

The Book of the Prophet ISAIAH

Chapter 14

Theme: God mocked the king of Babylon by a parable and then prophesied against Assyria and Philistia.

Outline:

- 1-3 God Promised Victory to Israel
- 4-23 Parable Against King of Babylon
- 24-27 God's Purpose to Destroy Assyria
- 28-32 Philistines Warned Against Joy

Preparatory Reading: Isaiah 13,39,41-48; Jeremiah 25,27,50-51; Dan 5; Habakkuk 2; Numbers 23-24.

Related Links:

- A. *Introduction to the Book of Isaiah (outline)* ... <http://www.letgodbetruerue.com/pdf/isaiah-introduction.pdf>.
- B. *Overview of O.T. Prophets (slides)* ... <http://www.letgodbetruerue.com/pdf/old-testament-prophets-slides.pdf>.
- C. *Chronological Table and Notes for Prophets* ... <http://www.letgodbetruerue.com/pdf/prophets-table-with-notes.pdf>.
- D. *The Prophets of God (sermon outline)* ... <http://www.letgodbetruerue.com/pdf/prophets-of-god.pdf>.
- E. *Exposition of Isaiah 13 (detailed outline)* ... <http://www.letgodbetruerue.com/pdf/isaiah-13.pdf>.
- F. *Babylon – History and Prophecies (slides)* ... <http://www.letgodbetruerue.com/pdf/babylon.pdf>.
- G. *Interpreting Bible Prophecies (slides)* ... <http://www.letgodbetruerue.com/pdf/prophecy-interpretation.pdf>.
- H. *Balaam and His Prophecies (outline)* ... <https://www.letgodbetruerue.com/pdf/balaam-and-his-prophecies.pdf>.
- I. *Rude Preachers (sermon outline)* ... <http://www.letgodbetruerue.com/pdf/rude-preachers.pdf>.

Introduction:

- A. This chapter continues a new section of Isaiah somewhat different from the chapters before Isaiah 13.
 - 1. For the next ten or twenty chapters, God will prophesy His judgments against nations of the world.
 - 2. This is a big change from challenges, warnings, and prophecies concerning Israel and its Messiah.
- B. Consider a couple aspects of this prophetic chapter to properly appreciate it and the wise Author of it.
 - 1. Fulfilled prophecy is one of the great proofs of evidence for our God and the Bible as supernatural.
 - 2. Other religions may have holy books e.g. Koran, but those holy books have no fulfilled prophecies.
 - 3. This prophecy is 200 years before it occurred, while Babylon was still a province of great Assyria.
 - 4. Babylon was not even an enemy of Israel yet, but the prophecy foretells its ruin for being an enemy.
- C. This prophecy of Babylon's overthrow has a creative parable mocking and ridiculing Babylon's king.
 - 1. Before the parable is comfort to Israel; after the parable are warnings against Assyria and Philistia.
 - 2. The parable must be read only as an extravagant, hyperbolic, metaphorical, rhetorical prophecy.
 - 3. Three verses in it, applied by many to the devil himself, are just a small part of the mocking parable.
 - 4. Here is a test for readers – What is your authority? Tradition and popularity, or scripture in context?
- D. What profit and value can N.T. Christians gather from the prophecies fulfilled long ago and far away?
 - 1. God is in total control and rule of all world politics and wars no matter how complex or large.
 - 2. God will destroy all the enemies of His people and will do so in anger and jealousy against them.
 - 3. These are some of the great works of God, which are done to provoke praise and worship in us.
 - 4. These are faith-building lessons of hope and trust to ignore circumstances and claim His promises.
 - 5. There are lessons here for interpreting Bible prophecies that can be carried into the New Testament.
 - 6. What glorious confidence and faith Christians should have in their Ruler of Nations and Father!
 - 7. For more considerations of world politics ... <http://www.letgodbetruerue.com/pdf/christian-and-politics-2.pdf>.

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. Because of the anointing (David and Messiah), God certainly regathered His remnant.
 - 1. He scattered Israel and depleted Judah, but He retained a remnant tenth (Isaiah 6:13).
 - 2. He destroyed the Assyrian army outside Jerusalem due to the anointing (Is 10:27).
- B. The ruin of Babylon had another purpose than just punishing a cruel, wicked kingdom.
 - 1. The ruin of Babylon by Cyrus was for him to send God's church back to Jerusalem.
 - 2. Of course, God also took revenge against those desecrating His temple and vessels.
- C. Gentiles would join themselves to the returned Jews, early and then later under Messiah.
 - 1. These are proselytes that converted to the Jews' religion for its manifest superiority.
 - 2. There are some converts to the Jews' religion described in Esther 8:17 around Purim.
- D. The latter converts of Gentiles are described everywhere (Isaiah 2:4; 11:10; 49:22; etc.).

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.

- A. The Gentiles would not mind at all being servants to the Jews for the religious blessing.
 - 1. The rule here by the Jews over Gentile proselytes need not be painful rule (Ge 3:16).
 - 2. Even David had said he would be happy as a doorkeeper in God's house (Ps 84:10).
- C. History of conversions like this are found in the days of Esther and Purim (Esther 8:17).
- D. More converts of Gentiles are prophesied everywhere (Isaiah 2:4; 11:10; 49:22; etc.).

