

ISAIAH: JUDGMENT AND HOPE

20. Isaiah 24-27

The Little Apocalypse

Let's turn in our Bibles to [Isaiah 24](#)

[Isaiah 24-27](#) is sometimes referred to as **the little apocalypse** because like the book of [Revelation](#) it **looks forward all the way to the end**. Through the first 23 chapters of Isaiah the phrase **"in that day"** has popped up on a number of occasions in the middle of Isaiah pronouncing an event in the near history of God's people. And we've seen how that phrase often acts like a slingshot— placing the fulfillment of that pronouncement out into the distant future from day of Isaiah. THAT phrase occurs almost **once** in every **10 verses** in [Isaiah 24-27](#).

In [Isaiah 13-23](#) the overarching message to Judah and Jerusalem was this: **Don't trust** the other nations to be your functional savior. Don't put them in the place that belongs to YHWH. He especially makes the point that they shouldn't place their trust in nations that are going to fall under the hand of YHWH's judgment. Isaiah pronounced YHWH's judgement on Babylon – Assyria — Philistia — Moab — Syria — Ethiopia — Egypt — Edom — Arabia and Tyre.

In [Isaiah 24-27](#) Isaiah's theme is the flip side of the same coin: TRUST IN YHWH. To unpack that Isaiah looks all the way out to the end of the age.

The point of giving the glimpse of the end of God's Story (which by God's design runs through the nation of Israel) is intended to transform their present faith — their present faith — their present worship. There's an old movie in which the main character could see just a handful of minutes into the future. And he makes this short statement: "The thing about knowing the future is that knowing the future changes the future."

We, as men and women redeemed and reconciled to God and now His adopted children and citizens of His forever Kingdom all because of the Cross and resurrection of Jesus — we know the finish line of God's Story. Creation > Fall > Redemption > Consummation. We know the end of human history! It doesn't end

with trans-humanism and ultimately the rule of Artificial Intelligence over humans. It ends with the Creator and Redeemer ruling over redeemed humans in a New Heaven and a New Earth where there will be no more pain, no more tears, no more sickness, no more death because the Creator entered our broken world — and conquered our great enemies of sin and death. Knowing the end of the story begs the question posed in the New Testament (that was read to us at the front of our study).

2 Peter 3:11–15 (NKJV) ¹¹Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, ¹²looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? ¹³Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. ¹⁴Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; ¹⁵and consider that the longsuffering of our Lord is salvation (NLT) gives people time to be saved).....

2 Peter 3:17–18 (NKJV) ¹⁷You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; ¹⁸but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.

So, here we go —

Isaiah 24

¹Behold, the Lord will empty the earth and make it desolate, and he will twist its surface and scatter its inhabitants. ²And it shall be, as with the people, so with the priest; as with the slave, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor.

Isaiah describes a global cataclysmic event. He basically says it's not going to discriminate between people groups, socio-economic status, religious or irreligious, employee or employer, merchant or consumer, lender or debtor.

³The earth shall be utterly empty and utterly plundered; for the Lord has spoken this word.

Isaiah says: *Count on it — This IS going to happen BECAUSE God is the One saying it.*

When we turn to the New Testament we find the same events described. FIRST — by Jesus in **Matthew 24**. Here Jesus is speaking to his disciples about the events that will precede His 2nd Coming.

Matthew 24:36–44 (ESV) ³⁶*“But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. ³⁷For as were the days of Noah, so will be the coming of the Son of Man. ³⁸For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ⁴⁰Then two men will be in the field; one will be taken and one left. ⁴¹Two women will be grinding at the mill; one will be taken and one left. ⁴²Therefore, stay awake, for you do not know on what day your Lord is coming. ⁴³But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.*

Jesus compares this global, earth shattering event to the flood in the book of Genesis. And as keep reading in Isaiah, we'll find Isaiah doing the same thing. When the apostle Peter speaks of these events he too draws on the imagery of the flood from the book of Genesis to make his point. Look at **2 Peter 3**.

