Crossroads International Church Dr. Rick Griffith

4 October 2015 Message 2 of 5

NLT 45 Minutes

**Christ’s Future Rule in Jerusalem**

Title

***Isaiah 2:1-5; 4:2-6***

**Topic:** Millennium

**Subject:** What will it be like when Christ rules this world?

**Complement:** Jesus will bring worldwide truth, peace, prosperity, holiness and protection.

**Purpose:** The listeners will live as if they will rule with Christ.

**Meditation:** Jesus Our King

**Reading:** Rev. 20:1-6

**Song:** “Jesus Shall Reign”

# Introduction

### Interest: Our world is getting worse.

Good to Bad

#### Financially the currencies are no longer backed by gold.

#### The family has fallen apart in most, if not all, countries.

#### Ethnic and religious conflicts abound.

### Need: Do you have any hope that things will ever get better?

• Hope?

#### Do you think the next US president will turn the tide?

#### Do you think Singapore will be less crowded in the future?

#### Do you feel Singapore will become more affordable?

#### Have you ever heard a sermon on what the world will be life after Jesus returns?

### Subject: What will it be like when Christ rules this world?

Subject

### Background: Things were getting worse for Judah in Isaiah’s time and the people needed hope for a better future.

Life in Isaiah

#### The kingdom had divided 200 years earlier, and the northern nation of Israel was being destroyed even as Isaiah lived. Worse still, Isaiah predicted the fall of the south too!

Assyrian Threat

#### In a time of political upheaval like this, what an encouragement this would have been for the people to know that God still had a glorious future for the nation!

When Wrote

#### We saw in chapter 1 that God had a court case against Judah for her injustices to her own people.

Isaiah 1

(3 slides)

#### Despite God’s judgment that he declared, he also referred to restoring the people to a righteous Jerusalem (1:26).

### Preview: We will see Christ’s rule from two texts—Isaiah 2:1-5 and Isaiah 4:2-6.

Man w Shofar

#### Isaiah 2:1-5 is quite similar to 4:2-6 so I decided to address them together. They both relate to Messiah ruling over a restored Jerusalem.

#### Isaiah actually refers to Messiah’s rule over Israel more than *any* other prophet! There are over 100 verses about what Jesus will do after he returns. We have a great blessing to know this in advance!

### Text: Let’s first look at Isaiah 2.

MP

(What does Isaiah 2 say it will be like when Christ rules this world? After Christ returns…)

# I. Jesus will bring worldwide truth and peace (2:1-5).

[Christ will give us all God’s values that will finally help us get along.]

## Christ will teach all people from Temple Mount (2:1-3).

Jesus & Scroll

### Temple Mount will be the key mountain on earth (2:1-2).

2

#### What time period does Isaiah mean by “in the last days” (2:2a)? When would this start? Peter said in Acts 2 that it already started in the first century!

#### Will Temple Mount literally be the most important mountain in the world (2:2b)?

##### It certainly has been the key city in the past as it was the only city where God’s Spirit dwelt!

Ezek 43

##### However, Ezekiel 8–10 records how God’ presence left the city due to its idolatry.

Ezek 8–10
(5 slides)

##### Now we see a glimpse that the Spirit will return, as in Ezekiel 43.

#### Will Temple Mount actually be higher than the mountains around it (2:2c)?

Temple on Map

##### Taken literally, the city will actually be raised up higher than the Mount of Lives to the east. The temple of Ezekiel 40–43 would support this, as the temple will be larger than the Old City of Jerusalem!

##### Most prefer to take this in a figurative sense, though, as depicting Temple Mount as the central location on earth.

#### Will people from the entire world actually go to Jerusalem to worship (2:2d)?

Who copied

(3 slides)

##### People *already* go to Jerusalem *today* to worship—I have done this three times myself—so why would we be so amazed that it will happen after Jesus is ruling from his throne there?

