

Isaiah 2-3

- In chapters 2-5, we complete the overview
 - And to understand them properly, we need to take a bird's eye view of the material
 - First, look at 2:2
 - A new glorious future for Israel
 - Then 2:6
 - Sinful Israel
 - Then 2:12
 - A day of reckoning
 - Then 4:2
 - Back to glory
 - Then chapter 5
 - Describes the beginning of the Age of the Gentiles
 - The beginning of a long period of judgment against Israel for their sin

[Is. 2:1](#) ¶ The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.

- This is the second instance of Isaiah announcing his prophecy came as a vision
 - It reflects how chapter 2 begins a new section of introduction

[Is. 2:2](#) ¶ Now it will come about that
 In the last days
 The mountain of the house of the LORD
 Will be established as the chief of the mountains,
 And will be raised above the hills;
 And all the nations will stream to it.

[Is. 2:3](#) And many peoples will come and say,
 I "Come, let us go up to the mountain of the LORD,
 To the house of the God of Jacob;
 That He may teach us concerning His ways
 I And that we may walk in His paths."
 For the law will go forth from Zion
 And the word of the LORD from Jerusalem.

[Is. 2:4](#) And He will judge between the nations,
 And will render decisions for many peoples;
 And they will hammer their swords into plowshares and their spears into pruning hooks.
 Nation will not lift up sword against nation,
 And never again will they learn war.

- Chapter 2 introduces two new details that continue to see expansion through the book
 - The promise of a future Kingdom
 - And the promise of a future period of reckoning
 - Tonight, let's use Isaiah's introduction on these two events to begin laying a foundation of understanding
- To start, Isaiah says the last days
 - From a prophet's perspective, the last days was a future day when God's work among and for men culminates according to His plan
 - A final period for this world
- Generally, the last days refers to two periods of time
 - The period of time that began with Christ's first coming and continues until His second coming

[Heb. 1:1](#) ¶ God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

[Heb. 1:2](#) in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

[James 5:1](#) ¶ Come now, you rich, weep and howl for your miseries which are coming upon you.

[James 5:2](#) Your riches have rotted and your garments have become moth-eaten.

[James 5:3](#) Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!

- Or more specifically, the term can reference the very end of this period of waiting for Christ's return

[2Tim. 3:1](#) ¶ But realize this, that in the last days difficult times will come.

[2Tim. 3:2](#) For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,

[2Tim. 3:3](#) unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

[2Tim. 3:4](#) treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,

[2Tim. 3:5](#) holding to a form of godliness, although they have denied its power; Avoid such men as these.

[2Pet. 3:3](#) Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,

[2Pet. 3:4](#) and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation."

- Finally, it can mean the transition from this world to the next, as Isaiah uses it here
 - The days when God fulfills all His promises toward Israel and brings their period of judgment to an end
- Isaiah begins Chapter 2 describing a mountain of the house of the Lord that will become the chief mountain of the world
 - And the Gentile people of the world will stream to it
 - As these Gentile nations stream to Jerusalem, they come for two reasons
 - To have an encounter with the Lord Who is there
 - And to learn and follow His ways - to be taught of God
 - Furthermore, the Lord will be called upon to judge between the nations and render decisions
 - So there must still be disagreements among the nations (Gentiles) - sin

- Nevertheless, there will be no war because the Lord's judgment will result in peaceful resolution to all conflicts
- From this scene, we know we're talking about a time when the Lord is present in Jerusalem
 - Therefore, it's a time following His return
 - Zech 14 gives us this same picture - The Lord's return is connected with the establishment of a high place for Jerusalem
 - This comes in the day with the Lord is king over all the earth
- Ezek 40-48 give a detailed description of this mountain and what's on top of it
 - The fourth Temple (2,500 square miles)
- If the Lord is ruling and judging among the Gentiles, what of the Jews during this time?
 - Do they need judging too?

[Jer. 31:31](#) "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah,

[Jer. 31:32](#) not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD.

[Jer. 31:33](#) "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

[Jer. 31:34](#) "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

- At the point that this new Kingdom begins, the Jewish nation will be entirely comprised of glorified followers of Christ
 - This is the fulfillment of Paul's statement in Romans 11:26 that all Israel will be saved
 - There will be no Jews with sin
- So Isaiah opens chapter 2 promising a future time when all will be right with Israel in their kingdom
 - But Gentiles will be there also, though the gentiles will still need judging

- This future time places Israel on the top and all Gentile nations underneath
- This is a reversal of the present times
 - You may remember I mentioned that Israel is currently in a period called the times of the Gentile
 - A time when Gentiles trample Jerusalem and Israel is under judgment
- We're going to look at that time in more detail in Chapter 5, but speaking of judgment, let's move forward with Isaiah

[Is. 2:5](#) Come, house of Jacob, and let us walk in the light of the LORD.