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,

- A. When the great victory over Babylon was fulfilled by Cyrus, the Jews would celebrate.
- B. This is comparable to the days of Purim of Esther and of Hanukkah from the Maccabees.
- C. Try to imagine the heart and mind of a Jew hearing or reading of Cyrus's great decree.
 - 1. No wonder it is in the Bible in detail twice and referred to and described even more.
 - 2. This was far more than lip service as they had heard from Nebuchadnezzar before.
 - 3. This was a dramatic, sweeping victory for Jews over their captors the Babylonians.
 - 4. Once tortured and mocked, the Jews would now celebrate their vengeance (Ps 137).

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

- A. When the great victory over Babylon was fulfilled by Cyrus, the Jews would celebrate.
1. This is similar to the days of Purim of Esther and of Hanukkah from the Maccabees.
 2. This was a dramatic, sweeping victory for Jews over their captors the Babylonians.
 3. Once tortured and mocked, the Jews would now celebrate their vengeance (Ps 137).
 4. God promised victory to Judah and ruin of Babylon (Is 14:1-3), thus the proverb.
- B. God inspired a mocking, ridiculing proverb for further content in the church celebration.
1. We generally think of a proverb as a short, pithy statement conveying a wise axiom.
 2. However, there are some lengthy proverbs (or parables) by Solomon (Prov 7:6-23).
 3. However, the description of a perfect wife runs on at length as well (Prov 31:10-31).
 4. A proverb in general is a dark, poetic saying needing interpretation (Pr 1:6; Ps 78:2).
 5. The Bible connects and relates proverbs and parables (Psalm 49:4; 78:2; Hab 2:6).
 6. Mocking Babylon is a proverb, Balaam's a parable (Nu 23:7,18; 24:3,15,20-21,23).
 7. Job's extended proverbs, much like this, Elihu called his parables (Job 27:1; 29:1).
 8. For more of Balaam's parables ... <https://www.letgodbetrue.com/pdf/balaam-and-his-prophecies.pdf>.
- C. God's apocalyptic and poetic language used against Babylon brings forth this mockery.
1. God gloriously detailed Babylon's ruin (Is 13:1-22) and Israel's victory (Is 14:1-3).
 2. On this basis, He inspired a glorious mockery of the king of Babylon as a proverb.
 3. This extended proverb or parable runs for 18 or 20 whole verses (Isaiah 14:4-23).
 4. Its first supplement is a nearer victory to encourage the people of God (Is 14:24-27).
 5. Its second supplement is victory over a perpetual enemy and comfort (Is 14:28-32).
- D. This glorious poetic proverb or parable is like the song of Moses and Balaam's parables.
1. Remember – it is a proverb (parable) to be understood metaphorically, not literally.
 2. Remember – it is mockery inspired by God for what He would do to the enemy king.
 3. Remember – the context is very limited – the total ruin of historic, literal Babylon.
 4. Remember – the language will be extravagantly metaphorical – restrain literal ideas.
 5. Remember – the proverb is against the king of Babylon – collective or Belshazzar.
 6. Remember – prophets use similitudes but a prophetic proverb will be very figurative.
 7. Therefore – resist any temptation to take the words literally to teach any doctrine.
- E. It is against the king of Babylon, which we take to be Belshazzar and others collectively.
1. Nebuchadnezzar was blessed abundantly by God and did not end like Belshazzar.
 2. Nebuchadnezzar met the Most High in seven years of graduate school and repented.
 3. Belshazzar is associated directly with the defeat of Babylon and his surprise death.
 4. Belshazzar heard God's direct measure and judgment of him just before his death.
 5. Belshazzar never repented, even weakly, like Nebuchadnezzar had done very boldly.
 6. Belshazzar was guilty of great blasphemy in his last hours by abuse of God's vessels.
 7. Belshazzar did not blaspheme ignorantly; it was premeditated; Daniel said he knew.

- F. How hath the oppressor ceased! It opened with an exclamatory description of his end.
 1. Get into mockery of this archenemy of Israel by the punctuation point of emphasis.
 2. In very limited words – the mark of a proverb – an oppressor is oppressed to death.
 3. It is not merely descriptive – the oppressor hath ceased – but in triumphant mockery.
- G. How hath the golden city ceased! The great and rich city of Babylon is no longer alive!
- H. All that follows depends and is based on prophecy of Babylon's total ruin (Is 13:1-22).
- I. Mockery is acceptable treatment of the wicked as the Bible shows throughout its pages.
 1. Miriam danced around drowned Egyptians, and Elijah mocked the prophets of Baal.
 2. For more about such mocking language ... <http://www.letgodbetrue.com/pdf/rude-preachers.pdf>.

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

- A. God had used evil Babylonians as a staff to chasten His nation and surrounding nations.
- B. Their staffs and scepters, used literally and/or figuratively to hurt Jews, were eliminated.
- C. The mighty power of Babylon, indicated by royal scepters, had been broken by Persia.
- D. God Himself raised up the Medes and Persians to defeat Babylon (Is 13:17; 45:1-3).

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

- A. Nebuchadnezzar and his successors were angry and violent conquerors of other nations.
- B. Babylon had persecuted the Jews severely and continually over the previous 70 years.
- C. Now Medes and Persians could do to Babylon as they wished with none to stop them.