##### God says in 2 Chronicles 6:6 that he has set Jerusalem in his heart forever.

### Temple Mount will be Christ’s education hub on earth (2:3).

#### How will Jerusalem be the teaching center of the world (2:3)?

Millennial Jerusalem

##### God set up for Israel the teaching ministry of the Levites around the country. Due to the stubbornness of man’s heart and their refusal to teach God’s word, the people were led into worship of many false gods of the land.

Levitical Map

##### Today people teach the best they know how in their limited knowledge—and often with ulterior motives—and this teaching is diffused all over the world, leading to many false teachings.

Teacher

#### However, the centralized teaching of Christ will be the first time we have had a Teacher who always teaches truth because he has complete knowledge and also our best interests in mind!

Sunset

## Christ will bring worldwide peace (2:4).

### Christ will judge between countries at the worldwide court (2:4a).

#### What kind of disputes will Jesus settle among the nations (2:4a)? All arguments!

#### I think this means that the nations are going to stop arguing with each other as they have done for millennia.

### Christ’s rule will turn war weapons into harvesting tools (2:4b).

#### What do the sword and spears mean (2:4b)?

##### For the first time, the world will be disarmed! There will be no need for anyone to defend himself with a sword or spear any other weapon.

##### The UN has made this verse as its goal, so it is prominently displayed at the UN headquarters in New York—along with a statue of a man beating his sword into a farming implement.

Title

UN Bldg

(3 slides)

#### What do the plowshares and pruning hooks mean (2:4b)?

##### The prosperity of crops will be so abundant in the millennium that it will make better sense to use metal to harvest the crops.

##### A sword looks similar to a plow for the ground, and a spear similar to a hook to harvesting fruit from trees, so weapons will be turned into harvesting tools!

## Israel’s glorious future should motive us to obey God now (2:5).

62:8

MPI

### How does the exhortation to walk in the way of the Lord fit here (2:5)?

### Since Israel had such an incredible future under Messiah’s rule, they should throw away their false gods right then and there.

(So 2:1-5 say that Jesus will bring worldwide truth and peace. What other kingdom blessings are listed in Isaiah 4? After Christ returns…)

# II. Jesus will bring worldwide prosperity, holiness and protection (4:2-6).

MPII

[Christ will resolve our financial problems, hearts and security.]

## Christ, as “the Branch of the LORD,” will extend God’s blessings of food to those who survive the Tribulation (4:2).

4:2

### Why is Jesus called “the Branch of the LORD” (4:2a)?

#### A branch is obviously the means by which the nourishment of the soil transmits to the fruit of the tree. Jesus will be that means whereby God blesses his people!

#### Note what Wiersbe comments here: “The prophet looked beyond the ‘day of the Lord’ to that time when the kingdom will be established on earth. ‘Branch of the Lord’ is a messianic title for Jesus Christ, who came as a ‘shoot’ from the seeming dead stump of David’s dynasty (11:1; 53:2; see Jer. 23:5; 33:15; Zech. 3:8; 6:12). God will cleanse His people (Isa. 4:4; see Zech. 12:10–13:1), restore the fruitfulness of the land, and dwell with them as He did when He led them through the wilderness (Isa. 4:5–6; Ex. 13:21–22). Not just the temple, but every dwelling will be blessed by the presence of the Lord! Unlike in Isaiah’s day, ‘in that day’ the people will be holy (set apart), and the land will be beautiful and glorious” (Warren W. Wiersbe, *Be Comforted: Feeling Secure in the Arms of God*, 33).

Wiersbe

Fruit

### What does the “fruit of the land” denote (4:2b)?

#### I take this in its normal sense. God will bless the crops.

#### In fact, the survivors of Israel will be envied for such an amazing amount of fruit. We are to pray to that end in Isaiah 62:6-7.

Isa. 62:6-7

Hands & Heart

## Christ will make holy Jerusalem's remnant in mortal bodies (4:3-4).

### How could everyone living in Jerusalem actually be holy (4:3)?

#### This seems incredible to us because this city has been filled with so much evil and bloodshed, having been destroyed and rebuilt 17 times!

