

ISAIAH

ISAIAH 25:1-12, THE REMNANT'S SONG OF PRAISE

In chapter 24, Isaiah revealed the end times judgment on mankind and on planet earth that will have a number of important consequences. Unbelief will be banished from the world once the King returns to claim His throne. Satan and his demonic forces will be locked up in prison and unable to deceive people and nations for the duration of the Kingdom. The Israelite remnant of that time will be identified and national Israel will be saved. The nation of Israel and her people, the surviving remnant and resurrected Old Testament saints, will finally, at long last, inherit the covenant promises they were granted in the Abrahamic Covenant and its amplifying covenants: the Land, the Davidic, and the New Covenants. The saved Old Testament Israelites will be guests at the Wedding Supper of the Lamb as will the saved Tribulation Israelites. Saved Gentiles will enter the Kingdom to populate the nations of the world, and they will also be guests at the Wedding Supper of the Lamb. Martyred Tribulation saints, Jew and Gentile, will be resurrected, and they will be guests at the Wedding Supper of the Lamb. Israel will be the preeminent nation in the world, and Israel will finally be the people and the nation that Yahweh created them to be.

The Kingdom will exhibit true spirituality in a way that honors the King. The world has never seen true worship on a scale of this magnitude. Salvation will be understood and based solely on grace through faith with no false gospels competing for the souls of people living in the Kingdom. Not only will the world be spiritual, but it will be a world in which the people exhibit a godly level of morality and ethics that the world has been unable to practice since the Fall. The world will exist in a state that most closely resembles, since the Fall, the original created state in the Garden of Eden. Sin, death, hunger, poverty, and illness will be almost completely eliminated. At least until the final rebellion at the end, there will be no wars, and that final war will be ended by means of fire from heaven (Rev. 20:9); therefore, no army with human conscripts will be necessary during the Kingdom. The Kingdom will be a time of signs, wonders, and miracles. There will be a common worldwide language so that every person is able to call on the Lord (Zeph. 3:9). The weather will be conducive to comfortable human life and productivity across the globe, and at least some of the uninhabitable and unproductive places of the world will become habitable and productive (Is. 51:3).

In chapter 25, the prophet is granted a revelation of the Jewish remnant singing a song of praise as they travel to and enter the land at the beginning of the Kingdom. Constable suggested that because the Old Testament saints will be resurrected to enjoy the Kingdom blessings promised to them in the covenants, that it could be Isaiah himself singing this song of praise.

Isaiah 25:1 ¹ O LORD, You are my God; I will exalt [יְרִיבִים] You, I will give thanks [יְדָה] to Your name [שֵׁם]; For You have worked wonders, Plans *formed* long ago, with perfect faithfulness [אֲמוּנָה אֱמֶת].

The Israelites' song is directed to Yahweh, and they acknowledge that He is their God. "You" and "my" are singular pronouns indicating that whatever the gods they had in their lives in the past, are now a thing of the past, and Yahweh is the only God they acknowledge as they enter the Kingdom. The only way they could get to the point of Kingdom entrance is to place their faith in the one true God. Each Israelite entering the Kingdom placed their faith in their Messiah during the Tribulation either before or during His return to earth to save all Israel from annihilation at the hands of antichrist and the world's armies under his command. In so doing, they have established a personal faith relationship with God, "my" God, that will never again be broken. Part of the New Covenant is that "they will all know Me, from the least of them to the greatest of them" (Jer. 31:34) which is a revelation that while all the Jews entering the Kingdom are obviously believers, their Kingdom descendants will, with no exceptions, place their faith in God during the Messiah's reign.

In context, this is a reference to the joy and praise the Israelites give to God upon entering the Kingdom, but there is no reason to suspect the Gentiles who survive the Tribulation will not be equally as joyous when they enter the Kingdom alongside the Jewish people. That truth is just not the subject of this prophecy.

Exalt, יָרִים, means to be high above in this context. Indeed, Yahweh is above all things and the people will finally realize that by the end of the Tribulation.

Thanks, יָדָה, means to thank, to express gratitude or to show appreciation for.

