

## QUIZ

1. How are these verses a continuation of the ideas in the beginning of the 24th chapter?
2. Why is God going to open the windows on high?
3. How do these verses portray the inescapability of God's judgments?
4. What is probably meant by the "violent shaking" of the earth?
5. What other O.T. prophet may be used in comparison here?
6. When did God "visit" the "host on high" and shut them up in prison?
7. How are heavenly bodies used symbolically by the prophets?

## B. JUBILEE BY JUDAH, CHAPTER 25

## 1. JUBILATION FOR JEHOVAH'S POWER

TEXT: 25:1-5

- 1 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.
- 2 For thou hast made of a city a heap, of a fortified city a ruin, a palace of strangers to be no city; it shall never be built.
- 3 Therefore shall a strong people glorify thee; a city of terrible nations shall fear thee.
- 4 For thou has been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the terrible ones is as a storm against the wall.
- 5 As the heat in a dry place wilt thou bring down the noise of strangers; as the heat by the shade of a cloud, the song of the terrible shall be brought low.

## QUERIES

- a. What "counsels of old" has God done?
- b. Who are the "strong people" to glorify Jehovah?
- c. Why the figure of "storm" and "shade"?

## PARAPHRASE

O Covenant-God, Thou art my Lord. I will extol and celebrate with thanksgiving Your Name. You have done wonderful things; Your plans formed long ago have been faithfully and absolutely fulfilled. You turn a mighty city into a heap of rubble. Strong fortresses You make into ruins. The castle of aliens You make to disappear never to be built again. Therefore a people of strength will glorify You; ruthless nations and their cities will fear You. To the weak and powerless You have been a refuge; You have been a refuge to the needy in their distress. You have been a shelter from the storm and a shade from the heat when the ruthless nations storm and burn down upon us. As heat in a dry and torrid land is cooled by the shadow of a cloud, so You subdue the shouts of the aliens and put to silence the boasting chants of the ruthless nations.

## COMMENTS

v. 1-3 SOVEREIGN LORD: Two Hebrew names of God are used in verse 1 — *Yaweh* and *Elohim*. According to the best lexicographers *Yaweh* (Jehovah) denotes God's covenant-keeping nature (faithfulness) while *Elohim* (Lord) denotes God's Lordship or Almightyness. Chapter 25 is the prophet's song of praise following Chapter 24's pronouncement of the doom of world power. The Covenant God has promised He will triumph over His enemies and that He shall reign eternally: Based upon the past faithfulness of God, Isaiah begins his song

of praise thanking Him for the promises of future covenant fulfillment. The prophet seems to thank Jehovah for future triumph as if it had already been completed. God's sovereign deeds are performed supernaturally in history as He carries out His covenanted plan of redemption. Such supernatural sovereignty and faithfulness causes men to marvel (cf. *Psa.* 40:5; 98:1; *Eph.* 1:11, etc.). The Hebrew word *yodoh* is translated *praise* in verse 1, and means literally, *celebrate*. Isaiah calls all who will to a celebration of praise for the faithfulness of Jehovah to keep His word.

Damascus (Syria), Samaria (Israel), Nineveh (Assyria), Memphis (Egypt) and Ethiopia threatened God's people. But always God warned and promised their doom. Where are they now? They have all been brought low. Now Babylon threatens. What are God's people to do? Trust in His faithfulness to keep His promise of Babylon's doom also. Verse 2 promises that no "city" of man shall be strong enough to resist the Faithful and Almighty God. No material device, no political ideology, no philosophical system will ever thwart the Absolute certainty of Jehovah's covenant. World systems may deceive some (even with lying signs and wonders) that they are going to eradicate God's kingdom and His covenant. But they shall never accomplish it. World systems have already been defeated (*Col.* 2:15, etc.) — their obliteration awaits only the Consummation.