[Is. 2:6](#) For You have abandoned Your people, the house of Jacob,
Because they are filled with influences from the east,
And they are soothsayers like the Philistines,
And they strike bargains with the children of foreigners.

[Is. 2:7](#) Their land has also been filled with silver and gold
And there is no end to their treasures;
Their land has also been filled with horses
And there is no end to their chariots.

[Is. 2:8](#) Their land has also been filled with idols;
They worship the work of their hands,
That which their fingers have made.

[Is. 2:9](#) So the common man has been humbled
And the man of importance has been abased,
But do not forgive them.

[Is. 2:10](#) Enter the rock and hide in the dust
From the terror of the LORD and from the splendor of His majesty.

[Is. 2:11](#) The proud look of man will be abased
And the loftiness of man will be humbled,
And the LORD alone will be exalted in that day.

- Now as Isaiah returns to Israel's rebellion, notice how he plays off of the vision of the future state of Israel
 - Interestingly, Isaiah never makes their future glory in the house of Israel conditional or contingent on their present day obedience
 - Remember, God has a plan for the nation of Israel, the entity
 - That entity will come through a series of events regardless of what the people who make up that entity do individually

- Like water in the lake
 - The One who established Israel out of nothing has the power to bring it into obedience when the appointed day comes
 - Meanwhile, the individual Jew who lives may or may not participate in that future glory
 - This why Isaiah can say in verse 1-4 that Israel will have this future
 - Then immediately call Israel to walk in the Light of the Lord
- First, Isaiah says God abandoned His people for a list of reasons
 - Had God abandoned Israel in Isaiah's day?
 - Not in the sense of human history
 - That was still about 100 years away (Chap 5)
 - But His judgments were no less certain at this point...all that remained was for time to pass
- So Isaiah speaks in the past tense concerning God's judgment
 - God's abandonment of Israel was purposeful and temporary
 - Isaiah will give us details later in his book concerning the nature of this coming abandonment and the purposes for it
 - For now, Isaiah shows the reasons why they deserve this judgment
- Notice in verse 6, how this passage is contrasted with the present house of Jacob
 - In contrast to the future day when the Gentiles will stream to hear the Lord's counsel,
 - But today, Israel goes out to the world to learn what it offers, false religion and the occult
 - This was a violation of Deut 18:10

[Deut. 18:10](#) "There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer,

- Then in verse 7, comes the second sin: dependence on foreign wealth

[Deut. 17:14](#) "When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, 'I will set a king over me like all the nations who are around me,'

[Deut. 17:15](#) you shall surely set a king over you whom the LORD your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman.

[Deut. 17:16](#) "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.'

[Deut. 17:17](#) "He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself.

- The land is filled with riches from other powers
 - Versus the new kingdom when the Gentile nations depend on the blessings that Israel offers
- And with the riches came the third sin in contrast to the coming kingdom: idols of the world
 - Rather than the Lord dwelling among them
- But God will bring judgment and humiliation
 - While they bowed down to idols, now they will be humbled
 - But the word for humbled in Hebrew is bowed down
 - So the thought is they bowed to idols so God will bow them down in humility
 - And the "man" has been brought low
 - And this coming humbling of the proud will involve no forgiveness - until God's wrath is spent
 - This future time of humbling is the perfect companion to the earlier discussion of a future time of glory
 - We have seen sin and judgment go hand in hand already
 - Here Isaiah will take it to a new level
 - Redemption = Messianic Kingdom
 - Judgment = Tribulation

[Is. 2:10](#) Enter the rock and hide in the dust

From the terror of the LORD and from the splendor of His majesty.

[Is. 2:11](#) The proud look of man will be abased

And the loftiness of man will be humbled,

And the LORD alone will be exalted in that day.

[Is. 2:12](#) For the LORD of hosts will have a day of reckoning

Against everyone who is proud and lofty

And against everyone who is lifted up,

That he may be abased.

[Is. 2:13](#) And it will be against all the cedars of Lebanon that are lofty and lifted up,

Against all the oaks of Bashan,

[Is. 2:14](#) Against all the lofty mountains,

Against all the hills that are lifted up,

[Is. 2:15](#) Against every high tower,

Against every fortified wall,

[Is. 2:16](#) Against all the ships of Tarshish

And against all the beautiful craft.

