
Isaiah 25

As Cheyne points out, we find Jeremiah 31 in much *harmony* with this chapter. There we hear about the gathering of Israel, a new covenant to be embraced by the people, the Lord telling us He will be Israel's God, the song of gratitude, and the feast of fat things. All of these things bring us to the removal of the veil of ignorance until all who live shall know the Lord—such that it will not be necessary to preach about Him anymore. This is probably to take place, to a large degree, during the Millennium. Finally, Moab, representing the nations that hate God, is brought down to the depths of humiliation. ¹ At the same time, saith the LORD, will *I be the God* of all the families of Israel, and *they shall be my people*.² Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.³ The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.⁴ Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.⁵ Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.⁶ For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.⁷ For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save *thy people, the remnant of Israel*.⁸ Behold, I will bring them from the north country, and *gather them* from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.⁹ They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.¹⁰ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, *He that scattered Israel will gather him, and keep him, as a shepherd doth his flock*.¹¹ For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.¹² Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.¹³ Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.¹⁴ And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD” (Jeremiah 31:1-14, emphasis added); ³¹ Behold, the days come, saith the LORD, that *I will make a new covenant with the house of Israel, and with the house of Judah*:³² Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:³³ But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, *I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people*.³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:31-34, emphasis added).

vv. 1–5. The Lord is praised, for He has redeemed Israel and the faithful against those who hate her.

1 ¶ O LORD, 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.

O LORD, thou [art] my God; I will exalt thee, I will praise thy name. The LXX (Ⓞ) reads, “Lord God, thee I will glorify: in songs of praise I will extol thy name.” The Peshitta (Ⓢ) combines *I will exalt thee* and *I will praise thy name* into a single clause, “I will exalt (BPE)

/ praise (Lamsa) thy name.” The Douay-Rheims (Ⓢ) has, for the last clause, “And give glory to thy name.” As the Prophet Joseph Smith often taught, “for the testimony of Jesus is the spirit of prophecy” (Revelation 19:10b). Without such a *spirit of prophecy*, it is not possible to truly sing praises to Christ the Lord, even the *LORD (JEHOVAH) my God (Elohai)*, יהוה אֱלֹהַי. Besides the exalted title we use for the Father, *Elohim* appears hundreds of times in the Old Testament, almost always associated with *God the Son*. ¶ *I will exalt thee.* According to Rabbi Ibn Ezra, “The first person singular refers to the prophet, or these are the words which every one of ‘the ancients’ [i.e., elders] is represented speaking (ISAIAH 24:23).” Kimhi explains, according to Rabbi Rosenberg, that each and every one of the elders

who is privileged to behold the power of God over the heathen nations will recognize and glorify God. Kimhi explains regarding אַתָּה (thou) / שְׁמִי (thy name), “The prophet uses the expressions, ‘You’ and ‘Your name’ interchangeably because they are synonymous” (in Rosenberg). Delitzsch, and most commentators, note that Isaiah begins by borrowing from the Psalmist, “Thou art my God, and I will praise thee: thou art my God, I will exalt thee” (Psalm 118:28); and finishes with Moses, “... fearful in praises, doing wonders” (Exodus 16:11). ¶ *For thou hast done wonderful [things; thy] counsels of old [are] faithfulness [and] truth.* ¶ פְּלֵא עֲצוֹתַי, *wonderful and counsels.* (Compare with ISAIAH 9:6, *wonderful, counselor, פְּלֵא יוֹעֵץ.*) Isaiah seems to be praising not only Yahweh, the God of Israel, but also has in his view set at a time when Jehovah would put on mortality as the Christ child born in Bethlehem and later fulfilled His Father’s will, and died that we might live. ¶ Nägelsbach well says that the “כִּי in the beginning of verse 2 and the כִּי in the beginning of verse 4 correspond to one another. Both serve to prove the truth of what was said in ISAIAH 25:1: **For [כִּי] thou hast done, etc.**” The Targum (Ⓣ) reads: “Surely though hast brought to pass and hast established the counsels which thou hadst promised of old to bring to pass.” The LXX (Ⓞ) reads, “For thou hast executed wonderful things, a counsel of old immutably true.” The Peshitta (Ⓢ), “from afar” instead of “of old,” and ends the idea with an *amen*.¹ The BPE (Ⓢ) has, “From afar thou hast given faithful counsel. Amen.” The Douay-Rheims (ⓓ) has, for the second half, “Thy designs of old faithful, amen.” Kimhi explains, according to Rosenberg, “You have performed a wonder for us, for You have taken us from among the nations among whom we were scattered and whom we served... i.e., the prophecies You conveyed to the prophets long ago have been truly realized today.” Abarbanel, according to Rosenberg, also looked at Israel’s exiles or scatterings and “the final redemption” which was given with “an irrevocable promise.” Ibn Ezra, according to Rosenberg, explained that מְרַחֵק, *of old*, has to do with a *long time ago* rather than the more literal *far in distance*. LITV, for instance, renders it “counsels from *afar*” (emphasis added). Most of the Rabbis, explains Rosenberg, see this fulfillment taking place at the time of Gog and Magog. Young explains: “As once God had stated (ISAIAH 1:2) that He had raised² (רִוּמְנֵי) sons,

now the prophet declares that he will exalt (אֲרִוּמֵנִי) God.”

2 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.

