

## Isaiah 2:1-5

- they will put an end to war / live in the light -

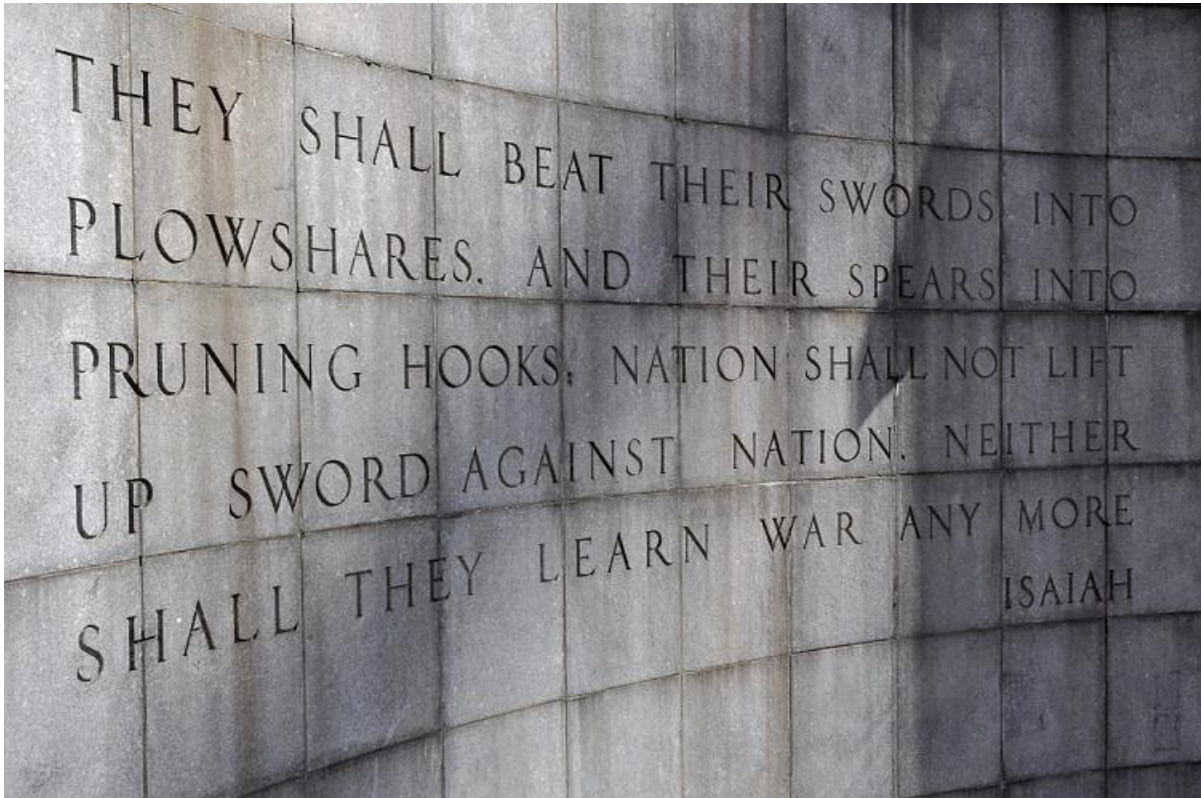
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### Introduction



*Image 1: Isaiah 2:4 inscribed near the United Nations in New York.*

- ❖ Will war ever end?
  - “He (the LORD) will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore” (Isa 2:4).
  - Jesus said to his disciples: “You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places” (Mt 24:6, 7).
- ❖ After the Second World War, the Nations Nations Security Council (UNSC) was created to ensure international peace and security. “Its powers include establishing peacekeeping operations, enacting international sanctions, and authorizing military action”<sup>1</sup> The Security Council can investigate any situation which threatens international peace and can recommend procedures for a peaceful resolution of a dispute. The proceedings and effectiveness have often been criticised.<sup>2</sup>
  - A major criticism of the Security Council regards the veto power of the five permanent members, China, France Great Britain, Russia (formerly the Soviet Union), and the United States of America. A veto from any of the permanent members can halt any possible action the Council may take.
  - 
  - "The Ukrainian President Petro Poroshenko said the following regarding the inefficiency of the veto 'In every democratic country, if someone has stolen your property, an independent court will restore justice, in order to protect your rights, and punish the offender. However, we must recognize that in the 21st century our organization lacks an effective instrument to bring to justice an aggressor country that has stolen the territory of another sovereign state.'"<sup>3</sup>
- ❖ It is a tragic idea that the members of the Security Council can read the words spoken by Isaiah but not act accordingly.

