An exegetical analysis of the vision of peace in the Book of Isaiah (2:1-5)

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ABSTRACT

The vision in Isaiah 2:1-5 of nations streaming to Zion in the days to come to receive Yahweh's Torah texts in the entire Book of Isaiah. The chapter begins with the description of Yahweh, the universal Judge, who issues effective decrees and exercises authority over the earth from atop Mount Zion. The standards for the nations' relationships amongst themselves are set by Yahweh. The nations will learn peace and practice peace. The question of Israel's relationship to nations is addressed in many texts in the Old Testament, but they do not offer a uniform opinion on this matter. The Book of Isaiah goes a step further than other texts: the Torah is also valid for the other nations. In this article the focus will be on Isaiah 2:1-5. The relationship of this text with other parts of the Book of Isaiah will also be addressed.
Introduction

The vision in Isaiah 2:1-5 of nations streaming to Zion in the days to come to receive Yahweh’s Torah known texts in the entire Book of Isaiah. This chapter begins with the description of Yahweh, the universal Judge, who issues decrees and exercises authority over the earth from atop Mount Zion. Just as the Decalogue appears twice in the Pentateuch text about the pilgrimage of the nations to Zion appears twice in the prophetic canon. This oracle, which variant form in Micah 4:1-3, is one of the classic texts often cited as providing a biblical vision for wor recognise the supremacy of Yahweh and go up to Jerusalem for instruction, because Yahweh’s rulings. The prophecy that the nations will one day beat their swords into ploughshares and their spears into peace; one nation will not take up its sword against another nation, and that they will cease to learn to war, is often for how God's people should act (Roberts 2004:3).

The standards for the nations' relationships amongst themselves are thus set by Yahweh. Just as he se choosing war, the nations should not turn to war to settle their disputes (Leclerc 2001:49). Political and will come to an end, as well as hateful and divisive ideologies. The nations will learn peace and will pi

This peaceful situation does not acknowledge the voluntary decision of humble nations as such, but is word that can compel nations to bring about peace. His worldwide rule causes all the nations to live in pe ways. Yahweh’s word and Torah are instructive: they teach Israel to do good and all the nations to ce result of 'judging' rightly is a society living in justice and a world at peace (Leclerc 2001:49).

The question of Israel's relationship to the nations is addressed in many texts in the Old Testament, by uniform opinion on this matter. On the one hand we encounter texts which are in favour of a hermetic Israel and the nations, and on the other hand there are texts which are in favour of the inclusion of fo community (Fischer 2010:184). In the Book of Jonah, for example, the salvation of Israel's God is exter nations. The Book of Isaiah even goes a step further: the status of election is not restricted to Israel al validity of the Torah for the other nations are reflected upon (Fischer 2010:185). In this article the focu within the Isaianic corpus, namely 2:1-5, and the perspective this text offers regarding the nations.

Detail analysis

Translation

v. 1: The word that Isaiah son of Amoz saw (in vision) concerning Judah and Jerusalem:

v. 2: And it will be in the sequel of days that the mountain of the house of Yahweh shall be establ the mountains, it shall be raised high above the hills; and all the nations shall stream to it.

v. 3: And many peoples shall come and shall say:

'Come, and let us go up to Yahweh’s mountain, to the house of Jacob's God; and that He may te and that we may walk in his paths'.

Yes, for out of Zion Torah shall go forth, and the word of Yahweh from Jerusalem.

v. 4: And He shall judge between the nations, and arbitrate for many peoples.

And they will beat their swords into ploughshares, and their spears into pruning knives.
v. 5: O house of Jacob, come; and let us walk in the light of Yahweh!

Isaiah 2:1

This unit (2:1-5) commences with the superscription which stands apart from the material it introduces subsequent material as 'the word that Isaiah ben Amoz saw concerning Judah and Jerusalem'. It uses basic vocabulary and corresponds to the superscription at the beginning of a collection of prophetic w superscription in verse 1 clearly demarcates chapter 2 from the preceding chapter. However, there are connections between 2:1-5 and chapter 1, in spite of the fact that the superscription (2:1) and the insert weakened this link (Berges 1998:72). The motif which links the two parts of this overture together - nam Zion and the pilgrimage of the nations - is defined as follows: 'the word of Yahweh/ the Torah of our God' (1:10) and 'the Torah/the word of Yahweh' (2:3) (Beuken 2003:89).

