



## Isaiah 14:12-32

### The Son of the Dawn ~ Utter Extermination of Babylon ~ The Lord’s Plan for Assyria ~ God’s Judgment of the Philistines

We ended last week’s study rather abruptly. We were in the middle of what scholars call a “song of the people’s taunting” (vv. 4-21). The great and powerful city of Babylon is going to be destroyed, its mighty leader brought down by the Assyrians and the people of God set free.

What would it feel like to see the city of your captivity come under siege? Would you feel a degree of satisfaction that some level of justice had been accomplished? Or, would your thoughts come back to your Lord, the “Commander of Angel Armies,” who never ceases to fight on your behalf?

We Americans like to believe that we can fight for ourselves. If we win, it is because we rose to the challenge, armed ourselves to fight and battled until we either win or lose our lives giving it our all. That is NOT how the Israelites saw battles won. They had a God who fought for them and he won ever time.

How about your God. Does he fight for you?

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>Isaiah 14:12 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!<sup>13</sup> 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;<sup>14</sup> I will ascend above the heights of the clouds; I will make myself like the Most High.’<sup>15</sup> But you are brought down to Sheol, to the far reaches of the pit.<sup>16</sup> Those who see you will stare at you and ponder over you: ‘Is this the man who made the earth tremble, who shook kingdoms,<sup>17</sup> who made the world like a desert and overthrew its cities, who did not let his prisoners go home?’</p>	<p><b>s</b> 14:12 Or “daystar” or “morning star.” Many scholars and expositors view this passage (vv. 12–21) as not only the fall of Babylon under Nebuchadnezzar but also the fall of Satan from heaven (Luke 10:18). Lucifer, a name for Satan, is the Latin word for the morning star or Venus. Some view this passage as referring to Adam and the sin of man (2 Thess. 2:3–8).</p> <p><b>t</b> 14:12 Or “laid low the people.”</p> <p><b>u</b> 14:13 This is the Hebrew word El (“God, Mighty One”). It is possible that the “stars of El” is a reference to angels (Rev. 1:20).</p> <p><b>v</b> 14:13 Or “the summit of Zaphon” or “the far reaches of the north” (Ps. 48:1–2).</p> <p><b>w</b> 14:15 Or “cistern,” a metaphor for the underworld.</p> <p><b>x</b> 14:16 Or “peer at you closely.”</p>	<p>Isaiah 14:12 Look how you have fallen from your heavenly place, O shining one, <b>s</b> son of the dawn! You have been cut down to the ground, you who conquered nations. <b>t</b><sup>13</sup> You said in your heart, ‘I will ascend into heaven and exalt my throne above the stars of God. <b>u</b> I will rule on the mountain of the congregation, on the highest place of the sacred mountain. <b>v</b><sup>14</sup> I will rise past the tops of the clouds and rival the Most High God!’<sup>15</sup> Yet down to the underworld you go—into the depths of the pit! <b>w</b><sup>16</sup> Everyone will stare at you and ponder your fate, <b>x</b> saying, ‘Is this the man who shook the earth and made the kingdoms tremble? <sup>17</sup> Is this the man who made the world a desert and overthrew its cities and refused to free his prisoners and let them return home?’</p>

