



“The LORD of Hosts Has a Day”

Isaiah 2:1-22

September 19, 2022

All through the pages of Scripture, a certain truth is impressed upon all of those who receive the Word of the Lord. This is an absolutely foundational piece of wisdom that the prophet Isaiah would have been well acquainted with, even from the days of his youth, when he was being taught the Word of God himself. This is a fundamental reality that must be taken to heart by every living human being on this earth.

This absolutely fundamental truth is this:

**“The fear of the Lord is the beginning of wisdom.”**

As created beings we must understand and take to heart that there is one Living God who governs all of His creation. He is the Lord God Almighty! He is the Living God. The Triune God—Father, Son, and Spirit. Three in one. We praise God that His heart is kind. We praise God that He is good. We praise God that just as we sung this morning, He is merciful and patient.

Rejoicing in these things, let us also take to heart that His power is absolutely overwhelming. Let us to take to heart that He burns with holy zeal; that our God is a consuming fire, and that He has revealed Himself to us as such. There can be no rival to the glory of the Living God. No false god. No graven images. No false doctrine. No false teaching. No arrogant creature. In the end, no unrepentant sinner will stand in the face of the Lord or with indifference to the Lord. The fear of the Lord is the beginning of wisdom, and we need to pray that the Lord will teach our hearts this reverential understanding that our God is an awesome God.

Now Isaiah was an Old Testament prophet and he was in fact given visions of the Messiah to come. We read of his understanding and the vision he was given of the Christ all throughout the pages that he wrote. While Isaiah was not given the same clarity as Paul and John, and Peter would be given about the event of the Second Coming of the Christ to this world in power and in glory, he was given understanding that the Lord, the Messiah, would be revealed, and that He would appear in this world. This morning we are given visions of this appearance and the effect that it is going to have on the inhabitants of this globe.

The human race is going to fear the Lord, for the Lord of hosts has a day when His glory will be revealed. His appearing will prompt passion and worship within the hearts of some, and it will strike terror and panic in the hearts of others. This is the reality revealed to us in the pages of Scripture.

Follow along as I read of it from Isaiah Chapter 2, where we are given the vision of the Great Day of the Lord, first in its hope, and then in its dread.

<sup>1</sup>The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

<sup>2</sup>It shall come to pass in the latter days  
that the mountain of the house of the LORD  
shall be established as the highest of the mountains,  
and shall be lifted up above the hills;  
and all the nations shall flow to it,

<sup>3</sup>and many peoples shall come, and say:  
“Come, let us go up the mountain of the LORD,  
to the house of the God of Jacob,  
that he may teach us his ways  
and that we may walk in his paths.”  
For out of Zion shall go forth the law,  
and the word of the LORD from Jerusalem.

<sup>4</sup>He shall judge between the nations,  
and shall decide disputes for many peoples;  
and they shall beat their swords into plowshares,  
and their spears into pruning hooks;  
nation shall not lift up sword against nation,  
neither shall they learn war anymore.

<sup>5</sup>O house of Jacob,  
come, let us walk  
in the light of the LORD”

<sup>6</sup>For you have rejected your people,  
the house of Jacob,  
because they are full of things from the east  
and of fortune-tellers like the Philistines,  
and they strike hands with the children of foreigners.

<sup>7</sup>Their land is filled with silver and gold,  
and there is no end to their treasures;  
their land is filled with horses,  
and there is no end to their chariots.

<sup>8</sup>Their land is filled with idols;  
they bow down to the work of their hands,  
to what their own fingers have made.

<sup>9</sup>So man is humbled, and each one is brought low—  
do not forgive them!

<sup>10</sup>Enter into the rock and hide in the dust  
from before the terror of the LORD,  
and from the splendor of his majesty.

<sup>11</sup>The haughty looks of man shall be brought low,  
and the lofty pride of men shall be humbled,  
and the LORD alone will be exalted in that day.

