CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Many parts of the world today have been rendered insecure by various shades of violence and armed conflicts. Armed conflicts cause devastation and loss of lives, destroy the social infrastructure, hamper development, increase poverty and set in motion a cycle of violence.

Is peace possible in a world increasingly wracked by conflicts and violence? Can humans coexist in brotherhood and harmony in the face of hateful and divisive ideologies and oppressive policies in the society? These are the questions that bothered the people of prophet Isaiah's time just as they trouble and agitate the minds of people today.

Isaiah envisions a world where people of all races, colours, creeds and languages can live together in peace and fraternal co-existence (Isa 2:1-5). Although the superscription (Isa 2:1) titles Isaiah's oracle of peace as the "word" which Isaiah "saw" concerning Judah and Jerusalem (`~Øil'(v'WrywI hd"ÞWhy>-l[; Why"ß[.v;(y> hz"ëx' rv<åa] 'rb'D"h;), the passage expresses God's desire or will for Israel and the nations.

In the immediate context of Isa 2:1-5, the "word" (rb'D"h;) which Isaiah "saw" (Why"ß[.v;(y> hz"ëx' rv<åa]) carries the broader meaning of the "event" which Isaiah envisioned. It is a vision of a societal order characterized by peace, justice,

love and brotherhood. Isaiah situates the event which he foresaw (hz"ëx' rv<åa])

in the remote future, "in days to come" (~ymiY"h; tyrIx]a;B.). The phrase, "in

days to come," is eschatological in connotation. From the perspective of the prophet, the

phrase points to an undetermined future, but no specific time in the future is indicated

(Hanson, 1999).

In a world characterized by violence, intra and inter religious conflicts, suspicion

among nations, a proliferation of weapons of war, insecurity, Isaiah foresees a time

when humans will submit themselves under the rule of God, put down their weapons of

war and embrace peace. Isaiah paints the picture of the nations of the world coming

together and living together in peace and harmony.

Using a river imagery, Isaiah pictures a time when "all the nations"

(~yIAGh;-lK') will "stream" (Wrh]n") to mount Zion to learn the way of

righteousness and the secret of peace. The nations come to mount Zion to learn the

torah that goes forth from Zion (hr'At aceTe !AYCimi) and the word of the

Lord from Jerusalem (~ ÷ Il'v'Wrymi ihw"hy>-rb;d>W). The character of

the future envisioned by Isaiah (2:1-5) is inextricably bound to spiritual and moral

transformation. Isaiah portrays the hr'At as the true instruction which God gives to

mankind, the expression of the divine will, the secret of peace and the agent of

transformation.

The learning of the way of righteousness (YHWH's way) epitomized in the *torah,* as Isaiah conceives it, will lead the nations to embrace peace and practice it (Brueggemann, 1998; Jensen, 1984.). And because they submit themselves under the rule of YHWH, the nations will no longer see any need to bear up arms against one another. Isaiah envisions a time when humans will drop aside their weapons of war (swords [br,x,] and spears [tynIx]]) and transform them into tools for agriculture (*plowshares* [~yTiªai] and *pruning hooks* [tArêmez>m;]).

"Swords" (tAbr.x;) and "spears" (~ytiynIx]) represent the whole military arsenal; the transformation of implements of war into implements of agriculture and human wellbeing serves as synecdoches for the whole of the disarmament process. Disarmament, in this case, does not only mean reduction or eradication of weapons of war; it also includes putting an end to hateful and divisive ideologies. This involves a change of mentality, from the desire for war to a desire for peace.

The picture of the nations transforming their weapons of war into implements of peace (v.4) indicates that they now have learnt that war is not the right way to resolve disputes. Isaiah proposes disarmament as a necessity for a peaceful world. Isaiah foresees a world where conflict will give way to peace; a world where fighting will give way to cultivation.

The eschatological implications of Isa 2:1-5 are undeniable (North, 1980). Etymologically, eschatology is the study of the last things (Bibb, 2014). It must be noted here that there is no explicit Hebrew word for eschatology in the Old Testament,

but there is a phrase - ~ymiᵃY"h; tyrIåx]a;B.. The phrase, ~ymiY"h; tyrIx]a;B., is an eschatological terminology, with an eschatological time-frame. The phrase, ~ymiᵃY"h; tyrIx]a;B.;, points to an event that will happen at an undisclosed time in the future, but not necessarily at the end of time or outside of history. The peace which Isaiah envisions is a future reality. This phrase, ~ymiY"h; tyrIx]a;B., has been translated differently by different versions.

The NRSV translates it as "in days to come", suggesting an indefinite future time, while the NIV and the KJV read "in the last days", suggesting an eschatological, if not apocalyptic, understanding. According to Jenni (1997), the interpretation of the phase ~ymiᵃY"h; tyrIx]a;B.; as "in the last days" (NIV) or "at the end of days" seems to be influenced by the Septuagint (LXX) rendering of the phrase as evn tai/j evsca,taij h`me,raij. Admittedly this is a loose translation for an expression which means more literally "in the latter part of the days".

The expression ~ymiᵃY"h; tyrIåx]a;B. (in days to come) in Isa 2:2b introduces an event that will happen in an undetermined future. Here the vision offers a contrast with the first chapter of the book. Judah has been invaded and Jerusalem has only narrowly avoided being captured by the Assyrians. Isaiah's oracle looks beyond conflict and war to a glorious future, when peace, not war and violence, shall reign among the nations (Koole, 2001). Isaiah's vision of peace is a firm hope that YHWH

will act to bring lasting peace among the nations. It is an invitation to the nations of the world to drop aside all that work against peace and harmonious co-existence.

The context of Isa 2:1-5 may be different from the contemporary context, but the message of peace that Isaiah proclaims has an enduring value. Indeed Isaiah's vision of peace has relevance to our contemporary society where conflicts, violence and war hold sway in many parts of the world. The world today needs peace; but this peace can only come about if, as Isaiah proposes, humans actively work for peace, reduce or even eradicate weapons of war, and redirect the human and material resourses used for military purposes to promote human wellbeing and infrastructural development. This can only happen when humans reject conflicts and acts of violence against one another, and cultivate peace and friendship.

1.2. Statement of the Problem

Peace is one of the fundamental desires of humans in any society. Yet today some parts of the world have been rendered insecure by various manifestations of conflicts and violence. The problem of armed conflicts had bothered the people of Isaiah's time just as they trouble and agitate the minds of people today. The prophet Isaiah envisioned a world where people of all nations will reject war (hm'x'l.mi) and violence (sm'x') and embrace peace (~Alv'). Isaiah's call to peace is hinged on a change of mindset and on global disarmament: tArêmez>m;l. '~h,yteAt)ynIx]w: ~yTiªail. ~t'øAbr>x; Wt'T.ki ("they shall beat their swords into

plowshares, and their spears into pruning hooks", Isa 2:4). Isaiah's message of peace is undeniably eschatological in feature; the peace which he proclaims is situated to an undisclosed future ($\sim$ymiᵃY"h; tyrIåx]a;B., "in days to come").

When a text such as Isa 2:1-5 is interpreted, there is an accompanying reflex response among biblical scholars and theologians that the peace proclaimed by the prophet is utopian and unrealizable. For instance, it is difficult to imagine the nations of the world today practically converting their weapons of war into implements of agriculture as Isaiah had conceived it. A totally arms-free world may appear unrealistic, Isaiah's vision of peace, however, has the power to motivate the world to strive for a more peaceful world.

A number of scholars have previously made important commentaries on this Isaianic pericope (Isa 2:1-5), none, however, has applied Isaiah's message of peace as a model of peace to the society. This is the objective that this work seeks to accomplish. The work, therefore, seeks to ginger a positive change in people's relational attitude towards one another.

1.3. Purpose of the Study

This work aims:

➢ To explain Isaiah's vision of peace from the prism of eschatology.

➢ To give an exegesis of the Isa 2:1-5.

➢ To investigate the eschatological elements of the passage.

➢ To apply the theology of Isaiah 2:1-5 as a model of peace to the society.

1.4.   **Scope of the Study**

This work begins with an exegetical analysis of Isa 2:1-5, which constitutes the nucleus of Isaiah's Oracle of Peace. Since the Isaian gospel of peace is not exhausted by Isa 2:1-5, this work will extend investigation to other Isaian passages pertinent to the discussions on peace among humans. The work will also study the topic within the backdrop of the Isaiah eschatology. At the end, we shall make a theological synthesis of the pericope and assess the on-going relevance of the Isaian vision of peace to the Nigerian context.

1.5.   **Significance of the Study**

In a world where conflict, violence and the threat of war are prevalent, this study is of manifold significance.

➢ Its relevance lies in its target at proffering plausible solutions to the problem of conflicts in the society.

➢ In a society where hateful and divisive ideologies provoke conflicts, this work is an effort to ginger a positive change in our relational attitude towards one another, and among nations.

➢ The research opened up new approach to peace. It recognized disarmament and a change of mentality as a way to peace.

➢ The work will be a useful resource material both to scholars and students of the Old Testament as well as to experts in conflict and peace studies.

1.6. Methodology

This study adopts a synchronic approach in biblical exegesis. The synchronic method studies the text as it exists in the final form, that is, the Bible as we have it today, unlike the diachronic method which is concerned the development of texts through time. The study follows a verse to verse exegesis of Isa 2:1-5 so as to draw out the real meaning contained in the text. On few occasions, however, the researcher shall not hesitate to employ the diachronic method when it becomes necessary. This will be done in so far as it can help shed light on the synchronic study of the pericope. The Hebrew Bible Stuttgartensia (BHS), the Septuagint (LXX), New Revised Standard Version (NRS), Hebrew Lexicons, Journals, and Commentaries on the Bible and internet sources are used as source materials for this work. This work makes use of intercultural hermeneutics in the application of the message.

1.7. Definition of Terms

In the course of this work, a number of key words, which occupy strategic importance in the understanding and interpretation of our text, have been encountered. In particular, two concepts are significant in the interpretation of Isaiah 2:1-5. These terms are "peace" (~Alv'), and eschatology.

Peace (~Alv')

In the Hebrew Bible, the basic word which conveys the concept of peace is ~Alv' (Healey, 1997; Ugwueye, 2010). The word ~Alv' occurs 237 times in the Hebrew Bible (BDB, 2003). The LXX employs the term eivrh,nh to translate ~Alv'. The root ~lv (qal) means "to be finished, completed." It also means "to stay sound, healthy, uninjured" (cf. Job 9:4). The root ~lv can also mean "to keep peace, keep quiet, be at peace" (Job 22:21). Lau (2017) defines peace positively as "a state of security or order within a community provided for by law, custom, or public opinion." Further Lau defines peace as a "mental or spiritual condition marked by freedom from disquieting or oppressive thoughts or emotions." This is peace in its personal or "inner" sense, "peace of mind," as well as "calmness of mind and heart: serenity of spirit" (inner peace). Peace also implies "harmony in human or personal relations." This may be called interpersonal or inter-subjective peace. Basically ~Alv' has a wide range of meanings: Peace, prosperity, well, health, completeness, safety (Gerleman, 1997).

The word ~Alv' conveys a notion "well-being" with a strong emphasis on the material side of well-being. In a material or secular sense, the word ~Alv' expresses the notions of wholeness, harmony, prosperity, bodily health and completeness (Richards, 1985; Dan Cohn-Sherbok, 1991; Ugwueye, 2004). A "community shalom" is not only a well ordered society, but also a society living in prosperity (Gross, 1970).

Peace is usually taken to be the absence of war (Eccl 3:8), violence, hostility or strife. The idea of peace in Antiquity originally seems to have meant a state of non-war.

This is the primary definition of peace given in the Oxford English Dictionary. We do not imply that because there is no conflict, there is peace or harmony among people. If absence of war is peace, then do we accept as peace a dictatorship's use of military might, executions, torture, and imprisonment to maintain order? Although peace may be attained through either military victory (Judg 8:9; 1 Kgs 22:27-28) or surrender (2 Sam 10:19; 1 Kgs 20:18), peace in the biblical sense means more than the classical Greek connotation of peace (eivrh,nh) as the cessation or absence of hostility (Myers, 1987; Ugwueye, 2010). Leon-Dufour (1980) said that peace is "not only an absence of war and disorder, but a cordial understanding made possible by the God of peace". Implicit in $\sim$Alv' is the idea of unimpaired relationships with others. Peace in the Old Testament conveys the notion of social harmony. The Hebrew word, *shalom*, in the Old Testament, among other senses, means calmness and lack of social disturbance, social harmony, a state or relationship free of conflicts.

$\sim$Alv' is the result of God's activity in covenant (tyrIB.); it is also the result of righteousness (Isa 32:17). In nearly two-thirds of its occurrences, $\sim$Alv' describes the state of fulfillment which is the result of God's presence. This is specifically indicated in those references to the "covenant of peace" ($\sim$Al)v' ytiÞyrIB., Num 25:12; Isa 54:10; Ezek 34:25; Mal 2:5) which God makes with his chosen representatives, the Aaronic priests and the Davidic monarchs. Peace also marks the conclusion of an agreement between adversaries (Isaac and Abimelech, Gen 26:29), business partners

(Solomon and Hiram, 1 Kgs 5:12), and between man and God (Abraham, Gen 15:15). In any of these relationships $\sim$Alv' is couched in terms of covenant agreement.

Peace also expresses the state of mind or internal condition of being at ease, satisfied, or fulfilled. As a religious concept $\sim$Alv' is an essential part of God's plan of salvation. God is the foundation of peace (1 Kgs 2:33; Job 25:2; Ps 35:27; 122:6; Mic 4:5). This sort of peace has its source in God. God is the one who will speak $\sim$Alv' to his people (AMð[;-la, $\sim$Alv' rBed:y>) (Ps 85:8). There is also a strong eschatological element present in the meaning of $\sim$Alv'. The Messiah is specifically identified as the "Prince of Peace" ($\sim$Al)v'-rf;, Isa 9:5 [MT], 9:6 in the NRS) the one who inaugurates the era of peace on the earth.

Eschatology

Another important word relevant to our study is eschatology. The term, "eschatology" is derived from two Greek terms evscatoj, meaning "last", and lo,goj meaning "word" or "doctrine". The word, e;scatoj, (the Septuagint for tyrIx]a;) means "end, extreme, last in time or in place". The word also means "the last in a series of events". It must be noted that there is no single word for eschatology in the Hebrew Bible, but there is a phrase: $\sim$ymiᵃY"h; tyrIåx]a;B.. The phrase, $\sim$ymiY"h; tyrIåx]a;B., is translated "in days to come," or "in the end of the days."

~ymiY"h; tyrIåx]a;B. is used by the prophet Isaiah to denote the final period of the history so far as the speaker's perspective reaches.

The term "eschatology" may be defined in two senses: the narrow sense and the broad sense. In the narrow sense or traditional sense, "eschatology" is the doctrine of the last or final events of history or "end time" (Robinson, 1996). The "last thing" (e;scaton) is God, or more precisely, the kingdom of God. The "last things" (e;scata) are the various moments or stages in the final manifestation process: death, judgment, heaven, hell. In the opinion of McBrien (1994), eschatology "is about the Kingdom, or Reign, of God, that is, the redemptive presence of God actualized through the power of God's reconciling Spirit" (p.1123). The hope of the future, the *eschata,* which involves the establishment of the reign of God among humans, this-worldly liberation and the establishment of universal peace among the nations, is particularly emphasized in the prophetic literature. McBrien notes that "Jerusalem is identified as the focal point of God's new reign… It is to the mountain of God (Zion) in Jerusalem that all nations will stream" (Isa 2:2-4; Mic 4:1-4) (p.1127). Authors like Jenni (1962), Schmaus (1977), Kugelman (1965), and Rahner (1975) define "eschatology" in the narrower sense. According to them, eschatology is the doctrine of the final events of history.

In the broad or general sense, eschatology is a doctrine that deals with the events that will take place in a remote or undisclosed future. Scholars like Martins (1967) and Davies (1980) define eschatology in a broad sense. According to these authors, eschatology refers to the end of a certain period in the history of mankind as a whole or of a nation that is followed by another, entirely different, historical period. For Martins

(1967), "last" designates that which comes at the end of a series." "Last" may also mean the complex of events that would mark the end of one historical era and usher in a new one."

The dawn of universal peace which Isaiah "saw" (Why"å[.v;(y> hz"ëx' rv<åa]) is one that will take place "in days to come" (~ymiªY"h; tyrIåx]a;B.). From the perspective of the eighth century B.C. prophet, this prophecy looks towards a fulfillment in an undetermined future (McKee, 2017). Jewish eschatology is concerned with events that will happen at the "end of days" or "in days to come" (~ymiªY"h; tyrIåx]a;) or at any period in the future, or at the end of the world. Such events include the eschatological gathering of all peoples and the inauguration of the era of universal peace. This statement is the best known metaphor for peace in the Old Testament.

CHAPTER TWO

LITERATURE REVIEW

Isaiah's vision of peace (Isa 2:1-5) is one of the most cited oracles of peace in the Isaian prophecy. Several authors have varied and sometimes conflicting views in their interpretation of this pericope. This chapter reviews some of these scholarly opinions and seeks to evaluate how these views have advanced the understanding of Isaiah's vision of peace and its message to the society. This will be done under three headings namely, Conceptual, Theoretical and Empirical Studies.

2.1. Conceptual Framework

Many scholars have made significant contributions to the interpretation of Isaiah's vision of peace (Isa 2:1-5). In this chapter, efforts will be made to gather some of these ideas and opinions of other scholars on the topic under discussion. We shall articulate these scholarly views under two concepts: peace ($\sim$Alv'), and eschatology.

In the Hebrew Bible, the principal word which expresses the idea of peace is $\sim$Alv'. The word $\sim$Alv' occurs 237 times in the Hebrew Bible. The denominative verb from $\sim$Alv' is $\sim$l;v' – meaning "to have peace or be at peace." The Hebrew word $\sim$Alv' has a wide range of meanings in the Hebrew Bible. Basically $\sim$Alv' connotes "well-being," with a strong emphasis on the material side of well-being or prosperity.

The notion of peace, as Ugwueye (2010) noted, is encased in the word $\sim$Alv'. He, however, stressed that the term $\sim$Alv' is constricted if it is equated strictly with the

English word "peace." $\sim$Alv' means more than the English word "peace". The Hebrew

word $\sim$Alv' (peace) indicates a state of wellbeing, completeness, harmony, welfare,

prosperity, tranquility, security, safety, peace etc (Ugwueye, 2010; 2004). Ugwuey's

view is in agreement with the opinions of authors like Healey (1997), Good (1962), and

Neusner (1996). According to these authors, $\sim$Alv' also expresses the notions of

wholeness, bodily health, etc.

The Greek word that most often translates the Hebrew term $\sim$Alv' is the word

eivrh,nh. Although there is some overlap in their meanings, the Hebrew word $\sim$Alv'

is broader in its usage than the Greek term eivrh,nh. Whereas the Greeks applied the

term peace (eivrh,nh) to the inner nature of humans, the Hebrews tended to use the term

primarily for interpersonal or social relations (Klassen, 1997).

Of importance to our study is the view expounded by Linthicum (2010).

Linthicum's view is based on a lexical analysis of the Hebrew word $\sim$Alv'. This

scholar has noted that $\sim$Alv', to a lesser degree, is equivalent to the Greek term

eivrh,nh. Both $\sim$Alv' and eivrh,nh are rendered as "peace." However, the Greek term

eivrh,nh is not as rich a word as the Hebrew term $\sim$Alv'. This comparison reveals that

$\sim$Alv' and eivrh,nh do not simply mean exactly the same thing as the English word,

"peace".

The English word "peace" expresses the absence of something, such as war, conflict, violence or confrontation. In this sense, "peace" exists in place of conflict. The Hebrew word, $\sim Alv'$, however, goes far beyond mere absence of war ($hm'x'l.mi$) or conflict ($byrI$). Linthicum (2010) noted that at its fullest sense, $\sim Alv'$ captures the Hebrew vision of human society, the non-human world and even the environment in an integrated and relational whole where there is harmony and good neighbourliness. According to Linthicum $\sim Alv'$ does not stand for the opposite of war. It consists rather in complete harmony among humans.

$\sim Alv'$ may also denote a relationship rather than a state. This view is corroborated by authors like Von Rad (1964). According to Von Rad, $\sim Alv'$ refers to a relationship of friendly alliance between two nations. An example is the $\sim Alv'$, i.e., the relationship of friendly alliance between Solomon and Hiram (1 Kgs 5). Such a relationship may also exist between individuals (Zech 6:13). In this instance $\sim Alv'$ does not mean material well-being, but a relationship of peace. Von Rad's view is supported by the opinion of Millar (1990). Millar writes that the Hebrew word $\sim Alv'$ in its fullness connotes material and spiritual wellbeing that is grounded in covenantal relationship with YHWH and is "reflected in all dimensions of life: economic, political, biological, and religious" (p.664).

Peace is a central concept in Judaism (Lacey, 2006). Along with truth ($tm,a/$) and justice ($jP'v.mi$), peace ($\sim Alv'$) is one of the three key Jewish values. According to Lacey, $\sim Alv'$ in Jewish terms means security, prosperity, physical and spiritual well-being. In Jewish understanding, $\sim Alv'$ does not just mean absence of war, it indicates the well-being of daily existence. Lacey said that when Isaiah proclaimed this oracle of peace (Isa 2:2-4) at the beginning of the seventh century B.C., the ten tribes of the northern kingdom of Israel had been lost, deported by their Assyrian conquerors, and the Temple in Jerusalem was under threat of destruction. According to Lacey, Isaiah spoke for a people longing for peace.

One of the important contributions to this discussion is the view put forward by Aerts (1989). Aerts analyses the nuances in the word $\sim Alv'$. As in other Semitic languages, the verb $\sim l;v'$ (qal) also means "to be in peace," "to be completed and finished," with nothing left undone. In relation to people, $\sim l;v'$ also means "to keep peace", "to live in peace with". In the causative forms (hiphil), the verb $\sim l;v'$ signifies "to make intact", "to make peace with". These meanings suggest that the Hebrew notion of "peace" is a very positive one, indicating that something is literally "all right, fulfilled, finished, completed".

Like Lacey (2006) which we have earlier studied, Aerts (1989) held that $\sim Alv'$ refers to "the well-being of one's daily existence" (p.64). Aerts goes further to compare

the Hebrew word ~Alv' and the Greek term eivrh,nh. First, Aerts notes that the word

eivrh,nh is the normal Greek term for "peace". According to him, eivrh,nh seems to

derive from a verb eivrw, which means "to join", or "to weave together". Aerts stressed

that the Greek term eivrh,nh denotes basically a relationship, hence, also, a peaceful, or,

rather, trouble-free situation. In this way, the semantic field of eivrh,nh and ~Alv'

overlap. Both connote peaceful co-existence. The difference is that eivrh,nh denotes

living in public tranquility, with absence of war (hm'x'l.mi) and strife (byrI). This,

according to Aerts, makes the Greek term eivrh,nh rather negative, in comparison with

the much-wider, more positive spectrum associated with the Hebrew term ~Alv'.

Peace is founded on order. This view is articulated by Gross (1970). Gross notes

that the Hebrew word ~Alv' has a wider range of meaning than either the English

peace, the Latin *pax*, or the Greek eivrh,nh. According to him, ~Alv' etymologically

is derived from the Sumerian root *silim* and the Akkadian root *salamu* which means "to

be whole, uninjured". Gross stresses that the term "peace" means total harmony within

the community.

Will (1989) shares much of the views of Gross (1970). Will has noted that the

meaning of "peace" in the Judeo-Christian tradition is rooted in the concept of

"wholeness". The prophet Isaiah had foreseen a time when all nations (~yI)AGh;-

lK') will live together in peace and harmony. Will said that "the prophetic vision of

~Alv' foresaw a society where the needs of every person would be satisfied in a covenant between God and persons and nature" (p.182). He cited the prophet Micah to drive home his point. According to Will, the wholesome *shalom* of all persons is depicted in the picture painted by the prophet Micah of a society of *shalom* where all shall "sit under their own vines and under their own fig trees, and no one shall make them afraid" (ypi²-yKi dyrI+x]m; !yaeäw> Atàn"aeT. tx;t;îw> An°p.G: tx;T;ó vyaiä Wbªv.y"w>`rBE)DI tAaßb'c. hw"ïhy>, Mic 4:4).

The personal peace of everyone sitting "under his vine and under his fig tree" (Atàn"aeT. tx;t;îw> An°p.G: tx;T;ó vyaiä Wbªv.y"w>) in Mic 4:4 is joined with the social peace of nations laying down their weapons of war and not learning war any more (Isa 2:4), and the natural peace of the wolf dwelling with the lamb (Isa 11:6). Will (1989) maintains that the proper meaning of *shalom* implies personal and social wholeness.

One of the important issues with regard to conceptual framework concerns the important question of the distinction between peace (~Alv') and war (hm'x'l.mi). Peace is often defined as the absence of war (hm'x'l.mi) or direct violence (sm'x'). Indeed, for people living in conflict ridden regions, peace connotes absence or cessation of war. This terse antithesis of ~Alv' and hm'x'l.mi is brought out in Eccl 3:1, 8: "For everything there is a season, and a time for every matter under heaven… a time for

war, and a time for peace" (~Al)v' t[eîw> hm'Þx'l.mi t[eî… ~yIm")V'h; tx;T;î #p,xeÞ-lk'l. t[eîw> !m"+z> lKoßl;).

Scholars generally agree that ~Alv' denotes more than the absence of conflict (byrI). Hanson's views stands out among others. Hanson (1984) defines ~Alv' as "the realm where chaos is not allowed to enter, and where life can be fostered free from the fear of all which diminishes and destroys" (p.347). Apparently Hanson considers peace as a negation of war (hm'x'l.mi).

The understanding of peace as absence of war finds supports from authors like Schaefer (1996). Schaefer begins his line of argument by comparing the English word "peace" with the Hebrew word ~Alv'. According to Schaefer the English word "peace" conjures up a passive picture, one showing an absence of civil disturbance or hostilities, or a personality free from internal and external strife. While Schaefer initially agreed with Hanson that ~Alv' connotes more than mere absence of war (hm'x'l.mi) or strife, Schaefer went further to draw out some other nuances of the noun ~Alv'. Schaefer grouped these nuances into four categories: (1) ~Alv' as wholeness of life or body (i.e., health); (2) ~Alv' as right relationship or harmony between two parties or people; (3) ~Alv' as prosperity or fulfillment (Lev 26:3-9); and

(4) $\sim$Alv' as victory over one's enemies or absence of war. These four connotations of $\sim$Alv' are contained in Isaiah's concept of peace for the nations (Isa 2:4).

$\sim$Alv' also refers to a legally binding commitment resolving violence; that is, as a peace treaty. This, according to Rummel (2017), is one of the striking meanings of $\sim$Alv' in the Old Testament - an agreement involving legal guarantees and procedures for their implementation. A peace treaty legally terminates the condition of war, while codifying the resulting relationships between adversaries under the law of peace. Clearly, this is one kind of social contract.

Quite in line with the views held by Hanson and Schaefer, Ugwueye (2010) does not negate that peace can connote an absence of war or conflict. He stressed that peace means more than absence of war or the cessation of violence and hostility. Ugwueye, however, defined peace as a state of mind or a state of harmony that exists between two individuals or among members of a family or a community. Ugwueye's view is shared by authors like Foerster (1964). Ugwueye's concept of peace as a "state of mind" is close to the Stoic concept of peace as internal control or inner tranquility (avtaraxia), a state of mind characterized by freedom from distress or worry. Ugwueye's definition goes beyond the understanding of peace as an untroubled and tranquil condition of mind. According to Ugwueye, $\sim$Alv' also connotes "the complete wellbeing of a society or community. Because it has a strong communal emphasis, $\sim$Alv' necessitates a harmonious relationship with other human beings.

It is true that every society yearns for peace, experience shows that often this peace is lacking. In many instances there is violence (for instance in the Niger Delta region of Nigeria), kidnapping, robbery, assassination, etc. Ugwueye refers to these factors as "deshaloming conditions" in the society. A society characterized by $\sim$Alv' embraces the core values of peace and justice. Ugwueye (2010) further said that the word $\sim$Alv' typically describes "an absence of hostility or strife" (p.64).

Ugwueye is not alone in this view. Like Ugwueye, Houle (1991) has stressed that $\sim$Alv' is not merely the absence of war (hm'x'l.mi, Greek: po,lemoj) or conflict (Eccl 3:8) as the Greek concept of peace (eivrh,nh) connotes. $\sim$Alv' transcends the mere definition as the absence of conflicts and war in a purely negative sense; $\sim$Alv' also conveys the image of harmony and friendly relations between two peoples and among nations.

The view held by Houle (1991) agrees with that of Deng and Zartman (1991). These authors emphasized that the Hebrew word $\sim$Alv' does not only connote the "time of peace" ($\sim$Al)v' t[eî) in opposition to "the time of war" (hm'Þx'l.mi t[eî) (Eccl 3:8), it also indicates the wellbeing of daily existence, the state of the man who lives in harmony with neighbour, nature, with himself, with God. These authors maintained that $\sim$Alv' is all about a "concrete experience of solidarity that should underlie life in the society" (pp.144-145).

The contribution of Ravitzky (2017) is of great value to our discussion. Ravitzky agrees with Schaefer (1996), Hanson (1984), Ugwueye (2010), Houle (1991) and Deng and Zartman (1991) that ~Alv' denotes more than the opposite of war (Eccl 3:8) or absence of war. Ravitzky further said that ~Alv' suggests an orderly and tranquil state of affairs. ~Alv' also refers to the internal peace among people. Ravitzky (2017) brings in a new dimension to this discussion. Ravitzky emphasized that the significance of ~Alv' is not limited to the political domain - to the absence of war and enmity, or to the social domain - to the absence of quarrel and strife. According to him, the significance of ~Alv' ranges over several spheres; it applies to physical conditions, moral value, and to nature. Ravitzky noted that the word ~Alv' is most commonly used in the Hebrew Bible to refer to a state of affairs, one of well-being, tranquility, prosperity, and security, circumstances unblemished by any sort of defect. ~Alv', whether it denotes "harmony" as Ravitzky (2017) and Deng and Zartman (1991) suggested, or "right relationship" as Ugwueye (2010) proposed, is indispensable to a just and ordered society. Justice (jP'v.mi), therefore, has its foundation on peace (~Alv').

The second major theme issuing from Isaiah's vision of peace (Isa :1-5) is eschatology. The term eschatology is derived from two Greek words: **e;scatoj** (meaning "end" or "last") and **lo,goj** (meaning "word," and by extension "doctrine").

Old Testament scholars use the term more broadly to designate a future radical change for the better instigated by God (Redditt, 2008).

Caird (1980) defines eschatology as "the study of, or the corpus of beliefs held about, the destiny of man and of the world" (p.243). As a department of theology, eschatology is concerned with the four last things: death, judgment, heaven, and hell. This definition of eschatology is dictated by the traditional shape of the Christian dogmatic theology. According to Caird, "Jewish eschatology deals primarily and principally with the final destiny of the Jewish nation and the world in general, and only secondarily with the future of the individual" (p.244). The understanding of eschatology further embraces an enlarged scope, because it deals with the goal of history. According to Caird (1980), "Jewish eschatology is the belief in two ages: the present evil age will give way to the coming age of justice and peace, so that the end of the one is the beginning of the other; and in many, if not all, forms of this belief the coming age was conceived as a new and ideal epoch of world history (p.244).

Gowan (1986) has made a significant input to the study of Eschatology in the Old Testament. Gowan brought out certain characteristics typical of Old Testament eschatology. According to him, Old Testament eschatology is characterized by the view that the future which humans strive for is still related to the present. Secondly, Gowan insists that the Old Testament eschatology understands the future to be completely in the hands of God. The basis of hope is, therefore, the assurance that God will intervene in human history to introduce a new order which humans have been unable to bring about. As Gowan (1986) said, Old Testament eschatology "does not, however, call for a completely passive drift into the divinely wrought paradise. The Old Testament puts a

strong emphasis on human participation in one way or another…they participate actively in the new world, but they cannot produce it; that will be God's work.

Eschatological speech is one of the features of Old Testament prophecy. This kind of speech involves general descriptions of the end time, or latter time. Jewish eschatology is concerned with events that will happen at the "end of days" or "in days to come" (~ymiªY"h; tyrIåx]a;B.), or at any period in the future. Such events include the ingathering of the Jewish Diaspora, the eschatological gathering of all peoples, the inauguration of the era of universal peace, the coming of the Messiah, and afterlife. In Jewish eschatology, the phrase "in days to come" (~ymiªY"h; tyrIåx]a;) refers to an indefinite time or period in the future.

The prophets speak of "the latter days" (~ymiªY"h; tyrIåx]a;) and what God will do "in that day" (Seitz, 1999). Isaiah 2:2-4 is a good example of such a speech. Other passages include: 9:1-6; 11:1-10; 24-27; 56:1-8; 65:17-25; 66:18-24. Such a speech, according to Seitz can be grounded in the present; because of what is happening now, the prophet may point to what will happen in the future. Seitz points out that "prophecy may contain speech which opens onto vistas of sheer discontinuity, as God shows forth his intentions for the future." By "discontinuity" here we mean the disconnection between the event which the prophet refers to and the present reality.

Davies (1980) makes a good contribution to this discourse on Escahatology. He defines eschatology as "a dimension of belief" which holds that "history moves in a direction set by God, and that "God acts within history" to bring to fulfillment his

purposes. All of this in fact forms the foundation of Old Testament eschatology. Davies defines the term *eschaton* as "the point … the moment at which God acts definitively in history to fulfill his purpose for it" (p.39). According to Davies, if this moment is seen as having occurred already, we speak of 'realized eschatology'. The *eschaton* may sometimes be seen as an event "in the process of happening," or a moment in the future. Whether in the immediate or distant future, it is described in sharp contrast to the present circumstances. Its impact as a divine reversal of the order of things tends to be emphasized.

Davies' view on Old Testament eschatology is corroborated by Caird (1980). While Caird recognized that eschatology in the narrow sense refers to events that will occur at the end of history, he also emphasized that eschatology may sometimes refer to events that will occur at a moment within history or in an undisclosed future. For instance, in Hosea and Ezekiel, the language of resurrection was used metaphorically of national restoration from exile long before Israel had any belief in life after death (Hos 6:1-2; Ezek 37:1-14).

Schillebeecks and Willems (1969) stressed that eschatology concerns "the ultimate future … purely beyond this world." Fletcher (2011) holds a different view. According to Fletcher, eschatology is not simply about what happens after this life or after death, as if disconnected from life in the present. Fletcher maintains that "eschatology is simultaneously an assessment of the here and now" (p.622) as well as what is to come in the ultimate future. Further, Fletcher maintained that while eschatological thought speaks of the final destiny of humankind, which is a future event, "this future is in continuity with the present" (p.622). So while we do not know with

certainty what lies beyond our life in this world ("no eye has seen" [a] ovfqalmo.j ouvk ei=den]; 1 Cor. 2:9), we look forward with hope for a certain future based on the present experience of a life. Thus when Isaiah speaks about peace that will materialize when the nations submit themselves to the direction of YHWH's torah, and consequently reject war and embrace peace (Isa 2:2d-4), Isaiah is not merely referring to an end-time event, but rather an event that has a fundamental continuity with the present. Such a peace which Isaiah foresees is eschatological in the sense that it points to what will happen at an unspecified time in the future, but such a moment is possible within history. While the fullness of the peace which Isaiah points to is "a not yet" reality, it is at the same time in continuity with the present.