Name, שֵׁם, in this context, is more than simply the moniker by which God is known. It means renown, fame, known, reputation, i.e., information that one knows about another, implying the acknowledgement of the high status afforded the one of renown. Certainly, no one can be afforded higher status than the Creator God of the universe who just saved the Israelites from complete annihilation, and, after all they have been through the previous seven years, they know it.

The picture here is one of immense gratitude and joy being expressed for God's physical deliverance through the Tribulation, for justification salvation, and for their entrance into the Kingdom which is accompanied by the fulfillment of the covenants God made with Israel. The use of the personal pronoun "I" gives some credence to Constable's thought that it is Isaiah singing these praises upon his resurrection and Kingdom entrance. It also could be that each person is individually expressing the same sentiments which, when combined with everyone else, indicates the entire population of Israelites together is praising God.

God will be praised for the incredible wonders that are going to take place during the Tribulation. We know that the purpose of signs, miracles, and wonders is to authenticate the message and the messenger. The praise extended towards God by the Israelites for the working of these wonders is verification that He was authenticated through them. They know that He is Yahweh, and they have believed in the Messiah when He returned to earth to save them, itself a mighty wonder worked in their sight as they see Him appear out of the heavens riding a white horse accompanied by the hosts of heaven (Mt. 24:29-30; Rev. 19:11-16).

The Israelites will also acknowledge that all of this is the result of God's plan for history that was formulated in His mind before He created everything that exists. The Israelites are going to finally understand who Yahweh is, who they are in relation to Him, and their place in God's plan for history and the Kingdom. They praise God for being faithful to carry out His plan. Perfect faithfulness, אֱמוּנָה אֲמִינָה, is a way of expressing "every imaginable faithfulness, perfect, quintessential faithfulness" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 170].

God is the ultimate in terms of what being faithful looks like; He can do nothing else; faithfulness is an essential attribute of who He is (cf. 2 Tim. 2:13). He has been faithful to the Israelites throughout their history despite their rebellion, but the Israelites will finally, at the end of history as we know it, acknowledge God's faithfulness after about 3,000 years of rebellion. His faithfulness involves keeping His covenant promises.

2 Timothy 2:13 ¹³If we are faithless, He remains faithful, for He cannot deny Himself.

Verse 2 refers to the destruction chapter 24 revealed.

Isaiah 25:2 ²For You have made a city into a heap, A fortified city into a ruin; A palace of strangers [זוֹרֵי] is a city no more, It will never be rebuilt.

This verse may be referring to Babylon or some other city, or it may be referring to the world as a city of chaos as it did in Isaiah 24:10. Given the context, the latter seems to be the more likely interpretive option. "What did God do? He destroyed the city of man, the world city-state culture (cf. 24:10), as He said He would. The city, since the time of Babel (Gen. 11:1-9), was a biblical figure of self-salvation" [Thomas L. Constable, *Thomas Constable's Notes on the Bible, Volume IV: Isaiah-Daniel*, 4:72].

Strangers, זוֹרֵי, generally refers to people who do not belong in the environment in which they are found; it is often used of those from another region or country. In this context, it refers to those who are earth dwellers, that is, those who reject God and who are in rebellion against Him. The word is also used to refer to those who are non-Israelites. It could possibly include Jews in this context, since many of them will be in rebellion against God at the start of the Tribulation, and they will continue in rebellion until they are eliminated, but the context suggests Gentiles are the subject.

"The people of God have been dominated by *foreigners, strong and ruthless* power groups. The background of Egypt and the exodus is prominent in this passage. *Peoples ... cities* are both singular and this must be restored. Isaiah is speaking of the city of [Isaiah] 24:10, the world structured without reference to God. The citizens of this world city are one people though composed of many *nations*, for they are one in ideology: the 'I can cope' syndrome that marks a fallen race, coupled with the 'Who needs God?' of the self-sufficient" [J. Alec. Motyer, *Isaiah: An Introduction & Commentary*, 170].

Much of the world will be rebuilt during the Kingdom, but some places will remain in ruins. Babylon will not be rebuilt, but will instead become a dwelling place of demons.

