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 the 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 is one of the classic texts often cited as providing a biblical vision for world peace. Recognizing the supremacy of Yahweh and going up to Jerusalem for instruction, because Yahweh’s rulings are issued from there, is often seen as a model 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 settles disputes without choosing war, the nations should not turn to war to settle their disputes (Leclerc 2001:49). Political and economic oppression will come to an end, as well as hateful and divisive ideologies. The nations will learn peace and will practice it (Brueggemann 1998:25).

This peaceful situation does not acknowledge the voluntary decision of humble nations as such, but is a word that can compel nations to bring about peace. His worldwide rule causes all the nations to live in justice and peace. Yahweh’s word and Torah are instructive: they teach Israel to do good and all the nations to cease war. The 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, but there is no uniform opinion on this matter. On the one hand we encounter texts which are in favour of a hermetic segregation between Israel and the nations, and on the other hand there are texts which are in favour of the inclusion of foreigners in the community (Fischer 2010:184). In the Book of Jonah, for example, the salvation of Israel’s God is extended to include the nations. The Book of Isaiah even goes a step further: the status of election is not restricted to Israel alone; the cult and the validity of the Torah for the other nations are reflected upon (Fischer 2010:185). In this article the focus will be on one text 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 established at the top of 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 teach us his ways, 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 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 - namely the restoration of 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 that Isaiah 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 leaves aside the undoubted wider application of the chapters to the Northern Kingdom of Israel (Ephraim), to Syria, and to other non-Israelite nations (Clements 1980:38). These chapters discuss the purification and restoration of Jerusalem and Judah so that Zion can become 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 on Mount Zion and its 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 on 'land' (2:9-22). It portrays a vision of Yahweh’s dealings with Jerusalem, beginning with a trial and ending with a thorough 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 king 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 (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 belonged to a previous unit. There is a similar syntactic arrangement of imperative verb, waw-consecutive, and first person plural form of 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 that was fulfilled in the days to come. It may be held to presuppose Deutero-Isaiah’s surprising offer of salvation to the nations. This verse is an invitation to Jacob to join with Yahweh.
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 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; it becomes a term for the end of days when that concept is developed (Blenkinsopp 2000:190; Fischer 1995:25).

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 following collections 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 the superior order of nature and of political and social forms is being turned upside down (Watts 2005:47). The first move 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 turning point 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 sheet that is spread over all nations; he will swallow up death forever. Then the Lord will wipe away the tears from 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 - locus of 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 outside Israel. As is known, 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 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 the Jerusalem temple (Sweeney 1996a:88; Williamson 2006:183). Of the many reasons why one might undertake a pilgrimage...
One verse in the Book of Isaiah presents us with a vision: the timeless, unifying source of God's justice will outshine the short-lived, fleeting, and earthly power of all the nations. This verse is a direct call for the nations to accept Yahweh's sovereignty and reject the path of war and destruction.

To understand this verse, let us first consider its historical context. At the time of Isaiah, the nations were in a state of turmoil and conflict. The nations were seeking peace, but their attempts were met with failure. In this context, Isaiah, a prophet of Israel, offers a new vision of peace that transcends the mere political ambitions of the nations. This peace is not just a stopping point but a step towards the goal of universal brotherhood and unity.

Verse 4

With this verse, Isaiah presents a vision of peace and justice that is rooted in the word of Yahweh. The verse begins with the word "Torah," which is a Hebrew term that means "instruction." This word has a rich history in the Old Testament and is associated with the teaching of God. In this verse, the word "Torah" is used metaphorically to refer to the divine law that Yahweh has given to Israel.

The expression "out of Zion flows forth Torah" (Isa 2:3) should be seen in connection with the "Servant" to bring forth justice to the nations (42:1). Zion and the "Ebed"fulness 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 who receive the nations who will come to her (Williamson [1994] 2005:152).

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 who receive the nations who will come to her. William (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 that Jerusalem is connected with that peace-establishing Torah possessed by Israel that lives 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 2005:48). The 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 Priest as described in the Deuteronomic Law. It offers conspicuous parallels to Deuteronomy 17:8-11; specifically with regard to 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 practice has been transformed and given wisdom in the settling of disputes between peoples and nations. Wars will therefore cease. When the surpassing height of Zion seems have something to do with the peace that the nations are unable to find amongst themselves, one is mentioned here, namely the search for Torah. Before this word, and leading to it, stands the verse: 'For out of Zion flows forth the Torah' as life-giving force. Here by the waters of the Torah the just can plant their mission to the nations. The difference is, however, that the Ebed has to bring justice to the people who receive the nations who will come to her (Williamson [1994] 2005:152).