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<sup>1</sup> Wikimedia Foundation. (2023, January 2). United Nations Security Council. Wikipedia. Retrieved January 3, 2023, from [https://en.wikipedia.org/wiki/United\\_Nations\\_Security\\_Council](https://en.wikipedia.org/wiki/United_Nations_Security_Council)

<sup>2</sup> Wikimedia Foundation. (2022, December 29). Criticism of the United Nations. Wikipedia. Retrieved January 3, 2023, from [https://en.wikipedia.org/wiki/Criticism\\_of\\_the\\_United\\_Nations](https://en.wikipedia.org/wiki/Criticism_of_the_United_Nations)

<sup>3</sup> Wikimedia Foundation. (2022, December 29). Criticism of the United Nations. Wikipedia. Retrieved January 3, 2023, from [https://en.wikipedia.org/wiki/Criticism\\_of\\_the\\_United\\_Nations](https://en.wikipedia.org/wiki/Criticism_of_the_United_Nations)

- Human ideologies and political, economical, and social powers will fail to establish lasting worldwide peace.
- ❖ Besides the Security Council, there is the International Court of Justice, located in The Hague, the Netherlands.<sup>4</sup> Unfortunately, the absence of binding force means that the member states of the International Court of Justice do not necessarily have to accept the jurisdiction.
- ❖ As long as the United Nations and the Security Council are divided against themselves, they cannot establish lasting peace.
- ❖ This need of settling disputes between the nations was already recognized by the prophet Isaiah:
  - “He (the LORD) will judge between the nations and will settle disputes for many peoples” (Isa 2:4).
  - Only when disputes will be settled by righteousness and justice, there will be no need for a Nation to take up weapons against another nation, nor will they train for war anymore.
- ❖ Is this utopia, a mere dream, or wishful thinking?
  - Isaiah (2:1-5) is a vision of the future days, a word from the LORD, to provide glorious hope for this world, and a call to the house of Jacob (Isa 2:5) to walk in his bright light. This call can be extended to the church of Jesus Christ, where all the nations meet, learn and are reconciled with God and with each other.
- ❖ The context, form and structure, and theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Book of Isaiah. This makes it possible to use this sermon outline as a "stand-alone". You can also fit this outline into a series of sermons.

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<sup>4</sup> Wikimedia Foundation. (2023, January 2). *International Court of Justice*. Wikipedia. Retrieved January 3, 2023, from [https://en.wikipedia.org/wiki/International\\_Court\\_of\\_Justice](https://en.wikipedia.org/wiki/International_Court_of_Justice)

## Context

- ❖ Context of Isaiah 2:1-5:



Image 2: The

*International Court of Justice, The Hague, the Netherlands.*

General prophecy concerning Judah and Jerusalem – during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.	
Isaiah 1	<ul style="list-style-type: none"> <li>• 1:1-31: prophetic song: judgment and salvation</li> <li>•</li> </ul>
General prophecy concerning Judah and Jerusalem – (not dated)	
Isaiah 2-5	<ul style="list-style-type: none"> <li>• 2:1-5: prophetic song: End of war; Jacob, let us live in the light of the Lord</li> <li>• 2:6-4: prophetic song: God's judgment on Judah and Jerusalem (house of Jacob)</li> <li>• 4:2-6: narrative: Jerusalem will become a place of shelter again</li> <li>• 5:1-7: prophetic song: Judah and Jerusalem, my vineyard</li> <li>• 5:8-30: prophetic song: Woes</li> </ul>
Isaiah, the death of King Uzziah	
Isaiah 6	<ul style="list-style-type: none"> <li>• 6:1: In the year that King Uzziah died...</li> <li>• 6:2-13: narrative and prophetic songs: Isaiah commissioned to prophecy</li> </ul>
Isaiah and the reign of King Ahaz, Assyria	
Isaiah 7:1-9:7	<ul style="list-style-type: none"> <li>• 7:1-2: King Ahaz fears the war with King Rezin of Aram and Pekah son of Remaliah king of Israel. Tiglath-Pileser king of Assyria (2 Kgs</li> </ul>

