

The Book of the Prophet ISAIAH

Chapter 2

Theme: Jerusalem would be capital of Messiah's future kingdom, but He would destroy the sinners first.

Outline:

- 1 Introduction to Lesson of Chapters 2-4
- 2-5 Future Glory of Messiah's Kingdom
- 6-9 Judah's Sins Turning God Against Them
- 10-16 Terror on Sinners for Their Pride
- 17-21 Terror on Sinners for Their Idolatry
- 22 Jehovah's Total Dominion over Men

Preparatory Reading: Micah 4; Daniel 4; Matthew 23-24; Romans 11.

Related Links:

- A. *Introduction to the Book of Isaiah (outline)* ... <http://www.letgodbetruer.com/pdf/isaiah-introduction.pdf>.
- B. *Overview of O.T. Prophets (slides)* ... <http://www.letgodbetruer.com/pdf/old-testament-prophets-slides.pdf>.
- C. *Chronological Table and Notes for Prophets* ... <http://www.letgodbetruer.com/pdf/prophets-table-with-notes.pdf>.
- D. *The Prophets of God (sermon outline)* ... <http://www.letgodbetruer.com/pdf/prophets-of-god.pdf>.
- E. *Dominion of God (sermons)* ... <http://www.letgodbetruer.com/sermons/god/dominion-of-god/sermon.php>.
- F. *God Is the Potter (sermon outline)* ... <http://www.letgodbetruer.com/pdf/god-is-potter.pdf>.
- G. *Famous Last Words (sermon outline)* ... <http://www.letgodbetruer.com/pdf/famous-last-words.pdf>.
- H. *Rude Preachers (sermon outline)* ... <http://www.letgodbetruer.com/pdf/rude-preachers.pdf>.
- I. *Gospel Millennium (sermons)* ... <http://www.letgodbetruer.com/sermons/prophecy/gospel-millennium/sermon.php>.

Introduction:

- A. If you love God's glory and majesty, for Him to be exalted and man debased, you will love this chapter.
 - 1. Embrace the severe praise of God and ridicule of sinners to realize today's preachers are clueless.
 - 2. This is the God of the Bible; you should not allow effeminate images by men to enter your mind.
 - 3. The god of Pope Frank and Joel Osteen is not even close to God of the Bible – Almighty Jehovah.
 - 4. The image and vision of God here should not be minimized when reading the vision of Isaiah 6.
 - 5. If you ever think for a minute that men or nations get away with sin, return here to read Isaiah 2.
- B. If you love the kingdom of God and its glory when Gentiles were brought in, you will love this chapter.
 - 1. Think back to a study of Paul's preaching trips, and how he turned the Gentile world upside down.
 - 2. Embrace the majestic language of being part of the winning kingdom in world history – of Christ!
 - 3. Flush the United Nations and their corruption of Isaiah 2:4 – that verse is about the Prince of Peace.
 - 4. God has visited planet earth and set up a kingdom to destroy all kingdoms of men and of angels.
 - 5. If you ever think for a minute that serving Christ is boring, it is because you have never met Him.
- C. Chapters 2-4 are one lesson by Isaiah, distinct from lessons of chapters 1 and 5, by transitional verses.
- D. If you have not fully repented and submitted to Him, do it now in light of the glory and the punishment.
 - 1. He warns that ordinary chastening will end; then you will meet Him in great severity (Amos 4:12).
 - 2. The 'R' factor of repentance is great with God ... <http://www.letgodbetruer.com/pdf/repentance-factor.pdf>.
- E. For much more to be ready for chapters of Isaiah ... <http://www.letgodbetruer.com/pdf/isaiah-introduction.pdf>.

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

- A. The repetition here from Isaiah 1:1 indicates a new lesson is here from his initial blast.
- B. Isaiah early on warned Judah and Jerusalem of the impending ruin by Nebuchadnezzar.
 - 1. Though 100-150 years away, God showed great mercy and patience to warn early.
 - 2. God chastened from Solomon to Zedekiah, then destroyed them (Is 1:20,24,28,31).
 - 3. The glorious events following the punishment only occurred after exile in Babylon.
 - 4. Isaiah saw mountaintops in the terrain of the next 700 years – Babylon and Christ!
 - 5. Babylon was judgment for 70 years; then from Babylon to Christ 70 weeks of years.
- C. This prophecy could have occurred under Uzziah to Ahaz for its position and its content.
 - 1. We find Micah using almost the same language with slightly later timing (Mic 1:1).
 - 2. Why should we jump to Hezekiah or later, giving God no credit for order or content?
 - 3. Judah's prosperity in the content was removed under Ahaz (Is 2:7; II Chron 28:19).
 - 4. Under Uzziah and Jotham's reigns, there was less idolatry and corruption than Ahaz.
 - 5. Under Hezekiah there was less idolatry and political corruption (II Chron 31:1-8).
 - 6. If God does not specify timing, we do not stress over it, for the lesson is the same.

