

ISAIAH

Chapter 13

The Judgment of Babylon

13 The oracle concerning Babylon which Isaiah the son of Amoz saw. **2** 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. **6** 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. **9** 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. **17** 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. **19** 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.

Chs 13–23 Collection of 11 oracles. With the exception of ch 22, all are directed against heathen nations. (TLSB)

13:1–14:27 This prophecy concerns Babylon during the Assyrian empire rather than during the Neo-Babylonian empire. Thus the prophecy is actually against the Assyrian empire, Babylon being its most important city. From 729 B.C. on, the kings of Assyria also assumed the title “king of Babylon.” Note that there is no new “oracle” heading at 14:24, even though 14:24–27 clearly pertains to Assyria; so 13:1–14:27 forms a unit. (CSB)

We must not forget that what Isaiah wrote came from God. In that sense it is an oracle, a revelation. It did not come from the prophet’s imagination, nor did it flow from his own

experiences. It was from above. God revealed things that Isaiah could not have known from any other source. (PBC)

What a heavy burden these prophecies were! When the word oracle is used to introduce a revelation from God, most often it announces a heavy judgment – a harsh proclamation of punishment. These revelations inform Isaiah that all the enemies of God and His people will be destroyed from the earth. Isaiah groups these judgments together just as Jeremiah and Ezekiel did (Jeremiah 46-51; Ezekiel 25-32). (PBC)

13:1 *oracle*. The Hebrew for this word is related to a Hebrew verb meaning “to lift up, carry” and is possibly to be understood as either lifting up one’s voice or carrying a burden. Such an “oracle” often contains a message of doom. (CSB)

Babylon. See 21:1–9; 46:1–2; 47:1–15; Jer 50–51. Its judgment is announced first because of the present Assyrian threat and because Babylon would later bring about the downfall of Judah and Jerusalem between 605 and 586 B.C. Babylon was conquered by Cyrus the Persian (see 45:1; 47:1) in 539. Subsequently it came to symbolize the world powers arrayed against God’s kingdom (cf. 1Pe 5:13), and its final destruction is announced in Rev 14:8; 16:19; 17–18. Here, however, Babylon is still part of the Assyrian empire. (CSB)

All Assyria. In the NT, Babylon is used symbolically as the embodiment of hostility to God and His people (Rv 14:8; 16:19; 17:5). (TLSB)

The whole area was enclosed with walls. The thickness of the wall was 30 feet, impregnable in appearance; the height was 50 cubits, the towers 60. The walls were of burnt brick, and the greatest number of people were there. The countryside was very fertile and pleasant, etc. Nevertheless, against this seemingly invincible city Isaiah dares to prophesy that it is to be laid waste, and to such an extent as seems impossible, as would scarcely be believed even though God spoke from heaven. But the prophet describes the matter as if it were already being enacted before the eyes, and he uses grand and powerful words so that what seemed impossible might be believed all the more quickly. (Luther)

Isaiah lived before the Babylonian Empire, at the time when the Assyrians threatened Israel and Judah. In his own lifetime, the prophet witnessed the destruction of Samaria by the Assyrians (722 BC). Yet here in these words God reveals to the prophet the destruction of Babylon, almost two hundred years in the future. The Medes and the Persians became the superpower after Babylon, but at the time of Isaiah, they were not yet a powerful force in the ancient Near East. Yet Isaiah announced that they would inflict God’s judgment upon Babylon; Cyrus, after he destroyed the Babylonian Empire, issued the edict that allowed the Jewish exiles to return to Jerusalem in 538 BC. (PBC)

Isaiah ... saw. God revealed these things to Isaiah in a vision. (TLSB)

13:2 *Raise a signal*. Summoning God’s people to His cause. (TLSB)

Those which are near Babylon. It is as if he were saying: “Your enemies are already on the mountains of the neighborhood and will assault you. They have given the signal, they are shouting to terrify the proud, they are raising the hands to show their power, that it is born both of daring and savageness. The towering mountain also denotes dominion, as elsewhere. They, that is, the enemies of the Babylonians, are to enter the gates of the noble. (Luther)