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

- A. This was not literally true, but poetically for this proverb, as a great enemy was defeated.
- B. The whole earth, typical for the Bible and prophets, referred to territory under Babylon.
- C. The nations once oppressed under Babylonian kings now celebrated easier Persian rule.

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.

- A. Here is the first reference to the king of Babylon (likely Belshazzar) in the first person.
 1. The proverb views the international scene as a forest of trees and Babylon the cutter.
 2. The fir trees and cedar trees represent the kings and princes of nations (Is 10:33-34).
 3. Since the lumberjack Babylon had died, other nations' rulers felt safe from cutting.
 4. Other kings and princes rejoiced that the threat of violent Babylon had been ended.
- B. **Feller.** One who cuts down (timber); a wood-cutter. A slang form of fellow is not here.

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.

- A. *Hell* here is the grave, which is a common meaning and sense of the word in the Bible.
 - 1. Here it is described as beneath men; reject eschatological ideas of the lake of fire.
 - 2. The O.T. uses hell as the grave (Psalm 16:10; 18:5; 86:13; 116:3; 139:8; Prov 23:14).
 - 3. Hell here is the grave by considering the whole proverb – *death* (Is 14:9); *grave* and *worms* (Is 14:11); *grave* and *carcass* (Is 14:19); and *burial* (Is 14:20).
- B. Men are put in the passive grave when they die, but here the grave actively makes room.
 - 1. God’s inspired mockery of this mere mortal was for an assembly to be called in hell.
 - 2. Thoughts of immortality, whether conscious or not, are a common fallacy (Ps 49:11).
- C. Hell as the grave woke up all the dead kings and princes to be ready to greet this king.
 - 1. Many of those kings and princes the king of Babylon had slain in his angry violence.
 - 2. These dead monarchs and princes needed to be stirred up to properly address him.

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

- A. Other buried rulers and kings would have something to say to the great king of Babylon.
 - 1. This is prophetic and then proverbial speech; any attempt to be literal is utterly folly.
 - 2. Dead men don’t talk, as has been said in American westerns, but these men did talk.
- B. The king of Babylon thought himself far superior, but he was now like all earlier kings.
 - 1. Babylon had presumed to destroy national sovereignty and boundaries by its might.
 - 2. He had the political influence, powerful army, and rich resources to end their reigns.
 - 3. He had disregarded any appeal or treaty or any other restriction to his ambition.
 - 4. He had professed himself irresistible and acted like it. Compare to Sennacherib.
- C. All men, but especially rulers, should remember they will die like others (Ps 49:1-20).

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.

- A. The majestic beauty and splendid display of his royal ceremonies and places also ended.
 - 1. **Pomp.** Splendid display or celebration, magnificent show; splendor, magnificence.
 - 2. The music of Babylon, which Daniel described, ceased at its overthrow (Dan 3:4-6).
 - 3. Death is an amazing parade and party stopper, music silencer, and severe equalizer.
- B. Now instead of royal magnificence and splendor, there were worms eating his corpse.
 - 1. This is the fate of all men – to have their bodies buried as carcasses for worm food.
 - 2. David mocked the folly of men that forgot death during prosperity (Psalm 49:1-20).
 - 3. In preparation for the next verses, Satan has nothing for worms, nor they for him.

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!

- A. Here we meet a popular interpretation that violates the context, genre, history, flow, etc.
1. **Lucifer**. The morning star, the planet of Venus before sunrise, so *son of the morning*.
 2. Most today assume *Lucifer* = Satan = morning star = light bearer = fallen angel king.
 3. We met other errors in Isaiah, like a popular use of Isaiah 1:18 for blood redemption.
 4. Many use Isaiah 6:8 repeatedly for ministerial work but totally ignore Isaiah 6:9-12.
 5. Recall how much we differ from the popular application of Isaiah 11:6-9 by futurists.
 6. We rejoice to know other texts once hidden (Is 6:13; 7:21-25; 10:27; Ps 89:1; etc.).
 7. The popular idea is often wrong e.g. baptism, Elijah, Matt 24, rapture, Hebrews, etc.
 8. We pray for God to reveal more truth, so we must be ready to respond to it properly.
 9. We must esteem God's precepts alone against any or all men (Ps 119:128,98-100).
 10. But we applaud all the older, reputable commentators that reject *Lucifer* as Satan.
 11. Expository preaching requires expository study that may correct proof-texting.
 12. Topical preaching tempts to proof-text a subject without detailed study of context.
- B. The current and popular interpretation of these verses turns 100% literal about Satan.
1. From a highly figurative, hyperbolic, metaphorical parable they leap to angel history.
 2. By what authority do any think this is the devil here? Speculation? Tradition? Habit?
 3. By what rules of hermeneutics can any man prove the leap from a king to the devil?
 4. This is the only KJV reference to *Lucifer*, but most are adamant it must be the devil.
 5. Since this is the only use of *Lucifer* in the Bible, why apply it to him and only him?
 6. Nowhere in the Bible is this passage referenced directly or indirectly about the devil.
 7. There are no facts in these verses or context to conclusively implicate the old serpent.
 8. Since the context is clearly a parable mocking a proud king, why leap to angelology?
 9. Our minds are good and/or bad things, depending how they prove or reject claims.
 10. If you are disappointed this is not about the devil, not one fact about him is altered.
 11. All we know from Genesis 3 to Revelation 20:10 is retained of his nature and future.
 12. There is no doctrine that can be established here about the devil not taught elsewhere.
 13. If you say the ambition reveals pride, there is I Timothy 3:6 that is sufficiently clear.
 14. More of *Lucifer* as a name for Satan ... https://en.wikipedia.org/wiki/Lucifer#As_Satan_or_the_devil.
 15. What we believe about the devil (outline) ... <http://www.letgodbetrue.com/pdf/power-of-darkness.pdf>.
- C. Why not continue on in context about the king of Babylon rather than run to angelology?
1. This is a 20-verse, highly figurative, hyperbolic, metaphorical parable against a man.
 2. Do not forget this is a proverb (Is 14:4) – apocalyptic and extravagant in its language.
 3. The exclamation points continue from the opening (Is 14:4), rather than question marks for the *how can this be* inquiries, reminding us the proverb mocks a mere man.
 4. Why stop the clear parable to leap to angel history and then leap back to the parable?
 5. The context before and after is either Belshazzar or kings of Babylon collectively.
 6. Immediately before is a grave and worms eating a corpse, impossible for the devil.
 7. Immediately following is a man mocked for troubling nations (Is 14:16 cp 14:12).
 8. We must not make private interpretations without Bible corroboration (II Pet 1:20).
 9. If we imagine things here, why not make *the sons of God* in Genesis 6 to be angels?