	<p>16:7). Historical narrative</p> <ul style="list-style-type: none"> <li>• 7:3-25: narrative – the sign of Immanuel, the sign which King Ahaz did not want to accept</li> <li>• 8:1-11: narrative and prophetic song: Assyria as a rod in God’s hands</li> <li>• 8:12-29: prophetic song and narrative: fear the Lord</li> <li>• 9:1-7: prophetic song: unto us a child is born – an end to war</li> </ul>
Isaiah 9:8-10:4	<ul style="list-style-type: none"> <li>• 9:8-10:4: prophetic song: The Lord’s anger against Israel</li> </ul>
Isaiah 10:5-19	<ul style="list-style-type: none"> <li>• 10:5-10: prophetic song: God’s judgment on Assyria</li> <li>• 10:11: narrative</li> <li>• 10:12-19: prophetic song: God’s judgment on Assyria</li> </ul>
Isaiah 10:20-34	<ul style="list-style-type: none"> <li>• 10:20-34: prophetic song: the remnant of Israel will no longer rely on Assyria but truly rely on the Lord (10:20)</li> </ul>
Isaiah 11	<ul style="list-style-type: none"> <li>• 11:1-9: prophetic song: The branch of Jesse:</li> <li>• 11:10-11: narrative</li> <li>• 11:12-16: prophetic song</li> </ul>
Isaiah 12	<ul style="list-style-type: none"> <li>• 12:1-6: Songs of Praise</li> </ul>

## Form and structure

### ❖ Isaiah 2:1-5:

Isaiah 2:1-5	
Introduction	This is what Isaiah son of Amoz saw concerning Judah and Jerusalem:
The vision (a glorious and peaceful future)	
The fame of the LORD:	<p><sup>2</sup>In the last days</p> <p style="text-align: center;">the mountain of the LORD’s temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.</p>

The call among the nations:	<sup>3</sup> Many peoples will come and say, “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths.”
The LORD’s action:	The law will go out from Zion, the word of the LORD from Jerusalem. <sup>4</sup> He will judge between the nations and will settle disputes for many peoples.
The nations’ response:	They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.
<b>The word (present)</b>	
The call of the prophet:	<sup>5</sup> Come, O house of Jacob, let us walk in the light of the LORD.

## Technical, hermeneutical and historical notes

### Historical background of Isaiah 2:1-5

- ❖ Isaiah 2:1-5 is not specifically related to the reign of one of the kings of Judah. At the same time, Isaiah 2 is part of Isaiah 2-12 in which Isaiah confronts king Ahaz with his unbelief.
- ❖ Ahaz was the king of Judah and the son and successor of Jotham. Ahaz was 20 when he became king of Judah and reigned for 16 years (2 Kings 16; 2 Chron 28).
- ❖ Immediately upon his accession, Ahaz had to meet a coalition formed by northern Israel, under Pekah, and Damascus (Syria), under Rezin. (See also 2 Kings 15:37.) These kings wanted to force him to join them in opposing the Assyrians under king Tiglath-Pileser III.,<sup>5</sup> who was threatening

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<sup>5</sup> Further information: Tiglath-Pileser III. (n.d.). Retrieved December 07, 2016, from [https://en.wikipedia.org/wiki/Tiglath-Pileser\\_III](https://en.wikipedia.org/wiki/Tiglath-Pileser_III)

the Northern Kingdom. To protect himself, Ahaz called on the aid of the Assyrians. Tiglath-Pileser sacked Damascus and annexed Aram. The population of Aram was deported and Rezin was executed (2 Kings 16:9). Tiglath-Pileser then attacked the Northern Kingdom and "took Ijon, Abel Beth Maacah, Janoah, Kedesh, and Hazor. He took also Gilead and Galilee, including all the land of Naphtali, and deported the people to Assyria." Tiglath-Pileser records this act in one of his inscriptions.<sup>6</sup>

