

**After the Revolution
When Jesus Takes Over
Isaiah 25**

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We have been studying Isaiah's Apocalypse. This is a high-level preview of Revelation that shows up in Isaiah 24 – 27.

In chapter 24, we have seen that the world is doomed. There is real global regime change in the person of Messiah coming to earth to take over at the end of the Great Tribulation.

Let me put this into a more meaningful perspective for you based on where we are presently in terms of prophetic reality. This could be a high-level outline of the future events taking place in the next decade. The convergence of prophetic signs we see around us today is simply amazing.

After the destruction of Babylon as well as the cities of man throughout the world, the remnant in Israel as well as the remnant left throughout the world, has realized the salvation so long promised in the scriptures. Jesus has returned as the avenger of blood and He has established the Kingdom of God, here on earth.

With that realization, worship has broken out worldwide. But there are some who have nothing more to look forward to other than judgement. The fallen members of the unseen realm have been imprisoned.

As we ended the picture in chapter 24, we see Jesus on the throne.

Isaiah 24:23

“Then the moon will be abashed and the sun ashamed, For the LORD of hosts will reign on Mount Zion and in Jerusalem, And His glory will be before His elders.” (NASB95)

A Jew now rules the world and does so from Jerusalem. The work of the Millennium has begun. His people, worldwide, are coming to Jerusalem. Unlike the various songs of ascent (Psalm 120 – 134) we see in the book of Psalms; Isaiah relates there will be a new song to be sung as the world ascends the Mountain of God in Jerusalem at the end of the Great Tribulation.

Songs of Ascent

The Mishnah links the collection of fifteen songs with the fifteen steps of the temple where the Levites were said to sing these songs of ascents (m. Mid. 2.5). It is more likely that the songs were sung in the three annual festival processions as the pilgrims “ascended” (‘ālâ) to Jerusalem (cf. Ex 23:14–17; Dt 16:16)—hence the designation “Songs of Ascents” (ma‘alôt). (VanGemeren 2008, 890)

This though, is a new song. The Psalms call for a new song to be sung to the Lord in multiple locations starting in Psalms 33.

Psalm 33:2–4

“Give thanks to the LORD with the harp! Sing to him to the accompaniment of a ten-stringed instrument! Sing to him a new song! Play skillfully as you shout out your praises to him! For the LORD’s decrees are just, and everything he does is fair.” (NET)

The encouragement to “sing a new song” to the Lord is also repeated in Psalm 40, 96, 98, 144 and 149. Psalm 149 significantly, is also a Psalm pointing to the praise taking place at this exact time period when Messiah takes over.

Psalm 149:1–9

“Praise the LORD! Sing to the LORD a new song. Sing his praises in the assembly of the faithful. O Israel, rejoice in your Maker. O people of Jerusalem, exult in your King. Praise his name with dancing, accompanied by tambourine and harp. For the LORD delights in his people; he crowns the humble with victory. Let the faithful rejoice that he honors them. Let them sing for joy as they lie on their beds. **Let the praises of God be in their mouths, and a sharp sword in their hands— to execute vengeance on the nations and punishment on the peoples, to bind their kings with shackles and their leaders with iron chains, to execute the judgment written against them. This is the glorious privilege of his faithful ones.** Praise the LORD!” (NLT)

Isaiah 25:1–5

“O LORD, You are my God; I will exalt You, I will give thanks to Your name; For You have worked wonders, Plans formed long ago, with perfect faithfulness. For You have 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. Therefore a strong people will glorify You; Cities of ruthless nations will revere You. For You have 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. Like heat in drought, You subdue the uproar of aliens; Like heat by the shadow of a cloud, the song of the ruthless is silenced.” (NASB95)

Once again, the salvation for which Yahweh is praised is a salvation that comes through the justice he visits on his opponents. (Hamilton, Jr. 2010, 198)

This song, being sung globally as the redeemed ascend to the throne of the King in Jerusalem, starts with a personal statement covering each person who is going up. “YAHWEH is my God.”

