“The Mountain of God”

Isaiah 25:6-10a

www.WORDFORLIFESAYS.com

Please Note: All lesson verses and titles are based on International Sunday School Lesson/Uniform Series ©2013 by the Lesson Committee, but all content/commentary written within is original to wordforlifesays.com unless properly quoted/cited. As always you are encouraged to do your own studies as well. Blessings!

Introduction:

There’s an old gospel song that stirs my heart. It happens to be one of my husband’s favorites as well. It goes a little something like this:

“When I see Jesus Amen

When I see Jesus Amen

All of my troubles will be over

When I see Jesus Amen” (Douglas Miller/Lyrics Source: LyricZZ.com)

It’s a song that takes us way back but gives us so much to look forward to. It will be a time when all heartache, troubles, pain, stresses, and tears of this world will be no more.

Isaiah continues to encourage those to whom he prophesied and to us as well today with words of hope. These are words we can cleave to for life, eternal life that is. In the hardest situations of humanity, He has the victory, and in that victory we find comfort.

Isaiah 25:6 “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.”
Before we venture to peel back the meaning of these blessed words of encouragement, we must first deal with the premise in which they are being spoken: God’s judgement.

Isaiah opens chapter 24 with a sobering call that is meant to grab hold our attention that we might really take heed to what is being said, because what is being said is eternal life altering: “Behold, the LORD maketh the earth empty,” (vs. 1). God’s final judgment on the earth as a whole is the event being foretold.

The world has suffered under the violence of sin since the Fall of man in Garden. All of creation has groaned since that time (see Romans 8:22). The weight of sin on the world has taken its toll and God is seen as ridding it once and for all of its ravaging effects.

There is not person or a place that won’t be judged. “The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word,” (Is. 24:3). The earth has been defiled, laws and covenants broken and sinned against (vs.5). The curse has ravaged the earth and the people (vs. 6). Sin has done its damage and now it will be dealt with (read all of Isaiah 24).

In the end of that chapter we see, “The LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously,” (Isaiah 24:23).

As we read into the opening of Isaiah 25 we see praise going forth for the salvation the “righteous nation” has to look forward to (Isaiah 25:1-5). Out of that praising and moving into today’s text our view is brought back to that holy mountain (stated above) and what Isaiah sees further encourages us in our future hope.

“And in this mountain shall the LORD if hosts make unto all people a feast of fat things.” Going into the Levitical law we see that “fat” was prohibited for man and was reserved for God only (Lev. 3:16-17; 7:22-27). Here, Isaiah paints a vivid picture of a “feast” the Lord Himself has prepared for His people and in that feast He has laid out the best of the best for them to enjoy. The fat may not be literal but representative of plumpness and fullness; well-nourished things that can satisfy the feasters thereof with the utmost premium quality. Whether this feast
is to be taken literally or figuratively, what God has laid up for His people in the future, for those who love Him and follow Him, will always be the best of the best.

The idea of a feast correlating with the celebration of God’s people in a future heavenly home is nothing new to us. When Jesus said, “That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,” (Matthew 8:11) He was referring to a heavenly feast (see also Luke 13:29; 22:30). In Luke’s account, one who sat by said, “Blessed is he that shall eat bread in the kingdom of God,” (Luke 14:15).

John brought a similar picture to us when he revealed to us his vision of the marriage supper of the Lamb wherein he says, “Blessed are they which are called unto the marriage supper of the Lamb,” (Revelation 19:9). One after one, those images shows the everlasting reigning of our God and the celebration of the saints with Him.

Supportive of the best of the best analogy portrayed here, Isaiah also tells of the “feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” This joyous celebration will produce the best quality of the best things in abundance. After all, the Author of this feast is God and does not the Bible tell us, “The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein,” (Psalm 24:1). He owns the “cattle upon a thousand hills” and everything belongs to Him (Psalm 50:10-12). That coming feast will be better than any earthly king could ever hope to produce.

This feast will be enjoyed by “all people” that have been redeemed. At this point, as previously stated, sinners, evil workers, and all their effects on this planet will be gone. They are not here during this reign. They WILL NOT partake of this feast of the Lord. But, for those in Christ; those who have been washed by the blood of the Lamb; those who lives are lived righteously before Him; those who are His children secured in His love will be present at that festivities, and seated with the patriarchs, and the prophets, and the apostles, and more.

WOW! Saints of God, we have something very wonderful to look forward to. The troubles we face today can’t compare to the glory that is coming.
Isaiah 25:7-8 “And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. 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.”

As the widow of Nain’s son was covered and carried to his final processional to rest in peace for eternity (Luke 7:11-16); and, as Lazarus once found himself bound in the grave clothes that were meant to cover his still body never to see the light of day again (John 11:38-44), so will the shrouds covering death would be defeated once and for all.

These were miracles for the day, the raising of loved ones back to life. But, in that day, on the mountain of God, death will have no more power to work its effects in this world. There will be no more need to dress loved ones in the “covering cast over all people,” or in the “vail.” Funeral attire and its accompaniments will have no place here anymore.

“He will swallow up death in victory.” “O death, where is thy sting? O grave, where is thy victory?” (1 Corinthians 15:55; compare Hosea 13:14) is the rhetorical question Paul asked when quoting this portion of Scripture from Isaiah (see 1 Corinthians 15:54), for he already knew with the sacrifice of the blood of the Lamb that flowed from Calvary’s cross, any power death previously held was now on the chopping block. Annihilation of our long appointed foe has a set time in the plan of God to come to an end. When it’s all said and done with the very presence of death itself will be dealt a final blow and lose all power it ever held over mankind. “But thanks be to God, which giveth us the victory through our Lord Jesus Christ,” (1 Corinthians 15:57). Not only sin, but death will be defeated once and for all! We have the victory!

