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The Mountain of God

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **September 11, 2016**

Isaiah 25:6-10a

Introduction: For the general design and scope of this chapter, see the Analysis to Isaiah 24:23; and in view of this future deliverance the prophet breaks out into this beautiful song of **praise**. ... The essential idea is that which was hinted at in Isaiah 24:23, that **Yahweh** would reign with a glory that would obscure the brightness of the sun and the moon on **Mount Zion**. Filled with the idea, the prophet fixes the eye on those **future glories**, and declares what shall occur under that reign. He **sees Yahweh reigning** there for a long series of years; and during that reign he sees Isaiah 25:6 that he would provide a way by which the darkness might be removed from all nations Isaiah 25:7; that he would originate that plan by which death would be swallowed up in victory Isaiah 25:8; and that there he would **execute a plan** by which **ALL his enemies** would be laid **low** Isaiah 25:9-12. The hymn is designed, therefore, to celebrate the **faithfulness of God** in fulfilling his ancient promises, and **delivering** his people from their long captivity by the destruction of Babylon Isaiah 25:1-5; and the future glories that would shine forth under the **reign of Yahweh on Mount Zion**, including the arrangements of **redeeming mercy** for the world. (Source: <https://www.studylight.org/commentaries/geb/isaiah-25.html>)

Isaiah 25:1-3, O LORD (Yahweh), thou art my God; I will EXALT THEE, I will praise thy name; for thou hast done wonderful [things; thy] counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a defenced city a RUIN: a palace of strangers to be no city; it shall NEVER be built. Therefore shall the strong people glorify thee, the city of the terrible (powerful or tyrannical) nations shall FEAR (reverence) thee.

NOTE: The song is a song of triumph at the **victory of Yahweh** as described in Is. 24:23, seen as looking back on His powerful activity in history and exulting in what He has done and giving Him **thankful praise**. He has done 'wonderful things', mighty wonders, carrying out His wise plans (counsel) which were from of old, faithfully and honourably. Note the emphasis on His **sovereignty** (right to exercise, supreme power) throughout history. At the end it will be seen that He has carried through what He planned from the beginning, faithfully and truly **fulfilling His covenant**.

For He has brought down 'the city' which stood for all that was against God, the city of wastedness, of emptiness (Isaiah 24:10) (**Babylon is fallen, is fallen**, and so also are **Nineveh**, and **Tyre**, and **Thebes**, and **Rome**). It has been made a heap and a RUIN. It is no more. Such is the palace of those who refuse to become one of God's people, who remain strangers to Him and to them. They will be a 'no city'. They will dwell among the RUINS.

....This will cause strong nations to **stand in AWE** of Him and give Him **full credit**, the city of terrible nations will **FEAR Him**.

(Source: <https://www.studylight.org/commentaries/bnb/isaiah-25.html>)

Isaiah 25:4-5, For thou hast been a STRENGTH to the poor, a STRENGTH to the needy

in his distress, **a refuge** from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt **bring down** the **noise** of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the **terrible ones** shall be **brought LOW**.

Thought 1. Here is yet another verse making plain that Yahweh, and his things, to include Jesus (Yahshua), His Son, and Yahweh's Holy Spirit are our source of **STRNGTH** in trials and tribulations. This means trials and tribulations do NOT come to make us strong.

NOTE: For thou hast been a STRENGTH The people of God, who are poor and needy, both in a literal and in a spiritual sense; and especially when under afflicted circumstances, in times of **desertion, temptation, bodily affliction, and persecution** from men, which may be here chiefly intended; to whom **the Lord is a strength:** he **strengthens** their hearts, and his own grace in them; he sheds abroad his love in their hearts, which makes their mountain to stand strong; he directs them to Christ, in whom is strength, as well as righteousness; **he strengthens** them by HIS Spirit, his promises, word, and ordinances. (Source: <https://www.studylight.org/commentaries/geb/isaiah-25.html>)

Isaiah 25:6, And in this **mountain** shall **the LORD (self-Existent or Eternal)** of **hosts** make unto all people a feast of fat things, a feast of wines on the **lees (dregs)**, of fat things full of marrow, of wines on the **lees (dregs)** well refined.