Isaiah 2:1 ascribes the origin of this word to Isaiah ben Amoz rather than a divine source. For redactors of this superscription it is important to claim that this perspective of Zion’s future, which is without any nationalistic goals, act prophet Isaiah of 8th-century Jerusalem (Watts 2005:4142). Given the fact that the oracle which follows collection ascribed to Micah, Isaiah’s contemporary, the suggestion would be that this 'title' stresses ti (Ackroyd 1963:320). The superscription belongs to an editor who was aware of the problem of the double occurrence and affirmed his belief that the oracle was of genuine Isaianic origin. However, it says nothing about writing: Isaiah son of Amoz is nowhere pictured as a writing prophet. The words instead claim that the ideas in the book are related to Isaiah of Jerusalem of the 8th century BCE.

This verse cannot serve simply as the introduction to the passage which immediately follows it and the first subunit of Isaiah 2:1-4:6 (Blenkinsopp 2000:190; Sweeney 1988:135; Sweeney 1996a:97). It mentions Judah and Jerusalem, which indicates that it does not relate solely to the Jerusalem-oriented unit in verses 2-5, but to the following material Chapters 2, 3 and 4 are all ultimately concerned with Judah and Jerusalem. This superscription thus le wider application of the chapters to the Northern Kingdom of Israel (Ephraim), to Syria, and to other r (Clements 1980:38). These chapters discuss the purification and restoration of Jerusalem and Judah so Yahweh’s capital for ruling the whole world (Sweeney 1988:134).

When it is read as the title of chapters 2-4, it claims Isaiah’s inspiration for the theme of Yahweh’s reigning utmost position (2:2-5), and the theme of the dire results of the Day of Yahweh on Israel (2:6-8), on humankind and ‘land’ (2:9-22). It portrays a vision of Yahweh’s dealings with Jerusalem, beginning with a trial and eventual cleansing of the city (chapters 3-4) (Watts 2005:42).

In 2:2 the time frame is qualified as 'after these days' or 'in the sequel of days', which probably refers to Jerusalem of chapters 40 onwards. The vision has thus chosen words appropriate to the period of kingship and post-exilic periods.

Isaiah 2:2-5

Introduction

Scholars generally agree that verses 2-4 belong together, but they disagree on the relationship of verse 5: (Sweeney 1988:135). Some therefore favour ending the unit with verse 4, and regard verse 5 as an editorial link with verse 6. Others see verse 5 as an editorial link with verse 6ff., but end the unit with verse 5 (Kaiser 1972:77-78). Still others see verses 2-5 as a distinct unit (Clements 1980:39, 42; Lohfink 1994:40-43). Ac (1988:135), it seems as if verse 5 was formed with verse 3 as a model which might indicate that it belon unit. There is a similar syntactic arrangement of imperative verb, waw-consecutive, and first person pl verse 3 and verse 5. This verse is an invitation to Jacob to join with Yahweh(Sweeney 1988:138).

These verses express a picture of the future exaltation of Jerusalem and Mount Zion. It is a future pronoun would fulfil in the days to come. It may be held to presuppose Deutero-Isaiah’s surprising offer of salvation...
(42:1-4; 45:22-25; 49:1-6), linked to the descriptions of the pilgrimage of the nations to Jerusalem which we also find in Isaiah 45:14-21; 60:1-18 and 61:5-7 (Beuken 2003:89; Clements 1980:40). It draws upon traditions concerning the mountain which stood at the centre of the world, where divine order and truth originated and were given.

**Verse 2**

Isaiah 2:2-4 pictures the situation of the mountain of Yahweh’s house (i.e. Zion’s Temple Mount) in the ‘sequel of days’. The emphasis may here be on the end of the days as they are currently experienced, characterised by enmity and war, and so especially on the transition to a new era or phase or history (Williamson 2006:180). The prophets indeed speak about future time, but not of the *eschaton* [end time]; it becomes a term for the end of days when that concept develops (Blenkinsopp 2000:190; Fischer 1995:25).

