

# The Book of the Prophet ISAIAH

## Chapter 25

**Theme:** God's fabulous deliverance of the Jews from Babylon would reach farther and higher to Messiah.

### Outline:

- 1-5 Celebration for Deliverance from Babylon
- 6-8 Celebration for Gospel Blessings of Messiah
- 9-12 Celebration for Destruction of All Enemies

**Preparatory Reading:** Isaiah 13-14; Isaiah 21; Isaiah 44-45; Haggai 2; Malachi 3-4; Revelation 19.

### Related Links:

- A. *Exposition of Isaiah 13* ... <http://www.letgodbetruerue.com/pdf/isaiah-13.pdf>.
- B. *Importance of Context (slides)* ... <http://www.letgodbetruerue.com/pdf/two-step-bible-study-rule-2.pdf>.
- C. *Importance of Context (outline)* ... <http://www.letgodbetruerue.com/pdf/slaves-to-context.pdf>.
- D. *Interpreting Bible Prophecies (slides)* ... <http://www.letgodbetruerue.com/pdf/prophecy-interpretation.pdf>.
- E. *Babylon – History and Prophecies (slides)* ... <http://www.letgodbetruerue.com/pdf/babylon.pdf>.

### Introduction:

- A. Chapters 13-23 foretold various national judgments by Assyrians, Babylonians, Persians, and others.
- B. We choose to understand the four chapters (24-27) as tied together in one overarching prophetic vision.
  - 1. Chapter 23 is entirely about Tyre, though it does end with Tyre's resources coming to Mount Zion.
  - 2. Chapter 28 begins with and names Ephraim (the ten tribes of Israel), which indicates a new vision.
  - 3. The four chapters move from judgment (24) to deliverance (25) to praise (26) to fruitfulness (27).
  - 4. Each chapter has references to praise in Zion for the God of Zion, which identifies Judah as object.
  - 5. It hardly matters if one long vision or not, for the real value of this chapter is the obvious lessons.
- C. We understand these chapters as God's judgment on Judah by Nebuchadnezzar and then deliverance.
  - 1. The inhabitants would be scattered abroad from the territory being considered, which fits (Is 24:1).
  - 2. The inhabitants of the territory had a priest recognized by Isaiah, which fits Judah, not all (Is 24:2).
  - 3. The inhabitants include special mention of usury, which was a prohibition of Moses' law (Is 24:2).
  - 4. The land being considered would be emptied of inhabitants and also spoiled, which fits (Is 24:3).
  - 5. The people of the land, ordinarily haughty, would mourn and languish, like Lamentations (Is 24:4).
  - 6. The inhabitants were guilty of breaking laws, the ordinance, and the everlasting covenant (Is 24:5).
  - 7. This cannot be justly said of any other nation or any other event, for they always sinned (Is 24:5).
  - 8. The earth desolate of inhabitants was due to a curse, which is Judah by Moses, not others (Is 24:6).
  - 9. The terrible curse God had told Israel was to rip them out of their land, as Babylon did (Is 24:6).
  - 10. The city broken down excludes Shalmaneser and Sennacherib, thus Nebuchadnezzar (Is 24:10).
  - 11. The judgment would cause a small, scattered remnant to praise God, only Jews fit (Is 24:6,13-16).
  - 12. If the isles of the sea were a place a refuge, then the judgment was limited in scope (Is 24:14-16).
  - 13. Pagans were always treacherous; Nebuchadnezzar was fair; this treachery is Jeremiah (Is 24:16).
  - 14. God chasing the criminals from one trouble to another is His promised chastening (Is 24:17-18).
  - 15. The extreme, complete, and universal terms must be severely limited or never fulfilled (Is 24:19).
  - 16. The high ones that are on high have to be Jerusalem's priests; pagan priests do not fit (Is 24:21).
  - 17. The chapter starts to close with ecclesiastical and civil rulers shut up in prison – Babylon (Is 24:22).
  - 18. The chapter concludes with a restoration of former blessings by a visit from the LORD (Is 24:22).