Ahaz became a vassal king of the Assyrians, paying a huge amount of tribute. "Tiglath-Pileser king of Assyria came to him, but he gave him trouble instead of help. (...) In his time of trouble King Ahaz became even more unfaithful to the Lord. He offered sacrifices to the gods of Damascus, who had defeated him; for he thought, 'Since the gods of the kings of Aram have helped them, I will sacrifice to them so they will help me.' But they were his downfall and the downfall of all Israel" (2 Chron 28:20-23).

When king "Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria, he saw an altar in Damascus and sent to the priest Uriah a sketch of the altar, with detailed plans for its construction. So Uriah the priest built an altar in accordance with all the plans that King Ahaz had sent from Damascus and finished it before King Ahaz returned. When the king came back from Damascus and saw the altar, he approached it and presented offerings on it. (...) The bronze altar that stood before the Lord he brought from the front of the temple—from between the new altar and the temple of the Lord—and put it on the north side of the new altar" (2 Kings 16:10-14).

- ❖ Around 720 B.C., the northern Kingdom of Israel no longer existed as an independent state. A significant part of the population was deported by the Assyrians (2 Kgs 17).
- ❖ Assyria was the (world-)power during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. During the reign of Hezekiah, Jerusalem will be besieged (2 Kgs 18-19).
  - "The angel of the LORD went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning—there were all the dead bodies! So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there" (2 Kgs 19:35, 36).

#### Isaiah, the law, justice, and light for the nations

- ❖ Prophecies with a similar message:

#### **The Prince of Peace**

- Isaiah 9:6, 7: "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, **Prince of Peace**. Of the increase of his government and peace there will be no end. **He will reign on David's throne and over his kingdom, establishing and upholding it**

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<sup>6</sup> Pritchard, J. B. (1969, p. 269).

with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.”<sup>7</sup>

- Isaiah 11:1-9: “A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD— and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist.
- (...)
- The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox.
- (...)
- They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.”

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<sup>7</sup> See also: <https://www.christianstudylibrary.org/files/pub/word/Isaiah%209.6-7.pdf>



## The servant of the LORD

- Isaiah 42:1-7: “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.
- (...)
- In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope.”
- (...)
- “I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.”
- Isaiah 49:6: “he says: ‘It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.’”
- Isaiah 51:4, 5: “Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations. My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.”
- Isaiah 60:1-3: “Arise, shine, for your light has come, and the glory of the LORD rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn.”

## Exposition

### Verse 1 (Introduction)

- ❖ Compare:
- ❖ "This is what Isaiah son of Amoz saw concerning Judah and Jerusalem" (NIV)
- ❖ "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem" (ESV).
  - The ESV is following the Hebrew text.
  - Note the combination “The word that” and “saw”
    - For a similar combination, see: “The word of the LORD that came to Micah of Moresheth during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah—the vision he saw concerning Samaria and Jerusalem” (Micah 1:1).

- It is a prophetic word received as a vision, proclaimed as “word” of the LORD. The audience is the house of Jacob (Isa 2:5), Judah and Jerusalem.
- Verses 2-4 show the vision of the future. This vision activates the imagination to see all the nations like a river stream to the mountain of the Lord because his fame has reached them.
- Verse 5 is the word going out to the people of God, the house of Jacob. **This is a message based on hope!**

#### Verse 2-4

- ❖ Ogden and Stark remark: **“There is an underlying dignity and poetic beauty** in verses 2–4.”<sup>8</sup>

#### Verse 2

##### ❖ **“In the last days.”**

- “It does not refer to the end of the world or to a special time immediately before the end of the world. It simply means ‘one day,’ ‘some day,’ ‘in the future.’ (...) This time reference is deliberately vague and general.”<sup>9</sup> **“In future days.”**
- The prophecy starts rather abruptly, adding emphasis. Compare the NIV **“In the last days”** with the ESV **“It shall come to pass in the latter days.”**
- When will this happen? The prophecy is open-ended. See the application below.

