

Isaiah Chapter 25

Verses 1-12

Chapter 25 begins with a song of exaltation and praise to God for the triumph of His judgment of the world.

The survivors of the Great Tribulation lift their voices in praise to God for His protection.

The cities of mankind have fallen into “ruin” and the nations of earth have been “brought low” (i.e. humbled), before the mighty God who alone has been a “refuge from the storm”.

The “veil” does not refer to the veil of the temple but to the covering of death that hangs over all “nations”.

Yet God “will swallow up death in victory” (1 Cor. 15:54), and the “Lord God will wipe away tears” (Rev. 7:17).

This act of His grace will then bring in the millennial kingdom.

Isaiah 25:1 "O 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."

Isaiah responded to God’s final judgment of the world (chapter 24), with praise to Him for planning His actions long before their implementation.

Isaiah is suddenly overcome with praise for God, and all that He is, and all that He does.

The fact that God has established His people in heaven has brought this beautiful expression of praise from Isaiah.

Notice, Isaiah puts it personally when he says, my God.

God is not God of the masses.

He is God of the individuals in the masses.

Christianity is a personal thing.

Jesus purchased our salvation as individuals.

Each person has to decide to come to Christ.

Notice, Isaiah does not say "we" will exalt Thee.

Just as we sing this praise to God in our churches today, I believe Isaiah sang this to God then.

Notice, there is a reason for his praising God.

He has done wonderful things.

God not only tells the absolute truth, but is in fact, Truth itself.

Isaiah 25:2 "For thou hast made of a city an heap; [of] a defended city a ruin: a palace of strangers to be no city; it shall never be built."

“A city an heap ... shall never be (re)built”:

The prophet did not stipulate which city, but a prophecy of Babylon’s final destruction is in keeping with the context (21:9; Jer. 51:37; Rev. 18).

This is just showing that when judgment from God comes upon a city, that city is utterly destroyed.

Sodom and Gomorrah are good examples.

Cities of such great evil will never be rebuilt.

The "defended city", can be anything from guards to fences.

Isaiah 25:3 "Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee."

“Strong people ... terrible nations”:

When Christ reigns on earth, nations from the whole world will glorify and fear Him (24:14-16).

A sensible person has to be fearful of God who has that much power.

The word that "city" was translated from is a plural word which makes me believe this is not a particular city, but many cities.

Verses 4-5

“Storm ... heat”:

Two weather extremes of Judah’s climate illustrate how God will harbor the poor and needy: the sudden thunderstorm and the relentless heat.

Isaiah 25:4 "For 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."

“Poor ... needy”:

Another indicator of God’s worthiness to be glorified is His upholding of the oppressed (11:4; 14:32).

God always is a help to those we would call the underprivileged.

He (God), expects all of His followers to help the widows and the orphans.

That is one way you can tell whether a person is a believer, or not.

If they help those who cannot help themselves then you can number them among the believers.

Jesus said, "Inasmuch as you have done it to the least of these, you have done it unto me".

Isaiah 25:5 "Thou 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."

"Noise", in this particular instance, is speaking of horrible destruction.

The heathen nations are, probably, what is meant by strangers.

God did destroy heathen nations, and will in the future destroy heathen nations.

The heat comes from heaven, and so will the destruction.

This also, speaks of God silencing the bragging of the nations which have been opposed to God's people.

Isaiah 25:6 "And 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."

“This mountain”:

In the kingdom, the Lord will host His great banquet on Mt. Zion for the faithful remnant.

This Scripture has jumped to some of the blessings the saved will receive.

This feast seems to be a heavenly feast prepared for the believers by God.

The mountain, here, is the mount Zion.

This symbolizes the church, or Jerusalem.

The fat things, marrow, and things of that nature were the choicest of the foods, and were for God only.

This however, appears to be God preparing the feast for the redeemed.

Could this be the marriage supper of the Lamb?

Isaiah 25:7 "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

“Covering ... veil”:

God will remove the death shrouds from those in attendance at His banquet.

There is no veil between God and the Christians.

It was removed when Jesus gave His flesh on the cross.

