Ezek 31:16-18.

[thee shall narrowly look upon thee, and consider thee] With this verse we now come back to the human king of Babylon who was made the subject of a double reference with Lucifer in Isa. 14:9-20. A man is the subject of Isa. 14:9-11,16-20, but an angel is referred to in Isa. 14:12-15.

[Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?].

Those who see you will gaze at you . . . "Is this the man who made the earth tremble . . . Who did not open the house of his prisoners?" When the king of literal Babylon fell, his weakness was

⁴⁶ <https://www.study-light.org/commentaries/guz/isaiah-14.html>

⁴⁷ <http://rondaniel.com/library/23-Isaiah/Isaiah1401.php>

exposed and others were amazed that he once had so much power, and so many feared him. The same will happen when the king of spiritual Babylon falls. People will see him for what he really is and be amazed at how much power he actually had.

[shake kingdoms] Antichrist, the future king of Babylon, will shake many kingdoms:

1. He will get power over one (the Syrian) of the ten kingdoms to be formed inside the Roman empire territory (Dan. 8:9,23)
2. He will use this one kingdom to overthrow three others in three and a half years (Dan. 7:8,23-24)
3. The other six kingdoms of the ten will submit to him without further war (Rev. 17:12-17)
4. He will use the ten kingdoms to war with the countries north and east of the Roman empire region until he conquers them in the last three and a half years of this age (Dan. 11:44-45)
5. He will then gather the nations in an effort to destroy Israel, but he will be defeated at the second coming of Christ (Ezek. 38-39; Zech. 14; Rev. 14; 19:11-21)⁴⁸

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

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

[lie in glory] Sleep in honor of his own burial house or tomb, but you (Antichrist) are not to be put in a grave.⁴⁹

Babylon was controlled by Satan. You remember that Satan offered to the Lord Jesus the kingdoms of this world (see Luke 4:5-7). Babylon belonged to him. Back of Babylon and all the kingdoms of this world is Satan. In the future, Babylon will evidently become the rallying point for all the nations which are against God.⁵⁰

All the kings of the nations: In this brief section, Isaiah brings his focus back more upon the king of literal Babylon. He notes the comfort and ease the other kings of the earth enjoy, but not the fallen king of Babylon, who is instead cast out of your grave like an abominable branch.

“But now a terrible things has happened; he was not given the honorable burial deemed so important for monarchs. Even the common man regarded proper burial as essential.” (Wolf) Instead of a proper burial, the king of Babylon gets a bed of maggots and a blanket of worms! (Isaiah 14:11)

“The corpse of the king of Babylon would be thrown out like a rejected branch (neser). What a contrast to the Branch from the stump of Jesse that would bear abundant fruit! (Isaiah 11:1)” (Wolf)⁵¹

⁴⁸ Dake's Annotated Reference Bible

⁴⁹ Dake's Annotated Reference Bible

⁵⁰ Thru The Bible with J. Vernon McGee

⁵¹ <https://www.studyight.org/commentaries/guz/isaiah-14.html>

19But 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.

Three things Antichrist compared to:

1. An abominable branch (a scion that is despised)
2. Clothing of those who have been thrust through with a sword, and that are defiled and cast away. He shall not have the honor of a common burial
3. A carcass trodden under feet and not fit for burial because of sin (Isa. 14:19-20)⁵²

Verses 19-27 give a detailed account of the coming judgment of Babylon and all that it represents. It has been only partially fulfilled in the past, but it has been fulfilled quite literally.

The destruction of Babylon - both literal and spiritual - will be complete. The LORD will cut off from Babylon the name and remnant. There will not even be a remnant of Babylon left, when the LORD will sweep it with the broom of destruction.

“Rubbish fit only for the broom of judgment - this was God’s verdict on mighty Babylon!”
(Grogan)

“If God’s enemies have a bright day or two, it shall soon be showery weather with them. They may for the moment exult over God’s people, but he knows that their day of reckoning is coming.” (Spurgeon)⁵³

20Thou 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.

Under Darius Hystapis, pretenders (falsely) claimed descent from Belshazzar’s father, Nabonidus.

[not be joined with them in burial, because thou hast destroyed thy land, and slain thy people] You (Antichrist) will not be buried and sleep in honor, as the kings (of Isa. 14:18) because of your sins. Antichrist will be destroyed by Christ and will be cast into the lake of fire (Isa. 14:29-30; Dan. 7:11; 2Th. 2:8; Rev. 19:19-21; 20:10). The whole thought of Isa. 14:18-20 is that ordinary kings who die in battle, sleep or lie in honor in their own tombs; but Antichrist, who will not be buried in honor, will be cast out like the common dead.⁵⁴

[the seed of evildoers shall never be renowned] The posterity of the wicked will never be celebrated and honored.⁵⁵

21Prepare 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.