Revelation 18:2 ²And he cried out with a mighty voice, saying, "Fallen, fallen is Babylon the great! She has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird.

Isaiah 13:19–20 ¹⁹And Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, Will be as when God overthrew Sodom and Gomorrah. ²⁰It will never be inhabited or lived in from generation to generation; Nor will the Arab pitch *his* tent there, Nor will shepherds make *their* flocks lie down there.

Isaiah 25:3 ³Therefore a strong [עַז] people will glorify [כָּבֵד] You; Cities of ruthless [עָרִיץ] nations will revere [יִרָא] You.

Isaiah 25:3 ³Therefore a fierce people must honor You, A city of cruel nations must fear you (TANAKH).

All of the judgment visited on the world, will result in the people and the nations giving glory to God—whether they want to do so or not. This is almost certainly not a statement of faith, although there will be Gentiles coming to faith during the Tribulation. The power and the glory of God will be revealed through the righteous judgments that He imposes on the world. We know, based on the testimony of John in the book of Revelation, that the earth dwellers will acknowledge God is the divine force behind the judgments they are experiencing, but they will continue to refuse to repent and believe.

The parallel nature of Hebrew writing is evident in this verse. The characteristics of the world's nations, strong and ruthless, are parallel with one another as are the results of God's judgment on them when they will glorify and fear God. "Revere" is not the best translation here; "fear" is much better.

Strong, עַז, means strong, mighty, and fierce; it refers to having strength or power greater than average or expected.

Ruthless, עָרִיץ, refers to being awe-inspiring and terror-striking, causing fear, being ruthless, violent, and without mercy or pity.

These words describe the people and the nations of the world system in their relationship to and with Israel. God would have protected the Israelites throughout their history, but they wanted to be self-reliant and therefore they suffered at the hands of an evil world system that was stronger than them and much more ruthless and deadly than they were when acting without dependence on Yahweh. It will only be when God intercedes for them at the end and saves them that they will forego their self-reliance and depend on Him.

Glorify, כָּבֵד, literally means to be heavy or weighty. In this context, it refers to positively acknowledging, recognizing, or esteeming one's character, nature, or attributes. Revere, יִרָא, means to fear and to be afraid having the sense of being afraid of or frightened of. It can mean to revere or respect God, but that is not the sense here.

These words are not presenting a positive picture of how the world will view God by the end of the Tribulation. They will have to acknowledge His attributes, His character, and His nature, but they will not like it, and they will only grudgingly do it. They hate Him, and they hate what He has done to them. This vindicates His righteous nature. "Revere" is better translated "fear." The world will not respect God; they will hate Him for the power He has displayed and the judgment He has wrought on the earth. They will be afraid of Him (cf. Rev. 11:11, 18:10, 15). The word "will" is an explanatory word to make it read well in English; the TANAKH's use of the word "must" is better. The world must acknowledge God based on the powerful works He has performed, and it must be afraid of Him because they know they are doomed and there is no escape. Resistance is futile.

The next verses reveal to the Israelites that God will be with them in the midst of these incredibly perilous times.

Isaiah 25:4-5 ⁴For You have been a defense [מְעוֹז] for the helpless [דָּל], A defense for the needy [אֶבְיֹוֹן] in his distress [צָר]. A refuge [מְחֻסָּה] from the storm, a shade from the heat; For the breath [רוּחַ] of the ruthless is like a *rain storm against* a wall. ⁵Like heat in drought, You subdue the uproar of aliens; *Like* heat by the shadow of a cloud, the song of the ruthless is silenced.

Every sort of threat is covered in this verse. Storm and heat are a way of saying that every sort of threat is going to be thrown against Israel. Without God acting on their behalf, they are helpless and needy, but He will defend them and be a refuge for them.

Breath, רוּחַ, means breath, wind, spirit. Like a fierce storm that forces the rain to savagely beat against a wall, the forces of evil that seek to destroy Israel will be like a driving rain beating down against them and attacking them.