For thou hast made of a city an heap; [of] a defenced city a ruin: The Targum (Ⓣ) has, “For thou hast made the unfortified cities heaps; the fortified city is a ruin.” The LXX (Ⓞ) reads, “Because thou hast reduced cities to a heap of ruins.” The Douay-Rheims (ⓓ) has, “For thou hast reduced the city to a heap, the strong city to ruin.” This is an allusion to Babylon, or to spiritual Babylon—or sometimes called Edom (Idumea)³—in the war between Zion and *the world*; between good and evil. So Rashi (in Rosenberg) says this represents Seir, or Esau’s home in Edom. Henderson, Alexander, Barnes, Jennings, Cowles, Keith and JFB, to name a few, think it of Babylon (or a spiritual or mystic Babylon). Kaiser, instead, calls it the “World Capital.” Such a thought of a *world capital* immediately makes us think of Satan, the *prince of this world* (John 12:31; 14:30; 16:11). ¶ *A palace of strangers to be no city; it shall never be built.* The Targum (Ⓣ) has, “The idolatrous house of the nations in the city of Jerusalem, shall never be built again.” The LXX (Ⓞ) reads, “Cities made strong, that their foundations might not fall; (a city of wicked men cannot be built to last forever).” NETS Ⓞ renders it, “Fortified cities, so their foundations might fall.” Brenton Ⓞ probably has the right idea, by filling the ellipsis “*Even cities made strong that their foundations should not fall &c.*” The idea of the Ⓞ is that even the strongest fortified city would not be able to resist the punishment that would come upon it. The BPE (Ⓢ) gives the idea that the temple of the foreigner shall never be built again in the city, while the Lamsa Peshitta (Ⓢ) suggests that neither the palace of the stranger nor the city shall ever be rebuilt. The Douay-Rheims (ⓓ) has, “The house of strangers, to be no city, and to be no more built up for ever.” In terms of the city that shall never be rebuilt, or Babylon, we read, “It shall never be inhabited, neither shall it be dwelt in from generation to generation” (ISAIAH 13:20a, *also see vv. 19–23*). In Revelation 18:2 we read: “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Regarding אֲרִיִּים (strangers), Ibn Ezra has, *non-*

¹ So also we have praise and a grand *amen* in the NT, “And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia” (Revelation 19:4).

² Or, exalted.

³ D&C 1:36.

Israelites, and renders it “The palaces of the heathen people shall never be built again in any city.” Kimhi believes the *palace of strangers* refers to Babylon (see both Rosenberg and Gill). Barnes, also speaking of **רַבֵּי**, explains: “**Of strangers**—Foreigners; a term often given to the inhabitants of foreign lands, and especially to the Babylonians... the capital of the whole Pagan world; the city where foreigners congregated and dwelt.” McFadyen suggests that *strangers* here may well be interpreted as *the insolent*.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

Therefore shall the strong people glorify thee. The LXX (Ⓞ) reads, “Therefore the distressed people will bless thee.” The Douay-Rheims (Ⓟ) has, “Therefore shall a strong people praise thee.” Ibn Ezra explains it as, “Those who have escaped or are far off shall glorify thee, when they hear the report.” Barnes suggests that *the strong people* represent not only Babylon, but all the surrounding nations that become her allies. ¶ *The city of the terrible nations shall fear thee.* The LXX (Ⓞ) reads, “And the cities of injured men will give thee thanks.” The BPE (Ⓢ) has, “The cities of the tyrannical nations shall fear thee.” The Lamsa Peshitta (Ⓢ) has *worship* instead of *fear*. The Douay-Rheims (Ⓟ) has, *mighty* instead of *terrible*. Kimhi and Kara, according to Rosenberg, suggest that even the “tyrannical nations that did not worship You heretofore, shall honor You and fear You when they witness Your power over Gog and Magog.”

4 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.

For thou hast been a strength to the poor. The LXX (Ⓞ) reads, “For thou hast been the support of every humble city.” According to Kimhi, in Rosenberg, this refers to Israel. Ibn Ezra suggests, “It is wonderful how all well fortified towns were taken and the city of the poor, that is, Jerusalem, escaped.” Barnes suggests, regarding this verse: “By the ‘poor’ and the ‘needy’ here undoubtedly are mean; the captive Jews who had been stripped of their wealth, and carried from their homes, and confined in Babylon.” Likewise, Alexander says, “**רַבֵּי** and **אֲבִיּוֹן** are epithets often applied to Israel considered as a

