

ISAIAH CHAPTERS 1 & 2 – The Wickedness of Judah; The Degenerate City; The Future House of God; The Day of the Lord!

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

GENERAL OUTLINE OF ISAIAH:

- I. **THE ASSYRIAN PERIOD - CONFLICT AND VICTORY (Isa 1-39)**
 - A. **PROPHECIES CONCERNING JUDAH AND JERUSALEM (Isa 1-12)**
 - B. **PROPHECIES CONCERNING THE NATIONS (Isa 13-27)**
 - C. **DELIVERANCE FOUND NOT IN EGYPT, BUT IN THE LORD (Isa 28-35)**
 - D. **HISTORICAL INTERLUDE (Isa 36-39)**
- II. **THE BABYLONIAN PERIOD - HOPE FOR TROUBLED TIMES (Isa 40-66)**
 - A. **THE ONE TRUE GOD VERSUS IDOLS (Isa 40-48)**
 - B. **THE LORD'S SERVANT WILL BRING SALVATION THROUGH VICARIOUS SUFFERING (Isa 49-57)**
 - C. **THE FUTURE GLORY FOR GOD'S PEOPLE, THE NEW ZION (Isa 58-66)**

REASONS TO STUDY THE BOOK:

There are many reasons why Christians should read and study the book of Isaiah. Among them:

It **increases faith** in Jesus as the Messiah, as one reads the messianic prophecies that were fulfilled in Him.

It **strengthens hope** in God as the One who is ultimately in control of all things, and will bring His purposes to pass.

It **inspires love** for God and His Messiah, as one reads of the blessings to be found in obedience to God's Word.

It **enlarges understanding** as to how God ruled in the nations of men in the past, and how Christ may exercise His rule in the nations today.

Give yourself the opportunity to be blessed by this wonderful book of the Bible!

REVIEW QUESTIONS FOR THE INTRODUCTION:

What is Isaiah frequently called? What does his name mean? - The Messianic prophet; "Salvation is of the Lord" or "The Lord is salvation"

Who did he primarily preach to? During what kings of Judah did he prophesy? Judah and Jerusalem; Uzziah, Jotham, Ahaz, and Hezekiah

Approximately when did he serve as a prophet of God? How many years? During the years of 739-690 B.C.; 50 years

What other prophets were contemporary with Isaiah? To Whom did they prophesy? Hosea (750-725 B.C.) – Israel; Micah (735-700 B.C.) - Judah

What nation was threatening Israel and Judah from the north? What coalition attacked Judah for not aligning with them against the northern invader? Assyria; Israel and Syria

To whom did Judah turn for help in the days of King Ahaz? - Assyria

When did Samaria fall and Israel taken into captivity? – 722 B.C.

When Assyria threatened Judah, what country was Judah tempted to look to for help? Egypt in the south

Who did Isaiah convince to place his trust in the Lord instead of political alliances? King Hezekiah

How did God reward this king for his faith? Destroyed the Assyrian host in one night

What mistake did the king make that prompted the prophesy of Judah's captivity? He showed the treasures of his house to the ambassadors from Babylon

What are the two major sections of the book? Assyrian Period, Conflict And Victory (Isa 1-39); Babylonian Period, Hope For Troubled Times (Isa 40-66)

What are two major themes running through the book? "Trust in the Holy One of Israel"; "The Messiah to come and the glory of His age"

White As Snow – Maranatha Singers

White as snow, white as snow, Though my sins were as scarlet.

Lord I know, Lord I know that I'm clean and forgiven Through the power of your blood,

Through the wonder of your love, Through faith in you I know that I can be white as snow. (3X)

White as snow, white as snow, white as snow

ISAIAH CHAPTERS 1 & 2 – The Wickedness of Judah; The Degenerate City; The Future House of God; The Day of the Lord!

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INTERPRETATION

APPLICATION

Isa 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Possible date of kings reign”

Uzziah, - 792-740

Jotham, - 750-736

Ahaz, - 735-720

Hezekiah, - 715-699/686

Manasseh – 687-642

*Isaiah’s time of prophecy
About a minimum of 40 years
and possibly more than 60
years!*

The Wickedness of Judah

Isa 1:2 Hear, O heavens, and give ear, O earth! For the LORD has spoken: “I have nourished and brought up children, And they have rebelled against Me;

Isa 1:3 The ox knows its owner And the donkey its master’s crib; But Israel does not know, My people do not consider.”

Isa 1:4 Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the LORD, They have provoked to anger The Holy One of Israel, They have turned away backward.