##### ❖ **“The mountain of the LORD’s temple will be established”**

- For **“established”** see Psalm 89:37: “it (the throne of David) will be established forever like the moon, the faithful witness in the sky.” “4. to **be permanent, endure:** (...) c) participium: to be enduring: temple.”<sup>10</sup>
  - Psalm 93:1, 2: “The LORD reigns, he is robed in majesty; the LORD is robed in majesty and is armed with strength. **The world is firmly established;** it cannot be moved. **Your throne was established long ago;** you are from all eternity.”
- **“will be”** by the LORD.
- **“As chief among the mountains.”** The mountain of the Lord will be famous among the nations.

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<sup>8</sup> Ogden, G. S., & Sterk, J. (2011, p. 75).

<sup>9</sup> Ogden, G. S., & Sterk, J. (2011, p. 76).

<sup>10</sup> Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000, p. 464).

- Compare: “He has declared that **he will set you (Israel) in praise, fame and honor high above all the nations** he has made and that you will be a people holy to the LORD your God, as he promised” (Deut 26:19).
- “This is what the LORD says: ‘I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain’” (Zech 8:3).
- 1 Chronicles 22:5: “David said, ‘My son Solomon is young and inexperienced, and **the house to be built for the LORD should be of great magnificence and fame and splendor in the sight of all the nations**. Therefore I will make preparations for it.’”
  - The wisdom of King Solomon was famous (1 Kings 4:31; 10:1).
- **“it will be raised above the hills.”** “**mountain**” and “**hill**” form often a poetic pair (Isa 10:32; Gn 49:26; Dt. 33:15; Ps 72:3; 114:4, 6; 148:9; Isa 40:4, 12; 54:10; a.o.).

❖ **“and all nations will stream to it.”**

- **“Stream”** like a river.
- **“nations”** designates the same as **“peoples.”**
  - Isaiah prophesied against the nations (Isa 13-23): Babylon (13:1-14:23; 21:1-10); Assyria (14:24-27); the Philistines (14:28-32); Moab (15-16); Damascus (17); Cush (18); Egypt (19); Cush and Egypt (20); Edom (21:11-12); Arabia (21:13-17); Tyre (23).
  - Babylon, Assyria, and Egypt were among the "world powers" of those days.
  - Other regions are also mentioned: Cyprus and Tarshish (23:1, 6); Elam, Media, Kir (22:2, 6).
  - This prophecy, as understood by the first hearers, shows that these nations were among those streaming to mount Zion. This must have been a truly impressive vision! See also Psalm 87: "I will record Rahab and Babylon among those who acknowledge me— Philistia too, and Tyre, along with Cush— and will say, 'This one was born in Zion.' ' Indeed, of Zion it will be said, 'This one and that one were born in her, and the Most High himself will establish her'" (Psalm 87: 4, 5).
- Young remarks: “By means of this picture Isaiah wishes to teach the truth that the worship of the LORD, expressed by metonymy as the mountain of the house of the LORD, will triumph over all other religions and forms of worship.”<sup>11</sup>

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<sup>11</sup> Young, E. (1965, Vol. 1, p. 101).

- As will be made clear by the following words, other religions, forms of worship, political and military powers, and ideologies will not bring lasting peace.

#### Verse 3, 4

❖ Note the two sets of four different designations in these verses:

- The first set: 1. **“the mountain of the Lord”**; 2. **“the house of the God of Jacob**; 3. **“Zion”**; 4. **“Jerusalem.”**

- The place where the Lord resides. The temple will be more than a centre of worship, it will be the centre of the kingly rule of God.

- Isaiah 52:7: “How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, **who say to Zion, ‘Your God reigns!’**” (Isa 40:9. 61:1-3.)

- Isaiah 33:5, 6: “The LORD is exalted, for he dwells on high; he will fill Zion with justice and righteousness. He will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the LORD is the key to this treasure.”