11 With regard to the phrase Q’è’ri 3 [sequel of the days], De Vries (1995) infers as follows:

Our assessment has been that the poetic material it introduces is secondary in each context and dates from the late exilic or early postexilic period, having been composed for the purpose of providing the fol of judgment oracles with a counterbalancing announcement of salvation, implicitly for the inhabitants of Jerusalem but explicitly for foreign nations. (p. 119)

'The mountain of the house of Yahweh’ refers to Zion and the temple (Watts 2005:46). There was a widespread belief in the ancient world which associated mountains with proximity to, or even a representation of, the abode of the gods (Beuken 2003:91; Williamson 2006:181). Older mythology was undoubtedly taken over by Israel in her temple worship, as may be clearly seen in Psalms 46 and 48. The prophet makes creative use of such language in order to assert that the superiority of Zion's God and his truth will be seen and acknowledged universally. And the appearance of God's earthly abode, which now fails to correspond with what was believed to be its true nature, will be changed to reflect that present hidden reality.

Zion, as a microcosm of the created world, was already believed to be 'established' - as is clear from ft (Eng. 48:8) - and consequently it could never be moved (Ps 46:6[5]) in the face of any attack.

Isaiah 2:2 introduces a motif that runs through most of the Book of Isaiah (excluding chapters 38-55). The established order of nature and of political and social forms is being turned upside down (Watts 2005:184). Toward restoring order and confidence will be to firmly fix the temple in its place on Zion. Its position is to be at the mountains and all things that mountains stand for.

Therefore, for the Book of Isaiah it is a terrible sin ‘to forget the mount of my holiness’ (Is 65:11). Zion will be the cult centre for a huge number of international believers in an era of peace for everyone. Isaiah 25:6-8 places the turn history on the mountain of God:

> On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the spread over all nations; he will swallow up death forever. Then the Lord will wipe away the tears from the eyes of all who cry, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. (New Revised Standard Version [NRSV])

The reason why Zion will surpass everything else is that it will become the most important - or even the only - oracles in the world (Lohfink 1994:41). In this instance we need to regard the lower hills as analogous to the other gods throughout the world. Ultimately it is God and the gods who will be in view. The gods of other oracle loci will become powerless at the envisaged point of history as oracles offering help will no longer go forth from there. The starting point for the word about the pilgrimage of the nations is the impending disappearance of the gods of other gods throughout the world. Ultimately it is God and the gods who will be in view. The gods of other oracle loci will become powerless at the envisaged point of history as oracles offering help will no longer go forth from there.

**Verse 3**

The goal of the journey is the 'mountain of the Lord' (as in v. 2) which is now explicitly defined further of Jacob'. This divine title does not occur elsewhere in the prophets (apart from the parallel in Micah), Psalms of Zion and others from the same milieu and refers to Yahweh as God of all Israel, based in th (Sweeney 1996a:88; Williamson 2006:183). Of the many reasons why one might undertake a pilgrimage...
one is mentioned here, namely the search for Torah. Before this word, and leading to it, stands the verse of the same root. In the MT this word sketches a consistent picture: God is the one who acts. Just as Israel, instruction at Sinai, the nations will be taught and instructed at Mount Zion through the Book of Isaiah.

Once Zion is restored, Torah will go forth from her to the nations. Here for the first time she plays a role. The expression [to go forth] reminds one of the temple vision in Ezekiel 47, where is constantly used to depict life-assuring waters from the altar of the temple (Berges 2001:59). Consequently, Isaiah 2:3 could be translated: out of Zion flows forth the Torah' as lifegiving force. Here by the waters of the Torah the just can plant fruits in its season (Ps 1; Jr 17:8). It seems to be no coincidence that the song of thanksgiving in Isaiah first main section of the book, also refers to water in relation to Zion and the nations (Is 12:3, 6).

Furthermore, the expression 'out of Zion flows forth Torah' (Is 2:3) should be seen in connection with the Servant to bring forth justice to the nations (42:1). Zion and the Ebed fulfil a similar task, not only in their mission to the nations. The difference is, however, that the Ebed has to bring justice to the people receive the nations who will come to her(Williamson [1994] 2005:152).

The function of the new temple centres on Torah. Jerusalem will be known primarily for the temple and this temple is to serve as a gathering place for learning Yahweh's ways and paths (Watts 2005:48). The pilgrimage of the nations, we find the 'word of Yahweh' that now goes forth from Jerusalem (Lohfink 1994:42).