10. Let us always be slaves to context, just as we hope hearers or readers will treat us.
 11. The context here is clearly and only the king of Babylon by reading before and after.
 12. More about large context (slides) ... <http://www.letgodbetrue.com/pdf/two-step-bible-study-rule-1.pdf>.
 13. More about small context (slides) ... <http://www.letgodbetrue.com/pdf/two-step-bible-study-rule-2.pdf>.
 14. For more about context (sermon outline) ... <http://www.letgodbetrue.com/pdf/slaves-to-context.pdf>.
 15. We reject Nephilim in Genesis 6 ... <http://www.letgodbetrue.com/pdf/nephilim-sons-of-god-word.pdf>.
- D. If we assume their heresy for a minute, we find that it cannot apply to Satan, the devil.
1. If you make the three verses here about the devil, you must make them literal history.
 2. If you make it literal history, then it creates several contradictions against the Bible.
 3. When was Satan not in heaven to desire to be in it and thrown down for desiring it?
 4. Was Satan in heaven or not in heaven when he fell from it for wanting to be in it?
 5. If literal history about a fallen angel, did God give him his name? Is it a valid name?
 6. If this is literal history, then God named the devil the same as His Son (Rev 22:16; 2:28; Luke 1:78; II Peter 1:19; Matt 2:2; Num 24:17)! God forbid such blasphemy!
 7. All angels are morning stars (Job 38:7), so why is the devil named so commonly?
 8. How was Satan cut down to the ground (cemetery), since he is the power of the air?
 9. When did Satan stop weakening nations, since he was cast down to end this crime?
 10. When did Satan weaken nations, for the Bible says he gave them power (Rev 13:2)?
 11. Why did Satan desire in his heart to ascend into heaven when he was already there?
 12. Why did Satan desire his throne to be above God's stars, since it was already there?
 13. Why did Satan desire to sit in the congregation of God, since he was already there?
 14. Why did Satan desire to ascend above literal clouds, when already fully above them?
 15. Is Satan stupid enough to think he could be Creator God, since he was but a creature.
 16. Why was he cut down for five ambitions (Is 14:13-14), since four were already true?
 17. Why did he get in trouble for four angelic ambitions that he already fully possessed?
 18. Satan from Genesis 3 has been a liar and the ruler of darkness, not light (Eph 6:12).
 19. His chosen role as an angel of light is only a deception by lies (II Cor 11:3-4,13-15).
 20. Satan will never be brought down to the *hell* here – the grave in context (Is 14:9-11).
- E. The king of Babylon might think to be the bright, morning star, but he fell a long way.
1. If you read it proverbially (Is 14:4), God creatively mocked a king for extreme pride.
 2. A proverb might mock him as Venus, assuming to usher in a new day of grandeur.
 3. Power corrupts; absolute power corrupts absolutely; he thought to change the world.
 4. A new day of human society and government was dawning – Belshazzar's Babylon.
 5. The king died and fell from the figurative heaven of the greatest kingdom on earth.
 6. He fell down to the ground where his carcass laid until it was given a rude burial.
 7. The death of such a monarch that was king of the whole earth is well pictured here.
 8. The Bible uses stars for persons and rulers, as we do athletes (Gen 37:9; Dan 8:10).
 9. The KJV translators called Elizabeth a *setting star* and James *the Sun in his strength*.
- F. Once being like a mighty cedar of Lebanon, he had been cut down to lie on the ground.
1. Note carefully in this verse the proverb justly leaps from being a star to being a tree.
 2. The death of such a monarch that was king of the whole earth is well pictured here.
 3. Scripture has trees and forests for great men and armies (Is 2:13; 10:19; 14:8; 37:24).