19. The restoration of the people by the visit of God would be His ancients in His Jerusalem (Is 24:23).
  20. The wonderful positive events that follow for praise are all fulfilled in Babylon's fall (Is 25:1-5).
  21. The wonderful promises of prosperity after recovery including Messiah are for Judah (Is 25:6-9).
  22. The following, related shout of praise to God is specifically declared to be by Judah (Is 26:1-4).
  23. The following description of deliverance from their chastening fits those of Judah (Is 26:12-16).
  24. The promise is that the vineyard of God and those of Jacob will take root and blossom (Is 27:2-6).
  25. The judgment of Jacob was only chastening, unlike God's judgment of their enemies (Is 27:7-9).
  26. The culmination of the prophecy is gathering dispersed, outcast Jews to Jerusalem (Is 27:12-13).
  27. Similitudes, of which there are many, are a language tool of the prophets (Hosea 12:10; Rev 1:1).
  28. With this contextual emphasis on Judah and Jerusalem, we must limit universal terms accordingly.
  29. A study of Jeremiah, especially chapters 30-45, will give actual history to fulfill these prophecies.
  30. Study of Kings and Chronicles related to the final days of Judah and then its recovery also fit well.
- D. We are not moved by those who choose an interpretation by the universal terms *earth*, *land*, or *world*.
1. The use of *earth*, *land*, and *world* are easy terms for the country, nation, people, and cities of Judah.
  2. A child should know that these words cannot mean the whole globe, so we look for another sense.
  3. If you force a literal or common meaning on these words for all the earth, it must include Alaska.
  4. If you force a literal or common meaning on these words for all the earth, it must be Christ's return.
  5. But since Isaiah 13 has already used these terms for merely localized Babylon, we also limit them.
  6. By reading in order and learning, the use of terms in this chapter have already been limited for us.
  7. Isaiah 13 is taking of Babylon by the Medes, yet *earth* and also *heavens* are used (Is 13:13,10,5).
  8. Isaiah 13 is taking of Babylon by Medes, yet God said He would destroy the *whole land* (Is 13:5,9).
  9. Isaiah 13 is taking of Babylon by the Medes, yet God said He would punish the *world* (Is 13:11).
  10. How extensive was all the world taxed (Luke 2:1)? Or Jesus believed and taught (Jn 12:19; 18:20)?
  11. We ourselves use such expressions – the *whole world* is nuts ... the *earth* has gone crazy ... the weight of the *world* is on his shoulders ... the *earth* is waiting with bated breath, etc.
  12. The thoroughness and severity of *earth* or *world* is fitting to emphasize the widespread desolation.
  13. The universal terms also fit our Lord's limited concern for only His nation in the world (Am 3:2).
  14. As context determines the limited sense of these words elsewhere in the Bible, the many examples of which are beyond the scope of these notes, so we let context set their limited sense here.
- E. Therefore, with this assumption and premise before us, we will interpret the next verses accordingly.
1. Once context is identified, verses and their words are forced to fit; meaning of words is by context.
  2. Words by sound or sense from a dictionary are distracting, especially by the prophets in the Bible.
  3. If we do not make this assumption, the verses become too general without a framework for sense.
  4. However, even if we are slightly wrong, Judah is definitely involved and the lessons are the same.

\*\*\*\*\* *Celebration for Deliverance from Babylon – Verses 1-5* \*\*\*\*\*

***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.***

- A. Grasp the difference in Isaiah's view from Jewish treachery to deliverance (Is 24:16).
1. It was very painful for Isaiah to look ahead and see the treachery in his Jerusalem.
  2. But now he could look past the 70 years captivity and see the nation back in Judah.
- B. This is celebration at the highest level for His salvation from enemies by crushing them.
1. The inspired prophet claimed this God – the LORD Jehovah – as his personal God.

