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ORIGINAL RESEARCH

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 decrees and exercises authority over the earth from atop Mount Zion. The standards for the nations' righteousness are set by Yahweh. The nations will learn peace and practice peace. The question of Israel's nations is addressed in many texts in the Old Testament, but they do not offer a uniform opinion on the matter. Isaiah goes a step further than other texts: the Torah is also valid for the other nations. In this article the vision of Isaiah 2:1-5 is examined. 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 univ¹ decrees and exercises authority over the earth from atop Mount Zion. Just as the Decalogue appears to text about the pilgrimage of the nations to Zion appears twice in the prophetic canon. This oracle, which variant form in Micah 4:1-3,¹ 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 p nation will not take up its sword against another nation, and that they will cease to learn to war, is ofte 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 p (1998:25).

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 ways. Yahweh's *word* and *Torah*² are instructive: they teach Israel to do good and all the nations to cea 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, b uniform opinion on this matter. On the one hand we encounter texts which are in favour of a hermetic Israel and the nations,³ 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 alo 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

Translation⁵

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 estab 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.

Nation shall not take up the sword against nation, neither shall they learn war any more.

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 writings. The 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 insertion in verse 5 weakened this link (Berges 1998:72). The motif which links the two parts of this overture together - namely, Zion and the pilgrimage of the nations - is defined as follows: 'the word of Yahweh/ the Torah of our God/ 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 the redactor it is important to claim that this perspective of Zion's future, which is without any nationalistic goals, is that of the prophet Isaiah of 8th-century Jerusalem (Watts 2005:4142). Given the fact that the oracle which follows is a collection ascribed to Micah, Isaiah's contemporary, the suggestion would be that this 'title' stresses the divine origin of the oracle (Ackroyd 1963:320).⁶ The superscription belongs to an editor who was aware of the problem of the date of the oracle and affirmed his belief that the oracle was of genuine Isaianic origin.⁷ However, it says nothing about writing the oracle, nowhere pictured as a writing prophet. The words instead claim that the ideas in the book are related to 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).⁸ It mentions Jerusalem, which indicates that it does not relate solely to the Jerusalem-oriented unit in verses 2-5, but to the following chapters. Chapters 2, 3 and 4 are all ultimately concerned with Judah and Jerusalem. This superscription thus allows for a wider application of the chapters to the Northern Kingdom of Israel (Ephraim), to Syria, and to other regions (Clements 1980:38). These chapters discuss the purification and restoration of Jerusalem and Judah so that they may be 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 reign in the utmost position (2:2-5), and the theme of the dire results of the Day of Yahweh on Israel (2:6-8), on human sinners (2:9-22). It portrays a vision of Yahweh's dealings with Jerusalem, beginning with a trial and ending with the 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 the period of the fall of Jerusalem of chapters 40 onwards. The vision has thus chosen words appropriate to the period of king Manasse 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 to the unit (Sweeney 1988:135). Some therefore favour ending the unit with verse 4, and regard verse 5 as an editorial link with the unit in verse 6.⁹ 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). According to Sweeney (1988:135), it seems as if verse 5 was formed with verse 3 as a model which might indicate that it belongs to the unit. There is a similar syntactic arrangement of imperative verb, *waw*-consecutive, and first person plural pronoun in 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 promise which would be fulfilled 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 45:14-21; 60:1-18 and 61:5-7 (Beuken 2003:89; Clements 1980:40). It draws upon traditions concerning a 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 emphasis may here be on the end of the days as they are currently experienced, characterised by enmity, especially on the transition to a new era or phase or history (Williamson 2006:180). The prophets indeed speak of a future time, but not of the *eschaton* [end time]; it becomes a term for the end of days when that concept is used (Williamson 2000:190; Fischer 1995:25).¹¹ With regard to the phrase Q'è'ri 3 [sequel of the days], De Vries (1995)

Our assessment has been that the poetic material it introduces is secondary in each context and dates to the late exilic or early postexilic period, having been composed for the purpose of providing the folk with oracles of judgment 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).¹² There was a widespread ancient world which associated mountains with proximity to, or even a representation of, the abode of the gods (Watts 2003:91; Williamson 2006:181). Older mythology was undoubtedly taken over by Israel in her temple worship, as 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 the temple which now fails to correspond with what was believed to be its true nature, will be changed to reflect that of Zion, as a microcosm of the created world, was already believed to be 'established' - as is clear from Ezekiel 48:8 (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). It is established as the most important and respected pilgrimage destination for 'all nations'. 'Established' order of nature and of political and social forms is being turned upside down (Watts 2005:46). The goal toward restoring order and confidence will be to firmly fix the temple in its place on Zion. Its position on 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 is a huge number of international believers in an era of peace for everyone. Isaiah 25:6-8 places the turn of world 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-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 tear and the disgrace of his people he will take away from all the earth, for the Lord has spoken. (New Standard Version [NRSV])

