

Is Isaiah Chapter 14 About King Nebuchadnezzar of Babylon or Satan, that Evil Serpent?

Here we will find out the clear message of Isaiah chapter 14. The first three verses in that chapter describe about Israel. How they will slave to their own Israel. In the past, those people forced the Israelites to become their slaves and not. How the non-Israelites will join the Israelites like one family tree. Those nations will bring the Israelites back to their land, etc...

But verse four explains as "SONG". Keep in mind, this line is a "SONG". At the end reading this passage song, we will notice it's a parable passage song. A parable is a short story that illustrates a moral or spiritual lesson. Parables are often engaging stories that contain few details but are ripe with meaning. So, verse five began saying:

"Yahweh has broken the staff of the wicked, the scepter of rulers"

Verse six said:

"that struck the peoples in wrath, a blow without ceasing, that ruled the nations in anger with unrestrained persecution."

Verse seven:

"All of the earth rests and is quiet; they break forth into singing."

Now there something strange in the next verse (v8):

"Even the cypresses rejoice over you, the cedars of Lebanon: Since you were laid down, no wood cutter comes up against us."

Verse nine said:

"Sheol (place of the dead) below is getting excited over you, to meet you when you come; it arouses the dead spirits for you, all of the leaders of the earth. It raises all of the kings of the nations from their thrones."

Verse ten:

"All of them will respond and say to you, 'You yourself also were made weak like us! You have become the same as us!'"

Verse eleven:

“Your pride is brought down to Sheol (place of the dead), and the sound of your harps; maggots are spread out beneath you like a bed, and your covering is worms.”

Verse twelve:

“How you have fallen from heaven, morning star, son of dawn! You are cut down to the ground, conqueror of nations!”

FYI, some translate bible for Isaiah 14: 12-14 have “Lucifer King Of Babylon”: “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground”. Is one of the popular kinds of Bible interpretation to point out Satan’s name. Most people assumed this name Lucifer was once a powerful angel who sinned during Adam’s time and was therefore cast down to earth, where he is making trouble for 𐤀𐤃𐤁𐤁’s people. We have a major issue with how the Bible was translated and how people aren’t reading carefully with the parable message as well.

The words “devil”, “satan”, “angel”, and “Lucifer” never occur in this chapter. There is no evidence that Isaiah chapter 14 is describing anything that happened in the garden of Eden; if it is, then why are we left 3,000 years from the time of Genesis before being told what really happened there? With an improper scripture translated books, Lucifer is described as being covered in worms (v. 11) and mocked by men (v. 16) because he no longer has any power after he is cut down (or casting out) of heaven (vs. 5-8); so, there is no justification for us thinking that Lucifer is now on earth leading believers astray.

Verse thirteen said:

“And you yourself said in your heart, ‘I will ascend to heaven; I will raise up my throne above the stars of God; and I will sit on the mountain of assembly on the summit of Zaphon (NORTH)”

Verse fourteen:

“I will ascend to the high places of the clouds; I will make myself like the Most High.”

Now, from verses 13 to 14, notice carefully, why is Lucifer is to says, “I will ascend into heaven” (v. 13), if he was already there? And secondly, Lucifer cannot rot in the grave, he isn’t human: “Thy pomp is brought down to the grave...and the worms cover thee” (v. 11). To understand why the spirit messagers (angels) cannot die, and Lucifer as Satan wasn’t just one of the messagers (angels), he was one of the kerub (cherub); the language is more suited to a man. So, we see verses 13 and 14 have connections with “man of sin”. This man (or Lucifer) by his dark heart is putting into an act “LIKE” being the most-high, as being the top proud leader as king. Which he expects to have everyone eyes on him. That is why we see the parable idea for 'morning star' or 'Son of Morning' is translated as 'Lucifer' in the Vulgate

[Latin] translation of the Bible made by Jerome. And what strange, this is later significantly using as 'Lucifer' as a description of Christ, as the 'morning star' mentioned in Revelation.

It wasn't until Origen; the early Christian Theologian & Scholar use that term 'Lucifer' took on any connotation of 'Satan' or a force of evil; and even then, it was only popularized much later in Milton's Paradise Lost. 'Lucifer' in its strict meaning of 'bearer of the light' actually was applied in a positive sense to Christian communities, e.g. the followers of Lucifer of Cagliari were called 'Luciferians'. As an aside, it's worth pointing out that they were one of the groups who insisted that the devil was not a personal being and held to the original Biblical picture of sin and the devil. So, the question is, who is this Lucifer as terrible evil man description as being "LIKE" the most-high"?

Verse fifteen:

"But you are brought down to Sheol (place of the dead), to the depths of the pit."

