

Book of Isaiah



Chapter 25

Theme: Coming -- the Kingdom

Michael Fronczak

**564 Schaeffer Dr.
Coldwater, Michigan 49036**

**Bible Study Resource Center
Copyright © 2017**

Chapter 25

After the Lord Jesus comes and ends the Tribulation, He establishes the Kingdom. Chapters 25 and 26 bring us into the Kingdom Age. The King is coming, and there will be the Kingdom of Heaven upon this earth. This has been predicted throughout the Old Testament. And when John the Baptist began his ministry, his message was, "...Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Then the Lord Jesus took up the theme, "...the kingdom of heaven is at hand" (Matt. 4:17).

But He was rejected as King. You can't have a kingdom without a king. When He was rejected as King, He could then say to individuals, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). This is still His invitation today. It is a message to be sent out to individuals in our day asking them to exercise their free wills. Whether you know it or not, you are making a decision today. You are either accepting Him or rejecting Him. There is no neutral ground. Our Lord said, "He that is not with me is against me..." (Matt. 12:30).

This wonderful twenty-fifth chapter is a song, a song of three stanzas. This chapter, like chapter 12, is a paean of praise, a song of undiluted joy.¹

This chapter is a praise psalm extolling the Lord's deliverance of His people. Soon after God in His judgment will wipe out sinful people (chap. 24) the Messiah's glorious kingdom will begin. In poetry Isaiah described the praise that will be ascribed to the Lord in the Millennium for His marvelous work.²

Isaiah next described the remnant, believers who will stream to Zion, praising God, at the beginning of Messiah's reign. Notice the many triadic formations in the structure of this chapter, creating a feeling of the completeness of joy. The prophet first pictured the pilgrims moving through a ruined world to Zion, singing of the wonder of their rescue and the Lord's power over their enemy.

"Soon after God in His judgment will wipe out sinful people (chap. 24) the Messiah's glorious kingdom will begin. In poetry Isaiah described the praise that will be ascribed to the Lord in the Millennium for His marvelous work."³

In Isaiah 24, we read of the judgment which will come upon the world. A time when the earth will be laid waste and its surface will be distorted (Isa. 24:1). Why? Because of mankind's continual transgression of God's laws (Isa. 24:5).

There is good news, however, for those who love the Lord and obey His commandments.⁴

¹ Thru The Bible with J. Vernon McGee.

² The Bible Knowledge Commentary

³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁴ <http://rondaniel.com/library/23-Isaiah/Isaiah2501.php>

¹O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; thy counsels of old *are* faithfulness *and* truth.

(1-5) Speaking in the first person Isaiah described the situation which will exist when the kingdom is established on the earth. The prophet ascribed praise to the Lord's name (His revealed character) for His marvelous acts of judgment (vv. 2-3) and deliverance (vv. 4-5). God's judgment on the city, representative of the world (cf. 24:12-13), will cause peoples from ruthless nations to honor and revere God. This will fulfill the promise given Abraham that all the world's nations will be blessed through Israel (Gen. 12:3). The theme of Gentiles knowing and worshiping God in the kingdom is common in the prophets (see, e.g., Isa. 2:3; 11:9; 49:7; 56:6; 66:20-21; Zech. 14:16-19; Mal. 1:11).⁵

Two things Isaiah vowed to do:

1. I will exalt You.
2. I will praise Your name.

This is praise to God for deliverance. This is a song of sheer delight, wonder, and worship. This comes from a heart full to overflowing, for the worshiper has come into a new knowledge of who God is and what He has done.

This is not the average song service that you have in church on Wednesday night. Some of the saints sit there and wonder why they came in the first place. Those who are singing this song are those who are eager to worship God because of His faithfulness and because He is true. These are the attributes of Deity, and they are foreign to humanity. The psalmist says, "It is better to trust in the Lord than to put confidence in man" (Ps. 118:8). Faithfulness is the fruit of the Spirit, not the work of the flesh. Truth is the very opposite of man. In Psalm 116:11 David said, "I said in my haste, All men are liars" (*italics mine*). I remember Dr. W. I. Carroll commenting, "I have had a lot of time to think it over, and I still agree with David."⁶

Isaiah honored and praised God because he realized that God completes his plans as promised. God also fulfills his promises to you. Think of the prayers he has answered, and praise him for his goodness and faithfulness.⁷

Isaiah 24 spoke of the judgment to come upon the world, especially in the Great Tribulation. During that time, those who have come to trust in the LORD will praise Him, even in the midst of His righteous judgment. They shall lift up their voice, they shall sing; for the majesty of the LORD they shall cry aloud from the sea (Isaiah 24:14). This song shows the kind of heart that praises God in the midst of tribulation, even in the midst of the Great Tribulation.