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<p><sup>18</sup> All the kings of the nations lie in glory, each in his own tomb; <sup>19</sup> 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. <sup>20</sup> 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! <sup>21</sup> 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.”</p> <p><sup>22</sup> “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. <sup>23</sup> “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.</p> <p><sup>24</sup> The LORD of hosts has sworn: “As I have planned, so shall it be, and as I have purposed, so shall it stand, <sup>25</sup> 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.” <sup>26</sup> This is the purpose that is purposed concerning the whole earth, and this is the hand that is stretched out over all the nations. <sup>27</sup> For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?</p> <p><sup>28</sup> In the year that King Ahaz died came this oracle: <sup>29</sup> Rejoice not, O Philistia, all of you, that the rod that struck you is broken, for from the serpent’s root will come forth an adder, and its fruit will be a flying fiery serpent.</p>	<p><b>y</b> 14:21 As translated from the Syriac and LXX. Hebrew is “fathers (ancestors).” See also Ezek. 18:20.</p> <p><b>z</b> 14:23 The meaning of the Hebrew word qippod is uncertain. Some translate it as “hedgehog,” “porcupine,” or “owl.”</p> <p><b>aa</b> 14:24 Or “imagined it.”</p> <p><b>ab</b> 14:26 Or “the hand stretched out,” a metaphor for God accomplishing by his power.</p> <p><b>ac</b> 14:27 Or “When his hand is stretched out, who will turn it back?”</p> <p><b>ad</b> 14:28 This prophecy was one of three that are dated in the book. See Isa. 6; 20:1–2.</p> <p><b>ae</b> 14:28 The Hebrew meaning of Philistines is “those who roll in the dust.” This becomes a picture of believers who are walking in the flesh (Gal. 5:16) and not living by the dynamic power of the Holy Spirit (Rom. 8:4).</p> <p><b>af</b> 14:28 The rod is a likely figure of speech for Ahaz, although some see it as a reference to Uzziah, the demise of the Davidic monarchy, or an Assyrian king.</p> <p><b>ag</b> 14:29 The snake is possibly Ahaz’s son, Hezekiah, who would be like a snake to the Philistines, ready to strike them.</p> <p><b>ah</b> 14:29 Or “firstfruit.” The oldest commentaries and the Jewish Targums interpreted this last clause as a prophecy of the Messiah, who would be “like a fiery, burning one.” The Targum states, “For from the sons of the son of Jesse shall the Messiah come forth and his deeds shall be among you as a deadly serpent” (Stenning, pp. 50–51). He will be more dangerous to the Philistines (a metaphor for the flesh) than any other king.</p> <p><b>ai</b> 14:29 Or “seraph (burning one).” Some see the seraph as a type of fiery serpent, but the meaning of the Hebrew word seraph is clearly “a burning one.” See Isa. 6:6.</p>	<p><sup>18</sup> Every king at death lies in state, each in his crypt of splendor, <sup>19</sup> but you are an unburied, trampled corpse, thrown out of your grave like a rotten stick and wrapped in the bloody clothing of those slain by the sword. <sup>20</sup> You will not have a burial like them, because you destroyed both your land and your people. May your wicked descendants never be mentioned again!</p> <p><sup>21</sup> Prepare to execute his sons because of the sins of their father. <b>y</b> May they never rise to conquer the earth and cover the world with their cities.</p> <p><sup>22</sup> “I will rise up against them,” declares the Lord Yahweh, Commander of Angel Armies. “I will blot out the name Babylon and her survivors,” “her offspring and descendants,” declares the Lord Yahweh. <sup>23</sup> “I will turn it into a swampland and a place for wild animals. <b>z</b> Like dirt on the floor I will sweep it away with the broom of destruction,” declares the Lord Yahweh, Commander of Angel Armies.</p> <p><sup>24</sup> The Lord Yahweh, Commander of Angel Armies, makes this solemn decree: “Be sure of this: Just as I have planned, <b>aa</b> so it will be. Every purpose of my heart will surely come to pass. <sup>25</sup> I will crush the Assyrians who invade my land. I will trample them on my mountains. Their yoke of slavery will be removed from my people” and their heavy burden from their shoulders. <sup>26</sup> This is the plan that I have determined for the entire world. I will accomplish it by the demonstration of my mighty power <b>ab</b> throughout the earth! <sup>27</sup> For the Lord Yahweh, the Commander of Angel Armies, has an amazing strategy, and who can thwart him? When he moves in power, <b>ac</b> who can stop him?</p> <p><sup>28</sup> This prophecy came to Isaiah in the year King Ahaz died: <b>ad</b> Don’t rejoice too soon, you Philistines, <b>ae</b> just because the rod <b>af</b> that beat you is broken! <sup>29</sup> A snake <b>ag</b> will sprout from the root of that serpent, “and his descendant <b>ah</b> will be like a flying, fiery burning one. <b>ai</b></p>

