

Session 1 The Forerunner Message in Isaiah 2

I. INTRODUCTION

- A. I do not ask anyone to simply accept my views. I urge all to challenge all the ideas that they hear in this class. Refuse any ideas that you cannot clearly see in Scripture for yourself (Acts 17:10-11).
- B. Isaiah 2 outlines foundational truths for God’s end-time plans. It describes Jesus reigning over the whole world, expressing God’s zeal to fill the earth with His love and to remove all sin and pride. Jerusalem will be the most powerful and beloved city on earth because Jesus is enthroned there.
- C. Abraham, the father of our faith, began his journey in seeking God’s eternal city (Heb. 11:9-10). In a similar way, Isaiah started his end-time teaching by pointing everyone to the millennial Jerusalem. “*Start with the end in mind*” (Stephen Covey’s *7 Habits of Highly Effective People*).
- ¹⁰...he was looking for the city which has foundations, whose architect and builder is God. (Heb. 11:10; NAS)***
- D. Jerusalem is Jesus’ own city, He called it “the city of the great King” (Mt. 5:35). He will make Jerusalem an eternal excellence and a praise in the earth at the time of His return (Isa. 61:15; 62:7). Isaiah 60-62 with Zechariah 1-2 gives us the most detailed description of Jerusalem’s destiny.
- ¹⁵I will make you [Jerusalem] an eternal excellence, a joy of many generations. (Isa. 60:15)***
- ⁷Give Him [the Lord] no rest till He...makes Jerusalem a praise in the earth. (Isa. 62:7)***
- E. The coming of Jesus is our great hope. He will come in the midst of great pressures, but the result will be more glorious than we imagine (1 Cor. 2:9). The book of Revelation is about Jesus’ glory (Rev. 1:1) and His plan to transition the earth to the age to come. It is not a doomsday prophecy about the end of the world, but a glorious love story of Jesus ushering in a new world order. It describes the *end* of the night of Satan’s oppression of the human race and the *dawning* of Jesus’ “new day” as He rules all nations with His people and drives sin and darkness from the planet

II. THE GLORY OF THE LORD IN JERUSALEM (ISA. 2:1-5)

- A. Millennial Jerusalem will be the joy of the whole earth. This passage is very similar to Micah 4:1-3. I assume that Micah “borrowed” it from Isaiah since Isaiah personally “saw” this vision (2:1).
- ²Now 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. ³Many 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 will teach us His ways...” (Isa. 2:2-3)***
- B. ***Mountain of the Lord’s house:*** Jesus’ “mountain house” is literally a house larger than a mountain. It includes His throne in the millennial temple in Jerusalem and His throne in the New Jerusalem.
- C. ***On top of the mountains:*** The Lord’s “mountain house” will sit on top of the mountains currently around Jerusalem. Jerusalem is **currently** on a mountain that is lower than the Mount of Olives.

- D. The topography of Jesus' global capital city will be drastically changed (Zech. 14:4, 10). The Lord will split the Mount of Olives in two, creating a vast east-west valley (14:4). The whole region will be greatly altered. It will be both leveled and raised, or elevated, to a height that surpasses all the other mountains (14:10). An earthquake will bring about these topographical changes. Geba was six miles north of Jerusalem, and Rimmon was 35 miles southwest of Jerusalem. Jerusalem and the land around it will become as flat as a plain, while the whole area will be physically elevated.

⁴And in that day His feet will stand on the Mount of Olives...And the Mount of Olives shall be split in two...making a very large valley; half of the mountain shall move toward the north and half of it toward the south. ⁵Then you shall flee through My mountain valley. (Zech. 14:4-5)

¹⁰All the land shall be turned into a plain from Geba [northern Judah] to Rimmon south of Jerusalem [southern Judah]. Jerusalem shall be raised up and inhabited in her place. (Zech. 14:10)

⁴Every valley shall be exalted and every mountain and hill brought low...⁵The glory of the LORD shall be revealed, and all flesh shall see it together... (Isa. 40:4-5)

- E. Some see this prophecy of the "mountain of the Lord's house" as being completely fulfilled by the Church preaching God's word to every sphere of society and God's kingdom gaining full authority over all society in this age (before Jesus returns), or being established "on the top of the mountains." They only see "mountains" as a figure of speech symbolizing the spheres of society, and the instruments such as swords, plowshares, spears, and pruning hooks (2:4) are seen only as symbols.