sufferer.” ¶ *A strength to the needy in his distress.* The LXX (Ⓞ) reads, “And the defence of them who were dispirited, by reason of their weakness.” It is the Lord, then, who will strengthen Israel, or the *poor* and the *needy*. Also see ISAIAH 26:6, however. ¶ *A refuge from the storm, a shadow from the heat.* The Targum (Ⓣ) has, “As those who are protected from before the storm.” The LXX (Ⓞ) reads, “From wicked men thou will deliver them.” The Douay-Rheims (Ⓟ) has *whirlwind* instead of *storm*. Ibn Ezra has *showers* instead of *storm*, “from the enemy who is compared to showers of water.” Kimhi explains, according to Rosenberg, “God was a shelter for the Jews throughout the years of exile.” Alexander writes: “The two figures of extreme heat and a storm of rain are combined to express the idea of persecution or affliction.” All of this can be applied to spiritual Babylon. ¶ *When the blast of the terrible ones [is] as a storm [against] the wall.* The Targum (Ⓣ) has, “Or who are protected as in a shade from the scorching heat; thus the words of the wicked against the righteous are as a storm that beats against the wall.” To no avail, then, are the words of the wicked against the righteous, according to the Targum (Ⓣ). The LXX (Ⓞ) reads, “Thou art the support of the thirsty and the breath of men in distress.” The Douay-Rheims (Ⓟ) has, “For the blast of the mighty is like a whirlwind beating against a wall.” Henderson believes that here **רַבֵּי** stands for *anger*, rather than *blast*. The Hebrew certainly can mean *spirit*, *wind*, *breath* or, in this case, *threatening*. HCSB has, “...the breath of the violent is like rain *against* a wall.” It is the same idea as what we find in Saul, “breathing out threatening” (ἐμπνέω ἀπειλή, Acts 9:1) before his heart was turned to the Lord. Kay tells us that the same word for wall (**קִיר**) is used in Ezekiel 13:12–15, “where the figure of a tempest beating against a fortress-wall is expanded (cp. Matthew 7:25, 27).” Alexander, who speaks of the “striking and impressive imagery of this verse,” explains: “As a storm of rain beats upon a wall, so the Babylonian persecution beat upon the captive Jews.” Today, the influence of the world is beating upon our homes. It is only by turning to Christ that we may be kept safe.

5 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.

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 Targum (Ⓣ) has, “As the scorching heat in

a dry land thou shalt bring low the tumult of the mighty: as the shade of a cooling rock in a parched land.” The LXX (6) reads, “When dispirited men shall be thirsting in Sion on account of wicked men to whom thou hast delivered us up.” The Lamsa Peshitta (S) has, “Thou shalt blot out the pride of aliens as the shadow at noonday, and as the heat is blotted out by the shade of a cloud.” The Douay-Rheims (V) reads, “Thou shalt bring down the tumult of strangers, as heat in thirst.” The noise (שׂאון) of strangers seems to represent the sound of the heathen coming to battle against Israel (or else of their joyous victory songs, זְמִירָה), something that the Lord will bring down or eliminate. Malbim has, according to Slotki/Rosenberg: “As the heat of the day, however fierce, is abated by the shadow of a cloud, so will God subdue the arrogant clamour or triumphant song of the most violent oppressors.” Gill explains that the shadow of a cloud provides shelter: “from the scorching beams of the sun, and by letting down rain, which moistens the earth; so the Lord protects his people from the fury of persecution, and abates it by the interposition of his power and providence; and at last puts an end to it.” ¶ The branch of the terrible ones shall be brought low. The Targum (C) has, “Thus peace of mind shall be to the righteous, when the wicked shall be humbled.” The Peshitta (S) translators use “tyrants (BPE) / mighty (Lamsa)” for terrible. The Douay-Rheims (V) has, “And as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.” ¶ As the heat in a dry place, כְּחֹרֶב בְּצִיּוֹן. Kay says, “The word for ‘parched land’ occurs only here and in ISAIAH 32:2. In both places the LXX has Σίών.— There need be little doubt that Sion was referred to. The refreshing dews of divine blessing, the fertilizing clouds of spiritual grace, had been long withheld from it (v. 6).” Zion is almost always spelled צִיּוֹן (but in Deuteronomy 4:48, we find it as שִׂיאֵן).⁴ ¶ Instead of branch, Gesenius, BDB and HALOT have song, especially a victory song, for זְמִירָה. Kay says, “The word for chant [זְמִירָה] (AV, branch) occurs elsewhere only in Song of Solomon 2:12)” [AV, the singing זְמִירָה]. Bishop’s 1568 Bible renders this verse as: “Like as the heate in a drye place wasteth all thinges: so shalt thou suppress the noyse of aliantes, the heate [is abated] with the shadowe of the cloude, [euen so shall God] asswage the noyse of the cruel tirauntes.” Geneva’s 1587 Bible renders it “Thou shalt bring downe the noyse of the strangers, as the heate in a drie place: he wil bring downe the song of the mightie, as the heate in the shadowe of a cloude.” So also, most modern English Bibles (e.g., AAT, AMP, ASV, BBE,

Berkeley, CEV, EB, HCSB, JPS, NASB, NBLH, NJB, NRSV, REB, RV, Tanakh, YLT). The German Luther Bible has *Siegesgesang* (i.e., *victory song*). The DRB leaning on the Vulgate (V); and the LBP leaning on the Aramaic (S) have *branch*. A number of Bibles use the word *shout*, also. Moffatt gives us the idea that the tyrants are *humbled*, which is the result either way. Barnes has, “Here it is undoubtedly used in the sense of a song, meaning either a shout of victory or of revelry; and the idea of the prophet is, that this would be brought low by the destruction of Babylon, and by the return of the captive Jews to their own land.”

vv. 6–8. The Supper of the Lord is announced—for all who fear Him, Jew and Gentile alike—as well as Christ’s victorious triumph over death.

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,⁵ of fat things full of marrow, of wines on the lees well refined.

