

“IN THIS MOUNTAIN”

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Isaiah chapter 25 contains several prophecies that pertain to the New Testament age, and ultimately to the resurrection from the dead and the eternal inheritance that God has promised to His obedient children. These promises are associated with the Lord’s reign in Mount Zion.

Mount Zion

The context of the “mountain” that is repeatedly mentioned in Isaiah chapter 25 is actually established in the last verse of the preceding chapter. Isaiah 24:23 says, “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.*” Everything that immediately follows this verse continues the context of the Lord’s reign in mount Zion. Zion is a term commonly used in the books of the prophets, particularly in prophecies about Christ and the New Testament. For example, Isaiah 2:2-4 (and Micah 4:1-3) says, “*And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.*” This is a clear prophecy of the coming of Christ, and the establishment of his church, and the New Covenant, which would be made available to all men, Jew and Gentile. We are reminded of this in Hebrews 12:18-24, as we are come to this Mount Zion in contrast to Mount Sinai of the Old Covenant: “For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) *but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of*

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Abel.” The repeated references to Mount Zion in Isaiah 25 bear many similarities to these other New Testament prophecies.

The ultimate victory

Isaiah 25:1-3 dispels any reason to have hope in this physical world, as God has power over it all, and He is worthy to be feared. God’s protection, blessings, and deliverance are for His children (Isa 25:4-7). God’s hand will rest upon Zion (Isa 25:10), the church, and her enemies, along with their pride and their ungodly weapons and defenses, will be trodden down by the Lord (Isa 25:10-12). Moab is a fitting symbol of the fact that God will ultimately put all of His enemies, and those of His kingdom, under His footstool (Isa 11:11-16; Matt 22:42-44; Mark 12:35-36; Luke 20:41-43; Acts 2:34-36; 1 Cor 15:24-26; Heb 1:13; 10:12-13). There is a great spiritual war taking place between Christians and the world (John 7:7; 15:18-21; 2 Cor 10:5; Eph 6:12). The very term “church” (*ekklesia*) means “the called out ones.” Christians have been called out of the darkness and corruption of the world into God’s marvelous light (Rom 12:2; Gal 1:4; Eph 2:1-3; 4:17-24; Php 2:15; Titus 2:11-14; Jas 1:27; 1 Pet 2:9-12; 4:3-5; 2 Pet 1:3-4; 2:20; 1 John 4:5-6). There is no friendship or fellowship between God’s people and the world (John 8:23; 17:11,14,16; 18:36; 2 Cor 6:14-18; Gal 6:14; Jas 4:4; 1 John 2:15-17; 3:1,13; 5:19). God is with the church in this war (Matt 28:20; Rom 8:31; 1 Jn 4:4), Christ is our Captain (2 Tim 2:3-4; Heb 2:10), and the Lord has provided us with spiritual armor and weapons with which to war against the wickedness of the world, to take every thought captive to the obedience of Christ (2 Cor 10:3-6; Eph 6:10-18). Christ overcame the world (John 16:33; Rev 3:21), and by faith in him, we also will overcome and win this war (Dan 2:34-35,44-45; Zech 9:13-17; Matt 16:18-19; Luke 1:71; 1 John 4:4; 5:4-5; Rev 2:7,11,26; 3:5,12,21; 17:14; 20:7-9; 21:7). The reward for the victors is the resurrection from the dead, and eternal life. Isaiah 25:8-9 says, “*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. 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.*” The first part of verse eight, death being swallowed up in victory, is quoted in 1 Corinthians 15:54, and will be fulfilled in the resurrection for all of Christ’s faithful disciples. And following the resurrection comes the fulfillment of the other part of Isaiah 25:8, when God will bring us into His eternal dwelling place, Heaven, and wipe away all tears from our eyes (see Rev 7:13-17; 21:1-7).