O LORD, You are my God: Knowing that the LORD - the God of Abraham, Isaac, and Jacob, the God revealed in and by Jesus Christ - is our God makes us want to praise Him. When someone or something other than the LORD is our God, we are guilty of idolatry.

I will exalt You, I will praise Your name: The worshipper here makes a decision to praise God (I will). Worship is never to be just a feeling, even if it is an intense feeling. We are to worship God with a decision.

⁵ The Bible Knowledge Commentary

⁶ Thru The Bible with J. Vernon McGee.

⁷ Life Application Study Bible.

“If I did not praise and bless Christ my Lord, I should deserve to have my tongue torn out by its roots from my mouth. If I did not bless and magnify his name, I should deserve that every stone I tread on in the streets should rise up to curse my ingratitude, for I am a drowned debtor to the mercy of God - over head and ears - to infinite love and boundless compassion I am a debtor. Are you not the same? Then I charge you by the love of Christ, awake, awake your hearts now to magnify his glorious name.” (Spurgeon)

For You have done wonderful things: When we think about all the wonderful things the LORD has done, it is pretty easy to make the decision to worship the LORD. God wants our worship to be filled with thought and remembrance of God’s great works, not only an emotional response.

Your counsels of old are faithfulness and truth: When we remember the greatness and permanence of God’s Word, it makes us what to praise Him. What is more reliable, more everlasting, more enduring than the Word of God?⁸

The prophet reflects a personal knowledge of God; he is a saved person. He exalts and thanks Yahweh his God because He supernaturally and faithfully executed the outworking of plans that He had formulated long before.

The singer is probably Isaiah himself, who projected himself into the future time that he envisioned (cf. chs. 40—66). He spoke for the redeemed of that time, the beginning of the Millennium. Since Old Testament saints will be resurrected at the beginning of the Millennium (Dan. 12:2), Isaiah himself may utter this prophetic psalm of praise in the future. Isaiah included more praise of God among his prophecies than any other Old Testament writing prophet. We might even think of him as a psalmist as well as a prophet.⁹

Isaiah worships the Lord by exalting Him and giving Him thanks. "Exalt" is a word we use quite a bit, but don't often define. It means to lift or raise up. Obviously, it's an impossibility for us to lift the Lord up physically, but we can raise Him figuratively. How?

The Bible describes people who are exalted by being lifted up (or lifting themselves up) into positions of power and authority, into places of higher priority than others (Exo. 9:17; Josh. 3:7; 1Ki. 1:5; 1Ki. 16:2; etc.). We exalt the Lord in much the same way. When we acknowledge His high position of authority over us, allowing nothing else to have higher priority or position in our hearts and minds, then we are exalting Him. A good example of this is found in the book of Nehemiah, when the Levites praised Him by saying,

Neh. 9:5-6 "...O may Your glorious name be blessed and exalted above all blessing and praise! You alone are the LORD. You have made the heavens, the heaven of heavens with all their host, the earth and all that is on it, the seas and all that is in them. You give life to all of them and the heavenly host bows down before You."

This kind of worshipful acknowledgment is what it means to exalt God. Isaiah did so by speaking of God's power over every powerful city, army, and government.

At the same time, he praises the Lord for His attention to the weak and defenseless.¹⁰ 1-5: A song of thanksgiving. These vv. seem to refer to some historical event in the past and to have a particular city in mind, though they give no indication whatsoever regarding the identity of the arrogant city that has been overthrown. In both respects this short song differs from most

⁸ <http://www.studyight.org/commentaries/guz/isaiah-25.html>

⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹⁰ <http://rondaniel.com/library/23-Isaiah/Isaiah2501.php>

of chs 24-27. It is possible that these vv. originated as a song of triumph after the downfall of some major city such as the Assyrian capital and were later reused here as an example of the song that will be sung by the faithful remnant that endures after the end of days.¹¹

²For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

Fourfold Destruction of Babylon

1. You have made of a city a heap.
2. You have made a defenced city a ruin.
3. You have made a palace of strangers to be no city.
4. It shall never be built.

