

Isaiah 25 in the context of a post millennium return of messiah where the millennium is bookended by the Jacob's First Trouble (The Lesser Tribulation) and the Jacob's Second Trouble (The Great Tribulation).

Isaiah 25:1-5 provides a backdrop for Jacob's Trouble and the beginning of this tribulation period:

O יהוה , you are my Elohim ; I will exalt you; I will praise your name, for you have done wonderful things, plans formed of old, faithful and sure. For 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. Therefore strong peoples will glorify you; cities of ruthless nations will fear you. For 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, like heat in a dry place."

Isaiah prophecies of Elohim 's judgment on the city and the refuge He provides to the poor and needy during tumultuous times. This aligns with the apocalypse of Jacob's Trouble - a period of distress and tribulation.

Millennium (Time of Peace - Yahusha's Spiritual Presence):

Isaiah 25:6-9 prophecies of the millennial period and Yahusha's spiritual presence:

"On this mountain, יהוה 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. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and יהוה Elohim will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for יהוה has spoken. It will be said on that day, 'Behold, this is our Elohim ; we have waited for him, that he might save us. This is יהוה ; we have waited for him; let us be glad and rejoice in his salvation."

Great Tribulation (Severe Tribulation):

Isaiah 25:10-12 prophecies of the Great Tribulation at the end of the millennium:

"For the hand of יהוה will rest on this mountain, and Moab shall be trampled down in his place, as straw is trampled down in a dunghill. And he will spread out his hands in the midst of it as a swimmer spreads his hands

out to swim, but יהוה will lay low his pompous pride together with the skill of his hands. And the high fortifications of his walls he will bring down, lay low, and cast to the ground, to the dust."

Isaiah 25 provides additional layers of context and interpretation within the broader biblical framework.

Jacob's Trouble (Lesser Tribulation):

A period of distress and tribulation that precedes the 1000-year millennial reign.

Revelation 6 opens with the symbolism of the seven seals, representing a time of turmoil on Earth, mirroring the struggles of Jacob, his encounter with Esau, which led to the division of the camps and his wrestling with the angel in the Torah narrative of Gen. 32 - a time of trouble.

Millennium (Time of Peace - Yahusha's Spiritual Presence):

Following Jacob's Trouble, a 1000-year period of peace and prosperity dawns on Earth. During this era, Yahusha is not physically present but is spiritually with the saints, in accordance with His promise in Matthew 28:20.

Great Tribulation (Severe Tribulation):

At the millennium's end, as described in Revelation 20:7-10, Satan is released, leading to a great rebellion against Yahusha's spiritual rule.

Yahusha's Second Coming and New Heaven/New Earth:

After the Great Tribulation, Yahusha returns in bodily form for His Second Coming, as detailed in Revelation 19:11-16. He arrives in glory, triumphing over the rebellious forces. Subsequently, Revelation 20:11-15 records the great white throne judgment, where all the dead face judgment. Finally, in Revelation 21-22, a new heaven and new earth are created, symbolizing the ultimate renewal and restoration of יהוה's creation.

Yahusha's physical presence returns at the end of the 1000-year period, marking the ultimate victory over evil and the establishment of eternal peace.

Jacob's Trouble - Fall of Mystery Babylon; hypothetically this 7 year period leads up to 2030.

Revelation 18 narrates the fall of Babylon, symbolizing a city of worldly power and decadence. The elements aligning with the scenario include:

1. Commercial Collapse: Revelation 18:11-19 depicts the mourning of merchants and the collapse of trade, reflecting a significant economic downturn during Jacob's Trouble.
2. Governmental Chaos: Revelation 18:2 mentions Babylon becoming a dwelling place for demons and unclean spirits, indicating governmental chaos.
3. Natural Disasters: Revelation 16 describes various plagues and natural disasters contributing to the manufactured panic, fear, and turmoil.
4. Famine and Plague: Revelation 6:5-8 discusses the opening of seals bringing famine, death, plagues, natural disasters, and even contemporary issues like COVID and vaccine-related plagues during Jacob's Trouble.
5. Wars: Revelation 6:4 foretells conflict and war, aligning with the tribulation period.

