

Isaiah Lesson 03

Isaiah Chapter 3

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Introduction: Isaiah switches topics from the warnings of chastisement to the nation of Israel to prophecy about the latter days. Isaiah approaches the subject of the last days and specifically that of the Day of the Lord. Both millennial blessings, as well as God's judgment upon Israel, are in view in this chapter.

I. The Mountain of the Lord

Isa 2:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

Isa 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

The prophet identifies himself, his purpose and the nature of his prophecy. He makes clear the focus of this portion of his ministry. It was directed toward Judah and Jerusalem. Judah, of course, was the southern kingdom of Israel and Jerusalem was its capital city.

In verse 2, Isaiah looks forward to the last days. The phrase "last days" refers to the Day of the Lord and is eschatological. though some of the succeeding prophecy may have application to the judgment of Judah by way of the Assyrians and Babylonians. The greater scope is that 'day' when Jesus Christ seizes the reins of human government to establish His kingdom on this earth.

In that day, Jerusalem will be exalted above all cities. It is here referred to as "the mountain of the LORD'S house." The exaltation likely is not only in its prominence above other cities, but physically as well. Come the Millennium, the very topography of Israel will be radically altered with Jerusalem being literally lifted. In that day, all nations shall flow unto it. Jerusalem will become the capital city of the earth and all nations will stream thereto in worship and for political purposes. The Lord will be Lord over all the earth. See Zechariah 14:9.

Zec 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

It is also apparent that during the Day of the Lord (specifically the Millennium) that the entire earth will come to Jerusalem to worship the King. They will come to be taught of his wisdom and ways. The prophet clearly foretells how that in that day, the law of God and the Word of God will emanate from Jerusalem for the benefit of the entire earth. It will be the most glorious time in human history.

Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isa 2:5 O house of Jacob, come ye, and let us walk in the light of the LORD.

When Jesus Christ returns to rule and reign upon this earth, war will no longer be an issue. The King in His glory will rule the earth in a manner so that utter peace and tranquility will prevail. The weapons of war will be converted into instruments of domestic use. War will be eliminated, and peace will prevail. Though mankind through the centuries has sought to stop wars and promote peace, it will not be until the Prince of Peace seizes control that peace will prevail upon the earth.

With the glorious truth of the day of the Lord in view, the focus returns to the generation of Isaiah. Having seen the glory of the coming Kingdom of God in the Day of the Lord, the prophet cries out for his people to walk in the light and ways of their God. Sadly, they ignored his plea.

Isa 2:6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

Isa 2:7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

Isa 2:8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

Isa 2:9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

The developing context makes it manifoldly clear that Judah had no interest in the prophet's message or the God that sent him. Clearly implied is that even in

days of Isaiah, God had turned His blessing from Judah. To that degree, He had forsaken them. The history of Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah is riddled with the back-slidden condition of God's people. For further details read II Chronicles 26-33.

The prophet intimates how that Judah had turned to the east for its guidance. That likely was the influence of Babylon and the Chaldean occult mystery religions. Furthermore, Judah evidently had picked up the spiritism and witchcraft from the neighboring Philistines. Implicit is that Judah found its amusements in pagan entertainments. Judah had completely thrown off the principle of separation from the world. They had violated the principle to come out from among them and be ye separate. That principle was clearly established in Exodus 33:16.

Exo 33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

The prophet continues to lay out the indictment against his people in verse 7. The prosperity of Judah had hardened their hearts against their God. They had become lukewarm and even worse in their relationship to their God. They had money to spend which they did. Moreover, vehicles for transport proliferated in the land. Idolatry prevailed across the land. Judah worshiped pagan gods on high places and under every green tree. See II Chronicles 28:4, 25, 31:1.

The parallel to modern America is evident. The plight is the same. Note the increase of intensity and speed in which our nation is departing from God. The high and mighty as well as the common people bowed to the idols. Therefore, Isaiah directed God to not forgive them.