Verse sixteen:

"Those who see you will stare at you, they will look closely at you: 'Is this the man who made the earth tremble, who caused kingdoms to shake?"

Verse Seventeen:

"who made the world like the desert and destroyed its cities, who would not let his prisoners go home?"

Verse eighteen:

"All the kings of the nations, all of them, lie (buried) in glory (honor), each one in his house."

Verse nineteen:

"But as for you, you are thrown away from your grave, like an abhorrent shoot, clothed with the slain, those pierced by the sword, those who go down to the stones of the pit, like a corpse that is trodden down."

Verse twenty:

"You will not be united with them in burial because you have destroyed your land, you have killed your people."

Now the parable suggested explanations so far; number one:

The N.I.V. and other modern versions have set out the text of Isaiah chapters 13-23 as a series of "burdens" on various nations, e.g. Babylon, Tyre, Egypt. Isaiah 14: 4, sets the context of the verses we are considering: "Thou shalt take up this proverb (parable) against the king of Babylon...". The prophecy is therefore about the human king of Babylon, who is described as "Lucifer". On his fall:

“they that see thee shall...consider thee, saying...” “Is this the man that made the earth to tremble...?” (v. 16). Thus Lucifer is clearly defined as a man.

Number two:

Because this Lucifer is a human king, “All kings of the nations...shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?” (vs. 9-10). This Lucifer man therefore a king like any other kings.

Number three:

Verse 20 point out to says that this Lucifer man’s seed will be destroyed. And even verse 22 says that Babylon’s seed will be destroyed, thus equating them, as men. Lucifer man and the men of Babylon and their seed (future children).

Number four:

Remember that this is a proverb (parable) song against the king of Babylon (v. 4). “Lucifer” means “the morning star”, which is the brightest of the stars. In the parable, this star proudly decides to “ascend (higher) into heaven...exalt my throne above the (other) stars of God” (v. 13). Because of this, his proudly star is cut down to the earth like TREE. The star represents the king of Babylon and notice in the book of Daniel chapter 4, in this chapter explains how Nebuchadnezzar, the king of Babylon, describe as proudly surveyed the great kingdom he had built up, thinking that he had conquered other nations in his own strength, rather than recognizing that ~~אלהים~~ had given him success.

Make no mistaken here, this whole proverb (parable) song against the king of Babylon so far is all about the evil king Nebuchadnezzar. So, after reading the rest of this chapter 14 book, we can see why it’s all about this Nebuchadnezzar, not Satan the fallen one who was once was from heaven. Nebuchadnezzar was also describing as proud heart. He who try to be as star as highest, end up fall to the ground to eat grass. “Thy greatness (pride) is grown, and reached unto heaven” (v.22). Because of this “he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws” (v. 33). This sudden humbling of one of the world’s most powerful men to a deranged lunatic was such a dramatic event as to call for the parable about the falling of the morning star from heaven to earth. Stars are symbolic of powerful people, e.g.

Number five:

Going back to verse 17, accuses Lucifer man of making the “world as a wilderness, (destroying) the cities thereof; that let not loose his prisoners to their home... (that did) fill the face of the world with cities...the exactness of gold”. These are all descriptions of Babylonian military policy - razing whole areas to the ground (as they did to Jerusalem), transporting captives to other areas and not letting them return to their homeland (as they did to the Jews), building new cities and taking tribute of gold from nations they oppressed.

Thus, there is emphasis on the fact that this man Lucifer was not even going to get the burial these other kings had (vs. 18-19), implying that he was only a human king like them, seeing his body needed burying. Isaiah 14:8 records the relief that the figure of "Lucifer" would no longer cut down cedars in Lebanon and hew mountains. This is exactly the language used by Nebuchadnezzar: "What no former king had done, I achieved: I cut through steep mountains, I split rocks, I opened passages and constructed a straight road for the transport of Cedars... to Marduk, my king, mighty cedars... the abundant yield of the Lebanon" according to [J.B. Pritchard, ed., Ancient Near Eastern Texts Relating To The Old Testament \(Princeton: Princeton University Press, 3rd ed., 1969\) p. 307](#). Clearly the figure spoken of in Isaiah 14 is Nebuchadnezzar.

Number six:

Verse 12 says that Lucifer man was to be “cut down to the ground” - implying he was a tree, as I have already underlined those words. This provides a further link with Daniel 4: 8-16, where Nebuchadnezzar and Babylon are likened to a tree being cut down.