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.

- A. Isaiah often inserted promises of comfort and future glory with warnings of judgment.
 - 1. This promise and prophecy here of future glory introduced a promise of punishment.
 - 2. Notice that in the first chapter's blast, there was comfort found twice (Is 1:9,25-27).
 - 3. This very harsh warning of judgment began and ended with hope (Is 2:1-5; 4:2-6).
- B. Micah gave virtually the same prophecy with its words; see his timing (Mic 4:1-5; 1:1).
- C. These *last days* are the final phase of God's kingdom as Gentiles became the majority.
 - 1. We know *last days* are the N.T. kingdom of Jesus Christ understood after Acts 2:17.
 - 2. When Jacob used *last days* for the first time, he prophesied Jesus' reign (Gen 49:1).
 - 3. Apostles called the gospel era as *last days* (II Tim 3:1; Heb 1:2; Jas 5:3; II Pet 3:3).
 - 4. Along with Micah 4:1, Isaiah 2:2 and verses listed here are all the uses of *last days*.
- D. Reject Dispensational ignorance and nonsense before proceeding in this great prophecy.
 - 1. They reject the rule that prophets used *similitudes* – figurative language (Hos 12:10).
 - 2. They are obsessed with literal interpretation because their guru Scofield said so.
 - 3. They are obsessed with Jewish fables of earthly, carnal, Semitic rule in Jerusalem.

4. If you need help with similitudes, try Isaiah 13 and 34 about ancient, minor events.
 5. *Acts 15:13-18 destroys them* ... <http://www.letgodbettrue.com/pdf/dispensationalists-best-verse.pdf>.
 6. *The land also destroys them* ... <http://www.letgodbettrue.com/bible/heresies/dispensationalism.php>.
 7. *Who Is the Seed of Abraham?* ... <http://www.letgodbettrue.com/bible/prophecy/seed-of-abraham.php>.
 8. *Only a spiritual Zion* ... <http://www.letgodbettrue.com/sermons/prophecy/gospel-millennium/sermon.php>.
 9. *C.I. Scofield was a liar in God's word* ... <https://www.letgodbettrue.com/pdf/scofield-lies.pdf>.
- E. Without complicating this prophecy unnecessarily, embrace it with Paul's perspective.
1. Paul knew most of Jews/Gentiles (Eph 3:1-12; Rom 11:13; 15:15-16; Col 1:25-29).
 2. Paul knew far more than Isaiah (I Pet 1:10-12) and certainly far more than Semites.
 3. When Paul wrote Jews, he only offered them a spiritual Zion (Heb 12:22-24,25-29).
 4. When Paul wrote Jews, he told them Abraham only saw spiritually (Heb 11:8-16).
 5. When Paul wrote Jews, he told them only a heavenly Jerusalem counts (Heb 13:14).
 6. When Paul wrote Jews, he only offered a spiritual rest in Christ (Heb 3:7 – 4:16).
 7. It is a terrible travesty that Jewish fables have corrupted the glory of Christ (Tit 1:14).
- F. Isaiah used similitudes – figurative language – to describe the N.T. kingdom of Christ.
1. Earthly Zion or Jerusalem was on a mountain – Mt. Zion (II Sam 5:7; II Kgs 19:21).
 2. The temple or house of God of the Old Testament was on Mt. Moriah (II Chron 3:1).
 3. Gentiles joined Jews until overwhelming them in heavenly Jerusalem (Gal 4:24-31).
 4. The greatest kingdom ever that will destroy all others is Jesus Christ's (Dan 2:44).
 5. Baptized believers in Jesus Christ are members of that glorious, perpetual kingdom.
 6. The real Jerusalem with real Jews and the real seed of Abraham is the N.T. kingdom.
 7. Messiah's kingdom turned the world upside down in glorious superiority to nations.
 8. This kingdom is established forever, never to be changed or moved (Heb 12:28-29).
 9. Violators of this kingdom will be burned by its King (Heb 12:28-29; I Cor 3:11-23).
- G. If you do not grasp the N.T. kingdom or this language, read the section links above.