4. Isaiah had already presented him as being laid down as a felled tree (Isaiah 14:8).
- G. We also believe the same contextual approach and result work for Ezekiel 28:1-19.
- H. For those that need to have the devil, or Satan, in this chapter, here are some suggestions.
 1. Use Isaiah 14:29 for its *fiery flying serpent* that fits his name and appearance better.
 2. Use Isaiah 14:8 to connect *laid* and *feller* with *falling* verses in the New Testament.
 3. Connecting light or lightning here is weak, for all angels are flames of fire (Heb 1:7).
 4. Satan's only light is fake light (II Cor 11:3-4,13-15), which God does not call true light, for Satan and the devils are false, deceitful pretenders, contrary to all real light.
- I. We know the devil influences nations (I Kgs 22:20-22; Chron 21:1; Dan 10:13,20; Zech 3:1; Luke 4:5-7; Rev 13:2; etc.). We need not force this doctrine where it does not fit.
- J. Where do commentators stand? They reject the devil here and Nephilim in Genesis 6.
 1. They are not proof of truth, but the older, reputable ones reject the devil in Isaiah 14.
 2. We are not afraid to disagree with them, as we do rightly applying Isaiah 14:28-32.

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:

- A. This and the following verse are clearly the basis or reason for mocking him as Lucifer.
- B. The extended proverb or parable continued by mocking the king's haughty arrogance.
 1. Maintain context by remembering this is Belshazzar or collective kings of Babylon.
 2. Maintain genre by remembering this is proverbial mockery of the king of Babylon.
 3. Maintain hermeneutics by recalling there are no private interpretations (II Pet 1:20).
 4. Maintain history by what Belshazzar did that night, rejecting private interpretations.
 5. Maintain hermeneutics by remembering the prophets used similitudes (Hos 12:10).
 6. Maintain doctrine by recognizing the things said here cannot apply to the Bible devil.
- C. Did the king of Babylon ever think of himself this highly that a proverb could use it?
 1. He set up his own religion in Daniel 3 and expected all men on earth to worship it.
 2. He declared that no God, even of Daniel's friends, could save from him (Dan 3:15).
 3. Daniel blasted such arrogance of Nebuchadnezzar and Belshazzar (Dan 5:18-24).
 4. The king of Babylon was not the first or last to think himself a god to be worshipped.
 5. Compare the kings of mystical Babylon – the popes of Rome – and their blasphemy.
 6. The Bible says these mere men claim to be God and more (II Thes 2:4; Dan 7:20,25).
 7. Claims by the popes to be God on earth ... https://radio7.interamerica.org/uploaded_assets/83592.
 8. Claims by popes to be God ... https://amazingdiscoveries.org/R-Pope_Rome_blasphemy_power_Jesus.
- D. In the night Belshazzar was slain, he had carefully chosen to blaspheme God's vessels.
 1. God chose Belshazzar for His judgment, and his sins were uniquely blasphemous.
 2. He premeditatively chose to abuse vessels of Israel's God – Jehovah (Daniel 5:2).
 3. Those vessels were not on the table – they were not among the king's usual vessels.
 4. He knew they were vessels of the temple of Jehovah, not just vessels of Jerusalem.
 5. He did not use them to honor a military victory but to blaspheme Jehovah's worship.
 6. Not only did he order them brought out, he mocked their God by his gods (Dan 5:4).

7. It was precisely at that time – mocking the Most High God – that the hand appeared.
 8. He certainly did know that Israel’s God was the Most High over all gods (Dan 5:22).
 9. He certainly did know of the unique worship of Jehovah on Mt. Zion in Jerusalem.
 10. Jehovah tied the end of Babylon and Belshazzar to this extreme blasphemous event.
 11. In light of this event, the mocking claims here are easily connected to this final king.
 12. Considering Daniel 5 is Bible study by comparing spiritual with spiritual (I Co 2:13).
- E. If you had to proverbially mock the king of Daniel 5, you would write Isaiah 14:12-14!
1. Read Daniel 5 instead of fables, science fiction, or political conspiracies about Satan.
 2. You would ridicule and mock him for blaspheming the God of *heaven* (Dan 5:23).
 3. You would mock him for presuming over Judah’s royal *stars* (Dan 8:10; Gen 37:9).
 4. You would ridicule him for thinking to sit as God in *north* Mount Zion (Ps 48:1-2).
 5. A specific event closest to these Luciferian claims are clearly found in Daniel 5.
 6. A description of Jehovah in His temple matching his blasphemy is Psalm 48:1-2.
- F. If this is Satan as Lucifer, he was already in heaven and set above other stars (angels).
1. Refer to the notes for Isaiah 14:12 to find more facts that cannot be true of Satan.
 2. Not only does Satan violate the context, but the blasphemous claims do not fit him.
- G. We also believe the same approach and result should be applied to Ezekiel 28:1-19.