These statements, especially the last one, identify the ruined city as the future Babylon which will be destroyed under the seventh vial at the end of this age. Babylon is the only city that is specifically pictured in detail as to destruction in that day, and it is stated several times that it will never be built again after this final and complete destruction in the day of the Lord (Isa. 25:2; 13:1-16,19-22; 14:1-27; Jer. 50-51; Rev. 14:8; 16:17-21; 18:1-24). Therefore, because of the destruction of such a great and mighty city, strong nations and cities of terrible nations will fear God (Isa. 25:3).¹²

All of the past is gone now. They are delivered from the enemies of the past. They no longer need a wall around a city to protect them.¹³

For You have made a city a ruin: We can worship God for His judgment, because we have confidence in His fairness. As was the case with Sodom and Gomorrah, God will never make a city a ruin unless the judgment is deserved, and God has made provision for the righteous.

Which city is referred to? No specific city, but in reality every city. "There is a complete lack of any specific national reference, and none of the activities which are pursued within the city differentiate it any special way. It can best be understood, therefore, as a pictorial description of the body of organized human society, a type of 'Vanity Fair,' which is to be subjected to the divine judgment. When God asserts his will in judgment he will bring an end the existing human order, so that in a sense every city will be brought to chaos." (Clements, cited in Grogan)

The righteous judgment of God has two effects. First, the strong people will glorify You. The people of the LORD see His work and glorify Him. Second, the city of the terrible nations will fear You. The unrighteous fear God when they see His righteous judgment.¹⁴

What did God do? He destroyed the city of man, the world of city-state culture (cf. 24:10), as He said He would. The city, since the time of Babel (Gen. 11:1-9), was a biblical figure of self-salvation. In the Tribulation, God will humble the pride of man who seeks to save himself.¹⁵

¹¹ The Jewish Study Bible Notes

¹² Dake's Annotated Reference Bible

¹³ Thru The Bible with J. Vernon McGee.

¹⁴ <http://www.studylight.org/commentaries/guz/isaiah-25.html>

¹⁵ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

Does this mean worldwide conversion? I believe it does, for this is the Millennium. Man will turn to God in that day. The greatest turning to God is in the future when the night of sin and Great Tribulation will be past. Weeping shall endure for a night, but joy cometh in the morning. That is what we have here. There will be boundless joy during the Kingdom Age.¹⁶

Strong people and groups of ruthless individuals will fear God and respect Him for what He has done. They will not necessarily become believers in Him, but they will acknowledge that He has done great things (cf. Rev. 9:20-21).¹⁷

⁴For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm *against* the wall.

Four Things God Has Been to Men (Isa. 25:4):

1. Strength to the poor in poverty
2. Strength to the needy in distress
3. A refuge from the storm
4. A shadow from the heat

[when the blast of the terrible one is as a storm against the wall] God is all these 4 things to men who trust in Him whenever the terrible ones storm into the land like the blast. This kind of statement always refers to the quick invasion of a country (Isa. 25:4; 37:7; 2Ki. 19:7).¹⁸

The poor suffered because ruthless people oppressed them. But God is concerned for the poor and is a refuge for them. When we are disadvantaged or oppressed, we can turn to God for comfort and help. Jesus states that the Kingdom of God belongs to the poor (Luke 6:20).¹⁹

When the Lord will establish His kingdom on the earth, a reversal of fortunes will occur (Isa. 25:4-5). The poor (dal, "feeble, weak, helpless") and the needy ('ebyôn, "oppressed") will be rescued and the ruthless will be stilled. God's care for the poor and the needy is mentioned many times in the Old and New Testaments. The reversal of fortunes, in which those who depend on God are helped and those who depend on themselves are judged, is a major theme of Scripture (e.g., 1 Sam. 2:1-10; James 5:1-6). The ruthless in their harsh treatment of others are like a storm and the oppressive desert heat. But God's judgment on them will be like a cloud that suddenly covers the sun, thus limiting its heat.²⁰

¹⁶ Thru The Bible with J. Vernon McGee.

¹⁷ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹⁸ Dake's Annotated Reference Bible

¹⁹ Life Application Study Bible.

²⁰ The Bible Knowledge Commentary

Specifically, they will confess how He delivered those who trusted in Him (during the Tribulation) in spite of the fierce antagonism of their enemies, which was like driving rain (cf. Ps. 61:2-4).²¹

⁵Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

Rev 19.

