

A Trek Through Isaiah 20 - Is 13:1 - 14:32

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Prayer

Introduction

For today

- Oracle of Babylon 13:1 - 14:27

(9:35)

Oracle concerning Babylon 13:1 - 14:27

Theme

- One-world government does not bring true security.
- God is the Lord of history.
- Arrogant superpowers will be brought low..

Structure

- A1 13:2-16 Hand beckoning: God's purpose toward the world government given.
 - B1 13:17-22 Overthrow of Babylon
 - C 13:1-2 God's purpose regarding His people
 - B2 14:3-23 Overthrow of the king of Babylon
- A2 13:23-27 Hand outstretched: God's purpose toward the world government fulfilled

13:1-22 Destruction of Babylon

V1 Introduction

Isa 13:1 The oracle concerning Babylon which Isaiah the son of Amoz saw.

- Isaiah the son of Amoz saw. Prophetically.
- Babylon.
 - Isaiah came to see that Babylon would become the greater power. He will use Assyria as an intermediate example.
 - Babylon (Shinar) was where human collective self-reliance first appeared.

(9:38)

V2-5 Gathering the army

Isa 13:2-5 On a bare hill raise a signal; cry aloud to them; wave the hand for them to enter the gates of the nobles. (3) I myself have commanded my consecrated ones, and have summoned my mighty men to execute my anger, my proudly exulting ones. (4) The sound of a tumult is on the mountains as of a great multitude! The sound of an uproar of kingdoms, of nations gathering together! The LORD of hosts is mustering a host for battle. (5) They come from a distant land, from the end of the heavens, the LORD and the weapons of his indignation, to destroy the whole land.

- raise a signal....cry aloud...wave the hand.
 - Three methods for summoning the host, all showing urgency.
- gates of the nobles.
 - The main gates of the city.
- wave the hand for them to enter.
 - As if the gates were opened for them. Fortifications are no match for the LORD.
- I myself have commanded.
 - Both Cyrus and his army are summoned by the Lord of Hosts.
- consecrated ones. Those who will accomplish the LORD's work.
 - Consecrated. Set apart for the LORD's use.
 - Cyrus was the principal figure.
 - Isa 45:1 Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped,
 - Not believers
 - Isa 45:4 For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me.
 - Mighty.
 - Empowered by the LORD for the work
 - Isa 45:5 I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me,
 - Proudly exulting. Full of pride, exulting in themselves, but being used by the LORD.
- The sound of a tumult.
 - Isaiah breaks forth in exclamations.
 - He hears the army as, historically, Jerusalem many times had heard the sound of armies in the surrounding mountains.
- Mustering a host
 - From many nations.
 - From a distant land.
 - Mustered in order.
- from a distant land.
 - The LORD can summon an army from the ends of the earth.
- Weapons of His indignation.
 - The moral purpose: to punish the sin of His people.

V6-16 The day of the LORD

- Coming day of judgment for Babylon. A type of the end times judgment.
- Characteristics
 - God's wrath. v2-3, 9
 - Worldwide destruction. v5
 - No defense. v6-8
 - Cosmic effects. V10, 13
 - Moral motivation. v11
 - Creation reversed. v12
 - No escape, only suffering. v14-16
- v6-8 The day of the LORD from man's viewpoint

Isa 13:6-8 Wail, for the day of the LORD is near; as destruction from the Almighty it will come!
(7) Therefore all hands will be feeble, and every human heart will melt. (8) They will be dismayed: pangs and agony will seize them; they will be in anguish like a woman in labor. They will look aghast at one another; their faces will be aflame.

 - The day of the Lord is near
 - 1Pet 3:3-10 scoffers will come in the last days ... 4 They will say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation." ... But the day of the Lord will come like a thief...
 - Unbelievers think that history is uniform.
 - But God can intervene and does intervene.
 - Divine interventions are
 - Unexpected, coming in God's time
 - Irresistible.
 - As destruction from the Almighty
 - Heb play on words (*shod/Shaddai*). Young translates: "You shall know what Shaddai means, it means destruction so complete as if it were from the destroyer. How great then must be a destruction that comes from Shaddai?"
 - Wail...dismayed
 - The response of hopelessness. None can stand against the LORD.
 - As Heb 10:31 It is a fearful thing to fall into the hands of the living God..
 - Hands...heart.
 - Action and thought.
 - Total personal paralysis.
 - Woman in labor.
 - Not a fruitful birth
 - Painful, comes on suddenly, cannot be avoided.
 - Faces will be aflame.
 - Glowing with fear and shame.