In the meantime (while we await the Consummation), some "strong people" (Gentiles) will turn to Jehovah glorifying and fearing Him. Isaiah is predicting the conversion of Gentiles as they see the "wonderful" faithfulness of the God of Israel (cf. our comments *Isa.* 19:16ff).

v. 4-5 SHELTERING GOD: The Hebrew word *dol* is literally *exhausted* but translated *poor* in verse 4. Another reason for Isaiah's celebration of praise to Jehovah is His being a refuge for the weak and helpless. The Hebrew people had plenty of evidence for this aspect of God's nature. He had taken them as a helpless, infantile people (cf. *Ezek.* 16:1ff) and rescued them, nurtured them, protected them and blessed them. He sheltered them from their enemies century after century as long

as they depended upon Him. The metaphors of "storm," "refuge," "heat," and "shade" should register vividly on the Hebrew mind. Palestine is subject to some violent natural storms and is a land of torrid heat and arid dryness. The prophets used such metaphors of the land frequently to communicate God's nature and His will to their people. Jehovah is "The Shadow of a Mighty Rock, within a weary land." The storms of world power (cf. Revelation, the Seals, Trumpets, etc.) rage against God's elect covenant people (cf. Psa. 2:1-11) and, looked at from a human perspective, it appears the city of God will fall. But the Divine Perspective shows refuge and salvation and victory for the city of God.

Just as a cloud can obscure the heat of the sun and give refuge to a dry, dusty traveler, so easily will the Lord bring to nothing the torrid rage of His enemies and save His faithful ones. The supernatural deeds of God done in history and recorded by eyewitnesses testify abundantly that He will do what He has promised. Let all who believe Him celebrate in jubilant praise.

### QUIZ

1. What two names for God are used in this text and what do they signify?
2. How has God demonstrated in the past that He keeps His word?
3. Why does Isaiah's audience need to be reminded He keeps His word?
4. Have world systems already been defeated?
5. Is God a refuge for people because they are materially poor?
6. What "storms" rage against God's elect?

## 2. JUBILATION FOR JEHOVAH'S POSTERITY

TEXT: 25:6-9

- 6 And in this mountain will Jehovah of hosts make unto all peoples 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.
- 7 And he will destroy in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations.
- 8 He hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Jehovah hath spoken it.
- 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 Jehovah; we have waited for him, we will be glad and rejoice in his salvation.

## QUERIES

- a. Which mountain? v. 6
- b. Why feast on "fat things"?
- c. When will the Lord swallow up death forever?

## PARAPHRASE

And at the same time the Almighty Covenant God defeats the enemies of His people and provides for them a refuge and shelter, He will make in His Zion a feast of choicest food and most refined drink. He will destroy all that obscures and hinders all men from coming to this feast. He will swallow up death forever and remove the fear and hurt that death has brought upon His faithful ones. He will wipe away all tears from the faces of those who trust Him. He will take away forever all the reproach of their sin. It is as certain as the

person of Jehovah Himself. In that day, people from all nations will proclaim, This now is our God, in whom we trust, for whom we waited. At long last the One for whom we waited is here! He will save us! We gladly rejoice in His salvation!

### COMMENTS

V. 6 FEASTED: The prophets spoke glowingly of the coming Messianic age as an age of feasting and rejoicing for the covenant people of God (cf. Isa. 55:2; 61:1-7; Jer. 3:15-18; Ezek. 34:20-24; Zech. 8:14-23). It is apparent that all the feasts of the Mosaic dispensation were "shadows" of the good things to come (Heb. 10:1ff) and were to be fulfilled in the Messiah and His kingdom. Jesus likened the kingdom of God (the church) unto a time of great feasting (cf. Lk. 14:1ff, and Mt. 22:1-14; 25:1-13). Jesus spoke of men eating His flesh and drinking His blood as the Manna that came down out of heaven (cf. Jn. 6:63). The epistles liken the whole Christian life unto a feast (cf. I Cor. 5:6-8; 10:1-5). The present Christian experience to be consummated in the next life in heaven is symbolized as the "marriage supper of the Lamb" to which all who will accept are invited (Rev. 19:6-10). This passage is definitely Messianic and fulfilled in the establishment of the church — to be consummated at Christ's second coming. The Hebrew word for *fat things* here is *shemoneem*. It is used in Gen. 27:28 to speak of the "fatness" of the land. It is a word meaning "richness, delicacy, superabundance, etc." The Hebrew word for *lees* is *shemoreem* which means "settled, preserved, etc." In other words, God is going to provide the richest and choicest in abundance. The Hebrew language in this sentence uses the prefix *lecol* to the word *haameem* to emphasize that this feast is to be for *all the peoples*. In other words, the feast is to be for the Gentiles as well as the Jews — just as Jesus taught in His parables (Mt. 22:1-14; Lk. 14:1-24). The "mountain" is, of course, Zion, but as we have already seen symbolizes the N.T. church (cf. our comments on Isa.

