

*Is. 2:3 And many peoples will come and say, "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, And that we may walk in His paths." For the law will go forth from Zion, And the word of the Lord from Jerusalem.*

During the Millennium, Gentiles will desire that God *teach* them *His ways*; so they will come to *Jerusalem* to learn truth, Jesus being the very source of *truth* (John 14:6). They will bring others with them as they do so. Isaiah 14:1-2, Isaiah 43:5-6, Isaiah 49:22-23, Isaiah 60:1-14, Jeremiah 3:17, and Zechariah 8:20-23 confirm that the Gentiles, viewing Jerusalem as very attractive, will bring the Jews into the city.

The reason that Jerusalem will be so alluring is that *the law* (instruction) *will go forth from Zion*, meaning that Jesus will teach throughout the Millennium from *Jerusalem* while sitting on *The Throne of David* (Jeremiah 3:16-17).

*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.*

Gentiles will also go up to Jerusalem for the purpose of settling disputes. Because peaceful counsel goes forth from Jerusalem, there will be no need for *war* materials; for no *nation* will *lift* a hand against another *nation*; neither will they be instructed in how to go to *war*.

*Is. 2:5 ¶ Come, house of Jacob, and let us walk in the light of the Lord.*

In the days of King Uzziah, as well as King Jotham, Judah had lost her way spiritually due to a thriving economy. It is amazing how God gets pushed aside when material possessions take precedence over spiritual wellbeing (read Proverbs 30:8-9). As a result, Isaiah next addresses the sinful environment of his day (Isaiah 2:5-8). Because of these sinful conditions, judgment will follow, a judgment that will eventually prepare the nation for the blessings of the Millennium.

If Gentiles will come to Jerusalem to learn from the Lord during the Millennium, why couldn't the Jews come to Jerusalem in Isaiah's day with the same goal in mind? They were worshipping material possessions and facing wars and conflicts in Isaiah's day, unlike the peaceful conditions described concerning the Millennium (2:1-4). Shortly before the Tribulation ends they finally repent and accept Jesus as Messiah.

*Is. 2:6 For Thou hast abandoned Thy 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.*

God had *abandoned* His *people*, and He lists the reasons in verses 6-8. To begin with, they were involved with the occult (v.6). Note: God *abandoned* His people at this time knowing full well that they will repent at the end of the Tribulation and return in faith.

*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.*

The Jews were also worshipping material possessions. One only needs to read the book of Ecclesiastes to realize that *silver and gold* can bring corruption when viewed improperly. The thriving economy, under the leadership of King Uzziah, had attributed to this.

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

God had also forsaken His people because of their *idols*. He addresses the futility of such objects later in Isaiah (you might read Isaiah 44:9-20 for starters).

*Is. 2:9 So the common man has been humbled, And the man of importance has been abased, But do not forgive them.*

God's judgment is addressed in verses 9-11; the judgment in this case points to the seven years of Tribulation before the Second Coming of Christ. God will humble and humiliate those Jews who walk in rebellion and refuse to repent. Isaiah asks that Jehovah *not forgive* the sins of that class of individuals (v.9). Isaiah, however, understood well that God would *forgive* the Jews who repent during the Tribulation, for they will become believers.

*Is. 2:10 Enter the rock and hide in the dust From the terror of the Lord and from the splendor of His majesty.*

The Hebrew people have always struggled with the idea of enjoying God's presence, as was evidenced as early as Exodus 20:18-21. Consequently, why would they be comfortable in the presence of *the splendor of His majesty* during the end times? Their reluctance to enjoy God's presence has consistently been due to disobedience and self centeredness (Psalm 24:3-4).

*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.*

The judgments of the Tribulation will result in the destruction of the pride of the people, for *the Lord alone will be exalted in that day*. (One of the main purposes of the Tribulation is to break the will of the Jews and bring to repentance those willing to accept Christ—Jeremiah 3:11-18; Daniel 12:7; Hosea 5:15-6:3.) Therefore, "*that day*" points to the end of the Tribulation when the Lord will return and *be exalted* by every Jew on the earth, for *all* Jews on the earth at time will be believers (Romans 11:26). Isaiah, therefore, introduces the subject of the Tribulation in an indirect manner here in verse 11, but gives more details in verses 12-21. In fact, he continues the subject through Isaiah 4:1. The Tribulation, which lasts for seven years, will precede the Millennial Kingdom described in verses 1-4 of this chapter.

*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.*

The phrase, "*a day of reckoning*," points to the Tribulation. (The Tribulation is made reference to as "*the day of the Lord*" on many occasions in Scripture.) God will humble the proud during the Tribulation, both Jews and Gentiles.

*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,*

God will also humble the trees. (As you continue in this section, notice all the things that God will judge during the Tribulation.) Note that *Lebanon* is mentioned—an interesting location that is discussed in more depth in Isaiah 23.

*Is. 2:14 Against all the lofty mountains, Against all the hills that are lifted up,*

God will humble the *mountains* and *hills* during the Tribulation.

*Is. 2:15 Against every high tower, Against every fortified wall,*

God will humble the towers and city walls during the Tribulation. In fact, the city of *Jerusalem* will be overthrown (Zechariah 14:1-2). Obviously, God will judge everything in the material realm that man can rely upon for security.

*Is. 2:16 Against all the ships of Tarshish, And against all the beautiful craft.*

God will humble the foreign wealth during the Tribulation.

*Is. 2:17 And 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.*

In verses 17-21, God points out five results of the Tribulation.

The prideful *man will be humbled*, one of the main purposes of the Tribulation (read the notes associated with verse 11).

*Is. 2:18 But the idols will completely vanish.*

*Idols* will disappear. Therefore, idolatry will become a thing of the past.

*Is. 2:19 And men will go into caves of the rocks, And into holes of the ground Before the terror of the Lord, And before the splendor of His majesty, When He arises to make the earth tremble.*

When God makes *the earth tremble*, men will panic and seek to escape from His presence.

*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,*

Men will rid themselves of their idols, therefore materialism will vanish. Beforehand they had taken their *gold* and *silver* and fabricated *idols* of *moles* and...*bats*. (I can't imagine what it would take for man to begin worshipping *moles* and... *bats*—things that can't see.) This is almost equivalent to disregarding reason for the purpose of circumventing the need for a Creator—the general condition of our day. Scripture communicates very well that the price of compromise is spiritual blindness (Revelation 3:17).

*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.*

What occurs here is the fulfillment of verses 10 and 19.

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

We learn here that *man* is so weak that his existence depends on so small a thing as his ability to breathe. Consequently, we must never trust in *man*—only God (Jeremiah 17:5). This is why

leaders must be wise enough to point mankind to the Creator, who alone is worthy of being *esteemed*.

We will find that God blames the Jewish leaders for the sinful conditions within the land. Therefore, God indicts the Jewish leadership from Isaiah 2:22 through Isaiah 3:15. It is appalling what occurs in Isaiah 3, all of which results from the Jewish men refusing to lead. It is interesting that one of the conditions that must be met before Christ can return is the repentance of the Jewish leadership (Hosea 6:1-3; Matthew 23:39).