

A Trek Through Isaiah 21 - 24:21 - 25:12

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January 14, 2024

The King of Glory 24:21-23

	One-world Government	Davidic Monarchy	Collective Security and Self-sufficiency	The People of God	Triumphant End
3	24:1-20 The city of chaos	24:21-23 The King of glory	25:1-12 Salvation for all	26:1-21 The strong city	27:1-13 Universal Israel

Second oracle in the third series of oracles about “Where is true security?”: The Davidic King
Isaiah’s messages on the Davidic king.

- 14:28-32 Philistines rejoicing prematurely; warned of the coming King.
- 21:11-12 Watchman replies to Edom that light was coming after darkness.
- 24:21-23 The King of Glory on the throne on Mt Zion.

Starts with “In that day...”.

- The judgment at the end of the Tribulation (Rev 20).
- First of six elaborations of the destruction of the world city in 24:1-20.

24:21 The Lord’s victory	27:1 The Lord’s victory
25:9-11 The saved and the excluded	27:2-5 The Lord’s people and their foes
26:1-2 The strong city with open gates	27:12-13 The world in Zion

Heaven and Earth Punished 24:21-22

Isaiah 24:21–22 (LSB)

21 So it will be in that day, That Yahweh will punish the host of heights on high, And the kings of the earth on earth.

22 They will be gathered together Like prisoners in the pit, And will be confined in prison; And after many days they will be punished.

- V21 the guilty
 - In that day.
 - End times.
 - punish
 - Visit, judge the issues, take appropriate action.
 - the host of heights on high, And the kings of the earth on earth.
 - heavenly and earthly authorities, both guilty.
 - Each in their own realm.
- V22 the sentence
 - Gathered together like prisoners
 - Collected and imprisoned.
 - in the pit
 - Sheol. As Is 14: the king of Babylon
 - Confined
 - Without escape
 - after many days they will be punished
 - The thousand years of the Millennium followed by eternal punishment in the lake of fire.

God Rules 24:23

Isaiah 24:23 (LSB)

23 Then the moon will be humiliated and the sun ashamed, For Yahweh of hosts will reign on Mount Zion and in Jerusalem, And His glory will be before His elders.

- Then the moon will be humiliated and the sun ashamed,
 - No longer needed. As Rev 21:23 And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.
- Yahweh of hosts will reign on Mount Zion and in Jerusalem,
 - Will reign. Not start to reign but reign is manifested.
 - On Mount Zion. Culmination of the Davidic monarchy.
- his glory will be before his elders.
 - Elders. Representing the church in its official capacity.
 - As when the covenant was ratified on Mt Sinai in Ex 24:9-11 Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, 10 and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. 11 And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.
 - Also as in heaven Rev 4:4 Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads.

Salvation for All 25:1-12

Third oracle in the third series on “Where is true security?”

	One-world Government	Davidic Monarchy	Collective Security and Self-sufficiency	The People of God	Triumphant End
3	24:1-20 The city of chaos	24:1-23 The King of glory	25:1-12 Salvation for all	26:1-21 The strong city	27:1-13 Universal Israel

- Resolves the aspect of collective security and self-sufficiency.
 - 15:1 - 16:14 Moab refused to humble herself and find refuge in Zion
 - 21:13-17 The Arabian tribes relied on themselves
 - 25:1-12 In the end, the nations come home to Mt Zion and find full provision, except for Moab, who still tries to go it alone and is brought down.
- The world city is revealed as a place of oppression, but the weak and needy will be delivered.
- Structure
 - V1-5 Deliverance
 - V6-9 Banquet of the nations
 - V10-12 Proud Moab excluded.

Deliverance 25:1-5

25:1 Praise for God

Isaiah 25:1 (LSB)

10 Yahweh, You are my God; I will exalt You, I will give thanks to Your name; For You have worked wonders, Counsels formed long ago, with perfect faithfulness.

- Here is the song of praise of the remnant. Re Is 24:14-16.
- O Yahweh, you are my God.
 - Personal relationship.
- I will exalt You
 - Magnifying Yahweh
- I will give thanks to Your name; For You have worked wonders
 - Praise for God's revealed character as shown in His works.
- Counsels formed long ago
 - All according to His eternal purpose.
- With perfect faithfulness
 - He never abandoned His people and never failed to keep His promises.

25:2-3 The strong city destroyed

Isaiah 25:2-3 (LSB)

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

3Therefore a strong people will glorify You; Towns of ruthless nations will fear You.

- V2
 - For. the reason for the praise of the remnant.
 - City...fortified town...palace. Structures picturing human pride.
 - heap...ruin... is no more...will never be rebuilt. Judgment carried out.
- V3 Forced humility for the nations
 - Therefore. Result of Yahweh's judgment.
 - strong people ... ruthless nations
 - Citizens of the world city opposed to Yahweh.
 - Characterized as
 - Strong: relationships based on power
 - Ruthless: have no concern for others.
 - V3 will glorify You... will fear You.
 - The Babylonian power is broken; Yahweh is acknowledged as King.
 - Not reverence leading to salvation. As Ph 2:10 ...so that at the name of Jesus every knee should bow...

25:4-5 A refuge for the poor and needy

Isaiah 25:4–5 (LSB)

4For You have been a strong defense for the poor, A strong 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.

