

We Are Fellowship Bible Study



Book: Isaiah

Chapter 2: "The Future House of God"

v:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

Verse 1 is a reminder to the reader of the intent, and direction of the message. It also ensures the reader who the message was delivered from (Isaiah the son of Amoz). Genealogy is frequently used throughout the Bible to validate and provide historical provable reference. Also of important notice is that this chapter

concerns Judah and Jerusalem. A good follow-on question to ask is, "who is included in Judah and Jerusalem?"

"Judah" (Y^ehuwdah) in the concordance translates in this context to: Celebrated; Jehudah (or Judah), the name of five Isr.; also, of the tribe descended from the first, and of its territory.

"Jerusalem" (Y^eruwshalaim): a dual (in allusion to its two main hills; founded peaceful; Jerushalaim or Jerushalem, the capital city of Pal.

Since Judah is a reference to a tribe, I looked up the Hebrew translation for tribe to gain further understanding of who is included this message. Tribe is meant as a branch extending from the original. As Christians, we are adopted into "sonship".

Galatians 4:4-5 says, **"But when the fullness of the time had come, God sent forth His son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons."** This chapter is directed toward anyone of the original (or adopted) children of Judah and people of Jerusalem.

v:2 "How it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains and shall be exalted above the hills: and all nations shall flow to it." (Reference to Mic 4:1; Gen 49:1; Ps 86:16)

The Hebrew meaning for the word "flow" used in this context means to be lightened, to assemble or be cheerful, a prime root, hence (hence meaning as a consequence). In the various

translations they all say, "flow *to* it" and not *from* it. The direction is emphasized. We will be drawn to it. This verse describes the future place of worship where all people groups either assemble, arrive as a consequence, or are 'lightened' in the direction of God's temple.

When you read the words of Jesus in John 12:31-33 **"Now is the judgment of this world; now the ruler of this world will be cast out ³²and I, if I am lifted up from the earth, will draw all peoples to Myself."** ³³**This He said, signifying by what death He would die.**

Isaiah's word from God was prophetic to the death of Jesus being lifted-up on a mountain. The is the mountain of the Lord. Golgotha, the hill where Jesus died, and where the new covenant was established, was a site immediately outside of Jerusalem's walls. It was outside of walls of Jerusalem to the rules of sanitation. Jesus had to walk carrying his cross (at times with help) from inside the city to the outer walls. This reminds me of the branch, or extension discussed earlier.

Micah 4:1-3 repeats Isaiah 2:2-4 word for word, echoing Isaiah's prophesy. Prophecies are often repeated 3x in the scripture.

Psalms 68:15 is referenced in this scripture. **"A mountain of God *is* the mountain of Bashan; A mountain of many peaks *is* the mountain of Bashan."** Of note, one of the cities in the mountain of Bashan is Golan, a city of refuge. A city of refuge is a Levitical town, a designated place where a person could seek asylum if they accidentally took someone's life.

v:3 "Many people shall come and say, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Reference to Jer 50:5 (Zech 8:21-23; 14:16-21); Luke 24:47) and Ps 25:4

Many people shall come... there is no distinction made of genealogy, or tribes or nations. Just like in verse 2, this verse is informing Judah and Jerusalem that all nations will desire to learn God's ways and seek Him, physically and spiritually pursuing the Lord.

The emphasis placed on "the God of Jacob" is on identifying *the* God that is being worshiped at this temple (Jacob's), and that God will instruct us, not man. God will make a way, not man. The law and the word will proceed from Zion and Jerusalem. Jesus is the Word made flesh. Jesus, incarnate, came out of Jerusalem. He completed or fulfilled the law that came from Zion.

While reviewing this verse, noticing it says, "many people shall come and say". Many being a multitude. Not a few. Scripture says that the road is narrow, and the laborers are few.

Jesus refers to a narrow gate and a wide gate (with a broad road that leads to destruction) In Matthew, the narrow gate leads to life, with few who find (life). In Luke it says, "**many will seek to enter and will not be able.**" This also brought to consideration that many will seek the Lord, but not everyone will receive Him. We have so many different belief systems in this world, each

beginning with a person looking to understand God. Many will go, but will they be lured away by the broader gate?

