

**International Sunday School Lesson
Study Notes
September 11, 2016**

**Lesson Text: Isaiah 25:6-10a
Lesson Title: The Mountain of God**

Introduction

In Isaiah chapter 7, it was prophesied as to how Messiah was to be born. In Isaiah 9, the birth of Messiah was prophesied and how he was destined to take the throne of David. In Isaiah 11, it was prophesied Messiah would one-day reign upon the earth. Isaiah 12 records a great hymn of praise to the God who has accomplished this great salvation (Isaiah 12:1-8). In Isaiah 13-23, Isaiah prophesied against the Gentile nations. There is coming a day when the authority of the Messiah will be exercised over all the kingdoms of the world.

In Isaiah chapters 24-27, the prophet brings together all the separate fragments of prophesy throughout the earlier chapters into one combined final prophesy of divine judgment and deliverance to fall upon the nations. At this point in history the kingdom of God will be established upon earth and the nation of Israel will receive salvation.

After prophesying the divine judgment upon the Gentile nations during the Great Tribulation and God's judgment upon the Antichrist and his worshippers (Isaiah 24:1-15), Isaiah mourns over all that will happen to God's people during this terrible period (Isaiah 24:16). But Isaiah's mourning quickly turns to praise. In spite of the wrath predicted to come, Isaiah prophesies, "...*Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously*" (Isaiah 24:23). Isaiah is saying a glorious day is coming when God will reveal his glory with such beauty the sun and moon will hang their heads in shame! He expands upon that truth in Isaiah 25 and 26.

Isaiah chapter 25 and most of chapter 26 consist of the song of praise which will rise from the godly remnant after the Great Tribulation. Chapter 25 opens with a recognition of God's faithfulness to His people (Isaiah 25:1), and His overthrow of cities and nations hostile to Him (Isaiah 25:2-3). Every corrupt nation is doomed. Sinful man and nations will pay a severe price for their rejection of God's mercy and grace. But God will be "*a refuge from the storm, a shadow from the heat*" (Isaiah 25:4) to the "*poor*" (Isaiah 25:4) and "*needy*" (Isaiah 25:4) during the times of tribulation and judgment. This leads us to the glorious truth of Isaiah 25:6-10a which prophesies the Lord alone will be glorified in the coming kingdom of God.

The Mountain and Delight (Isaiah 25:6)

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.”

The “mountain” in verse 6 and 7 most likely refers to Mount Zion in Jerusalem, the seat of God’s presence (Isaiah 24:23; 65:25; Hebrews 12:22). Messiah was to begin, and is to have its central seat, at Jerusalem (Isaiah 2:2).

Isaiah prophesies “the LORD of hosts,” or “Lord of armies” will prepare “a feast” in Mount Zion for “all people.” For the Old Testament Jew, a “feast” was a picture of the Kingdom Age when Messiah would reign over Israel and all the nations of the world would be a part of her glory (Isaiah 55:1-5; 60:1). When Jesus used the picture of the feast, the people knew He was referring to the promised kingdom (Matthew 8:11; Luke 13:28-29).

“Feasting” follows victory which in the coming of the future kingdom of God will follow the reign of Antichrist and the Great Tribulation. This “feast” the Lord will prepare is open to “all people.” “All people” means there is no restriction of salvation and the blessing it brings to any particular race or nation (Daniel 7:14; Matthew 8:11; Colossians 3:11; Revelation 5:9). “All people” being invited to this “feast” does not mean everyone who lives in the Millennial Kingdom will be saved; instead it means there will be people saved in the Millennial Kingdom from “all people” or all nations and races.

“A feast of fat things,” mentioned twice in this verse and “wines” also mentioned twice, signify the best of food and the finest of drinks. “Well refined” means “fine, purged, purified.” In other words, the best! By using the words “fat things, full of marrow, and wines of lees,” the prophet is describing God’s ability to supply the needs of His people. Some in the health and wealth movement interpret this verse to mean God guarantees His people the very best in this present age. However, this passage speaks of a future “feast” to come after God’s judgment upon this earth in which Israel and other nations will feast together in prosperity and peace. This time is known in Scripture as the Thousand Year Millennial Reign of Jesus Christ.