This refers to the tumult of invading armies entering battle. This is a continuation of the last part of Isa. 25:4 which speaks of the terrible ones invading Palestine under Antichrist. Here the prediction is that the branch (Hebrew: zamiyr, a song) of the terrible ones shall be brought low; that is, their song of victory of revelry will cease. Their wrath will be diminished like the heat of the sun when blocked by a cloud.²²

They recall the awful blasphemy of the last days personified in one of whom it is written: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2Thess. 2:4). The Antichrist will be put down as are all the enemies of God.²³

As heat in a dry place: In Hebrew the word for dry place is Zion. The Hebrew text reads "in Zion" The Septuagint does not translate this "dry place" as all other English versions read, that is "heat in a dry place" It reads "those thirsting in Zion" (dipsontes en Sion) which is closer to the Hebrew text. The LXX plainly says "Zion" as a name of a place. The LXX translation of the rest of verses 4-6 is also at wide variance with the Hebrew text. This is characteristic of the LXX in passages where there is alliteration, as it is here in the use of the construction "in Zion," (be-zion) which has the obvious double entendre of either "in Zion" or "in a dry place." The verses that follow make it more plausible that Zion is meant and not a "dry place" because the contrast is between the enemies of Zion and "in this mountain " mentioned three times in verses 6, 7, and 10. Which mountain is meant is introduced in verse 5. It is Mount Zion.²⁴

As a passing cloud provides relief from the heat during a drought, so the Lord gives His people relief by humbling the song of their ruthless foreign enemies.

"In either the sudden intensity of the cloudburst or the steady, enervating heat, life is threatened. Unless one has a stronghold against the flood (cf. Matt. 7:24-27) or a shade from the heat [Ps. 121:5], there is no hope."²⁵

²¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²² Dake's Annotated Reference Bible

²³ Thru The Bible with J. Vernon McGee.

²⁴ <http://www.moellerhaus.com/isa24-26.htm>

²⁵ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁶And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Feasts of Good Things

In this mountain -- Mount Zion (Isa. 24:23) -- Jehovah shall make a feast of good things for all people. Feasts were times of celebration over great victories and periods of national rejoicing and success. Here we see joy and the abundance of good things combined with the presence of the Messiah when He comes to reign, after gaining the victory over the Antichrist and the terrible ones under him, including the kings of the earth and their mighty armies, and after defeating Satan with his angels and demons (Isa. 25:5-7; Rev. 12:7-12; 19:19-21; 20:1-3). This is not to be understood as salvation, but a literal feast of good foods for all people who will be left after the battle of Armageddon and the judgment of the nations (Mt. 25:31-46; Zech. 14:16-21). This will be the time when the Trinity will be among men to fellowship with them in eating and drinking. See Gen. 18; Ex. 24:11; Lk. 22:18,30; Rev. 19; 21:1-7.²⁶

Salvation of Gentiles

Isaiah seemed to glory in the fact that the Messiah and His program were to be for all nations, not just the Jews (Isa. 25:6; 2:2-4; 11:10; 42:1,6; 49:6,22; 54:8; 60:3-5,11,16; 61:6,9; 62:2; 66:12,19). In this sense we might call Isaiah the prophet to the Gentiles, as Paul was the apostle to the Gentiles. No other prophet mentioned the salvation and blessing of the Gentiles as often as Isaiah. In fact, only two other prophets mentioned them as being blessed, and they referred to it only one time each (Jer. 16:19; Mal. 1:11). Isaiah emphasized this truth fifteen times, using the word Gentiles as many times in his writings as it is used in all the rest of the O.T. His prophecies are the only ones quoted in the Gospels of the salvation of the Gentiles (Mt. 4:15; 12:18,21; Lk. 2:32). The Hebrew: gowy (HSN-<H1471>), translated Gentiles, is also translated nations many times -- ten times in Isaiah where they are referred to as being blessed by God under the Messiah (Isa. 2:2-4; 9:1; 11:12; 13:4; 25:7; 52:15; 66:18-20). Micah (Mic. 4:2-11) and Zechariah (Zech. 2:11; 8:22-23; 14:16) were the only other prophets using the word nations in connection with their being blessed. There are a few such references in Ps. 57:9; 67:2-4; 72:11,17; 117:1 and a few in Gen. 17:4; 18:18; 22:18; 26:4, but apart from these, other writers of the O.T. did not mention the blessing of nations or Gentiles.²⁷

[wines on the lees] This refers to wines which are kept a long time, having the dregs mixed with them, making them old and strong. They were refined by being strained through a cloth, separating the wine from the lees or dregs.²⁸

[fat things full of marrow] This is an expression denoting sumptuous entertainment and abundant provisions (Ps. 36:8; 63:5).