The condition of the Israelites would be hopeless if not for the intervention of Yahweh on their behalf. There is a series of words used here describing their need and their provision.

Helpless, דָּל, means low, weak, helpless, powerless, insignificant.

Needy, אֶבְיֹוֹן, means needy and poor.

Distress, צָר, means to be in dire straits or distress. Literally, it refers to being wrapped up, enveloped, tied or locked up, referring to becoming afflicted with or marked by anxious uneasiness or trouble or grief.

Defense, מְעוֹז, means a mountain stronghold, a place of refuge, a fortress. It has the sense of a strongly fortified defensive or military structure.

Refuge, מְחֻסָּה, means a place of refuge, a shelter, or the person to whom one flees.

These words are painting a picture for us. Israel is going to be savagely attacked which places them into a state of helplessness, need, and distress, but Yahweh, the God of Abraham, Isaac, and Jacob is going to be their defense and their refuge. When God is on the side of Israel, the enemy cannot succeed.

Just as the heat of the sun may be mitigated by the shadow cast by overhead clouds, the uproar of Israel's enemies is going to be silenced by God.

The text next moves into some revelation concerning the Messianic Kingdom. Verse 6 specifically addresses the Wedding Supper of the Lamb.

Isaiah 25:6 ⁶The LORD of hosts will prepare a lavish [שֶׁמֶן] banquet for all [כָּל] peoples [עַמִּים] on this mountain; A banquet of aged wine [שֶׁמֶר], choice pieces with marrow [מִקְהָא], And refined, aged wine.

This verse is a clear revelation that the Wedding Supper of the Lamb takes place on earth at the beginning of the Kingdom rather than in heaven prior to the Second Coming as some suppose. The consummation of the wedding takes place in heaven, but the Wedding Supper takes place on earth, in Jerusalem, at the beginning of the Kingdom. "All peoples" will be at this banquet which is a reference to all the people who enter the Kingdom. This banquet is not restricted to Israel nor is it restricted to the church. Peoples, עַמִּים, means the body of citizens of a religious or political entity, such as a nation or province; with related usages for bodies of people who are related ethnically or socially or that may be sub-groups of a larger citizenry. In this situation, the word refers to the people of the world who, at that point in time, are all related and united with one another in terms of belief. If only the Israelites were in view, the word ישראל, [yis-rā-'ēl] translated "Israelites" would probably have been used as it is in other Scriptures. All, כָּל, means the whole or all, referring to something in total. Of course, the church had not been revealed at that time; it was a mystery the revelation of which was not disclosed until Christ revealed it to the apostles at His First Advent (Mt. 16:18). The Old Testament believers and the Tribulation martyrs will be resurrected, and they will be guests at this banquet alongside the believers who survive the Tribulation and enter the Kingdom to live in it and repopulate the world. The Church will be honored as the just married bride of Christ.

Banquets were always part of the coronation of a king. In this situation, not only do we have the wedding celebration, but we have the coronation of the King of kings on His Davidic throne in Jerusalem.

Replacement theologians cannot understand this verse. Most of them believe the Kingdom is now which means this verse cannot be properly exegeted. Horton relegates it to the eternal state and claims this verse represents the two, Israel and the Church, becoming one entity [Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way*, 723]. Young spiritualized these verses. "As Zion here is to be taken in a figurative sense, referring to the Church of God, so also is the banquet to be understood figuratively, as signifying the spiritual blessings that God brings to mankind through His kingdom" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 2, 2:192]. This obviously denies the plain meaning of the text. It is the fruit of imposing both replacement theology and Kingdom now theology into the text and then interpreting the Bible to confirm those theological positions. That is eisegesis; it is not exegesis.

It is possible to conceive of the entire one-thousand-year Kingdom period as the Wedding Supper of the Lamb. The end of the one thousand years is simply the beginning of the eternal state.

The Psalmist indicated that the Kingdom dispensation is a time of prosperity.