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.

- A. See the notes for verse two above, lest you be at all confused about spiritual Jerusalem.
1. The last thing the Spirit, Isaiah, or Paul want you to think about is earthly Jerusalem.
 2. Verse two above states that this description is when all nations would flow to Zion.
 3. The many people of all nations are Gentile converts to worship God in spiritual truth.
- B. The gospel and kingdom of Jesus Christ preached to the Gentiles fulfills this perfectly.
1. The Gentiles rejoiced to have Jews preach the truth to them (Acts 13:42-48). Glory!
 2. What this verse describes is exactly what N.T. Christians do as they convert to Jesus.
 3. A church assembly of the N.T. is just like the Old, fulfilling this text (Psalm 27:4).
 4. The apostolic commission is to preach all things God's Son ordered (Mat 28:18-20).

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.

- A. Who shall judge among the nations? King of God's kingdom – Jesus Christ His Son!
1. It is Jesus that God zealously put in the position of kingdom Ruler (Isaiah 9:6-7).
 2. Jesus sits beside Jehovah on David's throne with an iron rod (Rev 2:27; 12:5; 19:15).
 3. It is the gospel of Jesus received by Gentiles of all nations that orders them to peace.
 4. Nationalities, races, and cultures that had previously hated now make peace for Him.
- B. Jesus Christ is Prince of Peace, and His order for His kingdom is peace now and ever.
1. Forget the United Nations and their terrible misuse of this passage for devil worship.
 2. This is symbolic terminology for the gospel of Jesus Christ being the gospel of peace.
 3. Jesus is The Prince of Peace (Is 9:6-7), and His kingdom demands peace (Ro 14:17).
 4. Rome had both zealous Jews and zealous Gentiles, but Paul ordered them to peace.
 5. His citizens must be at peace with all, especially citizens (Rom 12:17-21; Gal 6:10).
 6. Jesus had prayed in most explicit terms for His citizens to be one (John 17:11-23).
 7. Paul told Corinth and Ephesus the importance of great unity (I Cor 1:10; Ep 4:1-6).
 8. James blasted his audience about the danger of war among themselves (Jas 4:1-2).
 9. For more about the U.N. corruption ... https://en.wikipedia.org/wiki/Swords_to_ploughshares.
- C. The prophetic language here uses similitudes of various kinds for the Christian religion.
1. This is not universal any more than other prophecies of Isaiah (Is 13:4-13; 34:2-10): these were very limited, minor, and small events of destroying Babylon and Edom.
 2. Babylon was not destroyed for centuries – Isaiah's perspective is of its eventual ruin.
 3. Christianity has brought peace with it where it has been truly preached and believed.
 4. Think, reader! Did they literally beat their swords into plowshares, or figuratively?
 5. Does *learn war no more* mean wars would altogether cease, or among His citizens?
 6. Jesus will formally, finally end all war (I Cor 15:24-28; I Tim 6:13-16; Rev 11:15).
 7. What you do with this prophecy will affect how you handle Isaiah 4:2-6 and 11:1-9.
- D. Do not choose to be confused by thinking literally or trying to apply each detail here.
1. Only fools or liars following Jewish fables would try to make this prophecy literal.
 2. It was a blind master in Israel – Nicodemus – that only thought literally (John 3:4).
 3. Only fools or liars apply each detail. Get the big picture. Compare Isaiah 13 and 34.
 4. Parable details are often quite irrelevant – think through the Good Samaritan details.
 5. Prophecy details are often quite irrelevant – think through Joel's view of Pentecost.
 6. Must know details? What are the three ribs and the three horns (Dan 7:5,8)? Please.
 7. Details may not matter ... <http://www.letgodbetrue.com/pdf/two-or-three-some-details-do-not-matter.pdf>.

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

- A. Isaiah cried out for his nation and people to embrace this glorious future and obey God.
- B. His reasoning is simple – if this is our future, nothing should hinder us obeying Jehovah.

- C. His next reasoning is also simple – if there must be great judgment first, let it not be us.
- D. Reader, do you grasp the positive and negative of following Christ? They are profound.
- E. There is light following God’s Servant Jesus and darkness for all others (Is 50:10-11).

***** *Judah’s Sins Turning God Against Them – Verses 6-9* *****

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.

