

**Isaiah 2:1-5**  
**December 3, 2017**

**Open with Prayer**

**HOOK:**

Q: What makes Jesus attractive to you? [He's faithful, trustworthy, forgiving, gracious, the promise of a future of eternity with Jesus forever...]

Q: Are we so attracted to Jesus that we want to study His Word, learn His ways, come to His temple, and spend time with Him?

Q: Not everyone who starts out with an attraction to Jesus maintains it. Why is that? [Let people offer their hypotheses.]

**Transition:** Isaiah will paint a picture of the ideal Jerusalem that depicts a day when all the peoples are attracted to Jesus and streaming to Him. There will be a day when the house of God will be exalted. People from all over the world will be attracted to learn the teachings of God. God's sovereign rule will be acknowledged and the result will be universal peace. However...the current Jerusalem was far from this ideal. Punishment is in store for them because of their rebellious actions.

It's hard not to think about our own vulnerabilities spiritually. Before we made our commitment to be a Christ-follower, we knew what our future would be. We were promised eternal life with Him. We were promised with the peace that surpasses all human understanding – and much more. So how does our attraction to Jesus grow? Let's begin.

**BOOK (NIV 1984): Affirming that Restoration is Coming (v.1-5)**

V.1:

- This is what Isaiah son of Amoz saw concerning Judah and Jerusalem:

V.2:

- In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.

V.3:

- 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 (Israel). He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

V.4:

- He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

V.5:

- Come, O house of Jacob, let us walk in the light of the LORD.

**Process Observations/Questions:**

Q V.2-4: Isaiah is painting a picture of Judah's future. First, **when** will people see it? [In the last days]

Q: What does Isaiah mean by "in the last days?" What is he referring to? [Most bible scholars believe that he was referring to the Millennium, Christ's 1,000-yr reign on the earth.]

Q: Now that we know what time period is being talked about, what picture does he paint? What do you see?

- The Lord's temple **established** as the chief mountain and **raised** above all the hills.
- **All nations** can't help but see it and will **stream** to it.
- Many people will **desire** to come to the Lord's temple.
- Many want to hear His teachings, learn His ways and walk in His path
- The law will go out from Zion, authored by the Lord.
- The Lord will judge between the nations and settle disputes among them
- Implements for war will be converted to implements of agriculture
- There will be no fighting among nations, nor any need to have militaries training for war.

Rhetorical Q: Who wants to live during this time period?! [All hands should be up!!]

Q: So let's think about this. What makes the Lord attractive to all the peoples who will be living during the "last days?" [He is the promised Messiah. The Messiah the Jews read about would have governmental authority and usher peace into the world. Jesus is who they have been looking for all their lives! He is the Prince of Peace!]

Q V.5: What is the exhortation that Isaiah gives the reader? [Walk (live) in the light of the Lord.]

Q: Why do you think he encouraged them to walk in the light of the Lord? [The Israelites already knew the Law, so he is inspiring/motivating them to follow it until the Lord sets up His glorious kingdom.]

### **LOOK:**

We are invited to walk in the light of the Lord. Today's lesson reminds us of how we should live in the present (e.g., 1 Thes. 4:13–18; 5:1–8; 2 Peter 3:10–14; 1 John 3:2–3). In view of the fact that in the Millennium all nations will stream to Jerusalem to learn God's Word, it would be sensible for us, already knowing that Law, to follow it (walking in its "light") until the Lord sets up His glorious kingdom.

### **Close in Prayer**

### **Commentaries for Today's Lesson:**

**Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, pp. 1037–1039). Wheaton, IL: Victor Books.**

#### 3. AN AFFIRMATION OF RESTORATION (2:1–5)

Immediately after the stinging indictment (in the form of a lawsuit) of the nation's sinful practices (1:2–31) Isaiah introduced a concept which was to be a hallmark of his prophecy. A time will come when Jerusalem will have the primary position in the world. Micah 4:1–3 is almost identical to Isaiah 2:1–4.

2:1–2a. The message recorded in these verses **is what Isaiah ... saw concerning Judah and Jerusalem** (cf. 1:1). The prophets in Israel had at one time been called “seers” because of their divinely given power to “see” or foretell what would happen (1 Sam. 9:9). Here Isaiah was foretelling the future of Jerusalem and Judah. In the prophecies of restoration which are prominent in Isaiah's book, he was not specific as to the exact time when they would be fulfilled (perhaps he did not know; cf. 1 Peter 1:10–11). Here he simply said **in the last days**. Other Bible passages make it clear that these predictions will be fulfilled in the Millennium, Christ's 1,000-year reign on the earth. Because of God's covenant promises to Abraham, Moses, and David, Isaiah knew that Israel will again be in the land and will again have a superior position among the nations.