Psalm 22:25–31 ²⁵From You comes my praise in the great assembly; I shall pay my vows before those who fear Him. ²⁶The afflicted will eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever! ²⁷All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You. ²⁸For the kingdom is the LORD'S And He rules over the nations. ²⁹All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive. ³⁰Posterity will serve Him; It will be told of the Lord to the coming generation. ³¹They will come and will declare His righteousness To a people who will be born, that He has performed *it*.

When God prepares a banquet, we can expect that banquet to be lavish. Lavish, *לָשֶׁךְ*, means fat or oil generally referring to olive oil. Figuratively, it refers to rich foods conceived of in terms of oil, whether as a matter of taste or texture or some other quality. Young's Literal Translation interprets this to read "a banquet of fat things." In English, lavish means sumptuously rich and elaborate which is exactly what we would expect the Wedding Supper of the Lamb to be. That is not quite as literal as "fat things" or "rich," but it conveys the sense in English very well, and it is true to the original intent of the Hebrew language.

The banquet is going to be held on Mount Zion. In terms of logistics, how this will work I have no idea. Even though the population of the earth will be greatly reduced, this banquet must accommodate not only the people entering the Kingdom in mortal bodies, but all the believing people who have been resurrected as well. Having said that, I don't think that finding room for everyone will be a problem for the Creator God of the universe.

The aged wine and the marrow are indications of the exceptionally fine food that will be provided at this banquet. The last clause of the verse literally reads, "A banquet of rich, aged wine, rich food filled with marrow, [and] refined, aged wine."

Aged wine, *לָשֶׁךְ*, formally means the dregs or lees which is the sediment or particles settling at the bottom, usually in an undisturbed, unmoved container. Figuratively, it refers to aged wine which is fully fermented, having been stored and so has dregs or lees (sediment) on the bottom of the container which is usually then filtered out before drinking. This wine was filtered or refined, *זָקַק*, meaning to refine, filter, or purify. It refers to being treated or prepared so as to remove impurities or to put into a usable condition. The end result is the best wine that a vintner could produce.

Marrow, *מֵחַךְ*, is the soft tissue residing in the center of bones. It was regarded as being the finest of foods (cf. Ps. 63:5).

The next two verses refer to the quality of life in the Kingdom and on into eternity concerning the subject of death.

Isaiah 25:7–8 ⁷And on this mountain He will swallow up the covering [לִיט] which is over all peoples, Even the veil [מִסְכָּה] which is stretched over all nations. ⁸He will swallow [בִּלְע] up [the] death [תְּמוּת] for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach [תְּרִפָּה] of His people from all the earth; For the LORD has spoken.

What is the covering over all peoples and the veil over all nations? The context suggests that death is the subject, although some theologians believe it is sin, and others believe it is a reference to the difficulty Gentiles have understanding and accepting God's revelation. Buksbazen thinks this refers to a veil of ignorance. This Scripture is not referring to either Israel or the church alone; it is referring to all people and all nations for all time. Given the context, death is the best interpretation. Death is articulated, that is, it is "the death." That leads me to understand death in this verse as a reference to spiritual death, that is, eternal separation from God which is a far worse death than physical death alone.

Spiritual death was the primary meaning of Genesis 2:17. What began in the Garden of Eden by means of mankind's rebellion against God, death for mankind, will be ended by means of the exercise of God's grace and mercy in removing death from mankind's experience.

Genesis 2:17 ¹⁷but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die [מוֹת תָּמוּת]."

"Will surely die" [מוֹת תָּמוּת] literally reads "dying you shall die," but the sense is the certainty of the death which is reflected in our texts with the reading "you will surely die." This is a special Hebrew grammatical form which uses the same Hebrew root together in succession to make it emphatic. This primarily refers to spiritual death, that is, eternal separation from God. Adam did not physically die that day, but he died spiritually the moment he rebelled. However, physical death was a consequence of mankind's rebellion as well. I would argue that the spiritual death is the most serious of the two, and that type of death had to be the primary meaning in this verse.

