



ShalomAZ Ministries

In Pursuit of Israel's Redemption

The Celebration of Celebrations: Death is Defeated!

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Devotion and Discussion Questions

Key Texts: Isaiah 25:6-12; Exodus 24:9-11; Is. 2:1-3; 19:22-25; Psalm 22:26-31; 1 Cor. 15:50-58; Rev. 7:9-17; 19:6-9; 21:1-7

Isaiah 25 shows us a feast, a banquet, a party that the Lord Himself has been planning since before the foundations of the world. Our redemption, the defeat of death, the gathering of the nations—none of this is improvisation. These are *“plans of old with steadfast faithfulness.”* And even when we ask why the Lord seems slow in fulfilling His promises, Scripture reminds us—it’s not slowness, it’s patience. He is *slow to anger*, not wanting anyone to perish, because He wants every person, from every nation, to have the opportunity to be at this feast.

Isaiah 24 showed the kingdoms of this world imploding under sin—like a spiritual cancer eating everything alive. But in the middle of that collapse, a remnant rises from the east and west, from the islands, singing, *“Glory to the Righteous One.”* They’re gathering to the place where the Lord has put His Name. Now in Isaiah 25, especially starting in verse 6, the camera zooms in on what they’re heading toward: a lavish banquet, the swallowing up of death, the wiping away of tears, and the humbling of human pride. This is where history is heading—toward a table, a King, and a victory that can never be undone.

1. THE LAVISH BANQUET FOR ALL PEOPLES (25:6-8)

Isaiah says, *“On this mountain, Adonai-Tzva’ot will prepare a lavish banquet for all peoples.”* Rich food, aged wine, well-refined wine—this is abundance in sharp contrast to the withering and curse of Isaiah 24. The language about “aged wine” and “things preserved” points to people who have been kept and refined through the trials of this life. The remnant is not just barely surviving; they are preserved by God’s faithfulness, refined through suffering, and now seated at a table of overflowing goodness. And it’s not just Israel—it’s all nations: Egypt, Assyria, every tribe and tongue, as we see echoed in Psalm 22, Isaiah 19, and Revelation 7.

This is a banquet about final victory. On this mountain, the Lord swallows up the shroud covering all peoples—the veil over the nations. Isaiah makes it plain: *“He will swallow up death forever.”* Death, the fear that stalks every human being, is not negotiated with—it is consumed. Tears are wiped away, reproach is removed, shame is erased. Paul reaches back to this very passage in 1 Cor. 15 and declares, *“Death is swallowed up in victory.”* Rev. 21 picks it up again with the promise of no more death, no more mourning, no more pain. This is not a temporary moment of joy; this is the beginning of an eternal reality where death has no more voice.

2. THE SONG OF THE REDEEMED—“THIS IS OUR GOD!” (25:9)

Isaiah then lets us listen in on what will be said *“in that day”*: *“Behold, this is our God; we waited for Him, and He has saved us.”* The people of God look back over all the years of struggle, waiting, pain, and faith, and they recognize that the only thing they really contributed was *trust*. The word for “waited”—*kavah*—speaks of a confident, hope-filled waiting. We didn’t engineer this victory. We didn’t earn this salvation. We waited—and He saved. Twice in this verse the language of *Yeshuah*—salvation, deliverance—reminds us that what we celebrate at the end is all wrapped up in who He is and what He has done.

In that moment, all of God’s long-term faithfulness will be obvious. The delays that felt confusing will be seen as mercy. The refining that felt painful will be seen as preparation. Our part was to cling to Him, to trust that His Word would stand, even when the world was shaking. His part was to rescue, deliver, preserve, and transform. And when we finally stand in His presence at that

feast, we won't be bragging about what we accomplished. We'll say, *"This is our God. We waited for Him. He has saved us. We will rejoice and be glad in His salvation."*

3. PRIDE IS CRUSHED—BUT THE HUMBLE FIND A REFUGE (25:10-12)

Then the tone shifts. The hand of Adonai rests on Zion—but Moab, representing human pride and self-reliance, is under His feet. Moab becomes a picture of that "I don't need God" spirit, the go-it-alone, I'll-manage-my-own-salvation attitude. Isaiah uses graphic imagery: Moab is trampled like straw thrown into the watery muck of a manure pit. The proud man, now in sewage, stretches out his hands like a swimmer trying to save himself. The same cleverness and self-confidence he once trusted is useless here. The Lord brings down his pride, along with the trickery of his hands. The walls he thought would protect his destiny are leveled to dust.

And yet earlier in the chapter we read that God is *"a stronghold for the poor... a refuge for the needy in his distress... shelter from the storm, shade from the heat."* The contrast is clear: pride sinks; humility is sheltered. The world celebrates the self-sufficient, the independent, the people who "don't need help." But Scripture shows that stubborn self-reliance is actually deeply offensive to God. He delights in those who call on Him, who confess their need, who stop trying to swim their way out of the pit. In the end, there are only two postures: those under His feet and those under His wings. The celebration of celebrations is for the ones who laid down their pride and chose to trust.

CONCLUSION

This chapter ends by making the contrast clear: death swallowed up forever for those who trust Him... and pride swallowed up for those who refuse Him. The feast of abundance is for those who said, "Lord, I need You." The sewage pit is for those who said, "I don't." And the question Scripture keeps putting before us is simple: *Which one am I choosing?*

God isn't slow—He's patient. He wants you at His table. He wants the nations invited. He wants every prodigal, every wanderer, every self-sufficient soul to turn and say, "Lord, I surrender." The celebration of celebrations is coming. Death is defeated. The victory is secured. The only question is: *Will you humble yourself and enter the feast?*

DISCUSSION QUESTIONS:

1. What stands out about the image of a "lavish banquet for all peoples" that God is preparing?
2. How have you experienced God's refining work in your life, and how does the idea of being "preserved" encourage you?
3. In what ways do you find it difficult to "wait" on the Lord with confident trust?
4. Where do you see pride or self-reliance showing up in your own heart or in our culture?
5. How does the promise that God will "swallow up death forever" reshape the way you think about suffering, loss, and the future?

CLOSING PRAYER:

Abba, thank You that You are the Wonderful Counselor, the God who makes extraordinary plans and keeps them with steadfast faithfulness. Thank You for the promise of a feast where death is swallowed up, tears are wiped away, and shame is removed. Today we confess our tendency to rely on ourselves, to build our own walls, to try to swim our way out of the mess. We lay down our pride and choose to trust You. Preserve us, refine us, and keep us until that day when we will say, "Behold, this is our God; we waited for Him, and He has saved us." In Yeshua's Name—Amen.