"Fat things" have to do with physical provision certainly. The redeemed earth will produce bountifully. (Eating fat things in that day will not be a problem -- you won't have to worry about putting on weight!) However, the "fat things" are likewise the wonderful spiritual feast in that

²⁶ Dake's Annotated Reference Bible

²⁷ Dake's Annotated Reference Bible

²⁸ Dake's Annotated Reference Bible

day. I think there will be Bible classes held during the Millennium. I don't know, but maybe the Lord will let me teach one of them.²⁹

Here is a marvelous prophecy of "all the people of the world"—Gentiles and Jews together—at God's messianic feast, celebrating the overthrow of evil and the joy of eternity with God. It shows that God intended his saving message to go out to the whole world, not just to the Jews. During the feast, God will end death forever (25:7, 8). The people who participate in this great feast will be those who have been living by faith. That is why they say, "This is our God. We trusted in him, and he saved us" (25:9). See also chapter 55 for another presentation of this great feast.³⁰

In this mountain the LORD of hosts will make for all people a feast: In several places, the Bible speaks of what is often called the Marriage Supper of the Lamb. Revelation 19:9 says, Blessed are those who are called to the marriage supper of the Lamb! According to Isaiah 25:6, we might say that this great feast takes place on earth, not in heaven.

And what a feast it will be! A feast of choice pieces, a feast of wines on the lees, of fat things full of marrow, of well-refined wines on the lees. For the God's people, this will be the "victory banquet" or the "awards banquet" when after the final battle is over!

Jesus is really looking forward to this banquet. He said to His disciples at the Last Supper, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom (Matthew 26:29). In this, Jesus spoke of His longing expectation for the day when He would take communion with His people at the Marriage Supper of the Lamb. Jesus is excited about this event; are you?³¹

Having delivered His people from the Tribulation and preserved them to enter His earthly kingdom, the Lord will invite them to rejoice with Him at a great banquet at the beginning of the Millennium (cf. Exod. 24:11).

All who enter the Millennium—everyone who does will be a believer— will stream to Mount Zion (24:23) where Yahweh will provide a joyful banquet for them. Amillennialists typically take Zion as a figurative representation of the church. According to Young, the banquet signifies "the spiritual blessings that God brings to mankind through His kingdom."²⁷⁷ Inaugural banquets were fairly customary when ancient Near Eastern kings were crowned (cf. 1 Sam 11:15; 2 Sam. 6:18; 1 Kings 1:9,³²

The lavish banquet for all peoples will be prepared by the Lord "on this mountain." Which mountain? Most likely, the one Isaiah told us about, that the nations would come to for worship:

Is. 2:2-3 Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; And all the nations will stream to it. And many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; That He may teach us concerning His ways and that we may walk in His paths." For the law will go forth from Zion and the word of the LORD from Jerusalem.

²⁹ Thru The Bible with J. Vernon McGee.

³⁰ Life Application Study Bible.

³¹ <http://www.studylight.org/commentaries/guz/isaiah-25.html>

³² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

Mount Zion in Jerusalem is the place from which the Lord will rule and reign, and meet with the people of the world. It is probably the location that Isaiah is talking about, where a banquet will be held during the Millennium.³³

⁷And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

Eph 4:18.

[destroy] Abolish; remove; take away.

[this mountain] Mount Zion (Isa. 24:23).

[face of the covering cast over all people, and the veil that is spread over all nations] Covering the face indicated grief, sorrow, and misery. The idea here is the removal of all satanic darkness and power now covering the whole of the nations. The prince of the power of the air that works in all sons of sin will be removed from all hearts and minds; then men will, for the first time since Adam's innocence, be free from all satanic influences. Satan is the ruler of the darkness of this world, and he and all his agents will be confined to the abyss during the 1,000 years of Rev. 20 (Isa. 24:21-22; Eph. 6:12; Rev. 12:7-12; 20:3).³⁴

7-8: What will the LORD destroy? The veil that is spread over all nations. The picture is that there is a veil that is spread over all nations that keeps them from seeing God, loving God, and obeying God. In this glorious day, the LORD will destroy that veil.

In the New Testament, Paul speaks of Israel being blinded by a veil: But even to this day, when Moses is read, a veil lies on their heart (2 Corinthians 3:15). In Isaiah's day, it was more apparent that the nations were veiled. In Paul's day, it was more apparent that Israel was veiled. But for both the nations and for Israel, the remedy is the same: Nevertheless when one turns to the Lord, the veil is taken away (2 Corinthians 3:16).

The LORD will also destroy death: He will swallow up death forever. The day will come when death is powerless. Death was introduced by Adam's rebellion (Genesis 2:16-17), and will one day be completely eliminated by God.