[Is. 2:17](#) The pride of man will be humbled

And the loftiness of men will be abased;

And the LORD alone will be exalted in that day,

- The people of Israel are promised a time of God's judgment when they will hide in caves out of terror of the Lord
 - It's chief purpose will be to bring the loftiness of Israel low so that the Lord may be exalted in that day
 - And the effects of this day of reckoning isn't limited to Israel
 - Everyone who carries this same proud and loftiness is going to be abased (brought low)

[Rev. 6:12](#) ¶ I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red,

[Rev. 6:13](#) and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind.

[Rev. 6:14](#) The sky receded like a scroll, rolling up, and every mountain and island was removed from its place.

[Rev. 6:15](#) ¶ Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains.

[Rev. 6:16](#) They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!

[Rev. 6:17](#) For the great day of their wrath has come, and who can stand?"

- Look at the rest of the effects of this time of reckoning:

[Is. 2:18](#) But the idols will completely vanish.

[Is. 2:19](#) Men will go into caves of the rocks
And into holes of the ground
Before the terror of the LORD
And the splendor of His majesty,
When He arises to make the earth tremble.

[Is. 2:20](#) In that day men will cast away to the moles and the bats
Their idols of silver and their idols of gold,
Which they made for themselves to worship,

[Is. 2:21](#) In order to go into the caverns of the rocks and the clefts of the cliffs
Before the terror of the LORD and the splendor of His majesty,
When He arises to make the earth tremble.

[Is. 2:22](#) Stop regarding man, whose breath of life is in his nostrils;
For why should he be esteemed?

- Idols will be vanish from Israel
 - Men who are hiding in the dark recesses of caves from the shaking earth will toss their idols aside to the moles and the bats around them in the caves
 - Interestingly, what do moles and bats have in common - blindness
 - The spiritually blind are tossing their idols to the physically blind
 - And what are they tossing?
 - Silver and gold
 - Not wooden figurine - but wealth

"Idols are precious. They are always our hard-won silver and gold. That's why we prize them. They are beautiful, but also contemptible. J. R. R. Tolkien portrayed this in *The Lord of the Rings*. Everyone who wears the golden ring of power morphs into something weirdly subhuman, like Gollum, who cherishes it as 'My Precious.' So for Middle-earth to be saved, the ring must be thrown into the fire of Mount Doom and destroyed forever. Tolkien understood that the key to life is not only what we lay hold of but also what we throw away." -Raymond Ortlund

- Then Isaiah ends with a footnote, that they stop regarding and esteeming men (rather than God, which is the implication)
 - And from this line, Isaiah transitions to a focus on the corrupt leadership
 - This is a favorite topic of Isaiah's, just as it was a frequent criticism by Jesus of the Pharisees
 - God announces the systematic dismembering of the leadership in Israel during this day of reckoning

[Is. 3:1](#) ¶ For behold, the Lord GOD of hosts is going to remove from Jerusalem and Judah
Both supply and support, the whole supply of bread

And the whole supply of water;

[Is. 3:2](#) The mighty man and the warrior,
The judge and the prophet,
The diviner and the elder,

[Is. 3:3](#) The captain of fifty and the honorable man,
The counselor and the expert artisan,
And the skillful enchanter.

[Is. 3:4](#) And I will make mere lads their princes,
And capricious children will rule over them,

[Is. 3:5](#) And the people will be oppressed,
Each one by another, and each one by his neighbor;
The youth will storm against the elder
And the inferior against the honorable.

[Is. 3:6](#) When a man lays hold of his brother in his father's house, saying,

I "You have a cloak, you shall be our ruler,
I And these ruins will be under your charge,"

[Is. 3:7](#) He will protest on that day, saying,

I "I will not be your healer,
For in my house there is neither bread nor cloak;
I You should not appoint me ruler of the people."

[Is. 3:8](#) For Jerusalem has stumbled and Judah has fallen,
Because their speech and their actions are against the LORD,
To rebel against His glorious presence.

[Is. 3:9](#) The expression of their faces bears witness against them,
And they display their sin like Sodom;
They do not even conceal it.
Woe to them!
For they have brought evil on themselves.

- God is going to remove both supply and support, the entire economic system they depend upon
 - How does Israel lose it's ability to find bread and water?

[Rev. 13:7](#) ¶ It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him.

[Rev. 13:8](#) All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.

[Rev. 13:16](#) And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead,

[Rev. 13:17](#) and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name.

[Rev. 13:18](#) Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.