English Standard (ESV)	Passion Translation (TPT)	Passion Translation (TPT)
<p><sup>30</sup> And the firstborn of the poor will graze, and the needy lie down in safety; but I will kill your root with famine, and your remnant it will slay. <sup>31</sup> Wail, O gate; cry out, O city; melt in fear, O Philistia, all of you! For smoke comes out of the north, and there is no straggler in his ranks. <sup>32</sup> What will one answer the messengers of the nation? “The LORD has founded Zion, and in her the afflicted of his people find refuge.</p>	<p>aj 14:30 Or “The firstborn (or firstfruits) of the poor will graze (in my pastures).” The “firstborn of the poor” is likely a figure of speech for “the poorest of the poor.”</p> <p>ak 14:31 The Syriac is “a stout (brave, valiant) one.”</p> <p>al 14:31 The meaning of this Hebrew clause is uncertain. This seems to be a picture of an invading army; however, the Septuagint is “And there is nothing more they need to live.”</p> <p>am 14:32 See Ps. 118:22; Isa. 28:16; Matt. 21:42; Eph. 2:20; 1 Peter 2:6–7.</p> <p>an 14:32 Or “Through him the humble will be saved” (LXX).</p>	<p><sup>30</sup> And through him the poorest of the poor will find pasture <b>aj</b> and the needy will lie down in peace. The Lord will starve the root of the Philistines with a famine that will annihilate your survivors. <sup>31</sup> Wail, O gate! Cry out, O city! Melt with fear, Philistia! For a cloud of smoke <b>ak</b> comes out of the north, and there is no straggler among them. <b>al</b> <sup>32</sup> And what will be the answer of the messengers of the nations? That the Lord has laid the foundation of Zion, <b>am</b> and in her his needy ones will find shelter. <b>an</b></p>

## BIBLE KNOWLEDGE COMMENTARY ~ John A. Martin

### - The Arrogance and Fate of the Tyrant

- **14:12-15.** In his military might this great king had laid low the nations, including Phoenicia, Philistia, Egypt, Moab, Edom, Cilicia, much of Judah, and northern Arabia. But he would fall like a morning star. The brilliance of a star in the early dawn suddenly vanishes when the sun rises. Sennacherib, because of his great power, thought himself godlike, but now by startling contrast he would be in the grave. In the ancient Near East, kings had supreme power; many were deified by their subjects. The people taunting this tyrant pictured him ascribing godlike characteristics to himself. Ascending to heaven ... above the stars and being enthroned on ... the sacred mountain recalls the belief of several Semitic peoples that the gods lived on Mount Zaphon. “Sacred mountain” (translates lit., “the north”). By ascending the mountain above ... the clouds, he was seeking to make himself like God, the Most High. (The language used here, of course, is hyperbolic.) Yet he would be brought low to the grave (pit is a synonym for grave). Nothing could save him from death and from decay in the grave.

### - A Lesson to Be Learned from the Defeat of the Tyrant

- **14:16-21.** One lesson to be learned from the death of this great one is that all kings, no matter how invincible they may seem, will pass from the scene. People would ponder Sennacherib’s fate, finding it hard to believe he was the same one who had made everyone tremble in fear by devastating cities and taking so many people captives (vv. 16-17). In his death he was not even given a decent burial as are most kings who lie in state (v. 18). He would be cut off completely, killed by the sword and trampled underfoot (v. 19). He was assassinated by his sons Adrammelech and Sharezer, who were then unable to rule in his place (they would not rise to inherit the land, v. 21) because they had to run for their lives (2 Kings 19:37).