Eschatology is not only concerned with the end-time, nor is it focused merely on the "last things" beyond the world. There is a fundamental continuity between the present reality and what is anticipated in the future. This continuity, as Fletcher (2011) said, is expressed in the fact that our time in history is not ultimate but rather looks towards ultimate fulfillment. Furthermore, Fletcher emphasized that "what happens in history matters eschatologically because what is anticipated beyond death is not dissociated from life" (p.631). The author makes a distinction between the "apocalyptic" and the "eschatological." Fletcher (2011) writes that "whereas the apocalyptic purports to offer a description of the end-time based on some preview of what is to come, the eschatological anticipates the future reality by writing forward what we know to be the case in the present." (p.636).

Though the proper object of eschatology are the last things, Grelot (1967) argues that there is a fundamental continuity between what happened in the past, what happens

in the present and what will happen in the future. According to him, "the prophets spoke first to their contemporaries; their message was above all relevant to the doctrinal and spiritual problems of their own times. …their vision of the world embraces past, present, and future. They saw a divine plan unfolding in history, and divine promises progressively realized while moving towards their final accomplishment" (p.157). It is, therefore, important to state briefly hint on how transition of prophetic eschatology gave way to apocalyptic eschatology.

Transition from Prophetic Eschatology and Apocalyptic Eschatology

As earlier pointed out, prophetic eschatology shares some features with apocalyptic eschatology, they are not the same. Apocalyptic eschatology began in Israel after the exile. Jenni (1962) notes some outstanding features of apocalyptic eschatology. These include: hints about the coming of the reign of God, in which the salvation of Israel is completely established. There is a marked transcendentalization of God in apocalyptic eschatology; there is a gulf between the earthly and the heavenly worlds, etc. Aune emphasized that prophecy sees the future as arising from the present, while apocalyptic eschatology regards the future as breaking into the present. Such a breaking of God into human history to bring an end to the present order is not implied in Isa 2:2-4 (Mic 4:1-4).

It must be noted that while Isaiah 2:1 refers to the oracle which follows as "the word that Isaiah, the son of Amoz, saw" (#Am+a'-!B, Why"ß[.v;(y> hz"ëx' rv<åa] ʻrb'D"h;, Isa 2:1) the use of the word "vision" does not suggest

that Isa 2:2-4 is apocalyptic in feature. While Isa 2:2-4 is eschatological, it is not apocalyptic. Schmithals (1973) writes that the view of eschatological pilgrimage of the nations introduces an eschatological picture. Schmithals, however, stresses that prophetic eschatology differs in literary character from apocalyptic eschatology. Aune (2005) made a distinction between prophetic eschatology and apostolic eschatology. According to Aune, prophetic eschatology anticipates God's eventual restoration of the original pristine conditions of human history by acting through historical processes. This view is well represented by Isa 2:4: "They will beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore".

It is true that Isa 2:2-4 speaks of the transformation of the present order, but such event is envisioned as happening, not outside of history, but within history, through human agents. Reddish (1990) stressed that prophetic eschatology began to give way to apocalyptic eschatology as the people of Israel began to lose confidence in such events predicted by the prophets occurring within history. According to Reddish, hope was shifted from this world and this age to another world and another age, when the events prophesied by the prophets were not literally fulfilled. Redditt (1990) shares much of the views of Reddish already discussed above. Redditt held that the experiences of the Exile set the context for eschatological thinking in the Old Testament. Redditt writes that the circumstances of the Exile saw the people of Israel stripped of their king, their Temple, their national identity and security, and (for those in exile) their land. It is not surprising that the prophets conceived of the future in terms of God's restoration of what they had lost. Redditt regards Isa 2:2-4 as an oracle of restoration of Zion. The

center of Jewish hope was the city of Jerusalem. According to Redditt, the restoration of Zion served as the center around which eschatological hope grew. The city was conceived as the navel of the earth. Indeed such an idea is outstanding in Isa 2:2-4.

Reddish (1990) said that while eschatological beliefs can be found in the prophetic writings of the Hebrew Bible, prophetic eschatology is not apocalyptic. According to him, prophetic eschatology envisioned God accompanying divine plans within the context of human history and by means of human agents. Reddish's view agrees with that of Redditt (1990) which we discussed earlier. The prophets proclaimed that one day God would establish Jerusalem as a world center. "Jerusalem" (~Øil;ᵃv'Wry>), city of peace, will become a place where the nations will converge to learn the secret of peace (~Alv'). In apocalyptic eschatology, hope was shifted from this world and this age to another world and another age (Reddish, 1990).

It must be noted here that apocalypse is a form of eschatology. It is concerned about the end of the world. It conceives of history as moving to an end (Frost, 1965). Apocalypse involves a transcendent eschatology. Prophetic eschatology is more humanistic in that it sees God using historical agents and natural processes to bring about his purposes in history. Apocalyptic eschatology is more supernatural. It views God as the one who sovereignly and overpoweringly breaks into history in cataclysmic ways to realize his goal.

Prophetic eschatology envisioned God accomplishing divine plans within the context of human history and by means of human agents. Russell (1964) draws out some of the characteristics of apocalyptic eschatology. According to him, apocalyptic

eschatology looks forward to God's direct intervention to bring this world to an end. Secondly, apocalyptic is futuristic and extra-mundane in outlook, whereas prophecy is interested in the here and now. Russell stressed further that in the prophetic writings, the triumph of God is seen within this present world-order; but in the apocalyptic writings the events are expected to take place not within time and on the plane of history, but in a setting beyond time and above history. Russell (1964), like Sneen (1978) and Hanson (1999), dates the apocalyptic literature to the postexilic period.

It must be noted that both prophetic eschatology and apocalyptic eschatology share one main feature in common: the "expectation of the *eschaton*" (Payne, 1967). Thus eschatology and apocalyptic vision are not incompatible. Like prophetic eschatology, apocalyptic eschatology concerns the ultimate future, but unlike prophetic eschatology it projects what will happen beyond time and above history. Payne's view here is shared by authors like Schillebeecks and Willems (1969).

From the foregoing discussions, it is important to note that Isa 2:2-4 is eschatological but not necessarily apocalyptic. While the fulfillment of Isa 2:2-4 looks towards the future, it emphasizes what will happen, not outside of history, but at an undetermined time within history. Isaiah envisions a time when the nations will stream to mount Zion to learn the secret of peace. Having learnt the *torah,* the God-given secret of peace, they are moved to drop their weapons of war and embrace peace (Isa 2:4). Isaiah does not suggest that the event which he saw (hz"ëx' rv<åa] 'rb'D"h;) will happen outside of history, but within history. Prophetic eschatology and apocalyptic eschatology, however, are not incompatible.

An important issue here concerns the relationship between peace ($\sim$Alv') and eschatology. Is the peace which Isa 2:1-5 looks forward to, a present reality or a future reality? Is such a global peace realizable in this world? All the authors cited here agree that the global peace which Isaiah envisioned is eschatological. Where opinions differ is with regard to the definite time in the future this event will happens.

In the Jewish literature, $\sim$Alv' is anticipated as integral to the eschatological time (Ps 85:8-10; Isa 55:12). The expectation of a final state of eternal peace is an element of the Old Testament eschatology. Scholars have made enriching contributions to the discussion. Prominent among these scholars are Healey (1997), Jacob (1958), Gross (1970).

Healey (1997) writes that peace ($\sim$Alv') embraces the notion of the restoration of creation to justice (jP'v.mi), righteousness (hq'd'c.) and peace ($\sim$Alv'). The Messianic era is described as the age in which peace and order reign. In this age, creation will be made whole, justice and righteousness will dwell in the land, and people will "abide in a peaceful habitation" (Isa 32:15-20).

True, undisturbed peace is an eschatological reality. Gross (1970) noted that $\sim$Alv' is one of the eschatological expectations of the Old Testament. The word $\sim$Alv' stands for the essence of well-being and happiness towards which the Old Testament revelation directs all humans; it is a goal which humans seek. This includes a universal and all-embracing eschatological peace. According to Gross, such an

eschatological peace includes peace in the animal realm, both among the animals themselves and between animals and man (Isa 11:6-8; 35:9; Ezek 34:25; Hos 2:18); peace among nations (Isa 2:2-4; 19:23-5; 54:13f; Mic 4:1-4; Zech 8:23). Gross (1970) emphasized that God is the one who guarantees this kind of peace (Isa 2: 2-4; 32:17; Zech 2: 4f.). Isa 9:6 (v.5 in the MT), reveals that God will bring about this final peace by the agency of the Messiah, "the prince of peace" ($\sim$Al)v'-rf;).

The future era of peace which Isaiah foresaw, is a deliberate contrast with the previous chapter characterized by conflicts, oppression, bloodshed, etc. The future epoch will be characterized by peace and harmony among humans. The content of the hope is not something unrelated to present world, but closely connected (but opposite) to the situation of violence (sm'x') and injustice (hl'w>[;). According to Musija (2011), the new age which Isaiah envisioned is characterized by moral and spiritual transformation, peace and nonviolence. People will be so transformed by the *torah* and the word of the Lord (hw"ßhy>-rb;d>) learnt on Mount Zion that they will seek peace and not war. One of the strongest emphases in Isaiah's description of the **e;scatoj** (end) is the picture of peace, nonviolence and justice (Musija, 2011). This idea is central in 2:2-4. Instead of war (hm'x'l.mi) and conflicts (byrI), nations will come together as mutual friends and partners in worship.

2.2. Theoretical Framework

This work is an exegetical study of Isaiah's vision of peace (Isa 2:1-5) from the backdrop of eschatology. Therefore, it will be necessary at this point to examine some theories that will help us explain Isaiah vision of peace. This study follows two theories: Galtung's Theory of Positive Peace and the Disarmament Theory of peace.

One of the significant inputs to the discussion on peace is the contribution made by the Norwegian scholar, Johan Galtung, founder of the discipline of Peace and Conflict Studies. For Galtung, there are different conceptions of peace. Galtung regards peace as a synonym for "stability or equilibrium". Galtung proposed an important distinction between two typologies of peace: "positive peace" and "negative peace".

Positive peace is structural integration, peace by peaceful means. According to Galtung, positive peace denotes the simultaneous presence of many desirable human and societal values such as harmony, justice, equity, and so on. Galtung conceived of negative peace as the absence of direct violence of violence, absence of war (Galtung, 2007; cf. Tilahun, 2015; Lau, 2017). Such a cessation of war can be achieved, for example, through a ceasefire. It is negative because something undesirable has stopped happening, such as violence, oppression and structural injustice (Dijema, 2007).

Galtung (1969) distinguished between three typologies of violence: direct violence, structural violence and cultural violence. In direct violence there is an actor that commits the violence as personal or direct. In such a case individuals may be killed or mutilated, hit or hurt physically and psychologically. Physical violence is the exertion of physical force so as to kill, injure or abuse, such as murder or forceful human destruction of property or injury to persons, usually intentional, and forceful verbal and emotional abuse that harms others. Structural violence could be expressed in the

existence of various forms of political repression and economic exploitation. Structural violence denotes a form of violence which corresponds with the systematic ways in which a given social structure or social institution kills people slowly by preventing them from meeting their basic needs. Structural violence inevitably produces conflict and often leads to direct violence, including racial violence, hate crimes, terrorism, genocide, and war.

Cultural violence refers to aspects of culture that can be used to justify or legitimize direct of structural violence such as religion, ideology, etc. Cultural violence makes direct and structural violence look, even feel, right - at least not wrong. In brief, for Galtung negative peace means the absence of direct violence; positive peace, on the other hand, is absence of structural and cultural violence.

Positive peace is defined as "a state of social justice, with the democratic settlement of conflicts and conciliation in a lasting development of all" (Moltmann, 1989, p.39). Without these positive elements the negative concept of peace does not function either. This implies that peace is a continuous process. Peace, in the Judeo-Christian understanding, unites both definitions. Peace is the absence of force, suffering and injustice, and the presence of justice. Moltmann (1988) stresses that "the service of peace then means resistance to force and war, and is a service to justice and to life" (p.113). Moltmann held that peace is "not a condition but a process, not a possession but a way."

Positive peace is when social justice has replaced structural violence. While getting rid of structural violence or social injustice, positive peace implies the presence of social justice. Galtung (1969) explained that ending direct violence alone is not

enough to bring about positive peace; it is necessary to bring an end to cultural and structural violence which are an integral part of the violence.

Peace does not mean the total absence of any conflict. It means the absence of violence in all forms and the unfolding of conflict in a constructive way. Peace, therefore, exists where people are interacting non-violently and are managing their conflict positively - with respectful attention to the legitimate needs and interest of all concerned (Dijema, 2007).

Peace may also be defined as "the absence of organized collective violence between major human groups; particularly nations, but also between classes, racial and ethnic groups. Galtung refers to this kind of peace as negative peace. According to Galtung, negative peace is the absence of organized direct violence whereas positive peace is the absence of structural and cultural violence and prevalence of justice, harmony and equality. Structural violence is built into the very nature of social, cultural and economic institutions. This development has an effect of denying peoples important rights, such as economic wellbeing, social, political and sexual equality, a sense of personal fulfilment and self-worth etc. (Tilahun, 2015).

Accepting peace as an absence of violence or war begs many questions. The fact that there is no direct violence or conflict does not mean that there is wholesome peace. There may be the absence of direct violence but structural violence is still prevalent during the negative peace (Galtung, 2007). Galtung held that the traditional concept of peace as absence of violence or war is inadequate.

Galtung defined "positive peace" as a state of peace where both direct and structural violence are absent or reduced. Positive peace does not mean only the absence

of all forms of structural and direct violence; it also emphasizes on the presence of justice to each and every individual member of the society in an indiscriminate manner (cf. Pandey, 2015). It imagines a society where all forms of discriminations, inequalities and violence are absent; a society built upon the foundations of cooperation, harmony, tolerance and respect.

Positive peace does not mean there is completely no kind of conflict of any kind. Conflicts may erupt sometimes. The only difference is the conflicts are resolved in a constructive way, and the legitimate demands of each party are met mostly through structural reforms. Positive peace is transformative; it tends to change the structures of society to eliminate oppression and injustice (cf. Dijema, 2007). Negative Peace Studies is concerned with how to reduce or eliminate negative relations. Positive Peace Studies is interested in how to build ever more harmonious relations (Galtung, 2007).

Galtung's theory of peace is corroborated by Jeong (2000). Like Galtung, Jeong emphasized that negative peace focuses on the absence of direct violence such as war. Jeong emphasized that the prevention and elimination of manifest use of violence require resolving differences through negotiation or mediation rather than resorting to physical force. Peace is not only concerned about the overt control or reduction of violence. Positive peace, according to Jeong, means "removal of structural violence beyond the absence of direct violence."

Another theory which is necessary to our discussion here is the Disarmament Theory of Peace. The positions of two main representative voices will be examined here. These are Ho-won Jeong and John XXIII.

Jeong (2000) hinged global peace on disarmament. According to him, for global peace to be achieved, weapons of war have to be drastically reduced or even eradicated. A completely arms-free world may seem utopian, but that is what Isaiah's vision of peace entails – total disarmament. Jeong, however, believed that total disarmament is not possible. Consequently, Jeong advocated for a reduction in the power of attack through qualitative and quantitative control of mutually destructive weapons. Jeong recognized that disarmament alone would not be sufficient to guarantee peace. He, however, acknowledged that a complete removal of threatening weapons was an important condition for diminishing the chances of war and improving human wellbeing. The author stressed that sufficient degrees of disarmament may well be a prerequisite for positive world development. In this way, Jeong agreed with the prophet Isaiah on the necessity of the nations casting aside their weapons of war and embracing peace. According to Jeong, disarmament, even if it involves only the removal of threatening weapons, will go a long way in reducing insecurity, ensuring peace and improving human wellbeing.

Jeong's call for disarmament may also be appraised from an economic perspective, considering the enormous resources invested in military development among the nations of the world. If the resources used in procuring weapons of war and in financing military campaigns are used in human and infrastructural development, the problem of hunger and poverty will be significantly reduced. A world free of weapons of war is safer than a weapons-filled world.

Another significant contribution to this theory is presented by John XXIII (1963). The Pontiff discussed the problem of war and the value of peace in part three of his

Encyclical, *Pacem in Terris* (Peace on Earth). First, the Pope said that truth and justice are the main norms by which the relations between states are to be regulated. Secondly, he insisted that the arms race violates justice and breaks down attempts to actualize the solidarity among nations (cf. Shannon, 1983).

The Pontiff spoke in strong terms on the necessity of disarmament for global peace. The Pope wrote this Encyclical at the height of the so-called "Cold War." The world had barely survived the Second World War (1939-45) with its scars still visible on many countries and on the world as a whole. At the end of 1962, humanity was on the brink of a global atomic conflict, and the Pope made a passionate appeal for peace (cf. Njoku, 2012/2013). The Pontiff noted with deep sorrow the enormous stocks of weapons that have been and still are being made in economically developed countries, with a vast outlay of intellectual and economic resources. According to him, the arms race deprives individuals and nations of the resources they need to develop their own common good and jeopardizes the wellbeing of people by increasing the likelihood of war and by harming the environment in which people live. The Pope remarked that the diversion of these resources to the production of arms is regrettably happening while these countries are loaded with heavy economic burdens (n.109).

John XXIII faulted the arms race for the insecurity and the climate of fear it produces, the economic resources it consumes, and the immoral destructiveness it threatens. The Pontiff called for disarmament as a necessary step to peace. In calling for disarmament, John XXIII maintained that true and solid peace of nations rests on mutual trust, not on equality of weapons of war (n. 112). He called for a peaceful adjustment of relations between nations and communities. Such an adjustment,

according to him, must be founded on mutual trust, on sincerity in negotiations, and on faithful fulfillment of obligations assumed (n.117). The Pope's call for disarmament as a way to peace harks back to Isaiah's vision of the nations dropping their weapons of war (swords [tAbr.x;] and spears [~ytiynIx]]) and embracing peace (Isa 2:4).

In line with the views of Jeong and John XXIII is the contribution made by Ering (2005). Ering accepts that peace is not merely the absence of war, but he stresses that peace could be promoted through a reduction of the things that cause internal conflicts such as poverty and starvation. Ering considers disarmament as a necessity to peace in the society. Ering argues that a reduction in the size and expenditures of the armed forces and the utilization of the resources used for military purposes into civilian sectors will boost the well being of the people.

The view advanced by Ering agrees with Isaiah's vision which looked forward to the time when nations "shall beat their swords into plowshares, and their spears into pruning hooks" (Isa 2:4). Ering maintained that such a conversion of weapons of war into implements of agriculture will boost human wellbeing.

Other scholars like Diefenbacher (1988) emphasized the need for disarmament to human wellbeing and development. Diefenbacher emphasized that arms expenditure is non-productive because it weakens the "material development potential of a society" (p.65). He held that a society can cut down military expenditures without weakening public security.

Isaiah's vision of peace fits into these two models of peace which we shall apply in the course of this work. Isaiah looks forward to a time when the nations will put aside

their weapons of war and embrace peace (Isa 2:3-4). Isaiah envisioned a world devoid of weapons of war; a world where human and material resources are channeled to promote human wellbeing. But, is such a total disarmament as Isaiah envisioned it possible? It must be underlined the fact that a total disarmament is not possible in the world. Nations will still need some weapons for security and to maintain law and order. However, it must be stressed that disarmament, even if it involves the removal of weapons of mass destruction, will go a long way in reducing tensions and ensuring peace to a great degree in the world at large and regions in particular. However, disarmament, does not only mean a reduction or eradication of weapons of war, it also requires a reduction of eradication of the scale of injustice, oppression, hateful and divisive ideologies that pervade the society.

2.3. Empirical Studies

Under the empirical studies, this work examines the opinions of scholars on peace and its implication to human wellbing and development. Most of the authors consulted in the course of this work emphasized the importance of peace for sustainable development. For instance, Gerstenberger (2001) held that development in any society is conditioned on a peaceful environment. Development and peace are bound up with justice. He insisted that peace and prosperity can arise only where human interests are in balance.

Of great importance to our study is the opinion of scholars on the interaction between peace ($\sim$Alv') and justice (jP'v.mi). In Isaiah's oracle of peace (2:1-5), the

nations "stream" ($\mathrm{Wr\ddot{i}h]n}$") uphill to Mount Zion to learn the principle of right

relations and justice epitomized in the torah of the Lord ($\mathrm{hw"ßhy>\ tr:\hat{i}AT}$). The

$\mathrm{tr:\hat{i}AT}$ is portrayed as the secret of peace and the foundation of a new social order

characterized by justice ($\mathrm{jP'v.mi}$) and righteousness ($\mathrm{hq'd'c.}$).

The Old Testament also explicitly links peace to justice. This is explicitly stated

by the Psalmist: "Love and faithfulness meet together; righteousness and peace kiss

each other" (`$\mathrm{Wqv'(n"\ \sim Al\mathring{a}v'w>\ qd<c,\Thorn\ WvG"+p.nI\ tm,\hat{i}a/w<-}$

$\mathrm{ds,x,()}$ (Ps 85:10). The embrace of peace and justice here suggests that they are not

separate realities (Kerovec, 2009). Peace and justice are integrally bound to each other.

They interact harmoniously.

In the Old Testament, peace ($\mathrm{\sim Alv'}$) and justice ($\mathrm{jP'v.mi}$) are sometimes used

as closely related concepts. Justice is the virtue which ensures full respect for human

rights and responsibilities, and the just distribution of benefits and burdens. Justice

clears all road blocks and obstacles to peace that have been provoked by past injustices

and abuses.

Authors like Rollins (2011), Padilla (2011), Sesson (1986) and John Paul II

(2004) unanimously agree that peace ($\mathrm{\sim Alv'}$) and justice ($\mathrm{jP'v.mi}$) are closely

related. According to Rollins (2011), the term $\mathrm{\sim Alv'}$ draws upon several other biblical

concepts such as justice ($\mathrm{jP'v.mi}$) and righteousness ($\mathrm{hq'd'c.}$). Rollins noted that

~Alv' is clearly associated with justice (jP'v.mi). Justice involves putting relationships right.

Peace is clearly associated with justice (jP'v.mi). There is no peace without justice. Peace involves inevitably righteousness and justice. In Zech 8:16–19, the notion of peace is joined with justice (jP'v.mi). Peace encompasses a relationship that is ordered, a relationship of equity. Zechariah identifies two things that make for peace: "Speak the truth to one another, render in your gates judgments that are true and make for peace" (`~k,(yrE[]v;B. Wjßp.vi ~Alêv' jP;äv.miW 'tm,a/ Wh[eêrE-ta, vyaiä 'tm,a/ WrÜB.D:) (Zech 8:16).

When there is injustice (hl'w>[;), peace invariably becomes a casualty. However, ~Alv' goes beyond justice. ~Alv' in the first place incorporates right, harmonious relationships with God, with one's neighbour, with the society and with oneself. ~Alv' also incorporates right, harmonious relationships to nature and our physical surroundings. This idea is brought out vividly in Isa 11:1-10 which looks forward to a time when harmony will reign among the animals, and between man and animals.

Padilla (2011) agreed with most of the views of Rollins (2011) that ~Alv' denotes right relationship both among humans and in nature. In addition, Padilla underlined the fact that peace is a desirable good for individuals as well as for nations.

However, peace has its conditions. Padilla stressed that justice (jP'v.mi) is an essential condition for the existence of peace. Justice and peace are inseparable; they are indissolubly united.

In the absence of justice there is only a spurious peace. This kind of peace, according to him, is not "a genuine and enduring peace." Where justice is neglected, anarchy reigns. Padilla maintained that law and order are essential to the wellbeing of any society. He insisted that where justice and order are lacking, peace becomes merely a desire that cannot be fulfilled. If the fruit of justice is peace, the fruit of injustice is violence (sm'x') and social chaos, enmity and insecurity, hate and fear. Padilla concluded that injustice (hl'w>[;) is not merely the violation of human rights; it is a sin against God.

Like Padilla, Ugwueye (2010) stressed that right relationship in any society is founded on ~Alv' and justice (jP'v.mi). Ugwueye averred that a society characterized by ~Alv' is one where peace and justice reign. According to him, when justice and peace are enthroned, harmony in the society is guaranteed.

Sesson (1986) writes that peace is characterized by a natural abundance and the presence of social justice. An unjust deed is seen as a violation of the social order. A misdeed on the part of the community, either collectively or individually, is capable of unleashing forces of chaos on the community and bring about a loss of ~Alv'. Misdeed such as violence (sm'(x'), strife (byrI), kidnapping, etc, are part of what

Ugwueye earlier referred to as "deshaloming" factors in the society. According to Sesson, loss of $\sim$Alv' has far-reaching consequences on the community. It means a disruption of the natural and social spheres of life. Sesson suggests that the removal of $\sim$Alv' signals an upsurge of hostilities.

John Paul II (2004) takes this discussion to a more practical dimension. According to the Pontiff, true peace is the fruit of justice. Building peace means promoting justice among people. The Pope stressed that peace can develop only where the elementary requirements of justice are safeguarded.

Of great significance to this discussion is the position of the United States (US) Conference of Catholic Bishops on peace and conditions for peace. The US Conference of Catholic Bishops (1983) stated that peace is something built day after day in the pursuit of an order intended by God, which implies a more perfect form of justice among men and women. These bishops held that peace is the fruit of order; order, in turn, is shaped by the values of justice, truth, freedom and love. These bishops maintained that "no society can live in peace with itself, or with the world, without full awareness of the worth and dignity of every human person, and of the sacredness of all human life" (Jam 4:1-2). The Bishops declared: "When we accept violence in any form", our sensibilities "become dulled." "When we accept violence, war itself can be taken for granted" (p.88). "Violence", according to them, has many faces: oppression of the poor, deprivation of basic human rights, economic exploitation, sexual exploitation, and innumerable other acts of inhumanity.

True peace calls for reverence for life and the value for life. True Peace $(\sim Alv')$ rests ultimately on justice $(jP'v.mi)$ and the respect for the fundamental rights of every member of the society, in the disarmament of the human heart and the conversion of the human spirit to God.

Peace is identified as the fruit of righteousness $(hq")d"c.)$. Justice ensures a well-ordered society. This fact is clearly stated by the prophet Isaiah: "The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever...." $(\grave{} \sim l'(A[-d[; xj;b,Þw" jqEïv.h; hq'êd"C.h; 'td:bo[]w:) \sim Al+v' hq"ßd"C.h; hfeî[]m; hy" \pm h'w>$) (Isa 32:17f). On the other hand, Isa 48:22 and 57:21 specifically declare that there can be no peace for the wicked. The withdrawal of God's peace is viewed as a curse (cf. Jer 16:5; Ezek 7:5; 13:16).

The importance of peace to development is an undeniable fact. Armed conflicts have destructive effects on the society. Ekpenyong (2011) has noted that conflict is one of the major hindrances to development in any society. According to him, violent conflicts disrupt the process of production, create conditions for pillage of the country's resources and divert their application from developmental purposes to servicing war. Violent conflict is one of the factors that perpetuate misery and underdevelopment in the society. Ekpenyong maintained that "conflicts have the capability to hinder, constrain or destabilize severely every developmental effort by destroying lives, infrastructure, interrupting the production circle and diverting resources away from

productive uses" (pp.96-97). He stressed that the culture of peace engenders development in any society.

Earlier we stated at the conceptual framework that peace is not necessarily "the absence of war or conflict. It is important to state here that peace has its foundation on justice. This view is shared by authors such as Francis (2006) and Ibeanu (2006). Following the Thomistic understanding, Ekpenyong defines justice as fairness and "giving to each his/her due." Justice is the foundation of peace and the basis of law and order. We cannot talk of peace without talking of justice. According to him, peace is primarily concerned with "creating and maintaining a just order in the society and the resolution of conflict by non-violent means" (p.98).

Peace is built from values, attitudes, behaviours and ways of life based on non-violence, justice, equity, tolerance, and respect for fundamental human rights. It is, therefore, the duty of justice to protect these values and to ensure a peaceful co-existence of humans in the society. Ekpenyong recognizes that the culture of peace is not created with the barrel of a gun but from participation, dialogue, and cooperation. A culture of peace rejects violence in all its form. Thus, it may be plausibly said that justice is the prerequisite for true peace and sustainable development in any society. Without justice, peace cannot be achieved. Ekpenyong concludes that peace and justice "are the fertile grounds for peaceful co-existence and development in any nation". The absence of these values can lead to anarchy and conflicts.

In the Old Testament, ~Alv' has a close relationship with justice (jP'v.mi). Peace thrives in a culture of justice, equity and respect for human rights. Sisson (1986)

writes that peace is characterized by the presence of social justice. It is also characterized by the absence of all hostile elements from the land. *Shalom* here describes the welfare of the cultic community. Righteous deeds engender the continued reign of *shalom* in the community. An unjust deed, either collectively or individually, is a violation of the order in the community.

Our study reveals that peace encompasses a relationship that is ordered, a relationship of equity (~yrIv'yme). According to Ugwueye (2010), right relationship in any society is founded on peace (~Alv') and justice (jP'v.mi). He avers that when justice and peace are enthroned, harmony in the society is guaranteed. Justice concerns the proper ordering of things and persons within a society. Justice clears all road blocks and obstacles to peace that have been provoked by past injustices and abuses.

A number of authors cited in this chapter stress on the importance of justice for the resolution of conflicts. In his "Message for the celebration of the Day of Peace", John Paul II (1982) said that while peace is a gift from God, humans are never dispensed from responsibility for seeking it and endeavouring to establish it by individual and community effort, throughout history. The Pontiff stressed that "peace can develop only where the elementary requirements of justice are safeguarded."

The contributions of Montville (2001) and Galtung (2001) are outstanding in this discussion. According to Montville (2001), justice is one of the most "useful concepts in coming to grips with the challenge of peacebuilding." Montville regards justice as the most fundamental element of peace. It is a truism, as Montville said that "there is no peace without justice" (p.129). He stressed that peace and justice point not only to the

absence of war and the enforcement of laws, but are also necessary conditions for development.

The absence of justice and equity in the society easily leads to conflicts and violence. Galtung (2001) interprets justice as giving "to each party his/her due". For Galtung, "peace can be interpreted as 'negative peace', which is the absence of violence, or as 'positive peace', the capacity to deal with conflict nonviolently and creatively" (p.3).

Negative peace involves interventions designed to prevent and mitigate direct violence. Peace interventions is considered positive if they contain social and cultural transformations that reduce structural and cultural violence and promote more equitable social order that enhances both individual and societal development. The more justice is enthroned, the easier it is to achieve and maintain peace in the society.

Peace is of great value in our contemporary world, yet most elusive. Anthony-Orji and Ezeme (2017) defined peace "as the absence of war, fear, conflict or a state of harmony and justice." According to them, peace "is a dynamic social process in which justice, equity, and respect for basic human rights are maximized, and violence, both physical and structural, is minimized". These authors insisted that peace is also concerned "with the eradication of violence and resolving conflict through non-violent means" (p.215). Anthony-Orji and Ezeme propose peace education as a way to address the problem of conflict in the society. According to them, "peace education refers to teachings about peace, what it is, why it does not exist and how to achieve it" (p.216). The term peace education expresses one basic idea: that education can be used to achieve peace.

The aim of peace education, as Anthony-Orji and Ezeme present it, is to enlighten human beings on how to prevent violence or war and on how they may contribute to building a just society. Peace education can lead to behavioural change among people. It is a deliberate attempt to educate children and adults in the dynamics of conflict and the promotion of peace. Peace education aims to let people see that we have choices for every action and that active participation is necessary to achieve peace" (p.216). Anthony-Orji and Ezeme write that

> Peace education is instrumental to changing the culture of violence and aggression that we find in our present day society, by emphasizing on values of non-violent change among youths and adults alike.… The early acquisition of peace education aids in the suppression of the violent aspect of the human nature, strengthening and enabling the domination of our more peaceful instincts (p.217).

Peace education must emphasize tolerance, acceptance and respect for people from different backgrounds and diverse cultural heritage. Developing a culture of peace helps in achieving a non-violent and peaceful co-existent society.

The contribution of Dear (1994) to this disourse is particularly compelling. Dear stressed that humanity's longing for peace must spring from the heart. The realization of peace requires addressing the course of justice "here and now" and the global danger of arms proliferation, "beating of swords into plowshares" (p.86). The beating of swords (tAbr.x;) into plowshares (~yTiªai) and spears (~ytiynIx]) into pruning hooks

(tArêmez>m;) is a call to nonviolence and peace. Any sincere commitment to nonviolence, both on national and international levels, must strive "to root out the causes of war" by addressing the problem of injustice and poverty in the world, and "by creating nonviolent structures which serve humanity and promote life" (p.131).

It would be a mistake to ignore or underestimate the existence of exploitation and inequity in the society. The uneven distribution of income and wealth in any nation breeds problems and conflicts. We have earlier noted that true peace is not merely the absence of war or tension, it is guaranteed by the presence of justice. Justice is a prerequisite for an enduring, stable and peaceful nation. Deng and Zartman (1991) contended that economic and political inequality forms the root of much of the problems in many parts of Africa. Citing Nigeria as a case study, these authors held that injustice and inequity in the distribution of income and wealth in Nigeria form the root of much of the agitations for self-determination in the Niger Delta and the South East regions of Nigeria.

The realization of peace in any society requires a collective effort. A culture of peace can be created if human reject violence and prevent conflicts by tackling their root causes, and by striving to resolve problems through dialogue. Madu (2015) strongly notes that peace may remain an illusion in the world until humans "become conscious of the interconnectedness of the global system" and collectively address "the injustice that exists in their different forms" (p.14). Madu emphasized that peace in the world will be promoted if humans diminish their "reliance on violence to settle

disputes" and if they work "for the development of a more just and truly peaceful world" (p.15).

Peace can occur when a conflict is successfully managed. This is referred to as negative peace, that is, an absence of direct or physical violence. The opposite of structural violence is positive peace. Madu maintained that positive peace involves the building structures which provide economic, social and political justice for all. Positive peace, therefore, is the absence of all kinds of violence — physical, economic, political and cultural. Positive peace may be interpreted as the building of peace and non-exploitative social structures on the basis of equity, justice and human rights.

Peace is the opposite of structural violence. These authors are of the view that positive peace involves the presence of structures which provide increasing degrees of political liberty and social justice. To achieve a firm and lasting peace, according Madu (2015), there is need for "a positive and proactive process" with an aim to deal with the structural violence underlying the conflict" (p.19). Unless the inequalities and injustices which have been the source of tension in the society are addressed, new cycles of direct violence are likely to occur.

Violence can be avoided if humans recognize and respect the sacredness of life. Nonviolence refers to actions based on the refusal to do harm. It means the "refusal to allow harm or injustice to exist". Non-violence not only suggests that "one acts in a manner that will not harm anyone," but also that one should strive "to root out injustice in the world" (p.32).

The state exists to promote the welfare of its members in accordance to the principle of justice (Njoku, 2007). Justice is not just conformity to a civil code, though

it is involved to some degree. Justice involves right dealings with the other. Aquinas (1947) defined justice as "rendering the other his due or right." Justice implies equity towards the other. In the same vein, Rawls (1972) sees justice as fairness towards everyone in the society. Justice, for Rawls, is a guiding principle of the society. It regulates human acts (Njoku, 2005). Wren (1986) holds that a just society is based on the fundamental equality of worth of every one of its members. It shows in its structures and institutions. It calls for a sharing of superfluous wealth among its members. Any society bedeviled by injustice is not a healthy society.

Justice is connected with life. It regulates the human conduct (Hayek, 1995). Justice is indispensable to the sustenance of peace in any society. When justice becomes a stranger in the land, the community becomes susceptible to chaos and disorder. In the Encyclical *Quadragesimo Anno* (The Fortieth Year), published forty years after Leo XIII's Encyclical *Nerum Novarum* (Of the New Things), Pius XI (1931) discussed the implications of the social and economic order. The Pontiff said that "justice alone can, if faithfully observed, remove the causes of social conflict" (n.137). Justice is the basis of a peaceful society.