- V9-16 The day of the LORD from God's viewpoint

Isa 13:9-16 Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. (10) For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light. (11) I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pomp of the arrogant, and lay low the pompous pride of the ruthless. (12) I will make people more rare than fine gold, and mankind than the gold of Ophir. (13) Therefore I will make the heavens tremble, and the earth will be shaken out of its place, at the wrath of the LORD of hosts in the day of his fierce anger. (14) And like a hunted gazelle, or like sheep with none to gather them, each will turn to his own people, and each will flee to his own land. (15) Whoever is found will be thrust through, and whoever is caught will fall by the sword. (16) Their infants will be dashed in pieces before their eyes; their houses will be plundered and their wives ravished.

- Cruel, with wrath and fierce anger...to destroy its sinners
 - A time of judgment. No patience or mercy.
 - The believing remnant will be preserved.
 - This is a type of the coming judgment: no mercy for sinners. What is our refuge? Jesus Christ.
- Stars...sun...moon.
 - Creation will be reversed. Then came light and order. Now comes darkness and destruction.
- end to the pomp of the arrogant.
 - All the pride of man brought low.
- People more rare.
 - Because of the destruction of sinners.
- Heavens tremble...earth shaken.
 - No stability. Complete confusion.
- Turn to his own people.
 - The central government collapses.
- Whoever is found.
 - No quarter. No escape.
- Infants...wives.
 - No common decency.
 - No mercy.

V17-18 The LORD's host

Isa 13:17-18 Behold, I am stirring up the Medes against them, who have no regard for silver and do not delight in gold. (18) Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children.

- Medes. Medes and Persians.
- I am stirring up. Brought by the LORD.
- against them. Instrument of judgment.
 - No interest in gold or silver.
 - Irresistible.
 - No mercy or pity.
- Here is the depth of human depravity used by God for His purpose.

V19-22 Babylon destroyed

Isa 13:19-22 And Babylon, the glory of kingdoms, the splendor and pomp of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them. (20) It will never be inhabited or lived in for all generations; no Arab will pitch his tent there; no shepherds will make their flocks lie down there. (21) But wild animals will lie down there, and their houses will be full of howling creatures; there ostriches will dwell, and there wild goats will dance. (22) Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.

- Glory of kingdoms
 - Earthly glory
 - As Da 2:37-38 the head of gold.
- Sodom and Gomorrah
 - Divine intervention
 - Unexpected
 - Complete destruction
- It will never be inhabited
 - Babylon was conquered in 688 BC, desolated in 518 BC.
- wild animals will lie down there
 - Shows finality
- glory ...the splendor and pomp. The cause was pride.

(9:47)

14:1-2 Restoration of Israel

Isa 14:1-2 For the LORD will have compassion on Jacob and will again choose Israel, and will set them in their own land, and sojourners will join them and will attach themselves to the house of Jacob. (2) And the peoples will take them and bring them to their place, and the house of Israel will possess them in the LORD's land as male and female slaves. They will take captive those who were their captors, and rule over those who oppressed them.

