

Isaiah 25 - The Little Apocalypse of Isaiah: The Millennial Kingdom

I. Prophecies of condemnation (Is 1:1–35:10)

(3) Condemnation of the world (Is 24:1–35:10)

(A) Tribulation and kingdom: Little Apocalypse (Is 24:1–27:13)

(b) Israel praises God for punishing the wicked and rewarding the righteous (25:1-12)

(i) For judging her oppressors (25:1-5)

(ii) For blessings (25:6-9)

(iii) For Moab's destruction (25:10-12)

Isaiah 25

(b) Israel praises God for punishing the wicked and rewarding the righteous (25:1-12)

(i) For judging her oppressors (25:1-5)

1 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.

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.

1 LORD, you are my God; I will exalt you and praise your name, for you have done marvelous things, plans made long ago in faithfulness and truth.

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.

- What will be happening in the kingdom is worthy of praise because it was something long ago conceived in the plan of God and is now being played out in the events of time

— Because God's program will be played out, all of His wonderful counsel (Is 9:6) will come to pass

2 For You have turned **a city** into a heap, A fortified city into a ruin; A palace of strangers is no longer a city, It will never be rebuilt.

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.

2 For you have made the city a heap of rubble, the fortified city into a ruin; the foreigners' citadel is no longer a city— it will never be rebuilt!

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 city" - refers to Babylon

— Tribulation survivors who enter the millennium will remember what a powerful city it was and how God totally destroyed it. They and their children will honor the Lord if for no other reason than knowing He could easily do the same to them.

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

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

3 Therefore strong nations will glorify you; cities of ruthless nations will revere you.

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

- "...a strong people" - during the Tribulation, persecuted, killed and nearly destroyed; in the kingdom, "a strong people" glorify God

4 For You have been a stronghold for the helpless, A stronghold for the poor 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.

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.

4 For you have been a stronghold for the poor, a stronghold for the needy in distress, a shelter from the storm and a shade from the heat— for the blistering attack from the ruthless is like a rainstorm beating against a wall,

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.

- Throughout the OT, the expression "the poor and the needy" is a common reference to the faithful Jewish Remnant during the Great Tribulation

- "...A refuge from the storm, a shade from the heat" - a reference to both literal storms and heat, and also a reference to the persecution that the faithful Remnant had undergone

5 Like heat in a dry land, You subdue the uproar of foreigners; *Like* heat by the shadow of a cloud, the song of the ruthless is silenced.

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.

5 and the noise of foreigners is like the heat of the desert. Just as you subdue heat by the shade of clouds, so the victory songs of violent men will be stilled.

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.

- "...branch of the terrible ones" [KJV] - an OT allusion to the Antichrist

— This name is in complete opposition to the Lord, who is called "the Branch of the Lord" that is "beautiful and glorious" (Cf. Zech 3:8; 6:12; Is 4:2; 14:19).

— See [Allusions to the Antichrist](#) for a complete list.

(ii) For blessings (25:6-9)

6 Now the LORD of armies will prepare a lavish banquet for all peoples on this mountain; A banquet of **aged wine, choice pieces with marrow, And refined, aged wine.**

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.*

6 "On this mountain, the LORD of the Heavenly Armies will prepare for all nations a banquet of rich food, a banquet of well-aged wines— rich food full of marrow, and refined wines of the finest vintage

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 is a prophecy of the Marriage Supper of the Lamb (v6-9); the Kingdom begins with this feast (Cf. Ps 107:3; Is 43:5-6; 49:12; 65:13-14; Matt 8:11)

- "...aged wine" [2x] - mature wine at rest; smooth

- "...choice pieces with marrow" - symbols of good and abundance

7 And on this mountain He will destroy the **covering** which is over all peoples, The **veil** which is stretched over all nations.

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.

7 And on this mountain, he will swallow up the burial shroud that enfolds all nations, the veil that is spread over all nations—

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" - the Hebrew word emphasizes the "completeness" of the covering

- "...veil" - the Hebrew word emphasizes the "thickness" of the covering

— This "covering" is not the "blindness that has befallen Israel" (Rom 11:25). In context of the OT, a thick covering was a symbol of sorrow (2 Sam 15:30; 19:4; Jer 14:3-4). The removal of the covering means the removal of sorrow.

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 disgrace of His people from all the earth; For the LORD has

spoken.

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.

8 he has swallowed up death forever! Then the Lord GOD will wipe away the tears from all faces, and he will take away the disgrace of his people from the entire earth." for the LORD has spoken.

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.

- The reason for the removal of the covering...

- (1) The elimination of death for believers in the kingdom
- (2) The removal of sadness ("GOD will wipe tears away from all faces")
- (3) The reproach of Israel will be removed

- "He will swallow up death in victory" - quoted by Paul (1 Cor 15:54)

9 And it will be said on 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's rejoice and be glad in His salvation."

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."

9 "And you will say at that time, Look! It's the LORD! This is our God! We waited for him, and he saved us. This is the LORD! We waited for him, so let us rejoice, and we will be glad that he has saved us."

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.

- Israel rejoices for having received both spiritual and physical salvation from the Lord

(iii) For Moab's destruction (25:10-12)

10 For the hand of the LORD will rest on this mountain, And **Moab** will be trampled down in his place As straw is trampled down in the water of a manure pile.

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.

10 For the LORD's power will rest on this mountain, but the Moabites will be trodden down beneath him, just as straw is trodden down in the slime of a manure pit.

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" - a very good representation of Israel's enemies
- The judgment of Moab is typical of the judgment God will pour out upon other Gentile nations that have turned against the Jews
- By the time God's judgment has run its course, the enemy nation has become like a watery cesspool

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.

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.

11 They will spread out their hands in the thick of it, just as swimmers spread out their hands to swim, but the LORD will bring down their pride, together with the cleverness of their hands.

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.

- The hand of the LORD is placed on Zion for protection, and the same hand is placed upon Moab (or other enemies of Israel) for destruction
- The picture is that of Israel's enemies trying to swim through a cesspool, but the struggle of swimming results in them sinking further into it. Someone sinking into a cesspool has lost any pride or dignity.
- Those who exercise pride of Israel are seen in this kind of demotion

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

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

12 He brings down the high fortifications of your walls and lays them low; he will raze them to the ground, right down to the dust.

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.

- Every enemy fortress has also been destroyed