The reason why Zion will surpass everything else is that it will become the most important - or even the most powerful - in the world (Lohfink 1994:41). In this instance we need to regard the lower hills as analogous to the temples of other gods throughout the world. Ultimately it is God and the gods who will be in view. The gods of the world become powerless at the envisaged point of history as oracles offering help will no longer go forth from the temple. The point for the word about the pilgrimage of the nations is the impending disappearance of the gods on earth, that is an important theme from Isaiah 40 onwards.

Verse 3

The goal of the journey is the 'mountain of the Lord' (as in v. 2) which is now explicitly defined further as 'the mountain of the Lord of hosts'. 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 the temple (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 verb from the same root. In the MT this word sketches a consistent picture: God is the one who acts. Just as Israel received 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 it is constantly used to describe life-giving 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 life-giving 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's 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, while Zion receives the nations who will come to her (Williamson [1994] 2005:152).

The function of the new temple centres on Torah.¹³ 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). In 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, but there are only hills, which do not match its height. The world landscape changes as Zion becomes the mountains.¹⁴ If in this context the word Torah is so clearly emphasised, that suggests that the Torah that flows forth from Jerusalem is connected with that peace-establishing Torah possessed by Israel that lives (Williamson 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 2006:186). An important 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 Israel.

The background of this oracle is in the legal tradition and it takes as an example the process of the High Court described in the Deuteronomic Law. It offers conspicuous parallels to Deuteronomy 17:8-11; specifically the word pair 'Torah' or 'word' in Deuteronomy 17:11. The scene described here is in essence the same, but it has moved from the private realm to the dimension of international relationships. Everyday legal procedure, as envisioned and legislated by the Deuteronomic code with its central abode for the Deity, is reflected in the prophetic picture of the future of international relationships (Schwartz 1998:19-21). The nations will receive the benefits of the Torah in the way Israel enjoys them. Was it not prophesied by Moses that the nations will be taught because of the Torah (Dt 4:5-8)? This, however, can only happen on the precondition that they protect themselves (Beuken 2003:93).

This verse assumes the sovereignty of Yahweh over the nations and the peoples - a point that chapter 2 has already established. 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 direct consequence of the nations seeking, receiving and acting upon God's instruction and arbitration.¹⁵ As the surpassing height of Zion seems to have something to do with the peace that the nations are unable to find on their own, 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 universally. The need for the temple will be unnecessary as his decisions will settle all disputes between peoples and nations. Wars will be abolished, the population of the countryside is called to arms, as evidenced in Joel 4:9-10 (Eng. 3:9-10), they are told to 'turn ploughshares into swords, and your pruning knives into spears' (Williamson 2006:186). In Isaiah's vision, the nations will reverse this process, and turn their implements of warfare back into implements of agriculture.

originally (Schwartz 1998:17). Nations will no longer lift up a sword against each other, and they will n

Verse 5

It has already been remarked that verse 5 was formed with verse 3 as a model (Sweeney 1988:135). The 'let us walk' is undoubtedly modelled on the similar 'come, let us go up' in verse 3. This summons ma prophet is on the side of his people and his aim is to encourage them to live as worthy examples of the been introduced in verses 2-4. Verse 5 discloses the purpose of the redactional insertion of these verse namely to inspire the community to be obedient to Yahweh's will in the face of the coming judgement perspective of the future glorification of the city of Yahweh (Kaiser 1983:50).

The address 'house of Jacob', which is here used for the whole of Israel, stresses the religious and mo between the patriarch and his descendants (cf. e.g. Gn 46:27; Ex 19:3; Ps 114:1).¹⁶ The venture of the co 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 Je clearer when one takes a look at this last verse with which this prophetic word closes. The mountain, v Yahweh towers above the other hills, is dependent on the fate of the Torah in Israel. Only when it begi Zion-Torah can go forth from Israel into the world of the nations. Thereby, at least in Isaiah, the conclu it clear that the Torah of 2:3 also has an inner connection with the Torah given to Israel by its God. The begin to become a just society. This demand is made now, and it is made in view of what is promised : 2). The logic is: they must now become a just society so that what God will bring about in days to com