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

- V4a more reasons for praise
 - strong defense for the poor...for the needy
 - A place of strength and refuge in time of trouble.
 - Yahweh cares for the helpless.
 - Two illustrations of refuge using Near East weather
 - a refuge from a violent thunderstorm
 - a shade from the unending heat
 - Storm...heat is a Heb idiom for all kinds of threats.
- V4b-5a description of the oppressor
 - breath of the ruthless. Better “blast”
 - Two similes matching the two illustrations
 - like a rain storm against a wall. Violent & battering.
 - like heat in a dry land. Oppressive.
- V5b relief
 - You subdue the rumbling of strangers...the song of the ruthless is silenced
 - Like heat by the shadow of a cloud.
 - Simile: quickly and effectively.

Blessings for believers 25:6-8

Isaiah 25:6–8 (LSB)

6And Yahweh 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.

7And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations.

8He will swallow up death for all time, And Lord Yahweh will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For Yahweh has spoken.

- As the banquet commemorating the Mosaic covenant (Ex 24:11) but now for all people.
- The marriage supper of the Lamb (Rev 19:9)
- For all peoples. Remnant from all nations.
- Five coming blessings
 - V6 Provision of all good things.
 - Aged wine...choice pieces with marrow. The best.
 - V7 veil lifted.
 - May refer to the present dimness. As 1 Cor 13:12 ...now we see in a mirror dimly, but then face to face.
 - May refer to a veil of mourning for sorrow.
 - May refer to the veil of death
 - V8 death removed
 - V8 tears removed
 - V8 reproach removed. From His elect from all the nations.
- For Yahweh has spoken. Certainty.

Praise 25:9-10a

Isaiah 25:9–10 (LSB)

9And it will be said in that day, “Behold, this is our God in whom we have hoped that He would save us.

This is Yahweh in whom we have hoped; Let us rejoice and be glad in His salvation.”

10For the hand of Yahweh will rest on this mountain...

- V9 Celebrating God and His salvation
 - Re v8 reproach removed
 - It will be said in that day.
 - Celebration at the banquet
 - Parallel structure

God	Faith	His mighty work (salvation)	
<i>this is our God</i>	<i>in whom we have hoped,</i>	<i>that he would save us</i>	Expectation
<i>this is Yahweh</i>	<i>in whom we have hoped,</i>	Let us rejoice and be glad in His salvation.	Fulfillment

- In whom we have hoped.
 - By the remnant
 - Trusting in Yahweh according to His time
 - Now vindicated > delight and celebration
- V10 Celebrating God’s lovingkindness
 - the hand of Yahweh will rest
 - Gently in loving kindness
 - on this mountain
 - Inclusio with v6.

Judgment on an unbelieving nation 25:10b-12

Isaiah 25:10–12 (LSB)

10...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 Yahweh will lay low his lofty pride together with the trickery of his hands.

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

- V10-11
 - Moab.
 - Used as an example of the proud self-sufficient Gentile nations.
 - Jer 48:47 says Moab will be restored.
 - Two similes
 - As straw trodden down in the water of a manure pile. Stiff straw was mixed with animal dung to make manure.
 - As a swimmer.
 - In the manure water he stubbornly seeks to save himself, but his struggles only get him in deeper.
 - Contrast Peter walking on the water in Mt 14:30 But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.”
 - lay low his lofty pride together with the trickery of his hands
 - Pompous pride. Internal self-exaltation
 - Trickery of his hands. External works
- V12
 - Unassailable fortifications. What Moab thought.
 - Five expressions of complete humiliation
 - Trodden down, lay low, bring down, cast to the ground, even to the dust.
 - Who does this? Yahweh
- Contrast the two outcomes
 - For those who trust in Yahweh: the banquet
 - For those who trust in themselves: the manure pile

Application: What it's like to have a King

24:23 says "Yahweh of hosts will reign on Mount Zion and in Jerusalem..." Yahweh ruling as King.

Ps 2 tells us that the King is Jesus: "But as for Me, I have installed My King Upon Zion, My holy mountain." "I will surely tell of the decree of Yahweh: He said to Me, 'You are My Son, Today I have begotten You. 'Ask of Me, and I will surely give the nations as Your inheritance, And the ends of the earth as Your possession. 'You shall break them with a rod of iron, You shall shatter them like a potter's vessel.'"

Rev 20:4 says that Jesus and His saints will rule during the Millenium. What will it be like to have Jesus as King?

- Form of government: Absolute monarchy. One branch of government.
- Laws: The King's word. Perfect.
- Resolution of disputes: With perfect justice
- Enforcement: With a rod of iron. No civil disobedience.
- Response of His subjects
 - Believers: willing submission, obedience, love, praise, worship
 - Contrast the recent mask mandate
 - Unbelievers: unwilling compliance, feigned worship

Consider the present situation.

Is Jesus presently our King?

- Yes. He has been installed as King to reign in Zion. Presently in heaven at the Father's right hand, awaiting time to return.
- Allowing time for all to repent. 2 Pet 3:9 The Lord... is patient toward you, not willing for any to perish but for all to come to repentance.

What should be our response to Him?

- willing submission, obedience, love, praise, worship

What is our present role in the world?

- His ambassadors. 2 Cor 5:20 So then, we are ambassadors for Christ, as God is pleading through us. We beg you on behalf of Christ, be reconciled to God.

What are we to do?

- Live as His citizens. Eph 5:8-11 Walk as children of light...do not participate in the unfruitful works of darkness, but instead even expose them
- Bring the gospel

References

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