- F. The Church is to make a *measure* of impact upon society in this age as salt and light (Mt. 5:13-16). The kings of the earth will be at war against Jesus in the end times (Rev. 17:2; 19:19; Ps. 2:2-3).

- G. **Flow:** The nations will be so eager to learn from Jesus that they will flow like a river to Jerusalem. The nations will encourage one another to go up to Jerusalem to learn, pray, and seek the Lord.

²⁰...Peoples shall yet come, inhabitants of many cities; ²¹The inhabitants of one city shall go to another, saying, "Let us continue to go and pray before the LORD..." ²²Yes, many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. (Zech. 8:20-22)

III. MILLENNIAL KINGDOM: THE JOINING OF HEAVEN AND EARTH (EPH. 1:9-10; REV. 20)

- A. The relationship of the earthly Jerusalem to the heavenly Jerusalem is seen in the Millennium which is a 1,000-year period in which Jesus will rule the world in righteousness. At this time, God's kingdom will be openly manifested worldwide, affecting every sphere of life (politics, economics, agriculture, education, social institutions, etc.). Jesus will restore the agriculture, atmosphere, and animal life to the conditions in the garden of Eden (Isa. 11:1-16; 51:1-8; 60-62; 65:17-25).

⁶...they shall be priests of God...and shall reign with Him a thousand years. (Rev. 20:6)

- B. The centerpiece of God's eternal purpose is for Jesus to come back to establish His kingdom rule over all the earth as He joins the heavenly and earthly realms together. **Heaven** speaks of the supernatural realm where God's presence is openly manifested. **Earth** speaks of the physical realm where natural process and physical sensation reach full expression. Jesus will rule the earth with the natural processes still in place, yet enhanced by the Spirit's supernatural dimension.
- ⁹Having made known to us the mystery of His will...¹⁰that He might gather together in one all things in Christ, both which are in heaven and which are on earth. (Eph. 1:9-10)**
- C. There will be three types of people on earth when Jesus appears in the sky. The **redeemed** will be raptured at the time of Jesus' return. The **reprobate** who took the mark of the Beast will be judged. The **resisters**, the unsaved survivors of the tribulation who resisted the Antichrist, will need to be saved and will populate the millennial earth (Isa. 4:3; 10:20; 11:11; 49:6; 65:8; 66:19; Jer. 31:2).
- D. We see aspects of the natural and the supernatural dimensions operating together when Jesus appeared with His resurrected body to teach the apostles for 40 days (Jn. 20-21; Acts 1:3). The natural processes of life will continue alongside the supernatural aspects of resurrection life.
- E. The New Jerusalem descends to earth twice. First, at the beginning of the Millennium when Jesus returns (Rev. 21:10) and again at the end of the Millennium when the new earth begins (Rev. 21:2).
- ¹⁰He...showed me the great City, the holy Jerusalem, descending out of heaven... (Rev. 21:10)**
- F. The New Jerusalem will descend in proximity to earthly Jerusalem, resulting in Jesus' glorious **Mountain-City-House**—it will be a vast governmental complex that includes the millennial temple. This city will extend about 1500 miles above the earth. Jesus' **one throne** is in the New Jerusalem (Rev. 22:3) and on the millennial earth **at the same time** (Jer. 3:17; Ezek. 43:4-7; Zech. 6:12-13).
- ³The throne of God and of the Lamb shall be in it [New Jerusalem]. (Rev. 22:3)**
- ⁴The glory of the LORD came into the temple [millennial temple] ... ⁶I heard Him [Jesus] speaking...from the temple ...⁷He said, "Son of man, this is the place of My throne...where I will dwell in the midst of the children of Israel forever." (Ezek. 43:4-7)**
- ¹⁷Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it. (Jer. 3:17)**
- G. The kings of the earth will enter the New Jerusalem to bring their offerings to Jesus (Rev. 21:24).
- ²The LORD will arise over you [Jerusalem], and His glory will be seen on you. ³The Gentiles shall come to your light, and kings to the brightness of your rising... (Isa. 60:2-3)**
- ²⁴... the kings of the earth bring their glory and honor into it [New Jerusalem]. (Rev. 21:24)**
- H. The kings of the earth will be awestruck in the Millennium when visiting Jesus in Jerusalem.
- ¹Great is the LORD ...in the city of our God, in His holy mountain. ²beautiful in elevation, the joy of the whole earth, is Mount Zion...the city of the great King...⁴Behold, kings assembled, they passed by together. ⁵They saw it, and so they marveled; they were troubled, they hastened away. ⁶Fear took hold of them there, and pain, as of a woman in birth pangs... (Ps. 48:1-6)**