Jacob's Trouble (Ushering in the Millennium):

1. Revelation 6 - Opening of the Seals: These events, including wars, famines, and persecution, align with Jacob's Trouble and precede the saints' reign in the millennium.
2. Revelation 11 - Two Witnesses: The two witnesses' ministry signifies intense conflict and opposition against יהוה's message, possibly marking the culmination of Jacob's Trouble leading to the millennium.
3. Revelation 14 - Harvest and Wrath: The imagery of the harvest symbolizes the culmination of events leading to millennial rule, including references to יהוה's wrath preceding the saints' reign in Revelation 20.

Devouring of the Whore and Victory over the Beast and False Prophet During Jacob's Trouble (Before the 1000-Year Period):

The Whore of Babylon represents a powerful and corrupt system influencing the world economically and politically.

Great Tribulation (End of the Millennium):

1. Revelation 20 - Release of Satan: Satan's release and deception of the nations mark the onset of the Great Tribulation, following the thousand-year reign.

2. Revelation 19 - Second Coming of Yahusha (End of the Millennium):
Yahusha's glorious return in bodily form occurs at the end of the 1000-year millennial period, signaling the end of the Great Tribulation.

Victory over the Beast and False Prophet just before His Second Coming represents the triumph of righteousness over evil.

Judgment of the nations follows, holding individuals accountable for their actions.

To me, this connects Jacob's Trouble, the millennium, the Great Tribulation, Yahusha's Second Coming, and the renewal of creation in Revelation, providing a cohesive prophetic unveiling.

Isaiah 25 - Is a Prophetic Vision of the Millennium

Isaiah 25 is a profound prophetic passage that offers a glimpse into the future, particularly within the context of the millennium. In this teaching, we will explore the rich theological nuances of this chapter, paying special attention to Hebrew words and their English translations to shed light on the text's deeper meaning.

Verse 1 - Elohim 's Wonderful Deeds:

"O יהוה , you are my Elohim ; I will exalt you; I will praise your name, for you have done wonderful things, plans formed of old, faithful and sure."

Hebrew Word: "אֲדֹנָי" (Adonai) - This word is a reverential title for Elohim , emphasizing His sovereignty.

The opening verse expresses praise and exaltation for יהוה , highlighting His faithfulness in executing His eternal plans. In the context of the millennium, this verse signifies the acknowledgment of Elohim 's divine sovereignty as His plans come to fruition during this period of shalom.

Verses 2-5 - Elohim 's Shelter in Distress:

"For 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. Therefore strong peoples will glorify you; cities of ruthless nations will fear you. For 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, like heat in a dry place."

Hebrew Word: "מִצְדָּה" (Ma-oz) - Translated as "stronghold," it conveys the idea of a secure fortress.

Hebrew Word: "צֶל" (Tsel) - Translated as "shelter" or "shade," it implies protection from harsh conditions.

Verses 2-5 highlight Elohim 's role as a refuge and protector during times of distress. The term "stronghold" signifies the safety and security provided by Elohim . In the millennium, this imagery shows Elohim 's spiritual presence being a sanctuary for the poor and needy in a world transformed by His reign, where even ruthless nations acknowledge His authority.

Verses 6-8 - The Feast on Elohim 's Mountain:

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

Hebrew Word: "הַר" (Har) - Translated as "mountain," it often symbolizes a place of divine encounter.

Verses 6-8 portray a vivid image of a divine banquet on Elohim 's mountain. The richness of the feast symbolizes spiritual abundance and renewal during the millennium. The removal of the veil and the promise to "swallow up death forever" signify a profound transformation, aligning with the idea of the millennial period bringing an end to suffering and spiritual enlightenment.

Verses 9-12 - Moab's Downfall:

"And it will be said on that day, 'Behold, this is our Elohim ; we have waited for him, that he might save us. This is יהוה ; we have waited for him; let us be glad and rejoice in his salvation.' For the hand of יהוה will rest on this mountain, and Moab shall be trampled down in his place, as straw is trampled down in a dunghill. And he will spread out his hands in the midst of it as a swimmer spreads his hands out to swim, but יהוה will lay low his pompous pride together with the skill of his hands. And the high fortifications of his walls he will bring down, lay low, and cast to the ground, to the dust."

Hebrew Word: "מוֹאָב" (Moav) - Refers to Moab, symbolizing prideful nations opposed to Elohim .

These verses emphasize the ultimate triumph of Elohim over prideful nations, represented by Moab. The imagery of "trampling down" and the destruction of fortifications align with the concept of the Great Tribulation following the millennium, as I've explained so far. Elohim's victory signifies the final judgment of nations.