Our Savior, Jesus Christ, “abolished death,” (2 Timothy 1:10). The power it held over humanity will be no more. Those who are in Christ are secured forevermore in His righteous reign. Our King comforts us with the words: “These things I have spoken unto you, that in me ye mighty have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world,” (John 16:33). It’s a
done deal. The world, and every evil against humanity pertaining to it, Jesus overcame.

Death is the last enemy that will be destroyed (1 Corinthians 15:26). Jesus Christ triumphed over and abolished the curse that befell mankind when he gave into the pleasure of sin for a season in the Garden. Death is an enemy against God’s creation and as such will suffer the very affliction it imposed on humanity. In that coming day, “death and hell were cast into the lake of fire,” (Revelation 20:14).

“And the LORD GOD will wipe away tears from off all faces.” Do you not know, my friend that your tears matter to God? Previously, I wrote:

“Tears have always gotten God’s attention. Our God is a compassionate God. He cares about the struggles we go through in life. When we mourn, He mourns. When we hurt, He hurts. When we are upset, He is upset. ‘For we have not an high priest which cannot be touched with the feeling of our infirmities,’ Hebrews 4:15. In other words, He knows how we feel!

‘They that sow in tears shall reap in joy,’ Psalm 126:5. It might not feel like it now, but soon the suffering will be over, the pain will dull, and ‘And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away,’ Revelation 21:4. It is only permitted to stay around for a little while. ‘Weeping may endure for a night, but joy cometh in the morning,’ Psalm 30:5.” (Your Tears Matter to God/Word For Life Says)

Your tears matter so much to God that we have a foretold promise of having them all wiped away. In order to do that, every sorrow, pain, brokenness, sin, enemy, hostilities, evil workers, sickness, etc., all had to be cast from the face of His redeemed ones.

What makes you cry today will be no more. In this day of ours, tears may be your meat day and night (see Psalm 42:3) and they may be remembered and recorded as precious cries in a bottle (Psalm 56:8), but all vestiges of sorrow will be humbled before the Divine. No evidence left; no, not a trace, of what once
afflicted your soul when He comes with His loving touch and brushes them all away.

And, any “rebuke” that came with it will follow the same course of being divinely disintegrated in power and cast away as well. “For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody,” (Isaiah 51:3). Hallelujah!

“For the LORD hath spoken it.” This promise may have come to and through a prophet, but it is authorized by God Himself. It’s His divine plan; His divine and undeniable Word that will come to pass. The same mouth that spoke creation into existence is the same mouth who promised this festive mountain top experience with Him. At one breath, one utterance of speech and it will be fulfilled for “all his commandments are sure,” (Psalm 111:7).

Isaiah 25:9-10a “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. For in this mountain shall the hand of the LORD rest.”

“This is our God . . . this is the LORD; we have waited for him.” Some of our most encouraging passages of Scripture give us hope at the waiting for God. One of the most popular ones quoted is also from Isaiah, stating, “They that wait upon the LORD shall renew their strength . . .” (40:31). Others reassure us, saying, “Blessed are all they that wait for him,” (Isaiah 30:18) and “The LORD is good unto them that wait for him, to the soul that seeketh him,” (Lamentations 3:25). Any truly seeking soul desires this more than any pleasure this world can offer. For the reason they waited was for the culmination of salvation to come to head.

In that mountain, the waiting is over. To me, I envision that day as comparing it to the time when God once roamed Eden in fellowship with Adam. There, and at that time, nothing hindered that fellowship with the Almighty before the Fall. So too do those who attend that feast will finally enjoy uninterrupted, sweet communion with Him. This time it is better. Anything that would impose on this
love bond between Creator and creation has been made of naught. Ergo, praise for salvation rings out as the people relish in the glory of and declare “this is our God . . . this is the LORD!” He is the One that saves and delivers His people. He is the One that redeemed them. Nothing else matters but HIM! “We will rejoice in thy salvation, and in the name of our God we will set up our banners . . .” (Psalm 20:5).

God has always desired a relationship with man where He and He only, is identified as “their God,” (see Gen. 17:8; Lev. 26:12; Jer. 7:23; Eze. 37:27, and many, many more). God has always wanted to be known as “their God.” Here, the people praise Him and rejoice on that mountain and emphatically declare, “this is our God . . . this is the LORD!”

“For in this mountain shall the hand of the LORD rest.” Wherever God’s “hand” is, there is a showing of His strength, authority, help, healing, deliverance, protection, and anything else that exhibits His omnipotent, almighty power.

All that God is (listed above and more), will be there in presence as the residents of the mountain take shelter under His divine love, care, and protection. Jesus once said, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matthew 23:37).

Now, the redeemed present on that prophesied mountain are gathered under the safekeeping of the hand of God with the same fervent, holy desire. There, we are His people and He is our God, and we will be forever kept under the shadow of His wing: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust,” (Psalm 91:1-2).

It sounds like a wonderful place to be.

Conclusion:
“For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him,” (Isaiah 64:4; compare 1 Corinthians 2:9).

I hope to meet you there, my friend, on that mountain where we will feast together and rejoice in our King.