In ancient time, kings summoned their troops by giving signals from high and conspicuous spots. So it is here. God summoned His troops by raising the signal banners on a bare hilltop. It was bare so that nothing would obstruct the signal for war against Babylon. (PBC)

cry aloud. The terms “raise,” “cry aloud,” and “wave the hand” are all second person plural verbs, indicating that many are prepared to carry out the Lord’s instructions. God is gathering an army to do His bidding. (TLSB)

them. All who answer the call to God’s service. (TLSB)

13:3 *my consecrated ones.* Or “my consecrated ones,” those set apart to carry out God’s will. Cf. 10:5, where the Lord calls Assyria “the rod of my anger”; see also 45:1. (CSB)

That is, “My separated, chosen, prepared ones, namely, the Persians and Medes, whom I have prepared for My work and service.” Victory is the gift of God. (Luther)

anger. † God must punish sin, particularly arrogance (see v. 11). (CSB)

13:4–5 The multitude has gathered together under the Lord of hosts. The Lord is behind the creation of these armies, and their purpose is to punish the iniquitous (vv 9, 11). Just as Assyria was once a weapon of the Lord’s wrath (10:5), so now another army—yet unnamed—will judge Assyria. The agent of judgment is later judged. (TLSB)

13:4 *uproar of the kingdoms* – The repetition shows the fervency and certainty of the matter, and the prophet sets forth what it means to raise a signal. The chariots rumble, the horses neigh, and the men shout, and the number of people is as large as if all the kingdoms of the nations were gathered together. In Hebrew it is “kingdoms” instead of “kings.” All this is said for the purpose of striking terror into the Babylonians. (Luther)

The LORD of hosts is mustering a host for battle. † The Hebrew for “army” is the singular form of the word translated “Almighty.” God is the head of the armies of Israel (1Sa 17:45), of angelic powers (1Ki 22:19; Lk 2:13) and, here, of the armies that will destroy Babylon. (CSB)

He was so named because of the care with which war was waged for Him. He summoned, reviewed, and arrayed the soldiery and armed host of the Persians and Medes for the war, an army different from that which serves in religious affairs. (Luther)

As we read this account, we must try to understand it from the prophet’s perspective. In one sweeping panorama, he saw the destruction of Babylon in the future, and with it also saw the final judgment at the end of time. These two events blend in the prophet’s words. For us the destruction of ancient Babylon is an event in the past, and we wait for the coming of the final judgment upon the earth still in the future. We see both as separate events because time and history have given us a perspective Isaiah did not have. For Isaiah, both of these judgments fused together into one event. (PBC)

In the Scriptures Babylon became a symbol for all enemies who oppose God and threaten God’s people. One need only think of Revelation. In Revelation chapter 18, God revealed His judgment upon another Babylon when an angel announced, “With such violence the great city of Babylon will be thrown down, never to be found again” (v. 21). At the time of John, the writer of Revelation, the earthly Babylon was nothing but ruins. The destruction of ancient Babylon by the Medes and Persians became a picture of God’s final judgment upon the unbelieving world. God

brought about the judgment prophesied by Isaiah. He meant what He said. He will bring about the final judgment on all His enemies as surely as He destroyed ancient Babylon. (PBC)

13:5 *come from a distant land* – The farthest horizon, where the sky appears to meet the earth. We would say “the ends of the earth.” (TLSB)

From the bounds of heaven. The Hebrews call the sky a dome, or horizon, as much as is seen, and they measure the sky according to the horizons. Likewise, there is the expression “God sits above the heavens of the heavens,” that is, above those which divers men inhabit. Here there is one heaven, and elsewhere there is another. Therefore, from the bounds of heaven means as much as the Babylonians can see. (Luther)

weapons of his indignation. Assyria was the club in God’s hand during Isaiah’s day, and Babylon itself would later serve as God’s weapon (see 10:5 and note). (CSB)