One of the ways to peace is the application a nonviolent approach to the settling conflicts in the society. Nonviolence is one of the themes implied in Isaiah's gospel of peace (Isa 2:2-4). Isaiah 2:4 invites us to turn away from violence and armed conflict which has the capacity to destroy humanity. Violence can include hostile encounters, battles, and wars. Jeden (2006) defines war as a particular kind of conflict that involves the legalized killing of enemies in the social organization of killing, mostly of persons who are not combatants. Jeden writes that "the devastation of war goes far beyond the

number of persons directly killed. War leaves in its wake wrecked lives and families and a legacy of bitterness that all too easily becomes the seedbed for another war in an ever-escalating spiral of violence" (p.57). Jeden noted that "war may put a halt to a conflict in the short run by inflicting an unacceptable level of pain on an enemy" (p.57) until he/she surrenders. Jeden, however, recognizes that this is not a good resolution of conflicts.

This is, perhaps, why Isa 2:4 calls on the nations to reject the arbitrament of war and weaponry and to embrace a peaceful and nonviolent approach to conflict resolution both on the national and international dimensions in conflict resolution. The world can promote peace by promoting a society where justice is observed. The whole world must summon the moral courage and the technical means to say no to war and arms race. Peacemaking in our world is not an optional commitment; it requires that humans be proactive in standing against anything that engenders conflict in the society.

2.4. Summary of Literature Review

The principal word used to express the idea of peace in the Hebrew Bible is ~Alv'. Basically ~Alv' connotes "well-being." ~Alv' also expresses the notions of wholeness, health, harmony, prosperity, etc. Peace is often defined as the absence of war, but peace means more than mere absence of strife. Peace consists of the state of harmony among humans and among nations.

Peace is also an eschatological reality. Enduring peace is the goal towards which humans seek. True and wholesome peace is a gift of God. God is the one who

guarantees wholeness and peace. Isa 2:2-4 is undeniably eschatological in feature. Isaiah situates the dawn of the era of peace which he saw (hz"ëx' rv<åa]) in an undisclosed future, "in days to come" (~ymiªY"h; tyrIåx]a;B.). While it speaks of the transformation of the present order, it envisions the event as happening, not outside of history, but at an undetermined future time within history.

Isa 2:2-4 is eschatological, but not apocalyptic. Apocalyptic eschatology, too, concerns the future, but it projects the event that will happen beyond time and above history. The future which Isaiah visualizes is one characterized by peace and fraternal coexistence. Such an ideal is still possible in this world.

Many of the authors studied in the course of this work are in agreement that peace has its foundation on justice. They are also in agreement that peace is a precondition for development. While most of these authors made striking commentaries on Isaiah's oracle of peace (Isa 2:1-5), none of them ventured to apply Isaiah's message of peace to the society, like Nigeria. This is the gap that this work intends to fill. The researcher of this work intends to ginger new approaches in human relational attitude towards one another as a way to peace, using Isaiah's oracle of peace as a point of departure.

CHAPTER THREE

Exegesis of Isaiah 2:1-5

This chapter concentrates on the exegesis of Isa 2:1-5. This passage is one of the most outstanding passages in the whole of Isaiah's prophetic book. Here we have the

substance of Isaiah's doctrine on peace. Isa 2:1-5 is structured into three. Verse one consists of the superscription which identifies the oracle which follows as the work of Isaiah, son of Amoz. Isa 2:2-4 consist of Isaiah's teaching on global peace. Isaiah's peace is premised on moral and spiritual re-orientation, and a change of mentality among humans, from the desire for war to a desire for peace. Secondly, the peace which Isaiah calls for is hinged on disarmament. The prophet envisions a time when humans will reject war and embrace peace. Verse 5 concludes the pericope with an admonition to the "house of Jacob" to walk in the light of the Lord.

We begin this chapter by providing a translation of the passage from the original Hebrew text. Most of the pericope is written in poetic language, and this is reflected in the translation.

3.1. **Text and Translation of Isa 2:1-5**

`~Øil'(v'WrywI hd"ÞWhy>-l[; #Am+a'-!B, Why"ß[.v;(y>

hz"ëx' rv<åa] 'rb'D"h; 2:1

'hw"hy>-tyBe rh:Ü hy< ÷h.yI) !Ak'n" ~miªªY"h;

tyrIåx]a;B. Ÿhy"åh'w> 2:2

`~yI)AGh;-lK' wyl'Þae Wrïh]n"w> tA[+b'G>mi aF'ÞnIw>

~yrIêh'h, varoåB.

hl,ä[]n:w> ŸWkål. 'Wrm.a'w> ~yBiªr: ~yMiä[;

Wkúl.h'w>) 2:3

hk'Þl.nEw> wyk'êr"D>mi 'WnrE'yOw> bqoê[]y: yheäl{a/

'tyBe-la, hw"©hy>-rh;-la,

`~Øil'(v'Wrymi hw"ßhy>-rb;d>W hr"êAt aceäTe '!AYCimi

yKiÛ wyt'_xor>aoB.

Wt'T.kiw> ~yBi_r: ~yMiä[;l. x:ykiÞAhw> ~yIëAGh;

!yBeä 'jp;v'w> 2:4

'yAG-la, yAgÝ aF"'yI-al{ tArêmez>m;l. '~h,yteAt)ynIx]w:

~yTiªail. ~t'øAbr>x;

`hm'(x'l.mi dA[ß Wdïm.l.yI-al{w> br<x,ê

`hw")hy> rAaðB. hk'Þl.nEw> Wkïl. bqo+[]y: tyBeÞ 2:5

2:1 The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.

2:2. In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it.

2:3 Many peoples shall come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in

his paths." For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem.

2:4 He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

2:5. O house of Jacob, come, let us walk in the light of the Lord!

3.2. Context of the Text

To understand Isa 2:1-5, it is necessary to study its historical context. Proto-Isaiah was active as a prophet from approximately between 740 and 701 B.C. The book consists of the first 39 chapters ("Proto-Isaiah") of the book attributed to Isaiah (66 chapters).

The opening verse of Isaiah (1:1) is a superscription that indicates the author, time period and geographic setting of the book. This verse indicates that Isaiah carried out his prophetic ministry during the reigns of four kings of Judah: Uzziah (790-739 B.C.), Jotham (739-731 B.C.), Ahaz (731-715 B.C.), and Hezekiah (715-686 B.C.). Isaiah chapters 1-5 may be dated sometime during the reigns of the four kings listed in 1:1, or between 740-701 B.C (Bright, 1972). Since chapter 6 mentions Uzziah's death, it suggests that Isa 1-6 falls under a general historical situation. Uzziah ruled effectively from ca. 790-739 B.C.

According to Milgrom (1964), Uzziah's long reign was a materialistic and militaristic success. Judah's economic prosperity was matched by its armed might. Uzziah is credited with a vast network of fortifications and military installations whose

very profusion and power were offensive to Isaiah as an index of man's reliance on military equipments. Isaiah's hyperbole of Isa 2:7, "their land is filled with horses, and there is no end to their chariots" (`wyt'(boK.r>m;l. hc,qEß !yaeîw> ~ysiêWs 'Acr>a; aleÛM'Tiw:) points to Uzziah's arsenal of the latest model weapons acquired for military purposes.

Though war (hm'x'l.mi) was a constant and brutal fact of daily life in the time of the prophets, many of the biblical prophets condemned Israel's militarism. For instance, the prophet Hosea scolded the Northern Kingdom (Israel) for trusting in her power and in the multitude of her warriors (Hos 10:13). Hosea equally excoriated the Southern Kingdom (Judah) for building "multiplied fortified cities" (Hos 8:14) for military reasons. The prophet Isaiah also criticized both kingdoms for their militarized foreign policies. War-weary Israelites longed for peace, but instituted policies and developed a mindset that made war inevitable. Isaiah declared that true peace hinged on the people leaning on God and trusting in his power and not in human power and the weapons of war. Isaiah's breathtaking oracle of peace (Isa 2:2-4; cf. 9:5; 11:1-9) was given in the light of the constant threat of warfare that hung like a dark shadow over the land.

The background of this pericope is the Syro-Ephraimitic war (735-733 B. C.). This was a politically troubled period during which four Assyrian kings, Tiglath-pileser III (745-727 B.C), Shalmaneser V (726-722 B.C.), Sargon II (721-705 B.C.), and Sennacherib (704-681 B.C.), sought to conquer the Syro-Palestinian states (Fohrer,

1968). To halt the Assyrian advance, the smaller nations of this region joined forces to throw off the Assyrian domination. This anti-Assyrian coalition was led by Pekah, king of Israel and Rezin, king of Syria. When Ahaz, king of Judah, refused to join the coalition, Pekah and Rezin mustered up forces to invade Judah either to force Ahaz into joining the anti-Assyrian coalition or to remove him from the throne and to install a more cooperative ruler in his place (Ceresko, 1992).

Ahaz, King of Judah, appealed to Tiglath-pileser for help (2 Kgs 16:7 ff). The Assyrians under Tiglath-Pileser III (745–727) ravaged and annexed Syria and most of the northern kingdom of Israel. Under Shalmaneser V (727–722) and Sargon II (722–705) Assyria subdued the rest of Israel.

In 701 B.C., the Assyrian monarch, Sennacherib invaded Judah, an invasion which was prompted by Hezekiah's revolt. The Syro-Ephraimitic war (735-733 B.C.) and the invasion by Sennacherib form the historical background of the First Isaiah text (Proto-Isaiah), including Isa 2:1-5 (Dampsey, 2000, Motyer, 1993). Based on the foregoing considerations, it may be correct, as Eissfeldt (1965) suggests, to date Isa 2:1-5, together with chapters 2-6 between 735 and 701 B.C. (Haeffele, 2017). It was at least a 40-year ministry during the last half of the eighth century B.C. Isaiah emphasized that peace is vital to the survival of Judah or any other nation. Isaiah lived at a time of national crisis for Judah: the Assyrians under Tiglath-Pileser III (745–727) invaded and annexed Syria and most of the northern kingdom of Israel, and under Shalmaneser V (727–722) and Sargon (722–705) subdued the rest of Israel and most of the Philistine plain.

There has been a debate concerning authorship and date of Isaiah 2:1-5. Scholars like Watts (1985) and Kaiser (1983) are of the view that Isa 2:1-5 might not have been written by Isaiah of the eighth century B.C. In line with this view, commentators like Herbert (1973), Cannawurf (1963) Clements (1980), Sweeney (1996), Ackroyd (1963) and Blenkinsopp (2000) assign a postexilic date to Isa 2:1-5.

A number of factors help in assigning a date to Isa 2:1-5. One of the prominent reasons adduced for a post-exilic date rests on the assumption that the passage contains ideas not proper to 8th century thought. Ackroyd (1963) held that the phrase 'Judah and Jerusalem' which occurs in 2:1 indicates a post-exilic origin. Secondly, the motif of 'Zion as the goal of the pilgrimage of the nations' (2:2-4) and Jerusalem as the place from where moral instruction (hr'AT) radiates (Isa 2:3), fits well into the second Temple Period when Israel became an ethnic entity within the Persian Empire (Blenkinsopp, 2000; Groenewald, 2013).

According to Blenkinsopp, such a conception is not unconnected with the origins of proselytism which flourished in the post-exilic era. Cannawurf (1963) noted that hr'AT, which is a central term in Isa 2:1-5, became an absolute term after the return from exile. Thirdly, the vision of an ideal Zion as the centre of God's peace-promoting rule of the whole earth suggests a late exilic and early post-exilic date. Such a universalism is in line with the features of passages such as Isaiah 40-55; 56:6-8; 60 and 66:18-21. Cannawurf maintained that before the exile Jerusalem did not have such significance as a place of pilgrimage, since it was not the only centre of the official YHWH-cult, in spite of the Ark-tradition. Cannawurf argued that the emphasis on

Jerusalem/Zion as a destination of pilgrimage started probably during the exile. This indicates a post-exilic author, though an unknown author. Herbert (1973) held that the poem might have been included into the Isaian book by the disciples of Isaiah.

In the light of the foregoing, it may be right to date Isa 2:1-5 to a post-exilic era. The reason for this position is the eschatological character of Isaiah's oracle of peace and its universalism which reflect the post-exilic teaching. It must be said here that despite the massive body of scholarly opinion on a post-exilic date of Isa 2:1-5, this view is only hypothetical.

3.3.   Exegesis of Isa 2:1-5

Isaiah 2:1-5 is one of the most outstanding passages in the entire book of Isaiah. This passage presents Isaiah's vision of peace. The passage contains the vision of the nations streaming to Zion in the days to come to receive YHWH's hr'AT. This vision is the climax of proto-Isaiah's prophecy. The message of the passage is undeniably one of eschatological hope. Kaufmann (1972) writes that "this sublime vision, unparalleled in the earlier literature, ushers in a new phase in the history of Israelite religion; it is the beginning of prophetic eschatology" (p.386).

The Book of Isaiah is primarily written in poetic language, however, there are key passages written in prose. Isa 2:2-5, with the exception of v.1, is poetic in literary style (cf. Helyer, 2016). Isaiah's style of writing reveals a well-educated background. In this pericope Isaiah employs brilliant imageries and metaphors to convey his message (Haeffele, 2017; Kicker, 2009).

Isaiah and Micah prophesied during the same general historical time period in Judah, and probably heard one another preach. Notable is the fact that, except for minor differences, Isa 2:2-4 is identical to Mic 4:1-4 (Moriarty, 1968). The main differences between Isa 2:2-4 and Mic 4:1-4 are in the transposition of the words "nations" (~yI)AG)/"peoples" (~yMiä[;), and Micah's addition of the words "strong nations far away" (qAx+r"-d[; ~ymiÞcu[] ~yIïAg) in Mic 4:3. Both passages contain a vision of global peace with virtually a similar linguistic structure.

The fact that the poem is found in somewhat similar literary form in Isaiah and Micah indicates its popular currency (Motyer, 1993). The similarity in language and content between Isa 2:2-5 and Mic 4:1-4 present problem of authorship. The fact that the poem appears in Micah 4:1-4 substantially as in Isa 2:2-4 presents us with an insoluble problem whether Isaiah composed and Micah 'copied' or vice versa, or whether each prophet made use of a popular hymn (Motyer, 1993).

It is impossible to say in which of these books the material is original, or whether both authors borrowed from a common source (Bright, 1952; Bright, 1962). Most scholars regard Isaiah as the original author of the material found in Isa 2:1-5. Scholars like Roberts (1982), Sweeney (2001), Jensen (1984), and Wildberger (1957) argue in favour of an Isaian authorship. It is possible that Micah borrowed the words of Isaiah, and preached them to the same audience. This should not be considered plagiarism, but rather the way the Spirit of God reinforced the prophetic ministry of both men.

The process of inspiration does not mean that one prophet cannot write something that was already the spoken or written message of another prophet. Zimmerli (1968) is

of the view that the words of Isa 2:2-5 could well be an extension of the 8th century Isaiah's thought, formulated perhaps by his disciples. Authors like Bright (1962) opine that Isa 2:1-5 bears a post-exilic character. This view rests chiefly on the assumption that the passage contains ideas not proper to 8th century thought. The exegesis below will make the passage clearer for better understanding.

Verse 1

`~Øil'(v'WrywI hd"ÞWhy>-l[; #Am+a'-!B, Why"ß[.v;(y> hz"ëx' rv<åa] 'rb'D"h; 2:1

2:1 The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.

Isa 2:1-5 begins with a superscription which identifies the material which follows as "the word that Isaiah son of Amoz saw" (#Ama'-!B, Why"[.v;y> hz"x' rv<a] rb'D'h;) (v.1a). This information in 2:1 sets the stage and indicates a great deal about the text at hand. First, we are told that the oracle contains the words of an actual person. Prophets are those called by God to speak for God, as such the message of Isa 2:2-5 should be interpreted as God's message addressed to his people (Kickert, 2009).). Second, the reader learns the setting is the Southern Kingdom of Judah and its capital city Jerusalem. This would indicate an 8th century B.C. date. This places the message of Isaiah here in a time and place.

Isa 2:1 uses a similar linguistic common form and basic vocabulary used in chapter 1:1. Like the superscription in Isa 1:1, the heading in Isa 2:1 refers to the oracle which follows as "The word which Isaiah son of Amoz saw concerning Judah and Jerusalem" (`~Øil'(v'WrywI   hd"ÞWhy>-l[;   #Am+a'-!B, Why"ß[.v;(y> hz"ëx' rv<åa] 'rb'D"h;) (Landy, 2000). The glaring difference between Isa 1:1 and 2:1 is that what Isa 1:1 calls the "vision which Isaiah saw" (hz"ëx' rv<åa] #Amêa'-!b, Why"å[.v;(y> '!Azx]), is referred to in Isa 2:1 as "the word which Isaiah… saw" (#Am+a'-!B, Why"ß[.v;(y> hz"ëx' rv<åa] 'rb'D"h;).

The superscription in 2:1 presents a rather unusual construction. It tells us that Isaiah saw (hz"x') the word (rb'D'h;). According to Motyer (1993), 'Word' (rb'D") signifies 'message' or 'truth' and 'saw' (hz"x') signifies 'perceived by divine revelation'. That Isaiah *saw* (hz"x') the "word" ('rb'D"h;) signifies, as Motyer said, that the oracle which the prophet proclaims is received by divine revelation and the message which he delivers is prompted by inspiration. Furthermore, the fact that Isaiah saw the word suggests that the revelation contained both visionary and verbal elements.

The Hebrew word '!Azx (vision) always refers to prophetic vision, something other than or beyond ordinary vision (Landy, 2000). The two terms, !Azx] ("vision)

and rb'D' ("word"), are interchangeable in the prophetic literature. The Hebrew word, rb'D"h;, commonly signifies "prophecy" or "vision". The word rb'D'h; in Isa 2:1 carries the broader meaning of "event." Thus what Isaiah saw refers to an event that will take place in an undetermined future. The "word" (rb'D'h;) which Isaiah "saw" (2:1), according to Watts (1985), Gerleman (1997) and Schmidt (1978), refers to God's desire or will for Israel and the nations. Thus we may interpret the whole of Isa 2:2-4 as being concerned with God's will or desire for Israel and the nations.

The definite article h; prefixing rb'D' in Isa 2:1a lends some force to the noun rb'D'; it suggests that it is a specific "word" or event that Isaiah "saw" (Why"ß[.v;(y> hz"ëx' rv<åa]). Cazelles (1980) has maintained that the "word which Isaiah, son of Amoz, saw concerning Judah and Jerusalem," is an editorial formula. Authors like Ackroyd (1963) opined that the 'title' stresses the oracle's Isaian origin.

The verb hz"x' (v.1a) which is in the qal perfect, is a verb of sight and is often associated with prophetic activity. Brown, Driver, and Briggs (BDB, 2003) write that the verb hz"x' refers either to what is seen with the eyes; or to what is perceived with the inner vision. Here in Isa 2:1, the verb hz"ëx' refers to what Isaiah perceived, as a seer (hz<xo or ha,ro), with an inner vision (Landy, 2000). Both Isa 1:1a and 2:1a give the name of the seer as "Isaiah, son of Amoz" (#Ama'-!B, Why"[.v;y>).

There are some textual variations of the spelling of the name Isaiah among the major variants. The Qumran (1QIsa[a]) gives the name of the prophet as $hy"[.v;y>$ (Isaiah), whereas the MT spells it $Why"[.v;y>$ (Isaiahu). Both $hy"[.v;y>$ (Isaiah) and $Why"[.v;y>$ (Isaiahu) are forms of the same name and both refer to the same person. Most Biblical names that end with $hy"$ (yah) also exist with the ending $Why"$ (yahu). The difference in spelling does not in any way change the meaning of the name. The Hebrew name $Why"å[.v;(y>$, or its alternate form $hy"[.v;y>$ means "YHWH saves," or "YHWH is salvation". The theme of Isaiah's message may be expressed in various ways but its essence is "salvation".

We know little about Isaiah other than what is revealed in this book. His father's name is given as Amoz. This is not to be confused with the prophet Amos. Jewish tradition regards Isaiah, son of Amoz, as the brother of King Amaziah of Judah. Even if this tradition is a conjecture, Isaiah seemed to have some influence within the royal court. Isaiah may have been a scribe (Bullock, 1986) or a historian (Leclerc, 2007; Rendtorff, 1968) within the royal court, probably in the reigns of Uzziah and Hezekiah (cf 2 Chron 26:22; 32:32).

Verse 1b is straight forward regarding the thrust of the vision. It indicates that the "word" which Isaiah "saw" ($Why"ß[.v;(y> \quad hz"ëx' \quad rv<åa] \quad 'rb'D"h;$) concerns Judah and its capital city, Jerusalem ($\sim \div Il'v'WrywI \quad hd'Why>-l[;$).

Earlier in chapter 1, Isaiah spoke of Judah's sin and the judgment that its people could expect. However, chapter 1 also offers brief glimpses of hope of YHWH's enduring love. The prophets insist on the certainty that God would act to bring about the transformation of the present reality characterized by conflicts and wars (Motyer, 1993; Brueggemann, 1998). The future which Isaiah envisioned will be a glorious future characterized by peace in contrast to the situation that the Judahites of proto-Isaiah's day were experiencing which was characterized by conflict and war. This hoped-for-future is explicitly expressed in Isa 2:2-4.

Verse 2

~yrIêh'h, varoåB. 'hw"hy>-tyBe rh:Ü hy<÷h.yI) !Ak'n"

~miªY"h; tyrIåx]a;B. Ÿhy"åh'w> 2:2

`~yI)AGh;-lK' wyl'Þae Wrïh]n"w> tA[+b'G>mi aF'ÞnIw

2:2. And it shall come to pass in days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it.

Isa 2:2 initiates the oracle concerning Zion. Verse 2 begins this oracle with a temporal clause **~miªY"h; tyrIåx]a;B. hy"åh'w>** ("And it shall come to pass in days to come."). The expression looks forwards to an unknown future. This clause **hy"åh'w>** (And it shall come to pass) functions syntactically to introduce the

vision as a distinct unit. Fantuzzo (2012) writes that hy"åh'w> does not only

function as clause-initial but also paragraph-initial. Here hy"åh'w> points to an

event unfolding in future time (literally, "it will be…"). Young (1996) and Ogden

(1971) suggest that this abruptness gives the word a future force. It has a reference to

the future.

Isa 2:2-5 is presented as an oracle concerning a future time. Isa 2:2a speaks of

what will happen to the "mountain of the house of the Lord" (hw"hy>-tyBe

rh:Ü) "in days to come" (~ymiY"h; tyrIx]a;B.). The expression, "in days to

come" (~ymiªY"h; tyrIx]a;B.), occurs 16 times in the Old Testament: here in

Isa 2:2a and elsewhere in Gen 49:1; Num 24:14; Ezek 38:8; Hos 3:5; Deut 4:30; 31:29;

Jer 23:20; 30:24; 48:47; 49:39; Ezek 38:16; Mic 4:1; Dan 2:28; 8:19; and 10:14. These

occurrences focus on a future time of peace and prosperity (Hanson, 1999). The phrase

~ymiªY"h; tyrIx]a;B. points to an event in the future, but offers no clue as to

how far in the future this might be. By means of the paragraph-initial phrase,

~ymiªY"h; tyrIx]a;B.,   the vision of Zion's situation offered in 2:2-4 is

projected into the indefinite future time.

The noun feminine construct tyrIx]a; is important to the interpretation of this

verse. McNamara (1961), Jenni (1997) and Blass and Debrunner (1961) interpret

tyrIx]a; as "afterwards". The word does not necessarily mean "end", it rather refers

to what comes afterwards, which suggests an event "in the future", but not necessarily the end of time. Thus the feminine prepositional construct tyrIx]a;B.; means "afterwards," or "after this".

The phrase ~ymiY"h; tyrIx]a;B.; is understood by earlier interpreters to have an eschatological meaning. The phrase ~ymiY"h; tyrIx]a;B.; does not necessarily refer to 'the last days' (evn tai/j evsca,taij h`me,raij) as the Septuagint (LXX) translation suggests. The phrase, ~ymiªY"h; tyrIåx]a;B., points to the future, but this future is not definitive enough to place it in a specific time.

The futuristic implication of this phrase is supported by many other biblical versions. The NRSV renders ~ymi(Y"h; tyrIïx]a;B. as "in days to come", thus suggesting an indefinite future time. This agrees with the RSV's translation ("In the latter days"). Most of the versions agree on an eschatological and futuristic character of the phrase ~ymi(Y"h; tyrIïx]a;B. in Isa 2:1a. This is the interpretation that is favoured in this work.

The views of scholars regarding the time frame suggested by the Hebrew phrase ~ymi(Y"h; tyrIïx]a;B. in v.2a varies. Scholars like Blenkinsopp (2000), Motyer (1993), Groenewald (2016), Kaiser (1983) and Herbert (1973) unanimously agree that the formula, ~ymi(Y"h; tyrIïx]a;B., which introduces Isaiah's oracle of peace (Isa 2:2-4) points to an undated future, neither necessarily far nor certainly near. Such a future, according to Utley (2010) is an extension of the present. According to Tucker

(2001) and McNamara (1961), the phrase, $\sim$ymi(Y"h; tyrIïx]a;B., refers to an undetermined future. It refers neither to the end of time nor beyond time, but within time and within history.

The future which Isa 2:1-5 points to, according to Whiteley (1972) and Hanson (1999), is the reign of God, a reign characterized by righteousness (hq'd'c.) and peace. Amidst all the confusions and uncertainties of the present age characterized by threats of war, Isaiah foresees human history moving to the divinely appointed goal. The future which Isaiah foresees is one characterized by peace and harmonious co-existence among nations. To be sure, the prophet expects a radical transformation of history, circumstances will change dramatically, and the Lord will reign, fundamentally as judge and peacemaker among nations (Tucker, 2001).

$\sim$yrIêh'h, varoåB. hw"hy>-tyBe rh:Ü hy<÷h.yI) !Ak'n"

2b.

2b. …the mountain of the Lord's house shall be established as the highest of the mountains…

Verse 2b begins with an impressive picture of the pre-eminence to be accorded in the future, by the nations, to Israel's God and to Israel's religion (Driver, 1961). Isaiah envisioned a time when the "mountain of the house of the Lord" shall be "firmly established" ('hw"hy>-tyBe rh:Ü hy<÷h.yI) !Ak'n", v. 2b) as the "head" (varoå) or "highest of the mountains". Zion will be at the $\sim$yrIêh'h,

varoå, the head of the mountains. This image is ambiguous. Does Isaiah mean that the mountain will literally rise up, a change in nature itself? Is it to be understood metaphorically – that Zion will become the most significant of mountains as God's authority will be acknowledged by the nations? Or does it suggest both, the poetic metaphor giving emphasis to the impact of this idea of Zion's forthcoming significance and supremacy? The simple designation varo "head" suggests a position of height (Magonet, 1991).

This opening utterance, which foretells Zion's ascendancy, is followed by four *weqatal*-initial clauses (Wrm.a'w> … Wkúl.h'w>) … Wrïh]n"w> … aF'ÞnIw>) in vv. 2-3. Fantuzzo notes that each of these *weqatal*-forms takes up the future tense of the preceding imperfect (hy< ÷ h.yI)). Isaiah proclaimed that Mount Zion shall be "exalted" or "lifted up above the hills" as highest of the mountains (~yrIh'h, varoB.) (Isa 2:2; cf Mic 4:1).

Isa 2:2b presents some textual problems. While the MT reads hw"hy>-tyBe rh:Ü (mountain of the Lord's house), the LXX has to. o;roj kuri,ou kai. o` oi=koj tou/ qeou/ (the mountain of the Lord and the house of the Lord). The LXX most likely represents an attempt to smooth out the phrase hw"hy>-tyBe rh:Ü. The MT reading here represents the more ancient version and is considered closer to the original and is, therefore, more preferred to the LXX reading.

The expression, 'hw"hy>-tyBe rh:Ü ("mountain of the house of the Lord")

occurs only three times in the Hebrew Bible - in Isa 2:2, Mic 4:1 and 2 Chron 33:15. In

each case the expression refers to the temple mount (Mount Zion) and the temple

(Tucker, 2001). Apparently Isaiah has in mind a literal temple. Zion is accorded the

status of pre-eminence over other mountains and hills because on it is situated the

temple of YHWH, the visible symbol of YWHW's presence with his people. In the

prophet's day this glorious reality was not grasped by other nations. Isaiah stresses that

in time to come, Zion's exclusive splendour will be seen by all nations as they assess

not its topological or political significance, but its spiritual pre-eminence as the place

where YHWH is pleased to reveal himself. Zion was not impressive by the usual

standards. But in the latter days the nations will abandon their worldviews and

ideologies and seek the teaching of YHWH.

One striking interpretation of the expression, hw"hy>-tyBe rh:Ü, is the

one held by McKinion (2004) and Young (1996). These authors interpret "the mountain

of the house of the Lord" (hw"hy>-tyBe rh:Ü) in Isa 2:2-3 as referring to the

Church. Church Fathers, like Cyril of Jerusalem, Augustine, hold this view. According

to McKinion, "the Mountain of the house of the Lord" in Isa 2:2b refers to the

government of the Church which now is the house of God. McKinion's position,

however, is untenable. Such an interpretation represents a spiritualization (or

allegorizing) of the text which seems to go outside the meaning intended by the author.

Such spiritualization makes it very difficult to comprehend the original intent of Isaiah's

oracle in 2:1-5, given the fact that it was clearly spoken to Judah and Jerusalem (Isa 1:1; 2:1). There is no indication here that Isaiah was referring to the Christian Church. These promises need not be "spiritualized" and hastily applied to the church, for as the context suggests, the passage describes a literal kingdom of righteousness and peace.

The term "mountain" was often used figuratively as a symbol of divine presence, power and stability (Ps 30:7) (McGuire, 1967; Reed, 1962; Richards, 1985). Mountain (rh:Ü) as a prophetic symbol sometimes indicates either a kingdom or a rule elsewhere in the prophetic writings (e.g. Dan 2:35, 44-45; Amos 4:1; cf. Rev 17:9-11). In the Old Testament, "mountain" sometimes is used as a symbol of a rule or government (Dan 2:35,44f).

In Jer 51:24f, God spoke of powerful Babylon being a "mountain". It seems proper to understand "the mountain of the Lord's house" (hw"hy>-tyBe rh:Ü) in Isa 2:2b as referring to the rule of YHWH (Binz, 2005) in contrast to human governments. Isaiah uses the term "mountain of the Lord's house" (hw"hy>-tyBe rh:Ü) as a metaphor for the Lord's kingdom that will be exalted above all other kingdoms. Whiteley (1972) interprets Isa 2:1-5 as pointing to the reign of God, a reign characterized by righteousness (qd,cñ,) and peace. If Isaiah was using "mountain" as a figure of speech, he meant that Israel and her God would be the most highly exalted in the earth eventually. Israel's God would be recognized as the God, and Israel would be seen as the nation among nations.

Isaiah declared that this "mountain of the Lord" (ʻhw"hy>-rh;) shall be established as the highest of the mountains. That the mountain of the house of YHWH shall be established' (ʻhw"hy>-tyBe rh:Ü hy<÷h.yI) !Ak'n") does not describe a temporary phenomenon, but something that will continue unshaken by earthly turmoil because of its divinely provided durability 'as the highest/head of the mountains' (~yrIêh'h, varoåB.). "Highest" (varoåB.) here probably means most exalted in honour, not actually physically highest.

The phrase "shall be established" (hy<÷h.yI) !Ak'n") points to a specific event that will happen in the future. The verb !Ak'n" is a niphal passive participle of the verb !WK - "to be established," "to be firmly grounded (Gerstenberger, 1997). This participle, !Akn", speaks of a permanent duration. The future import of the participle is intensified by the verb hy<÷h.yI) ("shall be") from the verb hy"h' in the qal imperfect. The phrase, "shall be established as the highest of the mountains" (~yrIh'h, varoB. !Akn"), is parallel to "shall be raised above the hills" (tA[+b'G>mi aF'ÞnIw>). The pre-eminence of Zion in the future is symbolized by its elevation over all the mountains of the earth (Kissane, 1941). Isaiah conceives that because the temple of YHWH is situated on mount Zion, mount Zion will be accorded an importance "higher than the mountains" (~yrIêh'h, varoB.).

One of the textual problems that confront the reader of Isa 2:2b is how to interpret the phrase ~yrIêh'h, varoåB. in Isa 2:2b. It is difficult to translate the word varoB. in v.2b. In particular, the preposition B. (prefixed to varo) is difficult to interpret. Arnold and Choi (2003) interpret B. as "upon" or "at." The ambiguity in the connotation of B. gives vent to various renderings of ~yrIêh'h, varoåB. by translators.

Versions like the NRSV and NAB render the phrase ~yrIêh'h, varoåB. as "as the highest of the mountain", thus emphasizing the superlative eminence of Mount Zion. The KJV translate ~yrIêh'h, varoåB. as "on the top of the mountains", apparently stressing the height of Mount Zion in comparison to other mountains (Kselman, 1975). If we regard varo as superlative, as versions like NRSV and NAB suggest, we may translate the phrase ~yrIh'h, varoB. as "as the highest of the mountains." This position is strengthened by the information in Ps 68:16-18. In this Psalm, the other mountains are said to look on Zion with jealousy. Here Zion is referred to as "the mount that God desired for his abode, where the Lord will reside forever?" (Ps 68:16).

The word "head" (varo) is often used metaphorically to describe the position of the leading figure in a society or in a group (Bartlett, 1969). When Zion is said to be the head (varo) or highest of the mountains, what is stressed is the strategic importance of

Mount Zion as the mountain on which the temple of the Lord (hw"hy>-tyBe) is situated. The term 'hw"hy>-tyBe ("house of the Lord") occurs 175 times in scripture and refers to the temple of God in virtually every use.

The word tyIB; can designate house, dwelling, palace, family or clan. The term tyIB; is also used for the "house of a deity, temple, sanctuary" (Obiora, 2004). Thus the expression hw"hy>-tyBe rh:Ü refers to YHWH's house (temple) built on Mount Zion.

This phrase in v.2c that the mountain of the house of the Lord "shall be raised up above the hills" (tA[+b'G>mi aF'ÞnIw>) restates the thought of verse 2b, "shall be established as the highest of the mountains" (~yrIêh'h, varoåB.Ü hy<÷h.yI) !Ak'n") in different words, a kind of parallelism common to Biblical poetry. There is a correlation between "higher" (varoåB.) in v.2b and "raised up" (aF'ÞnI) in v.2c, and between "mountains" (~yrIêh'h,) in v.2b and "hills" (tA[+b'G>) in v.2c (Hanson, 1999). The Hebrew words h['b.GI (hill) and rh:Ü (mountain) are taken at times as interchangeable terms by translators. The two terms, however, do not have exactly the same connotation. The word h['b.GI ("hill") often refers to the pagan "high places", cultic places, where altars were set up to the gods (1 Kgs 14:23; 2 Kgs 16:4; 17:10; 2 Chron 28:4).

Isaiah envisioned that "in days to come" Mount Zion will become a lofty peak that will attract other nations. Mount Zion is portrayed here not as political but as a religious hill (Musija, 2011). The primacy of Zion is first of all spiritual – other nations will voluntarily come to learn YHWH's ways. The spiritual significance of Zion, according to Musija, has social and political effects as well. By streaming to mount Zion the nations thereby submit themselves to YHWH's authority. YHWH's ways learnt on Mount Zion brings about social transformation, from a culture of conflicts and wars to a state of peace and fraternal co-existence.

Isaiah's oracle of Mount Zion towering as the highest of the mountains seems to be influenced by the Zion tradition (Roberts, 1982; Motyer, 1993). In the ancient world, mountains (~yrih') were believed to be the abode of the gods (Moriarty, 1968) (cf. Lev 26:30; Num 33:52; Deut 12:2; 2 Sam 1:19; Ps 48:2-3, etc.). Mountains were not only regarded as the abode of the divinities, they were also believed to be a place where humans encountered God (Neusner, 1996; McGuire, 1967, Johnson, 1979). Accordingly, the temples were built on the heights. The belief was an element of the Canaanite mythology which regarded mountains as the dwelling place of the gods.