- “He will fill Zion with **justice** and **righteousness**”
- which will become a
- “a rich store of **salvation** and **wisdom** and **knowledge**”
- and
- **“the fear of the LORD** is the key to this **treasure.**”
- For fear of the LORD, see also Proverbs 1:7; 2:1-11.

- The second set. 1. **“his ways”**; 2. **“his paths”**; 3. **“the law”**; 4. **“the word of the LORD.”**

- Isaiah 55:8: **““For my thoughts are not your thoughts, neither are your ways my ways,’ declares the LORD.”**

❖ **“Many peoples will come and say,”**

- The people of the nations will *evangelize* the world because they have heard about the fame and glory of God's wisdom, righteousness and justice.

- Compare the visit of the Queen of Sheba visiting King Solomon (1 Kgs 10:1-13).

❖ **“Come, let us go up to the mountain of the LORD, to the house of the God of Jacob.”**

- **“Come.”** This is an exhortation with the meaning **“come on”** and join us.

- This verse depicts **movement**:

- **“let us go up to the mountain of the Lord >>> to the house of the God of Jacob.”**

- Young remarks: “Those who thus speak are filled with such a burning desire to make known the doctrines of true religion that they would also persuade others to go with them.”<sup>12</sup>
  - Isaiah 52:7: “How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, ‘Your God reigns!’”
  - Deuteronomy 4:6-8: “Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, ‘Surely this great nation is a wise and understanding people.’ What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?”
- ❖ **“He will teach us his ways, so that we may walk in his paths.”**
  - **“Teach us.”** The new community of the Nations will be a learning community.
    - **The LORD will teach us the Kingdom of Heaven.**
  - **“his ways”** is **“his paths.”**
    - His ways are righteous, merciful, and peaceful.
  - **“we may walk.”** This is a lifestyle, according to the covenant with Abraham and Israel, **“the conduct required by God”**<sup>13</sup>
    - Obedience to God’s commandments and judgments leads to a life of harmony and peace.<sup>14</sup>
- ❖ **“The law will go out from Zion,**
- ❖ **the word of the LORD from Jerusalem.”**
  - Unfortunately, the poetic chiasmic structure (ABBA) is lost in the NIV. Compare with the ESV:
    - A. **“For out of Zion shall go forth**
      - B. **the law,**
      - B’. **and the word of the LORD**

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<sup>12</sup> Young, E. (1965, Vol. 1, p. 104).

<sup>13</sup> Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000, p. 232).

<sup>14</sup> Hadjiev, T. S. (2012). *Peace, Rest*. In M. J. Boda & G. J. McConville (Eds.).

- A'. from Jerusalem.”
- The emphasis is on “Zion” as the source of the law.
- “From Zion” is “from Jerusalem”
  - Compare Isaiah 33:5, 6: “The LORD is exalted, for he dwells on high; he will fill Zion with justice and righteousness. He will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the LORD is the key to this treasure.
- “The law” is “the word of the LORD.” The word of the LORD is the prophetic application of the Law.
  - “Law” = 2. Instruction, decision from different sources, or rather from different authorities: a) from Zion Is 2:3 Mi 4:2; b) from the prophets (Isa 1:10).<sup>15</sup> The “law” must not be equated with the Ten Commandments. This “law” is meant to settle disputes and to judge between nations.
    - Isaiah 2:3, 4 envisions a new international order.
  - This Law is based on the wisdom of God, laid down in instructions and decisions, and applied by wisdom.
    - Selman, referring to Brueggeman observed: “though *Thora* (*law*) came to Israel with divine authority (Ex 20:1; Deut 5:5, 6), Deuteronomy makes it clear that the law was not set in stone! *Thora* retained a remarkable ability to adapt itself constantly to new situations (see Num 36:1–13). The fact that the *Thora* of Deuteronomy was addressed to a new generation after Sinai (see Deut 29:1 and W. Brueggemann’s observation that Deuteronomy ‘is Sinai interpreted’) and that it required the law to be taught to future generations shows that this adaptability was built into Deuteronomy’s concept of *Thora* from the start.<sup>16</sup>
- “go out” is authoritative teaching.
- ❖ “He will judge between the nations and will settle disputes for many peoples.”
  - The LORD is LORD over all, King and Judge. (Isa 11:3, 4; compare Isa 16:5).
    - “For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; it is he who will save us” (Isa 33:22).