And in this mountain shall the LORD of hosts make unto all people a feast of fat things / Of fat things full of marrow. The Targum (C) has, “And in this mountain shall the Lord of hosts make a feast and a banquet.” The Targum (C) offers, “They think that it shall be for their glory; but it shall be to them for disgrace and for mighty (the Royal Polyglot omits הַיָּלִא, ‘mighty’) afflictions, from which they shall not deliver themselves, afflictions through which they shall come to an end.” The LXX (6) reads, “Then will the Lord of Hosts make provision for all the nations.” Ibn Ezra takes בְּהָרֵי צִיּוֹן, in [the] mountains, for Zion. And compares it to Obadiah 1:16, were the heathen nations who hate the Lord are destroyed, but those in mount Zion בְּהָרֵי צִיּוֹן (Obadiah 1:17) are blessed. Kay has, “At the end of ISAIAH 24 the prophet had spoken of a time, when ‘the Lord of Hosts’ should ‘reign on Mount Zion’ in glory. He now adds that ‘on this mountain,’ which must still be Zion, ‘the Lord of Hosts’ would ‘make for all peoples (v. 7) a feast’ of richest viands (compare Psalm 22:26).” Nägelsbach explains that the mountain here referred to “points back to ‘Mount Zion,’ ISAIAH 24:23.” Interestingly to us, as LDS, Wordsworth says, “Wherever the Church is, there is Zion—there is Jerusalem.” Gill explains that “the Lord’s supper itself is a feast... it seems rather to respect the marriage supper of the Lamb, in the latter day, when antichrist

⁴ My friend שִׂיאֵן כהן lives in Jerusalem, and has this unique name.

⁵ *Sediment* is another word for *lees*. So, it appears to be the wine whose sediment has separated and thus only the clear part remains.

shall be destroyed, and Jews and Gentiles be converted, and shall join together in the participation of divine blessings... and ‘fat’ being mentioned is a proof that the words must respect the times of the Messiah, since, under the law, fat was not to be eaten.” Nägelsbach writes, regarding the fat: “What God Himself formerly required of men, as the noblest part of the victims offered to Him, He now Himself as host offers to His redeemed upon His holy mountain. But the expression ‘fat’ or ‘marrow’ is used also in reference to the land and its vegetable products, to designate the finest. Thus it is said in Genesis 45:18, ‘ye shall eat the fat of the land,’ &c.” John M. Lundquist writes, “The ultimate sacramental meal was the one celebrated in honor of the Savior, who ‘by his own blood ... entered in once into the holy place, having obtained eternal redemption for us’ (Hebrews 9:12). In this setting the temple imagery is very clear. Indeed, there is to be yet another messianic sacramental meal, and this too is spoken of in the scriptures within the context of the temple. We read in Revelation 19:9, ‘Blessed are they which are called unto the marriage supper of the Lamb.’ And earlier in the same book: ‘Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.... For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes’ (Revelation 7:15, 17; emphasis added). This same conjunction of concepts is found in the Doctrine and Covenants, where we read of ‘a supper of the house of the Lord, well prepared, unto which all nations shall be invited ... And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come’ (D&C 58:9, 11; emphasis added). Nyman explains: “The Saints who went into Jackson County in 1831 were to invite the rich and the learned, the wise and the noble (the Gentiles) to participate in the establishment of Zion. Since the Gentiles rejected this opportunity, the work would be accomplished later by the poor, the lame, the blind, and the deaf (the house of Israel) through the Lord’s power. This is the time spoken of by Isaiah in ISAIAH 25:6. The law of consecration was to do away with the poverty, and the feast would be physical as well as spiritual.” It is within this context of a millennial supper, to be enjoyed in the temple (‘on this mountain’) by all those who have entered into holy temple covenants with the Lord, that I believe the passage in Isaiah is to be understood”⁶ We have an exquisite explanation offered in *Understanding Isaiah*, “**Feast of fat things, a feast of wines.** By teaching the gospel to the earth’s inhabitants, our

missionaries invite people to come to this feast, also called ‘the supper of the Lord’ (D&C 58:11), the ‘supper of the house of the Lord’ (D&C 58:9), and the ‘marriage supper of the Lamb’ (Revelation 19:9). ‘All nations’ are invited—‘first, the rich and the learned, the wise and the noble’—but when these reject the invitation to the feast, the Lord’s representatives will invite the poor and the humble. Only those who have received the ordinances of the temple and who are truly the humble followers of Christ will be able to partake of the feast. This feast will take place at or near the time of the Second Coming (D&C 58:9–11; Revelation 19:7–8; Matthew 22:2–14; Luke 14:16–24). ***Fat things full of marrow.*** The feast, like the sacramental emblems, reminds us of Christ’s atonement, for fat things and wines recall sacrificial offerings (Leviticus 3:3–16) these things also imply abundance and bounty. The phrase wines on the lees well refined speaks of ‘wine that remains upon its settlings until it is well matured. It is then poured off and strained to provide the best wine possible,’ [Hailey, *Commentary on ISAIAH*, 206] since only the very best will be served at the Lord’s feast.”⁷ Calvin has, “Some render the Hebrew word שְׁמֵרִים, dregs, but inaccurately, for it means ‘old wines,’ such as the French call, *vins de garde*, ‘wines that have been long kept,’ and that are preferable to ordinary wines [as] ... they carry their age better. He calls them liquids which contain no dregs or sediment.” Delitzsch explains that *this mountain* is Zion, and the feast is a spiritual one taken from an allusion to the peace offerings (Psalm 22:27). Barnes has, “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.” ¶ *A feast of wines on the lees. / Of wines on the lees well refined (also see, Jeremiah 48:11).* The LXX (Ⓞ) reads, “On this mount they shall drink gladness: they shall drink wine.” The Peshitta (Ⓢ) has the wines as *aged* and “exquisite (BPE) / rich (Lamsa),” and explains that these blessings will come from our Heavenly Savior. The Douay-Rheims (Ⓣ) has, “A feast of wine / of wine purified from the lees.” Delitzsch explains of this *aged and filtered wines* (LHI), שְׁמֵרִים מְזֻקְקִים: “wines which have been left to stand upon their lees after the first fermentation is over, which have thus thoroughly fermented, and have been kept a long time (from *shamar*, to keep, *spec.* to allow to ferment), and which are then filtered before drinking (Gr. οἶνος σακκίας, i.e., δωλισμένος or διηθικός, from διηθεῖν, *percolare*), hence wine both