2 Peter 3:2–10 (ESV) ²*that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, ³knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. ⁴They will say, “Where is the promise of his*

coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.” ⁵*For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God,* ⁶*and that by means of these the world that then existed was deluged with water and perished.* ⁷*But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.* ⁸*But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.* ⁹*The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.* ¹⁰*But the day of the Lord will come like a thief,* **Peter mirrors the language of Jesus that Peter heard on the side of the Mount of Olives the week before Jesus was crucified**

and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

And we can't stop there because THIS is where we're tethered to the application Peter makes for our present lives —

2 Peter 3:11-12 *Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness,* ¹²*looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?* ¹³*Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.*

So let's connect a some dots here. In the 66 books of the Bible there is this divine continuity! There's a single story moving towards and looking forward to this cataclysmic event. The question we need to ask is: *What is it all about?* By divine inspiration God has given us a specific image that is incredibly helpful. We find this image in the second half of the book of Isaiah (we'll get there in a few weeks) and we find it in the New Testament. God tells us that the world is like a woman in labor. In the same way that giving birth moves progressively in labor pains towards the moment of birth, the earth is going to go through its own labor, with labor pains increasing in their intensity and frequency leading to the return of

Jesus to the earth — when He will rule the earth in righteousness and ultimately (as Peter tells us) usher in a New Heavens and a New Earth.

In the same way the discomfort and pain in a pregnancy culminates in the joy of a new child — the events of human history will culminate with everlasting joy and peace in the presence of God in His forever Kingdom. But before that there will be this cataclysmic, earth cleansing event.

THAT is what Isaiah is talking about here. The language he uses is so radical! Look again at **verse 1**.

the Lord will empty the earth and make it desolate (CSB – strip the earth bare), and he will twist its surface and scatter its inhabitants.

Literally — distort its surface = *ruin its face*. The Jerusalem Bible uses the term ‘buckle’ it’s surface. ¹

He continues in **verse 4**.

⁴The earth mourns and withers; the world languishes and withers; the highest people of the earth languish. ⁵The earth lies defiled under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. ⁶Therefore a curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth are scorched, and few men are left.

The Lord frames the reality of this cataclysmic event as an act of judgment.

Look at **verse 5**. He says, “The earth lies defiled,” or literally polluted, “under its inhabitants.”

This is not merely a comment on how humanity has defiled and polluted the environment. It’s a declaration of the fact that there is a correlation between sin

¹ Kidner, F. D. (1994). Isaiah. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 646). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

and environment. Remember, all the way back to **Genesis 4** where we're given the record of the first homicide in human history: Cain murdered his brother Abel. God speaks, and he says,

***Genesis 4:10 (ESV)** ¹⁰And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground.*

***Numbers 35:33 (NIV)** ³³"Do not pollute the land where you are. Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it.*

In Leviticus 18 Israel was told that murder and injustice in their land would pollute the land, and eventually the land would vomit them out. THAT is the same language Isaiah is using here.

HERE'S THE POINT — This massive, cataclysmic event that *is* coming on the earth is because we, the inhabitants of the planet, have transgressed God's law. Man has defiled the earth. When we look at it from God's perspective the most ecologically responsible thing anyone could do is to honor the LORD God, love God, trust God and live in obedience to God!

Our first parents **utterly and completely betrayed God**; they **disregarded** Him as their loving creator — **dishonored** Him by believing the lie instead of the perfect Word of God — and they **disobeyed** Him. That resulted not only in being displaced from the presence of God in Garden of Eden — the ground was cursed as a result of their sin. (No small side note — We have ALL followed in their steps. We have ALL lived in enmity to God).

Isaiah elaborates on the relationship between our sin and ruin of the planet.

⁷The wine mourns, the vine languishes, all the merry-hearted sigh.

