

INITIATION INTO ISAIAH

by

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CHAPTER TWENTY-FIVE

THEME:

Coming—the Kingdom!

REMARKS:

This chapter brings us into the Kingdom age. The clouds of the Great Tribulation have rolled away and the Sun of Righteousness is shining. This chapter is a Song of Deliverance, a Paean of Praise, the Hallelujah Chorus, the shout of Victory. This is the first chapter we have considered in a long time that is pure, undiluted joy.

When Jesus came the first time a paltry few sang. When He comes the second time the whole creation will join in with all the heavenly hosts.

This chapter is like another Psalm of Praise (see chapter 12).

It is in sections such as this that the frame of Isaiah stands out supreme, as the prince of prophets, a poet, and musician.

This chapter may be conveniently divided into the stanzas of a song:

OUTLINE: (A Song of Three Stanzas)

1st Stanza—**PRAISE to God for DELIVERANCE from All Past Enemies.** Verses 1-5

2nd Stanza—**PRAISE to God for PROVISION of all Present Needs.** Verses 6-8

3rd Stanza—**PRAISE to God for ANTICIPATION of all Future Joys.** Verses 9-12

COMMENT:

Verse 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.**

This is a song of sheer delight, wonder and worship. This comes from a heart full to overflowing, for the worshiper has come into a new knowledge of who God is and what He has done.

Again the heart of the citizen of the coming Kingdom is laid bare. What inexpressible delights await the one who enters the Kingdom. Our Lord's word was, "**Blessed.**"

- "**Faithfulness**" and "**truth**" are attributes of deity and are foreign to humanity today.
- "**Faithfulness**" is the fruit of the Spirit, and not the work of the flesh.
- "**Truth**" is the opposite of man. David said "**all men are liars.**"

Verse 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.**

It seems strange that these citizens of the Kingdom would rejoice over ruined cities and destroyed civilizations, but remember we are not of that "**manner of spirit.**" The "**city of confusion**" was the enemy of God and it is here the "**city of destruction**" and God's people can rejoice.

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

Does this mean worldwide conversion? It assuredly does, for this is the Millennium.

Verse 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.**

They look back over their long eventful and sin-recorded history with its long night of weeping and waiting. It is over now and they can sing. "**Weeping endureth for a night, but joy cometh in the morning.**"

Verse 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.**

They recall the awful blasphemy of the last days personified in one of whom it is written:

Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God (II Thessalonians 2:4).

He is put down as are all the enemies of God. As they take this final look into the past they lift their voices as the first stanza concludes.

Verse 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.**

"**Fat things**" may have to do with physical provisions.

They certainly will be in evidence through the bounty of a redeemed earth, however the **“fat things”** are likewise the wonderful spiritual feast in that day. Bible classes will be well attended in the Millennium.

“Feast of wines on the lees” has likewise a spiritual significance. This speaks of the unutterable joys that await those who enter the kingdom. **“Come ye blessed of my Father.”**

Verse 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.**

All spiritual darkness will be removed and those who have had a veil put over their eyes by Satan will have it removed to behold the manifold display of new spiritual truths.

Verse 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.**

This is quoted by Paul in I Corinthians 15:54.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

In I Corinthians the reference is to the Rapture, the great truth shall then **“be brought to pass.”** However, that does not exhaust it, as the final fulfillment is here in Isaiah, referring to the Millennium.

In the Kingdom the Old Testament saints will be there, having been raised when the Lord comes to establish His Kingdom.

All tears will be wiped away in the Kingdom. What an occasion for rejoicing!

The **“rebuke”** or reproach is removed. Sin no longer is present to condemn man.

“God has said it,” the trusting soul needs no future assurance.

Verse 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.**

We come to the final stanza. Attention is drawn to the Person of God. It is with Him men have to do. Do we know Him, love Him and serve Him? Do we want Him?

God and His salvation are vital to men.

Verse 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.**

Why is Moab introduced here? It is difficult to say. When Moab is up; God is down. When God is up; Moab is down. In the Kingdom Moab is down. God is on top.

Verse 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.**

Man cannot be exalted without bringing God down. The pride of man is his undoing. Man is debased when man is exalted. Man is exalted when God is exalted.

The way up for man is down. The time has come at last when “**The meek shall inherit the earth.**” Why? God is exalted. The pride of man is brought low.

I believe that after our Lord Jesus Christ comes again, the earth shall be renewed and the curse removed; the devil shall be bound; the godly shall be rewarded, the wicked shall be punished; and that before He comes there will be neither resurrection, judgment, nor millennium, and that not until after He comes shall the earth be filled with a knowledge of the glory; of the Lord (Acts 3:21; I Thessalonians 4:14-18; Revelation 20:1).

I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ (Jeremiah 30:10, 11; 31:10; Romans 11:25, 26).

I believe that the literal sense of the Old Testament prophecies has been far too much neglected by the churches, and is far too much neglected at the present day, and that under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often missed its meaning (Luke 24:25, 26).

—Bishop J. C. Ryle

~ end of chapter 25 ~

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