**<sup>12</sup>For the LORD of hosts has a day  
against all that is proud and lofty,  
against all that is lifted up—and it shall be brought low;**

**<sup>13</sup>against all the cedars of Lebanon,  
lofty and lifted up;**

**and against all the oaks of Bashan;**

**<sup>14</sup>against all the lofty mountains,  
and against all the uplifted hills;**

**<sup>15</sup>against every high tower,  
and against every fortified wall;**

**<sup>16</sup>against all the ships of Tarshish,  
and against all the beautiful craft.**

**<sup>17</sup>And the haughtiness of man shall be humbled,  
and the lofty pride of men shall be brought low,  
and the LORD alone will be exalted in that day.**

**<sup>18</sup>And the idols shall utterly pass away.**

**<sup>19</sup>And people shall enter the caves of the rocks  
and the holes of the ground,  
from before the terror of the LORD,  
and from the splendor of his majesty,  
when he rises to terrify the earth.**

**<sup>20</sup>In that day mankind will cast away  
their idols of silver and their idols of gold,  
which they made for themselves to worship,  
to the moles and to the bats,**

**<sup>21</sup>to enter the caverns of the rocks  
and the clefts of the cliffs,  
from before the terror of the LORD,  
and from the splendor of his majesty,  
when he rises to terrify the earth.**

**<sup>22</sup>Stop regarding man  
in whose nostrils is breath,  
for of what account is he?**

Because the Lord of Hosts has spoken, we say, “Amen, and may God bless the reading of His World.”

Two weeks ago I went surfing, and I went to one of my go-to places to Sunset Beach, where the iconic water tower is off of PCH. It was a very satisfying surfing session. I caught a lot waves that were really fun. But it was not until I was finished surfing and was walking back to my car that I noticed duplicate signs posted all along that beach, about every twenty-five-yards. I didn't notice the signs before I went surfing.

The essence of what those signs said is, “Warning: Shark sightings. Enter at your own risk!” I had not paid attention to those signs at all when I went out surfing. I saw what I wanted to see and I did what I wanted to do and I experienced what I wanted to experience, disregarding the warning that was there for my good.

I wonder if the people of Judah were doing something similar here. If this were case. They were doing what they wanted to do. They were worshiping what they wanted to worship. They were accruing what they wanted to accrue. They were experiencing what they wanted to experience in following after the lordship of their sinful impulses.

Meanwhile, the Lord God through His prophets, were posting warning after warning after warning after warning, that they needed to take heed to because our God is an awesome God, and our God is filled with holy zeal, and our God is a consuming fire.

In our lives, I wonder if there is any sense in which we too are just following after the passions and the desires of our fallen flesh, doing what we want to do despite the repeated warnings that comes to us in the pages of Scripture when over and over and over again, God calls the sinners of the earth to repent; to confess their sins, and come to the grace and forgiveness that is found in the accomplishment of Christ the Messiah and Him alone.

Here in this text, knowing that propensity that is within us all, we have a vision of this Great Day of the Lord that is coming; the day of His appearing; the day of His judgment that is going to fall upon the earth.

This chapter is basically comprised of two visions given through Isaiah for the benefit of us all. The first one is a vision of worship that was taking place in Jerusalem. The second is also a vision of Jerusalem, but this time it is judgment starting there and then spreading through the entire earth.

In the first vision we see people gathering to God in worship. In the second vision we see people trying to flee from God. In the first vision we see people being lifted up and being made whole with fresh morale; the longing for obedience as the Word of the Lord was being activated in them. But in the second vision other people who had held on to their pride and had not repented and come to confession of sin, they were experiencing panic and were falling pieces and trying to hide.

Both of these visions have a purpose that is one and the same. It is repentance. Isaiah wants us to take our idols and cast them to the moles and to the bats. He wants us to walk in the light of the grace of the Living God, experiencing forgiveness and new life, and real life forevermore in the presence of God.

To help nurture this kind of fear of the LORD in us, we are given these visions. To help us fear the LORD in humble worship, we have what is given to us here; this vision, which is a word that Isaiah saw. There are two visions given to us that we might live out the worship that we are designed for and that we find the most joy in.