In the Scriptures wine is connected with joy. It's associated with celebrating abundance. But here the wine itself is mourning and the vine is languishing and the merry-hearted aren't merry-hearted at all — they're sighing, they're in mourning.

⁸The mirth of the tambourines is stilled, the noise of the jubilant has ceased, the mirth of the lyre is stilled. ⁹No more do they drink wine with singing; strong drink is bitter to those who drink it. ¹⁰The wasted city is broken down;

Now notice he transitions here to talking about a city. This isn't Jerusalem or Babylon or L.A., New York, London, Paris, Tokyo,... or Roseville. I think this is a reference to any city — to every city. But it's abandoned.

every house is shut up so that none can enter.

Either they're been condemned and left empty — or they've been barricaded for protection because things on the street are so bad.

¹¹There is an outcry in the streets for lack of wine; all joy has grown dark; the gladness of the earth is banished. ¹²Desolation is left in the city; the gates are battered into ruins. ¹³For thus it shall be in the midst of the earth among the nations, as when an olive tree is beaten, as at the gleaning when the grape harvest is done.

HERE'S THE PICTURE — In order to harvest an olive tree, you have to shake it! In modern agriculture there are machines that shake the olive trees. In Biblical times they harvested olives by hitting the tree like you would a pinata. Eventually what you had left was just a handful of olives in the tree. When you went through a vineyard to pick grapes, eventually all that was left was a grape here and there on the vine that was missed and a few grapes lying on the ground.

God designed this planet to be inhabited. Originally it was without form and void. He gave structure to the planet in order to prepare it for humanity. He commanded Adam and Eve to be fruitful and multiply.

Isaiah is saying that at the end of this age the earth is essentially returning to the state it was in before man. Where there was order — it's returned to chaos. Where there was environmental structure — there's destruction. Where there was an abundance of life — there's only a little bit left on the tree — a little left on the vine.

Notice the not-so-subtle shift in [verse 14](#).

¹⁴They lift up their voices, they sing for joy; over the majesty of the Lord they shout from the west. ¹⁵Therefore in the east give glory to the Lord; in the coastlands of the sea, give glory to the name of the Lord, the God of Israel.

Do you see how out of place this seems? It's so out of place that it's kind of jarring!! It's like,

*“Wait a minute! How did we get **from** “Desolation is left in the city. The gates are battered into ruins. For thus it shall be in the midst of the earth among the nations is when an olive tree is beaten **to** men and women *lifting up their voices singing for joy over the majesty of the Lord....* **to** men and women *from the west and in the east and on the coastlines giving glory to the Lord....* *glory to the name of the Lord, God, of Israel.”**

From Biblical scholars to students of the Bible people at a loss for how these verses fit together — especially because in a few verses Isaiah moves right back to talking about the destruction and judgment that's coming.

Who are these people — and **why** are they so happy?

FIRST: WHY they're rejoicing — We see here that they're singing and rejoicing **in God** Himself.

¹⁶From the ends of the earth we hear songs of praise, of glory to the Righteous One.

SECOND: Who is rejoicing — It's not some individual people. It's not Jerusalem. This praise, this hymn that's happening is **world-wide**. It's from the east, and to the west — **all the nations** are singing glory to the righteous one.

It seems Isaiah is speaking about and looking to what is going to happen **AFTER** this cataclysmic judgment.

THIS IS HUGE — Isaiah wants us to see that the incomprehensible judgment that *is* going to come **is not the end of the story!**

God's purpose in this judgment is not destruction that leaves things in utter chaos — it is **purification**. God is going to usher in a New Heaven and a New Earth — a place of great glory! A place that shouts to us that The Creator and Redeemer is worthy of worship.

The book of **Revelation** follows the same plot line! There are incomprehensible horrors on earth during the Great Tribulation. But it culminates in the New Heavens and the New Earth with Christ ruling and reigning on the throne — the end of death itself and the wiping away of every tear.