NOTE: And in this mountain - In **mount Zion,** that is, **in Jerusalem.** The following verses undoubtedly refer to the times of the **Messiah.** Several of the expressions used here are quoted in the New Testament, showing that the reference is to the Messiah, and to the fact that his kingdom would **commence in Jerusalem.** and then extend to ALL people.

Make unto all people - Provide for all people. He shall adapt the provisions of **salvation** not only to the Jews, but to people everywhere. This is one of the truths on which Isaiah loved to dwell, and which in fact constitutes one of the peculiarities of his prophecy. It is one of the **chief glories** of the **gospel,** that it is unto all people. See Isaiah 57:7; Dan. 5:19; Daniel 7:14; compare Luke 2:10: 'I bring you good tidings of great joy, which shall be unto all people'

A feast - A feast, or **entertainment,** was usually observed, as it is now, on occasion of a great victory, or any other signal success. It is, therefore, emblematic (symbolical) of an **occasion of JOY.** Here it is used in the **TWOFOLD sense** of an occasion of **joy,** and of an abundance of provisions for the necessities of those who should be entertained. This feast was to be prepared on mount Zion - in the provision which would be made in Jerusalem by the Messiah for the spiritual needs of the whole world. The arrangements for salvation are often represented under the image of an ample and rich entertainment (See Luke 14:16)

Luke 14:15-17, And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall **eat bread** in the **kingdom of God.** Then said he unto him, A certain man made a GREAT SUPPER, and bade many: And sent his servant at **supper time** to say to them that were bidden, **Come; for all things are now ready.**

Of fat things - Of **rich delicacies.** **Fat things** and **marrow** are often used as synonymous with a sumptuous entertainment, and are made emblematic (symbolic) of the abundant provisions of **divine mercy** (see Isaiah 55:2; Psalm 63:5; Psalm 36:8: 'I shall be satisfied with the fatness of thy house.')

A feast of wines on the lees - The word which is used here (*shemâriym*) is derived from *shâmar* to keep, preserve, retain, and is applied usually to the **lees** or **dregs of wine,** because **they retain** the **strength** and **color** of the **wine** which is left to stand on them. It

is also in this place applied to wine which has been kept on the lees, and is therefore synonymous with old wine; or **WINE** of a **rich color** and **flavor**. This fact, that the color and strength of wine are retained by its being suffered to remain without being poured from one vessel into another, is more fully expressed in Jeremiah 48:11...

(Source: <https://www.studylight.org/commentaries/bnb/isaiah-25.html>)

Jeremiah 48:11-13, Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been **emptied from vessel to vessel**, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And **Moab** shall **be ashamed** of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

Isaiah 25:7, And he will **DESTROY** in **this mountain** the face of the **covering (veil)** cast over all people, and the **vail (coverlet)** [uppermost cover of a bed or of any piece of furniture] that is **spread over ALL nations**.

NOTE: And he will destroy - Hebrew, 'He will swallow up,' that is, he will abolish, remove, or take away.

In this mountain the face of the covering - In **mount Zion**, or in **Jerusalem**. This would be done in Jerusalem, or on the mountains of which Jerusalem was a part, where the great transactions of the plan of redemption would be accomplished. The word 'face' here is used as it is frequently among the Hebrews, where the face of a thing denotes its aspect, or **appearance**, and then the **thing itself**. Thus the **face** of God' is put for **God himself**; the face of the earth' for the earth itself; and the 'face of the veil' means the veil itself, or the appearance of the veil. **To cover** the head or the face was a common mode of expressing **GRIEF** (see 2 Sam. 15:30; 2 Sam. 19:5; Esther 6:12). It is probable that the expression here is taken from this custom, and the veil over the nations here is to be understood as expressive of the ignorance, superstition, crime, and wretchedness that covered the earth.
(Source: <https://www.studylight.org/commentaries/bnb/isaiah-25.html>)

