

- Near fulfilment – judgment culminating in Babylonian invasion & exile.
- Far fulfilment – the final Day of the LORD associated with end-times tribulation, Christ’s return, and His kingdom.
- Every symbol of human pride will collapse when God arises in judgment.
 - V13 - Majestic trees (cedars and oaks) - natural strength and beauty.
 - V14 - Lofty mountains and hills - political power and kingdoms.
 - V15 - High towers and fenced walls - human security and defense.
 - V16 - Ships of Tarshish - economic power and global commerce.
- Idolatry will be utterly abolished (v18) & what was once treasured will be cast away in terror (v20). Isaiah portrays the contrasting outcomes - the terror of the LORD for the unbeliever and the glory of His majesty for the believer. Human strength is fragile and fleeting (Ps 118:8-9). Therefore, God’s people must live faithfully in the present, walking in the light of the LORD.

Zion’s (Jerusalem) Future Glory & the Day of the LORD (2:1–22)

- Isaiah 2 begins the prophet’s second major sermon, which spans chapters 2–4 and is intended to be read as one unified message. It opens with a glorious prophetic vision of Zion’s future glory in the Messianic Kingdom (2:1-4), and concludes with a corresponding picture of Zion’s cleansing and restoration (4:2-6), and places between these two visions a sobering description of Judah’s present sin and coming judgment (2:5–4:1).
- Two major prophetic themes dominate this section:
 - The Day of the LORD – a time of divine judgment.
 - The Future Messianic (Millennial) Kingdom – a literal kingdom on earth, ruled by the Messiah from Zion.
 Because the future belongs to Christ & His kingdom, God’s people are called to live faithfully in the present.

1. God’s Glorious Future for Jerusalem (2:1–4)

(i) The Word Concerning Zion, 2:1

- Isaiah introduces this prophecy as “the word” - a divine revelation from God. The focus centers on Zion, a term often used for Jerusalem (40:9).
 - First mentioned in 2 Samuel 5:7, when David captured the “*strong hold of Zion*” from the Jebusites, which became known as “*the city of David.*”
 - Portrayed as God’s chosen dwelling place (Ps 132:13), the source of salvation (Ps 53:6), the city God will ultimately save and restore (Ps 69:35), and the object of His special love (Ps 87:2-3).
- Scripture is unmistakably clear:
 - Zion belongs to the LORD (60:14).
 - In the future kingdom, “*the LORD of hosts shall reign in Mount Zion, and in Jerusalem*” (24:23).

(ii) The Reign of the Messiah, 2:2–4

- Isaiah describes events that will occur “in the last days,” pointing to the culmination of God’s redemptive plan in the reign of the Messiah. In the NT, this phrase often points to the Messianic age or the end times. VV2–4 parallels Micah 4:1–3, underscoring the certainty of this future kingdom.
 - The mountain of the LORD’s house (Mt Zion in Jerusalem, the location of the Temple) will be exalted above all others - symbolizing the supreme authority of Christ’s rule from Jerusalem (Dan 2:44-45).

- All nations will flow to Jerusalem, fulfilling God's promise that all families of the earth would be blessed through Abraham's seed (Gen 12:2-3).
- This message is clearly Messianic, and not figurative. As Christ fulfilled prophecies of His first coming literally, so He will fulfil the prophecies of His second coming and kingdom literally as well (Zech 8:3; 14:9). During this Messianic reign:
 - Nations will come to worship the LORD and to be taught His ways (Rev 7:9). Jerusalem will be both the spiritual and political capital of the world, broadcasting God's truth to the nations.
 - Worldwide peace will prevail: instruments of war will be transformed into tools of cultivation, and warfare will cease.
 - Christ will reign as King, judging between the nations with righteousness and justice. Peace and justice will prevail under the righteous reign of the Prince of Peace.
- Jerusalem's future glory is literal, covenantal, and grounded in God's unbreakable promises to Israel (43:1; 49:16; 55:10-12). This passage anticipates the Millennial Kingdom, the thousand-year reign of Christ on earth following His Second Coming (Rev 20:1-7). Life Church holds to a premillennial interpretation of Scripture, affirming that Christ will return before establishing a literal earthly kingdom lasting 1,000 years.
 - A literal future kingdom centered in Jerusalem.
 - A literal distinction between Israel and the church.
 - The literal fulfilment of OT promises made to Israel.
 God's covenant purposes for Israel will one day be fulfilled exactly as written (Rom 11:26).

2. The Threat of Coming Judgment (2:5-9)

(i) A Call to Walk in the Light, 2:5

- In light of the coming kingdom, Isaiah exhorts God's people to "walk in the light of the LORD" - to live according to God's Word, holiness, and covenant standards (Ps 119:105; Isa 60:19; John 8:12). To walk in God's light for the believer today is to walk in fellowship with Christ, allowing His truth to govern one's conduct.
- Isaiah wanted Judah to see the certainty of God's promised kingdom, recognize the inevitability of His rule, and repent in light of that coming reality. Prophecy is intended to shape present conduct. Knowing Christ

will reign should affect how we live now - our priorities, values, and choices (1 John 3:2-3). It should lead God's people to repentance, obedience, and faithful living (Eph 5:14-16).

(ii) Judah's Present Corruption, 2:6-9

- The glorious future of Zion stands in stark contrast to Judah's present rebellion & corruption. Isaiah declares: "Therefore thou hast forsaken thy people," describing a temporary withdrawal of divine protection and blessing due to persistent covenant unfaithfulness. Yet God's forsaking is never final or absolute (1 Sam 12:22; Ps 94:14). This divine abandonment is disciplinary, purposeful, and temporary, intended to call His people to repentance.
- Isaiah exposes 3 reasons why Judah's judgment is deserved:
 - Compromise with Pagan Practices (v6). Judah embraced superstition, divination, and foreign religious influences - practices forbidden by God's Law (Deut 18:9-12; Lev 19:26; Exo 23:32). There is a fundamental divide between Christianity and the world (Jas 4:4).
 - Materialism and Misplaced Trust (v7). Prosperity led to pride and self-sufficiency. Judah trusted in wealth, military power, and human strength rather than in the LORD (Ps 20:7).
 - Rampant Idolatry (v8). The people worshipped the work of their own hands, exchanging the Creator for created things.
- Because the people refused to humble themselves before the LORD, they would be brought low (v9). Isaiah's words, "Therefore forgive them not," acknowledge that judgment had become unavoidable due to persistent, hardened rebellion.

3. The Day of the LORD (2:10-22)

- Isaiah declares the certainty of divine judgment. Those who would not walk in God's light are warned to hide from His overwhelming presence. Those who ignored God's light will fear His presence. The imagery of hiding in caves and rocks highlights the futility of trying to escape divine judgment (Rev 6:15-17). Human pride will be crushed, and the LORD alone will be exalted (v11).
- "The Day of the LORD" (cf Joel 2:1-11; Zeph 1:14-18) refers to a time when God intervenes directly in human history - judging the proud and delivering the faithful. Isaiah blends: