



ISAIAH 25

SONG OF GOD’S FAITHFULNESS ~ THE RICH FEAST OF THE LORD

Chapters 25 and 26 are written as a song that celebrates God’s intervention in Israel’s life. This song (or poem) celebrates God’s faithfulness, his purposes being accomplished, and bringing human pride down through his power. All that is shoring up man’s pride is destroyed.

There’s more. God has made himself the strength of the poor among His people in the day of their distress, and the power of the enemy has been brought low. He will execute justice in Zion for all people. He is taking away the veil that is upon their heart. Once the resurrection of the faithful has taken place, the rebuke of His people (Israel) shall be entirely taken away. The remnant celebrate their deliverance; they had waited for God, and the power of Jehovah will be displayed on their behalf. The time has come for God to shine in and through his people!

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>Isaiah 25:1 O LORD, you are my God; I will exalt you; I will praise your name, for you have done wonderful things, plans formed of old, faithful and sure. ² For you have made the city a heap, the fortified city a ruin; the foreigners’ palace is a city no more; it will never be rebuilt. ³ Therefore strong peoples will glorify you; cities of ruthless nations will fear you. ⁴ For you have been a stronghold to the poor, a stronghold to the needy in his distress, a shelter from the storm and a shade from the heat; for the breath of the ruthless is like a storm against a wall, ⁵ like heat in a dry place. You subdue the noise of the foreigners; as heat by the shade of a cloud, so the song of the ruthless is put down.</p> <p>⁶ On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.</p> <p>⁷ And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations.</p>	<p>a 25:2 That is, Babylon. See Jer. 50–52; Rev. 17–18.</p> <p>b 25:6 That is, the Zion-realm, the higher realm of glory that is offered to the church. We have already come to the top of this mountain! This feast is the love-feast and the fellowship with Christ that we experience in the family of God. See Ps. 36:8; 63:5; Isa. 55:1–2; Heb. 12:2–24. The seven significant mountains in the Bible are Moriah, Sinai, Gerizim, Nebo, Carmel, Calvary, and Zion.</p> <p>c 25:7 Or “the face of the shroud.”</p>	<p>Song of God’s Faithfulness</p> <p>Isaiah 25:1 Lord Yahweh, you are my glorious God! I will exalt you and praise your name forever, for you have done so many wonderful things. Well-thought-out plans you formed in ages past; you’ve been faithful and true to fulfill them all! ² The city that was once mighty a you’ve turned into a heap of rubble; the fortified city now lies in ruins. The foreigner’s fortress is no more and will never be rebuilt. ³ Therefore, superpower nations will glorify you and the cities of terrorist nations will revere you. ⁴ You have been a fortress-protector for the poor, a mighty stronghold for the needy in their distress, a shelter from the sudden storm, and a shade from the shimmering heat of the day. For the fury of tyrants was like a winter windstorm battering against the wall, ⁵ and like the heat of a drought in a desert land; but you subdued the heat under the shade of clouds. You alone silence the song of tyrants.</p> <p>The Rich Feast of the Lord</p> <p>⁶ The Lord Yahweh, Commander of Angel Armies, will host a rich feast on this mountain b for all peoples—a feast with plenty of meat and well-aged wine, with an abundance of food and the finest of wine. ⁷ And on this mountain, he will destroy the shroud c wrapped around all the people, the veil spread over all nations.</p>

English Standard (ESV)	Passion Translation (TPT)	Passion Translation (TPT)
<p>⁸ He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. ⁹ It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”</p> <p>¹⁰ For the hand of the LORD will rest on this mountain, and Moab shall be trampled down in his place, as straw is trampled down in a dunghill. ¹¹ And he will spread out his hands in the midst of it as a swimmer spreads his hands out to swim, but the LORD will lay low his pompous pride together with the skill of his hands.</p> <p>¹² And the high fortifications of his walls he will bring down, lay low, and cast to the ground, to the dust.</p>	<p>d 25:8 The gloom of death is like a shroud over every life. The curse of death is defeated in Christ so that all may come to the rich, joyous feast of the Lord. See 1 Cor. 15:54–56.</p> <p>e 25:8 The Hebrew word netsach can mean “victory” or “forever.” The translation includes both concepts. Netsach comes from a root word that means “to glitter from afar, to excel.” Jesus’ death, burial, resurrection, and ascension have brought an endless victory, endless life, and the conquest of every enemy. Now he waits for his sons and daughters to arise and become the second witness to his eternal victory. See Rom. 8:19–21; 2 Cor. 13:1; Heb. 2:6–13.</p> <p>f 25:8 See Rev. 21:4.</p> <p>g 25:9 The Hebrew word qavah (the root word for “rope”) means “to wait, to entwine.” Waiting on God means binding and connecting our hearts to who God is and to his promise. The Hebrew concept of waiting on the Lord is never a passive thing but active, full of expectation.</p> <p>h 25:9 Or “We waited for him!”</p> <p>i 25:10 Or “as straw is trampled down at Madmenah (a village outside Jerusalem).” Madmenah can also be translated “dung heap.” See Isa. 10:31.</p> <p>j 25:11 The Hebrew of this clause is uncertain.”</p>	<p>⁸ It is the gloom of death! d He will swallow it up in victory forever! e And God, Lord Yahweh, will wipe away every tear from every face. f He will remove every trace of disgrace that his people have suffered throughout the world, for the Lord Yahweh has promised it! ⁹ In that day they will say, “Behold! This is our God! We’ve waited g for him, and he saved us! This one, the Lord Yahweh—he is worth the wait! h We will keep shouting with joy as we find our bliss in his salvation-kiss!”</p> <p>¹⁰ The mighty, gracious hand of the Lord Yahweh will rest upon this mountain, but the Moabites will be trampled under his feet as straw gets trampled into the manure. i ¹¹ They will stretch out their arms in it like a swimmer stretches out his arms to swim, yet God will bring down their pride, and they will thrash and sink despite their struggle. j ¹² He will tear down the high walls of Moab’s fortresses and flatten them into the dust.</p>