- the Lord will have compassion on Jacob and will again choose Israel.
 - Compassion undeserved, in spite of their sins.
 - Chosen because of God's good pleasure. Election stands.
 - As Hosea 2:23 And I will have mercy on No Mercy, and I will say to Not My People, 'You are my people'; and he shall say, 'You are my God.'"
 - Gomer's 2nd and 3rd children, out of adultery.
- set them in their own land.
 - Israel will again dwell in the promised land.
 - Voluntarily brought by the nations.
 - Partly fulfilled in the return from the Babylonian exile. To be completely fulfilled.
- Sojourners...slaves.
 - Sojourner. A Gentile who chose to attach themselves to Israel, adopting their customs and their God. So this is a prophecy of the inclusion of the Gentiles in the kingdom of Christ.
 - Coming in response to the gospel.
 - Voluntary servants in a kingdom of true peace (9:7)

14:3-23 Taunt by the remnant

V3 Timing

Isa 14:3 When the LORD has given you rest from your pain and turmoil and the hard service with which you were made to serve,

- Rest.
 - When the people of God have been delivered

V4-20 Taunt against the king of Babylon

- V4-6 The oppressor broken.

Isa 14:4-6 you will take up this taunt against the king of Babylon: “How the oppressor has ceased, the insolent fury ceased! (5) The LORD has broken the staff of the wicked, the scepter of rulers, (6) that struck the peoples in wrath with unceasing blows, that ruled the nations in anger with unrelenting persecution.

- Taunt. Better: proverb. Not jeering. Expressing reality.
 - the king of Babylon. Contrast w plural in V5. Not a specific king but the entire line of imperial rulers.
 - insolent fury. Imperial oppression based in pride.
 - The Lord has broken. Divine judgment.
 - Characteristics of imperialism
 - Absolute, unrighteous rule.
 - Striking in wrath, ruling in anger.
 - Unceasing blows, unrelenting persecution.
 - Contrast the rule of the coming King (Isa 9:6-7)
 - The government shall be upon his shoulder
 - his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
 - Of the increase of his government and of peace there will be no end
 - Upheld in justice and with righteousness
- V7-8 The earth rejoices.

Isa 14:7-8 The whole earth is at rest and quiet; they break forth into singing. (8) The cypresses rejoice at you, the cedars of Lebanon, saying, ‘Since you were laid low, no woodcutter comes up against us.’

 - cypresses...cedars. Picture of a forest being spared.
 - Lebanon. The LORD’s forest re Ps 104:16. To cut down God’s forest is to be God.
 - Since you were laid low. The king of Babylon was cut down just like a tree.

- V9-11 The entrance into Sheol.

Isa 14:9-11 Sheol beneath is stirred up to meet you when you come; it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations. (10) All of them will answer and say to you: 'You too have become as weak as we! You have become like us!' (11) Your pomp is brought down to Sheol, the sound of your harps; maggots are laid as a bed beneath you, and worms are your covers.

- Sheol. OT place of the dead.
- shades.
 - OT unbelieving dead.
 - Still existing. Death is not termination but change of state.
 - Recognizable according to what they were on earth.
 - Able to converse with each other
 - Weak. Waiting to be reunited with their bodies.
 - In a place of torment.
 - OT believers went to Abraham's bosom.
- Your pomp is brought down. In contrast to his ambition

- V12-15 The king's ambition and end

Isa 14:12-15 "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! (13) You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; (14) I will ascend above the heights of the clouds; I will make myself like the Most High.' (15) But you are brought down to Sheol, to the far reaches of the pit.

- How you are fallen from heaven, O Day Star, son of Dawn!
 - Re Canaanite myth of Helal/Ishtar who attempted a heavenly coup that failed.
 - May refer to Satan since no earthly king could accomplish this.
 - Also Eph 2:2...the spirit that is now at work in the sons of disobedience.
- His ambition. Progressively higher and higher.
 - Stars. The highest visible created things.
 - mount of assembly. Of the gods.
 - above the heights of the clouds. To the top.
 - like the Most High. To be God.
- Sheol...pit. His actual end. Only a few words are needed.

- V16-20 The scene on earth

Isa 14:16-20 Those who see you will stare at you and ponder over you: 'Is this the man who made the earth tremble, who shook kingdoms, (17) who made the world like a desert and overthrew its cities, who did not let his prisoners go home?' (18) All the kings of the nations lie in glory, each in his own tomb; (19) but you are cast out, away from your grave, like a loathed branch, clothed with the slain, those pierced by the sword, who go down to the stones of the pit, like a dead body trampled underfoot. (20) You will not be joined with them in burial, because you have destroyed your land, you have slain your people. "May the offspring of evildoers nevermore be named!