#### Yet the kingdom period is going to start with 100% believers in Christ—both us in glorified bodies as well as those who live through the Tribulation and pass the judgment of the sheep and the goals (Matt. 25).

Premil Chart

### To what does “a spirit of judgment and a spirit of fire” refer (4:4b)?

#### The city will start this period holy, as all will know Christ.

#### But it will also continue holy, as Christ will remove all impurities. In fact, no babies will even die there (65:20)!

Sunset

## Christ will protect Jerusalem's citizens from the sun and rain (4:5-6).

### Will Jerusalem literally have smoke by day, fire by night, and a canopy above these (4:5)? Is this a prophecy of permanent haze? Not with the kind of PSI that presently blankets SE Asia!

### Will God’s canopy mean that it will never rain in Jerusalem (4:6)? Definitely not—but the rain will be refreshing!

Subject

(What will it be like when Christ rules this world?)

# Conclusion

1 Cor 6:2-3

MI

Angels

### Jesus will bring worldwide truth, peace, prosperity, holiness and protection (MI).

Rev. 20

### Other texts in the Bible sum up the purposes for the millennium.

#### Judge angels (1 Cor. 6:3)

#### Rule the earth (1 Cor. 6:2)

#### Restore world to pre-Flood era (long life of Isa. 65:20)

Pre-Flood
(2 slides)

#### Show the human heart corrupt

Human heart
(2 slides)

#### Fulfill Abrahamic Covenant

AC
(4 slides)

### Since Jesus will reign, you should serve him now so you can rule with him later (2:5)!

Restoration
(2 slides)

### Christ’s judging the world will be followed with the most amazing restoration earth has ever known!

### “Jesus Shall Reign”

Jesus Shall Reign

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### We saw in chapter 1 that God had a court case against Judah for her injustices to her own people.

### Despite God’s judgment that he declared, he also referred to restoring the people to a righteous Jerusalem (1:26).

# Purpose: Why is this passage in the Bible?

### Isaiah 2:1-5 is quite similar to 4:2-6 so I decided to address them together. They both relate to Messiah ruling over a restored Jerusalem.

### Isaiah actually refers to Messiah’s rule over Israel more than *any* other prophet! There are over 100 verses about what Jesus will do after he returns. We have a great blessing to know this in advance!

# Background: What historical context helps us understand this passage?

### The kingdom had divided 200 years earlier, and the northern nation of Israel was being destroyed even as Isaiah lived. Worse still, Isaiah predicted the fall of the south too!

### In a time of political upheaval like this, what an encouragement this would have been for the people to know that God still had a glorious future for the nation!

# Questions

### What time period does Isaiah mean by “in the last days” (2:2a)? When would this start?

### Will Temple Mount literally be the most important mountain in the world (2:2b)?

### Will Temple Mount actually be higher than the mountains around it (2:2c)?

### Will people from the entire world actually go to Jerusalem to worship (2:2d)?

#### People *already* go to Jerusalem *today* to worship—I have done this three times myself—so why would we be so amazed that it will happen after Jesus is ruling from his throne there?

### How will Jerusalem be the teaching center of the world (2:3)?

### What kind of disputes will Jesus settle among the nations (2:4a)?

### What do the plowshares and pruning hooks mean (2:4b)?

### How does the exhortation to walk in the way of the Lord fit here (2:5)?

### Why is Jesus called “the Branch of the LORD” (4:2a)?

### What does the “fruit of the land” denote (4:2b)?

### How could everyone living in Jerusalem actually be holy (4:3)?

### Why does Isaiah note the “filth” and “bloodstains” of women (4:4a)?

### To what does “a spirit of judgment and a spirit of fire” refer (4:4b)?

### Will Jerusalem literally have smoke by day, fire by night, and a canopy above these (4:5)? Is this a prophecy of permanent haze?

