

Isaiah Lesson 14

Isaiah Chapter 14

Distributed by: KJV Bible Studies

Email: mail@KjvBibleStudies.net

Website: www.KjvBibleStudies.net

Introduction: Last week's lesson described the burden of Babylon. The thought was of the weight of the charges to be brought by God, in this case, against Babylon.

This next chapter is mainly prophetic. Verses 1-8 foretell blessings which will come upon Israel as the Kingdom of God is set up. Some details are made about him who evidently is the antichrist and his arrival in hell in verses 9-11. Then, the prophecy hearkens back into the mists of antiquity to provide a glimpse of the fall of Lucifer from heaven in verse 12-17.

I. The Restoration of Jacob

Isa 14:1 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.

Isa 14:2 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.

Whereas the preceding chapter warned of impending judgment, this next chapter begins with description of God's blessing upon Israel in the Millennium. The context clearly is of the Millennium. Israel will be restored as a nation in peace and prosperity. The gentile nations will willingly and peacefully make allegiance to Israel. With very minor exceptions, that has never happened from Isaiah's day to the present.

Israel will again be prosperous. Down through the ages, the Jews were forced to serve gentile nations. The tables will be turned. Those who oppressed Jews through the centuries will become their servants in the Millennium. Israel will be the capital nation of the earth having rule over the other nations in that day.

II. Israel's Remnant Taunts Babylon

Isa 14:3 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,

Isa 14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

Isa 14:5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

Isa 14:6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

Israel will no longer be an oppressed or captive nation in the Millennium. In that day, Jews will marvel at the destruction of Babylon. This may refer to not only the magnificent city of antiquity, but also to its modern manifestation and even the world system which has typified Babylon through the centuries.

In any event, come the Millennium, there will be no vestige of Babylon left and Israel will rejoice therein. The tables will be turned in that day. Whether it was Babylon or any other nation which oppressed Israel, come the Day of the Lord in the Kingdom of God, Israel will have the upper hand and there will be no opposition from its former enemies.

Isa 14:7 The whole earth is at rest, and is quiet: they break forth into singing.

Isa 14:8 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.

In that day, the entire earth will be at peace. Israel and the redeemed of God will break out into singing. The metaphor of even the forests of Lebanon rejoicing is set forth. Since of the fall of Babylon (the world's system led by the Antichrist) even they are at rest with no fear of being cut down. Clearly, this is a time of great peace and prosperity. The context here is clearly is of the Millennium.

Isa 14:9 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.

Isa 14:10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

Isa 14:11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

The focus now shifts to an unusual perspective. Though this passage conceivably could refer to an ancient king of Babylon as he arrives in hell, the greater eschatological context rather seems to indicate end-time events. The view likely is of those in hell as the antichrist himself arrives there after the Tribulation.

The thought is when the Antichrist is cast into hell, the kings of the nations therein will be roused to meet him. There, the various kings of the earth through the course of history will ask how this one empowered by Satan himself is now as they. His pomp has been brought to the grave. The word so translated (lwavshe'owl) is the same as the one so translated as hell in the preceding verse.

All the pomp and circumstance which the antichrist had mustered is now moot as he suffers the torment of hell. Notice the description of worms under and upon him. Jesus clearly foretold of the place where the worm dieth not.

Mar 9:44 Where their worm dieth not, and the fire is not quenched.

Mar 9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Mar 9:46 Where their worm dieth not, and the fire is not quenched.

Mar 9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Mar 9:48 Where their worm dieth not, and the fire is not quenched.

Isa 14:12 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!

Isa 14:13 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:

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

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Isa 14:16 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;

Isa 14:17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

The thought shifts slightly from the one empowered by Satan to Lucifer himself. God through the prophet rhetorically asks, 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! The scene is when Lucifer rebelled against God in heaven in ages past. Of interest is the word translated as fallen (lph naw-fal'). It is most frequently rendered as 'failed.' Lucifer had come short of the glory of God and failed therein. He was fallen from that lofty position.