2 Corinthians 3:7-18, But if the ministration of **DEATH**, written and **engraven** in STONES, was glorious, so that the children of Israel could not stedfastly behold the **face of Moses** for the **glory** of his countenance; which **glory** was to be **DONE AWAY**:

How shall not the ministration of the **spirit** be rather glorious? For if the ministration of condemnation be glory, MUCH MORE doth the ministration of **righteousness** exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that **which is DONE AWAY** was glorious, MUCH MORE that **which remaineth** is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a **VAIL** over his face, that the children of Israel could not stedfastly look to the end of that which **IS abolished**: But their **MINDS were blinded**: for until this day remaineth the same **VAIL** untaken away in the reading of the old testament; which **VAIL** is **DONE AWAY IN Christ**.

But even unto this day, when Moses is read, the **VAIL** is upon their **heart (MIND)**. Nevertheless when it shall **turn** to the Lord, the **VAIL** shall be **TAKEN AWAY**. Now the Lord is **that Spirit**: and where the Spirit of the Lord is, **there is liberty**. But WE ALL, with open face beholding as in a glass the **GLORY** of the Lord, are **changed** into the same image from glory to glory, even as by the **Spirit** of the **Lord**.

Isaiah 25:8, 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 (Jehovah [Yahweh]) hath spoken it**.

NOTE: He will swallow up death in victory,.... Or, "for ever ... This is to be understood, not of a spiritual death, which is swallowed up in **conversion**, and of which those that are **quickened** shall never die more; nor of the conversion of the Jews, which will be as **life** from the **dead**; nor of the **civil death** of the **witnesses**, and of their rising, who afterwards will never die more, in that sense; but of a **corporeal** (consisting of a material body) **death**: this Christ HAS swallowed up in victory, by dying on the cross, both with respect to himself, who will **never die** more, and with respect to his people, from whom he has abolished it as a penal (enacting punishment) evil; but it chiefly respects the **resurrection state**, or the personal coming of Christ, when the **dead in him shall RISE** first, and shall NEVER DIE more, there will be **NO MORE DEATH**, neither corporeal, spiritual, nor eternal to them; on them death shall have no power, in any shape: and then will this saying be brought about or fulfilled, as the apostle has interpreted it, 1 Cor. 15:54 so the Jews Gloss. in T. Bab. Sanhedrin, fol. 94. Misna, Moed Katon, c. 3. sect. 9. Midrash Kohelet, fol. 61. 2. interpret it of the **FUTURE state**, when those that **LIVE AGAIN** shall **DIE NO MORE**, and there will be **no death**; and of the days of the Messiah, when the dead will be raised Zohar in Gen. fol. 73. 1. Shemot Rabba, sect. 20. fol. 131. 4.
(Source: <https://www.studyight.org/commentaries/geb/isaiah-25.html>)

1 Corinthians 15:54-57, So when this corruptible shall have **put on incorruption**, and this mortal shall have **put on immortality**, then shall be brought to pass the saying that is written,
Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of SIN is **the LAW**.
But thanks be **to God**, which giveth us the **victory through** our Lord **Jesus Christ**.

NOTE: Will wipe away tears from off all faces - This is quoted in Revelation 21:4, as applicable to the gospel. The sense is, that Yahweh would devise a plan that would be suited to furnish perfect consolation to the afflicted; to comfort the broken-hearted; and that would in its final triumphs remove calamity and sorrow from people **forever**.

Revelation 21:4, And **God** (Yahweh) 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**.

And the rebuke of his people - The reproach (SHAME, disgrace); the contempt (act of viewing or considering and treating as mean, vile and worthless); the opposition to them. This refers to some future period when the church shall be at peace, and when pure religion shall everywhere prevail. Hitherto the people of God have been **scorned** and **persecuted**, but the time will come when persecution shall cease, the true religion shall everywhere prevail, **the church shall have REST**, and its triumphs shall spread everywhere on the earth.

(Source: <https://www.studyight.org/commentaries/bnb/isaiah-25.html>)

Isaiah 25:9, 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 (Jehovah [Yahweh])**; we have waited for him, we will be **glad** and **rejoice in his salvation**.

