



Lesson 6 October 19th, 2024

Praise for Deliverance

Study Scripture – Isaiah 25:1-10a

Background Scripture – Isaiah 25; Daniel 6:10-28

Key Verse:

“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.”

Isaiah 25:6

INTRODUCTION

This Lesson Study **offers the answer to several questions that are posed about God. To understand its teaching one will be helped considerably by examining Psalm 78 and Isaiah 24. The context will shape how you appreciate why deliverance is so needed and is so valuable.**

This Lesson will answer the questions of how our God can be all- powerful and controls everything that happens in the cosmos and at the same time be an extraordinarily compassionate and loving deity.

That which are seeing is His nature. He performs marvelous and wonderful things as He moves the events of history to faithfully accomplish what He had vowed to do.

In our Study we see God has liberated all people, and finally redeeming ‘all His people’, proclaiming His salvation in terms of a glorious banquet of rich food, the choicest most luxurious food possible as well as well-aged, distilled wine on Mount Zion after He has singlehandedly destroyed all those people and powers that had sought to oppress the faithful of God.

Food and fellowship is inextricably linked, for God’s people will eat together, and celebrate together in the very presence of God, who Himself creatively prepared this sumptuous feast.

So that His people will fully enjoy the best vintage wine and richest of food, God will destroy the “shroud” or the “veil” that covered all people, for this feast is prepared to commemorate nothing less than God’s defeat of death itself, the ultimate enemy.

But before this event there is the picture of violence and judgment in Chapter 24 so that we and the people will truly appreciate what God has done in fulfilling all the Covenant promises and Covenant obligations.

It is important that we remember that when things fall apart and darkness and hostility, fear, and cynicism abound everywhere, that God is present no matter how deep the chaos seems to be.

God is a warrior God who fights to deliver His children from whatever is threatening His children's well-being.

It is important therefore to remember that the image of the banquet speaks of a joyful celebration even when the people of God, which includes those of Israel and other nations, are at the height of the conflict.

It is of course in our challenging and difficult times, that we must savour the goodness of the life to come which God has guaranteed by the words of the prophet, for there can be nothing that will be comparable to the delights of the fellowship with God.

Note therefore the sense of place and the redemption that God has brought to His people. The first Passover in Egypt, to the Lord's Supper are meals that tell of God's transforming and delivering power, for these meals all deal with deliverance from death, God swallowing and devouring death, for all enemies are destroyed.

Then is revealed the ultimate act of compassion for God will feed and nurture and wipe away all tears.

One writer tells us what we are dealing with, and he states:

"The ultimate overthrow of the kingdoms of this world is one of the great and certain truths of the Bible....and out of the unconditional covenants there has been given, and has been given by God, the promise that the kingdoms of this world shall be overthrown and shall ultimately become the kingdom of our Lord and of his Messiah".

Another writer expounds on the Context of our Study passage:

"The theme of Chapter 24 is sounded in its opening words; Behold, Yahweh makes the world empty, makes it waste, turns it upside down, and scatters its inhabitants". (24:1a).

That chapter tells of God's judgment on an earth that *"is polluted"* and whose inhabitants, *"have transgressed the laws"*, and broken covenants (24:5).

It tells of terrible things- *"fear, the pit, and the snare"* (24:17)--a world that *"is utterly broken"* (24:19)—the *"armies of the high ones on high"* and *"the kings of the earth.... gathered together, as prisoners are gathered in a pit"*.

The purpose of those cataclysmic events is found in the last verse:

"Then the moon shall be confounded, and the sun ashamed, for Yahweh of Armies will reign on Mount Zion, and in Jerusalem, and before his elders will be glory". (24:23).



The disgrace Israel has suffered will be gone. All shame and stigma will be gone for God has spoken, and shown His divine power and advocacy for His people and all those He has called to Him.

It is to be noted that those political and economic “liberals’ and “conservatives” hate the truth of the Second Coming of the Lord Jesus, and the overthrown of the kingdoms of this world. Though they talk about peace they all have proven themselves over the centuries incapable to put the world in order, though they have always spoken confidently of the value of their many plans and proposals. When they are told that the only way for the world to attain a state of peace is by the Second Coming of the Lord, you really are telling them they are sinners, and thus incapable of doing and achieving what is right. So they will not like to be told of the coming of Jesus.

The religious leaders are in the same boat and are offended for they know that their attempts at unity and their failure to testifying to the world about the Cross of Jesus as the only way to “peace”, replacing that with good works, educations, and other measures they propose have not worked.

When those in the world and their leaders are told they must be born again, the offense of the Cross, and its teaching that to be saved one must receive righteousness and life from God, the veil over their eyes will prevent acceptance of the truth.