### Will God’s canopy mean that it will never rain in Jerusalem (4:6)?

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Text

# Possible Applications

### Text

# Original OT Survey Volume 2 Notes

**Isaiah**

|  |
| --- |
| **Restoration of the Created Order** |
| **Judgment** **(and Salvation)** | **Salvation** **(and Judgment)** |
| **Chapters 1–39** | **Chapters 40–66** |
| **Assyrian Invasion** | **Babylonian Captivity** |
| **Prophecy**  | **History**  | **Prophecy**  |
| **Mostly Condemnation**  | **Interlude**  | **Mostly Consolation**  |
| Violations & Deliverance1–12 | Judgment on the Nations13–23 | Worldwide Judgment & Blessing24–35 | Salvation, Sickness, & Sin36–39 | Shepherd of Israel40–48 | SufferingServant49–57 | God’s Initiative58–59 | Restoration under Messiah60–66 |
| **Judah** |
| **739-681 BC** **(Before, During, and After the Israel’s Fall to Assyria in 722 BC)** |

**Key Word: Restoration**

**Key Verse: “Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail” (Isaiah 51:6).**

**Summary Statement:**

**Isaiah writes to encourage Judah that while God will *judge* for breaking His Law, He will also provide *restoration of the created order* through a godly remnant, a return to the land, and salvation through Messiah who will bring universal blessing.**

**Application:**

**The future restoration of the earth should cause us to get our priorities right now.**

**Isaiah**

**Introduction**

**I. Title** The name Isaiah (Why:[.v;y> *yesa‘yahû* ) means "salvation of Yahweh" (BDB 447d), a fitting title for the deliverance which the book describes.

**II. Authorship**

A. External Evidence: Because of the contrasting emphases of chapters 1–39 and 40–66, most scholars (e.g., S. R. Driver, *Intro. to Lit. of OT*, 204-8, 230-46; Robert H. Pfeiffer, *Intro. to OT,* 415-16, 452-81, etc.) since the rise of modern scholarship in the nineteenth century have challenged the unity of the book, saying that each of these two parts had a different author, the second part being written by a "Deutero-Isaiah" after the Babylonian captivity (586 BC). Some even say it had three authors (chs. 1–39; 40–55; 56–66), the last section being written by “Trito-Isaiah”). The unity is attacked on several fronts, each which is explained by conservative scholars who argue for the unity of the book (e.g., Edward J. Young, *Book of Isaiah*, 3:538-49; R. K. Harrison, *Intro. to the OT,* 764-800; cf. Archer, Merrill, etc.):

1. Accusation: Chapters 1–39 have an Assyrian background but chapters 40–66 have a Babylonian background.

 Response: Babylon is mentioned more than twice as often in chapters 1–39 than in 40–66. The only shift is one of perspective from a present to a future time. Besides, Isaiah may have prophesied chapters 1–39 before Assyria conquered Israel and then preached chapters 40–66 afterwards concerning Babylon.

2. Accusation: The language, style, and theology of the two sections differ radically.

 Response: The differences are exaggerated by critics and can be explained by different emphases (condemnation verses consolation). Critics often will not admit that content, time of writing, and circumstances normally affect an author's style.

3. Accusation: Messiah is presented as King in chapters 1–39 but as Suffering Servant in chapters 40–66.

 Response: These two concepts are not contradictory and both depict each section.

4. Accusation: Isaiah could not have predicted the Babylonian captivity and return under Cyrus who is specifically mentioned by name (chs. 44–45) 150 years in advance.

 Response: The accusation assumes the impossibility of predictive prophecy, despite God's claim to know the future (42:9). It also does not answer how many of Isaiah's prophecies were fulfilled even hundreds of years later in Jesus Christ (Isa. 53).

 Furthermore, the New Testament upholds the unity of the book by attributing quotes from both sections to Isaiah. John 12:37-41 quotes Isaiah 6:9-10; 53:1 and Paul in Romans 9:27; 10:16-21 credits Isaiah with chapters 10, 53, and 65.