BIBLE KNOWLEDGE COMMENTARY

JOHN A. MARTIN

THE LORD’S PRESERVING OF HIS PEOPLE (CHAP. 25)

- This chapter is a praise psalm extolling the Lord’s deliverance of His people. Soon after God in His judgment will wipe out sinful people (chap. 24) the Messiah’s glorious kingdom will begin. In poetry Isaiah described the praise that will be ascribed to the Lord in the Millennium for His marvelous work.

- **Praise to the Lord for the Coming Kingdom (25:1-5).**

- **25:1-5.** Speaking in the first person Isaiah described the situation which will exist when the kingdom is established on the earth. The prophet ascribed praise to the Lord's name (His revealed character) for His marvelous acts of judgment (vv. 2-3) and deliverance (vv. 4-5). God's judgment on the city, representative of the world (cf. 24:12-13), will cause peoples from ruthless nations to honor and revere God. This will fulfill the promise given Abraham that all the world's nations will be blessed through Israel (Gen. 12:3). The theme of Gentiles knowing and worshiping God in the kingdom is common in the prophets (see, e.g., Isa. 2:3; 11:9; 49:7; 56:6; 66:20-21; Zech. 14:16-19; Mal. 1:11).
- When the Lord will establish His kingdom on the earth, a reversal of fortunes will occur (Isa. 25:4-5). The poor ("feeble, weak, helpless") and the needy ("oppressed") will be rescued and the ruthless will be stilled. God's care for the poor and the needy is mentioned many times in the Old and New Testaments. The reversal of fortunes, in which those who depend on God are helped and those who depend on themselves are judged, is a major theme of Scripture (e.g., 1 Sam. 2:1-10; James 5:1-6). 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.
- **Effects of the Coming Kingdom** (25:6-12). The deliverance that the Lord will bring will include the wiping away of death (vv. 6-8), the rejoicing of His people (v. 9), and judgment on His enemies (vv. 10-12).
 - **25:6.** God's deliverance of His people in the kingdom is pictured as a banquet feast on the mountain of the LORD Almighty. Mountains are often symbols of governmental authority (e.g., Dan. 2:44-45) but here the mountain probably refers to Jerusalem (Mount Zion) from which the Messiah will rule in the kingdom. Food will be provided for all peoples, which fact once again stresses the worldwide extent of God's kingdom over those who believe. This does not mean that everyone who lives in the Millennium will be saved (though only redeemed people will enter the Millennium at its beginning); instead it means that people in all areas of the world will be saved. The best of meats and the finest of wines picture God's ability to supply the needs of His people during that time. Some Bible interpreters say this refers symbolically to God's care for His people in the present age. However, Isaiah was speaking of a future time when (after God's worldwide judgment) His people in Israel and other nations will feast together in [Vol. 1, p. 1074] peace and prosperity. This is the 1,000-year reign of Christ.
 - **25:7-8.** Death, pictured as a shroud and a sheet, the covering placed over a dead body, will be swallowed up or done away with. This will mean that tears of grief caused by the separation of the dead from the living also will be a thing of the past. This removal of death and wiping away of tears will take place at the end of the 1,000-year reign of Christ (Rev. 21:4), when death, Satan, and hell will be thrown into the lake of fire (Rev. 20:14) and the new heavens and new earth established (Rev. 21:1-3). Since God's future kingdom includes both the Messiah's millennial reign and the eternal state, Isaiah telescoped them together (cf. Isa. 65:17-25). Elsewhere the first and second comings of Christ are seen together (9:6-7; 61:1-3). The certainty of future prosperity and joy and absence of death would encourage Judah in Isaiah's day to trust in the LORD and not lose heart.
 - **25:9.** In that day (cf. 24:21), the day when the believing remnant will be delivered, they (the saved ones) will affirm their trust in the Lord, who saved them. In response they will say let us rejoice and be glad in the salvation He provided. Meanwhile, in Isaiah's day, believers in Judah were to rejoice in the Lord's salvation.
 - **25:10-12.** Isaiah referred to Moab as representing those who oppose God and will be judged by Him. Moab was east of Israel across the Dead Sea. Israel and Judah had many altercations with Moab, that was known for her pride (v. 11; cf. 16:6). She felt that the works of her hands and her cleverness would

protect her, but it would not. Moab—and all God’s enemies—will be totally destroyed, trampled, and brought down ... low (cf. 26:5) to the very dust. Only God’s people, in Israel and in other nations, will enjoy God’s time of prosperity and blessing.

DISCUSSION QUESTIONS:

1. Look at what is happening in the world around you today. What do you see God doing that is worth singing about?
2. Give a couple personal examples of God’s faithfulness displayed in your life. What has he done that no one else could have accomplished?
3. To some, chapter 25 is a picture of the millennial kingdom in all its glory. What stands out to you in the picture that is being painted of God’s relationship with the poor? How does what we read in these verses support the whole idea of “partnering with the poor” that we heard prophesied last week?
4. Choose one phrase out of chapter 25 and talk about how it might apply to your life. What might this phrase reveal about God’s influence on the outcome of your life?
5. Suppose the Holy Spirit were to write a song about your desire to be more like Jesus. What would be some of the lines written in *your* song?