⁷ Parry, Donald W.; Parry, Jay A.; & Peterson, Tina M. *Understanding Isaiah*, p.227.

⁶ Lundquist, John M. *Temple Symbolism in Isaiah* (pp. 42–43).

strong and clear ... The thing symbolized in this way is the full enjoyment of blessedness in the perfected kingdom of God.” Gray says, “That wine, not dregs, is intended, is clear from the last clause of the verse.” Kay explains, “old wines, but carefully strained... At Sinai the seventy elders, who accompanied Moses a certain distance up the ascent, ‘saw God, and did eat and drink.’ Afterwards, all Israel was invited to come up three times a year to Jerusalem, to hold festival and to ‘rejoice before the Lord.’ These sacred feasts were types of the great banquet, to which *all nations* should hereafter be called (ISAIAH 40:1–2),—the banquet held in celebration of the victory which was gained over Death and Hades by the Son of God Incarnate.” Also see ISAIAH 55:2, similarly an invitation to come unto Christ.

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.

- ✓ swallow up
- ✓ ✓ covered

And he will destroy in this mountain the face of the covering cast over all people. The Targum (Ⓣ) has, “The face of the prince, of the prince of all the people shall be destroyed (or swallowed up).” The LXX (ⓖ) reads, “And be anointed with myrrh on this mount.” The Peshitta (Ⓢ) renders it, “And the governor who had made himself ruler over all the people would be destroyed (Lamsa) / consumed (BPE) in this mountain.” The Douay-Rheims (ⓓ) has, “And he shall destroy in this mountain the face of the bond with which all people were tied.” Kimhi, in Slotki/Rosenberg, explains the *veil* in relation to the enemies of Israel: “A metaphor for the shelter and protection these nations enjoy. God will remove this, making them vulnerable to the punishment due them.” Probably so, but much better, Gill explains it of the *dark veil* of the false systems of religion: “the covering of human doctrines and traditions ... which now will be removed ... through the clear ministration of the everlasting Gospel, which will be spread with power, and in its purity, throughout the whole world (see ISAIAH 60:1); more especially this may respect the light and glory of the New Jerusalem state, in which Christ will be the light⁸ thereof, and the nations of them

⁸ Elder Bruce R. McConkie taught that this event, rather, is part of the post-Millennial earth. “In his vision of the Celestial Jerusalem, John saw ‘the holy Jerusalem, descending out of heaven from God, having the glory of God ... The street of the city was pure gold, as it were transparent glass.’ There was no temple therein, neither the need for the sun nor moon to give light, ‘for the glory of God did lighten it, and the Lamb is the light thereof.’ (Revelation 21)” (*A New Witness for the Articles of Faith*, p. 588).

that are saved shall walk in it, and Satan will be bound a thousand years, that he may not deceive the nations any more.” Calvin says, “Not only the Jews, but all nations, which formerly were buried in every kind of errors and superstition, are invited to this banquet.” Ironside takes us to Ephesians 4:18, where we also read about this veil of darkness of false religion: “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (4:18). Also of interest is: “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (4:14). Wordsworth writes, “In Exodus 34:19–34, Moses is described as putting a covering or veil over his face, after he had been communing with God on Mount Sinai (contrasted here with Mount Sion), because his face shone; and the people, who had been guilty of a great sin, could not bear to look on his countenance, which shone with a reflection of God’s glory, and dazzled them with its splendour. St. Paul teaches us to see there a figure of the veil which is on the hearts of the unbelieving Jews, in reading the Books of Moses and the Prophets; and he foretells that this veil or covering will be taken away in the Gospel, when they turn to the Lord Christ.” Similarly, when we read that the JST corrects the obviously incorrect and contradictory John 1:18, “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him” to read: “And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.” The JST also corrects the corrupt text in 1 John 4:12. ¶ *And the veil that is spread over all nations.* The Targum (Ⓣ) has, “and the face of the king, of the ruler of all the kingdoms.” The LXX (ⓖ) reads, “Hand down all these things to the nations for this counsel is for all the nations.” The Peshitta (Ⓢ) has *slaughter* rather than “veil that is spread.” The Douay-Rheims (ⓓ) has, “And the web that he began over all nations.” Delitzsch explains regarding the veil and also makes some curious observations about the same: “The ‘veil’ and ‘covering’ (מִסְכָּה) from נָסַךְ = מָסַךְ, ISAIAH 22:8, from מָסַךְ, to weave, twist, and twist over = to cover) are not symbols of mourning and affliction, but of spiritual blindness, like the ‘veil’ upon the heart of Israel mentioned in 2 Corinthians 3:15.⁹ The פָּנֵי-הַלֹּט¹⁰ (cf., Job 41:5)¹¹ is the upper side of the veil, the side turned towards you, by which Jehovah takes hold of the veil to lift it up.” Nägelsbach suggests that when the veil is removed,

⁹ See also 2 Corinthians 3:13–16.

