

Isa 25:1 - 26:6
Aug 15, 2021

God's judgment on the earth and the coming Kingdom of God (Isa 24 - 27)

Review:

Isa 24:1-23 The oracles against the nations culminate in a pronouncement of cosmic judgment against the whole earth. Worldwide disaster, sitting in the background of the oracles presented in chapters 13 - 23, now comes to the fore in chapters 24 - 27. The scene of judgment evokes imagery from the ancient stories of Gen 1 - 11 especially the flood story and the Tower of Babel incident (from Faith life Study Bible).

The song the praise for God's favor 25:1-5

1 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. 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. 3 Therefore a strong people will glorify You; Cities of ruthless nations will revere You. 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. 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.

It probably has fulfillment in the millennium.

The redeemed sing praise to God for His wonderful works (Rev 19:1-6).

This song sung after God's judgment to the earth (Isa 24).

To Isaiah the "Song of Moses" (Ex 15) seems to have been a pattern thanksgiving, from which he delighted to draw his phrases when he was bent on formally singing praise to God.

Rev 15:3-4 And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! 4 "Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED." (Ps 86:9; Isa 66:23)

The ruined city (Isa 25:1-3).

We have met this image before (Isa 24:10, 12) "the city" is a generic term for all cities. Isaiah lived in an agricultural world of towns and villages, and the large cities (or city-states) were places of power and wealth. In times of war, the people fled to the walled cities for protection. But the great cities of the world will offer no protection when God pours out His wrath on the nations (Isa 2:19; Rev 16:19). The rebellious cities will be forced to acknowledge the greatness of God and give their homage to Him.

The refuge (Isa 25:4-5), Isaiah paints two pictures: the buffeting of a storm and the beating down of a burning sun in the desert.

Where can travelers go for refuge? They see a huge rock and find refuge in it. God is that Rock (Dt 32:3-4, 30; 33:27; Ps 46:1; 61:1-4), and He will be a refuge for His believing people during that terrible "Day of the Lord." The victory shouts of the enemy will disappear the way heat vanishes when a cloud covers the sun.

God cares for His own in times of trial and judgment:

He kept Noah and his family alive through the Flood (Gen 6 - 8).

He guarded Israel when His judgments fell on Egypt (Ex 8 - 12).

He protected believing Rahab and her family when Jericho fell (Jos 6:25)

He preserved a faithful remnant when Judah was taken into Babylonian Captivity (Ezra 9:8-9). Throughout the centuries, He has kept His church in spite of the attacks of Satan (Mt 16:18) and will deliver His church from the wrath to come (1Thes 1:10; 5:9).

The feast - blessings of the Kingdom of God 25:6-12

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. 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. 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. 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." 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. 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. 12 The unassailable fortifications of your walls He will bring down, Lay low and cast to the ground, even to the dust.

"on this mountain" = the Kingdom of God

Dan 2:44-45 "In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. 45 "Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy."

(See Dan 2:1-45; Heb 12:22; Isa 2:2-3; 11:9; 56:7; 57:13; 65:25; 66:20; Joel 3:17)

What will happen on this mountain?

A banquet (v. 6)

For the Old Testament Jew, a feast was a picture of the Kingdom Age when Messiah would reign over Israel and all the nations of the world. Israel would enter into her glory, and the Gentiles would come to Zion to worship the Lord (2:1-5; 55:1-5; 60:1). When Jesus used the image of the feast in Mt 8:11 and Lk 13:28-29, the people knew He was speaking about the promised kingdom.

Rev 19:7-9 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. 9 Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God." (Mt 22:1-14)

The covering or veil is removed from all peoples (v. 7).

When Jesus died the veil in the temple was torn in two (Mt 27:51; Mk 15:38; Lk 23:45).

The blood of Jesus gives us boldness to enter into the very presence of God (Heb 10:19-21).

2Cor 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, ... (2Cor 3:12-18)

Death is swallowed up; there is no more tears [grief] (v. 8).

Rev 21:3-4 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

Our reproaches are removed (v. 8).

Basically, the word means “to reproach,” with the specific connotation of casting blame or scorn on someone. (From the Theological Wordbook of the Old Testament)

God is our salvation (9-12).