Influenced by this tradition, the Jews regarded Mount Zion as the divine mountain or YHWH's abode. In ancient Jewish belief, Zion was seen as a cosmic mountain which stood at the center of the world from where YHWH reigned as king over all of his created order. This Zion theology finds expression in the Zion Psalms. Sweeney (2001) has demonstrated that many elements of Isaiah's oracle in 2:2-4 relate well to the so-called Zion Psalms (particularly to Pss 46; 48; 76; 87 and 132). For instance, Pss 76:2

and 87:1-2 refer to Zion as YHWH's chosen abode: "His abode has been established in Salem, his dwelling place in Zion" (Ps 76:2). Ps 46:9 indicates that it is on Mount Zion that YHWH will effect a world-wide disarmament: "He (YHWH) makes wars cease to the end of the earth; he breaks the bow, and shatters the spear; he burns the shields with fire."

These elements of the Zion theology antedated Isaiah and provided part of the background from which he taught. This view is supported by (Roberts, 1982); Sweeney (2001); Jensen (1984); Wildberger (1957). Here, unlike in Isa 2:4, it is YHWH himself who destroys the weapons of war, thus putting an end to warfare (Ps 46:9; 76:3) and bringing about global peace (Clifford, 1972, Gamey, 2014). Mount Zion becomes a symbol of the secure place (cf. Isa 25:6-8).

Since the vision was originally directed to the prophet's contemporaries, it was expressed in terms that were meaningful to them. The prophet spoke of the temple mount as a metaphor for the Lord's kingdom that will be exalted above all other kingdoms (cf. Isa 11:9; 65:25; 66:20). In Heb 9:24, Mount Zion and the temple on it were regarded as symbols of heaven and the heavenly sanctuary. The Zion Psalms portray Zion as the city of our God (Wnyheªl{a/ ÷ ry[iî), the place of his special presence, a city of his dwelling and his "holy mountain" (Av*d>q'-rh;). While the context of these Psalms differs from that of Isa 2:1-5, the theme of pilgrimage is not simply a novel idea (Gamey, 2014).

Traditions concerning Zion as YHWH's holy place and Jerusalem as the chosen city (cf Deut 12:5) apparently fuelled the theology of Isa in 2:1-5. Miller and Hayes

(1986) stressed that this Zion theology formed the background of Isaiah's oracle of peace (2:2-4) which pictures all nations (**~yI)AGh;-lK'**)/many peoples (**~yBiªr:**

~yMiä[;) streaming to Zion, YHWH's cosmic mountain to learn from YHWH himself the secret of peace and fraternal co-existence.

In stating that Mount Zion would be raised up "as the highest of the mountains", Isaiah is here pointing to a time in the future when the superiority of Zion's God and his truth will be seen and recognized universally (Blenkinsopp, 2000). Jensen (1984) said that "the elevation of Mount Zion as the highest mountain is symbolic of its dignity as YHWH's chosen seat" (p.59). The author of Isa 2:1-5 apparently made creative use of this Zion tradition in order to assert that the time is coming when the superiority of Zion's God and his truth will be seen and recognized universally.

2c. and shall be raised up above the hills,   **tA[+b'G>mi**

aF'ÞnIw> 2c.

The prophet foresees the elevation of Mount Zion to such a height that it overtops all mountains of Palestine (Gray, 1975). The elevation is such that it will be visible to the nations. The lifting of Mount Zion is a metaphor for the universal recognition of the Lord's authority. The fact that YHWH's house will be established as the highest of mountains symbolizes the preeminent status that YHWH will enjoy "in days to come."

The irony is that Zion is not really a high mountain when compared with other mountains and hills in the immediate neighbourhood (Tucker, 2001; McKee, 2017).

Isaiah underlines here that the mountain will be established (!Ak'n") as the most important and respected pilgrimage destination for "all the nations" (~yI)AGh;-lK'). The nations come to Zion to learn the way of peace. When Isaiah speaks of the raising up of the "mountain of the Lord's house", what is intended here is not geographical elevation. The unimpressive hill of Zion will become a towering peak that will draw the nations with the desire to learn from Israel how to walk in its God's ways. When Isaiah speaks of the elevation of the mountain of the Lord as the highest of the mountains (~yrIêh'h, varoåB.), Isaiah does not imply a geophysical change in the mountain ranges in the Middle East. Wilderberger (1991) and Boadt (1984) said that Mount Zion derives its significance not because of its height, but because the temple of YHWH (hw"hy>-tyBe) is situated on it.

By means of a striking use of imagery Isaiah 2:2-5 portrays Zion's exaltation – Mount Zion "shall be established as the highest of the mountains, and shall be raised above the hills". Fantuzzo (2012) stresses that the participle + imperfect (hy<÷h.yI !Ak'n") contributes a durative nuance to the vision, connoting the future stability and permanency of what YHWH will establish there. After the coming days, the mountain of YHWH's house (hw"hy>-tyBe rh:Ü) will be re-established and exalted to a position of supremacy as the highest or head of the mountains (~yrIêh'h, varoåB.). As YHWH's mountain, its re-establishment suggests Zion's restoration as YHWH's central sanctuary. As the vision indicates, as the

emblem of God's enduring reign, Zion shall function as a lodestone, magnetically attracting all nations to the House of Jacob's God (Fantuzzo, 2012).

The exaltation of Mount Zion, the mountain on which YHWH temple is situated, typifies, therefore, a supernatural triumph of YHWH over all gods (Motyer, 1993). YHWH's presence on mount Zion lifts Zion's importance to supremacy, compared with other mountains and hills (Watts, 1985; Kaiser, 1983; Gray, 1975). Purely because YHWH is there, Zion attracts the nations. Watts (1985) writes that YHWH's attraction to the nations and peoples is so great that they "flow" uphill (wyl'Þae Wrïh]n") to the summit of YHWH's mountain to learn from the God of Jacob (bqoê[]y: yheäl{a/) the lessons which will eliminate war among them and lead to peace.

This irenic picture of Zion which Isaiah portrays here is, however, a far cry from the Jerusalem of David's time which was marked by warfare. Isa 2:1-5 describes a sharp reversal of policy and goal, from the culture of war to a desire for peace. Isaiah proclaimed that the future Zion would be in a position to fulfill its destiny as YHWH's chosen city, the seat of his universal rule and a city to which people of all nations will come in order to be taught God's ways (Isa 2:3).

2d. And all nations shall flow to it.   `~yI)AGh;-lK' wyl'Þae

Wrïh]n"w> 2d.

The pericope unfolds further by amplifying the phrase, "all the nations will flow to it" (~yI)AGh;-lK' wyl'Þae Wrïh]n"). The phrase "all the nations shall flow to it" provides a vivid imagery of its importance. Not only will Mount Zion be the highest of the mountains; it will also be the focal point of mankind.

Isa 2:2d states that all nations (~yI)AGh;-lK') shall flow up to Mount Zion. The construct chain, ~yIAGh;-lK' (all nations), strikes a universalistic note. The noun construct, lK', is inclusive – all nations. The "nations" (~yI)AGh;) probably refers to gentile nations (May, 1968), regarded by the Jews of Isaiah's day as heathen. However, these nations (~yI)AG) will stream to God's high mountain moved by the desire for peace.

Isaiah states explicitly: "all nations shall flow to it" (~yI)AGh;-lK' wyl'Þae Wrïh]n"w>). The mountain here is not merely a lodestone but a beacon, a dazzling sign or ensign that YHWH makes for the many people (Fantuzzo, 2012). Since it will rise high, towering above all rivals, every nation will easily be attracted to it (but not so much to a magnet) as to a light.

The use of the verb Wrh]n"w> in v.2d is unusual, especially as applied to human movement. The verb Wrh]n" is the qal perfect 3rd person plural, from the root rhn – to stream, to flow. The verb rhn is a denominative verb related to the noun

rh'n" ("river"). The verb Wrh]n"w> ("will flow") in v.2d evokes a river imagery (Fabry, 1998; Wildberger, 1957; Roberts, 1992; Martens, 2007).

The root rhn is used metaphorically of people flowing toward a place (Jer 31:12; 51:44). Isaiah employs this river imagery to paint the picture of the movement of the nations to mount Zion (Isa 2:2; cf Mic 4:1). In this miraculous mass movement of peoples, the nations resemble a river (rh'n") flowing uphill to YHWH's mountain. In contrast to physical waters flowing from Jerusalem (Zech 14:8; Ezek 47), all nations will flow uphill to mount Zion to seek the God of Jacob. Motyer (1993) writes that "the incongruity of a stream flowing upwards to earth's highest point is intentional; a supernatural magnetism is at work" (p.54).

Normally streams flow down the mountain slopes, but the nations are literally viewed as flowing like water uphill to Mount Zion. The ascent is in keeping with the actual temple which was located on a mount. Here the natural laws of gravity are overcome by the magnetic hill of Zion. Such is the attraction of YHWH to the peoples. Zion is portrayed as a place of the peaceful gathering of the nations (Isa 2:2-4; 18:7) (Otto, 2003).

Verse 3

hl,ä[]n:w> ŸWkål. 'Wrm.a'w> ~yBiªr: ~yMiä[;

Wkúl.h'w>) 2:3

hk'Þl.nEw> wyk'êr"D>mi 'WnrE'yOw> bqoê[]y:

yheäl{a/ 'tyBe-la, hw"©hy>-rh;-la,

`~Øil'(v'Wrymi hw"ßhy>-rb;d>W hr"êAt aceäTe

'!AYCimi yKiÛ wyt'_xor>aoB

2:3. Many peoples shall come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem.

In v.3a, the nations (~yIAGh;-lK') are portrayed as exhorting one another in the cultic language of Israel as they streamed (Wrïh]n") to the Mount Zion: "many nations (~yBir; ~yIAG) will come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob" (bqoê[]y: yheäl{a/ 'tyBe-la, hw"©hy>-rh;-la, hl,ä[]n:w> ŸWkål.). They will not merely act but speak (Wrm.a'w>), admonishing one another as they approach YHWH's house (cf. 1:18). Their speech explains their actions; their words tell why they are making pilgrimage to Zion.

Verse 3a repeats the information contained in verse 2d that all nations will be involved in this mass-movement to Zion. This same idea appears in Jer 3:17: "At that

time Jerusalem shall be called the throne of the Lord, and all nations shall gather to it, to the presence of the Lord in Jerusalem, and they shall no longer stubbornly follow their own evil will" (cf. Zech 8:20-22; Hag 2:6-7; Isa 66:22f). The qal imperative Wkål. (from the verb %l;h', v.3b) plus the qal imperfect hl,ä[]n:w> ("let us go up") used in a cohortative sense (from verb hl'[']), expresses the purpose of the movement to Zion (Gibson, 1994). Both picture the nations/people (~yIAG/~yMiä[;) streaming up to God's high mountain.

The exhortation, 'Come, let us go up to the mountain of the Lord," resembles the Psalms of ascent that the Israelites would sing as they approached the temple mount (Pss.120-135). It is not political or economic motives that inspire their journey, but faithful devotion. Under the Mosaic tradition, the Israelites made pilgrimages to Jerusalem three times a year, but in the future envisioned by Isaiah the entire world will make an eschatological pilgrimage to Zion. The locus of this eschatological gathering is also referred to as "the mountain of the Lord" (hw"hy>-rh;).

The expression, "and all nations will flow to it" (~yIAGh;-lK' wyl'ae Wrh]n") in 2d, is parallel to the phrase "and many people will come" ('~yBiªr: ~yMiä[; Wkúl.h') in v.3a. There is a correlation between the nouns "nations" (~yI)AG) in v.2d and "peoples" (~yMiä[;) in v.3a, and between the verbs "flow" (Wrïh]n") in v.2d and "come" (Wkúl.h') in v.3a.

Isa 2:3a uses ~yMiä[; (peoples) instead of ~yI)AGh; (nations) in 2d. The difference (nations/peoples) is mainly stylistic. In this parallel structure, "nations" (~yI)AG) in 2d and "peoples" (~yMiä[;) in 3a are considered synonyms (Brown-Driver-Briggs, 2003). And the noun masculine yAG may also be translated as "nation" or "people." According to Richards (1985) and Lipinski (2001), the word ~[; often refers to a group of people linked by relationships that give them unity and identity. The word yAG is used more or less synonymously with ~[; in Isa 2:2-4 (Christensen, 1992). In Isa 2:3a, the phrase "many peoples" (~yBi^{a}r: ~yMiä[;) refers to mankind in general.

The nations (~yI)AGh;-lK') stream up to the mountain of the Lord (hw"hy>-rh;-la,) and to the "house of the God of Jacob" (bqoê[]y: yheäl{a/ 'tyBe-la,). The phrase, "mountain of the Lord," hw"hy>-rh;, is in apposition to "house of the God of Jacob," bqo[]y: yhel{a/ tyBe. The divine title "God of Jacob" (bqoê[]y: yheäl{a/) does not occur anywhere else in the prophets except in Mic 4:2, but it occurs frequently in the Psalms of Zion (Pss 20:2; 24:6; 46:7, 11; 75:9; 76:6; 81:1, 4; 84:8; 94:7; 146:5.). Notable is the fact that Isa 2:2-4 does not mention the nation (Israel) or king. Jerusalem is both YHWH's city and David's city, the capital of Judah (and formerly of united Israel), but in the immediate context, YHWH is the only monarch on the scene. Zion here is not said to have any

earthly dynast; nor is there any reference to Israelite inhabitants in Jerusalem. The nations journey to the "house of YHWH" (v.2), which parallels "house of the God of Jacob" (Isa 2:3). The 'house' is YHWH's house and the 'kingdom' is YHWH's kingdom (Fantuzzo, 2012). YHWH is also referred to here as "God of Jacob" (bqoê[]y: yheäl{a/).

The term, bqoê[]y: yheäl{a/ (God of Jacob), evokes the common ancestor of the nation from whom the nation derived its name (Gen 32:27-28; 35:10). According to Obiora (2004), the divine designation bqoê[]y: yheäl{a/ may not be restricted to just the etymological derivatives of the verbal root bq[, the title also expresses God's relationship with the patriarch and to his descendants (Schmidt, 1997). This relationship in turn extends to his descendants, thus the epithet bqo[]y: yhel{a/ refers to YHWH as the God of all Israel (laeêr"f.yI yheäl{a/) (2 Sam 23:1; Mic 4:2; Ps 20:1; 75:9) (Ringgren, 1974).

One issue about which scholars have varied opinions concerns the reason for the journey of the nations to Mount Zion. V.3 addresses the purpose of the coming. The nations come to Zion, not to wage war (hm'x'l.mi) (Isa 17:12) but to learn the hr"êAt and to hear the word of the Lord (Herbert, 1973). The peoples will not come there as tourists, they come so that YHWH "may teach us his ways', literally, 'from his ways' (wyk'êr"D>mi), that is the *torah* as a model for the instruction of the

nations. Thus the attraction of Jerusalem to the nations is implicit in 2:3: it is the source of true learning regarding God's purposes for humanity. The nations come to learn the way to resolve disputes without resorting to war.

The particle yKiÛ ("that", "because", "for") is key to the interpretation of Isa 2:3. According to koehler and Baumgartner (2001) and Frankfort (1960), the conjunction particle yKi (that) in v.3 introduces the motive or purpose for the nations streaming up to Mount Zion. The purpose of the journey of the nations to Mount Zion is expressed in parallel structure in v.3b:

That he may teach us his ways (wyk'êr"D>mi 'WnrE'yOw>)

And that we may walk in his paths. (wyt'_xor>aoB. hk'Þl.nEw>>)

Structurally, the phrase, "that he may teach us his ways" (wyk'êr"D>mi 'WnrEyOw>) parallels "that we may walk in his paths" (wyt'_xor>aoB. hk'Þl.nEw>). The expressions, "That he may teach us his ways" and "that we may walk in his paths" express intention. The verb WnrE'yOw> (that he may teach us) is a hiphil imperfect of hry (to teach) used in a jussive sense. And the expression "that we may walk in his paths" (wyt'_xor>aoB. hk'Þl.nEw>) is cohortative in meaning. Both phrases express positive intention. They will not simply learn and forget. What they learn will result in action. The teaching will bear results, because it is from

YHWH Himself. They come to learn YHWH's way with the intent to put their knowledge into practice in their lives as they 'walk in his paths'.

"To walk" is a biblical figure of speech that embraces the conduct of the whole of life. This walk is the entire course of a man's life, what he thinks and says as well as how he lives. The term "his Way" (wyk'êr"D>) metaphorically denotes a lifestyle of faith one is expected to obey and walk in (cf. Exod. 16:4; Isa. 30:20; 42:24; Jer. 9:12; 26:4; 32:23; 44:10, 23; Zech 7:12), i.e., walking in accordance with God's teachings. Walking in God's paths means living one's life according to the dictates of YHWH's *torah*. It includes a positive intention to conduct one's life in accordance with God's instruction (hr'AT).

As the Isaian text implies, the divine way is taught by YHWH himself. The nations go up to Zion to learn the *torah* and YHWH's word (hw"hy>-rb;d>). The nations stream to Jerusalem because in Jerusalem YHWH makes available to the nations the secret of peace and the clue to the new world order (Gray, 1975; Groenewald, 2016).

The nations streaming to YHWH's house in v.2 are gentile nations - ~yI)AGh; (May, 1968). McNamara (1961) notes that the nations come to Zion to seek the God of Jacob and to seek instruction (hr'AT). Gray (1975) avers that the nations come to learn the ways or conduct which YHWH prescribes and approves. Just as the Israelites journeyed to Mount Sinai to receive the *torah* from the Lord, so also will the nations journey to Mount Zion to learn the way of righteousness. Park (2000) refers to the prophecy in Isa 2: 1-5 as the oracle of salvation.

Fundamental in man's yearning in the practice of religion is the desire for salvation. Von Rad (1975) and Winkle (1985) have suggested that the nations stream to mount Zion because of their desire for salvation, and to seek the way of peace and fraternal co-existence which YHWH's *torah* offers. The nations stream to Zion, because they can no longer endure the desperate condition in which they live. Therefore, they come to Zion in order to learn the ways or conduct which YHWH prescribes and approves (Gray 1975; Childs, 1985; Gerstenberger, 2002; Von Rad, 1975; Miscall, 1993).

By streaming to Zion to learn the torah of YHWH, the nations turn from their idols to worship the living God (cf. Isa 45:23). Instead of turning to their gods, the nations come to the 'God of Jacob' to learn the secret of peace. In so doing, as Kaiser (1983) said, they follow the old custom of going to a god to seek instruction in the decisive questions of life. By going to learn YHWH's way, as Childs (1985), Van Winkle (1985) and Gerstenberger (2002) remarked, the nations bear testimony that YHWH alone is God and that there is no god besides him (Isa 45:14). By accepting YHWH's *torah* they acknowledge the God of a single nation, "the God of Jacob," as the God of all nations (Motyer, 1993).

The nations feel the moral attraction of the Hebrew God and the Jewish religion. As a result of the divine teaching (*torah*) and divine way the nations have learnt, they will redirect their lives in the light of the *torah*. Such a new found knowledge, according to Motyer (1993), leads them to embrace peace and practice it. The *torah* which goes "out of Zion" is portrayed as the way of righteousness and the secret of peace.

The term hr'AT has a number of connotations. The term hr'AT means more than the Mosaic Legislation. Koehler and Baumgartner (2001) translate the word as "instruction". According to Fantuzzo (2012), the hr'AT may also be understood as God's word mediated by a prophet (Isa 1:2, 10, 20). In the context of Isa 2:1-5, hr'AT has the general sense of "instruction" or "teaching" of God which provides guidance to humans (Brueggemann, 1997; Harrelson, 1962; Gutbrod, 1967). The hr'AT is an expression of his will (Hulst, 1960).

The two terms, hr'AT and "word of the Lord" (hw"hy>-rb;D.), are used synonymously for the same teaching. The expression, hw"hy>-rb;D., which occurs 242 times in the Hebrew Bible is used as a technical expression for the divine will revealed through prophecy (Gerleman, 1997). The word of God is the vehicle for the divine will (Gerleman, 1997; Schmidt, 1978; Myers, 1987; McKenzie, 2002). In this sense, the phrase hw"hy>-rb'D' and hw"hy>-hr'AT may be used as synonymous terms expressing the will of God for mankind.

In prophetic speech, hr'AT is used as a synonym for YHWH's word (hw"hy>-rb;D>) or way (wyk'êr"D>). Thus the term hr'AT in Isa 2:3 is used as a synonymous term for the phrase hw"ßhy>-rb;D>. Taken together these terms encompass the entirety of God's revelation of himself and its implications for the lives of men (Kissane, 1941). Both the "torah from Zion" !AYCimi hr'AT and the

"word of the Lord from Jerusalem" (~Øil'(v'Wrymi hw"ßhy>-rb;D>) are expressions of YHWH's will for the people, both religious and civil (Moriarty, 1968; Dillon, 1979; Plaut, 1981; Neusner, 1996; Leibowits, 2005; Liedke and Petersen,1997).

The hr'AT gives guidance to humans for right living. It directs one to do what is right. Thus the *torah* that goes forth from Zion (hr"êAT aceäTe '!AYCimi) functions as an instrument of right judgment or justice (jP'Þv.mi) for the nations and a model of peace. The *torah*, when assimilated in the community, becomes the source of righteousness (hq'd'c.), the foundation of justice or right judgment (jP'Þv.mi) and the secret of peace. It is YHWH's *torah* (hw"ßhy>-tr:îAT) which teaches peace as the ideal and the only reasonable way. The well-being (~Alv') of the society can only be realized through obedience to the divine hr'AT. Isaiah implies that their acceptance of YHWH's hr'AT and making it the rule of their lives will bring about a reign of universal peace.

`~Øil'(v'Wrymi hw"ßhy>-rb;d>W hr"êAt aceäTe '!AYCimi yKiÛ v.3c

v.3c. For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem.

V.3c further defines the motive for the pilgrimage to Zion. The nations come to Zion-Jerusalem because they recognize YHWH as their Teacher ($WnrE'yOw>$) and his $hr'AT$ as the key to their future. Furthermore, they recognize that Zion-Jerusalem is the only place where they can hear YHWH's word ($hw"ßhy>-rb;D>$). In making pilgrimage to Zion, their principal objective is to sit before YHWH as disciples before their Master (Fantuzzo, 2012). Thus the journey to Mount Zion is motivated by the desire to learn YHWH's $hr"AT$. What is more, the people will realize that heeding the $hr"AT$ is the only way to end global strife and to achieve peace. YHWH's $hr"AT$ is portrayed here as the only non-violent way for nations to resolve their disputes (Fantuzzo, 2012).

The expression, "For out of Zion shall go forth instruction", and "the word of the Lord from Jerusalem" ($`\sim Øil'(v'Wrymi\ hw"ßhy>-rb;d>W\ hr"AT\ aceäTe\ `!AYCimi\ yKiÛ$) emphasizes the source of the teaching. It is from Zion/Jerusalem. Here "Zion" is equated with "Jerusalem", and "instruction" ($hr'AT$) is equated with "word of the Lord" ($hw"ßhy>-rb;D>$). Zion/Jerusalem is presented here as the center of the divine activity.

It is important to note here that no human mediator is suggested by the passage. As the Isaian text implies, the divine way is taught by YHWH himself. YHWH here is portrayed as the teacher. The teaching comes "out of "his way" i.e., YHWH's ways

(wyk'r'D>mi). The preposition, !mi,i is not partitive, but rather refers to the source of the teaching. YHWH's way here refer to his revealed ordinances.

The new law which Isaiah envisioned shall go forth from "Zion" and "Jerusalem". The name Zion occurs frequently as the designation of Jerusalem (Clifford, 1972; Broomall, 1960; Mazar, 1975). The law given through Moses did not go forth from Zion nor from Jerusalem, but from Sinai. Just as the Israelites were delivered from Egypt and journeyed to Mount Sinai to receive the *torah* from the Lord, so also, the nations will journey to Mount Zion to receive the *torah* and to learn the word of God (Kaiser, 1983). Childs (1985) and Gerstenberger (2002) maintained that by this act the nations bear testimony that YHWH alone is God and there is no god besides him (Isa 45:14).

The hr'AT is the true instruction which God gives to mankind. From the perspective of Isa 2:3, the Torah is not only for Israel, it is also for the nations. In Isa 42:1-4 and 51:4, the *torah* is also portrayed both as an oracular word from Zion and as the foundation of social order (jP'Þv.mi). In Isa 51:4, the nations are invited to give heed to the *torah* which is further portrayed as a light to the nations (~yMiÞ[; rAaðl.). If Isa 2:2-5 is read in the light of Isa 42:1-4 and 51:4, one finds that what is called the *torah* of the Servant in Isa 42:1-4 and 51:4 is the same as the *torah* coming forth from Zion in Isa 2:3.

The nations stream ($rh;n"$) to mount Zion because ($yKiÛ$) they are eager to learn the way of the Lord ($wyk'êr"D>$) and to walk in his paths ($wyt'_xor>ao$) (Motyer, 1993). God's word and instruction have an effect on those who assimilate them. Owing to the divine teaching ($hw"ßhy>-hr"AT$) and divine way ($wyk'êr"D>mi$) that they have learnt, the nations are motivated to redirect their lives in the light of the torah. Such a new found knowledge leads them to change their mentalities, to reject war and embrace peace.

The nations will come for the $hr"AT$, by so doing they acknowledge YHWH as the fair and equitable Judge. They will turn to him in order to learn his ways at Zion and adhere to his $hr"AT$ for peace. Indeed, they will adhere to $hr"AT$ because it will function as both preventative medicine and cure for every global problem of conflicts and war. Hence, YHWH's $hr"AT$ will be profitable for the maintenance of justice and peace.

A remarkable feature of Isaiah's vision of peace (Isa 2:1-5) is not only its universalism, but its freedom from narrow nationalism. Isa 2:2-4 (Mic 4:1-5) proclaims a salvation which is all-inclusive. It is a salvation which is open to all nations/peoples. Isaiah's oracle of peace is universal in feature and outreach. This universalism is expressed in Deutero-Isaiah who addresses his message to the furthest boundaries of the earth:

Turn to me and be saved,

all the ends of the earth!

For I am God, and there is no other. (Isa 45:22).

This universalism characterizes Isa 2:2-5. Here Isaiah announces that in the end-time the Temple will be the highest mountain, and "all the nations" (~yI)AGh;-lK') will stream to it to learn the torah of YHWH.

Here Isaiah presents Zion/Jerusalem as "the spiritual center of the world" (Anderson, 1966). It is true that it speaks of Jerusalem and the temple. Jerusalem, however, is presented not merely as David's royal city, nor is it seen as an impregnable fortress. It is exalted but open to all. It is to it that the nations come to learn the new way of life and to find settlement of their disputes. The nations coming to Zion to learn the ways of righteousness and peace transcend nationalism; they acknowledge the God of a single nation, "the God of Jacob," as the God of all nations (Motyer, 1993; Van Winkle, 1985). In this the prophet envisages the salvation of the nations. Moreover, the teaching of YHWH which they learn from Zion will move the nations to drop their weapons of war and embrace peace. Peace is the main thrust of Isaiah's oracle in Isa 2:1-5. This is explicitly contained in v.4

Verse 4

~yBi_r: ~yMiä[;l. x:ykiÞAhw> ~yIëAGh; !yBeä 'jp;v'w>

2:4

tArêmez>m;l. '~h,yteAt)ynIx]w: ~yTiªail.

~t'øAbr>x; Wt'T.kiw>

`hm'(x'l.mi dA[ß Wdïm.l.yI-al{w> br<x,ê

'yAG-la, yAgÝ aF''yI-al

2:4 He shall judge between the nations, and shall arbitrate for many peoples;

they shall beat their swords into plowshares, and their spears into pruning hooks;

nation shall not lift up sword against nation, neither shall they learn war any more.

In verse 4, the specific goal of the nations' quest at last is defined, namely that YHWH will "judge between the nations" (~yIëAGh; !yBeä 'jp;v'w>) and "arbitrate quarrels and decide the issues concerning the peoples" (~yBi_r: ~yMiä[;l. x:ykiÞAhw>). This verse begins with the verb 'jp;v'w> ("and he will judge"). The verb jp;v'w> is a qal perfect form of the verb jp;v' - to judge. The second verb, x:ykiÞAhw>, is a *hiphil* perfect form of the verb xk;y" – to decide. In v.4, the verb xk;y" (to decide or arbitrate) is a synonym for jp;v' (to judge). Both verbs describe the decisions of a wise ruler.

The expression in Isa 2:4a, ~yIAGh; !yBe jp;v'w>, ("he will judge between nations") is parallel to ~yBir; ~yMi[;l. x;ykiAhw> ("and decide for many peoples"), while the word "nations" (~yIAG) equates with "peoples" (~yMiä[;). Hanson (1999) has suggested that the grammatical structure of the phrase "he will judge" ('jp;v'w>) shows that it is a type of "instruction" given. The instruction is judicial in nature.

The background of Isa 2:4 is in the legal tradition and it takes as an example the process of the High Court of Arbitration as described in the Deuteronomic Law (cf. Deut 12-26). A significant 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 portraying YHWH here as judge of the nations, Isa 2:4 assumes the sovereignty of YHWH over the nations; a point that will be developed further in Isa 40 onwards.

Isa 2:2-4 may also be captioned as the vision of the reign of God, which is an important theme in the Old Testament Jewish eschatology. Notable is the fact that in Isaiah's vision of the reign of God, the prophet never mentions YHWH as king or ruler but as teacher, judge, and arbitrator (2:4a). God is portrayed as the one "judging" and "deciding" between the nations and making peace between them (Isa 2:4), thereby stamping out war definitely among all peoples. The nations will be judged according to his Torah. YHWH's judging ushers in a time of total and universal peace because he judges with justice.

Generally speaking, the biblical portrayal of God as "Judge" is negative for the nations (cf. Exod 5:21; Ps110:6; Jer 25:31; Ezek 35:11; Joel 3:2). Here God is depicted as rendering justice to the nations and giving them the way of peace (Scott and Kilpatrick, 1956). Jerusalem is portrayed as the center of world unity and peace, because in Jerusalem is found God's gift of instruction (tr:îAT). If the nations listen to God's *torah* they will not only be transformed by it, they will also transform the world (Stuhlmueller, 1976).

YHWH is presented in Isa 2:2-4 as the divine judge (jpevo). He is portrayed as one who settles disputes among the nations, resolving their differences so that peace can be established and maintained. YHWH's judgment will remove the grounds for dispute and open the way to peace and harmonious co-existence among humans. Miscall (1993) says that YHWH's judging ushers in total and universal peace because he judges with justice. When YHWH arbitrates, conflicts cease and peace is enthroned. This does not suggest that tensions among nations and peoples will no longer exist; rather what is implied is that they will look to YHWH for guidance in resolving those tensions.

We must note that in this vision there is no earthly monarch. By streaming to the mountain of the Lord, the nations are acknowledging YHWH as their true ruler and judge (jpevo). YHWH judges by means of his *torah*. YHWH's torah and word will guide the decisions of men. The result of YHWH's judging will be peace. This peace will be so all-encompassing that the weapons of war will be reshaped so that they can be utilized in peaceful pursuits.

The *torah* that goes forth from Zion has an effect on people. It brings about a change of mentality in humans. As a result of the lessons which they have learnt on Mount Zion, the nations will reverse their warring tendencies into the desire for peace as v.4b makes clear. The result of the submission of the peoples to the direction of YHWH's *torah* is universal peace. Such a peace, according to Delitzsch (1991) and Jensen (1984), is not an armed peace, but a true God-given and blessed peace. In v.4b, Isaiah uses two sets of parallel statements to describe the worldwide peace.

v.4b And they shall beat their swords into ploughshares   **~yTiªail.**

~t'øAbr>x; Wt'T.kiw>

    and their spears into pruning knives.   **tArêmez>m;l.**

'~h,yteAt)ynIx]w:

In the first parallel structure, the passage expresses that YHWH's way learnt on Mount Zion will lead to a transformation of the nations. Isaiah shows that the ramifications of such a transformation will be enormous. The nations will so much be transformed by YHWH's *torah* that they transform their swords (br,x,) and spears (tynIx]) used for war into *ploughshares* (~yTiªai) and *pruning hooks* (tArêmez>m;) used for agriculture.

"Pruning hooks" (tArêmez>m;) are small knives with a curved hook at the end sharpened on the inside edge, used to remove leaves and small shoots from the grapevines (Walton, Matthews and Chavalas, 2000). "Sword" and "spear" together represent the entire military arsenal. The transformation of implements of war into implements of agriculture serves as synecdoches for the whole of the disarmament process and a return to the era of peace.

In the second parallel structure in v.4c the pericope continues the description of peace by contrasting what the nations will do with what they will no longer do:

v.4c. Nation will not lift up sword against nation,   **br<x,ê ʻyAG-la,**

yAgÝ aF''yI-al{

and they will no longer learn war.   **`hm'(x'l.mi dA[ß**

Wdïm.l.yI-al{w>

Verse 4c explicitly expresses that the result of the nations keeping to the Lord's torah will be peace: "nation shall not lift up sword against nation; neither shall they learn war any more" (`hm'(x'l.mi dA[ß Wdïm.l.yI-al{w> br<x,ê ʻyAG-la, yAgÝ aF''yI-al{). "Swords" (br,x,) are changed so dramatically that they will not be used as weapons for war any more, and the nations (~yIëAGh;) will be so tremendously changed by being taught the *torah* that they will not learn the

techniques ($Wdm.l.yI$) about war ($hm'x'l.mi$) any longer. Since nations will no longer attack their neighbours, there will be no more need to stockpile weapons of war; nor will there be need to train for war any more. The art and study of war will be removed entirely. Consequently, the customary practices of equipping the army for war will be reversed. Such a voluntary disarmament can only take place when a complete change of mind has taken place.

The encounter with the God of Jacob ($bqo[]y: yheäl\{a/$) can effect a lasting change of mind-set. The change of mind-set will lead the nations to put an end to the practice of war; the mentality of war (train for/'learn' war) will disappear. "Learning war" will be replaced by "learning torah*"* and practicing peace.

The universal effect of the *torah* which issues from Zion is a far cry from the Mosaic Law given at Sinai. As Ugwueye, Umeanolue, and Ihemekwala (2010) have noted, the Mosaic Law permitted the Jews to "exterminate nations or tribes who stood against their socio-political interests"; but as a result of the *torah* given from Zion, Israel, together with the nations, will not only lay down their weapons of war, but also "will not learn anymore war" (Isa.2:4; cf. Mic.4:3). Such disarmament (transformation of weapons of war into implements of agriculture) is symbolic of the return to Eden (cf. Isa 116-9): people right with God again and with one another (Motyer (1993). The peace that the nations are unable to find amongst themselves, are now obtained from Zion's God. It is the peace that can come only when people submit to the rule of YHWH. This peace will be so all encompassing that the weapons of war will be reshaped so that they can be utilized in peaceful pursuits. The nations will not need to

defend themselves against each other, because YHWH will establish peace through which all will be safe for all.

Isaiah sees the word of God as the great agent of transformation and the anchor for a future world peace. The consequences of the nations' implementation of God's decisions are spelt out in terms of a utopian vision of peace. Peace is presented as the natural consequence of the nations seeking, receiving and acting upon God's instruction and arbitration.

Verse 5

`hw")hy> rAaðB. hk'Þl.nEw> Wkïl. bqo+[]y: tyBeÞ 2:5.

2:5. O house of Jacob, come, let us walk in the light of the Lord!