So in this brief departure from the description of global judgment Isaiah pulls back the curtain to show us God's ultimate purpose in all of it — shows us where things are headed. THAT is such great news! That great news is just as sure as the horrific coming judgment — because YHWH has spoken it!

But then he also gives us an important truth. Notice what he says here.

¹⁶From the ends of the earth we hear songs of praise, of glory to the Righteous One. But I say, "I waste away, I waste away. Woe is me! For the traitors have betrayed, with betrayal the traitors have betrayed."

Here is one of those places that can be understood as both now and not yet.

In the now — After a period at the end of sentence we're right back in the present moment Isaiah's ministry. He's sought to be faithful to YHWH and yet he experiences traitors and betrayal; he experiences a wasting away.

But there's also the possibility that this is Isaiah' response to the NOT YET but certain coming judgement. We've seen this heart more than once in Isaiah.

He's wrecked over the kind of judgment that is going to come upon the entire world. He's wasting away in sorrow for the world. He recognizes the judgment that is coming because of traitors and betrayal. Though the horrific judgment is deserved — he weeps over them. We saw that more than once as he pronounced the oracles against the nations.

In all of this we said that the heart of the prophet was connected to the heart of God.

This looks so much like Jesus! As Jesus entered Jerusalem, knowing that by the end of the week the very people He loved and ministered to would nail Him to a cross — Jesus WEPT (sobbed convulsively) over them. He wept over the destruction that was going to come on Jerusalem. As He wept because He had for so long sought to gather them like a hen does its chicks — but they were unwilling.

That's where Isaiah is. He knows that joy is coming, but now he's in a time of weeping because of the judgment that will precede the joy.

¹⁷Terror and the pit and the snare are upon you, O inhabitant of the earth!

We don't see this in our English translations of the Bible — but those who are scholars in the Hebrew language of the Old Testament tell us that there is a three-word alliteration here.

Terror and the pit and the snare is **panic** — **pit** and **pitfall**

He then unpacks the alliteration for us in **verse 18**.

¹⁸He who flees at the sound of the terror shall fall into the pit, and he who climbs out of the pit shall be caught in the snare.

Everything he's talking about is **global** in scope and **inescapable**. Those who escape one will fall into another — and even if they make it out of that alive, they'll just end up in another.

For the windows of heaven are opened, and the foundations of the earth tremble.

FIRST — this judgment is from heaven!

SECOND — Just as Jesus would use “the days of Noah” as a reference point for the judgment at the end of the age — Isaiah does the same thing. If you go back

and you read the story of the flood you'll see in Genesis 7 that *all the fountains of the great deep burst forth* (a massive geological upheaval), *and the windows of the heavens were opened* (Genesis 7:11).

Notice the state of things in **verse 19**.

¹⁹The earth is utterly broken, the earth is split apart, the earth is violently shaken. ²⁰The earth staggers like a drunken man; it sways like a hut; its transgression lies heavy upon it, and it falls, and will not rise again.

²¹On that day the Lord will punish the host of heaven, in heaven, and the kings of the earth, on the earth.

By way of Isaiah God pulls back the curtain to let us know that there is a realm beyond the material realm. He lets us know that it's not just human beings in rebellion — there are angelic beings in rebellion against God and His Kingdom. Isaiah is talking about the same entities Paul wrote about in Ephesians 6

***Ephesians 6:12 (ESV)** ¹²For we do not wrestle against flesh and blood, but against the **rulers**, against the **authorities**, against the **cosmic powers** over this present darkness, against the **spiritual forces of evil** in the heavenly places.*

This judgment extends beyond humanity. It says that God will also judge the host of Heaven.

²²They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.