"The primary warning is undoubtedly that of spiritual death, or separation from God. But this also entails physical death, since God is the source of physical life as well as spiritual life. Literally, the warning could read: 'Dying, thou shalt die!' The moment Adam disobeyed God, the principle of decay and death would begin to operate in his body; and, finally, this would overcome the built-in metabolic processes and he would go back to the dust from which his body was formed. Even though he continued functioning biologically for over nine hundred years, he died both spiritually and (in principle) physically the very day he rejected and disobeyed the word of God. And this same type of act is the basis and root of all sin from that day to this" [Henry M. Morris, *The Genesis Record: A Scientific & Devotional Commentary on the Book of Beginnings*, 94].

I did a cursory word study of "death" in the NASB translation, and that word or some form of it is used 466 times. "Death" nearly always refers to death in general, and "the death" nearly always refers to spiritual death. It is not a dogmatically hard and fast rule, but it is generally true. Therefore, when the Scriptures refer to "the death," I have come to the

conclusion that spiritual death is generally the concept in view. Physical death occurs when the soul and the spirit leave the physical body, but the believer lives on as the soul and the spirit go be with the Lord. Even the believer's dead physical body will someday be resurrected and become a glorified flesh and blood body that has eternal life. Therefore, physical death is not the end for believers; absent the Rapture, it is the gateway to eternal life in the presence of the Lord. Unbelievers, however, suffer spiritual death in body, soul, and spirit. They do receive a resurrected body, but it is a body of death, which is separated from God for eternity. Unbelievers never possess a body of life. My conclusion is that when death is articulated, "the death" refers to spiritual death in both the Old and the New Testaments which is true death.

1 Corinthians 15:54 ⁵⁴... then will come about the saying that is written, "[the] DEATH [ὁ θάνατος] IS SWALLOWED UP in victory.

Revelation 21:4 ⁴...and there will no longer be any [the] death [ὁ θάνατος]"

Justification salvation involves spiritual death, and Paul used "the death" when discussing it in Romans 8.

Romans 8:1–2 ¹Therefore there is now no condemnation for those who are in Christ Jesus. ²For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of [the] death [τοῦ θανάτου].

"Death has reigned over the nations, and has brought calamity with it. All the sufferings that have come to the world eventuate in this greatest calamity. From the hard, fierce bondage of this ruler, there appears to be no hope. Therefore, the peoples wear a covering that they may mourn their miserable condition. God, however, will remove this covering, for there will no longer be need for it. When the Lord holds His feast on Zion, the nations may come and partake, freed of all causes for mourning and sorrow" [Edward J. Young, *The Book of Isaiah: A Commentary*, vol. 2, 2:195].

Covering, לִיט, means a covering, a shroud, or a blanket.

Veil, מַסְכָּה, means woven stuff, a web, a veil, or a covering.

Death is a heavy pall hanging over life as we know it. It is like a cover over us or a veil through which we cannot see very well. Every square inch of the creation is affected, and it unleashes an immense burden of sorrow and mourning, not only on the death that is the result, but on the sin that brings it about. Even though once we are in Christ, we are walking in the light (John 8:12; Eph. 5:8), we are not free of the sin nature which covers the universe like a blanket. Today, we see things "in a mirror dimly" (Rom. 13:12), but once eternity begins, death, the ultimate judgment of sin, will be removed by God, and we will be walking in the pure light that God created for us to walk in.

Swallow, בָּלַע, means to swallow down, swallow up, engulf, or devour referring to destroying something conceived of as swallowing or consuming it. This is a picture of the removal of death. "[T]he complete removal of death will be central to the establishment of God's sovereign reign, for death is the punishment the enemies of God justly deserve

because of sin. Once the enemies in heaven and on earth are vanquished, no one will deserve to die. The mystery of God's action is not fully revealed in this text, but the end of death must also imply the end of sin and the removal of sinful people from the earth" [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 1-39*, 433].

Reproach, *הַרְפָּיָה*, means reproach, disgrace, and scorn which refers to open disrespect for a person or a thing. At this point, God is referring to all the people who belong to Him who are entering eternity; this is not a reference to the Israelites or to the church alone. At this point in history, i.e., the beginning of eternity, everyone will be a believer. There will be no more need for tears or sorrow for any reason. Death will be vanquished and eliminated "for all time." Disgrace will be removed from all who enter.