¹⁰ Face of the covering.

¹¹ In the AV, Job 41:13, “Who can discover the face of his garment?” (מִי-נִלְוֶה פָּנֵי לְבוּשׁוֹ).

“men will be capable of seeing the glory of the LORD face to face (1 Corinthians 13:12¹²; 1 John 3:2).” Ludlow shares several scriptures, of which I include two: “But the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day” (D&C 38:8); and “And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am—not with the carnal neither natural mind, but with the spiritual” (D&C 67:10). I believe that, in effect, there is a double veil. When we are willing to humble ourselves in holy prayer, we remove our veil of incredulity from before our face. When our prayers reach God, He, in effect, removes the veil from off His face, and we can commune with God. The Savior’s promise then comes to pass, “And I will walk among you, and will be *your God*, and ye shall be *my people*” (Leviticus 26:12, emphasis added). This is why it is so vital to follow the scripture that says, “Quench not the Spirit” (1 Thessalonians 5:19). If we are in tune with the Spirit the Lord will speak to us through the Holy Ghost and direct our paths. In the Millennial day, of course, all these things will be magnified. But let not anyone think that such communion is not possible until then.

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].

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces. ¶ The Targum (Ⓣ) has *Jehovah God (Elohim), יְיָ אֱלֹהִים* (CAL); *יהוה אֱלֹהִים* (Stenning Ⓣ, as usual, I had to transform the *superlinear* punctuation into the more traditional *underlinear* type); or *יְיָ אֱלֹהִים* (Sperber Ⓣ, where once again I had to transform the *superlinear* punctuation); while the Masoretic text (Ⓜ) renders it *Adonai (Lord) Jehovah, אֲדֹנָי יְהוָה*. ¶ The Targum (Ⓣ) has, “Death shall be forgotten for ever; and the Lord God shall wipe away tears from off all the faces.” The LXX (Ⓟ) reads, “Mighty death had swallowed up; but the Lord God hath again wiped every tear from every

face.” The Peshitta (Ⓢ) adds “forever” to the victory over death. The Douay-Rheims (Ⓣ) has, for the first clause, “He shall cast death down headlong forever.” Christ, through His expiatory sacrifice and resurrection, puts away physical death for all mankind. As Paul so beautifully writes under the inspiration of the Spirit: “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 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?” (1 Corinthians 15:51–55, *also see* Ezekiel 37:1–14; ISAIAH 26:19). Thompson (*also see* Whitehouse) says: “The quotation in 1 Corinthians 15:54 gives the word for ‘for ever’ its Aramaic sense of ‘victory.’” In his Old Testament commentary Clarke says that “Jesus dying instead of a guilty world” is what is meant by these words about swallowing up death. In his New Testament commentary, under 1 Corinthians 15:54, Clarke has, “κατεποθη ὁ θάνατος εἰς νίκης. These words are a quotation from ISAIAH 25:8, where the Hebrew is בָּלַע הַמָּוֶת לְנִצְחָה: He (God) hath *swallowed up death in victory*; or, for ever. These words in the Septuagint are thus translated: κατεπευ ὁ θάνατος ἰσχυσας: Death having prevailed, or conquered, hath swallowed up. But in the version of Theodotion, the words are the same with those of the apostle. The Hebrew לְנִצְחָה the Septuagint sometimes translate εἰς νίκης, in *victory*, but most commonly εἰς τέλος, for ever; both, as Bishop Pearce observes, in such kind of phrases, signifying the same thing, because eternity conquers all things...” Likewise, Keith also suggests that לְנִצְחָה, *forever*, may well be synonymous with *victory*. The idea is that Christ swallowed up death for each of us, and in glory will give us resurrection from death. Gesenius, according to Alexander, speaks of the abolishment of death as bringing man to enjoy the condition that existed before the fall, or the former paradisiacal glory. Luther compares this verse to Hosea 13:14, “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.” The time will come when the cares of this earth will be left behind, and thus the Lord will *wipe away tears from all faces*. Delitzsch writes: “There is something very significant in the use

¹² “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Corinthians 13:12).