- **Babylon's destruction by Assyria** (14:22-23)

- **14:22-23.** After the people's taunt song (vv. 4-21) the LORD Almighty affirmed that the people of Babylon would be destroyed (v. 22). Ruined by Assyria (689 B.C.) the city of Babylon would be a desolate place for owls (cf. 13:20-22). In fact Sennacherib described Babylon in similar words after he destroyed it. Again, this destruction, rather than the takeover by Medo-Persia in 539 B.C., is probably referred to here (see comments on 14:3-4a), because the latter attack did not demolish the city.

- **Assyria's defeat** (14:24-27)

- **14:24-27.** Many interpreters feel that these verses are a separate section. But it seems preferable to see them as part of the oracle beginning in 13:1. Though the Lord was using the Assyrian Empire for his purposes He would eventually judge that empire harshly (10:5-19). Assyria's plan to destroy Jerusalem was thwarted (10:7), but God's plans would be carried out (14:24). He would crush the Assyrian in His land, on His mountains (v. 25). This probably refers to the great slaughter of the Assyrian army when it surrounded Jerusalem (37:36-37). Because of God's sovereign control over all nations nothing can thwart His plans by turning back His hand (14:27).

- **Philistia** (14:28-32)

- **14:28-32.** This oracle, though written about Philistia, was for Judah's benefit (cf. v. 32). Isaiah received this oracle (cf. comments on 13:1; and comments on Zech. 9:1) from God in the year in which King Ahaz died (cf. Isa. 6:1, "in the year that King Uzziah died"), 715 B.C. God condemned the Philistine cities for thinking they were safe from destruction. They were rejoicing that the rod that struck them was broken. This probably does not refer to Israel, or to Judah's King Ahaz, but to Assyria. Ashdod, the Philistine city, and Judah revolted against Assyria; but in 711 B.C., only four years after this oracle, Assyria defeated Ashdod and made Philistia an Assyrian province. This happened under Assyria's ruler Sargon II (722-705; cf. 20:1). Therefore Philistia had felt secure (in safety, 14:30) but it would suffer defeat by famine and the sword. Philistia should wail since Assyria was coming like an uncontrollable cloud of smoke. However, Zion (Jerusalem) need not fear for it would not fall till much later (to Babylon in 586).

## DISCUSSION QUESTIONS:

1. In this **Song of Taunting** (vv. 4-21), who was being taunted and who was doing the taunting? What might have their taunting accomplished?
2. What battles does your God fight for you? Think about the way King David prepared for battle and the leadership he received from his God. How did he pick and choose which battle he would fight? How do you know which battles the Lord will fight and which ones he is looking for you to fight in your own strength?

- One of the current songs we sing says, **“This is how we fight our battles...”** That song is referring to an OT story. What is that story and where is it found? A couple weeks ago, we talked about one response to “this is how we fight our battles” being centered on the truth that **“God is good.”** How would this particular revelation help you fight your battles?
- When you find yourself in a spiritual battle, are you typically praying that the Lord will weaken your enemy, or that He would make you stronger? Give a personal example of each.
- How can we fight for each other? What kind of direction have you heard from the Lord that led you into battle for someone else? How often does someone else ask you to battle with them? How do you typically process that request for help?

**ISAIAH**

*Suffering-Servant-King Covenant Family of All Nations Hope for a Renewed Creation*

**1-12 JUDGMENT & HOPE FOR JERUSALEM**

**13-27 JUDGMENT & HOPE FOR THE NATIONS**

**28-39 THE RISE & FALL OF JERUSALEM**

**40-66 ANNOUNCEMENT OF HOPE**

**EXILE!**

**ISAIAH'S MESSAGE:**

- JUDGMENT!** ISRAEL'S REBELLION AND COME AT A COST (BARBOL, ASSYRIA, JERUSALEM)
- HOPE!** THE FULFILLMENT OF GOD'S COVENANT PROMISES (FUTURE KING FROM THE LINE OF DAVID, ISRAEL'S DEDICATION TO THE COVENANT, GOD'S BLESSING TO THE NATIONS)

**WHOSE VOICE ARE WE HEARING IN CHAPTERS 40-66?** (THE REPEATING ID FROM AFTER ISRAEL'S EXILE - SEE 28:16, 29:10-12, 30:8-9)