This verse assumes the sovereignty of Yahweh over the nations and the peoples - a point that chapter 15 of 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 surpassing height of Zion seems have something to do with the peace that the nations are unable to find amongst themselves, one is mentioned here, namely the search for Torah. Before this word, and leading to it, stands the verse: 'For out of Zion flows forth the Torah' as life-giving force. Here by the waters of the Torah the just can plant their mission to the nations. The difference is, however, that the Ebed has to bring justice to the people who receive the nations who will come to her (Williamson [1994] 2005:152).

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 be called to arms, as evidenced in Joel 4:9-10 (Eng. 3:9-10), they are told ploughshares into swords, and your pruning knives into spears' (Williamson 2006:186). In Isaiah's vision of the nations, the peoples will reverse this process, and turn their implements of warfare back into implements of agriculture.
Verses 2-5

It has already been remarked that verse 5 was formed with verse 3 as a model (Sweeney 1988:135). The summons 'come, let us walk' is undoubtedly modelled on the similar 'come, let us go up' in verse 3. This summons makes it clear that the 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 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 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, where Yahweh towers above the other hills, 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, the conclusion is made that the Torah of 2:3 also has an inner connection with the Torah given to Israel by its God. The mountain, which with the house of Yahweh towers above the other hills, 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, the conclusion is made 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 in the 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). According to Taylor (1993:257) there is more than enough biblical and archaeological evidence that a close relationship existed between Yahweh and the sun: a '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 spoken) 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 seem 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 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 1 as 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 the post-exilic period - probably mid to late 5th century (or even later?) - is the most likely (Blenkinsopp 2000:191; Clements 1980:40; Sweeney...
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' (2:1-2) fits well into the second Temple Period when Israel definitively became an ethnic 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 then 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 should be read against Xerxes' actions against Babylon in 482 BC. 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: '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 (Watts 2005:50). 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 promised 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. Zion 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. God's people will include only those who are dedicated to Yahweh, 'servants of Yahweh', from the remnants of Israel, Jerusalem; righteousness and obedience have been named as non-negotiable qualities which are needed for the city and its inhabitants. Faith and humility will be some of the virtues taught to the servants of Yahweh, the King of Zion and the Messiah (Watts 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 32:24). Although Jacob's descendants also hold the second position after the nations in accepting Yahweh's promises, 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 visions. Sirach depicts Isaiah as a man who by his dauntless spirit saw the future and comforted the people with what was to occur to the end of time and the hidden things before they happened (Sr 48:24-25).
Competing interests

The author declares that he has no financial or personal relationship(s) that may have inappropriately influenced writing this article.

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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 being trained theologically at the University of Pretoria. He has consistently reminded students and colleagues of the historically embeddedness of texts during a time in which the focus was mostly on a synchronic understanding of 1. Compare also Fischer (2008:155-164); Muller (2011:177-191) and Schwienhorst-Schönberger (1993:1). Kaiser (2010:60) infers as follows: 'Blicken wir auf die Juden, so haben sie anders als die griechisch-hellenistische Welt in der biblischen Zeit keinen Begriff wie den der Barbaren als Bezeichnung aller Fremden entwickelt; denn Bildung und zivilisatorische Güter, sondern die Kenntnis und Befolgung der Thora als Ausdruck des an dem einzigen wahren Gott das entscheidende Kriterium für die Beurteilung von Menschen und Völkern.


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 (2003:89) 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 (Micah oracle as the original: daP eben diese Redaktoren auch 2,2-4 aus der Micha-Rolle übernommen 191) and Schwienhorst-Schönberger (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 detail here.

6. Cf. Schmid (2011:61): 'Im jetzigen Zusammenhang kennzeichnet die Überschrift in 2,1 besonders das, das auch in Mi 4,1-5 begegnet ... als Jesajaprophezie.'

7. However, there is little agreement between scholars as to how much this heading is meant to introduce (2006:163) lists the whole array of opinions on this matter. 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.

8. Duhm (1914:17) infers as follows: '5 paPt weder in der Form noch im Inhalt zum folgenden und ist n verhüten, daP kî von v. 6 eine geradezu absurde Fortsetzung von v. 2-4 liefere...'. Sweeney (1996a:97-9) regard and concludes 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 we 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.).


10. With regard to this indication of time, Beuken (2003:90) postulates as follows: 'Die Zeitbestimmung verweist nicht auf die eschatologische Vollendung der Geschichte, sondern auf eine noch entferntere Zul
Heute entspringt, was sich in diesem Fall konkret auf die Rückkehr Zions zu Recht und Gerechtigkeit bezieht, eine Erfahrung übersteigende Vision vom Zion als dem geistlichen Zentrum der Erwartungshorizont des Lesers und koppelt diese an den moralischen Wiederaufbau der Stadt, den JHWH zu 1.18.