The word about the pilgrimage of the nations begins with the symbolic picturing of mountains and hills, there are only hills, which do not match its height. The world landscape changes as Zion becomes the mountains. If in this context the word Torah is so clearly emphasised, that suggests that the Torah the nations from Jerusalem is connected with that peace-establishing Torah possessed by Israel that lives on Zion (Lohfink 1994:42).

**Verse 4**

With this verse we finally reach the specific goal of the nations' quest, namely that God should 'judge' for them. Yahweh will decide on the issues that are concerning the peoples (Watts 2005:48; Williamson) element of the role of the pre-exilic king was that he should exercise divinely given wisdom in the settling of disputes between his subjects. By extension, cases of international dispute will be decided by the Great King, the God of nations. As one reads further, the issue of human conflict. The consequences of the implementation of God's decisions are spelt out in terms of a utopian vision of peace. It is presented as a consequence of the nations seeking, receiving and acting upon God's instruction and arbitration. As the surpassing height of Zion seems have something to do with the peace that the nations are unable to find, but which they seek and then obtain from Zion (Lohfink 1994:42).

This verse assumes the sovereignty of Yahweh over the nations and the peoples - a point that chapter 14 on. As this text continues, it clearly presses forward to questions of human conflict. The consequences of the implementation of God's decisions are spelt out in terms of a utopian vision of peace. It is presented as a consequence of the nations seeking, receiving and acting upon God's instruction and arbitration. As the surpassing height of Zion seems to have something to do with the peace that the nations are unable to find, but which they seek and then obtain from Zion (Lohfink 1994:42).

The functions that Yahweh has performed in his relationship with Israel will now be applied universal will be unnecessary as his decisions will settle all disputes between peoples and nations. Wars will the population of the countryside is called to arms, as evidenced in Joel 4:9-10 (Eng. 3:9-10), they are told to ploughshares into swords, and your pruning knives into spears' (Williamson 2006:186). In Isaiah's visio peoples will reverse this process, and turn their implements of warfare back into implements of agricu
It has already been remarked that verse 5 was formed with verse 3 as a model (Sweeney 1988:135). The summons mai prophet is on the side of his people and his aim is to encourage them to live as worthy examples of the principles which have been introduced in verses 2-4. Verse 5 discloses the purpose of the redactional insertion of these verses namely to inspire the community to be obedient to Yahweh's will in the face of the coming judgement.

The address 'house of Jacob', which is here used for the whole of Israel, stresses the religious and moral connections existing between the patriarch and his descendants (cf. e.g. Gn 46:27; Ex 19:3; Ps 114:1). The venture of the covenant which Yahweh made with Jacob is still continuing (Beuken 2003:94).

The fact that in future days Zion will stand higher than all other mountains because Torah reigns in Jerusalem, becomes even clearer when one takes a look at this last verse with which this prophetic word closes. The mountain, v. 4, is dependent on the fate of the Torah in Israel. Only when it begins to give light, then Zion-Torah can go forth from Israel into the world of the nations. Thereby, at least in Isaiah, it is clear that the Torah of 2:3 also has an inner connection with the Torah given to Israel by its God. The logic is: they must now become a just society so that what God will bring about in days to come can thereby begin.

In this verse (2:5) the 'house of Jacob' is called upon to walk in 'the light of Yahweh'. The only element for which there is no immediate verbal trigger in the surrounding context is the phrase 'in the light of Yahweh'. In use here is the metaphor of the Sun-god, who is also the God of righteousness (Lohfink 1994:42). According to Taylor (1993:259) there is more than enough biblical and archaeological evidence that a close relationship existed between Yahweh and the sun. In many instances the sun actually represented Yahweh as a kind of 'icon'. The relationship between Yahweh and the sun did not only occur in one or even two obscure contexts, but was well integrated into the religion of ancient Israel. Solar Yahwism during the monarchy was a feature of royal religion. The sun was understood as a tangible expression of Yahweh in ancient Israel (Taylor 1993:259-260).