B. Internal Evidence: Isaiah, the son of Amoz, is author (1:1). He married a prophetess (8:3) and had two sons: Shear-Jashub (7:3) and Shalal-Hash-Baz (8:3). Isaiah probably lived in Jerusalem as he had access to the royal court (7:3; 36:1–38:8; cf. 2 Kings 18:3–20:19; 2 Chron. 26:22). Tradition says he was a cousin of King Uzziah (Talmud *Meg.* 10b), but no firm evidence supports this (Martin, *BKC*, 1:1029). The Assumption of Isaiah (cf. LaSor, 366) records that he was martyred in Manasseh's day by being sawn in two (cf. Heb. 11:37).

**III. Circumstances**

A. Date: Isaiah's long ministry stretched through the reigns of four kings of Judah (1:1), starting during the reign of King Uzziah (790-739 BC; 6:1), likely a few years before Uzziah's death (2 Chron. 26:22). His ministry then spanned the reigns of Jotham (739-731 BC), Ahaz (731-715 BC), and Hezekiah (715-686 BC) since Isaiah wrote Hezekiah's biography (cf. 2 Chron. 32:32). He also lived at least until Sennacherib's death in 681 BC (37:38), showing that his ministry lasted at least 58 years (739-681 BC) and perhaps 65 years (745-680 BC; cf. LaSor)! Therefore, Isaiah prophesied both before and after the fall of Israel in 722 BC, which may explain the difference between chapters 1–39 (pre-fall?) and chapters 40–66 (post-fall?).

B. Recipients: The main hearers of his message were Jews in the southern kingdom of Judah who were seeing the destruction of the north and 46 of their own cities.

C. Occasion: Uzziah (Azariah) of Judah died just before Isaiah was called as a prophet (6:1), ending a 52 year reign as king. During his reign Tiglath-Pileser, king of Assyria, made significant inroads into the west, conquering many lands and forcing the Israelites to pay tribute (cf. 2 Kings 15:29). Jotham, the next king, was a good man, but after him followed the wicked Ahaz (2 Kings 16:1-3). At the same time Rezin of Damascus and Pekah of Israel rose up against Judah. This military threat frightened Ahaz into making alliances with the Assyrian king Tiglath-Pileser, which Isaiah condemned as displeasing to God (Isa. 7:1-19).

 During Ahaz’s reign the northern kingdom fell to the Assyrians (722 BC) and Jerusalem was besieged by Israel and Syria (2 Kings 16:5, 6; 2 Chron. 28:5-15). During the reign of Hezekiah, the final king during Isaiah's ministry, Judah saw some positive reforms (2 Chron. 29:1–31:21). However, Isaiah ministered in a predominantly turbulent time in Judah's history. His message was that Judah should trust in God rather than in Assyria (against Israel and Syria) or Egypt or any of the other nations in the 12 nation anti-Assyrian coalition (Isa. 13–23). After all, only God could protect the nation and God alone had promised the glorious kingdom which Judah was seeking.

**IV. Characteristics**

A. Isaiah is probably the best known of all the prophetical books of the Bible as it contains many passages known by Bible students (e.g., 1:18; 7:14; 9:6-7; 26:8; 40:3, 31; 53).

B. It is the longest and most influential prophetical book, thus at the front of them in our Bibles.

C. Isaiah spoke more than any other prophet of the great kingdom Israel will enter at the Messiah's Second Advent (Martin, *BKC*, 1:1029). Although only the book of Revelation gives the *length* of this kingdom as 1000 years (Rev. 20:1-6), Isaiah describes the *nature* of this millennial kingdom the most thoroughly of all biblical books.

D. Isaiah shows the Bible in miniature: chapters 1–39 resemble God’s righteousness, holiness, and justice stressed in the 39 OT books, and the final 27 chapters (chapters 40–66) portray God's glory, compassion, and undeserved favor as seen in the 27 NT books (*TTTB*, 189).

