

v9 “*We waited for him* expresses a fundamental element of the OT, and the Isaianic, concept of trust. It is the kind of confident expectation that is willing to put the times in God’s hands and to believe in spite of a long interval. This kind of trust has forsaken that manipulation which seeks instant gratification, and it has demonstrated the reality of its commitment to God by refusing to make him vindicate himself according to a human timetable” (Oswalt 1986: 466).

v11 Pride is compared to manure in Mal 2:3 and Phil 3:8.

v12 “That mighty world-city with its apparently unshakable walls will be shivered to dust” (Oswalt 1986: 468).

“In the end there will be a great gulf fixed between those who are at the feast and those who are not. It will not suffice to have belonged to a group close to the kingdom, to have stood on its very threshold, or to have known some who entered. Either repentance will bring you to the feast or pride will keep you away, and the consequences will be unsullied joy or unspeakably terrible judgment. The alternatives which the gospel sets before us are as stark as that” (Webb 1996: 109-10).

MARRIAGE SUPPER OF THE LAMB

The marriage supper is the joyous feasting after the wedding of the Lamb and his bride. As Christ prepares to ride out with the saints to fight the nations on the earth, the supper is *announced* in heaven as a *yet future* event (Rev 19:7, 9). This supper is the same one predicted by the prophets (Isa 25:6) and Jesus (Matt 22:1-14; 25:10). It should be identified with the earthly kingdom of Christ (the millennium).

SOURCES CITED

John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, NICOT, 1986.
Gary V. Smith, *Isaiah 1-39*, New American Commentary, 2007.
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ISAIAH 25: THE ESTABLISHMENT OF THE KINGDOM

OUTLINE

- I. The Marvelous Works of God (25:1-5)
- II. The Ultimate Day of Salvation (25:6-8)
- III. The Joyous Song of the Saved (25:9-12)

NOTES

Introduction

“God’s purpose in the destruction of the earth is the redemption of the earth from the pall of death which has always hung over it” (Oswalt 1986: 459).

I. The Marvelous Works of God (25:1-5)

v1 “The biblical faith is rooted in the concept of a God who is not captive to the normal. He is able to do the remarkable things, and does, in order to save his people. Modern religion has stripped God of his miraculous powers and, using process parlance, has deified the physico-psycho-social system while continuing to call itself Christianity, and thus has drifted far from its biblical roots. That kind of god neither excites nor deserves the kind of ecstatic praise recorded here. Wonders are not part of its makeup” (Oswalt 1986: 460-61).

v1 “People make plans feverishly, but all too often they come to nothing. But Isaiah knows a God who, at the right moment, does something which from one point of view is utterly new, but from another is consistent with plans formed before the world began. This is the only being into whose hands it makes sense to entrust oneself from Isaiah’s point of view. No other plan is worth anything” (Oswalt 1986: 461).

v1 “Believers today can have that same confidence. Nothing is outside the plan or power of God; no evil power or circumstances will interfere with God’s accomplishment of his will for his people” (Smith 2007: 430).

v4 “God has always been and always will be on the side of the *poor* and *needy*. It is something that we who profess to believe in him would do well to remember” (Webb 1996: 108).

vv4-5 “Human pride and human well-being are incompatible and God is committed to human well-being” (Oswalt 1986: 462).

vv4-5 “The genius of Hebrew religion is its capacity to weld together an almighty, transcendent Creator with an imminent, personal Father. Neither one of these alone will do, but no other religion has been successful in holding the two together. Without both of them, ‘God is our refuge and strength’ (Ps. 46:1) is a mockery” (Oswalt 1986: 462).

II. The Ultimate Day of Salvation (25:6-8)

vv6-8 “The inaugural banquet seems to have been customary in the Near East when a king was crowned. It was a time when the king bestowed favors and sought to establish a favorable tone for his reign” (Oswalt 1986: 463).

v6 Literally “a feast of fatness” and “fatness full of marrow” (Oswalt 1986: 457).

v6 “To people who did not have to worry about cholesterol, the fat portions of the meat were the best (Ps. 36:8; 63:5). Thus it is not surprising that these were the portions of the sacrifices reserved for God (Lev. 3:3; 4:8, 9). But here God is giving the rich food to his people, as the host (Ps. 24:6)” (Oswalt 1986: 463-64).

v6 “This wonderful feast is very similar to what the Psalmist envisions when God finally rules the earth in Ps 22:25–31. This

picture of blessing, fruitfulness, and prosperity presents a stark contrast with the desolation, withering, death, ruin, and curse on the earth in chap. 24” (Smith 2007: 432-33).

v8 “*The Sovereign Lord will wipe away tears from all faces* is a fine example of the power of imagery. The text could say that God will take away the sorrow associated with death, for that is obviously the meaning. But how much more expressive is the picture of the Master of the Universe tenderly wiping the tearstained faces as a mother might her child’s” (Oswalt 1986: 464-65).

vv7-8 “No, the 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 of God in heaven and 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” (Smith 2007: 433).

Important related verses: Ps 22:25-31; Matt 22:1-14; 1 Cor 15:21-16, 54; Rev 1:17-18; 19:9; 21:3-4; 22:3-4

III. The Joyous Song of the Saved (25:9-12)

vv9-12 “God does wish to deliver all the peoples of the world. But this does not mean all will respond to his invitation. For those who refuse to do so, the grim final word is judgment. No one ought to be lulled into apathetic unconcern because of God’s offer of limitless love. Any nation or person must either run with God or run into him. There is no other way. Those who are tempted to ignore vv. 6-8 because of God’s soft heart will learn to regret that decision” (Oswalt 1986: 465).