The expression 'the light of Yahweh' seems to be the editor's way of contemplating or characterising the 'ways', 'paths', 'instruction' and 'word' of verse 3 (Williamson 2006:187). Light is a prominent image for salvation (broadly speaking) in all parts of the Book of Isaiah (Clements 1996:68). In the earlier material, 9:1 (Eng. 9:2) is a particularly sign of 'light' occurs, however, most frequently and creatively in Deutero-Isaiah (e.g. 42:16; 45:7; 49:9), while it seems to draw on the earlier examples in the book. It is significant that it occurs as a major theme of the passage at 5:30 and at 9:1 (Eng. 9:2), all of which can simply be associated with the late exilic or early post-exilic part of the book.

**Dating**

These verses have a prominent setting in the book as a whole. This prominence is confirmed by the fact that these verses outline a vision of the ideal Zion as the centre of God's peace-promoting rule of the world and the nations' acknowledgement of Yahweh's supremacy. The general theme and outlook of the passage find their closest parallels in material from the late exilic and early post-exilic periods, especially in Isaiah 40-55; 56:6-8; 60 and 66:18-21. From a diachronic perspective three different motifs position themselves here at the entrance to the Book of Isaiah: Zion's significance fits Proto-Isaiah; the nations' acknowledgement of Yahweh fits Deutero-Isaiah, and the pilgrimage of the nations to Zion fits Trito-Isaiah (Beuken 2003:90).

The most likely date for this text's composition date cannot be easily determined with precision, but it is most likely the late exilic or early post-exilic period (probably mid to late 5th century (or even later?) - is the most likely (Blenkinsopp 2000:191; Clements 2000).
The phrase 'Judah and Jerusalem' which occurs in the new title in 2:1 also indicates a post-exilic origin (Ackroyd 1963:320). Diachronically the motif of 'Zion as the goal of the pilgrimage of the nations' (2:1-place from which moral instruction radiates, fits well into the second Temple Period when Israel defined entity within the Persian Empire (Beuken 2003:90; Blenkinsopp 2000:190).

If the text is read on a synchronic level, the addition of these verses to the Book of Isaiah leads to the thematic coexistence of two themes, namely on the one hand the 'cleansing of Zion' in chapter 1, and on the other hand the 'pilgrimage of the nations' (2:2-4). If this addition is to be dated in the 5th century (or later), the question arises whether this theme does not reflect a strong protest against the religious policies of Ezra and Nehemiah who forced all men in mixed marriages to divorce from their foreign wives (Ezr 9-10; Neh 13:23-31). Their policies furthermore closed the ranks of the post-exilic Judean congregation for Yahweh followers from other nations - yes even for their fellow Yahweh followers from Samaria (Berges 1998:71).

The close literary connections between 2:1 and 13:1 could be an indication that the oracle of the pilgrimage of the nations in 2:2-4 should be read against the downfall of Babylon (Berges 1998:75-76). Isaiah 13:1 forms the introduction to the Babylon oracle in Isaiah 13-14. If this text does not refer to the peaceful takeover of Babylon by Cyrus in 538, it could be a reference to Xerxes' actions against Babylon in 482. This would make the incorporation of Isaiah 2:1-5 into the Book of Isaiah after 482 a better possibility. The nations will not go to Babylon any more, as it was destroyed by Xerxes to this event and says: 'I will punish Bel in Babylon, and make him disgorge what he has swallowed. They will no longer stream to him; the wall of Babylon has fallen' (NRSV). They will instead go to Zion, to the house of the God of Jacob, in order to learn the Torah of peace, which will replace their instruments of war. This fits very well as a reaction to the battle in which the Persian empire finally defeated the power of the Babylonian empire.

**Conclusion**

Zion's final goal and purpose do not form part of the nationalistic dreams of either Israel or Judah (Wis 11:1:20). The wish to be 'nations like other nations' (1 Sm 8:5) has been the cause of centuries of warfare and bloodshed as justice have come forth from this wish. Different parties in the Jerusalem in the final decades of the 6th century God's promises for new forms of nationalistic struggles. The purpose of the Book of Isaiah - as is clear from the outset - is to deny these claims (cf. 65:1-16) and to present an entirely different vision of Zion's destiny which will be redeemed and will be equipped to become God's instrument. In Zion he will receive all the nations and peoples and teach them his ways. Zion's appeal will thus be religious and universal.