Chapter 1 – God’s Charge Against Israel:

v. 1 The vision of Isaiah, the son of Amoz, who ministered from about 740 to 680 B.C. For about 20 years, he spoke to both the northern kingdom of Israel and the southern kingdom of Judah. After Israel’s fall to the Assyrians in 722 B.C., Isaiah continued to prophesy to Judah. This period of Israel’s history is told in 2 Kings 15 through 21 and 2 Chronicles 26 through 33. Isaiah was a contemporary of the prophets Hosea and Micah. By the time of Isaiah, the prophets Elijah, Elisha, Obadiah, Joel, Jonah, and Amos had already completed their ministry. By this time, Israel had been in the Promised Land for almost 700 years. The first 400 years in Canaan, Israel was ruled by *judges*, spiritual, military, and political leaders God raised up as the occasion demanded. Then, for about 120 years, three kings reigned over all Israel: Saul, David, and Solomon. But in 917 B.C. Israel had a civil war, and remained divided into two nations, Israel (to the north) and Judah (to the south) up until the time of Isaiah. Prior to Isaiah, the northern nation of Israel had 18 kings - all of them bad, and rebellious against the LORD. The southern nation of Judah had some 11 kings before Isaiah’s ministry, some good and some bad. Isaiah’s ministry began during a national crisis in the northern nation of Israel. The superpower of Assyria was about to engulf the nation of Israel. During the span of his ministry as a prophet, the southern nation of Judah was faced with repeated threats from the larger surrounding nations. Some “scholars” think that there was more than one author to the book of Isaiah. In Joh 12:37-41, Jesus speaks quotes from both “parts” of Isaiah - Case closed! ***Isaiah, son of Amoz***: The name ***Isaiah*** means *Salvation is of the LORD*. There are at least seven men by the name of ***Isaiah*** in the Bible, but only one is ***Isaiah, the son of Amoz***. Some ancient Jewish traditions say that ***Amoz*** was a brother of king Amaziah, but there is no biblical proof. We know more about Isaiah than we do many other of the prophets. Isaiah was married and was the father of at least two sons (Isa 7:3 and Isa 8:3). He lived in Jerusalem (Isa 7:3; Isa 22:1; Isa 37:2; Isa 38:5, and Isa 39:3). There is “a strong Judeo-Christian tradition that holds that Isaiah outlived Hezekiah and was sawn asunder by Manasseh with a wooden saw after the prophet had hidden himself in a hollow tree. Many think Heb 11:37 (*they were sawn in two*) is a reference to the martyrdom of Isaiah. Most of all,. The prophecy of this chapter probably took place in the time of wicked Ahaz, king of Judah (2 Kings 16 and 2 Chronicles 28).

vs. 2-4 Hear, O heavens, and give ear, O earth! God is calling heaven and earth as witnesses against Judah. The leaders and people of Judah have resisted His will, and God will state His case against them. We might think of heaven and earth as a “jury” God will present the case before. Rom 8:22 says, *For we know that the whole creation groans and labors with birth pangs together until now*. Creation is waiting for the deliverance that will come when the Messiah rules directly over all creation. ***I have nourished and brought up children, and they have rebelled against Me***: The leaders and people of Judah are like rebellious children, who never appreciate all that their parents have done for them. As parents, we can appreciate how frustrating and galling it is for our children to disregard and disobey us. It fills us with righteous indignation, and we think, “After all I have done for them, they treat me like *this*?” But we have treated God even worse than any child has treated their parents. ***The ox knows its owner and the donkey its master’s crib; but Israel does not know***: The leaders and people of Judah are not like dumb animals, such as the ***ox*** or the ***donkey***. They are *dumber* than dumb animals. The ***ox*** at least *knows its owner*, but Judah doesn’t know who owns them. The ***donkey*** knows who takes care of him, but Judah doesn’t know who takes care of them.. No animal has ever offended or resisted or rejected or disobeyed God the way every human being has. Any animal is a more faithful servant of God than the best human! ***Alas, sinful nation***:

v. 1 Isaiah was a great man of God. Isaiah “has the courage of a Daniel, the sensitivity of a Jeremiah, the pathos of a Hosea, and the raging anger of an Amos; and moreover he leaves all of them far behind the in the unique art of holy mockery. His courage is of such a nature that he never, not even for a moment, shows himself to be weak or timid

vs. 2-4 When God’s people disobey, we might say there is a sense in which they “delay” that resolution of all things. So, heaven and earth have an interest in our obedience! God clearly and strongly exposes Israel’s sin. They are ***laden with iniquity, a brood of evildoers***, and they have ***provoked*** the LORD to ***anger***

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INTERPRETATION

APPLICATION

Isa 1:5 Why should you be stricken again? You will revolt more and more. The whole head is sick, And the whole heart faints.

Isa 1:6 From the sole of the foot even to the head, There is no soundness in it, But wounds and bruises and putrefying sores; They have not been closed or bound up, Or soothed with ointment.

