

Series: Isaiah

Lesson # 31

Title: The LORD Will Have Mercy

Scripture: Isaiah 14: 1-4

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Place: Sovereign Grace Baptist Church of Princeton, New Jersey

Isaiah's gospel was the same as the gospel I preach to you week in and week out. His message was the same no matter to whom he spoke.

To the king of Judah--king Ahaz--concerning the enemies round about, Isaiah said,

Isaiah 7: 4: Take heed, and be quiet; fear not, neither be fainthearted...

Isaiah 7: 7: Thus saith the Lord GOD, it shall not stand, neither shall it come to pass.

Isaiah 7: 14: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isaiah 7: 9: If ye will not believe, surely ye shall not be established.

To the believers and unbelievers in Judah, Isaiah's gospel was this,

Isaiah 8: 12: Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. 13: Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread. 14: And he shall be for a sanctuary.

Isaiah 8: 20: (If any try to tell you to look anywhere else) To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Isaiah 9: 6: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7: Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah declared that the conflicts between men and men, nations and nations, would increase. But he declared that the enemy nations were nothing more than a rod in the hand of our God--a rod to destroy his enemies and a rod of loving correction toward his children. Then in the year that king Ahaz died, the LORD sent Isaiah forth with the message of the destruction of all his enemies. We find it in chapters 13 and 14.

Isaiah 13: 1: The burden of Babylon, ... 11: And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

But in Isaiah 14: 1-4 he declared why he was bringing this judgment upon his enemies.

Divisions: I. The grounds of salvation; II. The Savior of salvation; III. The end of salvation.

## THE GROUNDS OF SALVATION IS MERCY (v1)

The nation of Israel was typical and representative of the church and kingdom of God - We who believe are the sons of Jacob, the Israel of God, the people of God's covenant.

Romans 3: 28: For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 29: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Galatians 3: 7: Know ye therefore that they which are of faith, the same are the children of Abraham. 8: And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. 9: So then they which be of faith are blessed with faithful Abraham.

Galatians 6: 15: For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16: And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

Philippians 3: 3: For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Believers became God's children--the house of Jacob, the house of Israel--not by our believing but by the grace of God.

Romans 8: 29: For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. 30: Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31: What shall we then say to these things? If God *be* for us, who *can be* against us?

Romans 9: 7: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. 8: That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed....11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12: It was said unto her, The elder shall serve the younger. 13: As it is written, Jacob have I loved, but Esau have I hated. 14: What shall we say then? *Is there* unrighteousness with God? God forbid. 15: For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16: So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Galatians 4: 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Having chosen us in Christ in eternal election, as the objects of his mercy, God will never turn from us to do us good. "He will yet choose Israel."

Jeremiah 31: 3: The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Isaiah 49: 16: Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. 17: Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. 18: Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. 19: For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

In the midst of pronouncing this awful judgment upon the world, the LORD of covenant mercy tells us why?

Isaiah 14: 1: For the LORD will have mercy on Jacob, and will yet choose Israel

## THE SAVIOR OF SALVATION IS CHRIST JESUS THE LORD (v1, 2.)

What land were God's elect children to be saved from? What land was it that the LORD says was not their land?

## THE LAND OF BABYLON

Babylon was called the glory of kingdoms (Is 13: 19.)

We know that Babylon is a type of the false religion and evil kingdom of Satan. (Rev 17: 5.) But when we envision forked tails and pitch forks when thinking of this great harlot of evil we miss the mark. Listen to this description of that physical kingdom of Babylon.

It was situated in the midst of a large plain. Its soil was very fertile. It was on the Euphrates River. The people were well fed in this kingdom. Babylon was secured and the people safe behind a wall 200 cubits high and 50 cubits wide which formed a perfect square. On top of the wall were watch towers one story high. The walls were wide enough at the top for four chariots to run side-by-side and be able to turn around. The circumference around Babylon was 60 miles.

On each side in each wall were 25 gates of solid brass. From each gate ran streets 150 feet wide, 50 streets in all. These streets crossed each other making 676 square city blocks. Along the streets were 3-4 story tall, beautiful, stately homes. At the back of these homes, in the center of each city block, were gardens, areas where families could enjoy themselves with their children.

The main attraction was the temple with an 8 story tall tower which sat on a base which was a quarter mile square. Also, there was a large palace. And there were the famous hanging gardens with large and beautiful trees.

The lesson is simple. The allurements of Babylon are so attractive to the natural, sinful flesh of God's children, that unless God showed mercy and delivered his people and set them in their own land they would have been content to stay in Babylon. So would you and so would I.

## THEIR OWN LAND

What land is it that the LORD says is "their land?" What land were the LORD's children driven from? They were driven from the land of Canaan. True enough the land of promise stands as a type of heaven's glory to which God's true Israel shall one day be delivered. But we can go back further than that.

Genesis 3: 22: And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24: So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

The garden of Eden is far more than a physical garden somewhere on this earth, even as Canaan is more than a physical place on this earth. It represents communion, acceptance, and oneness with God.

