

INITIATION INTO ISAIAH

by

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CHAPTER FOURTEEN

THEME:

Burden of Babylon (continued)—the Kingdom established after the final destruction of Babylon; origin of evil and its judgment; burden of Palestine.

REMARKS:

This chapter is a continuation of the burden of Babylon begun in chapter 13. Great issues are at stake in this chapter.

The origin of evil and the judgment and final removal of it 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 this 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 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 has a word of explanation given as to the reason for it. The nation Israel will have their heaven right here upon this earth. They can never experience it until the enemies of God are judged and removed. It is natural and right that they should look forward to that judgment and pray that the enemies of God be judged.

In contrast, the Church is to be removed from this earth and the presence of her enemies. It is scriptural and right for the Church to pray for her enemies.

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 an inserted burden of Palestine which was probably brought about by the sudden demise of King Ahaz (II Kings 16:19, 20).

OUTLINE:

1. **The FUTURE RESTORATION of Israel and the Peace of the Kingdom After the Judgment of Babylon.** Verses 1-8
2. **The FINAL RULER of the World Cast into Sheol.** Verses 9-11
3. **The FIRST REBELLION Against God—(Origin of Satan and Evil).** Verses 12-17
4. **The FUTURE REBELLION of Babylon, and the Final Rejection of Man’s Rulership of the World.** Verses 18-27
5. **The FIERCE REPUDIATION of Palestine Which Prevails Today.** Verses 28-32

COMMENT:

Verse 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.**

The clear statement of this verse should be a sound answer to those so-called and self-called evangelists who state, heatedly, that God is through with the nation Israel: **“the Lord . . . will yet choose Israel.”** Also a great company of Gentiles will yet be saved outside Of the Church after the Church is removed. They are designated here as **“strangers.”**

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

“The people” are Gentiles. The Gentiles will return them to Palestine rather than hinder them as they are doing today.

“And they shall take them captives, whose captives they were.” This phrase throws light on the controversial statement in Ephesians 4:8—**“He led captivity captive.”** This statement is quoted in turn from Psalm 68:18. The same idiom occurs in Judges 5:12 where Barak was to lead captive those who had held Israel captive. Christ has liberated those who were held in death and the fear of death by Satan. Read in connection with this Colossians 2:15—**“And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”**

Verse 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,**

It will be heaven on earth when all of those on earth who have turned to God find **“rest from sorrow, and from fear, and from hard bondage.”**

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

“Babylon.” Not only refers to the literal city but is representative of all the enemies of Israel and God.

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

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

This is the final judgment at the end of The Great Tribulation.

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

Verse 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.**

After the Battle 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.

Verse 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.**

Hell here is “*Sheol*.” It can mean the grave or the place of torment. Evidently the latter meaning is in view here.

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

Verse 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.**

This is evidently a veiled reference to the Antichrist:

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Revelation 19:20).

Verse 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!**

Lucifer here is none other than Satan:

“And he said unto them. I beheld Satan as lightning fall from heaven” (Luke 10:18).

“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” (I John 3:8).

“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” (Revelation 12:7-9).

Satan was the real power and wisdom back of Babylon with all its idolatry, rebellion against God, and enmity against God’s people. Lucifer’s sin took place in the past but the execution of his judgment is yet future. Isaiah stands in the dim and distant ages of the past before man put in his appearance on this planet, he beholds the hatching of the egg of evil, he sees the germination of sin in the heart of a creature of God, he beholds the origin of evil, and how Lucifer became Satan.

The next two verses pull back the curtain of time and give us an inkling of how sin began. The answer here is not final but it is useful.

Verse 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:

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

There are five **“I will’s”** 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 an evolution of sin. It began by a creature setting its will against the will of God. As a free moral agent the creature must be allowed to do this.

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” (Isaiah 53:6).

Lucifer thought **“in his heart”** to lift himself to the rank of God.

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

Verse 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;

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

God will yet execute His judgment on Satan.

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

Babylon will evidently become the rallying place for the nations of the world that are against God.

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

Verse 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.

Verse 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.

Verse 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.

Verse 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.

Verse 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:

Verse 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.

Verse 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.

Verse 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?

This is a detailed account of the coming judgment of Babylon and all it represents. It has been only partially fulfilled in the past. That which has been fulfilled has been quite literal.

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

There is inserted here a burden on Palestine which was precipitated by the death of Ahaz.

Verse 29—Rejoice not thou, whole Palestine, 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.

Before the Kingdom blessings prevail, a severe judgment of God is coming upon that land. It is more severe than that of the surrounding nations because this nation had light and light creates responsibility.

Verse 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.

Verse 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.

Verse 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.

This detailed judgment is fierce!

~ end of chapter 14 ~

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