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<sup>15</sup> Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000, p. 1711).

<sup>16</sup> Selman, M. J. (2003, p. 507-508). *Law*. In T. D. Alexander & D. W. Baker (Eds.).

- The judgments of the Lord by which he will settle disputes for many peoples are based on his righteousness. The fruit of righteousness will be peace (Isa 32:17) and joy (Rom 14:17).
  - Isaiah 51:5: “My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.”
  - Isaiah 32:17: “The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever.”
    - Peace results in quietness and confidence.
    - Righteousness leads to reconciliation.
  - Romans 14:17: “For the kingdom of God is (...) a matter (...) of righteousness, peace and joy in the Holy Spirit.”
- This contrasts this world in which nations and peoples settle their disputes with war and in these times by hybrid warfare, using weapons, disinformation, and trade sanctions.
- ❖ **“They will beat their swords into plowshares and their spears into pruning hooks.”**
  - When all disputes are settled, the nations and their leaders will be convinced there is no need for weapons.
- ❖ **“Nation will not take up sword against nation, nor will they train for war anymore.”**
  - Peace:
    - There will be a covenant of peace: “This covenant (of peace; Isa 54:10) indicates Yahweh’s commitment to restore the relationship not only between his people and himself but also between humanity and the cosmos at large”<sup>17</sup> (Isa 11:6-9).
  - Hosea, an older contemporary prophet of Isaiah, was prophesying in Israel: “In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety” (Hos 2:18).
  - And Micah 4:3, 4: “He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. Every man will sit under his own vine and under his own fig tree, and no

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<sup>17</sup> Hadjiev, T. S. (2012, p. 575). *Peace, Rest*. In M. J. Boda & G. J. McConville (Eds.).

one will make them afraid, for the LORD Almighty has spoken." (Micah 4:1-3 is parallel to Isaiah 5:2-4.)

- **"Learn no more"**, because they have been taught by the LORD, and he has settled all disputes.

#### Verse 5

##### ❖ **"Come, O house of Jacob, let us walk in the light of the LORD."**

- The contrast with verses 6-22 is sharp. Jacob was following his ways:
  - "They are full of superstitions from the East";
  - "they practice divination";
  - "Their land is full of silver and gold";
  - "Their land is full of horses";
  - "Their land is full of idols" (Isa 2:6-8).
- **"Come."** This is a strong exhortation.
- **"let us walk."** As a disciple. Isaiah includes himself.
- **"the light of the Lord"** = **"He will teach us us his ways"**
  - Isaiah 1:17: "learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow."
  - Habakuk 2:4: "the righteous will live by his faith" (Rom 1:17).
- **The house of Jacob is called to set an example (light) for the nations:**
  - Compare Zachariah 8:23: "This is what the LORD Almighty says: 'In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"
  - Goldingay remarks: "God intends that Israel should enjoy blessing, increase and possession of its land, and intends to have the whole world seek the blessing it sees in Israel (Gen 12:1–3). God's design is that all the nations should flock to Jerusalem to listen to God (Isa 2:2–4). That design goes back to the design of the creation itself, where humanity as a whole (not just Israel) was created in God's image."<sup>18</sup>
    - Genesis 12:3: "I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

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<sup>18</sup> Goldingay, J. (2006, Vol. 2, p. 85).



## Application

### A vision of Hope

- ❖ When this passage (Is 2:1-5) is studied and preached, it should be done carefully and in balance with other scriptural passages. Compare this vision with Jesus' words about the end times (Mt 24):
  - Matthew 24:6-8, 12-14: “You will hear of wars and rumours of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains. (...)
  - Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”
  - This description was also true in the days of Isaiah.