2. There is a proper response for deliverance from danger – exalt Him and praise Him.
- C. What is the cause for the great celebration? The wonderful deliverance from Babylon.
  1. The context led us to this conclusion, and the rest of this chapter follows the rescue.
  2. What are the wonderful things? Cyrus the Persian and all that will be said about him.
  3. What are the faithful and true counsels? The promise of only 70 years until Cyrus.
  4. God has promised this deliverance through Solomon’s prayer and Jeremiah’s book.
- D. You should claim God as yours and exalt and praise Him for even more – eternal life.

***2 For 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.***

- A. What did God do? He crushed the impregnable city of Babylon (Is 13:1-22; 21:1-10).
- B. No city had the defenses that Babylon had, yet she was overthrown in only one night.
- C. Great kings of various empires used her palace as capital, but she was a city no longer.
- D. As Isaiah had foretold, the city of Babylon would never be rebuilt; it is desolate today.
- E. For much about Babylon’s complete overthrow ... <http://www.letgodbetrue.com/pdf/babylon.pdf>.

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

- A. Strong nations would glorify God for this show of force (Isaiah 45:1-6; 49:23-26; etc.).
- B. Terrible nations that saw Babylon as earth’s greatest city would fear God for His work.
- C. Do not underestimate ability of pagans to recognize our God (Esther 8:17; Jonah 1:16).

***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.***

- A. There was no power at all in the Jews to produce such an incredible reversal of fortune.
  1. The Jews were the poor and needy, because God had reduced them to mere paupers.
  2. The storm, heat, and blast are terms describing Babylon’s great dominance of them.
- B. Was the nation of Judah ruined? Overcome at last? Dispersed without recovery? No!
  1. All the violent efforts to destroy the people had been dissipated to allow their return.
  2. God had been their strength, their refuge, their shadow, their wall against the blast.

***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.***

- A. The Babylonians proudly celebrated the defeat of Jehovah’s nation – think Belshazzar.
  1. First, God wrote ruin on the palace wall that caused the monarch’s loins to be loosed.

2. Second, Darius the Mede took the city that very night and killed the noisy monarch.
- B. Compare their noisy boasting to heat, which God could eliminate from harm by a cloud.
- C. We accept KJV *branch* (not song) and see Babel's king ruined (Is 14:19; Job 8:13-19).

\*\*\*\*\* *Celebration for Gospel Blessings of Messiah – Verses 6-8* \*\*\*\*\*

***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.***

- A. This mountain, by the demonstrative adjective, can only be one – Mt. Zion (Is 24:23).
- B. When the LORD of hosts would rule Jerusalem by Messiah, He would do great things.
  1. The blessings would be to all people, not just the Jews, thus the gospel for Gentiles.
  2. From terrible desolation and ruin without wine previously (Is 24:7-11), now a feast!
  3. A feast of fat things – a stalled ox or fatted calf – with the marrow included. Think!
  4. A feast of wine on the lees – allowed to fully age on sediment – the best (Jer 48:11).
- C. Spiritual blessings are compared to fatness and marrow (Ps 63:1-6; 36:8; Prov 9:1-5).
- D. The gospel of Jesus Christ is compared to a feast of a marriage (Is 55:1-3; Mat 22:1-4).
- E. What should we Gentiles consider fat things full of marrow and aged wine well refined?
  1. It is not heaven, for that is not directly connected to the work of Messiah found here.
  2. Start with the great mystery of godliness and sit at that table for a while (I Tim 3:16).
  3. Turn the page to Romans 5 and read the 21 verses there for menu options of a feast.
  4. Turn the page to Romans 8 and read the 39 verses there for even more menu options.
  5. Proceed from the perfect Son of David to be King forever ... to a Savior of sinners ... to the Second Adam's obedience ... to justification by free grace ... to adoption of sons ... to the ruin of Satan and death ... to baptism for good consciences ... to the Lord's Supper in a holy nation as kings and priests together ... to an eternal inheritance that fadeth not away reserved in heaven for us, etc., etc., etc.
6. Mystery of Godliness (slides) ... <http://www.letgodbetrue.com/pdf/mystery-of-godliness-powerpoint.pdf>.
7. Mystery of Godliness (outline) ... <http://www.letgodbetrue.com/pdf/mystery-of-godliness.pdf>.
8. Unsearchable Riches of Christ ... <http://www.letgodbetrue.com/pdf/unsearchable-riches.pdf>.