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

- A. Proverbial ridicule of Belshazzar continued in the same vein as above (Is 14:12-13).
1. Refer to the notes for Isaiah 14:12-13 to find more facts that cannot be true of Satan.
 2. Not only does Satan violate the context, but the blasphemous claims do not fit him.
 3. This passage is about the king of Babylon dying, anything else is devilish heresy.
 4. The mockery is sweet in light of Daniel 5 and what God showed him and did to him.
- B. In the night Belshazzar was slain, he had carefully chosen to blaspheme God’s vessels.
1. God chose Belshazzar for His judgment, and his sins were uniquely blasphemous.
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 4. He knew they were vessels of the temple of Jehovah, not just vessels of Jerusalem.
 5. He did not use them to honor a military victory but to blaspheme Jehovah’s worship.
 6. Not only did he order them brought out, he mocked their God by his gods (Dan 5:4).
 7. It was precisely at that time – mocking the Most High God – that the hand appeared.
 8. He certainly did know that Israel’s God was the Most High over all gods (Dan 5:22).
 9. He certainly did know of the unique worship of Jehovah on Mt. Zion in Jerusalem.
 10. Jehovah tied the end of Babylon and Belshazzar to this extreme blasphemous event.
 11. In light of this event, the mocking claims here are easily connected to this final king.
 12. Considering Daniel 5 is Bible study by comparing spiritual with spiritual (I Co 2:13).
- C. If you had to proverbially mock the king of Daniel 5, you would write Isaiah 14:12-14!
1. Read Daniel 5 instead of fables, science fiction, or political conspiracies about Satan.
 2. You would ridicule and mock him for blaspheming the God of *heaven* (Dan 5:23).
 3. You would mock him for presuming over Judah’s royal *stars* (Dan 8:10; Gen 37:9).

4. You would ridicule him for thinking to sit as God in *north* Mount Zion (Ps 48:1-2).
 5. A specific event closest to these Luciferian claims are clearly found in Daniel 5.
 6. A description of Jehovah in His temple matching his blasphemy is Psalm 48:1-2.
- D. If this is Satan as Lucifer, he was already in heaven and set above other stars (angels).
1. Refer to the notes for Isaiah 14:12 to find more facts that cannot be true of Satan.
 2. Not only does Satan violate the context, but the blasphemous claims do not fit him.
- E. We also believe the same approach and result should be applied to Ezekiel 28:1-19.

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

- A. For those forcing the devil into the three previous verses, this verse also rejects Satan.
1. The devil was never brought down to the *hell* in context, for he has no body for it.
 2. *Hell* in context is the grave with dead bodies in caskets eaten by worms (Is 14:9-11).
- B. No matter how highly Babylon's king thought of himself, death would fully end his life.
- C. These words about Belshazzar or the king of Babylon collectively are of physical death.
1. God cast the devil down to hell, which is not the grave, for he is a spirit (II Pet 2:4).
 2. But the hell here is the grave as has already been shown, the place of Belshazzar.
 3. God's judgment of Belshazzar by inspired history was physical death (Daniel 5:30).
 4. If God speaks of punishment beyond death, he makes it quite clear (Luke 16:22-23).
- D. Totally rejecting Belshazzar's arrogant and blasphemous presumption, God killed him.

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;

- A. The audience here is the chief ones of the earth and the kings of the nations (Is 14:9).
- B. They would inspect and observe him carefully, closely, with fine attention to his change.
- C. They would then observe that things had certainly changed for the once great oppressor.
- D. This is proverbial ridicule of the Babylonian king viewed collectively or one of them.

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

- A. The king of Babylon had ruined farms, destroyed cities, and refused liberty to captives.
- B. You might think that Zedekiah deserved release for his sons and his eyes (Jer 52:10).
- C. The captivity of the Jews should not be overlooked as the prisoners considered here.

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

- A. Proverbially speaking, all other kings had been comfortably buried with state funerals.

1. They were laid in glory, that is they were buried in magnificent caskets for kings.
 2. They each had their own house, that is they each had their own vault and monument.
 3. Compare the pyramids of Egypt as an example of great pomp and expense of burial.
- B. But this king was treated differently, for there was no state funeral for him by Cyrus.

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 carcass trodden under feet.

- A. He was not literally cast out of his grave, for the parable figuratively rejects his burial.
1. It is highly figurative language to say that Belshazzar did not receive any such burial.
 2. His body was not treated to a state funeral and solemn burial like most kings receive.
- B. He was like a disgusting branch ... a fruitless, thorny, or poisonous limb to be cast away.
- C. He was like the shirt of those slain by a sword, which leaves a bloody, ruined garment.
- D. Base soldiers killed in battle are thrown in pits in their ruined clothes without a funeral.
- E. He would be treated like a carcass taken up from the street after being trodden upon.

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.

- A. Belshazzar did not get the state funeral and royal solemnity and honors of other kings.
- B. Why? Because he had taxed heavily for his projects and cruelly killed his own for spite.
1. Think of Nebuchadnezzar severely destroying any that would not bow to his image.
 2. Think of Nebuchadnezzar severely destroying wise men that knew not his dream.
 3. Ten tribes rejected Rehoboam for taxes, but this tyrant was far worse than Solomon.
- C. The proverb, inspired by God, moved ahead and downward by cursing his descendants.
1. Nabopolassar, Nebuchadnezzar, and others brought this sentence on Belshazzar.
 2. The wickedness of Belshazzar would bring the sentence upon all his descendants.
 3. Whether Cyrus allowed any of his seed to live we know not, but they did not reign.

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.

