

Isaiah 25

This chapter is a song of praise to God for His ability to fulfill what He has prophesied in the past. It is also a song of praise for His protection and blessing. Isaiah will speak more about God's ability to predict and fulfill what He has prophesied when we study Isaiah 40.

Is. 25:1 O Lord, Thou art my God; I will exalt Thee, I will give thanks to Thy name; For Thou hast worked wonders, Plans formed long ago, with perfect faithfulness.

The author is speaking in the first person as though he were living during the season when the prophecies relating to the end times will be fulfilled. It is interesting that the American Standard Version renders this verse as follows: *O Jehovah, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, (even) counsels of old, in faithfulness (and) truth.* Obviously, the King of Isaiah 24:23 (who is Jesus) is praised for His *wonders* and faithful counsel, for He is the same *Wonderful Counselor* as that of Isaiah 9:6. Therefore, the author confirms that God's *Plans formed long ago* (and predicted through His prophets) will come to full fruition. Here we see that believers in the Tribulation will praise God for fulfilling what He has stated through His prophets.

Believers today can be comforted by the manner in which God has fulfilled a great deal of what He prophesied ages *ago*. The fact that the God of the universe could orchestrate history in such a way as to bring the Jews back into their land in 1948, and sustain them under such trying circumstances, should greatly encourage anyone who would give it unbiased Biblical consideration. Just imagine how the redeemed during the Tribulation will be comforted by the fulfillment of so many other prophecies.

Is. 25:2 For Thou hast made a city into a heap, A fortified city into a ruin; A palace of strangers is a city no more, It will never be rebuilt.

The *city* in this verse may very well be Babylon, the political and economic headquarters of the Antichrist during the second half of the Tribulation. Babylon will be destroyed, *never to be rebuilt* (also confirmed in Isaiah 13:20-22). This lets us know that the *city* mentioned in Isaiah 25:2 cannot be Jerusalem, which will be rebuilt. Can you imagine living during the Tribulation and seeing this fulfilled before your very eyes? How encouraging it will be for the redeemed living during that perilous time!

Is. 25:3 Therefore a strong people will glorify Thee; Cities of ruthless nations will revere Thee.

The *strong* of the earth (the redeemed) will praise God because of His mighty works alluded to in the preceding verses. Yes, there will be a large number of Jews and Gentiles who will submit to Christ as a result of the turmoil and suffering during the Tribulation.

Is. 25:4 For Thou hast been a defense for the helpless, A defense for the needy in his distress, A refuge from the storm, a shade from the heat; For the breath of the ruthless Is like a rain storm against a wall.

There has always been a believing remnant of Jews on the earth since the days of Abraham (the notes associated with Isaiah 10:20 address this subject in much detail). It stands to reason, therefore, that God is praised in Isaiah 25:4 for His ability to protect the faithful remnant of the Jews during the Tribulation. The faithful remnant, however, in this case, is referred to as *the helpless* and *needy*. Why? Because this is the group of Jews who will not enter into the covenant with the Antichrist at the beginning of the Tribulation but will accept Jesus as Messiah as the Tribulation comes to an end. No Jew who enters into the covenant with the Antichrist will come to Christ during the Tribulation. Therefore, the faithful remnant (described as *the helpless* and *needy* in Isaiah 25:4) will not be the Jews who sign the covenant with the Antichrist. Nor are they the Jews who make up the *one hundred and forty-four thousand* redeemed Jewish evangelists (of Revelation 7) during the Tribulation—for they will be anything but *helpless* and *needy*. Neither are they the Jews who accept Christ during the beginning and middle of Tribulation as a result of the preaching of the one hundred and forty-four thousand Jewish evangelists—they certainly won't be *helpless* and *needy* since they will know Christ. Therefore, the faithful remnant that is described as *the helpless* and *needy* in Isaiah 25:4 will be the Jews who are not redeemed throughout the majority of the Tribulation but choose to accept Christ at the end of the Tribulation. They do not, at any time, enter into the covenant with the Antichrist. (The notes associated with Isaiah 65:13 tie in well here.)

Is. 25:5 Like heat in drought, Thou dost subdue the uproar of aliens; Like heat by the shadow of a cloud, the song of the ruthless is silenced.

God is again praised because of His ability to subdue the enemy. As in Isaiah 24:8, *the song of the ruthless* (the unredeemed) *is silenced*.

Is. 25:6 ¶ And the Lord of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine.

The phrase, "*on this mountain,*" could make reference to either Mount Zion (Millennial Jerusalem) or the Millennium in general. *The Lord of hosts will prepare a lavish banquet* (feast, or supper) for the redeemed of both Jews and Gentiles in preparation for the Millennium. This will occur, either at the end of the seventy-five day interval between the end of the Tribulation and the beginning of the Millennium, or may even be the event that begins the Millennium. Consider the following.

The church, made up of all believers from Acts 2 through the Rapture of the church, is the *bride* of Christ (Revelation 19:7). Jesus' *bride* will return with Him at His Second Coming, the actual *marriage* taking place in heaven shortly before the Second Coming (Revelation 19:6-18). It is interesting that *the marriage supper of the Lamb*, addressed in Revelation 19:9, occurs on earth after the Second Coming. Jesus, as well as His Bride, will be in attendance. Those invited to this *marriage supper* (feast) will be the resurrected Old Testament believers, the resurrected believers of the 400 years of silence between the Old and New Testaments, the resurrected believers who lived during Jesus physical pilgrimage on earth yet died before Acts 2 (John the Baptist, for instance, who in John 3:27-30 calls himself *the friend of the bridegroom* and not *the bride*, is part of this group), and the resurrected Tribulation believers (including the believers who find Christ between the Rapture of the church and the beginning of the Tribulation). Can you imagine how exciting this will be for us, the *bride*, to have such a multitude of saints joining our celebration?