First we are going to see that there is a vision of hope given to us to light the way. Second, there is a vision of dread that is given to us to strike the heart and help us to have sobriety in relation to sin and its rebellion against the Lord. So let's see what the Lord has revealed through Isaiah for us. First,

To help us fear the LORD in humble worship, there is:

### **1. A vision of hope to light the way (2:2-5)**

Let me remind you once again that hope is a certainty word. It is not a question mark word. It is an exclamation mark word. It is a word of future certainty and that is why that word *shall* is used repeatedly in this vision that Isaiah gave. This passage does not say that it might come to pass in the latter day. It says that it shall come to pass, and that word *shall* is used repeatedly

And here in what we read next, Isaiah picked up where we left off last week, where we saw that the city of Jerusalem is going to be the faithful city once more. Most of Chapter 1 depicts Jerusalem in her harlotry. Then in Chapter 2, most of it will go on to depict the same.

But we remember that it was prophesized through Isaiah that the city of Jerusalem would go full circle from faithful city as it was in the early days to harlot back to faithful city once again. And now we see this vision of Jerusalem in her redemption. She is depicted as a center for global worship in the latter days.

Look at what it says again in Verse 2:

**<sup>2</sup>It shall come to pass in the latter days  
that the mountain of the house of the LORD  
shall be established as the highest of the mountains,  
and shall be lifted up above the hills;  
and all the nations shall flow to it**

When Isaiah used the language “it shall be in the latter days” that phrase “latter days” perhaps could be more literally translated *at the end of days* or at the *culmination of days*. This is pointing us to the concluding era of human history—the age that we are living in right now.

While there are strong biblical scholars that we are on the same team with, they will come to different perspectives on just what Isaiah was talking about here—whether it is the full-on new creation, the eternal state that Christ is ultimately going to bring, or whether it is the Millennium, the one-thousand-year reign of Christ. There are solid scholars that will tell us both.

I agree with those that would understand this verse to be talking about the one-thousand-year reign of Christ, the Millennium. The Messianic Golden Age that Jesus is going to bring. That time frame of the one-thousand-year reign of Christ on earth is laid out in Revelation Chapter 20 and Verses 1 through 10, and all throughout the prophecies of the Old Testament we have depictions of what it is going to be like during the reign that Christ is going to establish on this earth at the culmination of this age, when He comes back at His Second Coming.

We see this glorious era that is depicted for us here and we see that Jerusalem is going to become the center of worship here on the earth. Verse 2 says, “and all the nations shall flow to it.” Then Verse 3:

**<sup>3</sup>and many peoples shall come, and say:  
“Come, let us go up the mountain of the LORD,  
to the house of the God of Jacob,  
that he may teach us his ways  
and that we may walk in his paths.”  
For out of Zion shall go forth the law,  
and the word of the LORD from Jerusalem.**

And what I want for us to notice here in this vision is something beautiful. What we are seeing here is the inclusivity of the exclusivity of the Gospel of the Lord Jesus Christ. There is one God and all false religions are going to fall. But what we have depicted here is the church of God drawn from all of the nations of the earth; every people group; every tongue; every tribe, coming together to worship the King who is enthroned in Zion.

This is a beautiful picture. Do you see it? Picture all of the different skin colors. Picture the different eye shapes. Picture the different styles of clothing. Rich and poor. All of these people gathered together, united to worship the One Living God. At that point, among all of these people, they will have abandoned their regional religion. They will have repented of false spirituality. They will have turned from the very pervasive doctrine of our day of self-autonomy and self-rule. And they will come to joyfully, happily worship the Lord, recognizing the universal authority of the Word of God alone. Come let us worship Him! Let us hear His Word.