- A. God's rule is to destroy descendants of wicked kings for sins, like Alexander the Great.
- B. God will not allow them promotion or prosperity to sin in larger spheres of influence.
- C. On the contrary, the righteous have the opposite rule (Ps 25:13; 37:26; 112:1-2; Pr 20:7).
- D. The proverb specifically might have ended here, or it continued on to finish at 14:23.

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.

- A. The proverb might have ended at 14:21, with God now stating the judgment of his seed.
- B. The destruction of Babylon, the death of Belshazzar, and ruin of his family was by God.
- C. Never look at world affairs without faith to see God working every evil detail (Is 45:7).
- D. There was no more of Belshazzar in the world than Alexander the Great – no one at all.

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.

- A. This summary verse should be matched to the summary verses of Isaiah (Is 13:20-22).
- B. Not only would God judge the persons of Babylon, He would ruin the prosperous place.
 - 1. The bittern is a bird similar to the heron that frequents marshy and swampy territory.
 - 2. There would be pools of water due to the mounds and holes left by total destruction.
 - 3. For there were ditches for moats everywhere with lots of water from the Euphrates.
- C. **Besom.** An implement for sweeping, usually made of a bunch of broom, heather, birch, or other twigs bound together round a handle; a broom.
- D. For much more about the total ruin of Babylon ... <http://www.letgodbetrue.com/pdf/babylon.pdf>.
- E. For an exposition and summary of Isaiah 13 ... <http://www.letgodbetrue.com/pdf/isaiah-13.pdf>.

***** *God's Purpose to Destroy Assyria – Verses 24-27* *****

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:

- A. The Jews would not have seen Babylon as an enemy, so Isaiah added the present enemy.
 - 1. Babylon then was a province of the mighty Assyrian Empire without independence.
 - 2. If they had doubts about their future deliverance, God promised one soon to come.
- B. These are some of the most precious verses in the Bible for our God's great sovereignty.
 - 1. The God of the Bible here describes His role in the greatest events of human history.
 - 2. The context immediately before is total ruin of the Babylonian Empire (Is 13:1-22).
 - 3. Then followed proverbial ridicule mocking the king of Babylon about his death.
 - 4. And in the following ten or twenty chapters are severe judgments of many nations.
- C. God had Isaiah move from the distant prophecy against Babylon to their current enemy.
 - 1. The prophecy against Babylon of Isaiah 13 is certainly not ignored by this verse.
 - 2. By identifying Assyria next, the prophet included Isaiah 13 by reaching to Isaiah 10.
 - 3. Assyria was destroyed by the Babylonians, who would in turn be ruined by Media.
- D. God decrees – known by oaths, thoughts, or purposes – cannot be resisted or questioned.
 - 1. King Nebuchadnezzar learned this wonderful lesson the hard way (Daniel 4:34-35).
 - 2. He is the Potter, and we are the clay, even considered as great nations (Isaiah 45:9).

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.*

- A. God did exactly this to Sennacherib as described in detail by similar words in Isaiah 10.
- B. Assyria's yoke would depart off Judah and their burden off Judah's shoulders (Is 10:27).
- C. Isaiah 10:27 ... because of the anointing ... here because it was His land and mountains.

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.*

- A. The whole earth is figurative for the whole Assyrian Empire about to fall to Babylon.
- B. All the nations would feel the wrath of God through Nebuchadnezzar (Jer 25:8-29).
- C. Our God's purpose will absolutely and certainly be realized, and none can hinder Him.
- D. When He stretches forth His hand in judgment, no association or conspiracy can resist.

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?*

- A. Nebuchadnezzar learned this axiom; true believers love his declaration (Dan 4:34-35).
- B. A child of God that knows His Father in heaven should never worry about politics.
- C. God's sovereign rule of destroying nations, taking the lives of millions, is a sure fact.
- D. The Dominion of God (outline) ... <http://www.letgodbetrue.com/sermons/god/dominion-of-god/sermon.php>.

***** *All Palestine Warned Against Joy – Verses 28-32* *****

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

- A. Here is another burden – God's judgment on Philistines and the whole Palestine coast.
 - 1. God uses the word *burden* to describe prophetic warning of judgment (Is 13:1; 15:1).
 - 2. This burden looks forward to the next four verses by comparison to other burdens.
 - 3. The demonstrative adjective *this* is better applied forward than backward by *that*.
 - 4. Philistines were perpetual enemies of Israel – God brought vengeance against them.
 - 5. For more of God's judgment on Philistines ([Jeremiah 47](#); Amos 1:6-8; Zeph 2:4-7).
- B. Recall four reigns of Isaiah's life – Uzziah (52), Jotham (16), Ahaz (16), Hezekiah (29).
 - 1. Isaiah had his glorious vision of God's glory in the year that Uzziah died (Is 6:1).
 - 2. *A Timetable of Kings and Prophets* ... <http://www.letgodbetrue.com/pdf/prophets-table-with-notes.pdf>.
- C. It appears by features of the prophecy that the Philistines sent ambassadors to Jerusalem.
 - 1. In the last verse of the prophecy (Is 14:32), Isaiah mentions messengers of the nation.
 - 2. Assyria was broken in Judah (Is 14:25), so nations sent messengers (II Chron 32:23).

- D. This prophetic burden was to Judah for their comfort against their enemies roundabout.
1. Assyria and Babylon, already promised destruction, were far off, unlike Philistines.
 2. Jeremiah a hundred years later had a prophetic burden to the nations (Jer 27:1-11).
 3. The prophecy moves back and forth from Israel to Philistia as it ends (Is 14:30-32).