Isa 1:7 Your country is desolate, Your cities are burned with fire; Strangers devour your land in your presence; And it is desolate, as overthrown by strangers.

Isa 1:8 So the daughter of Zion is left as a booth in a vineyard, As a hut in a garden of cucumbers, As a besieged city.

Isa 1:9 Unless the LORD of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah.
Isa 1:10 Hear the word of the LORD, You rulers of Sodom; Give ear to the law of our God, You people of Gomorrah:

Isa 1:11 "To what purpose is the multitude of your sacrifices to Me?" Says the LORD. "I have had enough of burnt offerings of rams And the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats. [12] 12 "When you come to appear before Me, Who has required this from your hand, To trample My courts? [13] no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies—I cannot endure iniquity and the sacred meeting.

Isa 1:14 Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing them.

vs. 5-6 The desperate condition of Judah. Despite their sin, God does not wish evil upon Judah. Instead, He longs for them to repent and make it easy on themselves: *Why should you be stricken again?* God has been chastising Judah, and they have not responded. They will continue to be *stricken* as long as they rebel. *Sick . . . the whole heart faints . . . no soundness . . . wounds and bruises and putrefying sores:!*

vs. 7-8 *Your country is desolate, your cities burned with fire; strangers devour your land in your presence:* During the reign of Ahaz, king of Judah, they were attacked and pillaged by Israel, Syria, Edom, the Philistines, and Assyria (**2 Chr. 28**). It was written of this period, *For the LORD brought Judah low because of Ahaz king of Israel, for he had encouraged moral decline in Judah and had been continually unfaithful to the LORD. (2Ch 28:19)* For all this, Judah would not repent. Their sin brought them great trouble, but they still preferred their sin, with all of its trouble, than submitting to the LORD God. In fact, **2Ch 28:22** says, *Now in the time of his distress King Ahaz became increasingly unfaithful to the LORD.*

v. 9 *Unless the LORD of hosts had left to us a very small remnant, we would have become like Sodom, we would have been made like Gomorrah:* As bad as Judah’s state was because of their sin, it could have been worse. It was only by the mercy of God that they survived at all. *Sodom and Gomorrah* were both totally destroyed, with not even a *very small remnant* (used 17X) to carry on. Even in the midst of judgment, God showed His mercy to Judah.

v. 10 God hates their empty religious ceremonies. *You rulers of Sodom . . . you people of Gomorrah:* God is obviously trying to get the attention of the leaders and people of Judah, by associating them with two cities synonymous with sin and judgment.

vs. 11-14 *To what purpose is the multitude of your sacrifices to Me?* Even in the midst of their rebellion, Judah continued its religious ceremony and ritual. They continued the *sacrifices*, they continued the *burnt offerings*, they continued offering the *fat of fed cattle*, they continued burning *incense*, they continued their *assemblies* and their *sacred meetings* - and God was sick of them all! What a sobering thought! We can offer God all kinds of religious rituals and ceremonies, all kinds of religious service, and *He may hate it and consider it an abomination!* Perhaps, in the midst of all their calamity (described in **Isa 1:5-9**), Judah thought the answer was in religious ceremonies, in their ancient version of “church attendance” and a few dollars in the offering. But if their heart wasn’t changed, and humbled, and surrendered to the LORD, it made no difference. Without the right heart, God *hated* their religious ceremony and service! When sinners come under God’s judgments they will more inclined to go to prayer and devotions than to forsake their sins and reform their lives.

vs. 5-6 Because of their rebellion against God, Judah was in a bad place. This is where their disobedience and lack of submission has brought them. How important is obedience and submission to the LORD!

vs. 7-8 What a sad description of Israel! Desolate, cities burned with fire, land devoured by stranger, left as a hut, a besieged city! All of us should be most concerned with the consequences of disobedient sin.

v. 9-10 Israel had sunk so low they were being referred to as *rulers of Sodom and people of Gomorrah!*

vs. 11-14 Note with cautionary interest for ourselves, how the LORD describes His reaction to these religious rituals: *I have had enough . . . bring no more futile sacrifices . . . an abomination to Me . . . I cannot endure . . . My soul hates . . . they are a trouble to Me . . . I am weary of bearing them.*

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INTERPRETATION

APPLICATION

Isa 1:15 When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood.

Isa 1:16 "Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil,

Isa 1:17 Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow.