God uses these people to do His will. (TLSB)

the whole land – Namely, of Babylon. (Luther)

13:6, 9 *day of the LORD.* **13:6** *destruction.* Hebrew *shod*, forming a wordplay on “Almighty” (Hebrew *Shaddai*)—as also in Joel 1:15. See note on 5:7. For *Shaddai* see note on Ge 17:1 – (The Hebrew (*El-Shaddai*) perhaps means “God, the Mountain One,” either highlighting the invincible power of God or referring to the mountains as God’s symbolic home (see Ps 121:1). It was the special name by which God revealed himself to the patriarchs (see Ex 6:3). *Shaddai* occurs 31 times in the book of Job and 17 times in the rest of the Bible) (CSB)

Almighty. אֱלֹהִים is a name of God and means “Almighty,” whereby the prophets amplify the matter until it means “One whom no one can resist.” Therefore the Babylonians are frightened by the nearness of the time and place and by the unconquerable strength and power against them. The hands of the Babylonians will be enfeebled. This is what happens in a war with battle lines drawn up. Soon it is apparent which side is going to win. For the victors are swift, both horses and men. The others are alarmed. God gives courage, and He removes it. (Luther)

13:7 *hands will be feeble.* Courage will fail. See Jer 6:24. (CSB)

Powerlessness in both action and emotion. (TLSB)

There will be no purpose in trying to resist the inescapable. The impact of the judgment will be so great that courage will fail every man that beholds its. (Leupold)

13:8 *will be dismayed.* Holy war usually brings panic to the enemy (see Ex 15:14–16; Jdg 7:21–22). (CSB)

The judgment of God strikes terror in the heart of every sinful human. Sinners stand before the judgment of the almighty God. They can no longer make excuses or rationalizations. God will punish the world for its evil and sin. The day of the Lord is coming. It is a cruel day of “wrath and fierce anger,” as Isaiah announced. Ancient Babylon would not escape the judgment of God. (PBC)

pangs... labor. The prophets often compare the suffering of judgment and war with the pain and anguish that frequently accompany childbirth (see 26:17; Jer 4:31; 6:24). (CSB)

Image of a woman in labor involves not only her intensity but also the suddenness and inevitability of the event. (TLSB)

This figure of speech is often used in Scripture to denote great anguish, because there life is in doubt and there is more fear than hope. (Luther)

will look aghast at one another – The most wretched lot is not only to be outwardly afraid at seeing the enemies but also inwardly at seeing the blanching fellow soldier. Where one is afraid, he will alarm ten others. Moses said in Deut. 20:8: “What man is there that is fearful and fainthearted?” Moreover, fright makes some turn pale but others flush, as here. (Luther)

faces will be aflame – That is, red like fire. Some redden first before the pallor and then turn pale. (Luther)

Flushed red in fear or panic. (TLSB)

13:9 The moving of the heavens to darkness is an appropriate image of judgment. God is light (Ps 139:11–12; 1Jn 1:5); when His blessing is removed and replaced with His wrath, light is replaced by darkness. This lack of light is a sign of the Lord’s coming (Is 5:30). (TLSB)

day the Lord comes, cruel with wrath – The prophet is picturing a war that will be altogether cruel and without compassion, and it will be thus by God’s design, that the enemies abuse their victory for barbarity. Therefore he calls the day of the Lord cruel. Wrath is a cruel thing, therefore Solomon says in Prov. 27:4: “Wrath has no mercy, or wrath is cruel.” It passes through without forbearance. Thus with many words he amplifies and heightens that cruelty. (Luther)

13:10 *stars ... sun ... moon.*† Cosmic disturbance is associated with the day of the Lord also in Joel 2:10, 31; Mt 24:29–30; Rev 6:12–13. Cf. Jdg 5:20. (CSB)

stars – Orion is popularly called the staff of Jacob. And among the Hebrews there is often a general term which interpreters have rendered in a specific way. So perhaps it was done here too. Orion stands for many stars. (Luther)

sun – This means that those who are in danger of death think that whatever they see will bring death. The sun, moon, and stars are darkness to their eyes, just as a sky overcast with clouds is called gloomy. But light refreshes. Thus depending on man’s eyes, the sun is for him not bright, not cheerful, but gloomy. The prophet is speaking from the point of view of those who are near death, not from the viewpoint of the real cause. (Luther)