NOTE: **And it shall be said in that day** - By the people of God. This shall be the language of exultation and joy which they shall use.

Lo, this is our God - This is the language of those who now **SEE** and **HAIL** their Deliverer. It implies that such deliverance, and such mercy could be bestowed only by God, and that the fact that such mercies had been bestowed was proof that he was their God.

We have waited for him - Amidst many **TRIALS**, **PERSECUTIONS**, and **CALAMITIES**, we have looked for the coming of our God to deliver us, and we will rejoice in the salvation that he brings.

This is the Lord - This is **Yahweh**. It is **Yahweh** that has brought this deliverance. None but he could do it. The PLAN of redeeming mercy comes FROM HIM, and TO HIM is to be traced all the benefits which it confers on man.

(Source: <https://www.studyight.org/commentaries/bnb/isaiah-25.html>)

Isaiah 25:10-11, For in **this mountain** shall the **hand (power)** of the LORD (Yahweh) **REST**, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth **his hands** in the midst of them, as he that **swimmeth** spreadeth forth **his hands to swim**: and he shall bring down their **pride** together with the spoils of their hands.

NOTE: A prospect of further blessings for the securing and perpetuating of these. **1.** The power of God shall be engaged for them and shall continue to take their part: In this mountain shall the hand of the Lord **rest**, Isaiah 25:10. The church and people of God shall have continued proofs of God's presence with them and residence among them: his hand shall be continually over them, to **protect** and **guard them**, and **continually** stretched out to them, for their supply. Mount Zion is his rest for ever here he will dwell. **2.** The power of their **enemies**, which is engaged against them, shall be broken. Moab is here put for all the adversaries of God's people, that are vexatious to them they shall all be trodden down or threshed (for then they beat out the corn by treading it) and shall be thrown out as straw to the dunghill, being good for nothing else. God having caused **HIS hand to REST upon** this mountain, it shall not be a hand that hangs down, or is folded up, feeble and inactive but he shall spread forth his hands, in the midst of his people, like one that swims, which intimates that he **will employ** and **exert HIS POWER for them** vigorously,--that he will be doing for them on all sides,--that he will easily and effectually put by the opposition that is given to his gracious intentions for them, and thereby further and push forward his **good work AMONG THEM**,--and that on their behalf he will be **continually active**, for so the swimmer is. It is foretold, particularly, what he shall do for them. (1.) He shall **bring DOWN the PRIDE** of their enemies (and **Moab** was notoriously guilty of pride, Isaiah 16:6) by one humbling judgment after another, stripping them of that which they are proud of.

(Source: <https://www.studyight.org/commentaries/mhm/isaiah-25.html>)

Isaiah 25:12, And the **fortress** of the high fort of **thy walls** shall he **bring down, lay low, and bring to the ground, even to the dust.**

NOTE: And the **fortress of the high fort of thy walls shall he bring down**,.... That is, their high and, fenced walls, which were about their cities, the fortifications of them; these should **be destroyed by the Lord**, be battered and brought down, not being able to **stand against HIS mighty POWER**. The Targum renders it, "the mighty city, the cities of the nations;" and may design the city of **Rome**, and the cities of the nations that shall fall at the pouring out of the seventh and last vial, Revelation 16:19 it follows, **lay low, and bring to the ground, even to the dust;** which variety of words without any copulative (adjective that unites) are used to express the sudden, quick, certain, and **irrecoverable destruction** of such **fortified city**, or **cities**, and **their fortifications**. (Source: <https://www.studyight.org/commentaries/geb/isaiah-25.html>)

Revelation 16:17-19, And the **SEVENTH angel** poured out his **vial** into the air; and there came a **GREAT VOICE** out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great **earthquake**, such as was NOT since men were upon the earth, so mighty an earthquake, and so great. And the **great CITY was divided into three parts**, and the cities of the nations **FELL**: and **great Babylon** came in remembrance BEFORE God (Yahweh), to give unto her the cup of the **wine** of the **fierceness** of **HIS WRATH**.