⁵² Dake's Annotated Reference Bible

⁵³ <https://www.study-light.org/commentaries/guz/isaiah-14.html>

⁵⁴ Dake's Annotated Reference Bible

⁵⁵ Dake's Annotated Reference Bible

22For 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.

23I 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.

bittern; porcupine, hedgehog; a shrinking animal?
Bittern = waterbird? 36:11 with 3 other birds; Zeph 2:4 = bird.

[bittern] A bird with solitary habits that frequents ruins and other desolate places. It has long legs and neck and stalks among the reeds feeding on fish. It has a deep, hoarse cry (Isa. 14:22; 34:11; Zeph. 2:8).⁵⁶

[besom] Hebrew: *mat'ate'* (HSN-<H4292>), a broom. Here it means that God will utterly destroy Babylon like sweeping with a broom.⁵⁷

If you have ever seen pictures of the ruins of Babylon, you realize how literally these verses have been fulfilled. In the future, Babylon will be rebuilt (though at a different site). It will once again be a place of world rulership, and it will be a Tower of Babel lifted against God. And again God will come down to judge, and that will be the final judgment. The reason that these great truths have been given to us is so that we will know what is coming in the future.⁵⁸

24The 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:

Surely, as I have thought, so it shall come to pass: God's thoughts are as good as actions. All God has to do is think a thought, and worlds can be created. What a comfort to know that God thinks good thoughts towards His people: I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. (Jeremiah 29:11)⁵⁹

25That 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.

The Assyrian: vv24-27; Isa 10:5-27; Mic 5:5-6; Zeph 2:13.
Yoke...Cf Isa 10:27-32. Imposed by Tilgath-Pileser ("Pul") 2 Kgs 16:7-10, and Sargon; thrown off by Hezekiah, 2 Kgs 18:7; expedition by Sennecherib, 2 Kgs 18:13-16.

"The Assyrian" represents the king that is coming from the north.⁶⁰

⁵⁶ Dake's Annotated Reference Bible

⁵⁷ Dake's Annotated Reference Bible

⁵⁸ Thru The Bible with J. Vernon McGee

⁵⁹ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

⁶⁰ Thru The Bible with J. Vernon McGee

I will break the Assyrian in My land: God did this powerfully when the Assyrians invaded Judah. 2 Kings 19:35 describes how God simply sent the angel of the LORD, and killed 185,000 Assyrians in one night. When the people woke up, there were 185,000 dead Assyrian soldiers.⁶¹

The Assyrian: Assyria as the precursor of the Babylonian Empire is sometimes substituted for Babylon and her successor. Darius, king of Persia, is called king of Assyria in Ezra 6:22 more than 100 years after the fall of Nineveh. That, however, is not the case here. Rather, this is a reversion to the former prophecy in chapters 7-12. Here at the close of the vision of the overthrow of Babylon it is inserted because this Babylonian vision is dependent on the Assyrian. This, therefore, is the conclusion of all that God had determined which begins with Assyria and will end with the overthrow of Babylon. Both nations are to be used as instruments of punishment for the house of Israel and both will go down to oblivion while the house of Israel lives on. Delitzsch agrees and gives a clear explanation of the reason for the mention of Assyria which at first seems to be out of place. The introduction of Assyria is abrupt, and is not in harmony with this section being the "Oracle" of Babylon, and at first sight is a complete change of the subject. However, after investigation it is easily seen as the summary of the "Oracle." The whole summary is in verses 24-27. It says: God's purpose has been predetermined for Babylon and it begins with Assyria. It was further assurance to those living through this two century period that the unfolding of God's purpose was on schedule as the years rolled by. The main theme: Assyria and Babylon will be lost in Sheol and never rise again. Israel and Judah will be restored and live on to become the Zion of God. And for those who patiently looked for "Zion" it did happen.⁶²

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

Day of the Lord: Dan 11:45; Isa 30:31-33; Micah 5:4-7; Dan 8:23-26.
vv. 28-32: Syria of the Philistines: Lit. Palestina.