- Those who see you...stare and ponder. Onlookers seeing what is and remembering what was.
- All the kings...lie in glory.
 - Isaiah emphasizing the significance.
 - Honored burial is the last respect paid to royalty.
- But you. Contrast the end of the king of Babylon
 - Cast away, as a diseased branch is cut off and thrown away.
 - No burial, only a trampled corpse.
 - No remembrance.

V21-23 The end of imperialism

Isa 14:21-23 Prepare slaughter for his sons because of the guilt of their fathers, lest they rise and possess the earth, and fill the face of the world with cities." (22) "I will rise up against them," declares the LORD of hosts, "and will cut off from Babylon name and remnant, descendants and posterity," declares the LORD. (23) "And I will make it a possession of the hedgehog, and pools of water, and I will sweep it with the broom of destruction," declares the LORD of hosts.

- Slaughter for his sons.
 - Referring to the Babylonian culture and spirit, which is in complete opposition to God and so must be completely destroyed.
 - Mat 5:5 "Blessed are the meek, for they shall inherit the earth.
- I will. 4x. Divine initiative. The first cause.
- Rise up.
 - Babylon had sought to exalt herself. But it is the LORD that rises up.
- cut off from Babylon name and remnant, descendants and posterity.
 - Four nouns: the complete posterity and heritage of Babylon will be ended.
- Declares the LORD. 3x. Seal of authenticity.

14:24-27 Interim assurance: the example of Assyria

Isa 14:24-27 The LORD of hosts has sworn: "As I have planned, so shall it be, and as I have purposed, so shall it stand, (25) that I will break the Assyrian in my land, and on my mountains trample him underfoot; and his yoke shall depart from them, and his burden from their shoulder." (26) This is the purpose that is purposed concerning the whole earth, and this is the hand that is stretched out over all the nations. (27) For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?

- V24, 27 form an inclusio. As I have planned...the LORD of hosts has purposed
- Assyrian. Interim fulfillment within the experience of Isaiah's hearers.
- This is the purpose.
 - Here is the LORD's purpose: Man's one-world government will be destroyed.
 - It will be carried out over the whole earth and throughout history: with Babel, Assyria, Babylon, and Babylon the great (Rev 18:2).
 - None can defeat it.
- Ps 2 gives the complete picture.
 - The kings of the earth speak
Psa 2:2-3 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, (3) "Let us burst their bonds apart and cast away their cords from us."
 - The LORD speaks
Psa 2:4-6 He who sits in the heavens laughs; the Lord holds them in derision. (5) Then he will speak to them in his wrath, and terrify them in his fury, saying, (6) "As for me, I have set my King on Zion, my holy hill."
 - The LORD's King speaks
Psa 2:7-9 I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you. (8) Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. (9) You shall break them with a rod of iron and dash them in pieces like a potter's vessel."
 - Warning to mankind
Psa 2:10-12 Now therefore, O kings, be wise; be warned, O rulers of the earth. (11) Serve the LORD with fear, and rejoice with trembling. (12) Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.

(10:00)

Discussion

We will break into three groups to discuss today's passage. Here are the topics:

1. **13:4 The LORD of hosts is mustering a host...**
 - a. **I have commanded.**
 - b. **My proudly exulting ones.**
 - c. **To execute My anger.**
2. **13:6-16 The day of the LORD**
 - a. **Certain, unexpected, irresistible.**
 - b. **God's wrath.**
 - c. **Our refuge.**
3. **14:12 How you are fallen...**
 - a. **...the spirit that is now at work in the sons of disobedience. (Eph 2:2)**
 - b. **The end of pride.**

Join the group with the topic that seems most significant. Must be at least three people in each group. Select one person to scribe. Each group will report to the class what they found.

In your group, discuss

- **See:** Something about God that you see in the passage
- **Know:** The effect that this view of God has upon you.
- **Respond:** A way to respond to what you have seen and come to know.

For next week:

- Oracle of Philistia 14:28-32
- Oracle of Moab 15:1 - 16:14

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