of the expression דִּמְעָה (a tear), which the Apocalypse renders πᾶν δάκρυον (Revelation 21:4). Wherever there is a tear on any face whatever, Jehovah wipes it away; and if Jehovah wipes away, this must be done most thoroughly: He removes the cause with the outward symptom, the sin as well as the tear.” Kay says, “After the general resurrection and the judgment ‘Death and Hades’ are to be ‘cast into the lake of fire’ (Revelation 20:14).” Rawlinson observes, “But surely death is not the only cause of human mourning. Our own sins, the sins and sufferings of our dear ones, are the main provocatives of our tears. When it is promised, as here and in Revelation 7:17 and 21:4, that ‘there shall be no more pain, neither sorrow nor crying,’ the revelation is made that *there shall be no more sin*; for where sin is, sorrow must be.” ¶ *And the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken [it].* The Targum (Ⓣ) has, “And the reproach of his people he shall remove from off all the earth, because it hath been decreed thus by the Word of the Lord.” It is of interest that Pauli has rendered בְּמִימְרָא, *Meimra*, with a capital letter, which well suits the word in Syriac. The LXX (Ⓞ) reads, “And removed from the whole earth the reproach of this people. For the mouth of the Lord hath spoken.” The Douay-Rheims (Ⓟ) has, for the first clause, “And the reproach of his people he shall take away from off the whole earth.” ¶ *His people, עַמּוֹ*. Gray suggests that the Lord begins with a “feast for all His subjects” in ISAIAH 25:6–8 but at the end of ISAIAH 25:8 “the passage closes with a special reference to the Jews, Yahweh’s peculiar people.” Indeed, we note such universal words as *unto all the people* (לְכָל-הָעַמִּים, verse 6); *over all the people* (עַל-כָּל-הָעַמִּים, verse 7); and *from off all faces* (מִעַל כָּל-פָּנִים, verse 8a), yet the verse moves on to say, *and the rebuke of his people shall he take away* (וְהִרְפַּת עִמּוֹ יִסֵּר), verse 8b). This seems to be an allusion to other scriptures in which the Lord speaks about Israel paying a double portion for her sins but then receiving a double reward. For instance, in Isaiah we have, “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’s hand double for all her sins,” (ISAIAH 40:2); and “For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them” (ISAIAH 61:7). But also, through the grace of Christ, the burden of sin is removed from all repentant followers of Christ. This requires, however, that we have a sincere desire to change and turn to follow Christ.

vv. 9–12. Edom, as a type of the world, drowns in contaminated dung water. These verses make us think of ISAIAH 63, where the Lord says, “And I will tread down the people in mine anger” (see ISAIAH 63:3–6). The Savior will come to the rescue of Jerusalem (Zechariah 14:1–4) when the whole of the earth has turned against His people in the last days. Moab seems to be made a representative of the nations who turn against Israel and surround Jerusalem.

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.

And it shall be said in that day [וְאָמַר בַּיּוֹם], Lo, this [is] our God; we have waited for him, and he will save us: The Targum (Ⓣ) has, “And one shall say at that time: Behold, this is our God; this is he for whom we have hoped, and he shall save us.” The LXX (Ⓞ) reads, “And in that day they will say, ‘Behold our God in whom we trusted, will indeed save us.’” ¶ *This [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation.* The Targum (Ⓣ) has, “This is the Lord, for his Word we have hoped; we will rejoice, and be glad in his salvation.” The LXX (Ⓞ) reads, “‘He is the Lord, for him we waited and exulted; let us therefore rejoice in our salvation.’” The Douay-Rheims (Ⓟ) has, “This is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.” Nägelsbach writes, “The redeemed now *see* the Lord in whom they have hitherto only *believed* (compare ISAIAH 25:7 and 1 John3:2). The heathen, who believed in false gods, experience the very opposite. They are confounded when they must mark the vanity of their idols; but they who believe in Jehovah will after faith be rewarded with seeing... [and say]: we and all see Him as truly existing, as Him *who was and is to come*, יְהוָה (Exodus 3:14). Herein is their joy perfect (John 15:11)” (emphasis added).

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. ✓ ✓

✓ or, threshed ✓ ✓ or, threshed in Madmenah

For in this mountain shall the hand of the LORD rest. The Targum (Ⓣ) has, “For the power of the Lord of hosts shall be revealed in this mountain.” The LXX (Ⓞ)

reads, “God will give rest on this mountain.” Ibn Ezra explains that **כִּי-תִנְנֶנָּה יָד-יְהוָה** (for-rest-hand of the LORD), is a reference to the Lord’s *punishment*. Rashi, in Rosenberg, mentions that this is an anthropomorphic expression. This is because the hand of the Lord is mentioned. Barnes writes, “The hand’ in the Scriptures is often used as the symbol of protection and defense. By the expression that the hand of Yahweh should REST on mount Zion, is meant probably that he would be its defender; his protection would not be withdrawn, but would be permanent there.” ¶ *And Moab shall be trodden down under him, even as straw is trodden down for the dunghill.* The Targum (Ⓣ) has, “And the Moabites shall be trodden under foot even as straw is in the clay.” The LXX (Ⓥ) reads, “When the country of Moab shall be trodden down, as a threshing floor is trampled with cars¹³ (i.e., ‘wagons’—Brenton and NETS).” The Peshitta (Ⓢ) also has the straw trodden down with a threshing (Lamsa) or grinding (BPE) instrument. The Douay-Rheims (Ⓣ) has, for the second clause, “As straw is broken in pieces with the wain.” The **קָרַי** (what the Masoretic (Ⓜ) scholars indicated should be *read* despite what was *written*), in this case **בְּמוֹ** (in, through) suggest that the “straw is trodden down *for* [בְּמוֹ] the dunghill” (*emphasis added*, KJV); or “straw is trodden down *in* [בְּמוֹ] the dunghill” (*emphasis added*, JPS). Other translations follow the **בְּתַיִב**, or what is *written*, **בְּמַי** (in the *water*). Several versions follow the **בְּתַיִב**: “straw is trodden down *in the water* [בְּמַי] of the dung-hill” (*emphasis added*, ASV); or “straw is trodden down *in the water* [בְּמַי] of a manure pile” (*emphasis added*, NASB). As the DSSB 1QIsa^a (Ⓣ) points out, the Dead Sea Scrolls (Ⓣ) coincide with the Masoretic text (Ⓜ). So we see *in [the] water* **בְּמַי**. Ibn Ezra explains that Moab will be included in those who come to besiege. Slotki/Rosenberg, leaning on Kimhi, suggest that **מַדְמָנָה** or *dunghill* “may perhaps be a contemptuous allusion to a Moabite city named Madmen” (**מַדְמָנָה**, see Jeremiah 48:2). Having worked on a number of animal farms, rainy conditions—where the manure is made wet and mixes with the animal urine—tend to be more unpleasant and difficult to work around than in dry conditions. In dairies, these are removed from where the cows stand to a separate manure pond. Gray reflects, “Moab’s end with that of a man drowned in dung-water recalls the malignancy of the saga that told of Moab’s