Stop and consider, many who are singing that had possibly, at one point or another during the Tribulation, been deceived into thinking their salvation existed in someone who was proven false. They saw the truth.

The task of the 144,000 during the Tribulation was to tell the world of Jesus Christ. At numerous points in the Tribulation, there were announcements made to the entire planet. This included involuntary praise “And then I heard every creature in heaven and on earth and under the earth and in the sea. They sang: “Blessing and honor and glory and power belong to the one sitting on the throne and to the Lamb forever and ever.”” (Revelation 5:13, NLT) as well as angelic announcements “And I saw another angel flying through the sky, carrying the eternal Good News to proclaim to the people who belong to this world—to every nation, tribe, language, and people. “Fear God,” he shouted. “Give glory to him. For the time has

come when he will sit as judge. Worship him who made the heavens, the earth, the sea, and all the springs of water.” (Revelation 14:6–7, NLT.)

Not everyone repented, but some did. Those who had been so completely deceived had turned to the Lord and now, those who had survived the Tribulation are ascending to Jerusalem and acknowledging that “YAHWEH is my God.”

The song continues. After the personal recognition, comes the recognition of everything that His name truly means. This line, “I will exalt you, I will give thanks to Your name” contains in it the realization of all that His name means.

It is the revelation of the name by which He wills to be known and addressed by us, the name which does not add a second and extrinsic truth to the first intrinsic truth of His intimate, hidden essence, but which is the name and the criterion and the truth (i.e., the disclosure and description of the particularity) of His innermost hidden essence. This essence of God which is seen in His revealed name is His being and therefore His act as Father, Son and Holy Spirit. (Barth, Bromiley and Torrance 2004, 273)

In the most general sense of the word, then, the name of God is His self-revelation. It is a designation of Him, not as He exists in the depths of His divine Being, but as He reveals Himself especially in His relations to man. For us the one general name of God is split up into many names, expressive of the many-sided Being of God. (Berkhof 1938, 47)

It is this YAHWEH, my God, the self-revealed one who came to earth to show us Himself, that is worthy of exaltation. His name, and all that it means, is worthy of thanks as that is how He has chosen to reveal Himself to us.

This one who is being worshipped in song, the personal God who has revealed Himself to us each individually, is also a God who works wonders. We forget that He is a wonder working God these days. Those who will be coming to Jerusalem are well aware of the supernatural. They have been witnesses to demonic armies, the supernatural workings of the enemy and the strong hand of the Lord being exercised on their behalf. Finally, the return of Jesus Christ in power with the heavenly host (Revelation 19:11 – 19,) all visible to each of them. There is no doubt, He has worked wonders.

Our problem today...we do not see Him as a wonder working God.

We have bought into the concept of materialism and have discounted the entire concept of a supernatural world. Many of us simply do not even believe it exists. We read of things such as Isaiah’s description of meeting with the Divine Council and being commissioned in Isaiah 6 as a nice fairy tale and not reality. Francis Schaeffer neatly put what we are willing to believe in our rationalistic minds as a short statement in his book, A Christian Manifesto.

Related to this, it seems to me, is the fact that many Christians do not mean what I mean when I say Christianity is true, or Truth. They are Christians and they believe in, let us say, the truth of creation, the truth of the virgin birth, the truth of Christ’s miracles, Christ’s substitutionary death, and His coming again. But they stop there with these and other individual truths.

When I say Christianity is true I mean it is true to total reality—the total of what is, beginning with the central reality, the objective existence of the personal-infinite God. Christianity is not just a series of truths but Truth—Truth about all of reality. And the holding to that Truth intellectually—and then in some poor way living upon that Truth, the Truth of what is—brings forth not only certain personal results, but also governmental and legal results. (Schaeffer 1982, 424-425)

Once we begin to look at the Bible through eyes that replicate those of an ancient Jew, we find ourselves confronting the very real existence of a realm of supernatural beings. Some are faithful to God; others are in rebellion. Once we learn that, we then begin to understand that the God who parted the Red Sea,

is the same God who provided the prophets with detailed information about the future. He is the same God who heals today, protects today, guides today and talks to us today and He is just as real as He was to those in the pages of the Bible.

