



PROPHECIES, PROMISES, AND WARNINGS
Isaiah 13:1 - 14:27

Isaiah Review:

Nowhere else in Scriptures written under the law have we so clear a view of grace.

The Messiah in His Person and sufferings, and the blessings of the Gentiles through Him, are in full vision. Isaiah was written about 2,800 years ago in the days of four kings of Judah (the Southern Kingdom); Uzziah, Jotham, Ahaz, and Hezekiah. His writing covers a period of about 62 years (according to James Ussher).

We move into a new section of Isaiah where God pronounces judgment on various nations.

Chapter 13:1-22

Verse 1 -

- **The burden.** A burden is something heavy, or a weighty thing. In this case the burden is a message, or an oracle from God concerning Babylon. It is heavy because the "indignation" or wrath of God is in it.
- **Babylon.** Babylon is the Greek spelling of the name which in Hebrew is "Babel." Babel means confusion. It is the exact word translated as "Babel" in Genesis 11:9.
 - A two-fold use of the word "Babel" in chapters 13 and 14. In one sense it refers to 'anti-God' activity, in another it refers to the actual city of Babylon, a place of hatred toward God, and its king.
- **Which Isaiah...did see.** Isaiah prophesies the fall of Babylon long before it actually happens. He does this through a short range view and a long range view.

Verses 2 - 5

- A standard of war has been raised on a high mountain for all to see. Not only a **banner**, but a loud **voice** or shout and with a motion to charge into the **gates of the nobles** (That is, the city itself).
- The LORD (vs. 4) is calling up an army to storm the gates. At this point it is unclear why. The army is made up of His **sanctified ones**, and His **mighty ones**.
 - This word sanctified means set apart for a purpose. In this case God is setting apart certain ones for His purpose. These are mighty warriors and the reason they are set apart is that this is a holy war. Whoever these sanctified ones are (since they are not identified yet), they are going to be used by God for His purposes (See Isaiah 10:5).
 - The Hebrew simply says, "qadash" which typically translates "sanctify". The noun "ones" is added. Same for the "mighty" the Hebrew does not have the noun "ones". Whoever they are, there are a lot of them and they are making a lot of **noise**.
 - This noisy multitude of mighty warriors, who are sanctified by the LORD are coming from a far distance. The LORD is using them as **weapons of his indignation, to destroy**.

Verses 6 - 8

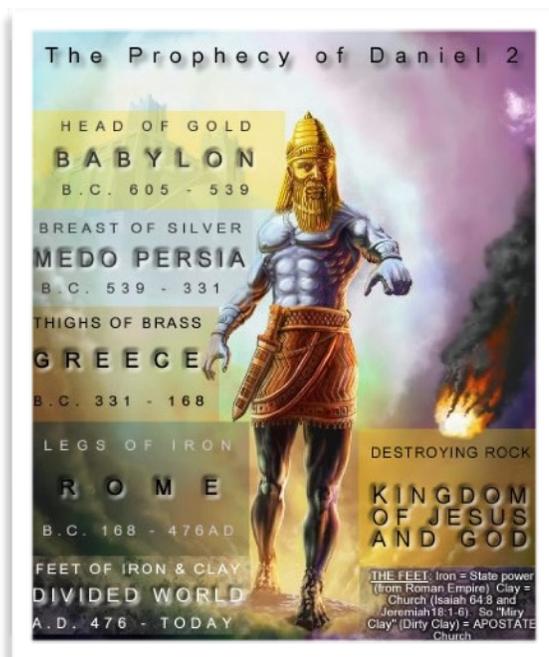
- **The day of the LORD is at hand.** We have seen over the course of our study this term refers generally to the period of time known as the Great Tribulation culminating in the Second Advent of Jesus Christ to earth to set up His literal earthly kingdom. Isaiah is comparing the political turmoil in his day. Since this is the burden of Babylon (the oppressor of Israel), the destruction of this city is representative of the destruction of the whole earth that will take place in the latter days.
- **Wail.** The day of the LORD is not a good time. It is a day of **destruction from the Almighty**. At that time **every man's heart will melt**. Meaning, there will be no one who is brave. This is a day none can imagine. There will be no heroes like are pictured in Hollywood dystopian movies! Every man shall **be afraid**.
- **Pangs and sorrow.** Compares the fear during this time to the travails of a woman giving birth. While her's results in the birth of a beautiful child and the pain is forgotten to a large extent, these pangs and sorrows continue. There will be no escape and men's faces will be as **flames**! The idea is constant torment, like a perpetual sunburn, or a persistent fever.