Verse 5 is a pivotal verse; it both attaches itself to what precedes it and also provides a basis for what the prophet goes on to say. Isaiah is not content just to reiterate this popular vision of the future destiny of Zion; he uses it as the basis for exhortation regarding the present conduct of the people, which he refers to as the "House of Jacob" (bqo+[]y: tyBeÞ) which is the common expression in Isaiah (cf. Isa 8:17; 10:20; 14:1; 29:22; 46:3; 48:1; 58:1), instead of "house of Israel" (lae²r"f.yI-tybe().

In 2:2-4 and 2:5, vision and exhortation converge, showing that God's ultimate purpose for Israel and the nations will be fulfilled contingently, that is, if they respond

to the prophetic call. The vision which Isaiah saw $(\text{Why"ß[.v;(y> hz"ëx'}$ rv<åa] 'rb'D"h;, 2:1) closes with the exhortation in 2:5: "O House of Jacob (bqo+[]y: tyBeÞ), come, let us walk in the light of YHWH" (hw")hy> rAaðB.).

The expression, 'the house of Jacob' (bqo+[]y: tyBeÞ) in v.5a, refers to both houses of Israel (Davidson, 1966). The epithet stresses the religious and moral connections existing between the Patriarch Jacob and his descendants (cf. Gen 46:27; Exod 19:3; Ps 114:1). It also expresses a personal relationship between God and the Patriarch (Jacob) and his descendants (Ugwueye, 2004). The term, "house of Jacob," presents the community as children of the great promises given to the patriarchs. Fantuzzo (2012) has suggested that the admonition in v.5 suggests that the prophet links the destiny of Israel to that of all peoples.

The contrast between the "House of Jacob" (bqo[]y: tyBeÞ) in chapters 1-5 and what she is being called to be in 2:5 should not be missed. Isa 2:2-4 sets up a remarkable disparity between Israel's present sinful conduct and the future dutiful conduct of foreign peoples who live the life YHWH desires. The prophetic exhortation functions as a means to convince the Judean community to maintain the covenant with YHWH in that the manifestation of YHWH's world rule is about to take place (Sweeney, 1996).

The piety and loyal response of the nations to YHWH's *torah* clash with the impious character of God's rebellious children in Isa chapter 1. Whereas foreign peoples will acknowledge YHWH's reign, God's children do not presently know him (Isa 1:2). Whereas all nations will come to heed YHWH's rb'D' and hr"êAt, God's children presently resort to soothsayers, mediums, and necromancers (Fantuzzo, 2012).

Verse 5 was formed with verse 3 as a model (Sweeney, 1988). The poem begins with "come (Wkl.) and let us go up" (hl,ä[]n:w> ŸWkål.) in v.3 and concludes with "come and let us walk in the light of the Lord" (hw"hy> rAaB. hk'l.nEw> Wkl.) in v.5. %l;h' in 2:3 is repeated in 2:5, and each occurrence initiates an imperatival sequence. The expression "the light of Yahweh" (hw"hy> rAaB) expresses the "ways," "paths," *"torah"* and "word" of v. 3. Light is a prominent image for salvation in all parts of the book of Isaiah. The use of "light" occurs, though, most frequently and creatively in Deutero-Isaiah (for example 42:16; 45:7; 49:9).

In v.3 and v.5, the foreign nations and Judah are summoned similarly; the formal resemblance prompts the reader to consider their relationship. In v.3, the nations speak, saying, "Come let us go up to the mountain of the Lord," a destination which is further referred to as the "house of the God of Jacob." In v.5, the first person plural appears again, but it seems to be a representative speaker, who exhorts the House of Jacob, saying, "Come, let us walk in the light of the Lord." In v.5b, walking "in the light of the

Lord" (hw")hy> rAaðB.) reflects walking in his paths (wyt'_xor>aoB. hk'Þl.nEw>) in v.3c. Vermes (1958) thinks that hr'AT is the light that illumines the path Jacob must walk. The verb "walk" ($l;h') bespeaks obedience to the torah (Brueggemann, 1998). Walking in the light of the Lord is shorthand for heeding the prophetic word. Indeed, the entire 2:2-5 constitutes a prophetic torah, containing admonition and exhortation that aims to prompt Israel's repentance.

Verse 5 takes 2:3 and repeats the verb "walk" (%l;h'), connecting the prepositional phrases "in the light of YHWH" (hw")hy> rAaðB., v.5) and "in his paths" (yt'_xor>aoB., v.3). This link suggests that the entire vision is an overt exhortation to the House of Jacob. Verse 5 summons Jacob-Israel to respond positively, paying heed to YHWH's word just as the nations within the vision are doing. Since Israel does not do so presently, v.5 is an admonition to the "house of Jacob" to turn back to YHWH. If the nations recognize the supremacy of the God of Jacob (2:3) and stream to Zion to learn his way, surely the 'house of Jacob' should already 'walk in the light' which is their heritage (Isa 60:1-3). By using the plural 'us', the prophet Isaiah invites them to join him in this enterprise. If the nations (~yI)AGh;) would say "Come, let us go up" (v.3), the Lord's people must heed the call *Come ... let us walk* (v.5) (Motyer, 1999). Walking "in the light of the Lord" (hw")hy> rAaðB.) involves living according to the direction of his torah.

This admonition in v.5 may also be interpreted as a call on the house of Jacob (bqo+[]y: tyBeÞ), God's people, to live as an example to the nations. Through them the nations may know of the Torah, and the peace that YHWH requires and enables. The house of Jacob should already be following the instructions of YHWH, practicing justice and peace, and not learning or engaging in violence, so that the nations might see and emulate them. This admonition is a redactional insertion meant to inspire the community to be obedient to YHWH's will (Kaiser 1983). This is the import of the admonition to God's people to "walk in the light of the Lord" (2:5b).

The expression "the light of YHWH" (hw"hy> rAa) in v.5b seems to be the editor's way of characterizing the "ways"/"paths," "torah"/"word" of v.3 which indicates YHWH's will for Israel and the nations. The word, rAaB. ("in the light") in v.5, denotes the same thing as the word wyt'xor>aoB. ("in his paths") used in v.3. Walking in the light of YHWH means living according to YHWH's *torah*.

The "light of the Lord" (hw"hy>-rAa) in v.5b refers to the "teaching of YHWH" (hw"hy>-hr'AT) mentioned in v.3. Walking in the light of YHWH means walking according to his path and living in the light of his torah. Thus the torah is presented here, in the words of Holmgren (1997), as "the light for walking aright".

Scholars generally agree that Isa 2:2-4 belong together, but they disagree on the relationship of v.5 to this unit. Sweeney (1988) and Tucker (2001) are of the view that Isa 2: 2-4 form a unit, but they held that v.5 begins the next unit. Kissane (1941), Kaiser

(1983) and Wildberger (1972) see v.5 as an editorial link with v.6ff. Still others, like Clements (1980), are of the view that Isa 2:2-5 is a distinct unit. No agreement, however, has been reached on this. It is the position of this study that vv.2-5 forms a unit as the next unit which begins from v.6 introduces an idea different from that in 2:1-5. Verse 5 also provides a neat transition to vv.6-9, where the topic of the speaker's address is YHWH's people.

In summary, Isa 2:1-5 is a call to peace. Isaiah hinges this global peace on a universal diffusion and assimilation of YHWH's *torah* and the application of this *torah* to the realm of life. Isaiah presents the *torah* as the secret of peace, and the foundation of a new societal order characterized by peace, justice and fraternal co-existence. Secondly, this universal peace is premised on a global disarmament. This is explicitly stated in v.4. As result of the *torah* of YHWH which the nations have learnt, they are motivated to drop their weapons of war and embrace peace. Isaiah's message of peace has relevance to our world today which is wracked by violence, conflicts and the threat of war.

CHAPTER FOUR

DISCOURSE OF ISAIAH'S PEACE AND ESCHATOLOGY IN ISAIAH 2:1-5

This chapter focuses on the major themes issuing from Isaiah 2:1-5. Two themes stand out from Isaiah's vision of peace: peace and eschatology. In the Old Testament eschatological speech involves general teachings and descriptions of the end time or latter time (Seitz, 1999). Isaiah 2:2-4 is one of the outstanding eschatological speeches in the prophetic literature. This Isaianic passage describes an event that will happen in an unspecified future time – "in days to come" (~ymi^{a}Y"h; tyrIåx]a;B.).

In the Hebrew Bible, the expression ~ymi^{a}Y"h; tyrIåx]a;B. is a technical eschatological expression. Here Isaiah envisions a time in an eschatological future when the nations will reject war and embrace peace. How would such an international peace be realized in the face of divisive ideologies and above all the ever increasing stockpile

of weapons of war? Isaiah proclaimed that YHWH will act to effect a change of mindset among humans. With such a transformation, humans will be moved to change their warring tendencies and embrace peace. Isaiah's peace is premised on disarmament. The peace which Isaiah foresees awaits a fulfillment in an eschatological future. Isaiah portrays YHWH's *torah* as the agent of transformation.

4.1.   The Nature of the Future Projected by Isaiah

Our world has been experiencing the menace of war and conflicts. While violence and war continue to exist in this world, Isaiah looks forward to a new order, not marred by war and conflict, but ruled by peace and harmony among humans. Such a world which Isaiah foresees is not one where conflicts hold sway, but a world free of hostility and violence (Brueggemann, 1984), a world characterized by peace and fraternal co-existence.

Isaiah's prophecy of peace gives humanity a hope of a peaceful world and a future where all may live in undisturbed harmony. The new social order which the prophet postulates entails a radical transformation of the human condition and the human mindset. A peaceful world as Isaiah preached involves a radical spiritual and moral reorientation on the part of humans (Stockton, 2015). The character of the future envisioned by Isaiah 2:1-5 is inextricably bound to the $hr'AT$ going forth from Zion and the word of the Lord from Jerusalem (`$\sim$Øil'(v'Wrymi hw"ßhy>-rb;d>W hr"êAt aceäTe '!AYCimi yKiÛ). The *torah* is presented here

as the agent of transformation, the principle of right living, way of righteousness and the secret of peace.

The new social order foreseen by Isaiah is the characterized by unity of purpose and a shared vision of peace among peoples. The gathering of all the nations to Mount Zion will nullify nationalism, because all people unite around God. The fulfillment of such a dream looks towards an unspecified future. Isa 2:1-5 is eschatological in feature.

Isa 2-4 begins with the prophet's announcement of the preparation of Zion for its role as the site for the manifestation of YHWH's sovereignty in the world (Bautch and Hibbard, 2014). Isaiah indicates what will happen to the mountain of the Lord's house (hw"hy>-tyBe rh:Ü) "in days to come" / "in future days" (~ymiªY"h; tyrIåx]a;B.), that is, hereafter.

The phrase (~ymiªY"h; tyrIåx]a;B.), which occurs 16 times in the Hebrew Bible, was understood by earlier interpreters (for example the LXX) to have an eschatological meaning. This interpretation was probably due to the influence of apocalyptic literature. Presently it is generally agreed that this is not the case in the majority of the occurrences in the Hebrew Bible. Groenewald (2013) held that this phrase simply refers to "the following time" (the sequel of days), the future; that is a time different from the one in which this text is written. According to him, the emphasis is on the end of the days as they are currently experienced, namely characterized by hostility and war, and in particular on the transition to a new era or phase of history. Groenewald emphasized that the prophet is referring to a better future time, but not of

the *eschaton.* The transformation of Zion and the nations of the world at large is expressed in Isa 2:2-4, which portrays the nations streaming to Zion to receive YHWH's *torah* or instruction.

Isa 2:2-4 is, in the words of Cannawurf (1963), "one of the most tremendous eschatological sayings of the prophets." The eschatological character of this passage is particularly conveyed in v.2a by the Hebrew phrase ~ymiªY"h; tyrIåx]a;B. (in days to come). Rather than referring to a present time, Isa 2:2-4 broadens the horizon of the document's total vision to include a period after the reigns of the kings listed in Isa 1:1. Isa 2:2 projects what will happen "in days to come".

The expression ~ymiªY"h; tyrIåx]a;B. is often used in the Jewish expectation of the eschatological future. In the prophetic books, it is often used in an eschatological sense. For instance, in Hosea 3:5; Ezek 38:16; Jer 23:20 and Jer 49:39, the expression refers to the final age of the world's history. Here in Isa 2:2, the phrase is used to refer to an event in the remote future (Bright, 1962; Russell, 1964) or in an undetermined future. Delling (1972) held that the phrase ~ymiªY"h; tyrIåx]a; denotes primarily "the time which follows". This is the sense in which the expression is used in Gen 49:1; Num 24:14; Deut 4:30; 31:29.

Many interpreters read the Hebrew phrase, ~ymiªY"h; tyrIåx]a;B. as a reference to "the end of days." This, however, is a mistaken reading influenced by the Septuagint (LXX) rendering of ~ymiªY"h; tyrIåx]a;B. as evn tai/j evsca,taij h`me,raij ("in the last days") (Bautch and Hibbard, 2014). Apparently the LXX

interprets our pericope in the eschatological, if not apocalyptic sense. The LXX seems

to introduce an apocalyptic sense which our pericope does not suggest. In Isa 2:2a, the

phrase ~ymiªY"h; tyrIåx]a;B. does not mean anything more than "in the

future" or "in the latter days" as used also in Jer 48:47 and Jer 49:39.

The expression, ~ymiªY"h; tyrIåx]a;B., is a prophetic marker taking us to

the events in an eschatological future. However, the time frame indicated by the Hebrew

phrase ~ymiªY"h; tyrIåx]a;B. in Isa 2:2a is not definite enough. In the context

of Isa 2:1-5, the phrase ~ymiªY"h; tyrIåx]a;B. does not mean 'at the end of the

world'; it does not suggest an event outside of history or beyond time, but rather an

event in an undisclosed or an unspecified time in the future. In that time Jerusalem will

be like a magnet, drawing all the nations of the world toward its peculiar authority.

While the passage locates the event that Isaiah "saw" in a remote future, it does not

necessarily point to an event outside of history.

4.2.   Eschatological Teachings of Isaiah

Eschatology is a type of writing about the future which set the hope that God will

intervene in history to put an end to evil (cf. Gowan, 1986). All the authors cited in this

chapter are of the view that Isa 2:1-5 is eschatological in feature. It is important to note

here that the Hebrew Bible has no single word for eschatology. It does, however, have a

phrase – ~ymiªY"h; tyrIåx]a;B.. Isaiah used this expression in 2:2a to situate

the event that he envisioned in 2:1-5. ~ymiªY"h; tyrIåx]a;B. literally means "in

days to come" or "the end of the days," i.e., "the end of time." The phrase ~ymiᵃY"h; tyrIåx]a;B. in Isa 2:2d is better translated "in days to come".

In the prophets, the phrase ~ymiᵃY"h; tyrIåx]a;B. has an eschatological connotation. The phrase refers to a distant time from the perspective of the prophet. The expression, ~ymiᵃY"h; tyrIåx]a;B., "in days to come", which does not occur anywhere else in Isaiah, is always used in an eschatological sense. It indicates the furthest point in the history of this life - the point which lies on the outermost limits of the prophet's horizon (Constable, 2017).

The phrase ~ymiᵃY"h; tyrIåx]a;B. in Isa 2:2a is undeniably eschatological in character. Hanson (1999) and Groenewald (2016) interpret the phrase, ~ymiᵃY"h; tyrIåx]a;B., as pointing to the future, but no specific time in the future is indicated. Though the time of the fulfillment of this Isaianic oracle of peace remains uncertain, its fulfillment rests on the fact that God himself is the guarantee. Jacob (1958) stressed that the future which Isa 2:2-4 portrays is one "characterized by the term *shalom*, which means more than peace as opposed to war" (p.326). In the new age which Isaiah envisioned, war (hm'x'l.mi) will be eliminated (Isa 2:2-4; Mic 4:1-3); the implements of war will be destroyed or made irrelevant (cf Isa 9:4 [v.5 in the Englih Version]). Jacob links peace to eschatology. He suggests that in this new age everyone will be able to live in peace, without the fear of war (hm'x'l.mi) or

violence (sm'x'). This fact is also hinted in Mic 4:4: "they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid."

In the Micah's version of this oracle of peace (Mic 4:1-4), the prophet Micah hinges the fulfillment of the oracle on the fact that YHWH himself has pronounced it: "for the mouth of the Lord of hosts has spoken" (`rBE)DI tAaßb'c. hw"ïhy> ypi²-yKi, Mic 4:4c).

Cannawurf (1963) regards the Isaianic oracle in 2:2-4, with the exception of v.1, as one of the most tremendous eschatological sayings of the prophets. Cannawurf held that Isaiah's oracle in 2:2-4 is eschatological in feature and universalistic in outreach (cf. Hearson, 2008). Hulse (2004) holds a slightly different view from Cannawurf's. While Hulse agrees with Cannawurf that the phrase ~ymiªY"h; tyrIåx]a;B. is eschatological, Hulse, however, interprets the phrase, ~ymiªY"h; tyrIåx]a;B., as a pointer to a messianic eschatology and therefore, holds that the phrase points to the Messianic era. Jensen (1984) agrees with Cannawurf and Hearson that Isa 2:2-4 points to the eschatological age. Unlike Hulse, Jensen held that the pericope does not contain a messianic eschatology, since YHWH himself will rule. Jensen is of the view that the expression, "in days to come" in v.2a, suggests a postexilic eschatology date.

The Isaiah eschatology is universalistic in feature. In Isa 2:2-4, the prophet proclaims a universal salvation: all nations will someday stream (~yI)AGh;-lK' wyl'Þae Wrïh]n", Isa 2:2d), to Mount Zion to establish a kingdom of peace under

the rule of YHWH (Isa 2:2-4). Among the prophets, Isaiah, according to Jenni (1962), has "a well-developed conception of a plan of God" (Isa 5:19; 14:24; 26:27; 28:29; 30:1). The ultimate goal of this plan is the establishment of a universal reign of YHWH among the nations. This is already anticipated in the hymn of praise sung by the seraphim, which Isaiah heard at his inaugural vision (Isa 6:3). In the Psalter, the Songs of Zion (Pss 46; 48; 76) contains promises in which Mount Zion occupies the central position (Isa 10:12; 14:32; 31:4-5). YHWH will set up Mount Zion, as the center of a new world order founded on peace and justice. Beyond Israel, Mount Zion, as center of YHWH's kingdom of peace, acquires significance for all nations (Isa 2:2-4).

Isa 2:1-5 is remarkably eschatological in feature. Isa 2:2-5 is an outstanding example of such speeches. The book of Isaiah is one of the best-known and most widely read prophetic book in both Judaism and Christianity. In both traditions, Isaiah is read as an eschatological text that anticipates fundamental change in the world for Jerusalem, Israel and Judah, the nations, and creation at large. Isaiah's eschatological perspective appears throughout the entire book. Isa 2:2-5 presents one of Isaiah's eschatological passages.

Isa 2:2-4 may be interpreted as an eschatological revelation of YHWH's sovereignty over all creation from Zion. The pericope presents Zion (the temple mount) or the city of Jerusalem (the site of YHWH's holy Temple), as the centre of YHWH's universal rule (Bautch and Hibbard, 2014). The eschatological perspective of Isa 2:2-4 is defined by its concern with YHWH's role as sovereign of creation at large; the role of Zion and the Temple at the centre of creation.

In Jewish eschatology, the end is preceded by a series of events. These events include the coming of the Messiah, the in-gathering of the Jewish Diaspora, the eschatological gathering of all nations, the inauguration of universal peace, transformation of the earth, after life, etc. Three of these events are reflected in Isa 2:2-4: the eschatological gathering of all nations to Mount Zion, the inauguration of universal peace, and the transformation of the social order. In 2:2-4, Isaiah describes the eschatological gathering of all nations on Mount Zion drawn by the desire for peace and salvation. The prophet Isaiah looks forward to the transformation of the present social order characterized by wars, conflicts and violence. According to Russell (1964),

> Every eschatology includes in some form or other a dualistic conception of the course of history, and implies that the present state of things and the present world order will suddenly come to an end and be superseded by another of essentially different kind. (p.266).

Isaiah's vision of peace expresses this dual view of history. The prophet is optimistic that the present order characterized by conflict and war between nations will be supplanted by a new world order characterized by peace and fraternal co-existence. According to Lindblom (1962), this new order does not presuppose 'the end' in the strict sense, that is, the passing away of this world and the creation of another. Lindblom emphasized that events that refer to the age to come are designated as eschatological, even when they form part of the historical process.

The distinction between "this age" and "the age to come" is "an essential element of all eschatology and also a characteristic feature of the preaching of the Israelite prophets" (p.361). Thus we may speak of a new order when changes of so far-reaching

a character have taken place in the present condition so much that a new epoch may be said to have dawned. It must be said that the dawn of a new era of peace and harmony among humans is part of the feature of the reign of God which is a central theme in Jewish tradition. Himes (2001/2) writes that,

> There is tension between our experience of the present and our hope for the establishment of the fullness of God's reign. Because the reign of God is not simply present but yet to be established, the harmony and peace which is longed for can be only partially experienced (p.44).

Isaiah eschatological doctrine in 2:2-4 bears a feature of a prophetic eschatology. One of the marked differences between prophetic eschatology and apocalyptic eschatology is expressed in their view of history. The primary concern of the prophets was with God's dealings with Israel in their present historical situation. The prophetic message is addressed to Israel in a specific historical context, and the present and the future are held together in an eschatological tension.

In the Hebrew prophets, history and eschatology were held in a dynamic tension, for both were the "Day of the Lord" $(hw"ßhy>-~Ay)$. For the apocalyptists, on the other hand, the present and the future are quite unrelated (Ladd, 1974). The dynamic bond between history and eschatology was broken in the apocalypses. Apocalyptic eschatology stood in the future, unrelated to present historical events. The God of eschatology was no longer the God of history. A more optimistic biblical perspective on the future is called "prophetic eschatology."

Isa 2:2-4 expresses the distinctive characteristics of a prophetic eschatology. In Isaiah 2:1-5, the God of history is still the same God who acts in the future. Thus, when Isaiah projects the event he foresaw (Isa 2:1-5), he was not locating the event outside of history. He speaks of an event that is possible within the human historical setting. The strictly heavenly orientation of eschatology, ruling out any human initiative as well as any actually existing person as a restorer, distinguishes apocalyptic eschatology from prophecy, insofar as prophecy is concerned with the divinity's *ad hoc* involvement in everyday politics (Scott, 2001).

Isaiah's vision in 2:1-5 expresses the certainty that the present order will be transformed; history will reach its goal or culmination. That goal is the reign of God that will involve the utter transformation of existing conditions, from nationalism, conflict and war to unity and peace (Tucker, 2001). Isaiah proclaimed that God's reign culminates in the pilgrimage of the nations to Zion, drawn by the desire for peace and salvation. Such a convergence of the nations to Zion, and their shared desire for peace indicates that they have decided to put aside the enmity that separates them; now they come together to worship the one true God. Since Zion is the highest of the mountains, it becomes the centre for worship, as there is only one true God. In consequence of this Zion will be extraordinarily attractive. 'All the nations shall stream to it', not by external coercion, but because of Zion's divinely bestowed radiance and appeal, which makes the river of pilgrims flow even uphill to it. In this the promise of blessing to the nations given to Abraham (Gen. 12:3) is restated.

While the complete fulfillment of Isaiah's vision of peace vision looks towards an undetermined future, authors like Oswalt (1986) and Pounds (2008) strongly opined that

its partial fulfillment began at Pentecost (Acts 2). The Pentecost was an event that assembled people of all nations, tribes and tongues together, moved by a shared vision of salvation and peace. Indeed, Oswalt and Pounds make a good point here; however, contemporary situation in our world obliges us to still look toward the future for the ultimate fulfillment of Isaiah's vision of global peace. Such a future is determined by YHWH himself. Thus we may say that the fulfillment of this oracle of peace is rooted in the deeper resolve of YHWH himself.

The view that Isa 2:1-4 is fulfilled in the Church today is not correct for several reasons. First, Isa 2:1 indicates that the word which Isaiah saw concerns Judah and Jerusalem. Vlach (2013) insists that any view that divorces the Jewish geographical element from the prophecy is going outside the context of the passage. There is no evidence in the Old or New Testament that suggests that Isa 2:2-4 is referring to the Church. Secondly, while authors like Von Rad opine that the Isaianic passage is an oracle of salvation, the pericope is discussing global international peace. Vlach (2013) insists that while salvation is crucial, God's kingdom includes a holistic restoration of all things, including the restoration of international peace and harmony.

We need not over spiritualize the text. The view that Isa 2:2-4 is fulfilled in the Church today relies on a spiritualization of the text that is not warranted. Vlach held that such an approach spiritualizes Judah and Jerusalem along with literal nations coming to Jerusalem. It also misses the point of international peace among nations. The ultimate fulfillment of Isa 2:2-4 awaits a future time.

Given the context of Isa 2:1-5, it is best to interpret the phrase ~ymiªY"h;

tyrIåx]a;B. in an eschatological sense, but not in an apocalyptic sense. To interpret

Isa 2:2-4 in an apocalyptic sense would amount to overshooting the sense implicit in the

text. Scholars like Buchanan (1961), Hearson (2008), Delitzsch (1991) and Penna

(1969) agree that ~ymiªY"h; tyrIåx]a;B. points to the eschatological age.

Penna stresses that Isaiah's vision of universal peace looks towards a distant and

eschatological future. Scott and Kilpatrick (1956) and Sawyer (2001) emphasize that the

phrase is a technical term for the messianic age.

In Judaism, peace is not only the opposite of war; it is an ideal state of affairs. In

this sense, perfect peace is something that will not be totally achieved until the

messianic era. Hayyim (2009) too is of the view that this prophecy is referring to the

messianic age, since there have been constant wars from Isaiah's time to the present

day, and therefore it has yet to be fulfilled. There is, however, no explicit indication that

the passage contains a messianic eschatology, since YHWH himself will rule.

While scholars agree that Isa 2:1-5 is eschatological in feature, they differ slightly

in emphasis. Authors like Jensen (1984) argued that the theology expressed by this

Isaianic passage points to a postexilic eschatology. Lipinski (1970) holds a slightly

different interpretation of the eschatology of Isa 2:2a. For authors like Lipinski, the

expression, ~ymiªY"h; tyrIåx]a;B, in Isa 2:2a expresses an apocalypticism

which flourished in the post-exilic period. On the basis of this, Lipinski held that the

passage bears a postexilic character and therefore, suggests a post-exilic date.

Cannawurf (1963) and Blenkinsopp (2000) also assign a postexilic date to Isa 2:1-5. While there are indications that support a postexilic date for Isa 2:1-5, Lipinski's interpretation of Isa 2:1-5 as apocalyptic is untenable, since the event predicted in Isa 2:1-5 does not look beyond time and above history. The eschatological event which Isaiah 2:1-5 describes, according to Wilson (1985), is preceded by a great spiritual revival that will sweep over the earth. There are three stages of this global transformation:

1. As Isa 2:2-3 indicates, the first stage of this eschatological event is marked by a miraculous change in physical geography (Von Rad, 1975; Von Rad, 1966). Isaiah foresees that at an unspecified time in the future, the mountain of the house of YHWH (hw"hy>-tyBe rh:Ü) shall rise aloft and be exalted high above all the mountains and hills (tA[+b'G>mi aF'ÞnIw> ~yrIêh'h, varoåB. '!Ak'n"), so that it will be visible to all nations. A motif that runs through most of the book of Isaiah is introduced in Isa 2:2. The mountain will be established (!Ak'n") as the most important and respected pilgrimage destination for "all the nations" (~yI)AGh;-lK').

"Established" (!Ak'n") is a key term in v.2. The established order of nature and of political and social forms will be turned upside down. According to Groenewald (2013), the first move to re-establish confidence and order will be to firmly fix the

temple in its place on Zion. Its position is to be at the very top of the mountains (~yrIêh'h, varoåB.) and all things that mountains stand for.

Isaiah does not mean actual mountain here. "Mountain" (rh;) in 2:2-3 is used as a figure of speech. "The mountain of the house of the Lord" refers to YHWH's rule. Mount Zion is portrayed here as the very centre of God's government over the world. According to Dempsey (2000), the image of all nations streaming to Zion suggests a shared sense of unity. They journey to "the mountain of the Lord" (hw"©hy>-rh;-la,) and "to the house of the God of Jacob" (bqoê[]y: yheäl{a/ 'tyBe-la,) to learn YHWH's ways and instruction. Such a move suggests a certain religious solidarity. Tamayo-Acosta (2001) writes that "the root of the Hebrew people's hope does not lie in their economic power, in their political influence, or in their warrior prowess" but in their ancestor God of Jacob (bqoê[]y: yheäl{a/), the God of hope (p.66).

2. The second stage of this eschatological event is marked by a universal acknowledgment of YHWH by all nations (Isa 2:2). Whereas each nation previously had its own god (Isa 2:5; Mic 4:5), Isa 2:2-3 indicates that in the eschatological future, all nations will acknowledge YHWH as the true God. This stage is characterized by spiritual hunger for the word of God (Isa 2:2d, 3a) and the desire to be guided by his *torah* (wyt'_xor>aoB. hk'Þl.nEw> wyk'êr"D>mi 'WnrE'yOw>).

When Isaiah speaks of the mountain of the house of YHWH (‘hw"hy>-tyBe rh:Ü) towering higher above other mountains, he means that Israel and her God would be the most highly exalted in the earth eventually. The nations will then seek the God of Jacob (bqoê[]y: yheäl{a/) (Isa 14:1), admit their ignorance of religious matters and throng to YHWH's throne in Jerusalem to receive YHWH's instruction (hw"hy>-hr'At). Motivated by their new found wisdom from the hr'At learn on Mount Zion, the nations see the need to abandon their worldviews and their warring tendencies, give up their weapons of war (tAêrmez>m;l. ‘~h,yteAt)ynIx]w: ~yTiaªil. ~t'øAbr>x; Wt'T.kiw>) and embrace peace.

Isaiah conceives of a new world order which is guided by the rule of life given by Yahweh (hw"hy>-hr'At). Does Isaiah anchor world peace on the creation of a common world religion? Isaiah does not speak here of a universal political dominion from Zion or from any other city. There is nothing in Isa 2:2-4 that suggests political dominance or nationalism. Zion is portrayed not as political but as a religious hill (Watts, 1985; Musija, 2011; Keinisch, 1965). Zion is regarded here not merely as the centre of Israel's national worship, but also as the spiritual centre of the world and the fountain of the spiritual life of the whole world.

The religious appeal does not mean the imposition of a common system of worship on all nations. Isaiah puts the emphasis on learning. The significant thing here

is that the *torah* will not be imposed. The nations freely "flow" uphill to Zion to learn the YHWH's *torah*, which is here portrayed as the secret of peace. They agree to embrace YHWH's *torah* as the principle of life and the foundation of a harmonious co-habitation. The *torah,* therefore, functions here as the light drawing all nations to Yahweh and leading all nations to the realization of a world peace. Isaiah portrays the *torah* as the rule of life that guilds all nations to walk in the right path. Through its observance all nations will come to appreciate the need to work for peace and no longer for war.

3. The third stage is the universal desire for peace by the nations (Isa 2:4). Isaiah seems to suggest that the nations of the world will expunge all man-made statutes and live according to the law of YHWH. Since every nation will adopt one God (hwhy), one law (hr'AT), and one source of law (hwhy), harmony will prevail and peace (~Alv') will reign among the peoples of the world (Stockton, 2015). Previously disputes between nations were settled by war (hm'x'l.mi), the strongest nation forcing its will on the weaker nations. But now, YHWH is looked to as the high King whose justice (jP'v.mi) is sought to settle disputes. Consequently, war (hm'x'l.mi) will becomes a thing of the past, and peace (~Alv') will reign among humans. When there is no longer any danger of war, people will no longer see any need to procure weapons of war, then they will see the need to recycle their weapons of war into implements of peace and human wellbeing.

Previously the nations have learnt the art of war, but in the new age envisioned by Isaiah there will be no more need for military academies, Cadets will no longer learn war nor prepare for military careers. There will be no more need for military training since war will be outlawed (Stockton, 2015). Instead of learning the art of war, they will learn the art of being human; instead of spending their human and material resources to prosecute war and to fuel and sustain conflicts, they will utilize these resources in improving human wellbeing.

In the light of Isa 2:2-4, we look forward to the day when there will be no more war, no more need for a military budgets, a time when the resources used to procure weapons and to maintain armies can be utilized to run schools, hospitals and to finance the agricultural sector. Since this is what, according to Isaiah, the future holds and where history is headed, Isaiah invites the house of Jacob (bqo+[]y: tyBeÞ), living under the midnight of political chaos, to walk by the light of God's law (hw")hy> rAaðB. hk'Þl.nEw> Wkïl., Isa 2:5). Here Isaiah seems to compare a person's life to a journey along a path. 'His ways' (wyk'êr"D>) means the things that God wants people to do.

'Walk in his paths' means 'obey God's rules'. 'Walk' here also has the sense of 'do things'. It means how we behave in the light of the *torah*. Isaiah is effectively saying that Judah's wellbeing (~Alv') depend on cultural and religious authenticity—its linkage to YHWH. This passage presents a fundamental concern of the book as a whole, namely, that Israel and the nations will know true peace if they recognize the

ideal of YHWH's worldwide sovereignty at Zion (Bautch and Hibbard, 2014; Wildberger, 1991).

One of the issues that need not be overlooked here concerns the fulfillment of Isaiah's oracle of peace. Young (1996) and Hulse (2004) think that while the prophecy finds a fulfillment in the present stage of history; it also looks forward to an ultimate fulfillment at an eschatological future. Indeed the possibility of the cessation of war and conflicts in a world where sin is endemic among humans seems remote. Peace is still possible, a warless world is not an utopia, it is possible in our world. Isa 2:2-4 suggest it will happen in an eschatological future. A perfect and universal peace is guaranteed by the God of peace himself.

4.3.   Zion as Eschatological Gathering Place for the Nations

Isa 2:1-5 belongs to a body of texts associated generally with Zion, the Temple, and the city of Jerusalem (Pss 46, 48, 78; Isa 11:1-9; 60-62; cf. Rev 21-22). Though these texts are varied in their contours and claims, they are generally characterized by a common set of theological assumptions: (a) YHWH is a king whose reign is cosmic in scope; (b) YHWH has chosen Zion as the centre of his reign over the world, the centre of world governance. Many other cultures from Mesopotamia to Egypt made similar claims, especially in the royal propaganda of the ancient Near East. Israel adopted these traditions, utilizing them to speak about God's promises to Zion and to David; (c) Zion is the epicentre of the new world order characterized by peace and harmony (Chan, 2016).

The word of promise in Isa 2:1-5 is embedded within prophetic oracles of judgment (cf. Isa 1:21-31; 2:5-22). In Chap 1, the holy city of Jerusalem is accused of murder, rebellion, injustice, and corruption (Isa 1:21-23). And the text immediately following Isa 2:1-5, claims that God's people have forsaken God's ways (Isa 2:6-9). In the first two chapters of Isaiah, Jerusalem is offered words of both judgment and salvation. These words of judgment, however, are not in contradiction to the promise of Isaiah 2:1-5. In fact, they are in service of it:

> Therefore says the Sovereign, the Lord of hosts, the Mighty One of Israel:
>
> Ah, I will pour out my wrath on my enemies,
>
> and avenge myself on my foes!
>
> I will turn my hand against you;
>
> I will smelt away your dross as with lye
>
> and remove all your alloy.
>
> And I will restore your judges as at the first,
>
> and your counselors as at the beginning.
>
> Afterward you shall be called the city of righteousness,
>
> the faithful city (Isa 1:24-26).

In this text, promise and judgement are not contradictory realities: judgment serves promise, and contributes to bringing about the fulfilment of promise. The city of God will one day be transformed from alloy to pure metal. She will be a holy and magnificent magnet for the nations, but only after a season of judgment and refinement,

when God will turn God's hand against the city. God must first approach Zion in the form of an enemy before showing himself as the fulfiller of promises (Chan, 2016).