Paul knew this and looked forward to this day. He proclaimed in 1 Corinthians 15:54 : Death is swallowed up in victory. This will be true for every believer when death is defeated by resurrection. A resurrected body is not a resuscitated corpse. It is a new order of life that will never die again.

Freud was wrong when he said: "And finally there is the painful riddle of death, for which no remedy at all has yet been found, nor probably ever will be." Compare that with Isaiah's triumphant declaration, He will swallow death up forever!

"Ever since death ran through the veins of Jesus Christ, who is life essential, it is destroyed or swallowed up; like as the bee dieth when she hath left her sting in the wound." (Trapp)

And the LORD God will wipe away tears from all faces: How much more glorious could the tender mercy of God be? It isn't just that He takes away the things that made us sad, or even that

³³ <http://rondaniel.com/library/23-Isaiah/Isaiah2501.php>

³⁴ Dake's Annotated Reference Bible

He gives us a handkerchief to dry our eyes and blow our nose. Instead, He gently and lovingly will wipe away tears from all faces.

The rebuke of His people He will take away from all the earth: Now, we need the rebuke of His people. If God did not rebuke and correct us, we could drift further and further from Him. But there will come a day when we are no longer troubled by sin, no longer in a place to rebel. In that glorious day, the rebuke of His people He will take away. Thank God for that coming day! Thank God for His faithful rebuke until then!³⁵

The Lord will also remove the curse of death that has hung over humankind since the Fall (cf. 26:19; Gen. 2:17; Job 19:26; Dan. 12:2; Rom. 6:23; 1 Cor. 15:54; Heb. 2:15; Rev. 7:17; 21:4; 22:3). This will occur at the end of the Millennium, after the final rebellion and God's creation of new heavens and a new earth. Isaiah's vision of the future followed the course of events that later revelation clarified, but he did not present the eschatological future as consisting of consecutive watertight compartments for two reasons. First, he did not see the future as clearly as later prophets did (1 Pet. 1:10-12), and second, he described the future here as a poet rather than as a historian. Isaiah here telescoped the millennial and eternal reigns of God—both aspects constitute His future kingdom—as He did the first and second advents of Christ (65:17-25).

Sovereign Yahweh will wipe the tears from each face (Rev. 7:17; 21:4), as a loving mother, and will remove the disgrace to His people from living in slavery to sin (cf. Josh. 5:9; Ezek. 5:13-17; Rom. 11:11-27). This is a promise from the Lord. It was customary for an ancient Near Eastern king at his banquet to demonstrate his power by performing some heroic act.³⁶

'Covering:' When the new cosmic order emerges, the illusions that befuddle the nations will disappear, and the survivors from all nations will enjoy access to true teachings, which emanate from the God of Zion. Cf. 2.1-4; 19.18-25; 23.15-18.³⁷

⁸He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

1 Cor. 15:54-55; Rev 21:4.

Death Swallowed Up

To swallow up death means to engulf; remove; abolish; cancel; and cause the ravages and triumph of death to cease (Isa. 25:8). In the first resurrection, before the Millennium, all the righteous dead of all ages, including the godly from Abel to the end of the future tribulation, will be resurrected; and death will be done away as far as they are concerned, at that time (1Cor. 15:23,51-57; Php. 3:20-21; 1Th. 4:13-17; Rev. 20:4-6). Death will not be destroyed for sinners though, for they will continue to die during the Millennium. When the second resurrection takes place and all wicked men are given immortality of the body to be tormented day and night eternally, then death will be destroyed (1Cor. 15:24-28,35-45; Rev. 20:4-6,11-15). Christ has already conquered death and He now holds the keys of death and hades (Heb. 2:14-15; Rev.

³⁵ <http://www.studylight.org/commentaries/guz/isaiah-25.html>

³⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³⁷ The Jewish Study Bible Notes

1:18); but death as an enemy will continue throughout the Millennium and exercise its power over sinners (Isa. 65:20; 1Cor. 15:24-28). After that period there will be no more death (Rev. 21:3-7; 22:3).³⁸

[wipe away tears from off all faces] Wiping away the tears from the faces of the saints who have part in the first resurrection will take place before the Millennium (1Th. 4:13-18; Rev. 7:9-17); but regarding the natural people who live through the Millennium as subjects of Christ and the resurrected saints, this will not take place until the end of the Millennium (Rev. 21:1-7).³⁹

[rebuke of his people shall he take away from off all the earth] The reproach, contempt, shame, and defeat will be taken away from His people when Messiah comes to reign (Isa. 25:8-9; 2:2-4; 35:1-8; 65:20-25).⁴⁰

This verse is quoted by Paul in 1Corinthians 15:54, which says, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."⁴¹

When the Lord speaks, he does what he says. It is comforting to know that God's plans and activities are closely tied to his word. When we pray according to God's will (as expressed in the Bible) and claim his promises (as recorded in the Bible), he hears us and answers our requests.