- I. Millennial Jerusalem will be the epicenter from which “garden-of-Eden-type” blessings will spread progressively to the whole world (Isa. 35:1-8; 51:3; Ezek. 34:29; 36:35; 47:6-12).
³The Lord will comfort Zion [Jerusalem]...will make her wilderness like Eden... (Isa. 51:3)
- J. Jesus’ government will progressively increase (Isa. 9:7). Social improvements, or the healing of the nations, will be progressive. Infrastructure will be established in every sphere of society in each city. It will gradually increase in capacity, quality, and impact as leaders grow in wisdom and skill.
⁷Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it...from that time forward, even forever. (Isa. 9:7)
- K. The saints will participate in ruling with Jesus, making real decisions that will impact the quality of life for others. Reigning will be relational and not automated like robots that simply implement decisions sent from headquarters.
⁴And I saw thrones, and they sat on them, and judgment [evaluating and decision making] was committed to them...and they lived and reigned with Christ for a thousand years. (Rev. 20:4)
- L. Jesus will rule a kingdom that includes two types of kings—the ***the kings of the earth*** (those with non-resurrected bodies) and ***resurrected kings*** (saints with resurrected bodies). Together they will establish a godly social order that will transform every sphere of society. In the Millennium, resurrected saints will reign with authority over the leaders living on earth with non-resurrected bodies, parallel to angels in this age being over leaders who live on earth.

IV. JERUSALEM AS THE GLOBAL TEACHING CENTER (ISA. 2:3-5)

- A. Jesus will engage in discipling the nations who come to receive teaching from Him.
³Many 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 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. ⁴He shall judge between the nations, and rebuke many people; they shall beat their swords into plowshares... nation shall not lift up sword against nation, neither shall they learn war anymore. ⁵House of Jacob, come and let us walk in the light of the LORD. (Isa. 2:3-5)
- B. ***Come***: Many people will urge **others to join them in** traveling to Jerusalem.
- C. ***Teach***: The rulers of the nations will come there to receive teaching to strengthen their nation. Jesus will host and be the main speaker at the best conferences and seminars imaginable. Isaiah did not describe all that Jesus will teach—but His main emphasis will be to explain God’s word. Jerusalem, the “Mountain City,” will be the city where people come to receive revelation of God.
²I am zealous for Zion with great zeal; with great fervor I am zealous for her...³I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, the Mountain of the LORD of hosts, the Holy Mountain.’ (Zech. 8:2-3)

- D. **Judge and rebuke:** Jesus will make authoritative, final decisions to settle current and past disputes. He will decide international issues from which wars have been started including issues like border disputes, abuse of civil rights, water and mineral rights, economic issues, past grievances, etc.
- ³¹“When the Son of Man comes in His glory...then He will sit on the throne of His glory.*
³²All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. (Mt. 25:31-32)
- E. **No more war:** His leadership will result in nations settling their differences, repenting of wrong attitudes and action, and making just restitution. Therefore, there will be no more war between nations. Weapons of war (swords) and institutions to train for war (learn war) will cease. They will use their military budgets, munitions factories, and equipment to enrich their agricultural endeavors (plowshares). [The war in Revelation 20:7 describes unbelievers fighting Jesus, not each other.]
- F. Since the Gentiles will exhort each other to “come” to the mountain of the Lord (2:3), then Judah must also heed the call to “Come walk in the light of the LORD” (2:5).