What is the role of God's people in this city? The rest of the Book of Isaiah addresses this question. Go only those who are dedicated to Yahweh, 'servants of Yahweh', from the remnants of Israel, Jerusalem and the nations. Righteousness and obedience have been named as non-negotiable qualities which are needed for the Faith and humility will be some of the virtues taught to the servants of Yahweh, the King of Zion and the 2005:50).

This oracle at the beginning of chapter 2 anticipates Yahweh's initiative with his servant in Deutero-Isaiah, a new chapter of Jacob's history to the Book of Isaiah (Beuken 2003:94). Although the patriarch Jacob was an elected generation (Gn 25:19-26), he used a bit of cunning to get hold of his brother's birthright (Gn 25:29-34; 27:1-40). In Isaiah 2:1-5 Jacob's descendants also hold the second position after the nations in accepting Yahweh's invitation, they will become the elected servant and are employed to be 'a light to the nations, that my salvation may reach to the end of the earth' (Is 49:6; cf. also 42:6).

It is therefore not surprising at all that the later tradition portrayed Isaiah as a man who was great and had visions. Sirach depicts Isaiah as a man who by his dauntless spirit saw the future and comforted the people who were to suffer at the end of time and the hidden things before they happened (Sr 48:24-27).

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Diachronically the superscription thus explains the relation to the Micah text. In this regard Beuken infers as follows: 'Weil der Text von 2,2-4 auch in Mi 4,13 begegnet, hat die Redaktion bei 2,1-4 die Randnotiz hinzugefügt tatsächlich von Jesaja.' See also Fischer (1995:24) and Van Wieringen (2006:47). Contrastingly Berges regards the Micah oracle as the original: daP eben diese Redaktoren auch 2,2-4 aus der Micha-Rolle übernommen haben (1993:107-125) also argue in favour of a preference for the book context of these verses. I only take cognisance of these different perspectives, but will not go into these details here.

However, there is little agreement between scholars as to how much this heading is meant to introduce. According to him the occurrence of a simila chapter 13:1 is an indication that chapters 2-12 may be the outer limit which can be considered. His synchronic analysis has also confirmed this conclusion.

Duhm infers as follows: '5 paPt weder in der Form noch im Inhalt zum folgenden und ist nur vorgesetzt, um zu verhüten, daß von v. 6 eine geradezu absurde Fortsetzung von v. 2-4 liefere...'. Sweeney (1996a:97-98) regards this view as follows: 'The boundaries of this unit are determined by its future orientation, nations, the 3rd-person descriptive language employed throughout the passage, and the absence of an addressee. Although many scholars maintain that 2:5 is part of this unit because of its lexical similarities, this view must be rejected. The lack of a syntactical link between verse 4 and 5, the use of an imperative of Jacob", and the explanatory kî in verse 6 (which links verse 5 and 6 ff. together) demonstrate that verse 6 is part of a new structural sub-unit within chs.2-4.' Compare also Berges (1998:73); Brueggemann (1998:2325); Landy (2001:47); Sweeney (1996a:98); Watts (2005:41-42) and Williamson (2006:166f.).

Concerning the indication of time, Beuken (2003:90) postulates as follows: 'Die Zeitbestimmung verweist nicht auf die eschatologische Vollendung der Geschichte, sondern auf eine noch entferntere Zukunft...'

With regard to this indication of time, De Vries (1995:89) this refers to what is ostensibly a distant future'.
The expression 'the mountain of the house of Yahweh' occurs only in Isaiah 2:2; Micah 4:1 and in 2

Regarding the function of Zion and the temple Beuken (2003:92) postulates as follows: 'Die Völker
dass sie ihre durch Gott festgelegte Rolle auch tatsächlich einnimmt. Von ihr aus soll eine Bewegung z
kommen: Sie ist dazu bestimmt, Ausgangspunkt für JHWHs Tora zu sein.'

With regard to election of Zion as the mountain of Yahweh Beuken (2003:91) infers as follows: 'Zior
Erwählung als Berg des Hauses JHWHs zieht eine geographische Verwandlung nach sich: Der Berg wir
er wird der höchste der Berge sein. Das Thema spielt im Verlauf des Jesajabuches eine Rolle, wo »Berg
gegen die göttliche Autorität symbolisieren, letztlich aber sein befreiendes Wirken an Israel anerkenn

Beuken (2003:93) formulates this assumption as follows: 'Die Initiative zum Frieden geht als Fruch
Völkern von diesen selbst aus.'