2:1-4, etc.).

v. 7-8 FREED: Two different Hebrew words are used here to denote the coverings. One word, *loat*, means concealment; the other word, *mosokh*, translated veil, means curtain and is used to denote the curtain in the tabernacle. Two Hebrew words are used to denote peoples — *haameem* and, the more specific, *goyeem*, which specifies Gentiles. The covering and veil that is to be removed probably has reference to full and final revelation of God's redemptive program in Christ and the church (cf. II Cor. 3:12-18; Eph. 1:3-10; 2:11-22; Col. 1:24-29, etc.). Those who wish and who "come to Zion" (the church) and acknowledge and worship the true God will have the "curtain" removed that stands between them and knowing, serving and fellowshiping the Holy God. The "curtain" that kept man from the Holy presence of Jehovah was man's guilt for his sin, his fear of death (cf. Heb. 2:14-18) and the incomprehension of his tribulations. Christ accomplished the removing of that "curtain" by His death and resurrection, and now all men have access to the presence of God "through a new and living way which He opened for us through His flesh" (cf. Heb. 10:19-20). There must be some symbolic significance to the rending of the veil in the temple from top to bottom at the crucifixion of Christ (Mt. 27:51; Mk. 15:38; Lk. 23:45) in connection with this Messianic prophecy in Isaiah.

The Old Testament definitely teaches a future life after death. There are actual cases of resurrections from death in the O.T. (cf. I Kgs. 17:22; II Kgs. 4:35; 13:21). There are cases of translation where the individual did not die but was translated by God (Gen. 5:22-24; II Kgs. 2:11). Samuel reappeared after his death and talked with King Saul (I Sam. 28:12-19). David expressed faith in a future life at the death of his infant son (II Sam. 12:15-23). There are other passages too (Isa. 14:9; 26:19; 53:10-12; 65:20; 66:24; Hosea 13:14; Dan. 12:2). But this passage in Isaiah 25:8 is perhaps the most concise and significant statement in all the O.T. concerning life after death.

All cause for sorrow and frustration will have been removed;

therefore, the tender Father will wipe away all tears from the eyes of His children. A parallel promise in the New Testament is found in Rev. 21:1-4. While we are in this world we shall have tribulation, but we may be of good cheer for the Lord has overcome the world. We too, may overcome the world by our faith in Him. We are persuaded that "this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison . . ." (II Cor. 4:17).

v. 9 FELLOWSHIPING: In *the* day when Jehovah makes His "feast" for all peoples, in *the* day when He removes the "curtain" from between Himself and *all* nations and in *the* day when He swallows up death forever, those who have waited in eager faith will enter into a participation of the salvation He has provided. This passage reminds us of the prophecy of John the Baptist's father of the coming Messiah (Lk. 1:67-79) and of Simeon's prophetic prayer (Lk. 2:29-35). Much of the sin-stricken world was searching for fellowship with *The* Divine Being. They had even built altars to the "Unknown God" (Acts 17:23). When the Unknown God became Known, when the Word became flesh and dwelt among men and accomplished His redemptive work and was proclaimed throughout the known world by the apostles, thousands and thousands of men of every tribe and tongue said, "Lo, this is our God; we have waited for him. . . ." Men are still waiting for Him in places far away and near. He has made Himself knowable and available. But He has sovereignly chosen (Rom. 9-10-11) to become knowable and available through a response of faith to the preached Word (cf. Rom. 10:14-17). If every man is to have the opportunity to "be glad and rejoice in his salvation," then those who know the Word must preach it to every man.

### QUIZ

1. What does the N.T. tell us about interpreting God's "feast of fat things"?
2. What is the "covering" or "veil" that is spread over all



nations?