13:11–12 God punishes the earth’s prideful people, nearly resulting in human extinction. (TLSB)

13:11 *punish world for its evil* – תִּבְלָה designates the inhabitable earth. (Luther)

arrogance ... pride. Cf. 2:9, 11, 17; 5:15. (CSB)

It becomes clear at this point that the distinctive nature of Babylon’s sin was pride of empire. Such was also the spirit of Assyria (10:7-11) and Moab (16:6). All worldly empires become inflated with a sense of their own supreme importance. (Leupold)

13:12 *rare.* War will reduce the male population drastically. (CSB)

gold of Ophir. Solomon imported large quantities of gold from this place (see 1Ki 9:28; 10:11 and notes). (CSB)

13:13 Human sin has affected the rest of creation, so creation feels the wrath of the Lord (Jer 12:4; Rm 8:19–23). (TLSB)

heavens tremble ... earth ... shake. Thunderstorms and earthquakes often accompany the powerful presence of the Lord (see notes on v. 10; 34:4; Ex 19:16). Hail may also be involved (cf. 30:30; Jos 10:11). (CSB)

He says, “I will make a marked change in the earth and in the horizon where men live, when I shall have humbled Babylon in such a way that they will have to change their horizon and depart and move elsewhere. Heaven will deny them its bounty, and the earth will cast them out.” (Luther)

Isaiah’s prophetic vision of judgment upon ancient Babylon anticipated the final judgment that Peter describes: “The day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare” (2 Peter 3:10). (PBC)

13:14 *like a hunted gazelle* – Vision changes from that of the Lord and His army’s action to the reaction of the people. They will run like a fleeing gazelle or defenseless sheep. (TLSB)

Like a terrified gazelle chased by hounds or like a scattered flock, the kingdom will not be able to survive without protection. So contemptuously does the prophet speak of the greatest monarchy. These things are unbelievable to all men except those in whom the Holy Spirit dwells. The Babylonians will not have a king but will run to look for a lord and protector, lest they be killed, and the foreigners in Babylon will flee to their own land, lest they perish with the Babylonians. (Luther)

sheep with none to gather them – Sheep possess no gift for gathering himself when they are once scattered. (Leupold)

each will flee – “Every man for himself” will be their motto on that day. They will deem themselves fortunate if they can save their own skin. (Leupold)

13:15 *fall by the sword* – What a brutal and bloody vision of judgment! We sometimes sanitize the brutality and cruelty of war, but all wars, modern as well as ancient, are violent campaigns to destroy an enemy and all the enemy’s resources to resist. Combat veterans know that. War is savage. So is the judgment of God upon His enemies. (PBC)

13:16 *infants ... dashed to pieces*. Invading armies often slaughtered infants and children; thus there would be no future warriors, nor would there be a remnant through which the city (or country or people) might be revived (see Ps 137:8–9; Hos 10:14; Na 3:10). (CSB)

down to infants, will be killed. Infants were often killed in war in order to destroy the next generation, who might rebel against the conquering nation. Also, nations did not have effective or compassionate ways to deal with refugees or prisoners of war. For these reasons, ancient warfare was often especially brutal. (TLSB)

wives ravished. Women also suffered greatly in war. With their husbands killed, they were often used as prostitutes. (CSB)

Wives of those killed were often raped and forced into prostitution by the invaders (Am 7:17). These verses describe the harshness of war, but do not condone these practices. Sin is sometimes punished by sin. (TLSB)

13:17 *the Medes.* Located in what is today northwestern Iran. There was conflict between Assyria and Media during the eighth century B.C. Some, however, relate the fulfillment of this verse to the period when the Medes joined the Babylonians in defeating Assyria in 612–609 but later united with Cyrus to conquer Babylon in 539. See Jer 51:11, 28; Da 5:31; 6:28. (CSB)