E. Isaiah is one of the most quoted OT books in the NT (100 quotes), surpassed only by Psalms (119 or more quotes).

F. Many feel the prophecy of the king of Babylon’s fall (14:12-14) is Satan’s fall (cf. Ezek. 28).

G. Isaiah is the clearest revelation of the First Advent of Jesus in many ways: his virgin birth (7:14) and coming as a child (9:6) in humility (11:1; 42:1; 49:1; 52:17), as well as his atoning death (Isa. 53).

H. Isaiah is also known for his “servant” prophecies. Note that “servant” refers both to Israel (41:8; 42:19; 43:10; 44:1-2, 21; 45:4; 48:20) and to the Messiah (42:1; 49:3, 5-7; 50:10; 52:13; 53:11).

**Argument**

The Book of Isaiah breaks down easily into two major sections: chapters 1–39, which concern the judgment that Israel and the surrounding nations faced, and chapters 40–66, which comfort God's people with the salvation and restoration God promised His people. The first section probably was written before the Assyrian exile and the second after the fall of the northern kingdom. Since Judah sought its neighbor nations for security, both sections encourage a return to God in repentance–especially since He will restore all creation in a glorious kingdom under Messiah.

**Synthesis**

**Restoration of the created order**

 **Messianic Prophecies**

**1–39 Judgment and salvation**

1–6 Judah's violations

1:1 Heading

1:2-31 Indictment

2–4 Future/present contrast 4:2 ff. Branch cleanses

5 Song of the vineyard

6 Isaiah Commissioned

7–12 Deliverance: near/far

7:1–9:7 Two sons 7:14 Virgin birth

9:8–10:4 Israel's exile 9:6-7 God, just, peace, right

10:5-34 Fall of Assyria

11–12 Messiah 11:1 Of Jesse: humble, just

13–23 Judgment on the nations (12 nation anti-Assyrian coalition)

13:1–14:27 Babylon

14:28-32 Philistia

15–16 Moab

17 Damascus/Israel

18 Ethiopia

19–20 Egypt

21:1-10 Babylon by the Sea

21:11-12 Edom

21:13-17 Arabia

22 Jerusalem

23 Tyre

24–27 Future judgment/restoration

24 Great Tribulation

25–27 Kingdom

25 Song of praise (Isaiah)

26 Song of praise (Redeemed)

27 Universal restoration

28–33 Woes (delight in God–not Egypt)

28 Israel

29 Judah

30–31 Egyptian alliance

32 Messiah 32:1 King of righteousness

33 Assyria

34–35 Vengeance/blessing

34 Judgment–nations

35 Blessing–Israel

36–39 Historical Parenthesis

36–37 Salvation from Assyria

38 Salvation from sickness

39 Sin leading to exile

**40–66 Salvation/restoration**

40–48 Shepherd of Israel 40:3 Forerunner

40 Comfort/Sovereignty 40:10f. Power, shepherd

41 Cyrus/Israel = Servant

42 Servants contrasted 42:1-3 Spirit, meek, just

43:1–44:5 Restoration

44:6–45:25 God's uniqueness vs. idols

46–48 Babylon's destruction

49–57 Suffering Servant

49–50 Rejection = Gentile salvation 49:1f. Rejection

51:1–52:12 Remnant should trust God

52:13–53:12 Vicarious death/exaltation 53:4-6 Vicarious, resurrected

54:1–56:8 Salvation for Jews/Gentiles

56:9–57:21 Condemnation on leaders

58–59 God's initiative

58 False profession

59 Sinful practices

60–66 Restoration under Messiah

60 Prosperity/peace

61:1–63:6 Servant 61:1f. Blessing, judgment

63:7–65:25 Remnant prayer

66 Restoration/eternal seed

**Outline**

**Summary Statement for the Book**

**Isaiah writes to encourage Judah that while God will *judge* for breaking His Law, He will also *restore the created order* through a godly remnant, a return to the land, and salvation through Messiah who will bring universal blessing.**

**Part 1 (Chapters 1–39)**

**God is justified in His future judgment of Judah by Babylonian exile for breaking His covenant in ungodly alliances, but He will also judge the nations and provide a godly remnant as well as blessing in the distant future through Messiah.**

# I. God shows how Judah has violated the Mosaic Covenant to justify His righteous judgment of the nation (Chs. 1–6).

## The heading of the book identifies the author, date, and nature of the prophecy (1:1).

### The prophecy is called a vision as it previews Judah's present and future history (1:1a).

### The author of the vision is Isaiah, son of Amoz, whose name means, "Yahweh is salvation," which summarizes the message of the book (1:1b).