- A. Incredible! Isaiah began a three-chapter warning of Jewish ruin with comfort (Is 2:1-5).
 - 1. The terrible warning began with God forsaking His people for their sins (Isaiah 2:6).
 - 2. The terrible warning continued by Isaiah praying God should not forgive (Is 2:9).
 - 3. Though he foretold fabulous blessings for the future, there was much pain before it.
 - 4. Though the Jews were invited to the future blessing, they would refuse it (Is 6:9-13).
 - 5. The Jews already rejected future blessing by choosing idolatry rather than Jehovah.
- B. What is the *therefore* there for? This is an unusual placement of it, but it is profound.
 - 1. The promise and prophecy of future glory for Judah was for the *last days* (Is 2:2-5), so *therefore* means something terrible had to happen before restoration (Is 1:24-27).
 - 2. The promise and prophecy ended by a call for the Jews to turn to God’s light (Is 2:5), so *therefore* means they would not get the blessing themselves for their wickedness.
 - 3. They rejected God’s light for other religions, so *therefore* God had forsaken them.
 - 4. This is not judgment by the Romans, for the Jews were not then guilty of these sins.
- C. Do not let the past tense confuse you – God had not forsaken them yet, but He would.
 - 1. We know this from the timing of Isaiah that God had not forsaken them in his life.
 - 2. But He had purposed to forsake them, for His chastening had not worked (Is 1:5-9).
 - 3. It would only be after their punishment He would bless them gloriously (Is 1:25-27).
 - 4. We know this by other verbs in this warning that the forsaking was future (3:4; etc.).
 - 5. We know this by the prophet’s inspired perspective they would not obey (Is 6:9-13).
 - 6. Formal forsaking should be distinguished from prophetic and planned forsaking.
 - 7. By looking far ahead, God would forsake this nation for the sake of the Gentiles.
- D. What were the sins of these rebels that caused God to forsake and not to forgive them?
 - 1. They were replenished or replaced God’s religion with eastern religions of Assyria, Babylon, Moab, etc., which may be found elsewhere (Ezek 16 & 23; Num 23:7).
 - 2. They embraced sorcery and witchcraft like the Philistines (Deut 18:14; I Sam 6:2).
 - 3. They took pleasure marrying the children of pagans (Ex 34:12-16; I Kings 11:1-2).
 - 4. These were not sins after the Babylonian exile, but rather leading up to the captivity.
- E. Be sure your sin will find you out ... it found out Jews of Judah and cost them dearly.

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:*

- A. Furthermore, God's blessings/judgment of prosperity had stolen their hearts from God.
- B. Jeshurun, a nickname for the Jews, had rebelled before due to prosperity (Deut 32:15).
- C. Love of money, desire to be rich, and being given to filthy lucre are bad (I Tim 6:6-10).
- D. Be wise like Agur and understand that convenient wealth is all you need (Prov 30:7-9).
- E. Of Isaiah's kings, Uzziah, Jotham, and Hezekiah had great prosperity before sinning.

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

- A. In addition, they had made and set up their manmade idols for gods instead of Jehovah.
- B. Note ... they made these gods ... they worshipped these gods ... they were everywhere.
- C. When we get to God boasting (Is chapters 40-48), remember their infatuation with idols.
- D. When we encounter God mocking idols (Is 2:20; 41:6-7; 44:9-20; 46:1-8), recall idols.
- E. God hated idolatry; it was a profane spiritual adultery against the true and living God.
- F. Of Isaiah's kings, this was very true in the reign of Joash (before Uzziah) and Ahaz.

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

- A. *Mean men*, like *mean* in arithmetic, are average/low men; ordinary men were idolaters.
- B. *Great men*, the influential, rich, and strong, were idolaters as well, bowing to the junk.
- C. Idolatry was widespread – practiced by all segments of the nation – deserving judgment.
- D. As Isaiah recounted why God had forsaken them (Is 2:6), he rejected any forgiveness.
- E. When considered fairly, God's forsaking of them and their captivity was very righteous.