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

For the LORD of hosts has purposed, and who will annul it? God always accomplishes His purpose! His plan is never frustrated! Even when we have no trust at all in our own plan, we can fully trust God's purpose!⁶³

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

There is inserted at this point the burden of Palestine which was precipitated by the death of Ahaz. Ahaz had reigned for sixteen years and had been an evil king. The people felt he would be

⁶¹ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

⁶² <http://www.moellerhaus.com/isa13-14.htm>

⁶³ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

followed by an evil king, but they were delighted to be rid of him. There was a bare possibility that a good king might follow him -- and they did get one, by the way.⁶⁴

14:28-31 Isaiah received this message from the Lord in 715 B.C., the year that King Ahaz of Judah died. "The king who attacked you" (14:29) was not Ahaz but Shalmaneser V or Sargon of Assyria. The "powerful army" from the north (14:31) refers to the soldiers of Sargon of Assyria.⁶⁵

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.**

"Out of the Serpent's root..." Cf. Gen 3:15, "seed of the serpent."

The rod that smote Philistia was Uzziah, the grandfather of Ahaz (2Ki. 15:1-7; 2Chr. 28:16-21). During the more than thirty years since their defeat Philistia had been seeking vengeance, defeating Judah in particular during the reign of Ahaz. Now they were rejoicing over the death of all these kings of Judah who had caused them trouble. They considered them serpents; but the prophet warned them that out of the serpent's root should come forth a cockatrice that would punish them still further and destroy their nation (2Ki. 18:8-12).⁶⁶

Two more good kings ruled after Ahaz, but the worst kings are yet to come. The people are to understand that just the rule of man will not bring about improvement in the world. In this country we seem to feel that if we change presidents or parties there is going to be an improvement. We have done that, and there has been no improvement. God tells Palestine not to rejoice just because Ahaz is dead. Things are not going to get any better at all.

Before the Kingdom blessings prevail, there will be a severe judgment of God upon that land. It will be more severe than that of the surrounding nations, because this nation had light, and light creates responsibility. Isaiah is looking into the future when there will be the Great Tribulation period and the Antichrist's rule.

There are those who do not feel that the burden mentioned here is much of a burden but it is called a burden, and it is about Palestina. The name Palestina is quite interesting. It refers to those who gave that name to the land, the Philistines. They had come up the coast of Egypt, and they slipped into the land. They were there when Israel arrived. Apparently the Philistines had not been in the land during the days of Abraham, because the Canaanites were then in the land. But when the children of Israel returned four hundred years later, the Philistines had come into the land. In the Books of Zephaniah and Zechariah are specific prophecies against Ashdod and Ashkelon, two Philistine cities. They were to be destroyed, and it was literally fulfilled. Verses 30-32 describe the judgment in detail, and it is fierce!⁶⁷

⁶⁴ Thru The Bible with J. Vernon McGee

⁶⁵ Life Application Study Bible

⁶⁶ Dake's Annotated Reference Bible

⁶⁷ Thru The Bible with J. Vernon McGee

Do not rejoice, all you of Philista, because the rod that struck you is broken: There was constant warfare between Israel and the Philistines, and so on many occasions, Israel was the rod that struck the Philistines. Now, when Israel and Judah are humbled, God does not want the Philistines to glory in it.

All you of Philista are dissolved: God's judgment will come against the Philistines also. They should not think that just because God was judging the Israelites, that they had somehow escaped.

Some see in this a future judgment for "modern Philistines," that is, Palestinians. The name "Palestine" is a Latin name from the name Philista, and this may be a prophetic warning to the Palestinians: do not rejoice in the suffering or downfall of Israel, because worse judgment will befall you.⁶⁸

³⁰And 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.

[he shall slay thy remnant] He -- Hezekiah (2Ki. 18:8-12).

³¹Howl, 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.

No stragglers at the rendezvous...

[Palestina] The word Palestine is now applied to the whole land of Canaan. Formerly the name applied to the land of Philistia; it is from this name that we have derived the word Palestine. Originally the land extended all along the Mediterranean, from Gaza on the south to Lydda on the north. The Hebrew: Pelesheth (HSN-<H6429>), translated Philistia in Ps. 60:8; 87:4; 108:9 is here translated Palestina (Isa. 14:29,31; Ex. 15:14) and Palestine (Joel 3:4). It literally means rolling; migratory; sojourners; strangers; foreigners. It fits in well with Abraham's descendants who were sojourners in a strange land (Gen. 12:10; 23:4; 35:27; Heb. 11:9).⁶⁹

³²What 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.