The prophet Isaiah thus describes for us the final catastrophe and the desolation that will take place when the Lord Jesus returns and sets up the kingdom of God on the earth.

These chapters 24, 25, 26 and 27 are called the “Apocalypse of Isaiah”, the word “apocalypse” meaning an “unveiling”.

They follow the chapters 7, 8, 9, 10 and 11 on the prophecies of Immanuel, and these are followed by the oracles against the nations in chapters 13 through 23.

The catastrophe that the word of God has determined is stated in 24:1-3 in a play on words in the Hebrew, so that it is made clear desolation will fall on everyone in all kinds of occupations, positions, and callings, in fact everywhere

God is making preparation for His kingdom and so the prophet declares:

“Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

And it shall be, as with people, so with priests, as with the servant, so with his master, as with the maid, so with her mistress, as with the buyer, so with the seller, as with the lender, so with the borrower; as with the taker of interest, so with the giver of interest to him”.

The desolation that is predicted will touch all the earth and all the life in it, for men have so corrupted themselves and their way on the earth that God cannot stand to see the evils any longer.



Genesis 3 has told the first woman of the great multiplication of sorrow she would experience. The man had been told that because he had listened to the advice of his wife the ground would be cursed, and it would bring thorns and thistles to him.

Finally came the dreaded words in 3:19, ***“And unto dust shall thou return”***.

So in Romans 8 the Apostle reminds us that the earth would groan because of man’s sin and the earth while groaning would look forward to the deliverance of men from the bondage of creation. So the prophet Isaiah begins with the earth:

***“The earth mourns and fades away, the world languishes and fades away,
the haughty people of the earth do languish.
The earth also is defiled under its inhabitants,
Because they have transgressed the laws,
Changed the ordinances,
Broken the everlasting covenant.
Therefore, the curse has devoured the earth, and they who dwell on it are desolate;
Therefore, the inhabitants of the earth are burned, and few men are left.
The new wine fails, the vine languishes, all the merry-hearted sigh.
The mirth of the tambourine ceases, the noise of the jubilant ends,
the joy of the harp ceases.
They shall not drink wine with a song: strong drink shall be bitter to those who drink it”***.

And then:

***“The city of confusion is broken down;
Every house is shut up so that none may go in.
There is a cry for wine in the streets
All joy is darkened
The mirth of the land is gone.
In the city desolation is left,
And the gate is stricken with destruction.
When it shall be thus in the midst of the land among the people,
It shall be like the shaking of an olive tree,
Like the gleaning of grapes when the vintage is done.”***

There is no escape. The earth is shaking like a drunkard because of its heavy transgressions. The powerful city which ruled the world is now a city of confusion. Ultimately, the city of Babylon epitomizes the rebellious city, the symbol of rebellion, will be shown up as the city of confusion, of emptiness.

Some have proposed that the term used 5 times in the Text as the ‘city of confusion’ are as listed

1. Nineveh
2. Jerusalem
3. Babylon
4. Susa
5. A Moabite city



6. Tyre
7. Sidon
8. Carthage
9. Samaria
10. Rome
11. Various cities in the five passages
12. A symbolic city as the city hostile toward the people of God..

One might be led to think everything has been destroyed by the judgment of God. But note that though the world's cities and the capitals have been destroyed some of the world's population are still alive. Among the survivors are the faithful of Israel and those faithful among the heathen nations.

We know from the passage on the millennial reign of Christ there will also be some among the survivors who are still disobedient and who will be forced to bow the knee to Christ (Zechariah 14:16-19; Isaiah 60:10-11, 12).

In all of this the remnant will be spared while the judgments of God are poured out on the earth.

They will, verses 14-16:

***“They shall lift up their voice, they shall sing;
For the majesty of the LORD
They shall sing aloud from the sea”.***

The remnant scattered all over the earth that have escaped the judgments of God, and the desolation are jubilant, and they rejoice. The prophet therefore calls on them to rejoice:

***“Therefore glorify the LORD in the dawning light,
The name of the LORD God of Israel in the coastlands of the sea.
From the ends of the earth we have heard songs;
“Glory to the righteous!”.***

But at this happy but sad scene the prophet lamented that he was ruined for the treacherous dealers had dealt treacherously. ***“Woe is me”***, says the prophet.

He knows that the LORD will punish on high, the host of the 'high ones' the demonic beings. They inhabit the atmospheric heavens and there they will be punished and will be gathered in the pit, the abyss.

And on earth, the kings of the earth will be taken and punished. (verses 21-22).