Number seven:

Babylon and Assyria are often interchangeable phrases in the prophets, thus, having spoken of the demise of the king of Babylon, v. 25 says, “I will break the Assyrian...”. The prophecies about Babylon in Isaiah 47, are repeated concerning Assyria in Nahum 3: 4, 5, & 18, and Zephaniah 2 :13 & 15; and also 2nd Chronicles 33:11, says that the king of Assyria took Manasseh captive to Babylon - showing the interchangeability of the terms. Amos 5:27 says that Israel was to go into captivity “beyond Damascus”, i.e. in Assyria, but Stephen quotes this as “beyond Babylon” (Acts 7:43). Ezra 6:1 describes Darius the king of Babylon making a decree concerning the rebuilding of the temple. Judah praised אֱלֹהֵי for turning “the heart of the king of Assyria” (Ezra 6: 22), again showing that they are interchangeable terms. The prophecy of Isaiah 14, along with many others in Isaiah, fits in well to the context of the Assyrian invasion by Sennacherib in Hezekiah’s time, hence v. 25 describes the breaking of the Assyrian. Verse 13 is easier to understand if it is talking about the blasphemous Assyrians besieging Jerusalem, wanting to enter Jerusalem and capture the temple for their gods.

Earlier the Assyrian king, Tilgath-Pilneser, had probably wanted to do the same (2nd Chron. 28: 20-21). Isaiah 14:13: “For thou hast said in thine heart, I will ascend into heaven... (symbolic of the temple and ark – 1st Kings 8: 30; 2nd Chron. 30: 27; Ps. 20: 2 & 6; 11: 4) I will sit also upon the mount of the congregation (mount Zion where the temple was) in the sides of the north” (Jerusalem - Ps. 48:1-2).

Number Eight:

There is another point of reason why King of Babylon is described as "the morning star", or Venus. The Babylonians believed that their king was the child of their gods Bel and Ishtar, both of whom were associated with the planets- they thought that their King was the planet, Venus.

Number nine:

This Lucifer man as king was to "lie down" (Isaiah 14:8) in his destruction- and that Hebrew term occurs later in Isaiah with reference to the 'laying down' of Babylon's King and army in the grave (Isaiah 43:17).

Number ten:

Note that "the stars of $\aleph\aleph\aleph$ " actually refer to the leaders of Israel (Gen. 37:9; Joel 3:15; Dan. 8:10), above whom the King of Babylon wished to arise.

Number eleven:

The passage about "Lucifer" is alluding to and deconstructing a contemporary myth, in a manner which is common to much Biblical literature. "An ancient myth told how Heylel, the morning star (Venus), tried to climb the walls of the northern city of the gods to make himself king of heaven, only to be driven from the sky by the rising sun. In Isaiah 14:12-20 this mythic given a historical application" according to [G.B. Caird, The Revelation Of St. John The Divine \(London: Black, 1966\) pp. 114,115](#). Isaiah is mocking the myth, and saying that the King of Babylon was acting like Heylel in the myth- but would be thrown down not by another planet, but by $\aleph\aleph\aleph$ Himself.

Number twelve:

"The mount of the congregation in the sides of the north" (v. 13) is surely an allusion to the Kingdom of Zion. This location was on earth- not in Heaven but will be $\aleph\aleph\aleph$'s kingdom forever one day. The King of Babylon, the morning star, want to be set like mount high in Jerusalem. The point of the prophecy is that it is $\aleph\aleph\aleph$ alone who is the ultimate and only Supreme ONE, the MOST-HIGH than a king of earth.

Number thirteen:

"Lucifer" wishes to ascend into highest place LIKE heaven (:13). This is somewhat different from the scenario traditionally assumed- which is that Lucifer was already in heaven??? ...wanted to rise higher, and was therefore thrown down to earth because of his prideful intentions. The point has been made by that "heaven" was often how the capital city of a nation or people was perceived; for in that city the national where $\aleph\aleph\aleph$ once lived, thus making the city "heavenly place". They desire to ascend into this 'heavenly' place and would therefore speak of the king of Babylon or Assyria's desire to capture

Jerusalem and supplant her god instead of ~~אֱלֹהֵי~~. This idea of Jerusalem as "heavenly place" as holy place is continued in later Isaiah, where the Divine revival of Jerusalem is spoken of as the creation of a new or renewed 'heaven' (Isaiah 51:6,16; 65:17,18). It's because ~~אֱלֹהֵי~~ will return one day and resign Jerusalem as kingdom of Zion forever.

So, I, Bro. Pouliot hope that we have begin to see what this book of Isaiah chapter 14 is all about. Knowing that this part of the chapter was written as a parable song to describe about king of Babylon, King of the Neo-Babylonian Empire, Nebuchadnezzar II, King of Babylon King of Sumer and Akkad King of the Universe, greatest king of the Chaldean dynasty of Babylonia, Babylon's last native king was Nabonidus. It was never about Satan the ancient evil serpent.