Isa 2:2-5 express a picture of the future exaltation of Jerusalem and Mount Zion. It is a future promise of a role which it would fulfill in the days to come ("in days to come). Isa 2:1-5 gives prominence to Mount Zion as YHWH's holy mountain and as God's chosen city, the centre of YHWH's worldwide reign (Isa 2:3). The Zion theology presented here by Isaiah becomes the wellspring from which the later messianic expectations and the hopes for a New Jerusalem and the conception of a heavenly Jerusalem and a trans-historical view of salvation that includes even the ultimate victory over death arose (Davis, 2017).

Chan (2016) remarks that the promise contained in this text seems utterly absurd when examined against Israel's ancient history. For instance, the "mountain of the Lord" (hw"hy>-tyBe rh:Ü) (i.e., the temple mount, known also as Zion) was never the most prominent mountain, even if one only considers nearby peaks (Ps 125:2). The nations have never before streamed to Jerusalem to learn divine teaching; no where before is YHWH said to play the role of international conflict mediator; and the waging of warfare continues to afflict creation to this very day. Thus, Chan (2016) held that whatever realities Isa 2:1-5 speaks of, exist primarily in the realm of promise and hope, not in the realm of reality.

The symbolism of mountains as special places runs through the Biblical story. As God's mountain is established above all others (Isa 2:2) the supremacy of YHWH over all other gods is brought into sharp focus. We also see that Israel's God is God for the

whole earth. Isaiah seems to say that even those who do not recognize or know him now will stream to him in those last days.

Isaiah's Zion theology is filled with eschatological currents. Here we have a vision of an exalted Zion. Isaiah predicts that Zion will become a centre of the teaching of the word of God in an eschatological future - ~ymiªY"h; tyrIåx]a;B. (Koyama, 1988). Mount Zion is portrayed as the cosmic mountain and an eschatological gathering place for learning YHWH's ways (Groenewald, 2013). In biblical traditions, Zion is YHWH's royal mountain (Exod 15:8-10, 17; Ps 68:1-9, 17; cf. Ps 74; Pss 29:10; 93:4). According to Sherwood (2010), Isa 2:2-4 reflects the understanding seen in the biblical Zion traditions wherein Zion is regarded as the divinely installed spiritual centre of the world, the seat of YHWH's universal rule and the epicenter of the new world order.

Zion's ultimate goal and purpose, as indicated in this Isaianic text, have nothing to do with either Israel's or Judah's nationalistic dreams. Their wish to be "nations like other nations" (1 Sam 8:5) has caused many centuries of warfare and bloodshed between them and some other nations. Nothing resembling righteousness and justice has come forth from this wish. Isa 2:2-4 puts forward an entirely different view of Zion's destiny. The city will be redeemed and equipped to be God's instrument. Zion's appeal will thus be religious and universal. Here YHWH will meet all the nations and peoples and teach them his *torah,* which has gained a universal status among all the peoples of the world.

The important thing about Zion is her reputation as YHWH's dwelling. It is YHWH's house, the temple, which stands out, because he is present and active there. This is reminiscent of Isaiah's inaugural vision (Isa 6:1-13), in which he saw the glory of the Lord fill the temple (Davis, 2017). Watts adds that YHWH's presence in the temple lifts Zion's importance to supremacy and this has nothing to do with Israel or Judah, their kings or leaders (Watts, 1985). Purely because YHWH is there, Zion attracts the other nations. The importance of Zion is not only for Israel, but also for the nations. It is here, according to Isa 2:2-4, that the nations will experience the dawn of an era of peace; here they share in God's offer of salvation. The Isaianic vision here underlines that salvation is no longer confined to Israel, but is open to the whole world. This passage presupposes Deutero-Isaiah's surprising offer of salvation to the nations (Isa 42:1-4; 45:22-25; 49:1-6) linked to the pictures of the pilgrimage of the nations to Jerusalem which we also find in Isa 45:14-21; 60:1-18 and 61:5-7.

When Isaiah said that Zion shall be established "as the highest of the mountains" (~yrIêh'h, varoåB.), what is implied here is the strategic importance of mount Zion as the seat of YHWH' rule, the microcosm of the created world. Zion is portrayed as the place from which the Law goes forth (hr"êAt aceäTe '!AYCimi). In picturesque language Isaiah describes the nations streaming uphill to Mount Zion to learn the *torah* and the word of God, the God-given secret of peace (Smith, 1995).

The passage speaks of the restoration of Zion (as YHWH's cosmic mountain) rather than Jerusalem (as capital of Judah). The exhortational or persuasive dimensions of the passage emerge in Isa 2:5 in which the House of Jacob is invited to join the

nations streaming to Zion (hw")hy> rAaðB. hk'Þl.nEw> Wkïl.

bqo+[]y: tyBeÞ). Such an appeal, according to Bautch and Hibbard (2014), "is

directed to the readers of Isaiah who are asked to recognize the impending restoration of

Zion as an act of YHWH that was planned from the outset of Jerusalem's and

Israel's/Judah's afflictions" (p.185). The restoration takes place in the eschatological

future rather than in Israel's present. The way in which the prophet depicts this

restoration is equally provocative. According to Sherwood (2010),

> Zion's restoration is nothing less than the restoration of the cosmos itself, the
>
> eschatological New Creation. And the primary expression of this New Creation is
>
> the worship of Israel's God … in the temple atop Zion. That it is Israel's God and
>
> the Zion temple means that Israel is present in this worship, but the prophet
>
> describes God's glorification instead in terms of the nations' joint participation in
>
> that worship. And so if the term universalism applies, then it is only as Israel and
>
> the nations' unity in worshipping YHWH. Moreover, the New Creational context
>
> entails that this unification is the eschatological restoration of humanity, for which
>
> reason cosmic shalom is achieved—or reinstated—as the primary characteristic of
>
> the new age. (p.50).

Isaiah presents Mount Zion as the summit where the nations come to share in the peace

and salvation offered by YHWH. In v.2:2d, Isaiah said explicitly, "all the nations will

stream to it" (~yI)AGh;-lK' wyl'Þae Wrïh]n"). Those streaming up to Mount

Zion are a universalistic crowd - all nations (~yI)AGh;-lK'), many peoples

(~yBiªr: ~yMiä[;). The poem focuses not only on the strategic importance of

Zion, but also on the transformative power of the hw"ßhy>-rb;d> and hr"êAt

(2:3) on the nations (~yI)AGh;).

Nations (~yI)AG) in the Old Testament is almost always a synonym for the

Gentiles. Here Isaiah is explicitly stating that at a time in history (~ymiªY"h;

tyrIåx]a;B.), even the Gentiles will acknowledge the supremacy of Israel's God and

come to Mount Zion where presumably they will worship the God of Jacob

(bqoê[]y: yheäl{a/). Isaiah's oracle here does not imply a literal geophysical

change in the mountain ranges in the Middle East. Isaiah's language here is

metaphorical. By journeying to Mount Zion the nations express their recognition,

acceptance of, and submission to YHWH as the only God. By their streaming to Zion,

they will find themselves submitting to YHWH's authority instead of fighting to impose

their will on one another.

It must be noted that it is YHWH who acts to draw the nations to mount Zion.

YHWH's *torah* and his word offer the nations the principle that will inspire them to

settle their conflicts without resorting to war. According to Von Rad (1966), Isa 2:1-5 is

the earliest expression of a belief in the eschatological glorification of Mount Zion and

its significance for the redemption of the entire world. In the Hebrew Bible, Zion is

portrayed as the place where YHWH associates with his redemptive purposes. Formerly

Zion/Jerusalem held an inconspicuous and unrecognized position; in the future, Zion

will be seen in all its glory by the whole world, with the result that it will be the centre of a universal pilgrimage. Isaiah declares that at that time, Zion will loom large and tall as the rallying point for the nations - ~yI)AGh;-lK' wyl'Þae Wrïh]n"w> (Isa 2:2d). As Fantuzzo (2012) said, Zion will become God's flagship city; Israel will become the parade example of peace and domestic tranquility.

The prophet's thought here seems to be informed by the practice predominant in Isaiah's time whereby year by year the pilgrim bands came from different cities of Israel to the temple on Mount Zion for the annual festivals. This practice was commanded in the Book of Deuteronomy (Deut 16:6, 16). Though the Book of Deuteronomy does not mention the name of Jerusalem, it mandates pilgrimage to the chosen city three times a year. In Deut 16:16, the city is described as "the place that he (YHWH) will choose" (rx'êb.yI rv<åa] '~AqM'B;). The three pilgrimage festivals are Unleavened Bread (hC'm;), the Feast of Weeks (t[obuv' gx;Û) also Pentecost (Greek: penthkosth/) and the Feast of Booths or Feast of Tents (!K'v.mi). In Ps 122:6-9, the pilgrims are urged to pray for the peace of Jerusalem (~Øil'_v'Wry> ~Alv' Wla]v;), that is, that the city lives up to its name: the city of peace.

Peace (shalom) is the synthesis of all blessings, the calm undisturbed by social conflict within and dread of enemies without; it is prosperity and security, justice and harmonious coexistence. Zion/Jerusalem is referred to as the "city of God". As the mountain of God's dwelling, Mount Zion is regarded as the center of the world. Thus,

we may see why Isaiah speaks about the destiny of Mount Zion as "the highest of the mountains" (~yrIêh'h, varoåB., Isa 2:2). "With its prominence clear to all," writes Binz (2005) "people of all nation will come to Jerusalem on pilgrimage in order to be taught God's way (Isa 2:3). Israel and the other nations alike will stand under God's rule of international justice" (p.49). They went there not only for ritual purposes, but also to learn the main ethical lesson contained in the *torah*.

Notable is the fact that in Isa 2:2-4, there is no mention of sacrifices, but the divine *torah* itself is received on Mount Zion. The nations come to Zion in order to receive instruction (hr'AT) and to participate in the peace established by the Lord. Isaiah seems to say that in the future truth will not be confined to Zion but will be disseminated from there (cf. Isa 51:4). The *torah* and 'the word of YHWH', refers to the covenant stipulations of YHWH, whose rule is presented as reaching out from Zion (Ps. 72:8).

The "mountain of the house of the Lord" (hw"hy>-tyBe rh:Ü) refers to the temple mount. To the original readers, the temple was the centre of national life. The temple area was not only a religious centre; it was also regarded as the seat of Israel's government. While mount Zion was the centre of the nation's concerns, it was an insignificant actor in the drama of international politics. Isaiah foresees a day when Zion will become the place where nations will assemble to negotiate the terms of peace. In Isa 2:2-3, Zion/Jerusalem is hailed as a potential model and a source of prosperity and peace for all nations of the earth (Ceresko, 1992). Isaiah envisaged that Jerusalem will

be like a magnet drawing all the nations of the world toward its peculiar authority. Furthermore, Isaiah portrays Zion/Jerusalem as YHWH's holy city, out of which shall go forth the law and the word of the Lord (`~Øil'(v'Wrymi hw"ßhy>-rb;d>W hr"êAt aceäTe '!AYCimi, Isa 2:3b), the God-given secret of peace and the foundation of a well ordered society.

Isa 2:2-4 expresses the theme of eschatological pilgrimage of the nations to Zion. Zion is also portrayed as the cult centre for a huge number of international believers in an era of peace. Isaiah pictures Jerusalem ("the mountain of the house of the Lord," 2:2) as the multinational centre of worship and government, ruled by God and characterized by everlasting peace (2:2-4; cf. Mic. 4:1-3) (Fee and Hubbard, 2011). Zion is described as the temple city, the greatest and most popular pilgrimage city in the world. Zion holds this distinction because it is the place of YHWH's dwelling (Isa 24:23). Isaiah said that people from all nations will travel to Jerusalem (the city of peace) to consult the Lord and to work out their conflicts under the light of God's Law (Stockton, 2015).

Reynolds (2017) writes that the irenic vision of Isaiah is deeply embedded in traditions sourced from multiple facets of Hebrew history and theology. The concept of Zion as YHWH's holy mountain where YHWH's *torah* will emanate for all nations resonates with the tradition of Sinai being the mountain where the *torah* of Moses was given to the tribes of Israel. The temple re-established on Zion is regarded as God's dwelling, an ever-present motif in Hebrew tradition. The people of many nations will flow towards Zion to receive the *torah* and also to have their political disputes resolved

by YHWH. Here YHWH is portrayed not just as king, but also as judge over all people, ruling and adjudicating from Zion.

Another important theme that emerges from this Isaianic pericope is the theme of "ingathering of the nations on Mount Zion". Isa 2:2-3 portrays Zion as a gathering place of learning for all nations (cf. 1 Kgs 8:41-43; Mic 4:1-4; Zech 8:20-23). Here Isaiah emphasizes the eschatological gathering of all nations on Mount Zion (Isa 2:2-3), motivated by the desire for peace. The pilgrimage to Zion will happen because God will raise his glory over Jerusalem and make it the light to the nations (~yIëAG rAaæl.).

The theme of eschatological pilgrimage of the nations to Mount Zion is found in a number of other passages in the Prophetic Literature (especially in Isa 56:7-8; 25:6-8; Mic 4:1-4; Zeph 3:9-10; Zech 8:20-22; 14:16-19). In 56:8, Isaiah portrays YHWH as the one "who gathers" (#BeÞq;m.) not only Israel but also the nations (Widengren, 1984; Gosse, 2005). YHWH's holy mountain (Zion) is the venue of the eschatological gathering of the nations. In 2:2-4 too, YHWH is the one who acts to draw the nations to Zion to learn the way to wholesome peace. God's salvific action involves drawing people together (Blenkinsopp, 2003; Westermann, 1978; Koole, 2001) and giving them the offer of peace. Isa 2:2-3 situates this in-gathering of the nations in an eschatological future (~ymiªY"h; tyrIåx]a;B.). Like Isa 56:7-8, Isa 2:1-5 strikes a universalistic note. It states that God's purpose of salvation is directed to all peoples without restriction.

In Isa 25:6-8, the prophet places the turning point for human history on Mount Zion, YHWH's holy mountain (hZ<ëh; rh"åB'), where all peoples/nations will gather to participate in the eschatological banquet which YHWH will host (Tucker, 2001). This eschatological party is not solely for the Israelites, but for "all peoples" (~yMi[;h'(-lk'). Thus Isa 25:6-8 harks back to Isa 2:2-3 in portraying Zion as a gathering place for the nations. The expectation of such an advent of the nations to Zion frequently occurs in the late eschatological prophecies like 60:1-14; Jer 3:17; Zech. 8:20-23; Hag 2:6f.

The theme of Zion as an eschatological place of gathering for the nations appears also in the Psalms. For instance, Ps 102:21-22 speaks of the day when "the name of the Lord" (hw"+hy> ~veä) will be "declared in Zion, and his praise in Jerusalem, and peoples and kingdoms will gather together to worship the Lord." In Isa 2:2-3, Zion/Jerusalem is portrayed as an eschatological gathering place for the nations, the greatest and most popular pilgrimage city in the world. Zion holds this distinction because it is the place of YHWH's dwelling and the seat of his reign (Is 24:23) (Groenewald, 2016).

The prophet looked ahead to the time when God's righteous kingdom would be established and the temple would become the centre for the worldwide worship of the Lord. The elevation of Zion as the focus of God's presence on earth makes Zion the epicenter of the new world order. By establishing Mount Zion high above all the hills, YHWH demonstrates his universal sovereignty and superiority of Zion's God over all of

the false gods (Hearson, 2008). It also serves to assert the fact that his truth will be seen and recognized universally eventually.

The exalted Zion will become the most important - or even the only - locus of oracles in the world, compared with the temples and oracle *loci* of other gods (Isa 2:10-22) throughout the world. Ultimately, as Groenewald said, it is YHWH and the gods who will be in view. The gods of these other oracle centers will become powerless at the envisaged point of history as no oracles offering help will go forth from there any longer. Thus the elevation of Zion means the universal acknowledgement of Zion's God as the true God. This theme is reflected from Isaiah 40 onwards. The nations come to Mount Zion to learn the way of peace. Instead of turning to their former gods, the people come to Mount Zion (!AY=ci rh:å) and to the 'God of Jacob' (bqoê[]y: yheäl{a/) who dwells there (Kaiser, 1983). In so doing they follow the old custom of going to a god to seek instruction in all the decisive questions of life.

According to Ackroyd (1971), Zion/Jerusalem is presented here, not just as the capital of Judah, but as a city in which the temple of YHWH was built, a city exalted but open to all. As the city of the Lord, Zion is portrayed as the very centre of the world's life, the spiritual capital of the world, the messianic city of God, the source of the divine law and blessing of peace for the whole world (Watts, 1985). It is a place where the nations may learn the way of peace, to which they come to find settlement of their disputes and in which they may transform weapons of war into tools of production. This, according to Herbert (1973), fulfills "the ancient covenant-promise that Israel will

be the Lord's kingdom of priests, keeping and transmitting the divine instruction to all mankind (Exod 19:5-6).

Zion's importance is defined by the fact that on it is situated the temple of YHWH, which is a visible symbol of YHWH's presence among his people. YHWH's presence in the temple situated on mount Zion lifts mount Zion's importance to supremacy, as the most important religious centre of the world, compared to the other mountains. Purely because YHWH is there, Zion attracts the nations. His attraction for nations and peoples is so great that they "flow" uphill to the summit of the YHWH's mountain to learn from the God of Jacob the lessons which will eliminate war among them and lead to peace (Watts, 1985).

What is suggested here is not that the world's population will come to Jerusalem, rather that all people will at an undermined time in the future submit themselves under the rule of YHWH, the God of peace. War will be outlawed and a wholesome peace and fraternal co-existence will be enthroned. As the seat of God's worldwide rule, Zion is regarded as the navel of the earth (Ezek 5:5; 38:12), the throne of YHWH (Jer 3:17), from which the Word of God ($hw"hy>-rb;d>$) and the $hr'AT$ issue forth for the salvation of mankind (Christensen, 1997; Zwi Werblowsky and Wigoder, 1966). That the nations come to Zion to learn the rule of life symbolizes their acknowledgement of the supremacy of YHWH over the nations and their gods (cf. Isa 66:20; Ps 99:9).

This pericope seems to point to the redemption of humanity presented here in the language of restoration. In this oracle, Isaiah defines the eschatological restoration of humanity in terms of worship and *shalom* (Sherwood, 2010). The desire for peace is

explicit in 2:4, where the true purpose of the eschatological migration of the nations to Zion is defined. First, the nations stream to mount Zion, impelled by the desire to escape from their turbulence and their unhallowed way of life (Von Rad, 1966). This is already implied in 2:3 where the nations are said to go to Zion so as to learn the way of YHWH. The way of YHWH (hw"ëhy> %r<D<ä) is presented by Isaiah as the secret of peace for the nations.

What is stunning about this passage is not the degree of universalism, but the fact that non-Israelites are mentioned rather than Israel. The pilgrimage of the nations to Zion symbolizes the return of all nations to the creational source. It also symbolizes a reversal of the divisiveness among nations and signifies a return to unity. Isaiah portrays Zion not only as the centre *par excellence* for Israelite pilgrimage, but also for the nations. Isaiah foresees the spiritual unity of humans under God.

As in Isa 2:2-4, Isa 56:7-8; 25:6-7; 65:17-25 also portray Zion, YHWH's "holy mountain" (v*d>q'-rh;) as the cosmic mountain, the centre of YHWH's kingdom of peace ((Blenkinsopp, 2000; Jenni, 1962) and the epicenter of a new world order characterized by peace and fraternal co-existence (Ackroyd, 1971). It is here that the nations will submit themselves to the rule of peace and not war (Isa 2:4). By means of imagery the prophet expresses this positive, willing submissive side of this eschatological reality: "they shall beat their swords into plowshares, and their spears into pruning hooks" (tArêmez>m;l. '~h,yteAt)ynIx]w: ~yTiªail. ~t'øAbr>x; Wt'T.kiw>, Isa 2:4b). In the parallel version in Micah 4:3a, Micah

hinted that even "strong nations from afar off" (qAxr'-d[; ~ymicu[], Mic 4:3a)

shall submit themselves to YHWH's teaching (hr'AT).

The lessons of peace which they learn will move the nations to choose peace and not war. The peace which the nations are unable to find among themselves, they now obtain from Zion. Zion is another name for Jerusalem but is more specifically the mountain within the city (Isa 2:3). The name "Jerusalem" (~il;v'Wry>) is a cognate of the word ~Alv'. The name Jerusalem is usually translated as "city of peace" (~Al+v'-ry[iÞh'), or "city of wholeness" (McKenna, 2001; cf. Cohn, 2008). Here the universalism of Isaiah's vision of peace is clearly expressed. God's peace offered from Zion/Jerusalem extends to all nations.

4.4. Isaiah's Doctrine of Peace

Isaiah 2:1-5 is presented as a recipe for peace in a world of conflict. Isaiah 2:1-5 is usually captioned "A Prophecy of Peace". Surprisingly, the Hebrew word ~Alv' (peace) does not appear in this vision of a world without war, but peace is the central message of this passage (Tucker, 2001). Even as the prophet did not explicitly employ the technical term ~Alv' in this passage, Isaiah 2:1-5 is a call to peace; peace that comes through submission to God's direction (hr'AT). There is peace in the sense that there is no war and no violence (Freedman, 2016).

Isaiah foresees a time when all peoples (~yBiᵃr: ~yMiä[;) of the world will
seek peace and not war. Isaiah declares that the nations will stream to Zion in order to
hear YHWH's teaching (hr'AT) and to learn to walk in his ways (Bright, 1962). The
way of the Lord is explicitly linked to a proper understanding of *torah*, with its
emphasis on justice and righteousness, and to a lived and practical ethic of peace (v. 4).

Isaiah foresees that the nations will stream to Zion to have their conflicts settled
by YHWH himself. YHWH judges by means of his torah. The result of God's judgment
of the nations will be that "He shall judge between the nations, and shall arbitrate for
many peoples; they shall beat their swords into plowshares, and their spears into
pruning hooks; nation shall not lift up sword against nation, neither shall they learn war
anymore." Instead of committing acts of violence against one another, God's people in
the nations will cultivate peace and friendship. The result will be peace, perfect peace
among the nations.

The peace which Isaiah preached is founded on justice. The *torah* which the
nations learn on Mount Zion is the foundation of justice and the principle of a just order.
This fact is underlined elsewhere in Isa 16:4-5. Here the prophet looked forward to a
time when justice and righteousness are established, then violence will disappear from
the land. When that happens, not only will Israel be without war, the nations will submit
themselves under YHWH's authority and embrace peace (Isa 2:2-4). The land will so
much be ruled by justice that people live in peace and in secure habitation (Isa 11:3-5;
32:16-20). The peace will be so universal that it will permeate everything, and every

sector. Even animals will be so transformed that they will live in harmony among themselves and with humans (Isa 11:6-9; 65:25).

In Isa 2:1-5, there is an intrinsic link between knowledge of God and the promotion of the world peace. The prophet argues that through the transmission of YHWH's *torah*, all nations (~yI)AGh;-lK') will be motivated to abandon their warring tendencies and embrace peace (Isa. 9:6-7; 11:6-9; 57:19; Hos. 2:18; Zech. 9:10).

Isaiah portrays the word of God (hw"ßhy>-rb;d>) and the hr'AT as agents of transformation (Landy, 2000), and the anchor for a future world peace (Tucker, 2001). As the prophet sees it, a new world order is contingent on the universal diffusion and knowledge of the word of YHWH. The more people come to an awareness of God and his *torah*, the better the decisions they make and, consequently, the greater their commitment to peace. According to Isaiah (2:4), the transformation will be so tremendous that the nations will abandon their warring tendencies, transform their weapons of war (swords and spears) into implements of agriculture (plowshares and pruning hooks). This peace that ensues is not owing to the voluntary decision of the nations; it is a testimony to the sovereignty of YHWH, who can compel nations by his word. Yahweh exercises worldwide rule so that all the nations may live in peace and walk in his ways: his *word* and *Torah* are instructive: it teaches Israel to do good, and the nations to stop learning warfare and embrace peace.

It is important to note here that a true and lasting peace may be elusive unless there is a change in mindset among humans. Isaiah indicates that the encounter of the

nations with the God of Jacob (bqoê[]y: yheäl{a/) can bring about a complete and lasting change of mindset. Before the nations accept arbitration, they first come to be instructed in God's way. Having learnt YHWH's way (hr'AT), they are moved to change their ways. Consequently, "learning the art of war" will be replaced by "learning torah". The nations will be so transformed by the new-found wisdom that they will re-forge their weapons of war into the implements of peace. Armaments and wars will be unnecessary as conflicts between peoples and nations will be justly settled in the light of the *torah*.

What is striking about Isaiah's oracle of peace is its universalism. The peace which Isaiah proclaims extends to all nations (~yI)AGh;-lK') and all people (~yBiªr: ~yMiä[;) (Isa 2:2d, 3a) (Sampson, Thommen, Hendryx, and Gonzalez, 2007). It is not the peace of capitulation, it is not a peace enforced by force or war; it is the peace enforced by righteousness (Guzik, 2001). Such a state of peace is described in Isa 32:17: "The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever." Secondly, Isaiah seems to say that it is only when God reigns in the hearts of all humans that ~Alv' (wholeness and completeness) can be achieved among humans. The nations are moved to drop their weapons of war only when they have opened themselves to the direction of YHWH's *torah*. Isaiah's point is clear here. Isaiah points to a time when the kingdom of God will come upon the earth when the peoples and nations of the world will be willing to give up their desire for conflicts and war and surrender to God's will for all humankind (McLarty, 2004).

The Kingdom of God here is the eschatological act of God establishing his rule in the universe (Ladd, 1974). Here Isaiah stresses some of the features of this kingdom. This includes universal peace, harmonious coexistence among humans, disarmament and wellbeing in terms of agricultural wellbeing. Constable (2016) emphasized that peace will remain only an illusion unless persons and nations submit themselves under God's law. There is no other avenue to a warless world than when YHWH rules in the hearts of men. War and all war preparations can end when people focus on God, who is the true source of their security (~Alv').

In 55:12, the prophet Isaiah poetically characterizes the universal reign of peace among humans as a time when all "shall go out in joy, and be led back in peace" (!Wl+b'WT) ~Alßv'b.W Waceête hx'äm.fib.-yKi() (Schaefer, 1996). This does not suggest that there will be no more conflicts between nations and individuals, what is implied here is that conflicts will be justly and decisively resolved by means of the direction inspired by the Lord's *torah*.

What the prophet is saying is that a day shall come when mankind shall live together and walk together in peace and harmony. Isaiah proposes an entirely new spirit in international relationships, one in which God is brought into all the issues of life. In this scenario, God is presented as the divine arbiter; consequently, problems are resolved in the light of God's will for men. This does not necessarily imply the direct intervention of God in human affairs, but rather that his spirit will guide the negotiations of men.

The vision of the nations flowing up the mountain of God in 2:2-4 counters the grim close to Isa1 which predicted dare judgment on Judah for its sins. Isa 2:2-4 expresses hope of a new era of peace (Miscal, 2017). Isaiah does not specify the time of the fulfillment of this oracle; indeed, the poem is vague on this point. But the hope expressed by this oracle is concrete and looks towards fulfillment sometime in history. Tucker (2001) therefore writes:

> That Isaiah's vision of peace finds its setting within history and connected to specific places makes it all the more difficult to ignore. This is not some mythical vision of peace but one that invites all who hear it to see God's reign breaking forth in the concrete realities of human life. (p.69).

Isaiah's vision of peace has international political dimensions (Tucker, 2001). It is universal in the expectation that all nations will come to Jerusalem to know the one true God, and the result will be peace. Although the nations are not named, they seem to be real nations. The parallel version of the oracle of peace in Mic 4:4 brings Isaiah's hope for peace down to earth – literally - by envisioning the implications of world peace for country folks: "Every man shall sit under his own vine or under his own fig tree, undisturbed" (dyrI+x]m; !yaeäw> Atàn"aeT. tx;t;îw> An°p.G: tx;T;ó vyaiä Wbªv.y"w>). Isaiah's message directs our faith to a future in which justice will prevail, in which creation will be restored, and universal peace will be established (Mariottini, 2010).

4.5.   Isaiah's Peace as an Eschatological Reality

The expectation of a final state of peace is an element of the Old Testament prophetic eschatology. Such an expectation finds expression in Isaiah's message. The peace which Isaiah (2:1-5) proclaims is eschatological in character. According to Westbrook and Cohen (2008), "Isa 2:2 begins by situating temporally the prophecy of Isaiah, son of Amoz, for the city and people of God. The glorious vision of the future of Judah and Jerusalem foreseen by Isaiah shall come to pass "in days to come" or "in the latter days".

In the Old Testament, the phrase, in days to come (~ymiᵃY"h; tyrIåx]a;B.) tends to denote "an unspecified future time, rather than an actual date, when the situation that have remained in place for years, will be reversed or replaced. It is clearly grounded on the eschatology that is inherent in Judeo-Christian tradition that sees history as a process leading inexorably to a specified end." (p.213).

It is, as Isa 2:2a indicates, something that will take place at an undisclosed future, i.e., "in days to come" (~ymiᵃY"h; tyrIåx]a;B.). A total and global peace as Isaiah dreamt it awaits an ultimate fulfillment at a time set by God himself. Such a peace will happen because YHWH will act to bring about the transformation of the society by causing a change of mentality among humans and the social order. God's intervention will eliminate the threat of war.

Indeed Isaiah's peace expressed in this passage is eschatological in feature and universal in outreach. Scholars tend to differentiate between two types of eschatology - prophetic eschatology and the apocalyptic eschatology, one native to Hebrew thought

and the latter emerging from extra-Hebrew influences. According to Ladd (1974), the hope expressed by prophetic eschatology is rooted in history. Apocalyptic eschatology, on the other hand, expresses the hope that God will intervene at the end of time to bring about a transformation of the society.

According to Brad and Lynnae (2016), *shalom* refers to "everything ordered according to the will of God" - a world ordered according to the goodness and loving intent of God." The ultimate vision for God's people is international peace based on justice and wellbeing. In this new order inspired by YHWH's torah, nations will no longer engage in war and the art of war will no longer be taught: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

Elsewhere in Isa 9 and 11, Isaiah presents the "Prince of Peace" as the catalyst for the creation of a new world filled with justice and peace – a world without war. Such a universal peace is not restricted to the human species. Schockenhoff (2017) writes that the concept of $\sim$Alv' envisioned by Isaiah means more than just non-war or a mere coexistence, a non-violent coexistence of human beings. In this broad sense $\sim$Alv' means health, security, material and spiritual well-being of the individual as well as the community. Universal $\sim$Alv' includes the animal kingdom and the earth. It concerns the restoration of the created order to the state of peace where all creation live together in shalom (Kathy, 2016). Isa 11:6 depicts the total creation in peace:

The wolf shall live with the lamb, the leopard shall lie down with the kid, the

calf and the lion and the fatling together, and a little child shall lead them.

In Isaiah's irenic vision, agency for the realization of the eschatological peace is not humankind, but God. Aggestan and Björkdahl (2013) think that the vision is thus of the Kingdom of God on earth, which results in the transcendence of established structures and procedures of global political order. God shall "judge" between the nations, and shall arbitrate for many peoples," and a deep and pervasive peace will spread over the earth." (p.97). Mariottini (2010) emphasized that Isaiah saw referring to a time when God's kingdom is established, then there will be an end to wars; nations will stop their contentions and establish peace.

Isaiah's statement that a nation shall not lift up a sword against another nation (Isa 2:4) is a remarkable vision of universal peace. Such a peace is only possible in the kingdom of the Prince of Peace (Isa 9:6). In the Prince of Peace's rule "there shall be endless peace" (9:7). Isaiah's vision has not yet been fully realized, but a time will come when God's peace will prevail: "My peace I give to you" (Jn 14:27).

Isaiah envisions God's salvation extending to all nations and all people. Isaiah's message is that "in days to come," YHWH will establish his kingdom of justice and peace. In Isaiah's vision of the future, the mountain of the Lord's house will be established as the highest of the mountains. It will become a conspicuous place from which the word of the Lord, his *torah*, will go forth to the nations and attract people wanting to receive instruction from the Lord (Mariottini, 2010).

The prophetic eschatology expressed the conviction that "God is the Lord of history and will bring history to a consummation on this earth. This belief held that the

Kingdom of God "will be achieved within history by historical events which will see the rise of a Davidic king who will rule over a restored Israel, bringing peace to all the earth" (p.53). The peace which Isaiah envisioned, though eschatological in feature, is a reality that will be fulfilled within history. Isaiah, however, is not specific about the time of the fulfillment of his oracle of peace. He simply situates the event at an undefined time – "in days to come".

Isa 2:1-5 speaks of peace as an eschatological event (North, 1980). This is also expressed in Trito-Isaiah's passages like Isa 65:17-25. Unlike in 2:1-5 which projects the dawn of universal peace to an undetermined future, Isa 65:17-25 conceives peace as an end time event (Ackroyd, 1971; Tomczak, 2005; Whybray, 1975). Isa 2:2-4, on the other hand, locates the fulfillment of his vision of peace in an eschatological future, but not outside of time.

The character of the peace which Isaiah (2:1-5) proclaims involves the elimination of war and violence. This same fact is expressed in other Isaiah passages like Isa 11:6-9 and 65:17-25. In these passages, as in Isa 2:2-4, the prophet presents the picture of a transformed world, where war and violence will be no more and peace will reign among the nations, and even in the animal kingdom and in nature itself (Watts, 1987; Seitz, 2001; Koole, 2001).

In Isa 2:1-5, we glimpse a picture of idyllic peace (Stuhlmueller, 1968) and total harmony (Tomczak, 2005). The irenic picture which Isaiah presents here portrays the conditions of paradise where violence was unknown (Jensen, 1984). It is a kind of edenic peace in which is characterized by unrestricted harmony; one in which war and violence are completely absent. The choice for peace is demonstrated by the nations

beating "their swords into plowshares and their spears into pruning hooks" – total disarmament (Isa 2:4). This act of peace will bring the days of violence and conflict to an end. It is a picture of a world where human beings can live safely, without fear (Tucker, 2001).

Isa 2:1-5 seems to be pointing to the restoration of creation to the order of peace. Ultimately as (Davis, 2017) said, the full restoration will not occur until the nations are gathered together to the Lord (Isa 56:1-7). Isa 65 sees such an ultimate restoration to the era of peace will dawn in the new heavens and new earth which YHWH will create. Then God will completely reverse the warring tendencies of the nations. Death, violence, and war will be replaced with life, peace, and harmony.

Isa 2:1-5 paints an image of a peaceful society where there is no more war (hm'x'l.mi) or violence (sm'x'), where the ingenuity and resources expended in the art of war and the production of weapons of war are redirected to peaceful endeavours. Such a total and universal peace can only take place when YHWH acts to bring about a change of mindset among humans. A complete peace and undisturbed security as Isa 2:4 paints it can only be guaranteed by God himself. Isaiah suggests that YHWH's teaching (hr'AT) can compel nations to sue for peace.

Isaiah's dream of peace here may appear utopian, but the prophet seems to be sure that YHWH will act to bring about its fulfillment. YHWH's word (hw"ßhy>-rb;d>) and hr'AT are the agents of transformation: they teach Israel to do good and all the nations to cease their warfare and embrace peace.

4.6.   Disarmament as a Way to Peace

One of the central themes of Isaiah's vision of peace (2:1-5) is universal disarmament. Isaiah foresees a times when the nations of the world will completely give up weapons of war and embrace peace. Isaiah presents disarmament (Isa 2:4) as a panacea to wars and conflicts in the world. Isaiah seems to suggest that through the eradication of weapons of war peace will dawn in the world.

Isaiah's vision presents an alternative view of reality, a time and a place in which wars cease and violence gives place to peaceful resolution of conflicts (Mariottini, 2010). Isaiah presents worldwide disarmament as a way to global peace. Disarmament as Isaiah conceived it will come about as a result of the nations learning the torah and submitting themselves to its direction (Gartman, 2015).