### The time in which the vision takes place spans the reigns of four kings of Judah which totals at least 58 years (1:1c).

## Isaiah indicts Judah in a court case for its breach of covenant by substituting ritual for repentance to motivate the people to repent rather than be judged for rebellion (1:2-31).

## Isaiah contrasts the future restored nation to the present sinful nation to encourage the people to repent (Chs. 2-4).

### Isaiah affirms that Judah will be restored to the land in the future kingdom as an encouragement for the people to turn from their sin now (2:1-5).

### Isaiah warns of the impending Day of the LORD in the Babylonian invasion because of the pride and rebellion of Judah to exhort personal and national repentance (2:6–4:1).

### Isaiah affirms that holy survivors of Judah will be fruitful as a holy nation under the rule of Messiah (“the Branch of the LORD”) to encourage the people with what life will be like when national repentance comes (4:2-6).

## Isaiah's song of the vineyard indicts Judah in a parable for its worthless deeds in response to God's goodness to vindicate God for allowing the nation to suffer the consequences of its sin (Ch. 5).

### Through a parable, Isaiah's song of the vineyard indicts Judah for the nation's worthless deeds in response to God's goodness (5:1-7).

### Isaiah indicts Judah through woes and predicted judgment in captivity to vindicate God for allowing the nation to suffer the consequences of its sin (5:8-30).

## God commissions Isaiah to his ministry as prophet to His rebellious people sent to harden their hearts so that God's judgment is vindicated, while a holy remnant will remain (Ch. 6).

# II. God promises deliverance of Judah in both the near and distant future to encourage the people that, although He will judge them, He will not forget His promise to bless them through Messiah's reign in a new kingdom (Chs. 7–12).

**Christ’s Future Rule in Jerusalem**

***Isaiah 2:1-5; 4:2-6***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The nature of Christ’s rule from Temple Mount will be worldwide teaching, peace, prosperity, holiness and protection.

# I. The nature of Christ’s rule from Temple Mount will be worldwide teaching and peace (2:1-5).

## Christ will teach all people from Temple Mount (2:1-3).

### Temple Mount will be the most significant mountain on earth (2:1-2).

### Christ will make Temple Mount the world’s key education hub (2:3).

## Christ will bring worldwide peace (2:4).

### Christ will judge between countries at the worldwide court (2:4a).

### Christ’s rule will turn war weapons into harvesting tolls (2:4b).

## Israel’s glorious future should motive them to obey God now (2:5).

# II. The nature of Christ’s rule from Temple Mount will be worldwide prosperity, holiness and protection (4:2-6).

## Christ, as “the Branch of the LORD,” will extend God’s blessings of food to those who survive the Tribulation (4:2).

## Christ will make holy Jerusalem's remnant in mortal bodies (4:3-4).

## Christ will protect Jerusalem's citizens from the sun and rain (4:5-6).

**Purpose or Desired Listener Response (Step 4)**

The listeners will live as if they will rule with Christ.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Our world is getting worse.