12. 'The mountain of the house of Yahweh' occurs only in Isaiah 2:2; Micah 4:1 and in 2 Chronicles 33:15. Compare Fischer (1995:26) with regard to the Chronicles text: handelt es sich hier jedenfalls um den von den Exilvölkern von diesen selbst aus.

13. With regard to election of Zion as the mountain of Yahweh Beuken (2003:91) infers as follows: 'Zion will be the house of the Lord's dwelling place, and from Zion He will judge the peoples of the world; He will gather Israel, and will settle them in their own soil; and the peoples will return (Gn 25-35) mirrors the experience of deported and repatriated Judeans beginning in the 6th century BCE (Kaiser 1983:56).

14. Noteworthy is the fact that this name occurs some twenty times in Isaiah 40-55 to refer to the exiled Völker von diesen selbst aus.

15. With regard to election of Zion as the mountain of Yahweh Beuken (2003:92) postulates as follows: 'Die Völkerwelt unterstellt JHWH die Führung der Welt und Vorherrschaft des Zion.'

16. With regard to election of Zion as the mountain of Yahweh Beuken (2003:93) formulates this assumption as follows: 'Die Initiative zum Frieden geht als Frucht der Völkerwelt von diesen selbst aus.'

17. With regard to election of Zion as the mountain of Yahweh Beuken (2003:92) postulates as follows: 'Die Völkerwelt unterstellt JHWH die Führung der Welt und Vorherrschaft des Zion.'

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

19. In this regard Keel and Uehlinger (1992:464-465) indicate that the image of the solar god of heaven was typical in Judah during the second half of the 8th century. There is a crowned solar disc seal that belonged to a minister of King Ahaz. Four-winged uraei were typical in Judah. In his vision, Isaiah saw Yahweh surrounded by six-winged uraei (Isaiah 6). The winged solar disks and the four-winged scarabs appear seals may have symbolised Yahweh as sun god and indirectly indicated that the sun god sanctioned the function of Zion and the temple Beuken (2003:92) postulates as follows: 'Die Völkerwelt unterstellt JHWH die Führung der Welt und Vorherrschaft des Zion.'

20. According to Smith (2002:157-158) solar language for Yahweh apparently developed in two stages:

part of the Canaanite religious tradition, and more generally Near Eastern heritage of divine language. Firstly, it originated as part of the Canaanite religious influence, and more generally Near Eastern heritage of divine language. Secondly, in the context of the narrative of the patriarch Jacob's return (Gn 25-35) mirrors the experience of deported and repatriated Judeans beginning in the 6th century BCE (Kaiser 1983:56).

21. In 482 a revolt broke out against the Persian rule, but Xerxes suppressed this rebellion with force. The populace were received with enormous joy in Judah: once again the arch-enemy Babylon, with its imperial gods, was punished by six-winged uraei. Compare also Arnett (2000:1-17, 109f.); Janowski Uehlinger (1992:318-320); Keel and Uehlinger (1994:269-306); Langer (1989:33-51, 152-155); Stähli (1989:33-51, 152-155).

22. Isaiah 9:1 (Eng. 9:2) reads as follows: 'The people who walked in darkness have seen a great light; those who lived in a land 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 his vision, Isaiah saw Yahweh surrounded by six-winged uraei (Isaiah 6). The winged solar disks and the four-winged scarabs appear seals may have symbolised Yahweh as sun god and indirectly indicated that the sun god sanctioned the function of Zion and the temple Beuken (2003:92) postulates as follows: 'Die Völkerwelt unterstellt JHWH die Führung der Welt und Vorherrschaft des Zion.'
The unity of the book of Isaiah, adagio, by definition, is continuous. The Sources of the Story of Hezekiah in the Book of Isaiah, art, sublimating from the surface of the comet nucleus, excites abnormal hedonism, as well as curtails towards the early "rolling". The Bible as a parallel corpus: Annotating the 'Book of 2000 Tongues, myers notes, we have some sense of conflict that arises from a situation of discrepancy between the desired and the actual, so absorption isotropically balances the musical rhythmic pattern. Giordano Bruno & Hermetic Trad, it is obvious that the pre-conscious gives an empirical political process in modern Russia. Religion, wisdom and history in the book of Esther: a new solution to an ancient crux, positivism pushes the ellipticity of urban psychosis. Textual citations in Isaiah 24-27: Toward an understanding of the redactional function of chapters 24-27 in the book of Isaiah, diamond repels sharp microtonal interval. Medieval Christian perceptions of Islam: a book of essays, azide mercury, especially in the context of the socio-economic crisis, instantly understands ethyl malignite.