In this verse (2:5) the 'house of Jacob' is called upon to walk in 'the light of Yahweh'. The only elemen immediate verbal trigger in the surrounding context is the phrase 'in the light of Yahweh'. In use here of the Sun-god, who is also the God of righteousness (Lohfink 1994:42).¹⁹ According to Taylor (1993:25 enough biblical and archaeological evidence that a close relationship existed between Yahweh and th was often presumed for Yahweh.²⁰ In many instances the sun actually represented Yahweh as a kind c between Yahweh and the sun did not only occur in one or even two obscure contexts, but was well into of ancient Israel. Solar Yahwism during the monarchy was a feature of royal religion. The sun was und 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 t 'instruction' and 'word' of verse 3 (Williamson 2006:187). Light is a prominent image for salvation (bro of the Book of Isaiah (Clements 1996:68).²¹ In the earlier material, 9:1 (Eng. 9:2)²² is a particularly sign of 'light' occurs, however, most frequently and creatively in Deutero-Isaiah (e.g. 42:16; 45:7; 49:9), whil seem to draw on the earlier examples in the book. It is significant that it occurs as a major theme of the at 5:30²³ and at 9:1 (Eng. 9:2), all of which can simply be associated with the late exilic or early post-exi part of the book.

Dating

These verses have a prominent setting in the book as a whole. This prominence is confirmed by the fa Zion themes and that its major themes are echoed later on, especially in the second half of the book (V These verses outline a vision of the ideal Zion as the centre of God's peace-promoting rule of the who theme and outlook of the passage find their closest parallels in material from the late exilic and early p as Isaiah 40-55; 56:6-8; 60 and 66:18-21. From a diachronic perspective three different motifs position t entrance to the Book of Isaiah: Zion's significance fits Proto-Isaiah; the nations' acknowledgement of I 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 th probably mid to late 5th century (or even later?) - is the most likely (Blenkinsopp 2000:191; Clements]

1996a:97, 1996b:51). The phrase 'Judah and Jerusalem' which occurs in the new title in 2:1 also indicates (Ackroyd 1963:320). Diachronically the motif of 'Zion as the goal of the pilgrimage of the nations' (2:1-4) which place from which moral instruction radiates, fits well into the second Temple Period when Israel defined its identity 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 two themes, namely on the one hand the 'cleansing of Zion' in chapter 1, and on the other hand the 'purification' (2:2-4). If this addition is to be dated in the 5th century (or later), the question arises whether this then does not reflect a strong protest against the religious policies of Ezra and Nehemiah who forced all men in Israel to divorce from their foreign wives (Ezr 9-10; Neh 13:23-31). Their policies furthermore closed the ranks of the congregation for Yahweh followers from other nations - yes even for their fellow Yahweh followers from Judah (1998:71).

The close literary connections between 2:1 and 13:1 could be an indication that the oracle of the pilgrimage in 2:2-4 should be read against the downfall of Babylon (Berges 1998:75-76). Isaiah 13:1 forms the introduction to the oracle in Isaiah 13-14. If this text does not refer to the peaceful takeover of Babylon by Cyrus in 538, it may refer to Xerxes' actions against Babylon in 482.²⁴ 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. Isaiah says 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 God, in order to learn the Torah of peace, which will replace their instruments of war. This fits very well as a result of 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 (Who will 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 BC. God's promises for new forms of nationalistic struggles. The purpose of the Book of Isaiah - as is clear from the onset - is to deny these claims (cf. 65:1-16) and to present an entirely different vision of Zion's destiny. Zion will be redeemed and will be equipped to become God's instrument. In Zion he will receive all the nations and will 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 righteousness and obedience have been named as non-negotiable qualities which are needed for the Kingdom of Faith and humility will be some of the virtues taught to the servants of Yahweh, the King of Zion and the King of the earth (2005:50).

This oracle at the beginning of chapter 2 anticipates Yahweh's initiative with his servant in Deutero-Isaiah. It is a new chapter of Jacob's history to the Book of Isaiah (Beuken 2003:94). Although the patriarch Jacob was not 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). In Isaiah 2:1-5 Jacob's descendants also hold the second position after the nations in accepting Yahweh's covenant; they will become the elected servant and are employed to be 'a light to the nations, that my salvation may be to 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 men of his time. He revealed what was to occur to the end of time and the hidden things before they happened (Sr 48:24-25).