In the midst of the judgment of the nations, what will one then answer the messengers of the nation? What does God have to say to His people and to all the nations, when nations are being judged?

"No doubt the 'envoys' were Philistine diplomats sent to Jerusalem to encourage solidarity against the common Assyrian foe. As elsewhere, Isaiah's message encouraged trust in God, not in alliances." (Grogan)

God's answer is simple: The LORD has founded Zion. When judgment comes, what is founded on the LORD is made evident. The storm comes and beats against the house, and tests

⁶⁸ <https://www.studydrive.org/commentaries/guz/isaiah-14.html>

⁶⁹ Dake's Annotated Reference Bible

its foundation. When the LORD has founded something, it is evident to everyone in the midst of judgment.

The second part of the answer is also simple: The poor of His people shall take refuge in it. God's place of security is not for the rich and self-sufficient. It is for the poor of His people. It is the poor in spirit who find refuge in God's city.⁷⁰

Allusions to the Antichrist

Old Testament (33)

Adversary	Ps 74:8-10; Isa 59:19; Lam 4:11, 12; Amos 3:11
Assyrian	Isa 10:5, 12
Belial	Nahum 1:15
Bloody and Deceitful Man	Ps 5:6
Branch of the Terrible Ones	Isa 25:5 (cf. 14:19)
Chief Prince	Ex 38:2
Crooked Serpent	Job 26:13; Isa 27:1
Cruel One	Jer 30:14, 23
Destroyer of the Gentiles	Jer 4:7
Enemy	Ps 55:3; Jer 30:14, 23
Evil Man	Ps 140:1
Head over Many Countries	Ps 110:6
Head of Northern Army	Joel 2:20
Idol Shepherd	Zech 11:16, 17
King of Princes	Hos 8:10
King of Babylon	Isa 14:11-20; (cf. 30:31-33)
Little Horn	Dan 7:8-11, 21-26; 8:9-12, 23-25
Man of the Earth	Ps 10:18
Merchant, with Balances of Deceit	Hos 12:7
Mighty Man	Ps 52:1
Nail	Isa 22:25
Prince that Shall Come	Dan 9:26
Prince of Tyre	Ezek 28:2-10
Profane Wicked Prince of Israel	Ezek 21:25-27
Proud Man	Hab 2:5
Rod of God's Anger	Isa 10:5
Seed of the Serpent	Gen 3:15
Son of the Morning	Isa 14:12
Spoiler, Destroyer	Isa 16:4,5
Vile Person	Dan 11:21
Violent Man	Ps 140:1, 10, 11
Wicked, Wicked One	Ps 9:17; 10:2, 4; Isa 11:4; Jer 30:14, 23
Wilful King	Dan 11:26

⁷⁰ <https://www.studyight.org/commentaries/guz/isaiah-14.html>

Allusions to the Antichrist

New Testament (13)

Angel of the Bottomless Pit	Rev 9:11
Antichrist, Pseudo-Christ	1 Jn 2:22
Beast	Rev 11:7; 13
False Prophet	Rev 13
Father of the Lie	Jn 8:44; 2 Thess 2:11
Lawless One	2 Thess 2:8
Man of Sin	2 Thess 2:3
One Who Comes in his Own Name	Jn 5:43
Prince of Darkness	1 Thess 5
Son of Perdition	2 Thess 2:3
Star	Rev 8:10; 9:1
Unclean Spirit	Mt 12:43
Vine of the earth	Rev 14:18

He will be:

An intellectual genius:	Dan 7:20; 8:23; Ezek 28:3.
A persuasive orator:	Dan 7:20; Rev 13:2.
A shrewd political manipulator:	Dan 11:21.
A successful commercial genius:	Dan 8:25; Rev 13:17; Ps 52:7; Dan 11:38, 43; Ezek 28:4,5.
A forceful military leader:	Dan 8:24; Rev 6:2; Rev 13:4; Isa 4:16.
A powerful organizer:	Rev 13:1, 2; 17:17.
A unifying religious guru:	2 Thess 2:4 (“Allah?”); Rev 13:3, 14, 15.
See also:	Ps 10, 52, 55; Isa 10, 11, 13, 14; Jer 49-51; Zech 5; Rev 18.
Man of Sin,	Rev 13:1-18; Son of Perdition, 2 Thess 2:3-4; Lawless One, 2 Thess 2:8, 9;
Little Horn,	Dan 7:8, 24-27; 11:36-45; In sheol, Cf. Rev 19:20 -> Gehenna...
Cf. Dan 10;	Rev 12.