3. How is that covering removed?
4. What does the O.T. say about the future life after death?
5. How do we know the world was waiting for God?
6. How are men who wait for God to be brought into fellowship with Him?

### 3. JUBILATION FOR JEHOVAH'S PREDOMINANCE

TEXT: 25:10-12

- 10 For in this mountain will the hand of Jehovah rest; and Moab shall be trodden down in his place, even as straw is trodden down in the water of the dunghill.
- 11 And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth his hands to swim; but Jehovah will lay low his pride together with the craft of his hands.
- 12 And the high fortress of thy walls hath he brought down, laid low, and brought to the ground, even to the dust.

#### QUERIES

- a. Why single out Moab for judgment by Jehovah?
- b. Why is Moab depicted as "swimming"?

#### PARAPHRASE

Yes, in Mount Zion the victorious, festive presence of God will be residing. But all His enemies, like Moab, will be crushed and cast down in their own filth like straw is cast out and kicked into the miry dungpit. Jehovah's enemy, Moab, will make great effort to save herself; like a swimmer to keep from drowning spreads her arms and makes frantic effort to save herself. However, Jehovah will make a mockery of Moab's

pride by humiliating her and foiling all her crafty plots to save herself. Yes, Moab, your walls, high and fortified, will be thrown down, completely laid low, scattered over the earth and ground into dust.

### COMMENTS

**v. 10 STAGGERED:** "This mountain" has as its antecedent Zion. The tender hand of God will rest in mercy upon Zion, wiping away every tear. But, and the contrast is the point, the hand of God's judgment will rest upon Mount Moab. Those in covenant relationship with Jehovah will be protected, sustained and feted. Those not in covenant with Him will be defeated. Moab had a long history of opposition to Jehovah's sovereignty (cf. our comments on Isaiah chapters 15 & 16, Vol. I). Moab probably represents all the enemies of Jehovah's covenant people. God will use secondary agents to bring about Moab's downfall — Babylonians, Persians, Greeks and Romans will successively conquer and ravage the mountains and valleys east of the Jordan river. It will become a desolate, deprived and despised area — a haunt of jackals and other wild animals. It will be crushed and cast off like barnyard straw pitched into the dung pit. There it will be trodden under foot.

**v. 11 STRUGGLING:** Moab, in the midst of its own desolation and despicability, will make frantic effort to save itself. Like a swimmer in danger of drowning, Moab will call upon every device and crafty plot it knows to save itself. But none of it will avail, for Jehovah is omnipotent. This is the point — the contrast between the high and exalted joy of Zion in its festive victory and the utter degradation and defeat of Moab.

**v. 12 STRUCK DOWN:** Moab was as proud as Edom of her fortifications. There, east of the Jordan, in the high cliffs and mountains of that region they built their walled cities. Military strategy has always been and always will be in troop-warfare, to occupy the "high ground." Ancient cities and villages invariably sought hills and rises in the terrain upon which to

COME TO THE FEAST . . . R. S. V. P.

build. But Moab's arrogance and threatening need not be feared by God's elect for He will bring their enemies down to the dust of the earth. And so it has been through the ages. The faithful Covenant-God has protected and sustained and fed His kingdom upon the earth and it is alive and flourishing today. In contrast, those enemies who have threatened and warred against God's kingdom have come and gone and dissolved into dust, one after another. So shall it ever be.

QUIZ

1. Which "mountain" is referred to in v. 10?
2. What is the point of this passage in connection with the rest of ch. 25?
3. How will Jehovah accomplish the demise of Moab?

SPECIAL STUDY

COME TO THE FEAST . . . R.S.V.P.

Enjoyment of God's provision is limited  
only to the invited guest's response

by Paul T. Butler

"You are cordially invited . . ." or, "The honor of your presence is requested. . . ." This is the way an invitation to a special festal occasion usually starts. It may conclude with "R.S.V.P." *Repondez, s'il vous plait* (French for "Please reply").

"Come to the feast!" has been the invitation of man to man since time began. There is no better opportunity for men to integrate their personalities, show their regard for one another, and help one another than at the festal table. Man has also