#### Financially the currencies are no longer backed by gold.

#### The family has fallen apart in most, if not all, countries.

#### Ethnic and religious conflicts abound.

### Need: Do you have any hope that things will ever get better?

#### Do you think the next US president will turn the tide?

#### Do you think Singapore will be less crowded in the future?

#### Do you feel Singapore will become more affordable?

#### Have you ever heard a sermon on what the world will be life after Jesus returns?

### Subject: What will it be like when Christ rules this world?

### Background: Things were getting worse for Judah in Isaiah’s time and the people needed hope for a better future.

### Preview: We will see Christ’s rule from two texts—Isaiah 2:1-5 and Isaiah 4:2-6.

### Text: Let’s first look at Isaiah 2.

(What does Isaiah 2 say it will be like when Christ rules this world? After Christ returns…)

# I. Jesus will bring worldwide truth and peace (2:1-5).

[Christ will give us all God’s values that will finally help us get along.]

## Christ will teach all people from Temple Mount (2:1-3).

### Temple Mount will be the key mountain on earth (2:1-2).

### Temple Mount will be Christ’s education hub on earth (2:3).

## Christ will bring worldwide peace (2:4).

### Christ will judge between countries at the worldwide court (2:4a).

### Christ’s rule will turn war weapons into harvesting tools (2:4b).

## Israel’s glorious future should motive us to obey God now (2:5).

(What other kingdom blessings are listed in Isaiah 4? After Christ returns…)

# II. Jesus will bring worldwide prosperity, holiness and protection (4:2-6).

[Christ will resolve our financial problems, hearts and security.]

## Christ, as “the Branch of the LORD,” will extend God’s blessings of food to those who survive the Tribulation (4:2).

## Christ will make holy Jerusalem's remnant in mortal bodies (4:3-4).

## Christ will protect Jerusalem's citizens from the sun and rain (4:5-6).

(What will it be like when Christ rules this world?)

# Conclusion

### Jesus will bring worldwide truth, peace, prosperity, holiness and protection (MI).

### Other texts in the Bible sum up the purposes for the millennium.

#### Judge angels (1 Cor. 6:3)

#### Rule the earth (1 Cor. 6:2)

#### Restore world to pre-Flood era (long life of Isa. 65:20)

#### Show the human heart corrupt

#### Fulfill Abrahamic Covenant

### Since Jesus will reign, you should serve him now so you can rule with him later (2:5)!

### “Jesus Shall Reign”



**Rick Griffith**

4 October 2015

Message 2 of 5

**Christ’s Future Rule in Jerusalem**

***Isaiah 2:1-5; 4:2-6***

# Introduction

### Is our world is getting better or worse?

### Do you have any hope that things will ever get better?

### What will it be like when \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ rules this world?

### Things were getting worse for Judah in Isaiah’s time and the people needed hope for a better future.

# I. Jesus will bring worldwide truth and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (2:1-5).

## Christ will teach all people from Temple Mount (2:1-3).

### Temple Mount will be the key mountain on earth (2:1-2).

### Temple Mount will be Christ’s education hub on earth (2:3).

## Christ will bring worldwide peace (2:4).

### Christ will judge between countries at the worldwide court (2:4a).

### Christ’s rule will turn war weapons into harvesting tools (2:4b).

## Israel’s glorious future should motive us to obey God now (2:5).

# II. Jesus will bring worldwide prosperity, holiness and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (4:2-6).

## Christ, as “the Branch of the LORD,” will extend God’s blessings of food to those who survive the Tribulation (4:2).

## Christ will make holy Jerusalem's remnant in mortal bodies (4:3-4).



## Christ will protect Jerusalem's citizens from the sun and rain (4:5-6).

# Conclusion

### Jesus will bring \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ truth, peace, prosperity, holiness and protection (Main Idea).

### Other texts in the Bible sum up the purposes for the millennium.

#### Judge angels (1 Cor. 6:3)

#### Rule the earth (1 Cor. 6:2)

#### Restore world to pre-Flood era (long life of Isa. 65:20)

#### Rick SSD:Users:griffith:Documents:Church:Service Resources:Service PPT:2015 CIC Services:2015-10-04 Isa 2, 4 Millennium (Rick):Covenants in Millennium.pngShow the human heart corrupt

#### Fulfill Abrahamic Covenant

### Since Jesus will reign, you should serve him now so you can rule with him later (2:5)!

### “Jesus Shall Reign”