Isa 1:18 "Come now (please!), and let us reason (vākach yaw-kakh ' to be right, correct; reciprocally to argue; causatively to decide, justify or convict: - appoint, argue, chasten, convince, correct (-ion), daysman, dispute, judge, maintain, plead, reason (together), rebuke, reprove (-r), surely, in any wise. 59X) together." Says the LORD, "Though your sins are like scarlet (shainy – scarlet, crimson - tola), They shall be (become) as white as snow; Though they are red like crimson, They shall be as wool

v. 15 When you spread out your hands: this was the posture of prayer in that ancient culture. Instead of praying with heads bowed and hands folded, they would pray with the face turned towards heaven and the hands spread out to heaven. So, when they prayed, the LORD says, “*I will hide my eyes from you . . . I will not hear.*” *With all the religious laws and ceremonies, there were likely many prayers offered probably eloquent and emotional, but they were empty and useless, because God looked at Judah and said, “Your hands are full of blood.”*

vs. 16-17 The LORD offers a cure. *Wash yourselves, make yourselves clean . . . Learn to do good, seek justice, rebuke the oppressor, defend the fatherless, plead for the widow:* The corruption of Judah’s leaders and people was shown in their bad treatment of one another. Many centuries later, the apostle John would repeat Isaiah’s message: (1Jn 4:20) The leaders and people of Judah wanted to say they loved God by their religious ceremonies, but the LORD cared more about how they treated other people, especially the weak (*the fatherless . . . the widow*). Jas 1:27 *Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.*

v.18 “Come now, let us reason together,” says the LORD: The Lord GOD invites His people to come **reason** with Him.. God’s direction for us is reasonable. It is smart. It is the best way to live. What folly, madness it is reject and resist a God of infinite wisdom, infinite love, infinite grace, and infinite power! True **reason** will drive any honest man to the most humble adoration and submission towards God. The angels surrounding the throne of God are covered with eyes, which speaks of their great ability to perceive and know (Rev 4:6-8). These are perhaps the most intelligent, rational beings God ever created, and they spend every moment of their existence lost in total praise, total adoration, and total surrender to God. That is where the highest **reason** will drive us! It is just makes good sense to follow God. No one ever say, on their deathbed, gathering their children and friends around, and saying: “Now friends, watch out for that Christianity! I’ve followed Jesus my whole life and I’m so sorry I did! What was waste that was!” What nonsense! Quite the contrary, we find that Christians on their deathbed are trusting and loving God more than ever. It’s just plain reasonable! *Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool:* The LORD offers a repentant, humbled Judah true and complete cleansing from sin. Their condition of sin can be transformed from deeply stained to completely white. In this passage, Isaiah says nothing about how this cleansing comes. But we know that it comes because Jesus took upon Himself our stain of sin, and God judged sin perfectly and completely in Jesus, so we can be accounted **white as snow** and as white as **wool**. What tremendous hope there is in God’s forgiveness! We really can be clean from the stain of sin. Our good works can’t clean the stain. Our best intentions or promises can’t clean the stain. Our sufferings or pain can’t clean the stain. Time can’t clean the stain. Death can’t clean the stain. Only the work of Jesus can make us **white as snow!** We really can have a break with the past, and a new beginning in Jesus Christ. The power of sin, the shame of sin, the guilt of sin, the domination of sin, and terror of sin, and the pain of sin can all be taken away in Jesus. When we consider the greatness of God’s cleansing and pardon, it is all the more reason for us to **come now**. God wants the separation between you and He to be gone **now**. He doesn’t want you to continue in your destructive path another moment. He wants the best for us **now!**

v. 15 Notice that Israel had sunk so low into sin and idolatry, having hands full of blood, that God will not hear their prayers, even though they pray with hands spread out! Such a vivid picture for us!

vs. 16-17 What a great, but a clear and uncomplicated exhortation - “*Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow. How committed are we to doing this? How are we treating others when we’re alone?*

v. 18 What a beautiful and wonderful example of His grace and of New Testament salvation, as here is giving Israel (and us) the opportunity for a fresh start, if we’ll just turn around. Who in their right mind would turn down such an offer from God, that the judgment coming upon them from their idolatry and immorality would be averted? Do you see the “Holy Ground” here? - Forgiveness even for me! This is such a great passage to show to any who is unsaved!

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INTERPRETATION

APPLICATION

Isa 1:19 If you are willing and obedient, You shall eat the good of the land;

Isa 1:20 But if you refuse and rebel, You shall be devoured by the sword"; For the mouth of the LORD has spoken.

The Unfaithful City –

Isa 1:21 How the faithful city has become a harlot! It was full of justice; Righteousness lodged in it, But now murderers.

Isa 1:22 Your silver has become dross, Your wine mixed with water.

Isa 1:23 Your princes are rebellious, And companions of thieves; Everyone loves bribes, And follows after rewards. They do not defend the fatherless, Nor does the cause of the widow come before them.

Isa 1:24 Therefore the Lord says, The LORD of hosts, the Mighty One of Israel, "Ah, I will rid Myself of My adversaries, And take vengeance on My enemies.