Disarmament involves a number of issues: reducing or eradicating weapons of war, abolishing the teaching and learning of war, putting an end to hateful and divisive ideologies. These factors, as our text suggests, are important to peace. This lofty expectation of an all-pervasive peace is preceded by a global disarmament which is promoted by the learning of YHWH's *torah* (Isa 2:1-4). In Isa 2:2-4, the nations come to Zion in order to receive instruction (hr'AT) and to participate in the peace established by the Lord. The nations, having been properly instructed in their ethics and morality, cast aside their weapons of war, eradicate violence and sue for peace (Gamey, 2014). Isaiah's emphasis on disarmament and peace is brought out explicitly in Isa 2:4: "They shall beat their swords into plowshares, and their spears into pruning hooks;

nation shall not lift up sword against nation, neither shall they learn war anymore"

(~t'øAbr>x Wt'T.kiw>

`hm'(x'l.mi dA[ß Wdïm.l.yI-al{w> br<x,ê 'yAG-la, yAgÝ

aF''yI-al{ tArêmez>m;l. '~h,yteAt)ynIx]w: ~yTiªail.).

The choice for peace is expressed by the nations beating "their swords into plowshares and their spears into pruning hooks" – total disarmament (Isa 2:4). Swords (br,x,) and spears (tynIx]) used for war will be transformed into tools for agriculture plowshares (~yTiai) and pruning hooks (tArêmez>m;). Sword and spear together represent the entire military arsenal. The transformation of implements of war into implements of agriculture serves as synecdoches for the whole of the disarmament process and a return to the era of peace. The fear and gloom orchestrated by the prospect of war will be replaced by the joy of peace. The choice for peace is demonstrated by the nations recycling their weapons of war into implements of human wellbeing.

The picture of the nations beating their weapons of war into implements of peace (v.4) indicates that they now have learnt that war is not the right way to resolve disputes. Submitting themselves under the rule of YHWH, the nations now renounce the wars of aggression and conquest which were the norm for the powerful (Jensen, 1984). God will be judge between the nations by means of his *torah*; all wars will cease and there will be everlasting peace (Schwarz, 2000). The disputes formerly settled in battle are now resolved in the light of YHWH's *torah*.

As a result of the *torah* learnt on YHWH's mountain all disputes between nations and between individuals will be decided in accordance with YHWH's law, consequently there will be an end or at least, a reduction in acts of violence, strife and war among humans. The standard for the nations' relationships amongst themselves are thus set by YHWH. Just as YHWH settles disputes without choosing war, the nations would not turn to war to settle their disputes (Leclerc 2001).

The theme on disarmament and the abolition of war which is so explicitly preached by Isaiah Isa 2:4 re-appears in Isa 9:3-4[4-5]; 11:6-9; 65:25. As in Isa 2:4, Isa 9:3-4[4-5] also premised the dawn of peace on the destruction of the instruments of war. The destruction of ornaments of war underlines the choice for peace. The idea of the recycling of weaponry to agricultural tools reverses the weapon-making practices of the nations (Reynolds, 2017). Beating swords (tAbr.x;) into plowshares (~yTiai) is an idiom for pursuing peace.

This same oracle is found in another eighth-century prophet at Micah 4:1-3. Perhaps one "borrowed" from the other or perhaps both made use of an already existing source. Much later, Joel takes the promise and turns it around as a satirical call to the nations to prepare for war (Joel 3:10). The prophet Joel, in contrast to Isaiah, predicted that the implements of peace would be converted into weapons of war. Here Joel called on the nations to prepare for war: "Beat your plowshares into swords, and your pruning hooks into spears" (~yxi_m'r>li ~k,Þytero)m.z>m;W tAbêr"x]l;('~k,yTeai WTKoÜ).

In Joel, plowshares and pruning hooks, symbols of peace, would be transformed into swords and spears, symbols of war. The fact that Joel's prophecy is the reverse of Isaiah's prophecy does not mean that both prophetic oracles are contradictory. Here Joel is looking ahead to a different phase of the eschatological future. Joel foresees a time of great warfare among the nations. In Isa 2:4, the belligerent peoples will reverse this process and turn their implements of war back into implements of agriculture and human wellbeing. This is a striking reversal of customary practices in equipping the army for war.

Isaiah looked forward to the day when the causes of war are removed, when weapons of war will be outlawed. Isaiah seems to suggest here that in the golden age of peace, war and all that pertains to war will be taboo (Gray, 1975; Kahindo, 2016). When there is no more threat of war and domination, the nations will no longer see any need to stockpile weapons of war, to develop missile defense systems or to bear up arms against one another. They will, therefore, be able to recycle their weapons into implements of peace and human wellbeing. Instead of spending a huge proportion of their resources on war, they will utilize such resources in improving human wellbeing.

The threat of war transcends religious, cultural, and national boundaries. To confront its dangers requires that the nations of the world must reject all that engender war, violence and conflicts. Mankind cannot continue to stockpile weapons of war without running into the risk of self-destruction.

Isaiah proposes global disarmament as a secret to peace. Disarmament, however, involves not only the reduction or even eradication of weapons of war; it also involves the cessation of political and economic oppression and threat and by humans putting an

end to hateful, divisive ideologies that often orchestrate violence, conflicts and wars. Violence, according to Tizon (2016), is the fundamental enemy of peace.

Violence manifests itself, not only in acts of physical aggression, but also in verbal language which sometimes lead to physical violence and war. By preaching against armament Isaiah raises his voice against all that engender violence and war. When the threat of war is no more, the nations will no longer see any need to train for war or to stockpile weapons of war anymore. Neither will they see any more need to bear arms against one another. This is expressed quite strikingly in 2:4: "Nation shall not lift up sword against nation; neither shall they learn war anymore."

Isa 2:4 suggests that peace can be promoted in our world if the resources which the nations invest in war and military purposes are re-invested on agriculture. We look for the time when schools devoted to teaching war tactics and strategy turn their efforts to more productive endeavour and human wellbeing; a time when the resources and ingenuity invested in the production of military tanks and arsenals are redirected to the production of tractors and other agricultural equipments. Implicit in Isaiah's vision of peace is fact that the transformation of weapons of war into implements of agriculture will lead to increased food production. Food security will in turn help in reducing the causes of strife and violence (Tucker, 2001).

Disarmament may not happen when there is so much suspicion among nations; nor will disarmament take place when stronger nations harass, intimidate and strive to dominate weaker nations. Voluntary disarmament, as Isaiah proposed, can only take place when a complete change of mindset has taken place among humans. The

encounter with the God of Jacob (bqoê[]y: yhëäl{a/) can activate a complete and lasting change of mindset in humans. Then, "learning war" will be replaced by "learning *torah*". With warfare ceasing through the learning of God's word (hw"hy>-rb;d>) and the *torah* (hw"ßhy>-tr:îAT), the nations will be transformed (McKee, 2017): from the production of the weapons of war to the development of agriculture, from the empowerment to destroy to the empowerment to build, from learning to make war to learning the art of being human (Ijezie, 2009).

A universal disarmament has implications for world peace (Tucker, 2001). Armament breeds fear and insecurity. Disarmament dispels the sense of insecurity and the fear of attack by other nations and promotes the prospect of peace. Micah 4:4a paints this universal peace with a striking imagery: "Every man shall sit under his own vine or under his own fig tree, undisturbed" (Atàn"aeT. tx;t;îw> An˚p.G: tx;T;ó vyaiä Wbªv.y")

Isaiah proposes global disarmament as a way to peace and development. Hans Diefenbacher (1988) writes that "a successful disarmament process could reduce instances of arms potential, and arms expenditure, without that leading to a corresponding loss of public security. Furthermore, Diefenbacher emphasized that arms expenditure is non-productive. War restricts the development potential of a society. Mankind cannot continue to stockpile weapons of war without running into the risk of self-destruction. The search for peace may not be realized if nations of the world continue to stockpile weapons of war.

Disarmament and development are two of the ways the international community can effectively build a world free from want and fear. By controlling or reducing the availability or use of the implements of armed violence and armed conflict, disarmament policies and programs can facilitate a decrease in military expenditure, defuse tensions and encourage trust in inter-State and intra-State relations, help to impede the development of and spending on new weapons and diminish the risk, incidence and severity of armed conflict and armed violence, thus improving stability and redirecting the volumes of resources used in the development and production of weapons to other activities that engender economic and social development. By promoting economic and social progress and by generating opportunities for people, development policies and programs can significantly contribute to eradicate poverty, promote economic growth and stabilizing economies and States, thereby creating conditions for increased security and well-being. Security and stability serve as the foundation for disarmament and development.

Two problems arise from Isaiah's call for disarmament. The first of these is economic; it is the problem of how to convert the resources needed for the production of war material ("swords") into the capital goods which are needed to produce consumer goods ("ploughshares") as the economies of many of the nations of the world today are drives by their military technologies and production and sale of amunition. The second is the moral and political problem of getting the will power and the political constituencies to do so.

One of the hindrances to disarmament in the world is the fact that the armament industry represents a big source of income for many countries. This is the reason why

the reduction of weapons in the world has become a mere speculation. The so-called "Super Powers" and some other emerging countries in Asia and Latin America are spending huge amount of money on armament technology aimed at producing more powerful and sophisticated weapons. There is today a relentless competition for armament since the end of the Second World War in 1945. The increasing and apparently unlimited power of the means of self-destruction in human hands today questions the rationality of armament and the reason for the development and production of these destructive weapons. Today we are living in an over-armed world. Nkurikiyinka (2006) writes that

> The easy availability of illicit small arms and light weapons is considered the main cause of the proliferation of weapons and of course the increase of violence. However, apart from the proliferation of illicit small arms and light weapons, different countries are currently able to obtain major sophisticated weapons and nuclear weapons. Many weapons from western countries are being sold in different developing countries, where rebel groups and militias use them to destabilize their countries. (p.20).

Even though each person and every nation has a right to self-defence, every weapon by its nature has a destructive power. Each armed conflict should be condemned because it has no respect for the dignity of others, and even of the person bearing it. It excludes reasonable compromise; it does not pursue the common good but the good of a group, and sets out to destroy whatever stands in its way. Being what they are, weapons can never be taken as a means of peace (Nkurikiyinka, 2006).

In the *Pacem in Terris*, John XXIII stated that there is no hope of putting an end to the building up of armaments, nor of reducing the present stocks, nor, still less, of abolishing them altogether, unless every nation sincerely cooperates to banish the fear and anxious expectation of war from men's minds. (n.113).

4.7.   The Torah as Secret of Peace

The noun, hr'AT, in the Old Testament is understood in a number of senses: as "teaching" or "instruction", as prophetic instruction or in the Deuteronomic/post-Deuteronomic sense of a written code of ethical and religious teaching. Isaiah identifies the hr'AT with the "instruction of our God" (WnyheÞl{a/ hr'AT) (Isa 1:10; cf. 8:16; 30:9). The word, hr'AT, may be understood as God's words mediated by a prophet (1:2, 10, 20). In addition, hr'AT, is often connected to God's desire for order (jP'v.mi) and 'righteous conduct' (hq'd'c.) (2:2-5; 42:4, 21, 24; 51:4, 7).

The prophet Isaiah underlines the link between the *torah* and social order. The hr'AT is pertinent to peace. When the nations accept and live by YHWH's instruction (hr'AT), violence (sm'x') will come to an end, and war (hm'x'l.mi) will be abolished (cf. 60:18; 65:25).

In Isaiah's vision of global peace, the nations come to Jerusalem because in Jerusalem the *torah* of YHWH will make available to the nations the secret for peace.

According to Kissane (1941), the coming of the nations to Zion emphasizes the greatness of the privilege which Israel now possesses, but upon which it seems to set no value. Isaiah seems to suggest that abiding by YHWH's *torah* is paramount to establishing peace (Dempsey, 2000).

The nations "flow" uphill to Mount Zion because in Zion YHWH makes available to the nations the secret of peace (hw"ßhy>-rb;d>W hr"êAt). By comparing the pilgrimage of the nations to the flow of a mighty river, Isaiah implies that multitudes will come to Jerusalem to learn God's word. The streaming of the nations to Mount Zion expresses their desire to turn to the true God and embrace his teachings. Desire to seek God's house and to be taught God's word reflects people's dissatisfaction with their way of life and their eagerness to obtain the kind of spiritual insight that comes through knowing the true God (Mariottini, 2010). Groenewald (2013) opines that the mountain, with the house of YHWH, which towers above the other hills, is dependent on the fate of the *torah* in Israel. Only when Israel begins to give light, then Zion-*Torah* can go forth from Israel into the world of the nations. Thus we may see an inner connection between the *torah* of 2:3 and the *torah* given to Israel by its God. Justice is among the values required by the *torah.* The house of Jacob (bqo+[]y: tyBeÞ) must become a just society if it is to function as a light drawing the nations to God.

The hr'AT is seen as the key to world peace and the foundation of a new world order. In this new order, God's teaching will settle any disputes and make sure that

justice and righteousness prevail. Isaiah looks past his own time of war and violence to the coming Kingdom of God, the extension of God's rule over the whole of creation.

The hr'At means more than the Mosaic Law given at Mount Sinai. The torah is the regular instruction available in the temple (bqoê[]y: yheäl{a/ 'tyBe) concerning the way which YHWH wanted men to live. This teaching (hr'AT) contains that which characterizes a life of devotion before YHWH (Sherwood, 2010). In Isa 2:2-4, the hr'At is the rule of life given to humans by YHWH. Just as the bands of Israel's pilgrims year by year made the journey to Zion where YHWH's will as expressed in law (hr'At) was proclaimed to them, so Isaiah looked forward to a time in the future when the nations come to Zion to receive those fixed rules (hr'At) for living by which YHWH grants salvation.

At this point, it is important to discuss briefly the main qualities of the *torah*. First, the *torah* is an expression of God's will. As YHWH's instruction to man, the *torah* is the greatest manifestation or revelation of God to mankind.For instance, the law given on Sinai reveals to the people what conduct accords with its position as God's people, or what conduct undermines it. The law thus demonstrates the will of God for the people. It regulates the life of the people. In the prophets, the term torah is sometimes used for the word of God given through the prophets (cf Isa 8:16) or the written commandment of YHWH (cf. Hos 8:12). In each case the torah has the sense of a divine direction, whether it is had come down from an earlier age as the Law

preserved and proclaimed by the priest, whether it was now given by the priest (Lam 2:9; Ezek 7:26; Mal 2:4ff), or whether the divinely commissioned prophet gave it in a specific situation (cf. Isa 30:9). (Oepke, 1967).

The torah is interpreted as a divinely revealed way of life, a complete set of directions which contain all the rules for living in accordance with the will of God (McKenzie, 1979). Although the *torah* is communicated through the agency of the priests and prophets, it still unmistakably communicates the will of God for the people (Exod 18:16, 20). This fact is expressed in Exod 4:12. YHWH said to Moses: "… I will …teach you what you are to speak."

The idea of the *torah* as the epitome of YHWH's teaching or the will of YHWH is expressed in the prayer of the Psalmist: "Teach me your way, O Lord, that I may walk in your truth" (Psa 86:11; 27:11; 119:33). The fact is indicated in Isa 2:2d-3. Here the nations stream to Zion that YHWH may teach them his ways and that they may walk in his path (wyt'_xor>aoB. hk'Þl.nEw> wyk'êr"D>mi 'WnrE'yOw>). The nations are motivated to learn YHWH's *torah* since they recognize it as expressing YHWH's will (Liedke and Petersen, 1997).

Secondly, YHWH's *torah* guides people to the way of righteousness. The word hr'At is believed to come from the verb hr'y", "to point the way" or "to show", which is perhaps related to the Akkadian word *tertu,* "oracle". As we have earlier pointed out, the word hr'y" in the Hebrew Bible means "instruction, guidance,

oracle." In Isaiah 2:2-5, it designates a body of prophetic teaching. Generally in prophetic speech, it is used as a synonym for YHWH's word or way (Isa 2:3).

In a broad sense, it designates the divine will for Israel and the nations (Sanders, 1976). The *torah* may be used for all types of divine revelation relevant to the proper conduct of one's life. Thus we may interpret the *torah* as the principle of right conduct and, therefore, the foundation of righteousness. Deut 4:8, 44 indicate that *torah* encompasses first of all YHWH's statutes and ordinances (~yjiÞP'v.miW ~yQIïxu); the observance of the torah leads to righteousness (hq")d"c.). Righteousness here emphasizes not only the conduct desired by God, but also the fellowship between God and people and between people themselves.

The *torah* guides against social wickedness and wards off the stumbling blocks liable to stand up between the members of the people (cf. Buber, 1960). The Old Testament lists out the incentives to heeding YHWH's *torah.* For observing the *torah* individuals are rewarded with health, long life, prosperity, peace, etc. The *torah* here expresses the broader concept of "the way" (Isa 2:3), the moral demands and the ethics of behaviour (Jensen, 1984). The observance of the hr'At leads the nations to embrace peace.

Thirdly, Isaiah presents the hr'At not just as an expression of the divine will, but also as the secret of peace, the instrument of right judgment (jP'v.mi), and the foundation of the new social order founded on justice (jP'v.mi) and righteousness

(hq'd'c.). YHWH's hr'At teaches peace as the ideal and the only reasonable way for a fraternal co-existence among humans. According to Brueggemann (1997) and Dahlberg (1990), the hr'AT is both a command and an instruction which provides guidance. It directs one to do what is right and guides humans to the way of peace (~Alv' %r<D<Û). When assimilated in the community the *torah* becomes the source of righteousness (hq"+d"c.).

~Alv' is one of the underlying principles of the *torah* (Prov 3:17): "Her ways are ways of pleasantness, and all her paths are peace." In fact, the love of peace and the pursuit of peace are among the key teachings of the *torah*. While Jewish tradition permits waging war in certain cases, however, the requirement is that one always seeks peace before wagging war: "When you draw near to a town to fight against it, offer it terms of peace" (Deut 20:10).

Isa 2:3-4 makes the link between the observance of the YHWH's *torah* and the enthronement of peace in the society. Peace comes when people are guided by the ethics of the YHWH's hr'At. The result of submitting to YHWH's hr'At is worldwide *shalom* (McKee, 2017; Kaiser (1983). Only when this has happened can humanity think of completely destroying all weapons without endangering themselves.

Fourth, the hr'At has a transformative power on the society. As a body of revealed teachings of YHWH, the *torah* is a moral guide, directing people to higher values. Thus we may see why the Psalmist prayed: "Teach me your way, O Lord, that I

may walk in your truth" (Psa 86:11). Apparently the Psalmist recognizes YHWH's *torah* as a guide, a religious manual that teaches us, not only how to approach God, but also how to conduct our lives in an orderly manner. It is a path that leads to peace.

Peace is arguably the noblest goal anyone can pursue, not only in global politics, but also in our very relationships, be they in marriage, family or self. When YHWH's *torah* is observed by all, then peace becomes the natural outcome. Perhaps, that is what the Psalmist implied when he said: "Great peace have those who love your law; nothing can make them stumble" (Psa 119:165). As Isa 2:2-3 indicates, the learning of the hr'At motivates the nations to give up war and violence, to re-forge their weapons of war into the implements of peace (tArêmez>m;l. '~h,yteAt)ynIx]w: ~yTiªail. ~t'øAbr>x; Wt'T.kiw). Unlike the Mosaic torah which permitted war against the nations which stood against their socio-political interests (Num 33:51-56), the *torah* that the goes forth from Zion teaches peace as the only way of human co-existence.

The wellbeing (~Alv') of humans, as well as world peace, can only be realized through obedience to the divine hr'AT (Groenewald, 2016) and by the nations submitting themselves to the direction of the word of YHWH (hw"ßhy>-rb;d>). According to Schmidt (1978), the word of God (hw"ßhy>-rb;d>) creates history and shapes the future. Thus we can see why Isaiah insists that the *torah* and the word of the Lord which comes Zion/Jerusalem (`~Øil'(v'Wrymi hw"ßhy>-

rb;d>W hr"êAt aceäTe '!AYCimi) are pertinent to the dawn of a just order and an era of peace for the nations.

Isaiah's vision of a positive peace based on social justice, societal order, global disarmament is based on a religious eschatology in which the transcendence of conflict, war and injustice comes through divine intervention (Aggestan and Björkdahl, 2013). Westbrook and Cohen (2008) write:

> Isaiah's focus is on a voluntary change of heart and mind resulting from peaceful persuasion. In Isaiah 2:2-5, he expects all nations to come to Jerusalem, there to be inducted into YHWH's way, to be judged by him, and to choose the path of peace. Jerusalem is the place where the guidebook to wellbeing and good life is kept. Without the *torah*, the nations do not have the wisdom to attain peace and justice, and so it is to Jerusalem that they must come to receive enlightenment. (p.117).

When YHWH's *torah* permeates the minds and hearts of humans, then the nations will no longer use power and force of arms to dominate, control, overpower, or oppress other nations. Rather there will be peace and a harmonious co-existence among them. Peace, according to Dempsey (2000), can exist among nations when the unity of all peoples with the Divine continues to be the goal for world politics and world religions. Peace will result when all humans heed the divine teaching (hw"ßhy>-tr:îAT).

The peace which results from heeding YHWH's instruction (hr'AT) will be a lasting peace, for the concept of war (hm'x'l.mi) will be completely forgotten. There will be

no longer any violence or arbitrament of war as cases are better resolved, violent conflicts abolished, the productive capacity enhanced and poverty eradicated (Gray, 1975).

In summary, it must be stressed that peace among humans is the supreme will of the Biblical God. This is the main thrust of Isa 2:1-5 (Brueggemann, 2014). In the midst of violence and upheaval in our world, God offers us a vision of hope and a prospect peace. Isaiah hoped for a time when all nations of the earth will come together and seek a common way of peace. Isaiah proclaims the gospel of peace and non-violence among the nations (2:2-4). The elimination of war cannot come about until the nations have learnt to submit themselves under the rule of YHWH epitomized in the *torah*.

The main effect of the *torah* on the nations is a complete change of mindset, which in turn leads to the decision by the nations to reject the arbitrament of war and embrace peace (2:3-4). The peace that Isaiah calls for is a universal and unending peace (2:4). Isaiah conceives of a warless world, a world where all will live in enduring peace and undisturbed harmony. Global peace demands that humans rise against the stockpile of dangerous weapons of war in our world. Isaiah's call to disarmament is universal – total disarmament. Disarmament becomes effective if all nations, not just some nations, eradicate or at least reduce the proliferation of weapons of war.

The global peace which Isaiah predicts is almost too good to believe. To know that the Lord will one day render decisions that will finally bring the nations to lay aside their weapons of war and embrace peace is beyond our wildest dreams. While we rejoice in the fact that someday the world will know true peace, we are awestruck by the

stockpile of dangerous weapons of war by the nations of our world today, the ever widening division among peoples, the increasing propagations of hateful and divisive ideologies from both political and religious leaders. In this world of turmoil, Isaiah's vision of peace is a wonderful encouragement for all humans to work for peace. The world must say no to all that engender war.

CHAPTER FIVE

THE IMPLICATIONS OF ISAIAH'S PEACE AND ESCHATOLOGY TO THE SOCIETY

The contemporary society is today plagued by various shades of violence and conflicts. Reflecting on the socio-economic situation of Nigeria or other African

countries, one is shocked by the level of underdevelopment and poverty in Nigeria and many other parts of the African continent at large. Since her independence from Britain in 1960 Nigeria has in many parts experienced various expressions of violence, armed conflicts and a devastating civil war. Although massively endowed with mineral deposits, Nigeria is still plagued by a scourge of poverty and underdevelopment. Yet enormous amount of resources which could have been invested in infrastructural and agricultural development have been opprobriously spent on military development and on ammunitions.

The problem of armament, warfare and armed conflicts is not limited to Nigeria, or even to the African continent, it is a global problem. Amidst the confusion and uncertainties of the world of his time, the prophet Isaiah foresees a time when peace ($\sim$Alv') will reign among humans and matters justly decided (Isa 2:4). Isaiah's message of peace (Isa 2:1-5) is a panacea to the problem of armed conflicts, insecurity and underdevelopment orchestrated by the proliferation of weapons of war in the Nigerian society.

5.1. Practicability of Isaiah's Message of Peace

In 2:1-5, Isaiah sketches out the big picture of what God is going to do in the world in days to come ($\sim$ymiᵃY"h; tyrIåx]a;B.). In this passage, the prophet envisages a future reality where weapons of war would become redundant and humanity's bellicose schemes forgotten. Considering the state of things in many parts of

the world today, the ever increasing cases of conflicts and wars in the society, a vision of peace such as Isaiah's may seem an idealistic hope within history.

Earlier, in chapter one, the researcher has explained that Isaiah's vision of global peace looks to fulfilment in an eschatological future (~ymiᵃY"h; tyrIåx]a;B.). The word "eschatology" does not only refer to the "end" (e;scatoj), that is, an event that will happen at the end of the world or at the end of history, eschatological events also refer to events that will take place in an undisclosed future. Isaiah 2:2-4 points to an event that will happen in an indeterminate future. Eschatological events do not always look towards fulfilment outside of history, but sometimes also within time and history. The projection of the fulfilment of Isaiah's vision of peace to the end of history may have been informed by the Septuagint (LXX) translation of the term tyrIåx]a;.

The LXX translated tyrIåx]a; as "evsca,taij", meaning, "last". Authors like Levin and Shapira (2012) held that the interpretation offered by the LXX is out of tune with the term used by the Masoretic Text (MT). These authors opine that "the original prophecy of Isa 2:1-5 (and its parallel Micah 4:1-5) actually referred to a historical time of peace that would occur in a natural future." According to them, "it was the later generation, faced with the fact that the prophecy had not yet come to be, who projected its fulfilment into an eschatological future, a utopia that would come to be at the end of history" (p.274).

Isa 2:1-5 envisions a time in an undetermined future when the nations of the world (~yI)AGh;-lK') will reject war (hm'x'l.mi) and violence (sm'x') and embrace

peace ($\sim$Alv'). In a world with an alarming cache of weapons among nations, with increasing efforts at the development and testing of new weapons, and an increasing threat of war, the dream of a global peace as Isaiah painted it seems to be an idealistic hope. When a text such as Isaiah 2:1-5 is interpreted, many may quickly deem such an ideation of international harmony as utopian or idyllic (Eisen, 2011) and unrealizable in this life. Such a position is no more than subscribing to pessimism. The fact that true peace is an eschatological dream, however, does not mean that it is not a value humans must strive for in the here-and-now.

The absence of a wholesome peace in the world today expresses itself in the threat of terrorism in some parts of the world, in the ever growing use of hateful and divisive ideologies among peoples, and among political and religious leaders. These facts engender violence and conflicts (Reardon, 1993). The reality of terrorism in some regions of the world, including the North East of Nigeria, breed fear, and make even "peaceful" days seem ominous and "secure" places unsafe.

Violence and warfare have characterized the human history, especially since the middle of the twentieth century. With two world wars (1914-18 and 1939-45) behind us, the Korean war (1950-53), the Vietnam war (1955-75), the Biafra-Nigeria War (1967-70), Rwanda pogrom (1959-61), the Gulf War (1990-91), the war in Afghanistan (2001-2014), war with Iraq (2003-11), the menace of ISIS in some parts of the world (1999 till date), the intervention by the USA and her allies against ISIS (2014 till date), the menace of AL Shabab in Somalia (2006 till date), Boko Haram in Nigeria (2002 till date), the tension in the Korean Peninsula which become frightful since 2017 (except

for the peace accord signed by the United States President, Donald Trump, and the North Korean Leader, Kim Jong Un, on June 12, 2018), etc, the possibility of a world at peace as Isa 2:4 dreams it seems difficult to imagine. According to Kari (2014), the current hostilities, wars and threats of war make peace seem like a very distant goal to achieve. Burton (1962) aptly captures this point thus:

> The world order could not sensibly rest on structures which merely reduced the frequency of war. If civilization were to survive with any degree of certainty, war had to be eliminated. Nor could a world order rest on preparedness for war, because the dilemma inherent in this policy could no longer be resolved in favour of war without the possibility of the total destruction of all parties concerned. (pp.27-28).

A number of factors have been identified as causes of wars and violence in our world. These include advance in technology, the availability of more destructive weaponry, ethnic conflicts, economic crises in different parts of the world, the appearance of megalomaniac dictators, and extreme ideologies (Winnail, 2007).

The prophet Isaiah proclaimed his message of peace in a context when Judah was faced with invasion from the Assyrian forces, under the Assyrian monarch, Sennacherib (701 B.C.). Even from within a land scorched by violence, wars and the threats of war, Isaiah imagined a world at peace. Isaiah envisioned the whole world on a pilgrimage toward God, the sacred center of life and the source of peace (Hartshorn, 2009). The prophet gives the peoples of the world the inspiration and motivation to turn the dream of peace into reality.

In many parts of the world, armed conflicts have become an unquestioned part of reality; war and conflicts have become an ever-present possibility in many regions of our world. Wars and conflicts are being realistically prepared for through arms procurements and alliances (Reynolds, 2017). Isaiah's oracle of peace indeed sounds good in such a scenario. The critical point is whether Isaiah's vision of the future characterized by $\sim$Alv' can be integrated with the events of ordinary life or whether Isaiah's vision of peace requires a more or less complete break with the ordinary history (Oswalt, 1981).

When a text such as Isaiah 2:1-5 is interpreted, there can be an accompanying reflex response that passes off such a text as utopian and unrealizable. A utopia is an imaginary ideal society free of chaos, poverty and suffering. In the light of this definition, it would not be correct to interpret Isaiah's oracle of peace as utopian since it is a prophetic oracle given at the prompting of the Spirit of God ($\sim$yhiÞl{a/ x:Wrï). To judge Isa 2:1-5 as utopian should be regarded as premature as many imaginings once deemed utopian or idealistic at best, have come to fruition over time. This notwithstanding, it is easy to understand Isaiah's oracle of peace cerebrally but not so easy to implement it. It is not easy for nations to trust the intentions of other nations, especially if they are perceived as a threat. Fear can motivate the building of security structures; fear of being overrun by another nation equally can be the reason for aggressive activities against any perceived danger from another nation (Howard, 1992).

This fact, notwithstanding, the message of peace proclaimed by the prophet Isaiah still remains vitally imperative for today (Wolff, 1985).

Isaiah's vision of world peace, though sounds utopian, is not unrelated to life. Even though the peace which Isaiah proclaims in 2:1-5 is eschatological in character, Isaiah's message of peace touches the contemporary situation. It is true, as Scott and Kilpatrick (1956) said that the vision has not been literally fulfilled, but that does not dispose of its claim on the minds of humans. We cannot fail to acknowledge that the faith uttered in this Isaianic prophecy is indispensable for the hope of the world. Furthermore Scott and Kilpatrick said:

> We have in each generation the strange, tragic spectacle of men endowed with genius, yet wholly unable to learn the art of living together in peace. Even with bitter experience of the horrors of war, every proposal for peace is basically related to the use of brute force. Man's ingenuity displayed in the invention and production of the weapons of war seems to portray humans as a people apparently bent on self-annihilation. Without [the] inspiration [offered by this Isaianic call for global peace] and its power to sustain our search for peace, we are condemned to the dreadful prospect of wars succeeding wars until the human race destroys itself. (p.181).

We need not dismiss Isaiah's vision of peace as utopian else we close our minds to opportunities and possibilities of change (Breed, 2014). We may not negate the fact that a totally arms-free world will not be easy to attain. The increasing number of nations today pursuing various military schemes and seeking to develop nuclear weaponry

underlines this fact. It is equally difficult to find the idea of a universal spiritual peace at any epoch in our world. It is difficult to imagine the nations practically converting weapons of destruction into tools of peace the way Isaiah envisioned it. But it is possible for the nations of the world to work for more peace in the world. This will entail curtailing the production and flow of weapons in the world, remedying all that trigger conflicts and eschewing divisive politics.

In a world so full of hateful and divisive ideologies, a world where nations pursue dreadful and dangerous military bellicose schemes, it is hard to escape the conclusion that the prospects for a stable peace are, at least, uncertain, and at worst, illusory. Isaiah's vision of global peace and total disarmament may sound utopian. Utopian thinking, however, has some importance. "The advantage of a utopia," writes Westow (1969), "in the growing self-awareness of mankind lies in its evocative character and the stimulus with which it encourages man to work for the future" (p.159). It can inspire us to work for what is achievable.

It is important here to make a distinction between eschatological hope and utopian thinking. Bonino (1989) writes that "utopias are human creations, built by the exercise of creative reason, which extrapolates from and negates existing reality" (p.48). Bonino notes, however, that human utopias also have a positive function, just as eschatological hope can spur humans to strive for the thing hoped for.

Historically, biblical eschatological hope incorporates human utopias as bearers of transcendent hope. Tamayo-Acosta (2001) writes that "the messianic utopia of a world at peace" in which the nations, having been taught the way of peace at Zion, "beat their swords into plowshares, and their spears into pruning hooks" as an emblem of peace

and end of war (Isa 2:4), or the utopia of "the wolf" living harmoniously with "the lamb" and the leopard lying down with the kid, the calf with the lion, and the child playing safely with snakes (Isa 11:6-8) – all these display the values of non-violence, fraternity among humans, and fellowship between humans and animals. Such a prophetic eschatology inspires hope for the future and motivates humans living in the present epoch, characterized by conflicts and violence, to work to the attainment of a wholesome peace. Tamayo-Acosta further writes that "the prophets' horizon is the future – even if they do not succeed in making the distinction between historical future and metaphysical-historical future. Their basic attitude to it is one of active hope…." (p.67).

Isaiah's call for peace can motivate us to strive to make the world a more peaceful and secure place for all peoples. In a world today fear, conflict, and insecurity are pervasive, yet humans yearn for a world of harmony, cooperation, and trust. The irony is that the nations of the world preach peace, yet pursue bellicose schemes, and more powerful nations sometimes wield military power to dominate other nations.

There is a discernible gap between the realities in the world and the dreams of humans of cooperative harmony. There is a gap between theories and practice of peace among nations. This gap, according to Westbrook and Cohen (2008) is what makes international politics "a realm of tragedy". Notwithstanding this gap between theory and practice in international politics, many individuals and co-operate bodies have given voice to humanity's deep-seated longing for peace, harmony, and cooperation. In the modern times, particularly in the twentieth century, there have been a number of

attempts to curb the arms race, since after the Second World War. According to Westbrook and Cohen (2008),

> None of these schemes for perpetual peace and international cooperation, however, can rival the poetic power and breathtaking scope of Isaiah's vision of a world in which, "in days to come," nations and peoples shall "beat their swords into plowshares" and then "spears into pruning hooks" .... Its poetic imagery is so powerful and effective because "it is so totally out of harmony with the reality of our world, yet fully in harmony with what we would like the world to be. (p.212).

Isaiah describes a peaceful and violence-free world. Even though such an irenic world seems unrealizable humanly speaking, Isaiah's vision can and does inspire changes to the lives of actual people living in time and space. Isaiah stresses that God, himself, through the agency of his *torah* (hw"ßhy>-hr"êAt) and word (hw"ßhy>-rb;d>) will transform the world and guide the nations (~yI)AGh;-lK') to seek the way of peace. The prophet encourages us to believe that peace can reign in the world in spite of the prevalence of conflicts and violence in various quarters. If humans lay aside all that engender war and conflict, the world will experience, to a great measure, the fulsome peace proclaimed by Isaiah (Bibb, 2014).

The fact that true and unmitigated peace is an eschatological dream, however, does not mean that sustainable peace is not a value humans must strive for in the here-and-now. In 2:1-5, Isaiah paints an image of a peaceable world devoid of violence.

Isaiah's prediction that one day the nations will beat their swords into plowshares and their spears into pruning hooks, that one nation will not take up its sword against another nation, and that they will cease to learn to make war, is often taken as an imperative injunction for how God's people ought to act right now.