THE TEXT

Verse 1. The prophet Isaiah now personally makes it clear that he is in a personal relationship with Yahweh, the God of Israel. He is emphatic that his God is not the God of the other nations who will be destroyed.

“O Yahweh, you are my God”.



This is the language of faith. Isaiah knows he is saved. God deserves his praise, and he exalts and thanks God.

He gives two reasons for this exaltation. Why?

First, because God has “*done wonderful things, things planned long ago*”.

God did not just dream up what He do when seeing what the wicked nations were doing for He had planned to do the wonderful things many eons ago.

The plans God had were faithful and true plans. His plans were in force when He made and placed man and woman in the beautiful and well-watered Garden of Eden with its many trees and many good fruits.

When man ruined this Paradise God’s plan for redeeming mankind from sin and its effects came into operation, as this plan had been made long before the creation of the world. It was in heaven in eternity that the Lord Jesus Christ was named as ‘the lamb slain from the foundation of the earth’.

God’s plans were true, and God followed them faithfully. They were in complete faithfulness and truth.

Verse 2. Yahweh deserved praise secondly, because He had destroyed the evil city in the world. The palace of the ‘aliens would never stand, and no matter how they fortified the walls of their city, ruin would come. The evil city had been destroyed and this destruction would be so complete it would never be rebuilt.

This city of man and the world had not been specifically named by the prophet and so there are many attempts to pinpoint its identity.

Some think it might be Jerusalem destroyed in 586-587 B.C. But that city was never built as a ‘palace of aliens’ and in any case, it was never permanently destroyed. Moreover, the exiles would be able to finally return to Jerusalem and to worship at Zion, the mountain of God. We know even Babylon was never conquered by violence as verse 2 indicates.

But given that all great cities are full of evil and are run on evil principles with money and power determining what happens. It is felt that this reference should be used as a metaphor, representing all cities.

In any case, the prophet asserts God will permanently destroy all the ‘city’ centres of evil.

Verse 3. The God of power who shows He can and will destroy all the wicked and ruthless nations well know what God will do and so they will fear Him. Strong people know God will not tolerate evil and so they will fear and glorify Him.

No matter how terrible the nations are, they will fear.

We might be surprised at the tough talk many nations have, but remember they are afraid of God and His wrath.

Why will they fear though they keep on doing evil?



Verse 4. Why is this so? They know that God is a refuge, a stronghold for the poor and the needy. Psalm 14:6, 46:1; 104:18, Zechariah 17:17; Joel 3:16.

Many other passages stress that God will protect and keep those who cannot protect themselves.

Many are subject to the changes in the weather that bring disaster, and they depend on the technology their nations have. But there are many who are insecure, because they are elderly, homeless, have little heat in the winter or air-conditioning in the hot summers. They are vulnerable and can easily have their homes washed away or destroyed by storms and tornadoes.

They therefore depend on God to remove even the dangers of the weather, and to protect them from the terrible effects of wars that destroy all that they have.

Terrible rainstorms and heats can also be viewed as symbols of powerful evil persons that damage the helpless and leave them without anything of value.

So we have to pray that Yahweh will send clouds to shade us from life-killing heat as well as to protect us from the ruthless powerful ones and unjust judges.

Verse 5. The prophet well knew the disasters brought by the menacing powerful nations that marched through their area on their way to fight each other. The nations of Egypt, Syria, Assyria, Babylon, Persia, Greece, and the Romans all made their way through the tiny strategically located land of Israel to fight each other, and they paused only to subjugate the nation and collect tribute.

As well Israel had to face the marauding Philistines, Moabite tribes, and others who wanted to seize what wealth they could get.

Verse 6. The promise of the Covenant is that Yahweh Sabaoth, Sabaoth meaning “hosts” or “armies”, tells us that Yahweh also has His armies for He is Lord of all, and has “hosts” in heaven. He is frequently called the warrior God and so He has armies operating under His control.

2 Thessalonians 1:7 tells us Jesus will come with His ‘mighty’ angels.

These heavenly hosts of angels are often described in military terms. Genesis 32:1-2 tells they have encampments, a military term, Job 19:12, Joshua 5:13-15, 2 Kings 6 (hosts assembled to protect Elisha), Psalms 91:11-12, Matthew 13:41-42, Revelation 7:2-3, 12:7

On Mount Zion, which Isaiah refers to as *this mountain*, for he had in 24:23 said that Yahweh promised to reign on Mount Zion and in Jerusalem, God will prepare and make available a feast with choice wines and rich foods. This was not just the normal diet of bread and vegetables, olives and grapes, but food for a special occasion.

The food will be abundant, unlimited and in quantities that not even Solomon or the wealthy kings of Israel could afford.