Isaiah is forcing us to confront this wonder working God.

This wonder working God has made plans, He “formed them long ago, with perfect faithfulness.” He will see them through with every single detail that is prophesied, done.

Seeing the Bible through the eyes of an ancient reader requires shedding the filters of our traditions and presumptions. They processed life in supernatural terms. Today’s Christian processes it by a mixture of creedal statements and modern rationalism. (Heiser 2015, 13)

This faithful God, this plan making God, the God who works wonders, has told us, here in Isaiah as well as elsewhere, that Babylon is doomed.

Isaiah 13:19–20

“And Babylon, the beauty of kingdoms, the glory of the Chaldeans’ pride, Will be as when God overthrew Sodom and Gomorrah. It will never be inhabited or lived in from generation to generation; Nor will the Arab pitch his tent there, Nor will shepherds make their flocks lie down there.” (NASB95)

Isaiah 21:9–10

“Now behold, here comes a troop of riders, horsemen in pairs.” And one said, “Fallen, fallen is Babylon; And all the images of her gods are shattered on the ground.” O my threshed people, and my afflicted of the threshing floor! What I have heard from the LORD of hosts, The God of Israel, I make known to you.” (NASB95)

Revelation 18:1

“After these things I saw another angel, who possessed great authority, coming down out of heaven, and the earth was lit up by his radiance.” (NET)

By the point in time that the remnant is ascending to Jerusalem and singing this song, Babylon is gone. A plan fulfilled; a wonder worked.

Isaiah 25:2

“For You have 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.” (NASB95)

Revelation 18:20–21

“(Rejoice over her, O heaven, and you saints and apostles and prophets, for God has pronounced judgment against her on your behalf!) Then one powerful angel picked up a stone like a huge millstone, threw it into the sea, and said, “With this kind of sudden violent force Babylon the great city will be thrown down and it will never be found again!” (NET)

God said He would destroy the city of man, the city of chaos...and He did. “It is perfectly possible that the reference may be to one particular city, such as Babylon; but it is by no means necessary to adopt such a reference. It may also be that the prophet is simply enunciating a general truth, namely, that God’s wondrous counsels have been carried out in that He has completely overthrown the order of things. A city is a place of organization and order, but God has changed it to a heap. On this construction the word would simply refer to cities generally.” (Young 1969, 187)

YAHWEH, who is my God, the one whose wonderful name and all that it means is not only worthy of thanks but demands exaltation because He is a wonder working God who is faithfully fulfilling all that He has promised to His people, has destroyed the world system. Babylon and all that it meant is gone and gone forever.

Isaiah 25:3

“Therefore a strong people will glorify You; Cities of ruthless nations will revere You.” (NASB95)

Those who have survived and have come into the Kingdom, those descendants of the people who subjugated God’s own, are now worshippers of YAHWEH.

Zechariah 14:16–19

“Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD of hosts, and to keep the Feast of Booths. And if any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the LORD afflicts the nations that do not go up to keep the Feast of Booths. This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths.” (ESV)

Isaiah 25:4

“For You have 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.” (NASB95)

With Jesus on the throne, the order of things that the world has understood as normal for centuries is now over. Now, the poor and the needy will be defended and protected.

Helpless is the word דַּל (dal) - mean, scanty...helpless...powerless ...insignificant, small...poor...oppressed, dejected. (Holladay and Kohler 2000, 70-71)

The great reversal has taken place. He defends those who before were insignificant, oppressed and powerless.