The Mountain and Death (Isaiah 25:7-8)

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.”

When the Millennial Kingdom is ushered in, the Lord “will destroy in this mountain the face of the covering cast over all the people, and the vail that is spread over all nations.” This is a picture of the destruction and removal of death. The “covering cast over all people” and “the vail that is spread over all nations” is a reference to a sheet or some type of covering placed over dead bodies. Isaiah’s reference to “the vail that is spread over all nations” is the death and blindness the nations of the world have been under through the Satanic delusions and deceptions of the Great Tribulation. When the redeemed of all nations and races arrive “in this mountain,” or at Mount Zion, death and delusion will be no more.

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 verse is quoted in 1 Corinthians 15:54, “...*Death is swallowed up in victory.*” Isaiah and the Apostle Paul are talking about the end of physical death. This process will take place over several events. It will partly be fulfilled when Jesus Christ returns in the air to rapture His church (1 Corinthians 15:51-55; 1 Thessalonians 4:13-18; Revelation 4:1). However, there will still be people on the earth during the Tribulation, Great Tribulation, and during the Millennial, but at the end of the thousand-year reign of Christ, physical death will cease (Revelation 20:14; 21:1-4).

When death ceases, “the Lord God will wipe away tears from off all faces.” The “tears” of grief caused by the separation of the dead from the living will be a thing of the past. As previously mentioned, the wiping away of tears will occur at the end of the thousand-year reign of Christ (Revelation 21:4).

“The rebuke of this people shall he take away from off all the earth” means every sign and action of disgrace toward God’s chosen people will be removed forever. Israel may be disgraced, mocked, and ridiculed today, and some suggest she has been abandoned by God, but in the coming kingdom she will be the head of the nations and no longer the tail (Deuteronomy 28:13). There will be no more “rebuke of his people.”

“For the LORD hath spoken it” means God’s Word has gone forth and there is no authority or power to retract or challenge it. The blessings promised are certain to happen (Psalm 119:89,160).

The Mountain and Deliverance (Isaiah 25:9-10a)

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.”

“In that day,” a reference to the time when the judgment of God upon this earth is over, the millennial kingdom has come, and death has been swallowed up for ever, the people of God, Jew and Gentile alike, will say, “Lo, this is our God.” “Lo, this is our God” are words of rejoicing. They are words calling attention to the greatness and sovereignty of Almighty God. The people “have waited” through all the years of tribulation and trouble. “Waited” is mentioned twice in this verse. It means “looked for, hoped, anticipated.” “Waiting” is characteristic of God’s people in every age (Genesis 49:18; Titus 2:13). “God,” is now their God. They have “waited for him” and “God” has brought deliverance and salvation. “God” is their God and the wait will be worth it.

Verse 10a

“For in this mountain shall the hand of the LORD rest...”

When the millennial kingdom comes, Mount Zion will be protected by “the hand of the LORD.” The word “rest” means “to settled down, remain, be quiet.” The protecting “hand of the LORD” will forever be over His chosen people to defend her and keep her safe throughout eternity. Only God’s people, in Israel and those saved by grace from all other Gentile nations, will enjoy His blessed protection.

Conclusion

Isaiah 25:6-10a is a God-centered passage. Everything accomplished in these glorious verses are accomplished by Him and Him alone. He provides the feast. He abolishes death. It is His hand that brings eternal protection to Mount Zion. Israel, the Gentile nations and each of us saved by grace are the benefactors of His sovereign activity.

Sometimes we look at our world and wonder if God is doing anything. Isaiah’s prophesy is a reminder God is always working. One soul at a time. One nation at a time. God is sovereignly working His great salvation and one day soon His kingdom will come. Until then, Christians must continually tell the lost world about the coming King and make sure they understand the only way they will be benefactors is to eat of the Bread of Life now and drink of the Water of Life (John 6:35; 4:14).

Christ’s kingdom cannot fail! He rules over heaven and earth!

Amen.