V. GOD’S END-TIME PLAN: TO EXALT JESUS AND REMOVE PRIDE (ISA. 2:6-22)

- A. Isaiah described Jerusalem in his day (2:5-4:1)—religious (2:5-21) and social conditions (3:1- 4:1). Israel will fulfill her destiny seen in 2:2-4 after she is disciplined in 2:6-4:1 and purified in 4:2-6.
- ⁶For You have forsaken Your people...because they are filled with eastern ways; they are soothsayers like the Philistines, and they are pleased with the children of foreigners. ⁷Their land is also full of silver and gold...their land is also full of horses...⁸Their land is also full of idols... (Isa. 2:6-8)*
- B. **Forsaken:** This implies a removal of God’s direction and protection, leaving Israel to protect herself, thus to seek to defeat her enemies with her power instead of relying on a covenant God.
- C. Throughout 2:6-4:1, there is an interplay between the judgment on Israel by Assyria and Babylon and the judgment on Israel and the whole Gentile world in the Great Tribulation.
- D. Israel’s sin was in being *full of eastern ways* (occult), *full of silver and gold* (trusting in their national wealth), *full of horses* (trusting in their military might), *full of idols* (false religion). This passage describes Israel’s sin in Isaiah’s day, but also their sin in the generation the Lord returns.
1. Israel’s error here was their attitude and actions toward Assyria and Babylonia, the great civilizations of that day. Their desire for security and wealth led them to imitate, assimilate, and trust in ungodly nations (Syria, Assyria, Ammon, Philistia, Babylonia).
 2. Israel’s situation in Isaiah’s day parallels the attitudes and actions that will lead Israel and the nations to reject the Lord and embrace Harlot Babylon systems (Rev. 17-18).
 3. If these actions brought judgment in the past, they will bring judgment in the future.

- E. Jerusalem is a picture that gives understanding of how God will deal with the nations.
- F. It is important to understand what the Scripture says about the blessings and judgments on Jerusalem. Why? I refer to a principle that I call **“like in kind, but lesser in degree.”** Both the glory and judgments that God will release on the nations and the Church in this age will be **“like in kind, but to a lesser degree”** than those released on Israel in the Great Tribulation and the Millennium. Israel will receive the most severe judgments, yet the greatest measure of glory in her repentance.
- G. Many Old Testament prophecies have a double fulfillment, or two stages of fulfillment. Judah’s conflict with the Assyrian Empire is the historical context to some of the conflicts, and judgments set forth in Isaiah 1-37, especially related to the sin of King Ahaz (2 Chr. 28).
- H. Isaiah moved from a present situation in Jerusalem (2:6-9) to the future—the Day of the Lord (2:12-21). He shifted from charging Jerusalem with her sins (2:6-8) to a sarcastic exhortation (2:10-11). If the proud refuse to repent, he told them to try to hide from God’s judgment. Of course, there is no possible way for people to really hide from God (Amos 9:1-4).
- ¹⁰Enter into the rock and hide...from the terror of the LORD and the glory of His majesty. ¹¹The lofty looks of man shall be humbled...and the LORD alone shall be exalted in that day. ¹²For the day of the LORD...shall come upon everything proud...and it shall be brought low... ¹⁸but the idols He shall utterly abolish. ¹⁹They 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. ²⁰In that day a man will cast away his idols of silver and his idols of gold...to the moles and bats...²¹when He arises to shake the earth mightily. ²²Sever yourselves from such a man, whose breath is in his nostrils; for of what account is he? (Isa. 2:10-22)***
- I. When God reveals His majesty (v. 10), the proud are humbled (v. 11-17), idols are exposed as worthless to help (v. 18-19), and the unrepentant are defenseless before God’s wrath (v. 20-21).
- J. Some of the predictions in 2:10-21 happened when Assyria and Babylon attacked Israel and Judah. The complete fulfillment of this will occur in the Great Tribulation judgments on the whole world.
- K. He will establish the optimum environment for His people to walk in love, power, and purity. *He uses the least severe means to bring the greatest number of people to the deepest level of love.*
- L. **Day of Lord:** It is “His” day because He displays His power and wisdom in an *unusual measure*. God’s normal mode of leadership over the earth is to patiently restrain His just judgments that are deserved (2 Pet. 3:9; cf. Eccl. 8:11). “His Day” indicates the unique times **when God acts with unusual manifestations of power for His people and against His enemies**. These are times when He manifests Himself as the Warrior-King going to war against sin as He decisively intervenes to fight His enemies and to deliver and vindicate His people.
- M. The phrase “day of the Lord” or similar phrases are used nearly 100 times in Scripture (Isa. 2:10-22; 4:1-6; 11:1-15; 13:6-9; Ezek. 13:5; 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18-20; Zeph. 1:7, 12, 14-18, 20; Zech. 14:1-4; Mal. 4:5; 1 Thes. 5:2-3; 2 Thes. 2:2-3; 2 Pet. 3:10; Rev. 6:17).