What is so beautiful here is that we see all of the nations, God’s elect from all of the earth, they will be brought into a reverse gravitational pull with a river of worshipers flowing upward to the mountain of the house of the Lord that has been set in place as the highest of all mountains. With great enthusiasm they will be saying to one another, “It’s time for a pilgrimage. Let’s go and let’s see the King. Let’s go and let’s see Jesus. Let’s go that we may hear His instruction for our lives.”

It is a beautiful picture that is laid out before us and we see that in the teaching ministry of the Messiah in the Millennium, the Law is going forth from Zion and the effect of the Law of the Lord from the mouth of the Christ is peace on earth. Jerusalem will live up to its name, shalom. Jeru-shalom, the City of Peace. Not only will it be a city of peace, it is going to be a fountain of peace. The peace of Jesus is going to flow forth.

Not only will the practice and the mentality of warfare come to an end, but the instruments of warfare will be done away with and converted into agricultural implements. The military academies are going to close and the farmer’s markets are going to be opened.

Why does this passage emphasize plowshares, the instruments horses pull to create rows in which to plant crops, and pruning hooks? Because during the Millennium, this earth is going to burst with fertility and productivity. The curse that came as a result of Adam's sin is going to be lifted and we are going to see what this earth was originally designed to do.

Often when I am reading commentaries, my heart gets triggered with hallelujah's and praises to the Lord and here is a sentence that really made my heart happy. This man, Alec Motyer, is an expert on Isaiah. I don't know if he is a pre-millennialist like me, who understands the one-thousand-year reign of Christ, but this quote sure sounded like it. Motyer said:

“The choice of agricultural implements is symbolic of the return to Eden: people right with God again; the curse removed; the serpent's dominion ended; an ideal environment.”

This is my understanding of the purpose of the Millennial reign. Christ is going to do this in the ultimate sense in the new heavens, the new earth, the new Jerusalem, and the eternal age to come, but there in that initial installment Christ is going to regain all that the first Adam lost.

So if you ever wonder as a follower of Jesus what this world would have been like had it not been afflicted with a curse as a result of human sin, guess what? During this one-thousand-year reign, you are going to find out! Jerusalem is there. It is the temple of worship and it is a garden environment. It is prolific and it is beautiful. At the heart of it all, we have created beings with hearts humbled, knowing the Lord, yearning for His Word, living like they have never lived before; living what they were designed for. It is a beautiful picture.

Then Isaiah brings a point of application to his generation and to ours. Do you see the longing in that word O? Does anybody want to know the technical meaning of the word O? It is, O!

**<sup>5</sup>O house of Jacob,  
come, let us walk  
in the light of the LORD”**

During this reign that is depicted here in the future, that is the language that people will be using with each other—come, let's go learn from the Lord and walk in His way. And Isaiah was saying, “Let's do now what they are going to be doing then. Come, let us walk in the light of the LORD.”

There is this call to turn away from self-rule. Turn away from the dominion of sin. Turn away, in the power of the Holy Spirit, from idolatry and all of its different species, and let's walk in the light of the Living God, the Lord who has made us. Let's be full in Him.

This same call comes forth to us in our day, brothers and sisters. The Lord is speaking to our church right now through Isaiah. O come. Come, let's walk in the light of the Lord. Let's do it here and now in His power. Let's be the presence of the future in the power of the Holy Spirit. Let's be a preview of what is to come. Let's be an enclave of the rulership of Christ now, giving a depiction of what that is to be when it covers this entire earth.

Brothers and sisters, here we are this fall celebrating 40 years as a church. Let this be a renewal of what God has us here for as we proclaim the Gospel to sinners to come and find forgiveness in Christ and in Christ alone. As we build each other up in the truths of God's Word, the Lord is calling us to be His Kingdom, a city on a hill, right here and right now.

So let's pray and act upon the prayer that the Lord will fill this church with all the same yearning that was in the heart of Isaiah when he used that word O! Let's pray for God to do a work among us, working and prompting us to greater levels of glory for the glory of His Name and for the good of those around us. This is our calling, to be the Kingdom of God on earth right here and right now.