Needy is the word עֲבֵיּוֹן (ebyon) - to be needy...miserable, poor...oppressed ...in a religious sense. (Koehler, et al. 1994-2000, 5)

Those who before, were ignored because they worshipped YAHWEH and not the god de jour, and had nothing under the oppression of antichrist, they now count.

God will deal with the ruthless. “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.” (Martin 1985, 1073)

During the Tribulation, God’s people relied on Him for defense and refuge. They looked to Him for protection from the beast and those who were seeking them to kill them. But the reversal has now taken place.

The praise in verse 5 reflects the impact of the reversal.

Isaiah 25:5

“Like heat in drought, You subdue the uproar of aliens; Like heat by the shadow of a cloud, the song of the ruthless is silenced.” (NASB95)

God’s protection nullifies the opportunity for the ruthless to sing their victory songs. Instead God’s people will sing a new song of praise, which celebrates God’s past salvation of his people from oppression during the final eschatological events. Although many have suffered and died during this period, in the end God will be victorious over his proud enemies (24:1–22). Many people, even many former ruthless people, will end up glorifying God because of his miraculous deeds. (Smith 2007, 431)

The world has come to Jerusalem and is ascending to the throne. A feast is about to take place.

Isaiah 25:6

“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.” (NASB95)

Jesus talked about this time and the upcoming feast when He was here the first time. He summarized, in Luke 14, the rejection of the Jews, to be followed by the subsequent turning to the Gentiles.

Luke 14:16–24

“Jesus told him, “A man gave a large banquet and invited many people. When it was time for the banquet, he sent his servant to tell those who were invited, ‘Come! Everything is now ready.’ Every single one of them began asking to be excused. The first told him, ‘I bought a field, and I need to go out and inspect it. Please excuse me.’ Another said, ‘I bought five pairs of oxen, and I’m on my way to try them out. Please excuse me.’ Still another said, ‘I recently got married, so I can’t come.’ “So the servant went back and reported all this to his master. Then the master of the house became angry and told his servant, ‘Go quickly into the streets and alleys of the town and bring back the poor, the crippled, the blind, and the lame.’ The servant said, ‘Sir, what you ordered has been done, and there is still room.’ Then the master told the servant, ‘Go out into the streets and the lanes and make the people come in, so that my house may be full. Because I tell all of you, none of those men who were invited will taste anything at my banquet.’ ”” (ISV)

In His discussion about the faith of a centurion who came seeking healing for a servant, Jesus again referred to this feast. He made specific note that there are some who thought they were heirs (Jews) of the Kingdom, but they were unfaithful.

Matthew 8:10–12

“When Jesus heard this, he was amazed and told those who were following him, “I tell all of you with certainty, not even in Israel have I found this kind of faith! I tell all of you, many will come from east and west and will feast with Abraham, Isaac, and Jacob in the kingdom from heaven. But the unfaithful heirs of that kingdom will be thrown into the darkness outside. In that place there will be wailing and gnashing of teeth.”” (ISV)

Elsewhere (Matthew 22:1 – 14, 25:1 – 13, Luke 12:35 – 40) Jesus characterized this feast as a wedding feast. This implies an invitation list. A pending wedding and feast was also discussed by John in Revelation 19.

Revelation 19:7–9

“Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure”— for the fine linen is the righteous deeds of the saints. And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of God.”” (ESV)

In Revelation, prior to returning to planet Earth in glory and power, a wedding takes place. It involves the Lamb and the Church, His bride.

After that, the Church follows Jesus as He returns in power to earth.

The feast taking place at the time it does in the overall prophetic picture, is very appropriate.

The marriage, per the Jewish wedding process, comes before the feast.

There are six distinct steps in the process for a Jewish wedding

Step One

The first step is that of the arrangement for the wedding and arrangements for the dowry. “In the arrangement, the father of the groom makes the arrangement with the father of the bride and pays the father of the bride the bride price.” (Fruchtenbaum 1983, 3)

An example of this is provided for us in the scriptures in Genesis 24. There we see an unnamed servant sent out to find, woo, arrange and present the bride for Isaac to Isaac.