***** *Terror on Sinners for Their Pride – Verses 10-16* *****

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

- A. Isaiah derisively told the rebels to hide in caves and underground from his angry God.
 - 1. The prophet used very similar language three times in this chapter (Is 2:10,19,21).
 - 2. It is a great privilege and joy to be an ambassador of this God and mighty Monarch.
 - 3. The Bible has many similar prophetic blasts (Amos 4:6-13; Nah 1:1-8; Hosea 10:8).
 - 4. This mocking advice could do no good, for Jehovah is omniscient and omnipotent.
 - 5. Hide in caves or underground from armies or sandstorms, but you cannot from God.
 - 6. This is proper preaching – Jesus preached just like it (Matt 24:15-22; Luke 23:30).
 - 7. John – the so-called apostle of love – used almost identical language (Rev 6:15-17).

- B. Jehovah should be feared; there is nothing like His anger (Luke 12:4-5; Heb 12:28-29).
 1. Go hide in the rocks from this God, He will throw them down to get you (Nah 1:6).
 2. This is not the fear of reverent affection but rather of irrational terror of punishment.
 3. When God arises in judgment, as He would with Nebuchadnezzar, terror was right.
 4. When God makes inquisition for blood or sin (Ps 9:12), full payment will be made.
- C. The glory of God's majesty is entirely and infinitely different from idolatrous religion.
 1. **Majesty.** The dignity or greatness of a sovereign; sovereign power, sovereignty.
 2. **Glorify.** Exalted praise, honour, or admiration by common consent; fame, renown.
 3. God will not allow His glorious majesty to be sullied or to be assigned to any gods.
 4. He is a jealous God and will not allow any affection directed elsewhere (Ex 34:14).
- D. There is only one remedy for sin – repent! He will not despise a broken heart (Ps 34:18).

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.

- A. This particular section of Isaiah's blast against Judah's idolaters is for their arrogance.
 1. Acts of disobedience are proud conceit, for by them you honor yourself above God.
 2. When God moves to judge men, He will reduce their pride to whimpering terror.
 3. There is only Being or Person to be exalted in this universe – Jehovah. Learn it now.
 4. There is only one Plan or Purpose in this universe – the glory and pleasure of Jah.
- B. The day that is referenced often in this three-chapter lesson is the Chaldean desolation.
 1. He warned about a day four times here, twice in chapter 3, and twice in chapter 4.
 2. A singular day must be different and worse than the many days of lesser judgments.
 3. Isaiah in his first lesson declared that ordinary chastening had not worked (Is 1:5-9).
 4. Like Israel (the ten tribes), God had reached a point of forsaking (II Chr 36:15-16).
 5. It is preparatory to the N.T. era (Is 2:2-5; 4:2-6), so it must be the Chaldean violence.
 6. Since it involves forsaking and not forgiving Judah, it must be the Babylonian exile.
 7. It cannot be the Roman sacking of Jerusalem, for though vile, they were not idolaters.
 8. Other punishments of Judah between Uzziah and Zedekiah are all insufficient woes.
 9. Isaiah looked ahead 700 years and saw two mountaintops – Babylon and the Christ.

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:

- A. Stated another way from verse 11, God hates pride and will bring all the proud down.
- B. From this text, the emphasis is Jehovah coming down directly on all the haughty Jews.
- C. Learn to hate pride – for it is the ruin of favor with God and men – and profits nothing.
- D. Pride goeth before a fall (Pr 16:18) – by natural mistakes or by God crushing a man.
- E. All government officials in their cushy jobs were killed or turned into Babylon's slaves.
- F. All rich men that prided themselves in income and/or assets had all taken from them.
- G. All idolaters that trusted in their chosen gods made by hands could find no deliverance.

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

- A. Here the prophet used the similitude of trees for men thinking they are high like them.
- B. These were the greatest trees known to the Jews, but God promised to bring them down.
- C. The rulers, rich, or strong, no matter how high and lifted up, were soon coming down.
- D. Literalists must impose forest fires in both of these areas to get rid of all these trees.
- E. For those that try to make Is 2:2-5 literal, they must do the same here to be consistent.

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

- A. Isaiah used a similitude of mountains for men thinking they are strong and permanent.
- B. These were the greatest elevations in Judah, but God promised to flatten them down.
- C. The rulers, rich, or strong, no matter how strong they thought, were soon coming down.

15 And upon every high tower, and upon every fenced wall,

- A. This similitude invoked the created defenses of the Jews against intruders and invaders.
- B. No matter what they thought could or would protect them would be nothing in that day.
- C. God would bring them down, and Nebuchadnezzar had no problem taking all of Judah.
- D. Even Sennacherib in the days of Hezekiah had no problem taking them (II Kgs 18:13).