Isa 1:25 I will turn My hand against you, And thoroughly purge away your dross, And take away all your alloy (remove by smelting).

Isa 1:26 I will restore your judges as at the first, And your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city."

vs. 19-20 If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword: Here God offers Judah a choice. They can find hope in the midst of their chastisement, relief from empty religious ritual, and cleansing from their sin. But they must surrender their heart before God, and not *refuse and rebel*. Instead, they must be *willing and obedient*. No one perfectly matches either phrase, but which phrase better describes your life? Is it *willing and obedient* or *refuse and rebel*? There is a consequence for either course: *eat of the good of the land, or be devoured by the sword*. No wonder the LORD said “*Come now, let us reason together!*”

vs. 21-23 A promise of redemption - with justice. *The faithful city has become a harlot!* The *faithful city* is Jerusalem, the city once known for its faithfulness to the LORD. Now, Jerusalem *has become a harlot* - spiritually speaking, they have forsaken the their “marriage” to the LORD, and are committing spiritual adultery with their idolatry. *It was full of justice:* The days of *justice* and *righteousness* are long past in Jerusalem. Jerusalem was filled with *murderers*, political corruption (*Your princes are rebellious*), *thieves*, fraud (*Your silver has become dross, your wine is mixed with water*), *bribes*, and favoritism against the weak (*They do not defend the fatherless, nor does the cause of the widow come before them*). The LORD’s accusation against Jerusalem shows, by contrast, what God values among political and civil leaders. God expects them to keep the peace (against *murderers*), have integrity (instead of being *rebellious* and the companion of *thieves*), and to defend the weak (the *fatherless* and *widows*). *Your wine mixed with water:* Our Lord Jesus made water into wine; sinners make wine into water. The spiritual adultery of Judah showed itself in this kind of sin. In a sense, the corruption among the leaders of Judah was a symptom of an even deeper spiritual problem

v. 24 The LORD’s plan of redemption with justice. *The LORD of hosts, the Mighty One of Israel:* God now addresses Judah, introducing Himself with titles showing His power and majesty. He is the *LORD of hosts*, “*hosts*” referring to the armies of heaven. He is the *Mighty One of Israel*, whom it is futile to oppose. The title itself is a wake-up call. *I will rid Myself of My adversaries:* The problem with the leaders and people of Judah was that they had set themselves as *adversaries* of the LORD. They were acting like His *enemies*. They were putting themselves in the path of judgment. They would find the *hand* of the LORD *against* them, instead of for them. All these names and titles, **which are expressive of the majesty, power, and authority of God, are used to give the greater solemnity and weight to what follows; and to show that he is able to accomplish** what he determines and threatens to do.

vs. 25-26 And thoroughly purge away your dross, and take away all your alloy: *dross* and *alloy* are impurities in metal. God promises to “turn up the heat” and refine Judah, taking away their impurities. His goal is not to destroy; instead He says, “*I will restore.*” God will purify Jerusalem, to the point where *Afterward you shall be called the city of righteousness, the faithful city. Zion shall be redeemed with justice:* God’s redemption and restoration are always done with *justice* and *righteousness*. He never saves or redeems at the *expense* of His justice and righteousness.

vs. 19-20 A clear choice to Israel and to us: *If you are willing and obedient, You shall be blessed! But if you refuse and rebel, You shall be cursed! The mouth of the LORD has spoken it?* How do our lives, currently reflect this choice that we have been demonstrating in our lives?

vs. 21-23 Jerusalem, once known for its faithfulness and to the LORD. Righteousness lodged in it, but now it has become a *harlot*, selling herself to false gods. God points out seven examples of their unfaithfulness - *But now murderers, Isa 1:22 Your silver has become dross, Your wine mixed with water, Isa 1:23 Your princes are rebellious, And companions of thieves; Everyone loves bribes, And follows after rewards. They do not defend the fatherless, Nor does the cause of the widow come before them.* The health of any countries judicial system is one excellent indicator of their spiritual health. How diligent are in praying for our country, its leaders, it judges and those in the judicial system?

vs. 24-26 The LORD of hosts (an angelic, heavenly army): A definition which describes Him as the Warrior who has all the angels as mighty soldiers at His disposal in the battle against the wicked. This is God’s battle name and as a rule it signifies little good when He uses it in reference to His people, as is the case here. It usually implies that He considers and deals with His people as His enemies. Here the LORD says, because of their wickedness, He, as The LORD of hosts, is going to come and clean house. **Do we ever take on God in a battle? We WON’T EVER WIN such a battle!**

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INTERPRETATION

APPLICATION

Isa 1:27 *Zion shall be redeemed with justice, And her penitents* (converts – the church) *with righteousness.*

Isa 1:28 *The destruction of transgressors and of sinners shall be together, And those who forsake the LORD shall be consumed.*