The name Lucifer is not transliterated but translated. The Hebrew word so translated (llyh) is hay-lale' and has the sense of a 'shining one,' or 'light bearer,' or even 'morning star.' He also is referred to as "son of the morning" alluding to the brilliance of dawn or the morning star. Some have attempted to apply this to the king of Babylon of the succeeding context. However, details applied to this one can only refer to a supernatural being who once had access to heaven.

Of further interest is that this is the only setting in the Bible where the name Lucifer is found. Babylon throughout the Scripture is typical of the world as a system. The king of spiritual Babylon is none other than the devil himself. The consensus of conservative thought is that this verse refers to Satan when he rebelled against God in pride. The day is coming when he will altogether be 'cut down,' having weakened the nations throughout the course of time. See Revelation 19:20 and 20:10. 14:11-14

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Rev 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

Rev 13:14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

The pride and self-will of the devil is described. Though some nondescript king of Babylon may have had such arrogance, the spiritual application clearly is of

the greater spiritual king of Babylon—Lucifer himself. Notice the fivefold statement of “I will.” Lucifer said

(1) “I will ascend into heaven.”

(2) “I will exalt my throne above the stars of God.” The “stars of God” evidently refer to other high-ranking angels of God in heaven.

(3) “I will sit also upon the mount of the congregation, in the sides of the north.” Though undefined, the “sides of the north” imply the throne of God. Job 26:7 alludes to the empty place of the northern sky hinting that where the abode of God is at. Moreover, the stellar heavens seem to rotate around the north star again hinting that north is the center of the universe. Lucifer aspired to sit above the congregation of God there (i.e., the angelic as well as other heavenly hosts).

(4) He also said, “I will ascend above the heights of the clouds.” Again, asserted is the pride, self-will, and arrogance of the devil. Being above the clouds in that day implies the abode of God.

(5) Finally, he said, “I will be like the most high.” The utter blasphemy of Satan is apparent. Though some have steadfastly sought to apply this to some unknown king of Babylon, there is no record of any Babylonian king ever so boasting.

At the time of the writing of Isaiah, Babylon was not yet a major power politically. The spiritual parallel and application of this verse to one greater than any petty king of Babylon seems apparent. That one evidently is none other than Satan himself. The description closely parallels that of the king of Tyrus in Ezekiel 28:2-19. Though named as the king of Tyrus, the application there clearly is also of Satan. Here is clear insight into the assertive, self-will of the devil himself. His entire focus revolves around I will. That is the essence of pride, arrogance, and sin.

In verse 15, the thought again shifts back to the context of verses 9-11 wherein the individual in question is the one empowered by Satan rather than Satan himself. That individual likely is the antichrist. Again, the word translated as hell is (lwav) she’ol. Though the word can refer simply to the grave, the context clearly refers to the place of the departed, wicked dead.

Hell indeed is a proper translation thereof. Reference to the “sides of the pit” likewise in descriptive terms refers to hell. It should be recalled that until the time of the Great White Throne Judgment noted in Revelation 20:11-15, that lost men are sent to the interim place of judgment called she’ol in the Old Testament and

hades in the New Testament. It without doubt is in the center of the earth. See Luke 16:23-31 for further insight.

At the Great White Throne Judgment, those in hades (she'ol) will be resurrected to stand before God and then cast into the Lake of Fire forever. The immediate application likely is that of the arrival of the antichrist (the one empowered by Satan himself) in hell. As other condemned sinners arrive in hell (in its greater context), they marvel at the sight of the one so empowered by Satan.

Though some would apply this to some unnamed, nondescript king of Babylon, a greater application seems apparent. No king of Babylon ever made the entire world desolate. But the Antichrist will before he is finished. As the other more common sinners are in hell, they marvel as they witness the mighty man of sin, the embodiment of Satan himself, in dire straits even as they are.

III. Kings Brought Forth from the Grace

Isa 14:18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

Isa 14:19 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.