So as we see what is here in this opening vision, there are a few aspects of what it is to live in the light of the Lord. The first is this: it is a longing for worship—for gathered worship with God's people. Worship is not the priority here, worship is the consuming desire here. Come, let's worship the Lord together!

Here in this vision of the kingdom to come, the worship of God's people is not the small and despised thing that it is in the eyes of so many people on this earth. It is fashionable. It is yearned for. It is desired. It is prominent. Let that be the case now in the power of the Spirit among us.

So when next Saturday comes and the frailties of our flesh kick in once again and we think that there are other things we would rather do instead of preparing our hearts for worship by reading the text and praying for the pastor, say, "Lord, right now overcome my sluggishness and give me eyes to see what I'm going to be a part of in to the thousands of years and eternity ahead and help that to be the desire of my heart now."

We have well over two-hundred people on our active list of members and attenders. I often wonder what it would be like if everyone was here at the same time, with hearts prepared by the Holy Spirit. What a living and electric atmosphere that would be, with hearts attuned by grace. There is the priority of worship.

Second, there is also the priority of the Word. Let's go and receive the Word. So pray that the Lord will always give us this longing and desire for the centrality of Scripture and sound doctrine. Meat with which to grow. Wisdom with which to apply.

Third, peace. There is a priority of peace. This depicts the reign of the Prince of Peace and peace spreading among the people of God. We need to pray that we will have increasing measures of shalom here and now. That means we must handle our disputes that we have in the church according to the grace of the Lord Jesus Christ.

Have you ever noticed that there are disputes that happen in churches, and that there are disputes that happen in this church? What happens is that there are conflicting perspectives on a certain concern. This person says this is right. That person says no, that is right. This person says I am right and that person says no I am right. So we have these conflicting perspectives. In the midst of all of that, there is the call to humility.



I was reminded of what we recently studied in Colossians Chapter 3 and Verses 12-15:

**<sup>12</sup>Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, <sup>13</sup>bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. <sup>14</sup>And above all these put on love, which binds everything together in perfect harmony. <sup>15</sup>And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.**

Let the peace of Christ be the umpire. Let the peace of Christ make the rulings. So often that is going to be a matter of admitting that perhaps you are not the one who is right in a dispute with another person. That is really hard because when we are in a conflict with someone, that is when our sense of self-righteousness really reveals itself.

There is a sense of peace that we need and we need to pray that the Lord would create shalom and rest, revealing when we are in error so that we can repent of that error; revealing when certain principles can be released wherever possible.

We have this glorious picture of the Kingdom that Christ is bringing and we have this call to live in the light of it even now. Brothers and sisters, I would love to stay here a lot longer, but we have to move forward and see what’s next, because there is much more to this vision. We will see just a portion of what is ahead.

To help us walk in the fear of the LORD and to worship him, not only are we given the vision of hope to light the way, but we also have to be sober to all that stands in the way and stands against the peace and rule of Christ depicted in what we have already read.

So because of the reality and the pervasiveness of sin, we also see:

## **2. A vision of dread to strike the heart (2:6-22)**

We see this here in this text and it comes on suddenly. It comes on with a jolt. In Verse 5, Isaiah said:

**<sup>5</sup>O house of Jacob,  
come, let us walk  
in the light of the LORD”**

Then there is a shift. Isaiah stopped talking to Jacob and began talking to the LORD and said:

**<sup>6</sup>For you have rejected your people,  
the house of Jacob**

And let's understand what is happening here. Isaiah continued along in the same stream of thought that he was preaching with back in Chapter 1. Do you remember from two weeks ago how we read in Isaiah Chapter 1 and Verses 10 through 15 about the withering appraisal of the worship of the people of Judah?

God was rejecting them and their worship. Do you remember what He was saying? He was saying things like: trample my courts no longer. I don't want your sacrifices. I cannot bare them. I don't want your holy convocations. I cannot bare them.

This is because there was a mingling of unrepentant, ongoing sin and idolatry, trying to hold on to that while also acting like it was not big deal, now let's go and worship the Lord. We are going to continue in this while trying to worship as well.