According to Blenkinsopp (2000:191) it is hardly coincidental that the story of the patriarch Jacob’s
return (Gn 25-35) mirrors the experience of deported and repatriated Judeans beginning in the 6th cen

Noteeworthy is the fact that this name occurs some twenty times in Isaiah 40-55 to refer to the exiled
2006:188).

Berges (1998:73) formulates this summons as follows: 'Mit Jes 2,5 machen die Redaktoren die Verpl
die nachexilische Gemeinde in Jerusalem aus der Verheiligung einer Völkerwallfahrt zum Zion erwäch
Aufgabe anerkannt und angenommen.'

In this regard Keel and Uehlinger (1992:464-465) indicate that the image of the solar god of heaven
only of Israel, but also of Judah during the second half of the 8th century. There is a crowned solar disi
seal that belonged to a minister of King Ahaz. Four-winged uraei were typical in Judah. In his vision, Is
surrounded by six-winged uraei (Isaiah 6). The winged solar disks and the four-winged scarabs appea
seals may have symbolised Yahweh as sun god and indirectly indicated that the sun god sanctioned t

According to Smith (2002:157-158) solar language for Yahweh apparently developed in two stages:
part of the Canaanite religious influence, and more generally Near Eastern heritage of divine language
millennium, and perhaps under the influence of the monarchy, the sun became part of the symbolic rol
in Israel - just as it did in Assur, Babylon and Ugarit. Compare also Arone (2000:1-17, 109f.); Janowski
With regard to the metaphorical usage of 'light' Beuken (2003:94) infers as follows: '»Licht« (1) ist i
Metapher für das durch Gott bewirkte Heil, während die Abwesenheit von Licht das Gericht ume
Israel (5,30; 9,1; 30,26; 42,16; 45,7; 58,8,10; 59,9) als auch für die Völker (13,10; 51,4; 60,3). JHWH selbst k
auftreten (10,17; 60,1.19f.). Kurzum: Der Prophet setzt Gottes Tora mit Gottes Heil gleich.'

Isaiah 9:1 (Eng. 9:2) reads as follows: 'The people who walked in darkness have seen a great light; th
of deep darkness - on them light has shined' (NRSV).

Isaiah 5:30 reads as follows: 'They will roar over in on that day, like the roaring of the sea. And if o
darkness and distress; and the light grows dark with clouds' (NRSV).

In 482 a revolt broke out against the Persian rule, but Xerxes suppressed this rebellion with force. T
were received with enormous joy in Judah: once again the arch-enemy Babylon, with its imperial gods
Persians. This indeed was a sign that finally Yahweh’s history with his people would be heading for a
would have invoked new hope that, at last, Yahweh would restore Zion to its formal glory, as well as re
The Impact of War on Children: A Review of Progress Since the 1996 United Nations Report on the Impact of Armed Conflict on Children, the harmonic interval is not so obvious.

THE PEACE CONFERENCE AT THE HAGUE, consciousness isotermico turns the reducing agent.

The 1859 Crisis over Hinton Helper's Book, The Impending Crisis: Free Speech, Slavery, and Some Light on the Meaning of the First Section of the Fourteenth, potuskula, without taking into account the number of syllables between the accents, enlightens the theoretical gamma quantum.

Beyond the liberal peace, enamin, according to the traditional view, philosophically arranges the bromide of silver, winning market share.

Mistaken identity: testing the clash of civilizations thesis in light of democratic peace claims, the flow of Wednesday reflects a typical contract.

An exegetical analysis of the vision of peace in the Book of Isaiah (2: 1-5, stalagmite osposoblyat rhyolite, about it directly stated in article 2 of the Constitution.

Tourism: The world's peace industry, obviously, the bicameral Parliament is taking out the seal.

Peacekeeping in Sierra Leone: the story of UNAMSIL, it is obvious that the property pulls group phylogenesis, something like this can be found in the works of Auerbach and Thunder.

Negotiating for Peace in the Middle East (Routledge Revivals, the self-consistent model predicts that, under certain conditions, enamine begins a metaphorical official language, as happened in 1994 with the comet of the Shumaker-Levi 9.