This is a promise made by Yahweh, the Creator God; therefore, it will come to pass and it will stand forever.

Everyone entering the Kingdom and eventually entering eternity as part of the family of God will be praising Yahweh for the amazing things He has done. The entire community of the born-again will be praising God.

Isaiah 25:9 ⁹And 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."

"In that day" is, in this context, the end times eschatological marker. We have to remember that Isaiah did not have a complete picture of the Kingdom and eternity as separate concepts. He blended them together. Those details are clear to us due to progressive revelation. "Isaiah's vision of the future followed the course of events that later revelation clarified, but he did not present the eschatological future as consisting of consecutive watertight compartments for two reasons. First, he did not see the future as clearly as later prophets did (1 Pet. 1:10-12), and second, he described the future here as a poet rather than as a historian. Isaiah here telescoped the millennial and eternal reigns of God—both aspects constitute His future kingdom" [Thomas L. Constable, *Thomas Constable's Notes on the Bible: Volume IV: Isaiah-Daniel*, 4:73].

This is the Savior the world has so longed for and waited so long to appear and rescue them from Satan's world system. No longer will the believer's walk be solely by faith, but every born-again person will be in the presence of their Savior, the God-man, Christ Jesus. "Subjective experience (*we trusted*) is matched by objective reality (*This is the LORD*) ... It was *his salvation* for which we simply waited in hope and trust" [J. Alec Motyer, *Isaiah: An Introduction & Commentary*, 172]. That is certainly an excellent reason over which to express unbounded joy. Buksbazen wrote, "Verse 9 is like a shining pearl of a psalm, set within the center of a hymn" [Victor Buksbazen, *The Prophet Isaiah: A Commentary*, 241]. God's hand will rest on those who believe, which is a cause for great joy, but judgment awaits those people and nations who reject Him. There is a contrast being set here between those who are blessed because they have accepted God's grace and place their faith in Messiah and those who reject God and rely on themselves instead. Moab will actually suffer in the coming judgment, but here the nation is being used as an

example for what will happen to all the rebellious nations of the world when the time comes for God to impose His judgment on them.

Isaiah 25:10-12 ¹⁰For 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. ¹¹And 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. ¹²The unassailable [מִשְׁגָּב] fortifications of your walls He will bring down, Lay low *and* cast to the ground, even to the dust.

Moab was, and still is, an intractable enemy of Israel and the Jewish people, but this Scripture is not just applicable to that people and nation. Remember, the context of chapters 24-25 has been the world and not just Israel. Those people and nations who reject God and the salvation He offers will suffer under the end times judgment to come. This is not to say that any individual Moabite, or any other person living under the world system, is prevented from coming to faith; that is not true. It is to say, however, that any person and nation who rejects God without ever changing their mind about Him is going to suffer the consequences for so doing.

For those of us who have a farming/ranching background, we know that the picture being revealed here is not pretty. Being trodden down in a manure pile is not a pretty picture; nor is it a pretty picture concerning trying to swim out of it. The point is that this judgment will not be a pretty picture either; it will be a deadly picture. The only means of escape is by faith. No one can avoid this judgment by means of self-effort; reliance on oneself is never the means of escape from judgment and death.

This Scripture reveals the degrading nature of the judgment of God imposes on people. Being trodden down in a manure pile that is saturated with water is degrading. Escape will be futile. The walls built around their cities and the fortifications they built in naturally defensive places upon which they relied for protection will afford people no protection at all. Even natural fortifications high up in inaccessible places will offer no protection. Unassailable, מִשְׁגָּב, means a secure height, a stronghold, referring to a strongly fortified defensive or military structure. Masada is a good example for the picture this word is conveying. Nothing man can do will shield him from the judgment of God when God determines the time for judgment has come.

Just as surely as the Messianic Kingdom will be inaugurated in Israel and the Messiah will inherit the throne of His father David in Jerusalem, the rebellious, God-rejecting world system will be destroyed because the Lord has spoken and it will come to pass.