So it came to the point where the Lord said, "When you lift up your hands to me in prayer, I am going to look away. I am rejecting this worship, because your hands are full of blood." It was a pretty jarring image. They were continuing on with abusive patterns of living.

Now as we continue in Verses 6 through 8 of this chapter, we learn that their lives were filled with even more. Not only were their hands filled with blood, but there were other things filling their lives that was requiring God to reject them.

**<sup>6</sup>For you have rejected your people,  
the house of Jacob,  
because they are full of things from the east  
and of fortune-tellers like the Philistines,  
and they strike hands with the children of foreigners.  
<sup>7</sup>Their land is filled with silver and gold,  
and there is no end to their treasures;  
their land is filled with horses,  
and there is no end to their chariots.  
<sup>8</sup>Their land is filled with idols;  
they bow down to the work of their hands,  
to what their own fingers have made.**

We see in these verses that they were full of eastern spiritism and fortune tellers. They were seeking to gain advantage by getting predictions of the future so that they could have leverage against others to get more of the things that they wanted. They were filled with fortune-tellers. They were full of wealth. They were full of power with their horses and their chariots. They were full of idolatry.

This passage goes on to depict that they were full of haughtiness, full of arrogance, full of pride. They were filled with everything except the Holy Spirit, so there was no end to their acquisition. They needed to accrue more and more and more and more, with blood on their hands if necessary in order to get it.

We see all of this laid out before us as we move forward in this vision given by Isaiah, this vision of dread to strike the heart and to produce, by the work of God, conviction of sin. We see that there are three phases of this vision of dread that is given in the rest of this chapter.

First is Jacob's fullness. Then came the segment about God's opposition against everything that sets itself up in opposition to His glory alone. Then it comes to the prophet's conclusion. Each one of these segments has a similar culmination and conclusion.

We notice it when we see what is in Verse 10 and Verse 19 and Verse 21:

**<sup>10</sup>Enter into the rock  
and hide in the dust  
from before the terror of the LORD,  
and from the splendor of his majesty.**

**<sup>19</sup>And people shall enter the caves of the rocks  
and the holes of the ground,  
from before the terror of the LORD,  
and from the splendor of his majesty,  
when he rises to terrify the earth.**

**<sup>21</sup>to enter the caverns of the rocks  
and the clefts of the cliffs,  
from before the terror of the LORD,  
and from the splendor of his majesty,  
when he rises to terrify the earth.**

There is going to be this appearing of the Lord at the end of days. There is going to be an appearance of the glory and the holiness of the Living God, and it is going to strike terror on the inhabitants of the earth.

Five times a form of the word terror is used in these verses. Twice you will notice that there is a rending of the veil so that Almighty God appears to His creation. In two of these expressions, it indicates to us that all He has to do is stand up and gaze. That's all that it is going to take to send unrepentant sinners into panic and into their flee.

They will scatter and they will seek to take refuge in the rocks. This is stated for us repeatedly, not once, not twice, but three times. Each time it is gathering momentum and heaviness and force. All of this is to strike conviction in the hearts of sinners, that they will turn to the Living God for mercy while they can.

As we think about how this generation is going to be stricken with terror, there ought to be a sense within us, and I pray that it is the case by the Spirit, where we say, "But wait a minute, I have been reflecting on my own life and I have blood on my hands too." There are people who commit actual bloodshed on this earth, but we have talked about how the Lord Jesus defined murder as hatred.

Maybe someone is coming to the realization that they have been holding somebody in a stranglehold of ongoing resentment. Their talk has assassinated someone's character. Maybe we are thinking about our own life and our own acquisitions. They are full of silver and gold. There is no end to their treasures and they are willing to do whatever it takes to gain more and more, even if it is a matter of being dishonest, or taking what belongs to others.