“**the hand of the Lord rest on this mountain**” (v. 10) The protecting hand of God will ever be stretched out over the spiritual Zion—the Church of the Redeemed—to defend it and keep it safe

Spence-Jones, H. D. M. (Ed.). (1910). Isaiah (Vol. 1, p. 401). London; New York: Funk & Wagnalls Company.

“**Moab will be trodden down**” This hymn of victory and salvation ends with a reiteration of the judgment and victory that Yahweh will bring over the nations. Moab is representative of all the nations who are awaiting judgment for their pride and arrogance.

Song of trust in God’s protection 26:1-19

“**In that day**” = this is a continuation of 24:21.

Prophecies about the day of judgment and the day of ultimate salvation are both introduced with the phrase “on/in that day.” This rhetorical technique kept the original audience from becoming complacent as they listened to the prophet—uncertain whether he would next voice judgment against them or comfort and hope for restoration. The reference to a song to be sung echoes 12:1, where a hymn of thanksgiving follows the foretelling of an ideal age of messianic justice.

What the Lord has done for Judah 26:1-4

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. 2 “Open the gates, that the righteous nation may enter, The one that remains faithful. 3 “The steadfast of mind You will keep in perfect peace, Because he trusts in You. 4 “Trust in the LORD forever, For in GOD the LORD, we have an everlasting Rock.

“**this song will be sung**” - Israel is singing once more (25:1), and this time the emphasis is on righteousness and peace.

There can be no true peace apart from righteousness (32:17), and there can be no righteousness apart from God’s salvation in Jesus Christ (Rom. 3:21–31). It is at Calvary that “righteousness and peace have kissed each other” (Ps. 85:10); and when Jesus Christ reigns on earth, the promise of 72:7 will be fulfilled: “In his days may the righteous flourish, And abundance of peace till the moon is no more.” Jesus Christ is our true Melchizedek - King of Righteousness and King of Peace (Heb. 7:1–3).

“**We have a strong city**”

Samaria fell to the Assyrians and Jerusalem to the Babylonians, but the New Jerusalem would be impregnable. During “the Day of the Lord,” God will level the lofty cities of the earth; but Mt. Zion will be exalted to the glory of the Lord (2:1-5). Jerusalem will no longer be the sinful city described in chapter 1; it will be a righteous city for a holy nation whose sins have been washed away (Zec 13:1).

Only those who have trusted Jesus Christ will enter the city; and because they believe, they have peace (Rom. 5:1). The Hebrew word for “peace” (shalom) means much more than a cessation of war. It includes blessings such as wholeness, health, quietness of soul, preservation, and completeness.

He gives perfect peace to the one who trusts in Him.

The major sin and folly of Judah (and all the nations) was placing trust in themselves and their own power rather than trusting in and acknowledging Yahweh's power. The theme of judgment throughout Isaiah is intimately linked with the theme of human pride and arrogance.

“everlasting rock” – a metaphor for the trustworthiness of God. The image of a rock is a common metaphor for God in biblical poetry.

God is first called “a Rock” in Dt 32:4, 15-18, 30-31. The image is caught up by the psalmists (2Sam 22:2, 32, 47; 23:3; Ps 18:2, 31, 46; 19:14; 28:1, etc.), and from them passes to Isaiah (26:4, 30:29; and 44:8).

Here,

Augustus Toplady's song “Rock of Ages” is based on verse 4: “for in the Lord God is the Rock of ages.” The New Jerusalem is a city built on a Rock!

Those who dwell in this city are:

the righteous nation
the one who remains faithful
the steadfast of mind
the one who trust in the Lord

God brings down the unassailable city 26:5-6

5 “For He has brought low those who dwell on high, the unassailable city; He lays it low, He lays it low to the ground, He casts it to the dust. 6 “The foot will trample it, The feet of the afflicted, the steps of the helpless.”

The unassailable city is possibly Babylon (see Rev 17 - 19).

It is a picture of the defeat of our spiritual enemies and our victory.

Rom 8:37 But in all these things we overwhelmingly conquer through Him who loved us.

2Cor 2:14 But thanks be to God, who always leads us in triumph in Christ,

Col 2:15 5 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

References Used:

Isaiah, Vol. 1; by HDM Spence
Thru the Bible commentary; by J. Vernon McGee
Faithlife Study Bible
The Outline Bible
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