- And then in verses 2-7 Isaiah describes God's plan to address the corrupt leadership in this time of reckoning
 - In vs.2-3 He'll remove all strong and competent leadership, whether corrupt or not
 - And in vs. 4-7 replaces them with incompetent and unwilling leaders
 - Consider the pressures in that day as the world is rocked
 - Who would want to be in charge in Israel?
- And how is God going to remove this leadership within Israel?

[Rev. 9:13](#) ¶ Then the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

[Rev. 9:14](#) one saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."

[Rev. 9:15](#) And the four angels, who had been prepared for the hour and day and month and year, were released, so that they would kill a third of mankind.

[Rev. 9:16](#) The number of the armies of the horsemen was two hundred million; I heard the number of them.

[Rev. 9:17](#) And this is how I saw in the vision the horses and those who sat on them: the riders had breastplates the color of fire and of hyacinth and of brimstone; and the heads of the horses are like the heads of lions; and out of their mouths proceed fire and smoke and brimstone.

[Rev. 9:18](#) A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone which proceeded out of their mouths.

[Rev. 9:19](#) For the power of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with them they do harm.

[Rev. 9:20](#) ¶ The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk;
[Rev. 9:21](#) and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts.

- Even in the midst of this onslaught, God is still able to rescue the righteous, of course

[Is. 3:10](#) Say to the righteous that it will go well with them,
 For they will eat the fruit of their actions.

[Is. 3:11](#) Woe to the wicked! It will go badly with him,
 For what he deserves will be done to him.

[Is. 3:12](#) O My people! Their oppressors are children,
 And women rule over them.
 O My people! Those who guide you lead you astray
 And confuse the direction of your paths.

[Is. 3:13](#) ¶ The LORD arises to contend,
 And stands to judge the people.

[Is. 3:14](#) The LORD enters into judgment with the elders and princes of His people,
 I "It is you who have devoured the vineyard;
 The plunder of the poor is in your houses.

[Is. 3:15](#) "What do you mean by crushing My people
 I And grinding the face of the poor?"
 Declares the Lord GOD of hosts.

- The righteous have reason to hope
 - Righteousness is faith lived out
 - But the wicked have no such hope in Israel
 - This is a time of reckoning - payment for sin
 - And Isaiah reiterates that the oppressors are their own leaders
 - Who are like children
 - Which is why God is entering into judgment with His people

- Ezekiel said this about God’s plan for the time of Tribulation

[Ezek. 20:33](#) ¶ “As I live,” declares the Lord GOD, “surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you.

[Ezek. 20:34](#) “I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out;

[Ezek. 20:35](#) and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face.

[Ezek. 20:36](#) “As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,” declares the Lord GOD.

[Ezek. 20:37](#) “I will make you pass under the rod, and I will bring you into the bond of the covenant;

[Ezek. 20:38](#) and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD.

- Just to make sure that the women don’t feel left out, Isaiah addresses them as well

[Is. 3:16](#) ¶ Moreover, the LORD said, “Because the daughters of Zion are proud

And walk with heads held high and seductive eyes,

And go along with mincing steps

And tinkle the bangles on their feet,

[Is. 3:17](#) Therefore the Lord will afflict the scalp of the daughters of Zion with scabs,

And the LORD will make their foreheads bare.”

[Is. 3:18](#) In that day the Lord will take away the beauty of their anklets, headbands, crescent ornaments,

[Is. 3:19](#) dangling earrings, bracelets, veils,

[Is. 3:20](#) headdresses, ankle chains, sashes, perfume boxes, amulets,

[Is. 3:21](#) finger rings, nose rings,

[Is. 3:22](#) festal robes, outer tunics, cloaks, money purses,

[Is. 3:23](#) hand mirrors, undergarments, turbans and veils.

[Is. 3:24](#) Now it will come about that instead of sweet perfume there will be putrefaction;

Instead of a belt, a rope;

Instead of well-set hair, a plucked-out scalp;

Instead of fine clothes, a donning of sackcloth;

And branding instead of beauty.

[Is. 3:25](#) Your men will fall by the sword

And your mighty ones in battle.

[Is. 3:26](#) And her gates will lament and mourn,

And deserted she will sit on the ground.

- This is also a problem of authority among the women
 - Acting haughty and heads high meaning with pride
 - They seduce men into doing the wrong things

- So they are accessories to the crimes of their husbands
- Mincing steps, meaning an exaggerated small step to make sure their bangles ring on their feet
 - Showing off their wealth
- So God removes their beauty and wealth and comfort
 - All the things in which they place their pride and trust
- Even worst, they lose access to the men, the leaders and providers for the nation
 - See the beginning of chapter 4
 - Next week we return to glory