Isa 14:12, 13, 14, 15, 24, 27

12How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

“**How art thou fallen from heaven, O Lucifer, son of the morning!**—The word for Lucifer is, literally, *the shining one,* the planet Venus, the morning star, the *son of the dawn,* as the symbol of the Babylonian power, which was so closely identified with astrolatry. “Lucifer” etymologically gives the same meaning, and is used by Latin poets for Venus, as an equivalent for the *phôsphoros* of the Greeks. The use of the word, however, in mediæval Latin as a name of Satan, whose fall was supposed to be shadowed forth in this and the following verse, makes its selection here singularly unfortunate. Few English readers realise the fact that it is the king of Babylon, and not the devil, who is addressed as Lucifer. While this has been the history of the Latin word, its Greek and English equivalents have risen to a higher place, and the “morning star” has become a name of the Christ ([Revelation 22:16](http://biblehub.com/revelation/22-16.htm))” (Ellicott’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

*“How art thou fallen from heaven* — From the height of thy glory; *O Lucifer* — Lucifer is properly a bright star, that ushers in the morning; but is here metaphorically taken for the mighty king of Babylon, who outshone all the kings of the earth by his great splendor” (Benson Commentary, www.biblehub.com).

13For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

“For thou hast said in thine heart - It was thy purpose or design.

I will ascend into heaven - Nothing could more strikingly show the arrogance of the monarch of Babylon than this impious design. The meaning is, that he intended to set himself up as supreme; he designed that all should pay homage to him; he did not intend to acknowledge the authority of God. It is not to be understood literally; but it means that he intended "not" to acknowledge any superior either in heaven or earth, but designed that himself and his laws should be regarded as supreme.

“Above the stars of God - The stars which God has made. This expression is equivalent to the former that he would ascend into heaven.

“I will sit also upon the mount of the congregation - The word rendered 'congregation' "to fix, appoint"), properly means a fixed or definite time; then an "appointed" place of meeting; then a meeting itself; an assembly, a congregation” (Barnes Notes, www.biblehub.com).

14I will ascend above the heights of the clouds; I will be like the most High.

“I will be like the Most High - There is a remarkable resemblance between this language and that used in [2 Thessalonians 2:4](http://biblehub.com/2_thessalonians/2-4.htm), in regard to antichrist: 'He, as God, sitteth in the temple of God, showing himself that he is God.' And this similarity is the more remarkable, because antichrist is represented, in [Revelation 17:4-5](http://biblehub.com/revelation/17-4.htm), as seated in babylon - the spiritual seat of arrogance, oppression, and pride. Probably Paul had the passage in Isaiah in his eye when he penned the description of antichrist” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

15Yet thou shalt be brought down to hell, to the sides of the pit.

“*Yet thou shalt be brought down to hell* — To the grave, and the state of the dead; *to the sides of the pit* — And lodged there in the lowest state of misery and degradation” (Benson Commentary, www.biblehub.com).

24¶ The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

“Hath sworn - (see [Genesis 24:7](http://biblehub.com/genesis/24-7.htm); [Exodus 13:5](http://biblehub.com/exodus/13-5.htm), [Exodus 13:11](http://biblehub.com/exodus/13-11.htm); [Exodus 33:1](http://biblehub.com/exodus/33-1.htm); [Numbers 32:10](http://biblehub.com/numbers/32-10.htm); [Hebrews 3:18](http://biblehub.com/hebrews/3-18.htm); [Hebrews 6:13](http://biblehub.com/hebrews/6-13.htm)). Yahweh is often represented as making use of an oath to denote the strong confirmation, the absolute certainty of what he utters. The oath here was designed to comfort the Jews, when they should be in Babylon, with the assurance that what he had thus solemnly promised would assuredly come to pass.

As I have thought - As I have designed, or intended. God's promises never fail; his purposes shall all be accomplished (compare [Isaiah 46:10-11](http://biblehub.com/isaiah/46-10.htm)). This passage is full proof that God does not "change:" that whatever his purposes are, they are inflexible. Change supposes imperfection; and it is often affirmed that God is immutable [1 Samuel 15:29](http://biblehub.com/1_samuel/15-29.htm); [Malachi 3:6](http://biblehub.com/malachi/3-6.htm); [James 1:17](http://biblehub.com/james/1-17.htm)” (Barnes’ Notes, www.biblehub.com).

27For the Lord of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

“For the Lord of hosts hath purposed,.... What is before declared, the fall of Babylon, and the destruction of the Assyrian, and everything else that comes to pass in this world; there is nothing comes to pass but he has purposed, and everything he has purposed does come to pass:

and who shall disannul it? not the most powerful monarch, or most powerful armies, or the most refined councils of men, or the greatest politicians on earth:

and his hand is stretched out, and who shall turn it back? or aside, from giving the blow it is designed to give; no power on earth is equal to it” (Gill’s Exposition of the Entire Bible, [www.biblehub.com)](http://www.biblehub.com)).