

THE LADY OF KINGDOMS  
Isaiah 47

Intro: We pass from judgment upon the gods of Babylon in chapter 46, to judgment upon Babylon herself in ch. 47.

This judgment is addressed to the whole nation, not just to the leaders because this was the attitude of all of the people of Babylon!

There are three division in the chapter.

I. THE COMING JUDGMENT (Isa. 47:1-5).

A. The lady becomes a slave (vv. 1-3, 5).

In v. 1 she is told where to sit—in the dust and on the ground; in v. 5 she is told to sit in silence and in darkness.

Vv. 2, 3 describe a slave girl. As this describes that which for a woman would be immodest, so it points to the shame of the nation. V. 5 -- never again will she be called, "The lady of nations." Even other nations were inclined to look upon her as invincible, but she would slink away from the presence of others, as those who are in disgrace seek to avoid people.

B. Her Conqueror: The Lord of hosts, the Holy One of Israel (v. 4).

He had the power to do it (the Lord of hosts), and He would be holy in His judgment, not giving them anything but what they deserved.

II. THE REASONS FOR THE JUDGMENT (Isa. 47:6-10).

A. No mercy for the people of God (v. 6).

The verse indicates that which the Babylonians should have known. They should have profited from the ways in which Israel disobeyed the Lord, and have cleaned up their own lives. They knew that they were Jehovah's people, but this did not profit them at all. Instead, they went far beyond in their treatment of Israel what the Lord intended for them to do.

B. Pride (vv. 7, 8b, 10b).

Several of these sins are related to each other, this pride related to their wisdom. It shows how they deified themselves, believing that they controlled their own destiny.

Note that vv. 8b and 10b give us the description of God which has been so prominent in Isaiah's prophecy. Thus, they felt that they were gods.

- C. Pleasure (v. 8). Cf. Paul's statement in 2 Tim. 3:4b, ". . . lovers of pleasure more than lovers of God."

Their love of pleasure had blinded them to what was really true.

- D. Sorceries and enchantments (v. 9). More about this in a moment.

- E. Wickedness (v. 10a). This would include the others, but it is stated here to show what they were in God's sight.

- F. Wisdom and knowledge (v. 10m).

Listen to what Delitzsch said about Babylon, quoting several ancient sources:

Babylonia was the birth-place of astrology, from which sprang the twelve-fold division of the day, the horoscope and sun-dial (Herod. ii. 109); but it was also the home of magic, which pretended to bind the course of events, and even the power of the gods, and to direct them in whatever way it pleased (Diodorus, ii. 29). Thus had Babylon trusted in her wickedness (ch. xiii. 11), viz. in the tyranny and cunning by which she hoped to ensure perpetual duration, with the notion that she was exalted above the reach of any earthly calamity (Vol. II, p. 242).

When she said, "None seeth me," she was denying the omnipresence, the omniscience, and the omnipotence of God—as do most men in their sin.

### III. JUDGMENT INESCAPABLE (Isa. 47:11-15).

- A. It will be a surprise (v. 11), and sudden.
- B. Their sorceries will not be able to deliver them (v. 12).
- C. Their wise men will not be able to save them; none can help (vv. 13-15).

Note: None of the things in which the Babylonians trusted will be able to deliver them when they need it. It is the living God with Whom they have to deal.

Concl: What does this chapter teach us?

- 1) The foolishness of the wicked.

Even when they have contact with the people of God, they do not learn.

- 2) The certainty of judgment.

This is a warning for all nations. A nation may get away with sinning for years, for generations. But eventually judgment comes.

- 3) The love that the Lord has for His own people.

He may have to judge them, but He never stops loving them. How careful even we need to be in our treatment of each other!

- 4) The greatness of our God.

He is "the Lord of hosts." Cf. Psa. 46.

He is "the holy One of Israel." This expression is used 29 times in Isaiah (including 10:17; 43:15; 49:7)—12 times in chs. 1-39; 17 times in chs. 40-66. As such the Lord is "the separate One, beyond or above the world, true light, spotless purity, the perfect One" (Delitzsch, I, 192).

He is the sufficient One—the only One His people will ever need!