In this case, God Himself has made the arrangements and paid the bride price. The Holy Spirit is busy wooing bringing in those who would respond to Him. But God paid the price up front for this to take place. He did so with the bride price, the blood of Jesus.

Ephesians 5:25

“Husbands, love your wives, as Christ loved the church and gave himself up for her,” (ESV)

Step Two

The second step in the Jewish wedding process is the preparation. This is the period also known as the betrothal. “It lasts for at least a year but could also last for many years, especially if the arrangement was made when the bride and groom were only children. This is the period of time when the bride is being trained and prepared to take on the role of a wife. This is the period of time when she is observed for her purity.” (Fruchtenbaum 1983, 4)

The purity is proven out by at least nine months of waiting to ensure the bride is a virgin. We see this with Joseph and Mary.

Matthew 1:18–21

“Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly. But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. “She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.”” (NASB95)

2 Corinthians 11:2

“For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin.” (NASB95)

For us as believers, that means becoming more like Jesus, to be pure or sanctified.

Ephesians 5:26–27

“that **he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.**” (ESV)

Positionally, we are cleansed right now through the blood of the Lamb. “Put on then, as **God’s chosen ones, holy and beloved**, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.” (Colossians 3:12–13, ESV)

As a legal matter though, we are betrothed the payment has been made, and a token of the upcoming fulfillment, we would call it an earnest payment, has also been made.

By doing so, each one of us, the moment we become believers, receive the Holy Spirit to dwell in us. By doing this, Christ makes each of us sacred space. The same Spirit that was in the pillar of fire, is in each of us. We are indeed, if we are in Christ, light.

Ephesians 1:13–14

“In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, **who is given as a pledge of our inheritance**, with a view to the redemption of God’s own possession, to the praise of His glory.” (NASB95)

God the Spirit is the earnest of this day in the hearts of his saints. God the Son sees this great day as the day of his joy and satisfaction. The angels of heaven and the glorified spirits of the redeemed anxiously await this great day. (Fortner 2002, 339)

1 Corinthians 15:50–57

“Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory. “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ.” (NASB95)

Step Three

The third step is getting the bride. We see an example of that in Matthew 25:1-13.

As believers in Jesus Christ, we are waiting for the moment when Jesus comes to get us. He did promise that He would.

John 14:2–3

“In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.” (NASB95)

Luke 12:35–38

“Get dressed for service and keep your lamps burning; be like people waiting for their master to come back from the wedding celebration, so that when he comes and knocks they can immediately open the door for him. Blessed are those slaves whom their master finds alert when he returns! I tell you the truth, he will dress himself to serve, have them take their place at the table, and will come and wait on them! Even if he comes in the second or third watch of the night and finds them alert, blessed are those slaves!” (NET)

1 Thessalonians 4:14–17

“For if we believe that Jesus died and rose again, so also we believe that God will bring with him those who have fallen asleep as Christians. For we tell you this by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not go ahead of those who have fallen asleep. For the Lord himself will come down from heaven with a shout of command, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive, who are left, will be suddenly caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.” (NET)

Step Four

The fourth step, taking place right after the bride has been fetched, is the ceremony. This would normally take place in the home of the groom, his father's house.

Only a few, usually the immediate family and two witnesses, were invited to come in and observe the wedding ceremony. (Fruchtenbaum 1983, 6)

This is the picture of Revelation 19:7 – 9.

Step Five

The fifth step is the marriage feast. Lots of people are invited to this as we saw with Jesus and His participation in a marriage feast in John 2. Invitations are sent to this feast so that those who are invited know they need to be there. There is specific attire to be worn as well.

John 2:1–2

“On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; and both Jesus and His disciples were invited to the wedding.” (NASB95)

Revelation 19:9 refers to the invitations for the marriage supper of the Lamb. Isaiah now picks up the theme.