Much will be served at this *banquet* (marriage supper). First off it is made reference to as a *lavish banquet*, meaning “feast of fat things” or “abundance.” Therefore, there will be plenty to eat and drink. *Aged wine*, or “wine on the lees,” meaning the oldest and best wine, will be served. The last phrase of the verse, “*And refined, aged wine*,” confirms the same. The phrase, “*choice pieces*,” means “fat pieces,” validating the fact that the food will be excellent. Bone *marrow* will also be present, for it was a delicacy among the Jews in years past.

Isaiah 25:6, the verse at hand in our study of Isaiah, seems to indicate that there will be a second wedding feast, a feast for the wife of Jehovah. After all, Jehovah married *Israel* in Exodus 24:1-8 as she came out of Egypt. Therefore, one feast is for the bride of Christ, the church. The second feast is for the restored wife of Jehovah. This restored wife of Jehovah consists of all the Jewish believers on earth at the end of the Tribulation (they will have returned to Jehovah as a result of the events of the Tribulation). The *new covenant* of Jeremiah 31:31-34 will then be fulfilled, and Jehovah’s wife will never again disobey. Verses such as Isaiah 54:1-8, Isaiah 62:4-5, Hosea 2:14-23, and Ezekiel 16:60-63 all address the return of Jehovah’s *wife*. This will occur after the separation which took place in Isaiah’s day (Isaiah 50:1) and the divorce in Jeremiah’s day (when Babylon took the southern kingdom of Judah into captivity in 2Kings 25), both of which are discussed in more detail in the notes associated with Isaiah 50.

Is. 25:7 And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations.

The *covering*, or *veil*, points to sorrow (2 Samuel 15:30; 19:4). Therefore, Christ *will swallow up* all sorrow among the redeemed during the Millennium.

Is. 25:8 He will swallow up death for all time, And the Lord God will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the Lord has spoken.

When Jesus eliminates *death* for believers (which will be the case during the Messianic Kingdom), all *tears* will be wiped *away* among the redeemed. In other words, no redeemed person will die during the Millennium, bringing much joy to God’s people. However, the unredeemed *will die* if they do not become believers during the first *one hundred* years of their lives (Isaiah 65:19-20). Israel’s *reproach* will also vanish, meaning that all anti-Semitism will disappear. It will not be until after the Millennium that *death*, the final *enemy*, will be *abolished* (1Corinthians 15:26; Revelation 21:4).

Is. 25:9 And it will be said in that day, "Behold, this is our God for whom we have waited that He might save us. This is the Lord for whom we have waited; Let us rejoice and be glad in His salvation."

God is praised for His ability to save His people from their enemies.

Is. 25:10 For the hand of the Lord will rest on this mountain, And Moab will be trodden down in his place As straw is trodden down in the water of a manure pile.

Because God’s *hand* will rest upon the Millennial *mountain*, Israel’s enemies will submit to His authority. *Moab* is mentioned only because of its persistent hatred of the Jews. Thus *Moab*

epitomizes the animosity of Israel's enemies. Isaiah states that *Moab* will become like a pit filled with *manure*. Even so, a remnant of *Moab* will inhabit the Messianic Kingdom and worship and serve the Messiah (read Jeremiah 48:47 and the notes associated with Isaiah 16:13-14). As the pride of *Moab* will be humbled, so will the pride of all the nations who enter the Millennium. (The notes on Isaiah 15 and 16 describe the root problem within Moab, the problem of *pride*.)

Is. 25:11 And he will spread out his hands in the middle of it As a swimmer spreads out his hands to swim, But the Lord will lay low his pride together with the trickery of his hands.

Moab, known for its *pride* (16:6), will be humbled as a result of swimming in the pit addressed in verse 10. The more *Moab* swims, the deeper *Moab* sinks. Thus the *Moabite* believers who participate in the Millennium will be a humbled people. This will also be the case for all peoples from other nations who are ushered into the Millennium

Is. 25:12 And the unassailable fortifications of your walls He will bring down, Lay low, and cast to the ground, even to the dust.

The city within *Moab* that served as its major fortification will be overthrown (as we discovered in Isaiah 15 and 16). This occurred in Isaiah's day (Isaiah 16:14).

Isaiah 26

Is. 26:1 In that day this song will be sung in the land of Judah: "We have a strong city; He sets up walls and ramparts for security.

The Jews who survive the Tribulation, all of which will be believers, will sing the *song* of verses 1-6. This *song* will speak of the strength and *security* of Millennial Jerusalem which, based on Ezekiel 48:30-35, is ten miles square.

Is. 26:2 "Open the gates, that the righteous nation may enter, The one that remains faithful.

The phrase, "*the righteous nation*" in this case points to the Jewish remnant that survives the Tribulation, all of which will be believers. They are the *all Israel* of Romans 11:26 which will enter Millennial Jerusalem in their physical bodies at the beginning of the Messianic Kingdom. Other nations will enter Jerusalem during the Millennium, as is evidenced by Isaiah 60:10-14 (and other verses as well), but the primary reference in Isaiah 26:2 is the Jewish remnant that survives the Tribulation. No offspring of any Jewish family will rebel during the Millennium, while some of the offspring of Gentile families will. Consequently, the Jewish nation enters the Millennium as a thoroughly *righteous nation* and remains as such throughout the Millennium.

Is. 26:3 "The steadfast of mind Thou wilt keep in perfect peace, Because he trusts in Thee.

The Jewish remnant which enters Millennial Jerusalem will have been *steadfast* in their faith and experienced God's *peace* throughout the Tribulation. They will continue to experience God's *peace* for the duration of the Millennium.