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

- A. Whatever confidence the Jews had in their commerce and prosperity, it would not help.
- B. Silver and other things from Tarshish would not buy allies to help or buy off the invader.
- C. *Pleasant pictures* is for decorative décor and collectible assets in which they delighted.
- D. Nothing would help them. No matter how much they trusted in it or took pleasure in it.

***** *Terror on Sinners for Their Idolatry – Verses 17-21* *****

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.

- A. It is very similar words to verse 11 opening the short blast against self-conceit and pride.
- B. But we have separated this lesson from the previous due to the following focus on idols.
- C. Learn the clear lesson – give God JEHOVAH all the glory, love, and praise in your life.

18 And the idols he shall utterly abolish.

- A. When God arises to be exalted over a people ignoring Him, He will abolish their gods.

- B. God hates idols; it is a cruel affront to the true and living God to be compared to junk.
- C. How does God abolish idols? He crushes you in spite of your trust in the stupid things.
- D. What is an idol or like an idol in your life? A spouse? A child? A job? An asset? No!
- E. Jonah prayed in the whale's belly with a precious condemnation of idolatry (Jonah 2:8).

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.

- A. Now the prophet does not rhetorically mock but rather describes the coming total terror.
 1. Isaiah had mocked them by exhorting to hide underground from His anger (Is 2:10).
 2. This warning is used again quickly (Is 2:21) – repetition indicates a strong similitude.
 3. Does the three-fold use of such language get your attention of terror meeting God?
 4. No wonder Amos warned Israel about God – *Prepare to meet thy God* (Am 4:12)!
- B. When God terribly shook the earth by Nebuchadnezzar, the Jews were fully terrorized.
- C. Do you love the glory of God's majesty? Do you grasp the fear of Jehovah? Obey Him.
- D. For more about the words of this verse, see the notes for Isaiah 2:10's language above.

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;

- A. The blast against idols continued as Isaiah foretold them throwing their gods to vermin.
- B. They put their trust in these manmade idols, but God's judgment would expose them.
- C. What a travesty of human intelligence – to put trust in statues for safety in time of war!
- D. But for God's grace, every intelligent person would trust an idol or something worse.

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.

- A. Arrogant idolaters of Judah and Jerusalem would hide any way they could from God.
 1. It is easy to be arrogant, conceited, haughty, and proud ... before God exposes you.
 2. Some Jews likely tried to hide this way literally from the mighty Chaldean invaders.
 3. This warning had just been used (Is 2:19) – repetition indicates a strong similitude.
- B. God did arise to shake the earth terribly by Chaldeans destroying and taking captive.
 1. Prophetic similitudes include cataclysmic earthly events for great political changes.
 2. Simple prophecies to use for such language are Isaiah 13 (Babylon) and 34 (Edom).
 3. But there is far more than political changes here – there is war and ruin of a nation.
 4. God shook heaven and earth by bringing in the N.T. (Haggai 2:6-7; Heb 12:25-27).
 5. The destruction of Jerusalem and temple worship was a shaking (Matt 24:29-30).

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

- A. The prophet's order – the *invitation* of this chapter by Isaiah – is to put no trust in man.
1. This chapter's lessons included strong and mighty being brought down (Is 2:11-17).
 2. The next chapter will elaborate on the best of men reduced to victims (Is 3:1-15).
 3. The Bible clearly warns against trusting in princes, the best of men (Psalm 146:3-4).
 4. Lying prophets, corrupt princes, and other deceivers were misleading these Jews.
 5. When God arises to engage in any judgment, no man can hinder or question Him.
 6. If God brings judgment, one will chase a thousand or two ten thousand (Deut 32:30).
- B. Why is man not to be trusted? Because he depends on two little holes for air to survive.
1. Since the breath of life is in his nostrils ... all it takes is a clothespin to end his life.
 2. Compare David and Daniel about princes and breath (Ps 146:3-4; 104:29; Dan 5:23).
- C. Why is man not to be trusted? Because he is irrelevant in any comparison to Jehovah.
1. There is no accounting to bring man, men, or all men up to any real value or power.
 2. Low-class men are obvious vanity – for we all know it; upper-class men are a lie – because they are actually no better; together they are all lighter than vanity (Ps 62:9).
 3. Our prophet will preach that the earth's nations are immaterial two ways (Is 40:15).
 4. God took Nebuchadnezzar to seminary to learn – *all the inhabitants of the earth are reputed as nothing* – and that he as king was God's use of base men (Dan 4:35,17).