**The mountain of the LORD's temple** refers to the mount where the temple was built (and where the millennial temple will be built, Ezek. 40–43). Often in the Scriptures **mountains** denote governmental authorities (Dan. 2:35; Amos 4:1). Here God's rule from the temple will be preeminent (**chief**). The theme of the prominence of the temple mount in Jerusalem is repeated often in Isaiah's prophecies all the way to the end of the book (Isa. 11:9; 25:6–7; 27:13; 30:29; 56:7; 57:13; 65:11, 25; 66:20). Isaiah clearly wanted his readers to be aware that God will protect His covenant nation despite their spiritual insensitivity and even though they would go into captivity.

2:2b–3. When these events take place many **nations will** be attracted to Jerusalem (cf. 14:1; 27:13; 66:23; Zech. 8:23; 14:16) and to God's **house** (the temple, Isa. 2:2a). The attraction will be the Lord's **ways ... paths ... Law, and Word** which will be made known from that place. In fact **the LORD** Himself will give forth the Law (51:4). (**Zion**, referred to dozens of times by Isaiah, more than by any other author of Scripture, is here a synonym of **Jerusalem**; cf. 4:3; 40:9; 52:1; 62:1. See comments on Zech. 8:3.) In the Millennium, people everywhere will realize that God's revelation is foundational to their lives. They will want to know it (**He will teach us**) and to live according to it (**walk in it**).

2:4. This is one of the more familiar verses in the Book of Isaiah. God will have a worldwide ministry of judging and settling disputes. **He will** require **nations** and **peoples** everywhere to abstain from warfare. Universal peace, with no military conflict or training, will prevail because the implements of warfare (**swords and spears**) will be turned into implements of agriculture (**plowshares and hooks**; cf. Joel 3:10). At this time of worldwide peace the nations will go to Jerusalem to learn from God (Isa. 2:2). Peace will come not by human achievement but because of God's presence and work in Jerusalem. At that time Israel will be filled with God's Spirit (Ezek. 36:24–30) and her sins will be forgiven (Jer. 31:31–34).

2:5. Isaiah closed this short section with an exhortation for his readers to **walk** (live) **in the light of the LORD**.

The prophet called Israel the **house of Jacob**, a reference to Jacob's descendants. Isaiah used this term eight times (vv. 5–6; 8:17; 10:20; 14:1; 29:22; 46:3; 48:1) whereas it is used only nine times by all the other prophets. When great truths about the future are given in the Scriptures, readers are often reminded of how they should live in the present (e.g., 1 Thes. 4:13–18; 5:1–8; 2 Peter 3:10–14; 1 John 3:2–3). In view of the fact that in the Millennium all nations will stream to Jerusalem to learn God's Word, it would be sensible for Israel, already knowing that Law, to follow it (walking in its "light") until the Lord sets up His glorious kingdom.

**Carter, J. E., & McLeod, P. (1972). Isaiah. In H. F. Paschall & H. H. Hobbs (Eds.), The teacher's Bible commentary (p. 391). Nashville: Broadman and Holman Publishers.**

### **Peace and Punishment (Isa. 2:1–22)**

*The passage.*—An ideal Jerusalem is presented in verses 2–5. At some future time the house of God will be exalted. People from all over the world will be attracted to learn the teachings of God. God's sovereign rule will be acknowledged. The result will be universal peace. Instruments of war will be turned to implements of agriculture. War will be neither learned nor practiced.

That is the ideal Jerusalem. The real Jerusalem was different. Punishment was in store for them because of their rebellious and deceitful actions.

The Day of the Lord would bring the vindication of God. The people had become haughty, made foreign alliances, become proud of their attainments, and turned to idols. But God would have the last word.

Idolatry was doomed. The proud people would be humbled. They would grovel in the caves and among the rocks for protection.

*Special points.*—Isaiah 2:2–12:6 is generally considered to be a section of prophecies concerning Judah and Jerusalem.

The "last days" is usually associated with the messianic reign. In verse 1 it could also mean some future date.

Mount Zion, the center of Jerusalem, is exalted above all else. It is understood as the center of God's activity.

The "day of the Lord" was thought to be a time of God's victorious action over his enemies. Isaiah shows that the people of Judah are the enemies of God because of their sin. In the caves and the clefts of the rocks, ancient places of refuge, they would try to hide from God. The things that stood tall, hills and trees, would be flattened.

*Truth for today.*—The quest for peace must end with God. When God is acknowledged as God and human accomplishments are seen in proper perspective, peace will be on its way. The ways of God result in peace. The ways of rebellious sin result in destruction.