**THE VOICE OF ISAIAH TRANSPORTED INTO THE FUTURE** (720s B.C., 530s B.C.)

**THE VOICE OF ISAIAH AND HIS PROPHETIC DISCIPLES** (SEE 28:16, 29:10-12, 30:8-9)

**1-12 JUDGMENT & HOPE FOR JERUSALEM**

- 1-2 **PURIFYING FIRE** (OLD JERUSALEM: REBELLION, IDOLATRY & INJUSTICE; NEW JERUSALEM: JUSTICE & PEACE FOR ALL NATIONS)
- 6 **ISAIAH'S TEMPLE VISION** (NO, YOU'RE NOT PURIFIED! NOW GO. I'M DONE, LORD!)
- 7-12 **A HOLY SEED?** (AHAZ, IMMANUEL - GOD WITH US, A NEW BRANCH FROM THE STUMP OF DAVID'S FAMILY, FREEDOM FROM OPPRESSION, EMPOWERED BY GOD'S SPIRIT, NEW JERUSALEM)

**13-27 JUDGMENT & HOPE FOR THE NATIONS**

- 13-23 **FALL OF BABYLON & ISRAEL'S NEIGHBORS** (I WILL ASCEND TO HEAVEN AND I WILL BLESS THE MOST HIGH GOD!)
- 24-27 **A TALE OF TWO CITIES** (SYDNEY OF REBELLION IMPUNITY - DESTROYED WITH PRICES FROM CHAPTERS 4-23; THE TITTY CITY - WHEAT FOR RAIN; THE NEW JERUSALEM - NO MORE SUPPERING OR DRINKING)

**28-39 THE RISE & FALL OF JERUSALEM**

- 28-35 **ACCUSATION OF JERUSALEM'S LEADERS** (ALLIANCE WITH OPPRESSORS, NO! YOU'LL BE SAVED BY REPENTANCE & TRUST)
- 36-39 **HEZEKIAH'S RISE & FALL** (DELIVER US FROM THE ASSYRIANS, O LORD!; MIRACULOUSLY SAVED; HEZEKIAH'S FALL - NO! BABYLON WILL BETRAY & DESTROY JERUSALEM!)

**40-48 ANNOUNCEMENT OF HOPE**

- 40 **"COMFORT, COMFORT MY PEOPLE!"** (EXILE IS OVER! ISRAEL CAN RETURN HOME - GOD'S KINGDOM IS COMING)
- 41-47 **THE TRIAL** (THE ACCUSATION, GOD'S RESPONSE, THE RIGHT CONCLUSION)
- 48 **ISRAEL IS STILL REBELLIOUS** (ISRAEL'S GOD IS THE TRUE LORD OF HISTORY; GOD'S GOING TO DO A NEW THING FOR HIS SERVANTS TO THE NATIONS)

**49-55 THE SERVANT FULFILLS GOD'S MISSION**

- 49 **GOD'S SERVANT** (YOU ARE NOW ISRAEL - GOD'S NEW KINGDOM)
- 50-55 **IS REJECTED & KILLED** (BUT LIVES AGAIN - I REDEEM YOU AND BRING YOU BACK TO GOD)
- 2 Ways to Respond** (THE WICKED REJECT & REJECT THE SERVANT; THE SERVANTS (4-2 "THE SEED") ARE HUMBLE & REPENT)

**56-66 THE SERVANTS INHERIT GOD'S KINGDOM**

- 56-66 **THE WICKED FACE GOD'S JUSTICE REMOVED FROM THE CITY** (THE NEW JERUSALEM)
- 60-67 **PRAYER OF REPENTANCE** (SERVANT ANNOUNCES GOD'S KINGDOM)
- 68-69 **CONTRAST BETWEEN THE WICKED & THE SERVANTS**
- 66 **ALL NATIONS INVITED TO JOIN GOD'S COVENANT FAMILY**