II. Isaiah Encourages People to Hide for Fear of the Lord

Isa 2:10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

Isa 2:11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

God was about to judge the land. Therefore, the prophet warned Judah to hide themselves in the caves and rocks lest they be consumed by God's judgment. They were about to learn to fear God the hard way. They would find out the sure way of the glory of His majesty.

Pride prevailed in the land as well. The pride, arrogance, and haughtiness of the people would be humbled when God poured out His wrath upon the land. Though pompous men had exalted themselves, in the day of God's judgment, the Lord alone would be exalted. The first forty-three appearances of the phrase "in that day" is found here. This very well may be reference to the judgment of God which came upon Judah through the Syrians, Assyrians and finally the Babylonians.

The whole of the situation and message of the prophet at hand undoubtedly refers to the Day of the Lord and the events that precede His appearing during the Tribulation. In that day God will deal with Israel in such a way that they turn to their true Messiah and King.

Isa 2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

Isa 2:13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

Isa 2:14 And upon all the high mountains, and upon all the hills that are lifted up,

Isa 2:15 And upon every high tower, and upon every fenced wall,

Isa 2:16 And upon all the ships of Tarshish, and upon all pleasant pictures.

Isa 2:17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

Isa 2:18 And the idols he shall utterly abolish.

As the text unfolds, it will be evident that the Day of the Lord and Judah nearing judgment is more than the chastisement which fell upon Judah in the days of Isaiah, Jeremiah, and Ezekiel. There certainly was foreshadowing of it then. However, the ultimate fulfillment clearly is eschatological even from the perspective of this day. The prophet boldly and with the authority of God declares the judgment of God which will come in that day.

Eschatology – Miriam Webster Dictionary defines as:

Eschatology is a part of theology concerned with the final events of history, or the ultimate destiny of humanity. This concept is commonly referred to as "the end of the world" or "end times".

The scope of God's judgment in the Day of the Lord will be upon everyone who is proud and arrogant. It will extend not only to Judah and Israel but to gentile

nations as well. The fulfillment of this prophecy will be during the Tribulation. Again, though there likely were parallels and partial fulfillment of these prophecies in the days of Isaiah, Jeremiah, and Ezekiel against Judah and Israel, the ultimate fulfillment will be in the Day of the Lord during the Tribulation.

In that day, the arrogance and rebellion of humanity will be abased. That has never happened in human history. Its fulfillment is yet to come. With the of the Tribulation and the return of the Lord in power and great glory, idolatry will be exterminated. Then and only then “the LORD alone shall be exalted”.

Isa 2:19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isa 2:20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

Isa 2:21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isa 2:22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

The eschatological character and universal judgment of this chapter is here made clear. The parallel to Revelation 6:12-14 is clear. Men will hide themselves in the holes and caves of the earth for shelter from the wrath of God in those days. The glory of the LORD'S majesty will be manifest. Moreover, in that day, God will terribly shake the earth. See also Isaiah 24:19-20 for parallel reference. The shaking of the earth likely will be by great earthquakes. See Matthew 24:7, Revelation 6:12, 8:5, 11:13, 11:10.

Rev 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The analogy of a dog violently shaking a small animal to death in its jaws is also in view. Come the Day of the Lord, God will strike the fear of Himself upon rebellious humanity. The judgment of God will bring such a fear that idolaters will throw their idols to the dwellers of the caves in which they hide. Though they had had no fear of God (Romans 3:18), they quickly separate themselves of that particular abomination.

God strikes the fear of Himself in their hearts as He begins to judge the entire earth. The Day of the Lord will be that of great fear for those who remain after the imminent return of the Lord Jesus Christ in the air. As the Tribulation intensifies, men will learn to fear the majesty of His power. The chapter concludes with this

admonition. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of!"

The immediate thought is to cease from reliance upon man. His strength is only sufficient of himself. He cannot help you. In the final analysis, man is of no account. Some have sought to apply this final verse to the Antichrist though there is not any evidence to support it.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.