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

- A. Messiah from Mt. Zion would send His apostles to spread His gospel to blind Gentiles.
  1. Jesus just prior to His death announced these things (John 12:20-33). Hallelujah!
  2. The covering vail included Jews, more enlightened than Gentiles (II Cor 3:12-18).
- B. Isaiah had started with a prophecy of this conversion of the Gentiles (Is 2:2-4; 11:10).
- C. Do you love the word *destroy* in this context? What Jesus Christ did to our blindness!

***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.***

- A. In case you did not appreciate the gospel of grace and grasp of it, *try death destroyed!*
  - 1. Paul used the first clause for the resurrection of the dead to eternal life (I Cor 15:54).
  - 2. John used the second clause for the removal of present human suffering (Rev 21:4).
- B. Most have persecuted and ridiculed Christians, especially unbelieving Jews (Rev 3:9).
- C. Most have persecuted and ridiculed Christians, but the new universe will have none.
- D. How sure are such promises? The zeal of the LORD of hosts (Is 9:7; Rom 8:28-39)!

\*\*\*\*\* Celebration for Destruction of All Enemies – Verses 9-12 \*\*\*\*\*

***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.***

- A. In the day of King Jesus, the Messiah and Christ of God, there will be worldwide praise.
  - 1. Regenerated Jews first heard the good news and rejoiced greatly (Luke 24:50-53).
  - 2. Ordained Gentiles then heard the good news and rejoiced greatly (Acts 13:45-48).
- B. Do you rejoice in salvation from sin, death, and hell to righteousness, life, and heaven?
  - 1. It is easy to lose your joy of salvation by the encroaching corruption of sin and stuff.
  - 2. We must pray for it to be restored (Ps 51:12), and we must repent for it (Rev 2:4-5).

***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.***

- A. In Mt. Zion, the heavenly Jerusalem where Jesus reigns, Jehovah's presence would stay.
  - 1. God's hand can judge in anger (Isaiah 5:25; 9:12,17,21; 10:4; Psalm 32:4; 38:2)
  - 2. God hand can also deal out kindness (Ps 16:11; 104:28; 123:2; 139:5,10; 145:16).
  - 3. God's hand is also a defense against all enemies (Psalm 74:10-11; Zeph 3:15-17).
  - 4. Under Messiah, the LORD will never depart (Is 12:6; Psalm 132:13-14; Ezek 48:35).
- B. Isaiah promised the destruction of Zion's enemies – the LORD would tread them down.
  - 1. Moab, the inveterate, proud, perpetual enemy of the Jews is symbolic (Num 24:17).
  - 2. See notes of Balaam for 24:17 ... <https://www.letgodbetrue.com/pdf/balaam-and-his-prophecies.pdf>.
  - 3. At other times a different enemy of Israel will be used for all (Is 63:1; Am 9:11-12).
  - 4. Love the picture – an ox stomping straw into manure (Psalm 83:10; Jer 16:4; 25:33).

***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.***

- A. God accomplished this literally by Nebuchadnezzar, but He would destroy all enemies.
- B. God shall deal with the enemies of His people like a swimmer doing the breaststroke.
- C. His hands shall gather them together and all that appertains to them for His destruction.
- D. His hands against their hands – what a word picture to comfort the reproached people.

***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.***

- A. God did this to Moab literally by Nebuchadnezzar, but He would destroy all enemies.
- B. Whatever defenses our enemies might have, God will bring them down to the very dust.
- C. This is the combined salvation of His people and ruin of enemies (Ps 17:7; 31:15; etc.).
- D. The book of Revelation details Jesus' victory over all the church's enemies by symbols.