This is a banquet hosted by the Lord who created all things, who owns the cattle on a thousand hills (Psalm 50:10).



God can therefore afford a feast lasting over a long period, with unlimited supplies of choice food and wine.

There are different opinions of this feast and whether it is the Revelation 19:7-10 wedding supper/feast of the Lamb.

The concept of the marriage supper is argued about on the basis of what is understood about the ancient Israelite marriage customs. The parable in Matthew 22:1-14 speaks to some of the issues involved.

There is much speculation as to when and how this will be carried out. But we can be assured it will be a very long party in the presence of Jesus.

Verse 7. There is a veil over the eyes of people and the funeral shroud which will apply to all men for all will die. This veil will be removed.

This veil means the absence of knowledge or wisdom. The veil symbolises that. Because of sin there is a separation between God and human beings.

So, in Psalm 119:18 the psalmist pleads, ***“Open my eyes, that I may see, Wondrous things from Your law”.***

In 2 Corinthians 3:13-18 the Apostle makes the claim that the “good news” of the Old Covenant cannot be properly understood and accepted unless the veil is removed 2 Corinthians 4:3-6 explains:

“And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

For we do not proclaim ourselves, we proclaim Jesus Christ as lord and ourselves as your slaves for Jesus’ sake.

For it is God who said, “Let light shine out of darkness” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ”.

As the Holy Spirit transforms us, the end of the worldly vision will come, and we will see Jesus as He is at this feast on Mount Zion.

Verse 8. The Lord has swallowed up death forever. One writer points to Isaiah debunking pagan ideas. He states:

This “swallowing” recalls the story of the Canaanite god Baal found in the Ras Shamra texts at Ugarit. There the underworld god Mot (“death”) either swallows Baal or threatens to swallow him, but is defeated. Their battle recurs year after year in the seasonal alternation between drought and fertility.

Distinct differences from the Baal story appear in this biblical poetry; It is God who swallows death rather than the reverse and this victory is not subject to repetition, but is sustained forever”.



He will wipe away all tears for tears are associated with mourning which comes for myriad of reasons. It is true that the people have sinned but God has redeemed them and removed all disgrace from them.

The Lord has spoken and it will be done and never reversed, for His word has power and God is faithful.

Thus the people are comforted

Verse 9. ***“It shall be said in that day,’ Behold, this is our God! We have waited for him, and he will save us!***

This is Yahweh!

We have waited for him.

We will be glad and rejoice in his salvation”.

One writer comments:

“In that day” refers to the day of the great feast hosted by the Lord of hosts. The prophet doesn’t specify who will say, “Behold, this is our God”.

At first reading, we would expect it to be Israel. However, we have been told that the Lord of hosts will welcome “all peoples” to his great feast, so surely all those who have been invited to the table will “be glad and rejoice in (Yahweh”) salvation.

Verses 10-12. The hand of God means His “power” and therefore we are told by the prophet that God’s power has been established and rests on His chosen Mountain.

There is judgment and just as Moab oppressed and shamed Israel they will be humiliated and die for their sins. Moab’s humiliation will be complete. The image used is that of people drowning in a septic pit unable to save themselves.

Why? Isaiah 16 :6 says of Moab

“We have heard of the pride of Moab,

That he is very proud;

Even of his arrogance, his pride, and his wrath,

His boastings are nothing”.

God’s blessing will rest on Zion.

Moab was like the godless nations who antagonized Israel instead of going to God in repentance. Chapters 15-18 records what God will do to those nations like Moab.

It will be good if we can learn to avoid the sins of Moab. God does not like people with those sins.

Pride excludes those nations and peoples from seeking security in the divine promises, says one writer.

“That is the ultimate tyranny of false choices” (Moyer p. 211).



One writer states:

“Moab would try to swim out of his predicament, as he had relied on himself and tried to save himself in the past, but the Lord will punish his clever pride.

None of Moab’s defences against divine judgment will work. The Lord will bring them all down”.

CONCLUSION

Will you rejoice in Messiah’s reign?

Will you be at this great feast?

Avoid pride!

If you have a personal knowledge and personal relationship with the Lord, and with the Holy Spirit removing the veil from your eyes day after day, you will be there with Him, seeing the Lord Jesus Christ in His glory.

There is hope. When things fall apart remember God is present.

He has planned all things for your benefit before the foundation of the earth, and He will take you through to the end.

Remember our God is a God of all classes and of all men and women.

His plans are made in faithfulness and truth. He has spoken and it will come to pass.

He is not only powerful, but He is compassionate. He will resolve all things in your favour when you come to Him.

So, look on Him and praise Him.