Maybe we are being convicted. We ought to be in the fact that we are thieves ourselves. Each act of thievery is an offense before the holiness of God. I still get convicted of that time that I stole that T&C sticker from the kid across the street! That is sin! We have all used our capacity for speech, not to build, but to pierce with darts.

Is there hope for us, because it says that when Christ comes in His righteousness and in His holiness, the population of this earth will be running in panic seeking to hide in the rocks and in the crevices? We are just like them! So what hope is there for us? Praise God, Isaiah used geological language elsewhere too.

This is not the only time that Isaiah would speak of rocks or to be more specific, he would speak of a Rock. He would speak of the Rock, along with other prophets and authors of Scripture who speak to us of the One who is the Rock of ages and who welcomes contrite sinners into His care, as they come showing that their hands have been stained with blood seeking hope. My heart and my eyes have been filled with the lusts of this world. Is there hope for me? Can I be forgiven? Can I have a place in the community of people that are going to be coming happily to worship You?

The answer is yes! Hallelujah, praise God, that we can enter into the Rock of ages. Christ Himself. And if we will come confessing our sin, calling upon Him in our need, He will wash and cleanse us in His blood. He will cover us in His righteousness. He will put new desires in our hearts. He will save us and He will start triggering newness in us that will make us those who testify to the grace that is found in Him alone.

And He brings His perfect peace increasingly into our lives. The time will come when this world passes away, where there is going to be nothing but full-blown shalom explosion within our hearts. As our minds are stayed upon Him, we can have that peace now. Isaiah even told us about that in Isaiah Chapter 26 and Verses 3 and 4:

**<sup>3</sup>You keep him in perfect peace  
whose mind is stayed on you,  
because he trusts in you.  
<sup>4</sup>Trust in the LORD forever,  
for the LORD GOD is an everlasting rock.**

Trust in Christ the rock, the One who cleans every stain and spot for those coming to Him for forgiveness, and He shelters them in His care. This is the good news of the Gospel. Then Isaiah culminated with his conclusion for this chapter.

**<sup>22</sup>Stop regarding man  
in whose nostrils is breath,  
for of what account is he?**

That was going to be the great temptation for Judah. As foreign powers were rising, they were going to seek to gain strength against those foreign powers through alliances with other nations. That's why it said earlier in what we read, "They struck hands with the children of foreigners." But God is saying, "Trust me."

And this right here reveals to us yet another species of idolatry that we are capable of. Yes, there is the worship of false gods and their graven images. Yes, there is the worship of created things above the Creator, and the love of created things above the One who provides the created things.

We can even turn other human beings into idols. When your sense of identity and well-being and security and hope is ultimately in any human being other than God, this is another species of idolatry the Scripture warns us against.

This word from Isaiah:

**<sup>22</sup>Stop regarding man  
in whose nostrils is breath,  
for of what account is he?**

Whatever human being you are placing your ultimate sense of identity and meaning and fulfillment and hope in, their lives depend on continued intake of oxygen into their lungs. He or she must breathe to live. Without the provision of oxygen, they will be dead in five minutes. Then where does all that hope that was placed in them go?

In contrast to this, there is the Living God, the Rock, the Lord God. How beautiful is the doctrine of aseity; this doctrine that God Himself, He is the one being in this universe that is self-existent. His existence is not derived from anything else. The Triune God has life in Himself. He is the one that we were designed to know, to have refuge in, to find our fulfillment in, and to find the entire sense of our well-being in, so Isaiah said. Stop regarding men. Look to the Lord, the Everlasting Rock. His love far surpasses the love of any of His creatures even though He is teaching His creatures how to love.

For every child of God, there is a picture of another verse in Isaiah. It is a verse that teaches us that the name of each of each one of the children of God who are in Christ, that name is engraved in His loving hands. He is the King. He is the Lord. He is the one who knows you inside and out. He is the one who sustains your life; who is there when everybody else on this earth comes and goes.

**<sup>22</sup>Stop regarding man  
in whose nostrils is breath,  
for of what account is he?**

The Lord is the Lord who saves. Let's pray.