¹³ Seems to refer to the rake or plow or some other implement of husbandry whose purpose is to incorporate the standing straw into the soil, after the grain has been harvested.

birth (Genesis 19:30–37).” Additional reasons, besides this, are suggested by Kay, for the use of Moab as the enemy of Israel: (1) Moab’s desire to curse Israel through Balaam; (2) an allusion to the mountains of Moab that were divided by the Dead Sea from the mountains of Zion, possibly in rivalry to the latter, “‘a great gulf is fixed;’ like that which divine judgment interposed between Lot and Abraham; and (3) the fact that Moab attempted to prevent Israel from returning to the promised land after she fled from Egypt. Nägelsbach adds yet another reason: (4) Moab’s pride or arrogance at her living in peace and not under subjugation (Jeremiah 48:11). Kay goes on to say, “It is observable that the only place outside the Pentateuch, in which ‘the children of Lot’ are mentioned, is Psalm 83:8: where they appear as the leaders of a vast confederacy against God’s ‘hidden ones’ (vv. 3–8). The sentence, which is there prayed for, is that they may become ‘as the dung of the earth’ (v. 10).” Nägelsbach does well in explaining that Moab is here only used as a *type of the world*, for the day will come when she will turn to the Lord, “Yet will I bring again the captivity of Moab in the latter days, saith the LORD” (Jeremiah 48:47a).

11 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.

And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth [his hands] to swim: The Targum (Ⓣ) has, “And he shall extend the stroke of his power among them, as the swimmer extends himself to swim.” The LXX (Ⓥ) reads, “And he shall cause his hands to relax (‘spread forth his hands’ Brenton).” The Douay-Rheims (Ⓣ) has, for the first clause, “And he shall stretch forth his hands under him.” This figure seems to have Israel’s enemies crawling and ‘swimming’ in the manure mixed mire or manure pond after being trampled in it. Delitzsch has: “The swimmer is Moab itself, as Gesenius, Hitzig, Knobel, and in fact the majority of commentators suppose.” Lowth also thinks this words as reflected in Moab, and adds, “So **בְּקִרְבוֹ**, *in the midst of him*, means, that this destruction shall be open and exposed to the view of all: The neighboring nations shall plainly see him struggling against it, as a man in the midst of the deep waters exerts all his efforts, by swimming, to save himself from drowning.” Not just from drowning, but from the horror of drowning in a urine and manure pit. Wildberger, leaning on Duhm, suggests that this may have happened to Moab when she was “subjugated

by Alexander Janneus (Josephus, Antiquities 13.13.5).” This scripture, however, is most likely looking to a mystic Moab as it earlier looked at a mystic Babylon. ¶ *And he shall bring down their pride together with the spoils of their hands.* The Targum (Ⓣ) has, “And he shall humble his glory, together with the wiles of his hands (i.e., what Moab has got by craftiness or sleight of hands).” The LXX (Ⓛ) reads, “As he indeed humbled him to be slain, and shall humble his pride—those things on which he hath laid his hands.” We must each overcome our own pride.

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.

And the fortress of the high fort of thy walls shall he bring down, lay low. The Targum (Ⓣ) has, “He shall cast down the fortified city, the great city.” The LXX (Ⓛ) reads, “And shall lower the height of his wall of refuge.” The BPE (Ⓢ) explains that even the most fortified walls shall be brought down. The Lamsa Peshitta (Ⓢ) calls it the “fortress of treason.” The Douay-Rheims (ⓓ) has, “And the bulwarks of thy high walls shall fall, and be brought low.” Rashi and Ibn

Ezra, according to Slotki/Rosenberg think this verse is addressed to Moab. Delitzsch has: “We are evidently to understand by it the strong and lofty walls of the cities of Moab in general.” Barnes has, “The repetition of the expressions ‘bring down,’ ‘lay low,’ and ‘bring to the ground,’ is designed to make the sentence emphatic, and to indicate that it would certainly be accomplished.” Regarding this city, Cheyne writes: “Most explain this of Kir Moab, or of the cities of Moab in general; Vitranga and Gesenius, of Babylon. I think it refers at any rate to the ‘city’ mentioned in ISAIAH 24:10–12; and especially (note the expressions) ISAIAH 26:5.” Moab and Babylon, however, seem to be synonyms when it comes to their mystic representation of the earth. ¶ *[And] bring to the ground, [even] to the dust.* The Targum (Ⓣ) has, “he shall thrust *it* down, it shall come to the earth, *even* to the dust.” The LXX (Ⓛ) reads, “And it shall be laid low in the dust.” The Douay-Rheims (ⓓ) has, “And shall be pulled down to the ground, even to the dust.” The dust here is probably Sheol, or the *spirit prison* portion of it.

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