### Praise

- ❖ Praise the LORD for he has given this world a vision of hope.
  - For his mercy and patience with this world.
  - For his righteousness and justice.
  - For his wisdom and peace.
  - For his teachings, law, words, and authority.
    - His ways are not our ways (Isa 55:8).
  - His Kingdom and its fame (Isa 2:2).
    - Jesus preached the Kingdom of Heaven, the Kingdom of God (Mt 4:17).
    - Matthew 5:14: “You are the light of the world. A city on a hill cannot be hidden.”
      - Note the words “light” (Isa 2:5), “city” (Isa 2:1), and “hill” (Isa 2:2).
    - The Messianic King: Psalm 72.
- ❖ Praise Christ who received all authority to save and judge this world (Mt 28:18-20).
  - He is our reconciliation, in whom we receive forgiveness and peace.

### The need of this world

- ❖ True justice and peace. The United Nations cannot establish enduring peace because of conflicting (religious, economic) interests, political ideologies, the strive for power and even world domination.

- ❖ What the world cannot establish, the LORD will do.
  - The result will be peace: “The Hebrew word traditionally translated as ‘peace’ is *šālôm*. It denotes wholeness, harmony, well-being and more specifically wealth, physical health, security, a state of satisfaction and ease, relationships of friendliness and communion (Stendebach, 17–20). In some passages it comes close in meaning to ‘salvation’ (*yěšû‘â*).”<sup>19</sup>

### Teachings

- ❖ While this vision does not explain the teachings of the LORD, it does teach some important lessons.
  - Genesis 1:27: “So God created man in his own image, in the image of God he created him; male and female he created them.”
    - This stresses the equality of every human being with no difference between race, or gender.
  - Revelation 7:9-10: “After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.”
    - All will be clothed in white robes!
  - Matthew 20:25, 26: “Jesus called them together and said, ‘You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant.’”
    - Leaders become servants.
  - The Lord’s Prayer is the Prayer of Reconciliation, acknowledging that there is only
    - “Our Father in heaven, hallowed be your name” (Mt 6:9).
  - The teaching of Jesus Christ: the Kingdom of Heaven, the Kingdom of God.

### Call

- ❖ Verse 5 is the main message, a call to the house of Jacob, which can be applied to the church of today.
  - It is a call of repentance to walk in the light of the LORD.
    - The sins are mentioned in Isaiah 2:6-8.

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<sup>19</sup> Hadjiev, T. S. (2012, p. 574). *Peace, Rest*. In M. J. Boda & G. J. McConville (Eds.), refers to Stendebach F. J., “*שָׁלוֹם*,” In: Botterweck, G. J., Ringgren, H., & Fabry, H.-J., Eds. (1977–2012, p. 17-20).

❖ The light:

- The servant of the Lord (Isa 42:6); Jesus Christ (Jn 8:12); The Lord and the Lamb (Rev 21:23).

Fulfilment:

❖ Partially: the church: as the community of reconciliation and peace:

- Ephesians 2:14-18: "For he (Jesus Christ) himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit."
- Ephesians 4:2-3: "Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace."

❖ Fully: when the victorious Christ will be revealed:

- Revelation 7:9, 10: "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'"

## Quotes

- ❖ **CHRIST THE MOUNTAIN.** AUGUSTINE: The central place they are all coming to is Christ; he is at the centre, because he is equally related to all; anything placed in the centre is common to all.... Approach the mountain, climb up the mountain, and you that climb it, do not go down it. There you will be safe, there you will be protected; Christ is your mountain of refuge. And where is Christ? At the right hand of the Father, since he has ascended into heaven. SERMON 62A.3.<sup>20</sup>
- ❖ **PEACE THROUGH THE CHURCH.** CHRYSOSTOM: Not only would the church be firm, steadfast and indestructible, but it would also gain great peace for the world. Governments and monarchies will be destroyed; there will be but one kingdom put together for all people, and, unlike in times past, its greater part will be at peace. For, in the past, all craftsmen and men in public life were

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<sup>20</sup> McKinion, S. A., Ed. (2004, p. 24).

trained in warfare and took their place among the ranks. After the coming of Christ, all that was done away with, and wars were confined to widely separated areas. DEMONSTRATION AGAINST THE PAGANS 6.6.<sup>21</sup>

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<sup>21</sup> McKinion, S. A., red. (2004, p. 27).