

## **Isaiah's vision concerning Judah and Israel in the last Days Isaiah 2: 1-5**

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### **I. Background**

These verses address a nation facing an uncertain future. The relative prosperity and peace the nations of Israel and Judah experience during the early 8<sup>th</sup> century are a distant memory, like a dream one barely remembers after working. Instead, the relentless advances of the Assyrian Empire have decimated the nation of Israel. Many Israelites escaped Assyria's invasion of their home and sought refuge within Judah and its capital city, Jerusalem. This southern refuge soon confronts the same Assyrian enemy and the hardships a prolonged military siege produces. Against this backdrop of suffering, anxiety and imminent imperial conquest, the prophet announces he has received a vision concerning God's perspective about Judah and Jerusalem.

This prophetic vision (like many in the Hebrew Bible) promises a future that contradicts the people's present experiences. The opening phrase in Isaiah 2:2 is often translated as in the last days, which can imply of end time setting. The Hebrew, however, does not require that the fulfillment of this prophecy is possible only at the end of time. rather, the prophet simply tells the audience that the vision he saw for Judah and Jerusalem is for a future date, a hopeful time promised despite a dire present.

### **II. The lesson.**

**1. v. 2a.** This is what Isaiah son of Amoz saw concerning Judah and Jerusalem. In the last days.

Chapter 1 spoke of Judah's sin and the judgement that it's people could expect. However, as noted in chapter 1 also offers brief glimpses of hope of Yahweh's enduring love. This phrase, "In latter

days”, points to the future, but offers no clue as to how in the future this might be.

what is clear is that it will be, by the grace of Yahweh, a glorious future.

**2. v. 2b.** The mountain of the Lord’s temple will be established as the highest of the mountains.

The fact that God’s house will be established as the highest of mountains is symbolic of the preeminent status that God will enjoy in the last days to come. Even Sinai, the mount of the law, will recede into the background, for the new covenant is superior to the old.

**3. v. 2c.** It will be exalted above the hills, and all nations will stream to it.

All nations will stream to it. The Gentiles, regarded by the Jews of that day as heathen, However, these Gentiles stream to God’s high mountain. We think of streams flowing down mountains, but these Gentiles will stream up the mountain of God. This is not the first time. In scripture that shows that God loves Gentiles as well as Jews. God concluded the original covenant with Abram with these words, “and in you, all the families of the earth shall be blessed” (Genesis 12:3). We find the fulfillment of this prophecy in Jesus Christ, who broke down the dividing wall between Jews and Gentiles (Ephesians 2:14). Indeed, Christ welcomes people of all nations into God’s presence, and people of all nations worship Christ.

**4. v. 3a.** Many peoples will come and say, “come let us go up to the mountain of the Lord, to the temple of the God of Jacob.

Come let’s go up to the mountain to the house of the God of Jacob, and he will teach us of his ways, and we will walk in paths. For out of Zion the law shall go forth, and the word of God from Jerusalem.

**5. v. 3b.** And he will teach us his ways, so we may walk in his paths.

The people will go up to the mountain of the Lord for the purpose of learning God's ways and walking in Gods paths. Teaching is one of the primary functions of the synagogue, and that is also true of the Christian church. He will teach us his ways, and we will walk in his path. Teaching and preaching are the ministries of the Christian church, while the preaching ministry involves exhorting people to walk in Gods Paths. Teaching is forever useful to Christians and non- Christians alike, because there is more to know of God than any of us will ever learn.

Walking in Gods paths involves a choice. If we choose to walk in Gods path, there are restrictions. Jesus said enter in by the narrow gate, for wide is the gate and broad is the way that lead to destruction.

**6. v.3c.** The law will go out from Zion, the word of the Lord from Jerusalem.

God chose Abraham and his descendants to be the channel through whom all families of the earth shall be blessed (Genesis 12:3). Jerusalem situated on Mount Zion, serves as the symbol of those descendants, the Jewish people, Gods chosen people. God gave them His word, and the word will radiate outward from Jerusalem to all Judea and Samaria, and to the uttermost parts of the world (Acts 1:8).

**7. v.4a.** He will judge between the nations and will settle disputes for many people.

While tensions will continue to exist among nations and people, they will continue to look to God for guidance in resolving those tensions, knowing that God will resolve them fairly and gracefully.

**8. v.4b.** They will beat their swords into plow shares and their spears into pruning hooks.

The people who look to God to resolve their conflicts will enjoy

peace. They will have no further need of swords and spears, so they will be able to transform instruments of death into instruments of Life. The peace herein described is not one that can be obtained by human efforts , but only God can bring peace.

**9. v.4c.** Nation will not take up sword against nation, nor will they train for war anymore.

Since there will be no more war, there will be no more necessity for learning how to construct and use weapons of war, schools devoted to teaching tactics and strategy can turn their efforts to more productive endeavors. To carry this image to its logical conclusion, we can assume that there will be no longer conflict based on race or social economic standing or religion. We can assume that there will be peace between individuals that divorce will be a thing of the past.

1. v.5. Come descendants of Jacob, let us walk in the light of the Lord.

We as Christians are descendants of Jacob. We need to walk in the light as Christ is the light.