Isa 1:29 *For they shall be ashamed of the terebinth trees Which you have desired; And you shall be embarrassed because of the gardens Which you have chosen.*

Isa 1:30 *For you shall be as a terebinth whose leaf fades, And as a garden that has no water.*

Isa 1:31 *The strong shall be as tinder, And the work of it as a spark; Both will burn together, And no one shall quench them.*

The Mountain of the Lord

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

Isa 2:2 *Now 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.*

Isa 2:3 *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 (JESUS!!) 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.*

vs. 27-28 *Zion shall be redeemed with justice:* God's redemption and restoration are always done with **justice** and **righteousness**. He never saves or redeems at the *expense* of His justice and righteousness.

v. 29 *They shall be ashamed of the terebinth trees which you have desired: terebinth trees* were sites of pagan worship which idol-loving Judah kept among them. When *Zion* is *redeemed with justice*, they will be *ashamed* of their former idolatries.

vs. 30-31 *As a terebinth tree whose leaf fades . . . as a garden that has no water . . . the strong shall be as tinder . . . both will burn together:* The LORD here speaks of the spiritual dryness of Judah. Though they continued their religious ritual and ceremony, they were still spiritually dry. And as dry trees, dry gardens, and dry tinder are ready to burn, so is an unrepentant Judah ready to feel the fires of God's refining judgment.

Chapter 2 – Prophecy Concerning the Last Days; the Kingdom and the Great Tribulation.

v. 1 The LORD gets through chapter one. It seems here that He wants in effect to take a break from Israel's impending judgment and to talk of something much better! - The **hope of the Messiah's reign**. *The word that Isaiah the son of Amoz saw:* This was revealed to Isaiah in some kind of vision, because this was a *word* that he *saw*. This prophecy, continuing on through *Isaiah 4*, is directed towards the southern kingdom *Judah* and its capital *Jerusalem*.

vs. 2-3 *In the latter days:* In context, the term *latter days* refers to the “**time of the Messiah**,” when the Anointed of the LORD reigns over the earth. This speaks of the time many refer to as the *millennium*, the thousand-year reign of Jesus on this earth (*Psalms 72, Isa 11:4-9, Jer 23:5-6, Luk 1:32-33* and *Luk 19:12-27, Mat 5:18*). *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:* During the millennium, Israel will be the “superpower” of the world. It will be the leading nation in all the earth, and the center of Israel will be **the mountain of the LORD's house** - the temple mount, which will be the “capital” of the government of the Messiah. **All nations shall flow** to the “capital” of the government of Jesus.

v. 3 *Come, let us go to the mountain of the LORD . . . He will teach us His ways, and we shall walk in His paths:* During the millennium, the citizens of earth will acknowledge and submit to the Lordship of Jesus. It will be a time of perfectly administered enforced righteousness on this earth

vs. 27-28 Here are the results following the LORD's purging and restoring. Those who have confessed, repented and turned back to the LORD will be redeemed! Those who have not will be destroyed and forsaken! Serious indeed!

vs. 29-31 It is good to be *ashamed* and *embarrassed* over sin. There is something wrong with us when we are *shameless* or beyond embarrassment. God promised He would give Judah the gift of shame and embarrassment over sin again. **The LORD is saying by the time I get done with you, you'll be ashamed and embarrassed with what you have done.** How well can we discern between the false accusations of Satan and the actual displeasure of the LORD and why?

v. 1 *Isa 2:1-3* is repeated in *Mic 4:1-3*. Since Isaiah and Micah were contemporary prophets, it isn't surprising that the same Spirit of the LORD could give these two prophets the same word, to establish and emphasize His word.

vs. 2-3 **Jesus' temple is going to be established in Jerusalem during that time and all nations – Jew and Gentile – shall joyfully and expectantly come to worship and to be taught the Word by Jesus Himself! We shall walk in His paths. No one will say, I hate going to worship; doing the things of God; His Commandments. They will not say, don't want to go to worship! They will love going there!**

ISAIAH CHAPTERS 1 & 2 – The Wickedness of Judah; The Degenerate City; The Future House of God; The Day of the Lord!

OBSERVATION

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INTERPRETATION

APPLICATION

Isa 2:4 He (acting as judge and King) 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.

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

The Day of the Lord

Isa 2:6 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.

Isa 2:7 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.