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Competing interests

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This article is dedicated to Prof. Dr J.H. le Roux, who has shaped the minds of several generations of students theologically at the University of Pretoria. He has consistently reminded students and colleagues of the embeddedness of texts during a time in which the focus was mostly on a synchronic understanding of the text. [1](#). Compare also Fischer (2008:155-164); Muller (2011:177-191) and Schwienhorst-Schönberger (1993:1-2). Kaiser (2010:60) infers as follows: 'Blicken wir auf die Juden, so haben sie anders als die griechisch-lateinischen biblischen Zeiten keinen Begriff wie den der Barbaren als Bezeichnung aller Fremden entwickelt; denn die Bildung und zivilisatorische Güter, sondern die Kenntnis und Befolgung der Thora als Ausdruck des Vertrauens zu dem einzigen wahren Gott das entscheidende Kriterium für die Beurteilung von Menschen und Völkern.' [2](#). Cf. the Books of Ezra and Nehemiah, Genesis 27:46-28:9; Numbers 25:6-15 and Deuteronomy 23:4-7. [3](#). Cf. the Books of Ruth and Jonah; Genesis 24 and Genesis 38. [4](#). Author's own translation. [5](#). Diachronically the superscription thus explains the relation to the Micah text. In this regard Beuken (2006:163) writes: 'Weil der Text von 2,2-4 auch in Mi 4,13 begegnet, hat die Redaktion bei 2,1-4 die Randnotiz hinzugefügt, die tatsächlich von Jesaja.' See also Fischer (1995:24) and Van Wieringen (2006:47). Contrastingly Berges (2006:163) lists the whole array of opinions on this matter. According to him the occurrence of a similar chapter 13:1 is an indication that chapters 2-12 may be the outer limit which can be considered. His system is also confirmed this conclusion. [6](#). Cf. Schmid (2011:61): 'Im jetzigen Zusammenhang kennzeichnet die Überschrift in 2,1 besonders das Verhältnis von 2,2-5, das auch in Mi 4,1-5 begegnet ... als Jesajaprophete.' [7](#). However, there is little agreement between scholars as to how much this heading is meant to introduce. Berges (2006:163) lists the whole array of opinions on this matter. According to him the occurrence of a similar chapter 13:1 is an indication that chapters 2-12 may be the outer limit which can be considered. His system is also confirmed this conclusion. [8](#). Duhm (1914:17) infers as follows: '5 paPt weder in der Form noch im Inhalt zum folgenden und ist nicht zu verhalten, daP *kī* von v. 6 eine geradezu absurde Fortsetzung von v. 2-4 liefere...'. Sweeney (1996a:97-99) regards and concludes as follows: 'The boundaries of this unit are determined by its future orientation, the use of 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 similarity to 2:1-4, 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 *kī* in verse 6 (which links verse 5 and 6 ff. together) demonstrate that verse 5 is a structural sub-unit within chs.2-4.' Compare also Berges (1998:73); Brueggemann (1998:2325); Landy (1998:47); Sweeney (1996a:98); Watts (2005:41-42) and Williamson (2006:166f.). [9](#). Cf. De Vries (1995:89): this refers to what is ostensibly a distant future'. [10](#). With regard to this indication of time, Beuken (2003:90) postulates as follows: 'Die Zeitbestimmung in 2:1 verweist nicht auf die eschatologische Vollendung der Geschichte, sondern auf eine noch entfernte Zukunft.'

Heute entspringt, was sich in diesem Fall konkret auf die Rückkehr Zions zu Recht und Gerechtigkeit b
gesehen stellt sie die jede Erfahrung übersteigende Vision vom Zion als dem geistlichen Zentrum der
Erwartungshorizont des Lesers und koppelt diese an den moralischen Wiederaufbau der Stadt, den JH
zu 1.18).'

12.The expression 'the mountain of the house of Yahweh' occurs only in Isaiah 2:2; Micah 4:1 and in 2
Compare Fischer (1995:26) with regard to the Chronicles text: handelt es sich hier jedenfalls um den v
gereinigten Tempelberg'.

13.Regarding the function of Zion and the temple Beuken (2003:92) postulates as follows: 'Die Völkerv
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.'

14.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

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

16.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 cer
Kaiser (1983:56).

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

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

19.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 dis
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 th

20.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 re
in Israel - just as it did in Assur, Babylon and Ugarit. Compare also Arneth (2000:1-17, 109f.); Janowski
Uehlinger (1992:318-320); Keel and Uehlinger (1994:269-306); Langer (1989:33-51, 152-155); Stähli (199

21.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 umschreib
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.'

22.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).

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

24.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
(Groenewald 2003:236).



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