Part of this verse is quoted in 1 Corinthians 15:54 to describe Christ's victory over death. God's ultimate victory is seen when death, our ultimate enemy, is defeated (see also Hosea 13:14). Another part of this verse is quoted in Revelation 21:4, which describes the glorious scene of God's presence with his people.⁴²

Swallow up death in victory: This is a final act of the last day events which begin by the introduction of Zion. The fulfillment of the introduction of the blessings of Zion began on the day of Pentecost in 30 AD when the good news of the sacrifice of YHWH's "Salvation" 50 days previous was announced and 3000 souls were added to the kingdom of God. This verse speaks of the final events that complete the "day of Zion." The section begun in chapter 24 and which extends to chapter 27 speak of "last day" or "end time" events such as the resurrection of the dead, the end of the physical structure of the earth, the final end of Satan, so that the mention here of the final end of Death (which will end in victory at the resurrection at the second coming of Jesus) is in its proper place in the book of Isaiah.⁴³

³⁸ Dake's Annotated Reference Bible

³⁹ Dake's Annotated Reference Bible

⁴⁰ Dake's Annotated Reference Bible

⁴¹ Thru The Bible with J. Vernon McGee.

⁴² Life Application Study Bible.

⁴³ <http://www.moellerhaus.com/isa24-26.htm>

⁹And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

As we come to the final stanza, attention is drawn to the person of God. It is with Him that men have to do. The world will be deceived by Antichrist, but the real Christ, the real Messiah, the real Ruler of this earth will come. His salvation is going to be vital to man in that day. Man "will be glad and rejoice in his salvation."⁴⁴

Behold, this is our God: We will proclaim it then because we have proclaimed it now. We are those who were unafraid to confess Jesus before men on earth, and we will be blessed to hear Him confess us before our Father in heaven (Luke 12:8).

We have waited for Him, and He will save us: How great it is to wait on the LORD, and to see Him bring His salvation! God often seems distant or cruel when He compels us to wait on Him, but His ways really are best, and will be shown to be the best.

We will be glad and rejoice in His salvation: If it is our salvation - a salvation of our own making, of our own creation, then there is nothing to be glad and rejoice in. But since it is His salvation, there is everything to be glad and rejoice in!

And it will be said in that day: Each one of these things - confessing He is our God, the fulfillment of patient waiting, and rejoicing in His salvation - each of these will be ultimately fulfilled in that day. But they can be substantially fulfilled right now! We can praise God for these things right now! And as we do, we bring some of the glory of that day to pass in our lives right now.

"To be rapt in praise to God is the highest state of the soul. To receive the mercy for which we praise God for is something; but to be wholly clothed with praise to God for the mercy received is far more. Why, praise is heaven, and heaven is praise! To pray is heaven below, but praise is the essence of heaven above. When you bow in adoration, you are at your very highest." (Spurgeon)⁴⁵

The last part of this chapter returns to the emphasis of the first part: the joy that will come to God's people at this time.

The redeemed will rejoice that they are finally in the presence of the God, whose rule and care they had longed to be delivered to for so long (cf. Rev. 6:9-11; 7:9-12). Finally, hope will have given way to sight, and Old Testament saints will rejoice because they are finally with their Savior (cf. Rom. 11:25-26; 1 Cor. 13:9-10, 12).⁴⁶

¹⁰For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

Moab = false profession?

[in this mountain] In this mountain -- Mount Zion (Isa. 25:6,7,10; 24:23)

⁴⁴ Thru The Bible with J. Vernon McGee.

⁴⁵ <http://www.study-light.org/commentaries/guz/isaiah-25.html>

⁴⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

[hand of the LORD rest] This denotes His power, deliverance, and protection over His people (Ezra 7:6,28; 8:18,22,31; Neh. 2:8; Acts 4:30; 11:21).

[Moab shall be trodden down under him] Moab shall be completely defeated and serve Israel in the Millennium (Isa. 11:14; 16:1-5, notes).⁴⁷

Why is Moab introduced here? I will be very frank with you; it is difficult to say. When Moab is up, God is down. When God is up, Moab is down. In the Kingdom Moab is down, and God will be on top. As you may remember, Moab represents a form of godliness but denies the power thereof.⁴⁸

Moab was a symbol of all who oppose God and are rebellious to the end. Moab was Israel's enemy for years (see the note on 15:1).⁴⁹

For on this mountain the hand of the LORD will rest: The LORD will settle His hand of favor, power, and glory on Mount Zion. After the Great Tribulation, when Jesus Christ reigns from Jerusalem, the whole creation will know that the hand of the LORD does rest on this mountain.