This parallels **Revelation 20:1–3** — event that will take place just before the thousand-year reign of Jesus Christ and **Revelation 20:7-10** which takes place at the end of the that 1,000 years

***Revelation 20:1–3 (ESV)** ¹Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. ²And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, ³and threw him into the pit, and shut it and sealed it*

over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

Revelation 20:7–8; 10 (ESV) ⁷And when the thousand years are ended, Satan will be released from his prison ⁸and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea.... ¹⁰and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

²³Then the moon will be confounded and the sun ashamed, for the Lord of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders.

The climax of these judgments — God will reign for eternity from the New Jerusalem

Revelation 21:2; 10 (ESV) ²And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband..... ¹⁰And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God,

Revelation 21:23 (ESV) And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.

ISAIAH 24 is nothing short of apocalyptic. But he begins to build on this. Chapter 25 begins with Isaiah's response to all God has shown him.

ISAIAH 25

¹O Lord, you are my God; I will exalt you; I will praise your name, for you have done wonderful things,

The idea of wonder here is not like — *That was such a wonderful meal* — as in pleasant or delicious. It is **wonderful in the sense** that all of those things Isaiah

saw were **so extraordinary — so hard to understand** — that they caused Isaiah to be *full of wonder*.

In fact, wherever we find this specific word translated in our English Old Testament it is **only** used concerning God. No created being can do **wonderful** things! You might be a wonderful person in the sense of our modern English word — but in the sense of this Hebrew word — you are not and never will be.

Isaiah is saying that everything he has said God is going to do back in **chapter 24** is a demonstration of the perfect power, wisdom, plan and justice of God.

plans formed of old, faithful and sure — Everything in Chapter 24 was not some God losing His temper in a moment. He wasn't improvising — making it up along the way. He wasn't acting off-script, like a quarterback when protection breaks down. **"Plans — formed of old — faithful and sure."**

EVERYTHING God had done throughout history are according to the plan that God is working out and orchestrating.

This is another thing that the New Testament makes clear.

***1 Peter 1:18–20 (ESV)** ¹⁸knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without blemish or spot. ²⁰He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you*

***Titus 1:2–3 (ESV)** ²in hope of eternal life, which God, who never lies, promised before the ages began ³and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;*

Isaiah is amazed at this! It is simply **extraordinary — hard to understand** and THAT is why he is exalting God! THAT is what moves Isaiah to worship God! AGAIN — we see this same response to God in the New Testament. IN his letter to the Christians in Rome Paul walks us through this plan of God. He gets to the hardest part of it in Chapters 9, 10 and 11 — and at the end of that section of his letter he

finds himself in the same place as Isaiah! He's overwhelmed. He is undone by the longstanding faithful strategy of God. All he can say is — *“Oh, the depths and the riches of the wisdom of God, how unsearchable are his ways, how unknowable is his justice.”*

²For you have made the city a heap, the fortified city a ruin; the foreigners' palace is a city no more; it will never be rebuilt. ³Therefore strong peoples will glorify you; cities of ruthless nations will fear you.

Now notice what he's saying. He's saying the thing that will finally convince the cruel, the tyrant, the strong nations, will be their inevitable surrender. If the only thing that impresses them is strength and power, God has it in spades.

This is why it says in Philippians that *“one day every knee will bow, and every tongue will confess that Jesus Christ is Lord to the glory of God the Father”*

Not every one of those confessions will be filled with joy. They will not bow in loving adoration — they will bow because there is nothing else they can do.

In contrast we read in **verse 4**

⁴For you have been a stronghold to the poor, a stronghold to the needy in his distress, a shelter from the storm and a shade from the heat; for the breath of the ruthless is like a storm against a wall, ⁵like heat in a dry place. You subdue the noise of the foreigners; as heat by the shade of a cloud, so the song of the ruthless is put down.

DON'T MISS THIS — There are two songs mentioned here. The song of rejoicing for those who are saved, and there's the song of the ruthless which is song of dominance — a song of self-praise and pride. Isaiah says: *“THAT song — the song of the ruthless — will be silenced.”* The world is longing for justice. The problem is that not everyone gets it because too many times those who are supposed to administer justice are unjust — those who are supposed to uphold the law are lawless — those writing laws write them for their own gain at the expense of others. God's justice and just judgment will come — and the song of the ruthless will be put down.