Isaiah 25:6

“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.” (NASB95)

The invitation list

Old testament saints (Daniel 12:2) or as John the Baptist characterized it, “the friend of the bridegroom. The friends of the bridegroom are the Old Testament saints, and they will be the “many more” invited to the wedding feast.” (Fruchtenbaum 1983, 7)

Tribulation saints

Israel

Step Six

The groom provides a suitable home for the bride, he works on this during the preparation step. Jesus said He was going to prepare a place for us and that He would come back to get us in John 14.

Revelation 21:9–10

“Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, “Come here, I will show you the bride, the wife of the Lamb.” And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God,” (NASB95)

Luke 13:29

“Then people will come from east and west, and from north and south, and take their places at the banquet table in the kingdom of God.” (NET)

This is “**THE**” feast to end all feasts. It not only kicks off the rule and reign of Messiah and at the same time also fulfills promises made to the Church, His bride.

“A feast” is far more than a common meal, and conveys an idea of costliness and abundance: a feast “of fat things” imports that the choicest provisions are set forth: and the fat things being “full of marrow,” suggests, that no expense is spared in procuring whatever can provoke the appetite of the guests, or afford them pleasure. But “wines” are also added; wines that have contracted a delicious flavour by being long kept “upon the lees;” and wines “well refined,” that are bright as a ruby, that “sparkle in the glass,” and that delight the eye whilst they gratify the palate. (Simeon 1833, 610-611)

God offers everyone a place at his eternal banquet table, and all peoples will be represented. He serves nothing but the best. There is nothing here to disappoint, nothing the human heart doesn’t relish. But the feast will be held “on this mountain,” referring to Mount Zion (24:23). It does not belong to the city of man. God’s people had to wait all their lives to sit at this table, but it was worth the wait. This is the banquet of true salvation. All the guests are happy, and nothing can ever make them sad again. (Ortlund Jr. and Hughes 2005, 146)

Isaiah 25:7–8

“And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. 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.” (NASB95)

The throne is on Mount Zion which is where the “lavish banquet” is also to take place. Under His administration, things will change. The covering, the veil over all peoples will be eliminated. It appears that some attendees show up with this “veil” still in place.

There is disagreement on just what that is.

As we look at verse 8, what the veil is becomes clear, it is death. Those who have come up to worship the King, those who have been invited to the feast, have experienced loss in a way we can only imagine. At the feast, they now see those who left in the rapture and have now returned with Jesus. They also see those who believed yet perished during the Tribulation, resurrected and at the feast. The veil of death is gone. The tears are replaced with joy...joy unspeakable and full of glory.

For those Jews who remain, they too see those who believed during the Tribulation, and they also get to sit and feast with.

Isaiah spells out three reasons for the removal of the covering. First, there will be the elimination of death for believers in the Kingdom. According to Isaiah 65:20, unbelievers will die at one hundred years of age, but believers will live throughout the Messianic Kingdom. The second reason is that God will wipe away tears from off all faces. And the third reason is that the reproach of Israel will be removed. The assurance of this is: for Jehovah has spoken it; what God has spoken, He will certainly bring to pass. (Fruchtenbaum, The Messianic Bible Study Collection 1983, 10)

1 Corinthians 15:54–57

“Then, when our dying bodies have been transformed into bodies that will never die, this Scripture will be fulfilled: “Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?” For sin is the sting that results in death, and the law gives sin its power. But thank God! He gives us victory over sin and death through our Lord Jesus Christ.” (NLT)

Luke 13:28–30

“There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God but you yourselves thrown out. Then people will come from east and west, and from north and south, and take their places at the banquet table in the kingdom of God. But indeed, some are last who will be first, and some are first who will be last.” (NET)

But for those who resurrected OT saints as well as the remnant, a time of glory and praise. This is a feast of the redeemed.

Isaiah 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.”” (NASB95)

We are still talking about the day that the remnant has been delivered. Those who have been saved will affirm their trust in the Lord. You can almost see them as one, standing at the feast and pointing towards God and saying this so that the entire universe can hear.

