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O House of Jacob, Let Us Walk in the Light 2: 5-8

O house of Jacob, let us walk in the light DIG: Why did Isaiah call Isra'el the House of Jacob? What was the prophet calling Jacob to do? Why was that calling necessary? What does it mean to walk in the light? Isaiah returns from the vision of the future in verses 1 through 5, to the reality of the present. What do these verses add to Isaiah's catalogue of sins in 1:21-23? What makes the pagan practices in 6b so awful to God (Deuteronomy 7:1-6; 18:10-11 and Second Kings 16:7-18, where King Ahaz is guilty of clasping hands in pagan worship)? What's wrong with accumulating horses, silver or gold (Deuteronomy 17:16-20)? What is significant about the people of Judah prostrating themselves before idols (Deuteronomy 31:16-18)?

REFLECT: What is the spiritual lesson ADONAI wanted Jacob to learn? How does that spiritual lesson apply to you today? Without having to be perfect, do you feel like you are walking in the light today? Why or why not? In the light of the rise of the New Age Movement of occultism and witchcraft, what should a believer's response be? Why does the LORD consider them so dangerous for us? Some live as if "the one with the most toys in the end wins." What would Isaiah say to that pop slogan? In the battle between serving God or money (Matthew 6:24), which seems to be winning in your life this week? What, if anything, has come between the LORD and you? Why? What can you do about it?

As mentioned before, sandwiched between two sections that are hopeful (**to see link click [Ao](#) - Jerusalem Purged By Judgment, Then Blessed** and **[Aw](#) - The Believing Remnant in the Messianic Kingdom**), there is a major section of judgment and hopelessness (**[Aq](#) - Zion's Pathetic Present Condition and Judgment to Follow**). Therefore, in stark contrast to the hope of the previous passage, here **Isaiah** shows us the foolishness of human pride. **Chapter 2:6-22** talks in more general terms about this foolishness and its results, while **3:1** to **4:1** gives us more details.

Isaiah introduces this major section of judgment by admonishing his readers saying: **Come, O House of Jacob, let us walk in the light of ADONAI (2:5). He called Isra'el the**

House of Jacob, a reference to the descendants of **Jacob**. **Isaiah** used this term eight times (**2:5-6, 8:17, 10:20, 14:1, 29:22, 46:3** and **48:1**), whereas all the other prophets together use it only nine times. When great truths about the future are given in Scripture, we are often reminded of how we should live in the present. **Dear Friends, we are God's children now; and it has not yet been made clear what we will become. We do know that when He appears, we will be like Him; because we will see Him as He really is. And everyone who has this hope in them continues purifying themselves, since God is pure (First John 3:2-3 CJB; also see First Thessalonians 4:13-18, 5:1-9; Second Peter 3:10-14).**

The abruptness of the shift from **2:5** points us to the fact that **ADONAI** had **abandoned Judah** in **their** present condition. They could not continue to live in **their** sin. **The prophet, in his despair and in bitterness turns away from his people and addresses God. He had abandoned His people, the house of Jacob**, not because **He** no longer loved **them** but because **they** had become like the world (**2:6a**). The reasons for the call were the sins of **Judah**. **God had abandoned His people** and three reasons are given.

First, **the people** were **full of superstitions from the East**, which meant that **they** were following the practices of the Assyrian Empire. At the same time **the Jews** were practicing **divination like the Philistines (First Samuel 6:2; Second Kings 1:2), and clasp hands with pagans (2:6b)**. **Divination**, from *anan*, means *to practice sorcery or to cast spells (Leviticus 19:26; Deuteronomy 18:10 and 14:2; Second Kings 21:6; Micah 5:12)*. **Judah** was guilty of occult practices **with sorcery, which was substituted for the God-ordained religion. They** were trying to control events in **their** lives and the life of the nation through the power given to demons. **God** said that **His people** were **full of superstitions** and **they practiced divination like the Philistines and clasped hands, or agreed with pagans (2:6b)**. No wonder **God had abandoned His people**.

Secondly, **Judah** became dependent on foreign wealth against **ADONAI's** own decree. At the foot of Mount Sinai **He** had told **the nation** that they **must not accumulate large amounts of silver and gold (Deuteronomy 17:17b)**. Yet, **Isaiah** tells us that during his ministry **Isra'el's land** was **full of silver and gold**. In fact, **there was no end to their treasures!** Moses had also said that **Isra'el must not acquire great numbers of horses and chariots (Deuteronomy 17:16a)**. But **their land was full of horses, and there was no end to their chariots** during **Isaiah's** day (**2:7**). **God** forbade these things (**Deut 17:16-20**), because **He** knew that great wealth would drive a wedge between **Him** and **His people**.



Thirdly, it was no surprise that they mistakenly reasoned that **their** newfound wealth came as a result of worshiping their **idols**. As a result, **their land** was **full of idols**. The word **Isaiah** uses for **idols**, or *elilim*, means *nonentities, worthless ones* or *no-gods* (**40:18-20, 41:6-7** and **28-29, 44:9-20, 45:16-20, 46:1-2** and **5-7**), and is a word pun for **God**, or *elohim*. The **idols** seemed to be the real thing, but they were not! **Isaiah** uses these word plays constantly in his book. The very **LORD**, that someday all nations will **bow down to**, had been exchanged by **His** own **people** for worthless **idols**. They were bowing **down to the work of their own hands, to what their fingers had made (2:8)**. But, amazingly enough, they would not **bow down** to **God**.

When we let anything . . . and I mean anything . . . get between **the LORD** and us, it becomes an idol. How foolish it is to call what humans have made divine! When people shape **God** in their own image, then the world is truly without purpose and they are indeed fools.