Verses 9 -16

- A description of the **day of the Lord** is given. It is intense.
 - **Cruel, wrath, fierce anger, desolation, and destruction.**
This is a worldwide catastrophic event.
 - The entire universe is going to be affected: Isaiah 24:21-23; Joel 2:31; 3:14,15; Matthew 24:29; Mark 13:24; Luke 21:25.
- The purpose of the Tribulation? **Punishment**.
- Only a remnant will be left (vs. 12). See Isaiah 1:9.

Verses 17-22

- The prophecy returns to the near view, that of the destruction of Babylon (Daniel 2).
 - God's sanctified ones? The Medes.
 - All who carry out Gods purposes are in a certain sense, "sanctified."
 - Medes were a separate people, but they are identified along with the Persians (today Iran). The Medes and Persians are used almost synonymously (Esther 1:19; Daniel 8:20).
 - The Medes are an instrument of divine judgment on Babylon.



While this advance on Babylon by the Medes was a literal attack, Babylon represents the imperial throne of the world in contrast to the throne of God at Jerusalem. These four nations, Babylon, Medo/Persia, Greece, Rome, and a divided world government make up the *'Times of the Gentiles.'*

Chapter 14: 1-27

The prophecy shifts again from the near view to the distant view. In chapter 14 we see the Kingdom and Israel being restored. There is an immense gap of time as is often seen that is not taken into account. The kingdom was God's original plan for mankind, but it was taken away after sin entered the world (Genesis 1:26-28; Zechariah 12:8; Luke 1:31-33; 1 Corinthians 15:28).

Verses 1 - 6

- The Tribulation period ends with God having mercy on Israel, due to Israel's belief, at last, of Jesus as Messiah.
- No longer is Israel under the Times of the Gentiles. That time of oppression has ended and now Israel is secure in their land and are the intended Beacon to the world.
- **King of Babylon.** While this refers back to the actual king of Babylon (Nebuchadnezzar) seen as the "head" of the statue in Daniel's prophecy. It is now an allusion to the king of the final Babylon, that is, the anti-christ, the representative head of all the evil nations of the world.
- Notice who ends all the oppression: **The Lord** (vs. 5).

Verses 7-8

- With the Great Tribulation ended, for the first time since the Creation of the world, the world is at rest. There is no more war. The demise of anti-christ brings great joy (singing) to the entire region.
- **Trees** were cut down during the times of Israel's control by the gentile nations and were used to pay tribute to various surrounding nations. No longer would trees be in danger of being cut, i.e., no more bondage.

Verses 9-11

- **Hell.** The word means "grave" (Revelation 19:20).
- The most powerful of all kings meets all the world's kings who were unbelievers. It is a dismal picture of the futility of earthly kings who did not follow Christ.

Verses 12 - 17

- **Lucifer.** The root word is "To shine." It represents the giving off of light by celestial bodies. "Luc" (or Lux) from the Latin, "Light"; "Fer" (or Ferous) from the Latin, "producing." Hence, "Light producing"
- Job uses the verb form to describe the shining of the Sun. Isaiah is the only place the word is translated as "Lucifer."
 - Is this Satan? Tertullian AD 160-230 and Gregory the Great AD 540-604. First to present this view and today it is widely accepted
- Identified as **the man** (verse 16).
- Satan is cast into the bottomless pit, not the grave (Revelation 20:1-3). Later, after 1,000 years, he will be cast into Hell for eternal torment (Revelation 19:20; 20:10).
- **Opened the not the house of his prisoners.** The abomination of desolation spoken of in Daniel 9:27.

Verses 18 - 24

- A lesson learned is that all tyrants, all kings, no matter how powerful or seemingly invincible will pass from the scene.
- Notice anti-christ is the (false) **abominable branch.** The Messiah, Jesus Christ is the true Branch (Isaiah 11:1). Satan has prompted anti-christ to be an imitator of the True Savior.

- The anti-christ will not even be given a decent burial (14:20). Rather, he will be cast alive into the lake of fire burning with brimstone (Revelation 19:20).
- The final prophesied (13:20-22) desolation of Babylon will come to pass. Bittern is a large marsh bird of the heron family. Other translations of this word, **Porcupine** (NKJV). **Bittern** (KJV). **Owls** (NIV84). **Hedgehog** (NASB). See Zephaniah 2:14.

In verses 25-27 Isaiah comes back to the near view to proclaim the purpose and Sovereignty of God.

Verses 25-27

- **Assyrians.** Although the Assyrians were defeated by the Babylonians, Isaiah brings the prophecy back full circle to show, in the end, all enemies will be laid low and God's purpose **upon the whole earth** will be completed.
- When God's **hand is stretched out** no one, no matter how powerful can change His mind.