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

v. 4 They shall beat their swords into plowshares, and their spears into pruning hooks: During the reign of the Messiah, there will be no more war. There will still be conflicts between nations and individuals, but they will be justly and decisively resolved by the Messiah and those who reign with Him (*He shall judge between the nations, and shall rebuke many people*). *Nation shall not lift up sword against nation, neither shall they learn war anymore:* It is important to see that this is not the peace of capitulation. This is the peace of enforced righteousness. There is no more war, and no more need for *swords* and *spears*, so why not make them into *plowshares* and *pruning hooks*? But there is no more war because there is a new ruler on earth, Jesus Christ. *Psa 2:9* tells us what the Messiah will do to the disobedient in that day: *You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.* We all long for the day when there is no more need for large expenditures. It’s better that the money go for feeding and peaceful purposes. However, we will only be safe doing that when the Messiah reigns among us! It is only when the word of the Lord goes forth from Jerusalem, when He Himself is reigning over the nations, that lasting peace will come!

v. 5 A plea to *walk in the light of the LORD*, which means to order your life after God’s truth and God’s ways. The ultimate reign of the Messiah may be years away, but Jesus can reign in our lives, in our minds, and in our hearts *right now*. We don’t have to wait for the enforced righteousness of the millennium to have the blessing of Jesus’ righteousness in our lives right now. Right now, what is there in your life that gets you down, that brings darkness into your life? But that can’t compare to the *light of the LORD*? Do you think the darkness of spiritual attack, of unfaithful friends, of bad circumstances, of shame, of guilt, of anything greater than the *light of the LORD*? No way! We think not!

v. 6 The sins that prevent Judah from walking in the light of the LORD. *They are filled with eastern ways . . . they are soothsayers like the Philistines . . . they are pleased with the children of foreigners:* Judah had allowed the false gods of foreigners to captivate their attention.

v. 7 Their land is also full of silver and gold: Judah had allowed the false gods of wealth and materialism to captivate their attention. Because Judah was in a time of economic prosperity (*full of silver and gold . . . no end to their treasures . . . full of horses . . . no end to their chariots*), they were far more prone to economic idolatry. God is not against wealth and riches, and may choose to bless some with significant resources. This is a rebuke of the *love* of riches, and any *trust* in wealth.

v. 8 Their land is also full of idols: Judah had allowed idols to captivate their attention. Because everyone has an innate tendency to worship themselves (*the work of their own hands, that which their own fingers have made*), we are tempted to worship what we have made and accomplished instead of worshipping the One who made us. This was not an anti-work statement. God wants us to work hard, and show forth the *work* of our *own hands*, and to see the accomplishments that our *own fingers have made*. This is a rebuke of the *worship* of what we have made and what we have done.

v. 4 There will be no wars during the Millennial Reign. It isn’t the reign of the Messiah itself that will change the heart of man. Citizens of earth will still need to trust in Jesus and His work on their behalf for their personal salvation during the millennium. But war and armed conflict will not be tolerated.

v. 5 After painting the picture of the glory of the Messiah’s reign, Isaiah then challenges *the house of Jacob* to live in the Messiah’s reign right now. To walk in the light of the LORD means you enjoy the *blessings* of the Messiah’s reign right now. You don’t have to live a dark, depressing, discouraged Christian life. You can walk in the light of the LORD, now!

vs. 6-8 Prior to Israel’ coming to the LORD, there will be judgment meted out to *soothsayers like the Philistines, whose land is filled with silver, gold, horses, chariots, idols made by human hands*. Looking for a near time as well as for a very future time

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INTERPRETATION

APPLICATION

Isa 2:9 People bow down, And each man humbles himself; Therefore do not forgive them.

Isa 2:10 Enter into the rock, and hide in the dust, From the terror of the LORD And the glory of His majesty.

Isa 2:11 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.

Isa 2:12 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—

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

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

Isa 2:15 Upon every high tower, And upon every fortified wall;

Isa 2:16 Upon all the ships of Tarshish, And upon all the beautiful sloops.

Isa 2:17 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,

Isa 2:18 But the idols He shall utterly abolish.

vs. 9-10 People bow down, and each man humbles himself: There was plenty of worship (*bow down*) in Judah, and plenty of people humbling themselves. They were simply worshipping the wrong things, and humbling themselves before the wrong things! We know how to *bow down*, we know how to humble ourselves; we just don't find it easy to direct it properly towards the LORD. We are more than happy to *bow down* and humble ourselves for something of our choosing, but often find it difficult to do it for the LORD.

vs. 11-12 Men will be humbledThe beginning of the chapter described the glory of the Messiah's reign (*Isa 2:1-4*). The second part of the chapter described the current corruption of Judah (*Isa 2:6-9*). How will the earth be transformed from its current corruption to the glory of the Messiah's reign? It will happen by the victory of the Messiah in *the day of the LORD of hosts*. This term is used more than 25 times in the Bible. It does not necessarily refer to one specific day, but rather it speaks of “**God's time.**” Presently we are in the day of man, but the day of man will not last forever. One day, the Messiah will end the day of man and bring forth *the day of the LORD!*

v. 13 The *cedars of Lebanon* and the *oaks of Bashan* represent the pride of man.