Isa 14:20 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.

Isa 14:21 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.

Isa 14:22 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.

Isa 14:23 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.

The focus now seems to shift back to more prosaic prophecy against Babylon as it would rise to power. Though not immediately identified; the following context does make clear that this refers to an otherwise unidentified king of Babylon.

Implicit is that a coming king of Babylon would suffer a dishonorable death and his body would be desecrated after having been buried. Evidently, this unnamed king of Babylon would be turned upon by his own people. Kings routinely are accorded the finest of burials, but not this king of Babylon.

Even his children would be slaughtered rather than having power and influence over others. Herein is the name of the target of God's wrath. Implicit is the coming judgment upon the entire royal family of the king of Babylon. Some think this was fulfilled in Belshazzar. In any event, destruction is foretold for Babylon. God through the prophet announces, "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."

The bittern mentioned likely was a wild rodent-type of animal such as a porcupine or a hedgehog. The reference to "pools of water" likely alludes to swamps. The day was coming when Babylon would only be inhabited by wild animals and would revert back to being swamps along the Euphrates River. A besom is old English for a coarse broom (a broom of twigs). The greater thought is how that God would sweep Babylon away as with a broom of destruction.

IV. An Oracle Concerning Assyria

Isa 14:24 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:

Isa 14:25 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.

Isa 14:26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

Isa 14:27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

God though the prophet now makes pronouncement against another threatening nation. The focus of His judgment was Assyria. Though Babylon was not a contemporary threat to Judah when Isaiah wrote, Assyria was. They were the ascendent superpower in the world of that day. They had already defeated and deported the northern kingdom of Israel less than ten years earlier. Now they were threatening Judah. See II Kings 18-19.

The destruction foretold against the Assyrians upon the mountains of Judah undoubtedly is that found in II Kings 19:35 wherein the angel of the Lord destroyed 185,000 Assyrian soldiers in one night. Lest there be any doubt, God

gave His Word. When God gives His Word, that settles it. No one can deter Him from fulfilling His promise. Judah would be delivered.

V. An Oracle Concerning Philistia

Isa 14:28 In the year that king Ahaz died was this burden.

Isa 14:29 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.

Isa 14:30 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.

Though God had just uttered words of encouragement to Judah, now His focus turns to Philistia. In the year that king Ahaz died was this burden. The year of the death of Ahaz was about thirty years before the Assyrian army was destroyed by God. Again, a burden is a pronouncement of impending judgment. Palestina is Philistia. God warned the Philistines that though Ahaz had died, they had best not molest Judah.

A new Jewish king by the name of Hezekiah would be even more powerful because of God's blessing upon him. God warned the Philistines that Hezekiah, the son of Ahaz, would afflict them as a viper and he would come with the speed of a bird. The fulfillment thereof is found in II Kings 18:8. 4:34

A cockatrice was a venomous snake. The afflicted of Judah would be fed, they would prosper and be protected. However, the Philistines would be judged by God at the hand of Hezekiah.

Isa 14:31 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.

Isa 14:32 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.

The completion of the prophecy against Philistia is noted. Hard times lay ahead for the Philistines. They had harassed Judah through the centuries. Now their comeuppance was at hand. Judgment was coming from the north. Some have

thought this to be invasion by the Babylonians. However, it was at the hand of Hezekiah in overcoming the Philistines.

The final verse of this chapter in the context of Israel and the Philistines (Palestinians) could well be applied to this very day. Other nations evidently had sent ambassadors to Hezekiah to congratulate him upon his victory over the Philistines. See II Kings 18:8.

2Ki 18:8 He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

The message to be delivered to these other nations was that “the LORD hath founded Zion, and the poor of his people shall trust in it.” God had established Zion (Israel) and even the humble of the land (the poor) would find refuge therein.

KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons, or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at email below

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Email: mail@KjvBibleStudies.net

Website: www.KjvBibleStudies.net

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.