⁶On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.

Isaiah envisions a feast that is coming, a celebration, a party that is going happen.

⁷And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸He will swallow up death forever; and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken.

Revelation 21:4 is tethered to Isaiah 25:8

Revelation 21:4 (ESV) ⁴He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

In the New Testament we read that Jesus is going to defeat all his enemies, and the final one He defeats will be death itself.

HERE'S THE DEAL — Let's say that right this very minute you could remove the tyrants, remove the wicked, remove every unjust law — Here's the problem: humanity is still faced with a problem beyond human means — and that is the problem of death itself. It goes all the way back again to the beginning of Genesis, the consequence of our first parent's decision to rebel against God. They disobeyed God and death entered the world. Immediate spiritual death (separation from God) and eventual physical death.

Isaiah says that there is coming a day when there will be a feast because God is going to **swallow up death forever**

***1 Corinthians 15:24-26** Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy to be destroyed is death.*

When you get down to **1 Corinthians 15:50** we read

“I tell you this, brothers, flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.”

There’s a problem for fallen man. What God has for us is eternal. The kingdom of God itself is not a place for flesh and blood. That’s why Paul continues in **1 Corinthians 15:51-55**

“Behold I tell 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 trumpet for the trumpet will sound and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable and this mortal body must be on immortality. When the perishable puts on the imperishable and the mortal puts on immortality, then shall come to pass the saying that is written, ‘death is swallowed up in victory, oh death, where is your victory, oh death, where is your sting?’”

Paul is tethered to **Isaiah 25**! So much of Isaiah is going to be devoted to the **how** it is that God is going to defeat death! He’s going to become a man, He’s going to live the life that we cannot live, He’s going to bear the full penalty of our sin (wounded for our transgressions! Crushed for our iniquities). He’s going to be laid in a grave (Isaiah 53:9), and then he’s going to be raised again as the first fruits of all those who would be raised after. How does God defeat death? By dying. There’s a great old puritan sermon –The Death of Death in the Death of Christ?

Isaiah is talking about that 700 years before Jesus!

⁹It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation.”

Those who have trusted in the Lord are going to say — ***THIS is the one we put our trust in. He has delivered the goods. We were right to believe in him because he is faithful.***

We have **waited** for Him — We just can’t get around that word ‘waited’. In fact, it’s a common word used for what we — as the people of God — must do. The

Psalms say things like, *“I wait for the Lord — My soul waits for the Lord — Day after day I waited upon the Lord.”*

This idea again runs through the scriptures

Guys — the heaviest weight, e-i-g-h-t, is the waiting!

Here — the waiting is for the Lord to work His plans out to the very end!

¹⁰For the hand of the Lord will rest on this mountain, and Moab shall be trampled down in his place, as straw is trampled down in a dunghill. ¹¹And he will spread out his hands in the midst of it as a swimmer spreads his hands out to swim, but the Lord will lay low his pompous pride together with the skill of his hands. ¹²And the high fortifications of his walls he will bring down, lay low, and cast to the ground, to the dust.

When the Jews would make fertilizer they would trample straw into dung and then they would use that straw and spread it around the field. Isaiah says that that’s what’s going to happen to Moab — and then he gets pretty graphic *“He (Moab) will spread out his hands in the midst of it as a swimmer spreads out his hands to swim.”* Moab will be swimming in a cesspool. It’s not an attractive picture here. But the Lord will lay low the arrogance and pride of man. Time and again the Bible proclaims that God resists the proud and gives grace to those who are needy. This is not Moab’s end merely because they are wicked. It’s because in their arrogance and pride they were tyrants who oppressed the weak — in utter opposition to the righteousness and justice of God.