"Prophecy of the Shepherds"

v:4 He shall judge between the nations and rebuke many people; They shall beat their swords into plowshares, and their spears into pruning hooks; Nation shall not lift up sword against nation, neither shall they learn war anymore.

Verse 4 uses the act of blacksmithing to show the change of priority among the people. They will no longer be at war, nor have use for weapons. Conquering others and lands are no longer the priority of people or the nations. Plowshares and pruning hooks are highlighted. These are tools used for cultivating agriculture.

v:5 O house of Jacob, come and let us walk in the light of the Lord.

This verse has a reference to Ephesians 5:8 which says "**For you were once darkness, but now you are light in the Lord. Walk as children of light**". This verse brings attention to the transition from previous darkness to a future of existing in the light of the Lord. (Reference to Eph 5:8)

v:6 For you have forsaken Your people, the house of Jacob, because they are filled with eastern ways; They are soothsayers like the Philistines, and they are pleased with the children of foreigners. (Reference to Num 23:7; Deut 18:14; Ps 106:35)

Verse 5 spoke of the darkness that the house (or descendants) of Jacob have been in. Verse 6 explains the darkness. The eastern ways and children of foreigners is a reference to idolatry and foreign religion, and manmade practices. (See Num 23:7)

v:7 Their land is also full of silver and gold, and there is no end to their treasures; their land is also full of horses, and there is no end to their chariots. (Reference to Deut 17:16; Is 30:16; 31:1; Mic 5:10)

Reference to Deuteronomy 17:16 is emphasized here and speaks on the principles governing kings. God instructed the kings to not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, nor multiply wives lest his heart turn away; nor shall he greatly multiply silver and gold for himself. This reminds me of Solomon. He was the wisest man, wealthy, numerous wives, concubines, and chariots. For all the wisdom he possessed, he was divided and distracted by possessions, sexual immorality and idol worship. This verse is a continued description of the darkness being described in the last two verses.

v:8 Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made. (Reference to Is 40:19, 20; Jer 2:28)

Verse 8 gives a reference to Jeremiah 2:28 **"But where are your gods that you have made for yourselves? Let them arise, if they can save you in the time of your trouble; for according to the number of your cities, are your gods, O Judah."** Here the message is that there are so many false idols created by man

to fill a void that only God is capable of. Man has attempted to replace God.

v:9 People bow down, and each man humbles himself; therefore, do not forgive them.

The bowing down and humbling act was not done before (toward) God, but before the manmade idols. Exodus 20:5 speaks of God being a jealous God and had instructed His people to not bow down to or serve idols.

v:10 Enter into the rock, and hide in the dust, from the terror of the Lord and the glory of His majesty. (Reference to Is 2:19, 21; Rev 6:15, 16)

Verse 10 is prophetic and repeated in Revelation 6:15-16 that talks about the sixth seal (Cosmic Disturbances). It says, "**And the Kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every great man, hid themselves in the caves and in the rocks of the mountains,** ¹⁶**and said to the mountains and rocks, "fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!"**". Remember that prophecies are usually repeated 3x. This repeated prophecy speaks of the consequences of living in the darkness of idolatry and other sins. Interesting to see here is that terror and glory are in the same sentence describing what this would look like. If you are living in sin this time period would be terrifying. If you are living a redeemed life, I imagine this looking like God's glory, not as punishment, but in his fullness.

v:11 The lofty looks of man shall be humbled, the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. (Reference to Prov 16:5; Is 5:15; Hos 2:16)

After the Lord's judgement, those that held themselves esteemed will be humbled. The only one who will be edified or of prominence will be the Lord. This verse references Prov 16:5 which says, **"Everyone proud in heart is an abomination to the Lord; though they join forces, none will go unpunished."**

v:12 For the day of the Lord of hosts Shall come upon everything proud and lofty, upon everything lifted up -and it shall be brought low-

This continued description of the day of judgment references Joel 2:31,32 which says, **"The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved. For in Mount Zion in Jerusalem there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls."**

When you combine the two, it brings it back to verse 5 and walking in the light of the Lord after the darkness and judgment is complete.

v:13 Upon all the cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Bashan; (Reference to Is 14:8; Zech 11:1,2)