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.

- A. There are two options for interpretation of this warning of judgment against Philistines.
1. These are Philistines by the use of this rare word Palestina for the coast (Joel 3:4).
 2. The coast of Canaan was Philistia, which was between Judah and the Mediterranean.
 3. Palestine came to be all Israel, but its one use in Joel is Philistia near Tyre and Sidon.
 4. Compare also the description and usage in other places (Ex 15:14-15; Zeph 2:4-7).
- B. The Philistines rejoiced at the breaking of some rod that had smote them as a nation.
1. The whole coast of the Philistines (a north-south strip of nation) rejoiced in relief.
 2. But God's answer was that out of the root of that broken rod would come worse pain.
- C. Option #1 ... Philistia rejoiced that a king of Judah died, but a greater king would come.
1. This is the common or near universal explanation of the commentators of this place.
 2. Since the Philistines had no problem with Ahaz (II Chr 28:18), they revert to Uzziah.
 3. Uzziah had indeed defeated them (II Chron 26:6), but he had died 32 years earlier.
 4. Hezekiah would be the cockatrice and fiery flying serpent in this view (II Kgs 18:8).
 5. We object ... the Philistines would still be celebrating Uzziah's death 32 years later.
 6. We object ... the Philistines would still celebrate Uzziah's death after beating Ahaz.
 7. We object ... the context is worse than Hezekiah's modest victories (Is 14:30-31).
 8. We object ... Judah is not to the north of Philistia (Isaiah 11:14), but Babylon is.
 9. We object ... the major destroyer of Philistia was Babylon (Jer 25:9-10,20; 47:1-2).
- D. Option #2 ... Philistia rejoiced that Assyria was broken – but God would send Babylon.
1. There is much historical evidence about Assyria defeating the Philistines repeatedly.
 2. The Bible evidence is that Assyria had wounded Philistia (Is 20:1) and even Egypt.
 3. Assyria is broken in the immediate context, which precedes this burden (Is 14:25).
 4. All nations, including the Philistines, visited Hezekiah for it (II Chron 32:21-23).
 5. The enemy far worse than Assyria would be Babylon from the north (Jeremiah 47).
 6. Assyria was a root of Babylon by birth, proximity, etc. (Gen 10:11; II Chr 33:1; etc.).
 7. Babylon at times competed with Nineveh as the capital of the great Assyrian Empire.
 8. Babylon was God's servant to destroy Philistines forever (Amos 1:6-8; Zeph 2:4-7).
 9. There was an appointed time for judgment beyond the reign of Hezekiah (Is 14:31).
 10. The answer to the Philistines was that God would recover Zion from the Chaldeans.

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.

- A. These are the Jews, for there is no comfort whatsoever in the burden for the Philistines.
 - 1. The firstborn of Judah's poor, the future leaders, would have enough food to prosper.
 - 2. The needy of Judah, though not strong now, would in the future sleep in safe peace.
- B. Contrary to the comfort given to the poor and needy Jews was a dire warning to Philistia.
 - 1. The root for future leaders of the Philistines would die from starvation by a famine.
 - 2. The cockatrice and fiery flying serpent coming would slay the rest of their nation.

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.

- A. The Philistines should howl and cry together for dissolution of their nation (Jer 47:2).
- B. Their ruin, by a cockatrice and fiery flying serpent, came from the north (Jer 47:2).
 - 1. Nebuchadnezzar's Babylon was of the north (Jer 1:14; 4:6; 6:1,22; 10:22; 46:6,20).
 - 2. If you look at a globe, Babylon may be directly east of Judah, but not by travel route.
- C. When God's appointed time for Babylon came, their great army would be fully united.
 - 1. God stirs up the spirits of the leaders and armies of his national scourges (Is 13:19).
 - 2. God also logistically assists them so they prosper (Is 5:26-30; 45:1-3; Joel 2:7-8).

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.

- A. We understand Palestina sent messengers to Hezekiah like all nations (II Chr 32:21-23).
- B. This prophetic burden was for Judah and to comfort them; it was not sent to Philistines.
 - 1. Babylon would be a great destroyer of the whole land. What would happen to Judah?
 - 2. God's discriminating love was shown by a promise very different to Philistia's ruin.
- C. If the north terror would dissolve Philistia and destroy Judah, what of Judah's future?
 - 1. Assyria was stopped at Jerusalem because of the anointing (Is 10:27)? But Babylon?
 - 2. The LORD God of Israel had founded Zion and made it His chosen place on earth.
 - 3. He would bring Jews back to Judah and Jerusalem by Cyrus, Ezra, Nehemiah, etc.
 - 4. God's choice of the poor Jews was enough for them to trust Him to save from Babel.
 - 5. God will never forsake His Zion, His church, His temple, His worship, His people.
- D. Let every Christian remember that the gates of hell cannot prevail against His church.
 - 1. God protected His remnant church through the Dark Ages of Europe and the RCC.
 - 2. The zeal of the LORD of hosts would preserve and prosper His kingdom (Is 9:6-7).
 - 3. Thus, the people of God should cry out and shout for God within Zion (Isaiah 12:6).