Jesus opened the way to all those who would believe in Him, when the veil was torn from top to bottom.

The "veil" symbolizes the flesh of Jesus.

The covering over all people could be speaking of death, or the fact that all things of God are covered somewhat on this earth.

In heaven, all of that will be opened.

The nations will be at war on the earth, but there is coming a time when they will understand things better, and not go to war.

Isaiah 25:8 "He 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]."

“Swallow up death”:

God will swallow up death, which itself functions as a swallower of human beings.

Paul notes the fulfillment of the promise in the resurrection of believers.

“Wipe away tears”:

The Lord God will remove the sorrow associated with death (65:19).

Revelation alludes to the tender action of this verse twice, (once in 7:17), to describe the bliss of the redeemed in heaven, and (once in 21:4), to describe ideal conditions in the nations and no longer the fall (Deut. 28:13).

Revelation 7:17 "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

This is most assuredly taking place in heaven.

1 Corinthians 15:52-54

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"For this corruptible must put on incorruption, and this mortal [must] put on immortality."

"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."

You can easily see from the above verses, this is speaking of heaven.

The latter part (of verse 8 above), could also be speaking of the time period when Jesus will reign as King of kings on the earth.

The Christians will reign with Him for 1000 years.

This will truly be a time when the Christians will feel no more rebuke.

Whether in heaven or earth, the Christians will taste the victory of Jesus.

Isaiah 25:9 "And 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."

To wait for God entails an ultimate trust in Him, not becoming impatient when His timetable for final salvation differs from ours (26:8; 33:2; 40:31).

Christians suffer a great deal on this earth.

The time of suffering is over.

This is speaking of that glorious day when Jesus has redeemed His own from the earth.

They will know Him, for they shall be like Him.

1 John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as he is."

Acts 4:12 "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Our salvation rests in Jesus Christ our Lord.

Isaiah 25:10 "For 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 represented the rest of the nations as does Edom elsewhere.

Again, the "mountain" here is the church of the Lord Jesus Christ.

The Right Hand of God (Jesus Christ our Lord), protects the church with His hand.

"Moab" is a symbol of evil here.

They were thought of as enemies of God.

The serpent and all his followers were at the heel of the believers.

All evil is trodden down at this point.

Isaiah 25:11 "And 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."

It is Jesus who judges the evil and condemns them.

Their pride has kept them from repenting and coming to the Lord.

The spoils of their hands have to be earthly treasures they have accumulated.

They were so proud; they did not realize they needed a Savior.

Pride goes before a fall.

Isaiah 25:12 "And the fortress of the high fort of thy walls shall he bring down, lay low, [and] bring to the ground, [even] to the dust."

“Fortress ... walls”:

Moabite cities had highly fortified and elevated walls.

Even these will not withstand God’s judgment.

The fortress of the evil ones is no match for the Lord.

He will bring them down like powder.

They had been opposed to God's people, now they get their just reward.

They were but dust in the beginning, and now they are dust again.

Isaiah Chapter 25 Questions

1. O LORD, thou art my _____.
2. Why is Isaiah praising God in verse 1?
3. How does Isaiah make this a personal praise?
4. God is God of _____ in the masses.
5. How does the author believe Isaiah brought this praise?
6. What is verse 2 speaking of?
7. What wicked cities did God destroy?
8. The defense of the city could be what?
9. A sensible person will be _____ of God.
10. Who, in verse 4, does God help?
11. What does God expect His followers to do?
12. What does "noise" in verse 5 mean?
13. Who are the strangers in verse 5?
14. What is the mountain in verse 6?
15. Where will the feast take place?

16. Who is the provider of the feast?
17. What question does the author ask about this feast?
18. When was the veil removed making the way to the Father open for the believer?
19. What does the "veil" symbolize?
20. He will swallow up death in _____.
21. When is death swallowed up in victory?
22. The last part of verse 8 could take place at what time?
23. What is the "mountain" in verse 10?
24. Who is the Right Hand of God?
25. What does "Moab" symbolize?
26. Pride goes before a _____.
27. What happens to the fortress of the evil?