Who drove Adam and Eve from the garden--from God's presence? It was the LORD God who drove out the man from the garden of Eden, from God's holy presence. When Adam sinned he died to God spiritually. He lost all communion and access to God. Holy God can have no communion with sinful man.

Who is the only one who can set his children in their own land? The LORD God, Christ Jesus our Savior. The LORD God set two things at the entrance to the garden: cherubims and a flaming sword. These two things were placed there to keep the way of the tree of life.

The Tree of Life is Christ Jesus our Lord, the Way, the Truth and the Life (Rev 2: 7; 22: 2, 14.) The Sword represents so much more than we can comprehend. It has to do with the flaming sword of the righteousness of God: the sword of justice must slay all who have sinned; the sword of the gospel must conquer all within; the person and finished work of Christ Jesus is the gospel of that two-edged sword by which the Spirit of God slays and heals; it is the gospel which Isaiah is declaring in our text. Perhaps, the Cherubims angels who heard the glory of Christ as those through whom the law was given at Sinai and Christ's ambassadors whom Christ sends forth to preach the unsearchable riches of Christ.

Isaiah was a Cherubim wielding the Sword and keeping the Way of the Tree of Life. And this is the message Isaiah heralded: it was the LORD God who in holy judgment drove out the man from God's holy presence due to man's sin; only the LORD God can put away our sin and set his children back into the land of perfect, everlasting union with God. This was the gospel of God set forth in the garden; this was Isaiah's gospel; and this is my gospel to you this day.

#### HOW WOULD THE LORD OUR SAVIOR SET HIS PEOPLE BACK IN THEIR OWN LAND?

I expect I will make too much of pictures and types for some, but be that as it may, I will at least give them something to talk about. Perhaps they will repeat this to someone else and thus sound out the gospel of Christ.

The Lord has declared clearly through Isaiah that what shall be woe for the wicked shall be well for the righteous (Is 3: 10, 11.) As we behold the woe coming upon Babylon, our text clearly tells us that this is all well for his chosen seed. Let's see it here in chapter 13:

Isaiah 13: 13: Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. 14: And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

Justice had to be satisfied toward those whom God put in Christ. The day Christ hung on Calvary's cross was the day of God's fierce anger. The judge was world and the prince of the world cast out when Christ bore the Sword of justice. (Jn 12: 31.) That was the day when God broke down the gates of Babylon. When Shepherd was smote with the sword of justice his people scattered everyone into his own land. But the Lord turned his hand to gather them (Zec 13: 7.)

Isaiah 13: 15: Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

Just as he slays the rebellious out of Babylon, so too, he slays each of his vessels of mercy. Each chosen child whom he loved and gave himself for must be sought out, they shall be found and they shall be thrust through with the sword of the gospel. Each one of his redeemed who once stood by the power of their own might shall fall by the sword of the gospel of Christ.

Isaiah 13: 16: Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

We had many children, fruits of our own production, which we valued above all else. Christ dashed them all to pieces before our eyes revealing them to be but dead works. We were in our sealed houses, behind the walls of Babylon, enjoying our bondage but then Christ bound the strong man and spoiled our house. We were happily married to the great whore of Babylon, but in mercy and power, Christ Jesus ravished her before our eyes.

Isaiah 13: 17: Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it. 18: *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

Under the name of the Medes, the Persians are included. It was Cyrus the Persian, who was sent by the king of the Medes against Babylon when Babylon was taken and Belshazzar slain so that Darius the Mede took the throne. But the importance of this is seen in Christ of whom Cyrus was a type. (Is 45: 1-15)

- Christ is God's Anointed King
- Christ is the Redeemer of Israel
- Christ is the Captain of our salvation
- Christ is the builder of God's house

Our silver and gold was not even regarded when Christ the king came to deliver us from bondage (I Peter 1: 18-21.)

Isaiah 13: 19: And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah...14: 1: 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. 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.

Verse two declares the success of the gospel after Christ the King conquered Babylon at Calvary. Many of the strangers, who held us captive, are taken captive by Christ in grace and mercy, they serve with us in this cause. Those who once oppressed us are now under the gracious rule of Christ Jesus.

Illustration: Christ called Saul of Tarsus from Christ's kingly throne in glory. Christ turned a rebel into a living stone as he built one more into the Lord's house. Then Christ sent the apostle Paul and through the gospel made of those Gentiles who once oppressed us, willing servants and handmaids. Follow the type through in King Cyrus.

Ezra 1: 2: Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah. 3: Who *is*

*there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem. 4: And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem. 5: Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

THE END OF SALVATION IS UNION WITH GOD AND REST FROM ALL OUR ENEMIES (v3, 4.)

Those who are freed from the bondage of sin have a foundation laid for true rest from sorrow and fear.

Isaiah's message came to the people while they were beholding a world in great confusion and war. But the message declared that everything which God is doing he is doing because:

The LORD will have mercy upon his chosen Israel.

He will make all the world to know that it is Christ Jesus his Son that is the Captain of Israel's salvation.

And one day soon, when our King returns, he shall take home his purchased possession and we shall be set in our own land, perfectly one with our God, and forever we shall praise the glory of his grace.