Neo-Babylonian Empire, also called Chaldea (cf 23:13). Chaldea made an ideal center from which to wage guerrilla warfare against the Assyrians. In 612 BC, these Chaldeans were responsible for the final destruction of Nineveh, Assyria’s capital. (TLSB)

13:18 *bows will slaughter the young men* – They will have no mercy on the fruit of the womb, etc. Babylon, now the ideal and head of kingdoms, famous for its pride, victory, and domination, will be overthrown like Sodom, etc. He is not speaking of the manner of the overthrow but of the overthrow itself, so that nothing will remain, just as in Sodom there was nothing left nor anything restored. The Arabs carry their tents with them, they are a plundering people; especially the Ishmaelites are herdsmen and shepherds and are most of all occupied with cattle. (Luther)

13:19 *glory.* Babylon with its temples and palaces became a very beautiful city (see Da 4:29–30). The hanging gardens of Nebuchadnezzar were one of the seven wonders of the ancient world. In 4:2 the Hebrew words for “glory” and “pride” were used to describe the “Branch of the LORD.” (CSB)

Chaldeans. The Neo-Babylonian empire of 612–539 B.C. was led by the Chaldean people of southern Babylonia. Nabopolassar welded the tribes together c. 626, and his son Nebuchadnezzar became their most powerful ruler (605–562). (CSB)

Refers to Assyria (which ruled Babylon for a time), as it does throughout chs 13–14. (TLSB)

Sodom and Gomorrah. Previously Isaiah compared Judah to these cities. (CSB)

Recalls the complete divine destruction of Sodom and Gomorrah for their sins (3:9). Such a comparison is also used in the NT for the end times (Lk 17:28–30; Rm 9:29; Rv 11:8). (TLSB)

13:20–22 See the similar description of the desolation of Edom in 34:10–15. Cf. Rev 18:2. (CSB)

Depicts complete abandonment and judgment on Assyria. Every aspect of their life will be gone. A once-great empire will go back to nature. (TLSB)

13:20 *never be inhabited.* Babylon was completely deserted by the seventh century A.D. (CSB)

This great destruction foreshadows the final destruction on Judgment Day, when these words will be completely fulfilled. (TLSB)

No, not by men, neither by sojourners nor strangers, but only by beasts that love the deserts, flying creatures of every kind and quadrupeds of every kind, which live by predation and shun the

fellowship of men; and by hairy fauns and satyrs, in whose image demons appeared, as we believe, for the purpose of enticing men to idolatry. (Luther)

When Alexander the Great thought to rebuild Babylon, he employed ten thousand workmen for two months to clear away the rubbish from the foundations of a temple in Babylon. But Alexander never succeeded in rebuilding the city. God had reduced the once glorious and proud city to ruins. (PBC)

no Arab. Too desolate even for Bedouin tribes. (TLSB)

13:21 *wild goats.* This term is connected with demons (“goat idols”) in Lev 17:7; 2Ch 11:15. In Rev 18:2 fallen Babylon is described as a home for demons and evil spirits. (CSB)

Or, “goat demons,” emphasizing the superstitious horror that would leave the city uninhabited (2Ch 11:15). Reflects a curse that a rebellious city would be inhabited by wild beasts following its destruction (Is 14:23). (TLSB)

Ch 13 The Lord of hosts will consecrate an army for the destruction of Babylon. The punishment depicted here will find its most severe expression on Judgment Day, when sinners will face agonizing punishment and swift destruction. We, too, should fear God’s wrath and repent of all evil, iniquity, and pride. The Father consecrated Jesus to receive the punishment for our sins. His innocent hands were nailed to the cross; His side was pierced for our sins in the darkness of Good Friday, that He might become our light and salvation. • Lord of hosts, teach us to fear Your wrath and honor Your Commandments. Give us grace to lay aside all pride and arrogance and to rely solely on Jesus’ mercy. Amen. (TLSB)