The listing of things that have been esteemed in their growth and posture (high and lifted up) continues. The oaks of Bashan referred to the tribe of Manasseh.

v:14-17 Upon all the high mountains, and upon all the hills that are lifted up; ¹⁵ Upon every high tower, and upon every fortified wall; ¹⁶ Upon all the ships of Tarshish, and upon all the beautiful sloops. ¹⁷ The loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; The Lord alone will be exalted in that day, (Reference to Is 30:25; 1 Kin 10:22; Is 23:1, 14; 60:9)

Verses 14-17 points out prominent things that were likely praised and esteemed at that time. Mountains and hills are God made places of elevation that were places of worship, so here, the reference to mountains and everything "lifted up" will be lowered as God is the only one worthy of being high and lifted up and worshiped. Towers and fortified walls are manmade elevations that will not matter. The mention of the ships of Tarshish reminds us that places of monetary value and things that caused loftiness and pride will not be the focus of value or the representation of wealth. Only the Lord and His glory will be our focus!

v:18 But the idols He shall utterly abolish.

This interesting shift and clarification of utterly abolishing idols is two-fold at least. First, everything that man has created to replace the glory of God and divide our focus of Him will be no more. Secondly, it helps to distinguish from His earlier wrath. He is not utterly abolishing man but restoring the proper order of His

exaltation and removal of sin. When we remember verse 4 and not needing weapons or war anymore, this is what happens in between to restore that proper design.

v:19 They shall go into the holes of the rocks, and into the caves of the earth, from the terror of the Lord and the glory of His majesty, when He arises to shake the earth mightily.

(Reference to Hos 10:8; (Rev 9:6) 2 Thess 1:9; Ps 18:7; Is 2:21; 13:13; 24:1, 19, 20; Hag 2:6, 7; Heb 12:26)

Verse 19 repeats verse 10 in reference to mankind trying to hide themselves in the mountains. Even a strong fortified mountain will not withstand the judgement of the Lord. People hide from fear and from shame. Those hiding have not previously positioned themselves to repent.

v:20 In that day a man will cast away his idols of silver and his idols of gold, which they made, each for himself to worship, to the moles and bats,

Idols, silver, gold, are what people of this world have self-established and identified as valuable. These things will lose that value and be abandoned by man. The mention of moles and bats speaks to the caves of the earth (moles) and bats (cracks and crevices in the mountains). For even if mankind carries those idols, silver, and gold into the caves and mountains when he hides, it will be abandoned after God pours out His judgment.

v:21 To go into the clefts of the rocks, and into the crags of the rugged rocks, from the terror of the Lord and the glory of His majesty, when He arises to shake the earth mightily.

This is the 3rd time in this chapter this is repeated and as a continuation of verse 20 to complete the statement that the gold and silver will return to the mountains they were mined out of and the idols that were manufactured from the earth. The shaking of the earth sounds like an earthquake.

v:22 Sever yourselves from such a man, whose breath *is* in his nostrils' for of what account is he? (Reference to Ps 146:3; Jer 17:5; Job 27:3)

The very end of this chapter brings this message into completion. Those that do not seek to walk in the light of the Lord, have worshipped idols and celebrated manmade things will be buried with the very things they valued, in mountains with silver and gold, and in caves with carved images. For when this mighty earthquake occurs, who will remain except the elect, except the remnant? We are instructed to separate ourselves from these 'men'. There is one final reference in this chapter for Jeremiah 17:5 which says, **"Thus says the Lord: Cursed *is* the man who trusts in man and makes flesh his strength, whose heart departs from the Lord."**

At the end of verse 22, "for of what account is he" reminds us that we are all made by God and are given the breath of life by God. We cannot create the breath of life. To trust in carnal flesh, which is not everlasting, is a waste of time.

Combining Chapters 1 & 2:

Chapter 1 spoke of the lost children of God. We have forgotten our identity as royalty as God's children and created "replacement" idols and worshipped false gods. Throughout scripture God calls out a remnant of people who still have the original design flowing through them. This original design is recognizing that God is the one true and sovereign Lord that shall be worshipped and elevated above all else. Chapter two reminds us of the futility of things we created false value for. That value will be removed and restored back to God.