v. 14 This has reference to government and society.

vs. 15-18 *The high tower, the fortified wall, the ships of Tarshish and the beautiful sloops* all are expressions of the loftiness of man and the haughtiness of men. In the day of the LORD, every proud, arrogant achievement of man will be humbled. This is a reference to the military, which will be judged. Commerce and art are going to be judged. God is going to put down all of the pride and pomp of men. God is going to get rid of all false religion.

vs. 9-10 The beginning of the chapter described the glory of the Messiah's reign (*Isa 2:1-4*). The second part of the chapter described the current corruption of Judah (*Isa 2:6-9*). How will the earth be transformed from its current corruption to the glory of the Messiah's reign? It will happen by the victory of the Messiah in the day of the LORD of hosts.

vs. 11-12 Man's sin of pride will be dealt with! *On the day of the LORD of hosts The lofty and haughty will be brought down and the LORD alone will be exalted!* Pride has been one of the chief sins, if not the chief sin, since the world began! How are we handling it?

vs. 13-18 *The LORD of hosts will deal with all human arrogance, whether of individuals (cedars and oaks), governments (high mountains and hills), military might (tower and wall), or commerce (ships and beautiful sloops).* Man's loftiness will be leveled and the LORD alone will be exalted. *Idols will be abandoned. We need to note the subjects here that will be brought low!*

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INTERPRETATION

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Isa 2:19 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.

Isa 2:20 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,

Isa 2:21 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.

Isa 2:22 Sever yourselves from such a man, Whose breath is in his nostrils; For of what account is he?

v. 19 We see that unbelieving man will also do this in the day of judgment - *Rev 6:15-16 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free 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!_*

vs. 20-22 Sever yourselves from such a man: Because the days of idols and human pride are numbered, why associate with those who cling to what will certainly be defeated? We should see that such men are of no *account*, and *walk in the light of the LORD* instead. What strange sin in us, to make us give more account to men who can only hold as much breath as their nostrils will contain - who depend on every breath for life - than to the LORD God who will *shake the earth mightily!* It simply makes sense for us to honor and obey God than to follow men into sin. *For of what account is he?* If men are only men, why do we give so much attention to the opinions of men? Why rise so high on the praise of men, and get so low at their disapproval? We have something – **Someone, Jesus Christ** - better to live for.

THE CRIMSON OR SCARLET WORM

TOLA'ATH, which means “Crimson worm” or “Scarlet worm”. Both scarlet and crimson are the colors of blood – deep red. The Crimson worm [coccus ilicis] is a very special worm that looks more like a grub than a worm. When it is time for the female or mother Crimson worm to have babies (which she does only one time in her life), she finds the trunk of a tree, a wooden fencepost or a stick. She then attaches her body to that wood and makes a hard crimson shell. She is so strongly and permanently stuck to the wood that the shell can never be removed without tearing her body completely apart and killing her. The Crimson worm then lays her eggs under her body and the protective shell. When the baby worms (or larvae) hatch, they stay under the shell. Not only does the mother's body give protection for her babies, but it also provides them with food – the babies feed on the LIVING body of the mother! After just a few days, when the young worms grow to the point that they are able to take care of themselves, the mother dies. As the mother Crimson worm dies, she oozes a crimson or scarlet red dye which not only stains the wood she is attached to, but also her young children. They are colored scarlet red for the rest of their lives. After three days, the dead mother Crimson worm's body loses its crimson color and turns into a white wax which falls to the ground like snow. So what did Jesus mean by saying “I am a worm”? There are a lot of ideas what Jesus might have meant, but nobody really knows for sure. However, it is very interesting that, just like the Crimson worm, Jesus sacrificed or gave up his life on a tree so that his children might be washed with his crimson blood and their sins cleaned white as snow. He died for us, that we might live through him! *“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”* Isaiah 1:18

v. 19 All you see on today's news has to do with the political economy, government, commerce, art, the pomp and pride of man—and the religion of man. The day is coming when all of man's pride is going to be brought low, and the Lord Jesus Christ will be *exalted* on earth. Today He is not being given His proper place in government, in society, in business, in art, or in the pomp and ceremony of the world—or even in the religion of the world. He is left out today. When He comes again, men are going to run for the caves of the earth!

vs. 20-22 Your gold and silver will be useless! In fact, we read in Revelation, during the great famine period, during the great tribulation, that it'll take a bag of gold to buy a loaf of bread. It'll be worthless! We should not and must not put your confidence in man. The LORD holds the very breath in His hand. We are most frail. Multitudes today going about their daily business will have fatal heart attacks and disappear from the earth's scene. Don't put your confidence in man, but put your confidence in the Lord Jesus Christ today.

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