“The powerful and gracious presence of God (which is oft signified in Scripture by God’s hand) shall have its constant and settled abode; it shall not move from place to place, as it did with the tabernacle; nor shall it depart from it, as it did from Jerusalem.” (Poole)

And Moab will be trampled down: In that day, Jesus will rule the nations with all authority and righteousness (Psalms 2:8-12). God will reach out (As a swimmer reaches out to swim) and bring low every proud, rebelling heart. Those who oppose His rule He will bring to the ground, down to the dust.

“In a powerful anthropomorphic figure, the prophet pictures the Lord’s hand resting in blessing on Mount Zion and his feet trampling on Moab in judgment.” (Grogan) So, which do we want - the loving hand of God, or to be under His feet?⁵⁰

Verse 10: in this mountain: This is the third time in a short space that this phrase is used and it identifies the chapter with the events of the establishment of the hope of Israel, when Zion will be the seat of God's government and a reign of peace is enjoyed. The verse here emphasizes the certainty that the hope of Israel will not be aborted and her enemies will be brought down. Here Moab is mentioned as being humbled and destroyed but there is a bright future for those who wait and put their trust in the coming of Zion.

Verse 10: Moab....dunghill: Moab is to be treated with disgusting retribution but Israel will be renewed in Zion . The Hebrew text is very expressive. The LXX felt the need to be more genteel and changed the picture of the manure-filled watery pit that would approximate the end of Moab, that is in Hebrew, to a picture of a refuse filled wagon leaving a threshing floor. This too may bring a picture to those knowledgeable enough of a wagon filled with chaff mingled with manure from the animals treading out the grain on the threshing floor. After long consideration the

⁴⁷ Dake's Annotated Reference Bible

⁴⁸ Thru The Bible with J. Vernon McGee.

⁴⁹ Life Application Study Bible.

⁵⁰ <http://www.studyight.org/commentaries/guz/isaiah-25.html>

images will be approximate but not the same. The Holy Spirit through Isaiah is not so genteel. He pictures Moab in a pit of wet manure and straw.⁵¹

The reason for their rejoicing is that God's hand of blessing that will rest on Zion then. In contrast, Moab, representing the godless nations antagonistic to Israel in the parallel oracle (chs. 15—16), will suffer judgment and humiliation under His foot. The mountains of Moab are visible to the east from the mountains surrounding Jerusalem.

"The same pride which held Moab back from seeking security in the divine promises in an earthly crisis (cf. 16:6) will exclude Moab from partaking of the heavenly promises. This is the ultimate tyranny of false choices."⁵²

'Madmenah:' This may refer to a village in Moab; see Jer. 48.2 (where it is called Madmen). Alternatively, the word may be a noun meaning "muddy pit" or "manure pit," with a punning reference to the Moabite village.⁵³

¹¹And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

God will stretch forth His hands, prostrate His enemies, and bring down their pride, subjecting them all as easily as a swimmer makes his way through the water by stretching out his hands (Isa. 25:11-12).⁵⁴

The text is still speaking of a personified Moab in the watery manure in which he will find himself swimming. This must describe the view that YHWH holds of the life style of the Moabites which they will find themselves in at the time of their destruction. Is it possible to surmise from this disgusting picture that there are times when only shocking pictures of the sinful condition of a person or nation are enough to wake up those who may still have a spark of spiritual life left in them so as to bring them to repentance?⁵⁵

Moab would try to swim out of his predicament, as he had relied on himself and tried to save himself in the past, but the Lord will punish his clever pride. None of Moab's defenses against divine judgment will work. The Lord will bring them all down.⁵⁶

⁵¹ <http://www.moellerhaus.com/isa24-26.htm>

⁵² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵³ The Jewish Study Bible

⁵⁴ Dake's Annotated Reference Bible

⁵⁵ <http://www.moellerhaus.com/isa24-26.htm>

⁵⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹²And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

All the pride of man will be brought down. This is the period when the meek shall inherit the earth (Matt. 5:5). The meek are not doing too well in our day!
Chapter 26 continues the Kingdom theme.⁵⁷

⁵⁷ Thru The Bible with J. Vernon McGee.