This day will show to all who have believed that it was indeed worth it all.

Not only will Israelites praise Him, but all who have received His blessings. They will call attention to the God who has done such things for them and who is their own God. For Him, they say, they have waited, i.e., they have waited for Him to fulfill His promises in order that He might save them. They have believed that what He promised would be fulfilled in their own deliverance, and now they have seen that their hope was not in vain. Indeed, this God is none other than the covenant God of Israel, the LORD, in whom the people have placed their trust. (Young 1969, 199)

Isaiah 25:10–12

“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. 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. The unassailable fortifications of your walls He will bring down, Lay low and cast to the ground, even to the dust.” (NASB95)

The hand of YAHWEH is on Mount Zion, that is where He will dwell with His people as He reestablishes Eden here on earth. But there is a contrast to this, that contrast is embodied in the one who has been a consistent thorn in the side of the Jews...Moab.

Yes, there is rejoicing go on, but there is a reminder about those who did not believe, those who chose to be against God and against His people. The goats of Matthew 25:31 – 46. Moab is used as an example. Moab, a picture of those who chose to do things their way, will be stomped on, threshed...all terms that imply judgment.

The word translated trodden is the word נָדַד (nadas) - to tread on, trample down...to tread out grain, to thresh...to trample down...to destroy people, nations. (Koehler, et al. 1994-2000, 218)

The Septuagint carries along this thought.

Isaiah 25:10–12

“God will give rest on this mountain, and Moab will be trampled down the way they tread a threshing floor with wagons. And he will send out his hands; the way he brought himself low to destroy, he will also bring low his insolence against things that he set his hands. And he will bring down the height of the refuge of your wall, and they will go down to the ground.” (Lexham Press 2020, Isaiah 25:10-12)

Moab, the unbeliever who insists on doing it their way, is compared to straw in a manure pit, and the imagery goes even further.

...yet here, where Moab has just been described as forced down into the manure-pit, the comparison of Jehovah to a swimmer would be a very offensive one. The swimmer is Moab itself, as Gesenius, Hitzig, Knobel, and in fact the majority of commentators suppose. “In the midst of it:” b’kirbo points back in a neuter sense to the place into which Moab had been violently plunged, and which was so little adapted for swimming. A man cannot swim in a manure pond; but Moab attempts it, though without success, for

Jehovah presses down the pride of Moab in spite of its artifices (עָבָה, as in Neh. 5:18; אֶרְבּוֹת, written with dagesh (according to the majority of MSS, from אֶרְבָּה, like the Arabic urbe, irbe, cleverness, wit, sharpness), i.e., the skilful and cunning movement of its hands. (Keil and Delitzsch 1996, 288)

The fortification that were depended upon for protection, the man-made devices that those who do not rely on the Lord have turned to...He will destroy them. He is the King on Mount Zion. He is the one who has taken over to rule the world from His mountain and there will be no room for any competition at all. That mighty world-city with its apparently unshakable walls will be shivered to dust. All its towering pride will be brought down to a dunghill. (Oswalt 1986, 468)

Isaiah 64:6–7

“For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away. There is no one who calls on Your name, Who arouses himself to take hold of You; For You have hidden Your face from us And have delivered us into the power of our iniquities.” (NASB95)

This is the contrast between those who have placed their reliance upon the Lord...the joy of ascending to His feast versus those who have chosen their own way resulting in destruction.

Romans 10:8–13

“But what does it say? “The message is near you. It is in your mouth and in your heart.” This is the message about faith that we are proclaiming: If you declare with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. For one believes with his heart and is justified, and declares with his mouth and is saved. The Scripture says, “Everyone who believes in him will never be ashamed.” There is no difference between Jew and Greek, because they all have the same Lord, who gives richly to all who call on him. “Everyone who calls on the name of the Lord will be saved.”” (ISV)

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