Isaiah's hope-filled oracle offers humans a prospect of peace in a world full of violence and threats of war (Gornik, 2002). Isaiah's prophetic words are expressive of humanity's deepest yearnings for a peaceful world. Isaiah's vision of peace may not have been fully realized yet, but his message confronts every nation in the contemporary time. Though Isaiah's vision of peace is projected to the future, it has the power to shape the society in which we live.

## 5.2.   The Significance of Isa 2:4 to Global Peace

Isaiah's vision of global peace has inspired some objectives that are actually being pursued as policy goals in our contemporary world. When Isaiah wrote these words at the beginning of the eighth century B.C., the northern kingdom of Israel had been lost, deported by the Assyrian conqueror, Sargon II, and the southern kingdom of Israel was under threat by the approaching tramps of the Assyrian forces under the Assyrian monarch, Sennacherib (701 B.C.). Isaiah spoke for a people longing for a universal peace in which nations would live in harmony under a divine system of justice. According to Blenkinsopp (2008), such a dream is not as eschatologically future-idealised as it might seem. Westbrook and Cohen (2008) corroborate Blenkinsopp's view. According to them,

The image of swords being beaten into plowshares, of weapons transformed into agricultural implements, is one of the most powerful metaphors in the Bible. For over 2, 500 years Isaiah's prophecy of a peaceful, disarmed mankind has inspired Jews and Christians alike… The wish of a world without war has long been a dominant theme … in international relations… Yet a careful reading of Isaiah 2:2-4, the irenic vision, confronts us, even today, with a startlingly discrepant prescription for human affairs, quite at odds with the reality of state behaviour. For the talk of disarmament … and outlawing war, the twentieth century, with two world wars…was the most barbarous era in human history. (p.1).

Isaiah's call for peace is *ad rem* to the contemporary times so full of violence, terrorism, and the threat of war in some parts of the world. Isaiah's call to peace has indeed inspired the United Nations in its drive towards global peace and harmony. According to Brueggemann (1998), the image which Isa 2:2-4 evokes is something like an effective United Nations, where the nations can come in concert, drawn by a shared vision of peace and well-being, where war will become unnecessary and no longer an available practice of the nations.

Isa 2:1-5 has inspired many nations and peoples of the world to strive to work for international coordinated effort for peace and harmony in the world. Isa 2:4 has inspired some objectives of the UN in its efforts to work for a more peaceful world. In a bid to foster peace among nations, the UN uses Isa 2:4 as a motto (Kemp, 2000; McNamara, 1961): "They shall beat their swords into plowshares, and their spears into pruning

hooks. Nation shall not lift up sword against nation; neither shall they learn war anymore." The image below tagged P1 demonstrates this.
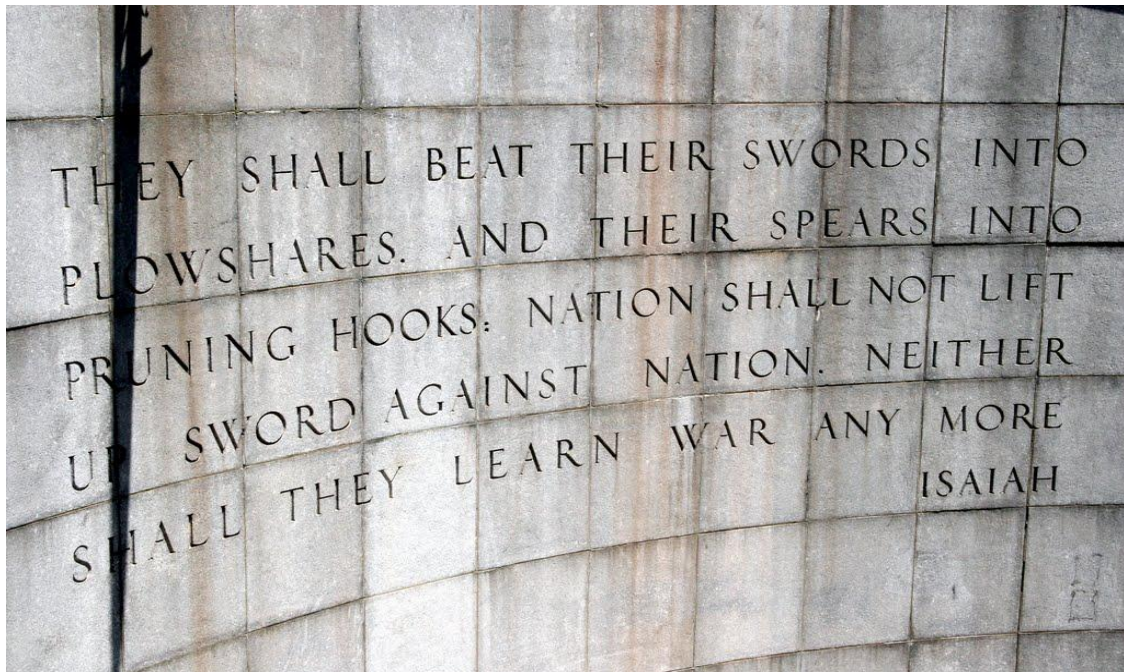
P1. The image tagged P1, is a textual inscription of the words of Isa 2:4 on a granite wall of the United Nations (UN) building in New York. It demonstrates the influence of Isaiah's oracle of peace on the UN's drive for global peace. This image was retrieved from wikimedia.org, September 20, 2017.

Reynolds (2017) writes that the iconic heart of Isaiah's vision of peace is demonstrated in the fact of the textual inscription of the words of Isa 2:4 on a granite wall of the UN building in New York: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn

war any more." Also within the UN building's garden area is a statue representing this same image, a man beating his sword into a plowshare, as demonstrated below in the picture tagged P2.

P2. This statue of a man beating his sword into a plowshare is located in the North Garden of the United Nations Headquarters in New York. The image, which was created by a Soviet artist, Evgeny Vuchetich, symbolizes man's desire to put an end to war. This image was retrieved from wikimedia.org, September 20, 2017.

The bronze sculpture, titled "Let Us Beat Our Swords into Plowshares," was created by a Soviet artist, Evgeny Vuchetich, and presented by the Government of the USSR to the United Nations on 4 December 1959. The statue depicts the figure of a man holding a hammer aloft in one hand and a sword in the other, which he is making into a plowshare. This is meant to symbolize man's desire to put an end to war, and to convert the weapons of war into implements of agriculture for the benefit of mankind.

"Swords to plowshares" is a concept in which the innate human desire for war is transmuted into peaceful, productive activities. This image is inspired by Isaiah's call for disarmament and peace in Isa 2:4. The conversion of military weapons or technologies into peaceful civilian applications is both a metaphor for, and a consequence of the desire for peace.

The Isaianic oracle of peace is of enormous significance to world peace if we consider the impact and implication of the message to the United Nations Security Council. This is demonstrated by the use of Isa 2:4 as a motto by the UN. The use of Isa 2:4 as a motto by the UN demonstrates the influence of Isaiah's call to peace and message of disarmament to the contemporary times. This demonstrates the fact that Isaiah's oracle of peace has inspired the UN, since 1945 when it was founded, in its effort to work for global peace and international cooperation. This statue demonstrates that within the heartbeat of the UN pulses this Isaianic vision of peace. The statue symbolizes "man's desire to put an end to war and convert the means of destruction into creative tools for the benefit of all mankind (Feid, 2013).

The UN is charged with global peace keeping and peace building efforts, and the artwork within the complex reflects the spirit of that immense undertaking. This sculpture of non-violence has enriched the consciousness of humanity with a powerful symbol that encapsulates the greatest yearning of humans for an enduring peace among nations. Isaiah's message of peace continues to provide a tacit impetus for nations today to co-exist in accord and goodwill.

Since its foundation after the Second World War, the UN has continued to speak out against the use of violence, war and nuclear weapons and called for disarmament

and the ban on nuclear weaponry. In spite of this good initiative, the proliferation of small, major and nuclear weapons remains the most pressing problem of today's world. Reynolds rightly notes that while it is positive that since the Second World War (1939-45) and particularly since the days of the Cold War (1947-91) nations of nuclear capability have agreed to treaties preventing increases in the proliferation of weapons of mass destruction, there has never been anything resembling the Isaianic will for complete disarmament.

True and wholesome peace can be achieved if all nations put in a straight forward commitment to peace. Commitment to peace always demands a personal and communal commitment to non-violent action. Any intentional attempt to follow the way of peace is part of the turning of a sword into a ploughshare. Though that alone may not stop wars completely, nor would it change the world overnight, but it is a step towards a peaceful world.

Though the UN takes Isa 2:4 as its motto, the inability of the UN to produce world peace points to the need for a supernatural work that will result in war being forever abolished (Harman, 2005). However, even with all the failures, the UN still represents man's best-organized effort to come together to chart out the way to peace.

It may be stated that the realization of a fulsome peace in the world goes beyond mere human means. The attainment of a fulsome peace in the world requires divine intervention (Kari, 2014). This is implied in Isa 2:2-4. Secondly, the viability of Isaiah's vision of peace depends on the nations accepting the meaninglessness of continuing to train for war or to continue to stockpile weapons of war. Global peace is endangered by the continuing proliferation of weapons.

5.3.   Isaiah's Vision of Peace as a Model for Nigeria

Isaiah's vision of peace is particularly compelling to the Nigerian socio-political situation.

1. One of the keys fundamental to peace implicit in Isaiah's message of peace (Isa 2:2d-4) is acceptance and mutual co-operation among humans. The prophet says "in days to come" (~ymiªY"h; tyrIåx]a;B.), many people will come "to the house of the God of Jacob" (bqoê[]y: yheäl{a/ 'tyBe-la,) to learn YHWH's way (wyk'êr"D>), so that they may walk in his paths (wyt'_xor>ao). Notable is the fact that the nations come together to work out a way to peace and harmony. Perhaps the prophet Isaiah is saying here that at the "house of the God of Jacob" (bqoê[]y: yheäl{a/ 'tyBe), people of all nations (~yI)AGh;-lK') will find acceptance and make friendships that will bind their nations together. Isa 2:2-5 raised the issue of solidarity and co-operation among nations in tackling the problem of war and conflict in the world.

Living in this spirit of solidarity is a good way of sowing the seed of global peace. Isaiah's message is addressed to the international community, but this prophetic oracle of peace is particularly relevant to the Nigerian situation where ethno-centric politics affects peace, harmony and development of the country. There is need for a united front in working for peace in Nigeria and other parts of the world. In his speech at Hiroshima Peace Memorial Park, John Paul II (1981) said:

The building of a more just humanity or a more united international community is not just a dream or a vain ideal. It is a moral imperative, a sacred duty, one that the intellectual and spiritual genius of humankind can face, through a fresh mobilization of everybody's talents and energies, through putting to work all the technical and cultural resources of the human family.

There is no better way to build a viable, strong and prosperous Nigeria than for the constituting regions of the country coming together with a common purpose. That is why Isaiah's vision of the nations teaming together (Isa 2:2d-3) to root out all that engender war and conflict and to promote all that engender peace and human wellbeing presents a model for Nigeria.

2. The second fundamental key to peace indicated in Isa 2:1-5 is education. Isaiah places emphasis on *torah* education. Isaiah speaks of nations coming to Zion to learn YHWH's ways (wyk'êr"D>), i.e., YHWH's torah (hw"åhy> tr:ÛAT«), to learn the secret of living with one another in peace and harmony. The wisdom learned from YHWH's torah reveals to the nations that war is not a good way to settle conflicts. YHWH's *torah* teaches the secret of peace. The *torah* is also teaches justice as the foundation of peace. The nations are moved by the wisdom learned from YHWH's *torah* to reject war and embrace peace. It is no wonder that Isaiah acknowledged learning the *torah* as part of the foundation for a future of peace. True peace is not enforced by the force of arms; it is one inspired by love and sustained by justice.

Isaiah's oracle of peace (Isa 2:1-5) is a crucial factor in building a sound political and economic development in young minds in Secondary Schools in Nigeria. Inculcating the culture of peace in the youths is important to improving fraternal co-existence in Nigeria. The culture of peace can be developed through peace education in secondary schools. Peace education instilled in young minds at an early stage in life will help ginger a positive change in people's relational attitude towards one another. As a nation, Nigeria needs to promote the peace culture through "peace armament." "Peace armament" here means instilling the values of peace and justice in the citizenry, especially the young minds. Instilling peace armament at childhood is more fundamental to peace than preaching disarmament at adult age. Disarmament, as earlier stated, means more than reducing or even eliminating weapons of war; it also involves instilling in young minds peaceful and non divisive ideologies and non oppressive politics that orchestrate conflict among people.

3. Isa 2:3-4 offers us a third key to peace - change of mindset. No peace comes from violence, no matter how reasonable the cause of violence is. This is because violence destroys what it claims to defend, i.e., the dignity, the life, the freedom of human beings. Peace remains a big challenge of today's world in view of the drive by many nations of our world to become powerful and influential on the world stage through military development and armament. In a world in which many are ignorant of the ways of God; together with greed and an insatiable lust for political and military power, war and its evils are the consequences. The problem basically is a spiritual one; economic and political measures alone will not solve it. Therefore, if the world is to know real peace, men's hearts must be changed.

In Isa 2:2-4, the learning of the *torah* resulted in a change of mindset among the nations. The transformation of mindset resulted in the nations transforming their weapons of war (tAbr'x] and tAt)ynIx]) into agricultural tools (~yTiai and tArêmez>m;) and embracing peace. This presents a fundamental option for Nigeria. Nigeria cannot be transformed unless there is a change in mentality among its citizens, from divisive tendencies to working for unity and harmony.

In Isa 2:3-4, the nations which were formerly at each other's throats, now open up to each other in brotherhood and harmony, having been transformed by YHWH's *torah* learnt from Zion. Having been thus schooled by YHWH's *torah,* the nations are willing to take their cases to Zion for arbitration, that is, they will submit themselves to YHWH's rule and to the principle of justice epitomized in YHWH's torah (hw"åhy>-tr:ÛAT).

The Hebrew word hr'AT is usually translated into the English word "Law". This is a misunderstanding of the word *torah*. Etymologically the Hebrew word hr'AT comes from the Hebrew root word hry, a verb which means "to instruct, to teach". A Hebraic definition of *torah* is a set of instructions, from a father to his children aimed at bringing them to maturity. The *torah* is God's instruction to mankind. This is the sense the word is used in Isa 2:2-4.

The *torah* and the word of the Lord are a guide which directs people's lives. Thus we may see why the Psalmist says "Your word is a lamp to my feet and a light to my

path" (ˋyti(b'ytin>li rAaᵃw>÷ ^r<+b'd> yliîg>r:l.-rnE) (Psa

119:105). YHWH's *torah* is compared to a lamp or a light that illumines one's life

(Prov 6:23). YHWH's torah (hw"åhy>-tr:ÛAT) teaches the principle of right

living; it nurtures the mind. In Psa 19:7, the *torah* is said to have the power to revive the

soul (vp,n"+ tb;yviäm. hm'ymiT.â hw"åhy> tr:ÛAT«). It transforms

people's mentality. As a foundation of right living, and a moral principle, the *torah*

guides humans in the way of righteousness. It teaches humans how to live together in

harmony. The *torah* is a foundation of peaceful co-existence.

Isaiah's oracle of peace (Isa 2:1-5) expresses Isaiah's theology of international

relations. This theology shows that YHWH's *torah* is the foundation of peace, security,

and economic development. The wisdom which the nations have learnt from the *torah*

becomes a reasonable and satisfactory reason for decision – a decision to put an end to

enmity and conflict, and to transform their weapons of war into instruments of peace

and the ingenuity and effort invested in acts of war into human wellbeing and

development. Since the nations submit themselves to be directed by YHWH's teaching,

peace and universal brotherhood will result. The instruments which desolated the world,

and filled it with blood will now be turned into instruments of agriculture and human

wellbeing. It is not enough that men learn war no more; it is also important they put in

place structures that forestall conflicts and violence.

The Hebrew word sm'x', generally translated "violence", refers almost

exclusively to human action. The examination of the different uses of sm'x' shows that

the meaning of the term is not limited to physical violence but may refer to verbal or even ethical violence as well. The Hebrew Bible speaks extensively in opposition to human violence and supports the pursuit of peace. Peace means more than just the absence of war (absence of direct violence) as we have earlier indicated. It requires more than a cease-fire and more than the laying down of arms (Scott, 2011). The reality of war is related not only to armed conflicts but also to the unprecedented scale of social injustice in the society. Peace is primarily concerned with creating and maintaining a just order in the society. Peace, according to Francis (2005), Ibeanu (2006), and Bashar (2009) involves justice; peace is inconceivable without justice.

The idea of stable peace is an inherent part of the Hebrew concept of $\sim Alv'$, which signifies wellbeing and wholeness: restoring or reuniting what has been divided. This can only happen in a society governed by justice ($jP'v.mi$). Justice is one of the fundamental teachings of the torah. The modern concept of positive or sustainable peace involves the practice of justice. Injustice and oppression lead inevitably to anxiety and turmoil (Isa 48:22; 57:21) (Scott, 2011). Sustainable peace in any society is possible if justice and equity are practiced part of the body politic of that nation.

4. The fourth model of peace offered by Isa 2:2-4 is the non-violence approach. Resolving conflicts or building peace in any nation is not something to be enforced by force of arms, but by dialogue and by addressing the causes of conflicts. As Reardon (1993) said, putting an end to armed conflict "is the starting point of the search for peace, for peace will ultimately depend on the abolition of war, the negation of armed conflict" (p.39). This kind of peace is referred to as negative peace. An unstable or

negative peace is an enforced peace, an order enforced and maintained by power politics and statecraft, military force.

True peace is not imposed, and unity is not effected by means of state violence (cf. Bashar, 2009; Braatz, 2015). Such a use of force is counter-productive; it affects the society in the long run, creating suspicion and fear, and working against unity eventually. Use of dialogue is a better step to peace.

Mahatma Ghandi advocates for the use of non-violence or passive resistance. Passive resistance is specifically making one's refusal to act a means of resisting injustice. Passive Resistance is a weapon of the weak, and does not exclude the use of physical force or violence for the purpose of gaining one's end. The respective Nigerian Governments can apply this model of non-violence in handling the myriad of problems in Nigeria. This model of peace is implied in Isaiah's call on the nations to put aside their weapons of war and embrace peace. More can be achieved by applying dialogue than the use of military force in resolving problems in the country. Recourse to force or the option of war is not the right means to settle conflicts. Conflicts and clashes of ideologies can and need be settled and resolved by means other than war and violence. The use of force increases tensions and aggravates problems.

Isa 2:2-4 offers us the non-violent-model as a way to peace. This involves the application of justice and equity in our body politics and addressing the issue of injustice, inequity and marginalization (Michael and Fishman, 2012) which are at the root of conflicts and agitations in Nigeria since 1999. Moltmann (1988) writes that there is no peace in oppression. Where injustice and violence rule there is no peace, even though everything is quiet and no one dares protest. Justice creates peace. Peace as the

work of justice presupposes and requires the establishment of a just order (Aquino, 2001).

5. The fifth theme emanating from Isaiah's oracle of peace (2:1-5) is the place of justice in enthroning peace in the society. Justice is a vital content of the *torah*. Deenabandhu (2012) stressed that justice is pivotal to peace; peace is only possible where there is justice. Justice and peace are not mere concepts but serious issues encompassing the complex set of social, economic and political dimensions of life. Although Isaiah speaks of a "warless society", a peaceful society is essentially one that practices justice. Without justice there can be no wholesome peace.

Stable peace is an inherent part of the Hebrew concept of $\sim$Alv', signifying wellbeing and wholeness, restoring or reuniting what has been divided. A wholesome peace can only happen in a society governed by justice. Injustice and oppression lead inevitably to anxiety and turmoil, with little chance of wellbeing (Isa 48:22; 57:21).

The biblical traditions and the Christian experience of faith say unambiguously that justice alone creates a lasting peace ($\sim$Alv'). It follows, as Moltmann (1989) and Theodore (1989) said, that there is no peace where injustice and violence rule, even when "law and order" have been achieved by force. Injustice always creates inequalities and destroys balances. Justice goes beyond giving each person his due. It consists in the mutual recognition of human dignity and mutual acceptance. This creates a humane and just community.

6. One of the ways to peace is through disarmament. Isa 2:2-4 presents disarmament as a fundamental option to peace. Isaiah looked forward to a time when the nations of the

world (~yI)AGh;-lK') "shall beat their swords into plowshares, and their spears into pruning hooks" (tArêmez>m;l. '~h,yteAt)ynIx]w: ~yTiᵃail. ~t'øAbr>x; Wt'T.kiw>).

Isaiah emphasizes the importance of disarmament to peace. Disarmament involves a reduction in military expenditure in favour of infrastructural development. Ghosh (1984) highlights the relationship between disarmament and development. According to him, a reduction in the pursuit of arms and military development impacts positively on stable and balanced social and economic development within any economic and political order. The increase in military budgets and use of the nation's scarce resources for military purposes are detrimental to the development of other sectors such as health, education, agriculture, etc.

Disarmament and development are two most important tools that the international community can use in building a world free from want and fear. Disarmament policies and programs can facilitate a decrease in military expenditure, defuse tensions and encourage trust in inter-State and intra-State relations, help to impede the development of and spread on new weapons and diminish the risk, incidence and severity of armed conflict and armed violence, thus improving stability and freeing resources for other activities, such as economic and social development. At the same time, by promoting economic and social progress, development policies and programs can contribute to eradicating poverty, promoting economic growth and creating conditions of increased security and well-being.

5.4. Disruptive Effects of Armed Conflicts

Isaiah (2:1-5) may not have directly spoken about the devastating effects of conflicts, but the theme is implied in the call to disarmament (Isa 2:4). The prophet Isaiah sees armed conflicts and war as the cause of human degradation (Ijezie, 2009). Isaiah envisions a time when mankind reject war and embrace peace. The anathema pronounced on armament in 2:4 suggests that Isaiah regards weapons of war and, indeed, conflicts as inimical to human welfare. Isaiah's oracle seems to call for international cooperation in addressing the problem of conflicts.

Conflict has a devastating effect on the well-being of people in any conflict zone. Armed violence is among the most serious causes of human suffering and underdevelopment. War causes devastation and loss of lives, destroys social infrastructure and hampers development and sets in motion a cycle of violence in the society. High levels of armed violence and insecurity have a destructive impact on a country's development, affecting economic growth. The relationship between disarmament and peace is echoed in Isa 2:2-4.

In his speech on "Disarmament for World Peace", Lama (2016) stressed that "the awesome proportion of scarce resources squandered on military development not only prevents the elimination of poverty, illiteracy and disease, but also requires the sacrifice of precious human intelligence". The reduction or elimination of weapons in the society is a promising start for a peaceful world (Nkurikiyinka, 2006). This fact is implied in Isa 2:4: "they shall beat their swords into plowshares, and their spears into pruning hooks;

nation shall not lift up sword against nation, neither shall they learn war any more". Isaiah predicts a time when universal peace will be fully realized.

The deplorable condition of humans in many parts of the world today will be reversed if all the efforts and resources used in making war are turned into resources for promoting life. The inevitable effect of the embrace of peace is the improvement of the economy, economic prosperity and consequent reduction of poverty. And if the problem of poverty and social inequalities is tackled, many of the situations that exacerbate conflicts will be avoided.

5.5. Peace as a Pre-condition for Sustainable Development

Isaiah's prediction is that the nations will one day beat their swords into ploughshares and their spears into pruning knives, that one nation will not take up its sword against another nation, and that they will cease to learn to make war. This prediction is often taken as an imperative injunction for how God's people ought to act right now. YHWH *torah* is instructive. The *torah* teaches peace as the only way to a harmonious co-existence. Isaiah's peace has implications for development of the society and the promotion of human wellbeing.

The Jewish concept of $\sim$Alv' recognizes that true peace is part of a totality which includes justice and equity. Isaiah envisions a new world order characterized by justice (jP'v.mi), peace and fraternal co-existence (Isa 2:1-5; cf. Mic 4:1-5). Such a

peaceful world, according to Isaiah, is dependent on humans accepting YHWH's *torah* and living by its standards.

Isaiah's message of peace offers humanity a secret of peace and economic security. Peace encompasses a relationship that is ordered. Peace is primarily concerned with creating and maintaining a just order in the society. Without peace there can be no justice. Without justice, democratic institutions, and the development of the rule of law, which are the foundations of a peaceful society will not last. Justice is a necessary component in the search for peace. Indeed, justice is a fundamental content of the hr'AT which Isaiah presents as a foundation of peace. Justice and peace stand as the bedrock of national development. The attainment of development in any nation is dependent on the resolution of conflict and rancour which destabilizes and distorts progressive development.

Conflicts impede development. Without peace there can be no development and without development there can be no wholesome peace. Peace is a crucial factor not only in attaining political stability but economic development. For sustainable development to be achieved, humans must strive decisively to the dissipation, if not the elimination, of the causes of conflict among humans. Peace has to be fundamentally anchored to the moorings of justice.

This work does not suggest that the absence of conflicts or wars necessarily guarantees economic development, but it is the firm position of this work that no real development can occur in an atmosphere of insecurity and conflicts. A country in a state of war cannot be in a position to put in place the necessary building blocks for

development. So, any discussion about national development must begin with a conversation about conflict prevention and resolution.

Armed conflicts, whether at the global, national or regional levels, are among the chief causes of human suffering and underdevelopment as the resources needed for human and infrastructural development are diverted into military development. Isaiah 2:1-5 calls for a reversal of this trend of wars and armament.

Armed conflicts destroy infrastructure and create political instability and insecurity in the society. The destruction entailed by warfare, combined with the erosion of institutions and organizations, leads to a deterioration of the economic environment (Justino, 2010). Imagine a nation where violence and conflicts are significantly reduced; a nation where the ingenuity and resources invested to fuel and sustain conflicts, on the one hand, and to control violence and conflicts, on the other hand, are utilized to promote agriculture and human wellbeing, there will be a considerable increase in infrastructural development, an improvement in the wellbeing of the people, and a reduction of poverty. This is the main thrust of Isaiah's message of peace (Isa 2:1-5).

The prophet Isaiah called for the transformation of the implements of war into tools for agriculture (~t'øAbr>x; Wt'T.kiw> ~yBi_r: ~yMiä[;l. x:ykiÞAhw>). Isa 2:4 suggests that the transformation of the resources and ingenuity used in war and conflicts and the rechanneling of these resources to agricultural development will not only bring peace in the world, but also bring about the improvement of the wellbeing (~Alv') of the people.

Isaiah's message of peace is a call on all nations to say no to war and violence and to redirect the energies and ingenuity expended in war and military development into agriculture and the promotion of human wellbeing. As Isaiah sees it the beating of weapons of war into implements of agriculture will result in mass production of food, economic prosperity and consequent eradication of poverty. The production of food and abolition of hunger will further eliminate the root causes of conflicts among nations (Otto Kaiser, 1983).

In summary, Isaiah's peace presents a model of peace to our society. Isaiah hinges global peace is anchored on the universal submission to the direction of YHWH's *torah*. The prophet calls for disarmament as a way to peace. Isaiah sees warfare as the chief cause of the human impoverishment and degradation. The prophet presents peace as key to development.

Isaiah envisioned a time when the nations of the world will come together to seek the way to peace. Apparently Isaiah is calling for an international cooperation in the drive for peace in the world. It is not surprising that the United Nations (UN) employed Isa 2:4 as its motto in their collectively effort to work for a more peaceful world. Nigerians, too, must come together to chart out better ways to promote peace and security in the country. The need to control the spread of weapons is imperative. Disarmament is one of the messages of Isa 2:1-5. Disarmament involves not only the elimination or even reduction of weapons of war, but also the elimination of hateful and divisive ideologies and oppressive policies. For sustainable development to be achieved in Nigeria, efforts must be made decisively to the dissipation, if not the elimination, of

the causes of conflict in the country. Peace is a necessary condition for sustainable development.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1. Summary

Isa 2:1-5 is one of the best known passages in the entire book of Isaiah. Isaiah foresees a time when Zion shall be established as a summit drawing all nations to YHWH. This passage paints the picture of the nations streaming to Zion "in days to come" (~ymiᵃY"h; tyrIåx]a;B.), to receive YHWH's hr'AT, the God-given foundation of peace. Both Isaiah (2:2) and Micah (4:1) set the fulfilment of this prophecy "in days to come" (~ymiᵃY"h; tyrIåx]a;B.). The Hebrew expression

~ymiᵃY"h; tyrIåx]a;B. ('in days to come') probably means 'in the future' or at an undetermined time in history, not necessarily 'at the end of days' (evn tai/j evsca,taij h`me,raij) as the LXX suggests.

Isa 2:2-4 is an example of Isaiah's use of the "Zion tradition". Here Mount Zion, the place God has chosen as the divine "resting place forever" (d[;_-ydE[] ytiîx'Wnm.) (Ps 132:14), will become, in God's own time (~ymiᵃY"h; tyrIåx]a;B.), a place of peace and reconciliation, and a rallying point for the nations (`~yI)AGh;-lK' wyl'Þae Wrïh]n"w>). Isaiah declares that Zion, "in days to come", shall be established as the highest of the mountains (~yrIêh'h, varoåB. 'hw"hy>-tyBe rh:Ü hy<÷h.yI) !Ak'n").

As Isa 2:2-3 indicates, two things happen because Zion is established and exalted: The nations (~yI)AGh;-lK') and peoples (~yMiä[;) stream uphill to Zion (wyl'Þae Wrïh]n"w>), and the *torah*, the "law-word of God" (hw"åhy>-hr'AT and hw"ßhy>-rb;d>) pours out from Zion/Jerusalem (Isa 2:3; cf. Mic. 4:2): "For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem" (`~Øil'(v'Wrymi hw"ßhy>-rb;d>W hr"êAt aceäTe '!AYCimi yKiÛ). The second is the result of the first. The nations and the peoples of the world hear God's word as it comes from the "house of the God of Jacob"

(bqoê[]y: yheäl{a/ 'tyBe, Isa 2:3), and in consequence they are motivated to drop their weapons of war, abandon their warring tendencies and embrace peace. The nations encourage one another to walk in YHWH's way (wyk'êr"D>mi) and act in the light of his commandments (hr'AT).

The hr'AT is presented as the centre of Isaiah's teaching and the magnetic force which draws the nations to Zion. Two things are stressed here. First, God himself is the one issuing the teaching (hr'AT): "he may teach us his ways" (wyk'êr"D>mi 'WnrE'yOw>, Isa 2:3). The hr'AT is presented here as the source and foundation of truth (tm,a/) and the recipe for peace. Secondly, the passage teaches that the nations need above all else this teaching (hw"åhy>-hr'AT) in order to build up a peaceful and harmonious relationship among them. The hr'AT is portrayed as the light to the nations (~yI)AG rAaðl.). It guides people unto the way of peace. What blinds the understanding of people is ignorance, and ignorance can only be dispelled by truth. The light of YHWH's torah (hw"åhy>-hr'AT) dispels the ignorance which make nations/peoples (~yI)AG/~yMiä[;) to war against each other, to squander their resources in the art of war instead of working to improve the wellbeing (~Alv') of their people (Feid, 2013).

Isa 2:4 continues from verse 3, which refers to God as the maker of laws. Here God acts as the judge (jpeÞvo). God judges by means of his *torah*. Isa 2:1-5 is often cited as providing a biblical vision of world peace. The pericope paints the image of YHWH as the universal Judge, issuing instruction (hr'AT) and exercising authority over all nations (~yI)AGh;-lK') from the top of Mount Zion. Isa 2:2-4 indicates that the nations stream to Mount Zion to learn the secret of fraternal co-existence. God's judging will remove the causes of dispute between the nations.

When God, by his law (hr'AT) and historical sanctions, judges, admonishes, and rebukes the nations of the earth, a remarkable thing happens. Secondly, YHWH's *torah* teaches peace, and causes a change of mentality among the peoples, from the desire for war to the desire for peace. The new-found wisdom gained from learning YHWH's torah will not only change peoples mindsets, but also move them to reject war and consequently change their weapons of war into implements of agriculture and human wellbeing: tArêmez>m;l. '~h,yteto)ynIx]w: ~yTiªail. ~h,øytebor>x; Wt'T.kiw>. The energies and resources which they once spent on war will be turned into agricultural endeavours.

The *torah* learned on Mont Zion will move them to embrace peace and reject war ʕhm'(x'l.mi dA[ß Wdïm.l.yI-al{w> br<x,ê 'yAG-la, yAgÝ aF''yI-al{). The nations felt the necessity of embracing peace because they have realized the folly and danger of going the way of war. Isaiah seems to suggest that the

whole world can enjoy an undisturbed peace when YHWH's hr'AT is observed by the nations.

The prophet Micah (Mic 4:4) takes this prophecy a bit farther by indicating that when nations submit themselves to the direction of YHWH's torah, there will so much be an undisturbed peace among them. With war rejected and weapons of war transformed into implements of agriculture and human wellbeing, "they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid" (dyrI+x]m; !yaeäw> Atàn"aeT. tx;t;îw> An°p.G: tx;T;ó vyaiä Wbªv.y"w>). Micah 4:2, like Isaiah 2:3, clearly says here that peace will come to the world when the nations receive the word of God and submit themselves to the direction of his torah (hw"åhy>-hr'AT).

Isaiah 2:1-5 presents the hr'AT as offering the secret of peace and the principle of harmonious coexistence. In the Old Testament, ~Alv' is a positive concept. ~Alv' indicates wellbeing, prosperity and integrity, and implies physical health, economic security and sound relationships with others.

The peace which Isaiah proclaims here is a comprehensive peace with justice. Indeed YHWH's *torah* (hw"åhy> tr:ÛAT«) is the source of justice. Such a fulsome peace is a gift from God himself, who is the God of peace. Isaiah presents the torah (hr'AT) and the word of God (hw"hy>-rb;d>) as the secret of peace and the foundation of a new world order characterized by a harmonious coexistence among

nations. A universal peace is contingent on a universal recognition of the rule of YHWH, and a universal diffusion of the Word of God and the *torah*.

Isaiah hinges the realization of global peace on a radical moral and spiritual reorientation and change of mindset. Such a change of mindset is caused by YHWH's *torah* (hw"åhy> tr:ÛAT«) which Isaiah presents as a secret of peace and the foundation of harmonious order. The prophet declared that YHWH's torah learnt on Mount Zion will transform the mentality of humans and make them understand that war is not the right way to settle disputes.

Our mindset colours our interpretation of situations, influences our judgments and affects the choices we make. Owing to the *torah* learnt on Mount Zion, the mentalities of the peoples and nations are transformed; the nations are moved to turn their weapons of war (swords) into plowshares – implements of agriculture. The nations which formerly took pleasure in slaughtering one another willingly would cease their warfare. This change can take place because YHWH's word and his *torah* will teach them the way of peace and the principle of living together in fraternity. They will learn YWHW's way and walk in his paths (Isa 2:3). YHWH's way is the way of peace (cf. Eph 2:13-18).

Isa 2:2-4 is usually considered eschatological by scholars. Eternal peace comes only as God's gift. Isaiah presents peace as part of the universal order which is to be cultivated and preserved. The Hebrew concept of ~Alv' means "fullness", having all we need to feel complete and healthy. ~Alv' connotes more than a mere absence of

war (hm'x'l.mi), conflict (byri) or violence (sm'x'), ~Alv' also includes justice

(jP'v.mi). In the Hebrew Bible ~Alv' is almost always tied to the twin concepts of

justice (jP'v.mi) and righteousness (hq'd'c.). A world characterized by ~Alv' is

one where justice is observed. Isaiah foresaw a time when war will be outlawed and

weapons of war transformed into implements of peace and human wellbeing.

6.2. Conclusion

Isaiah's vision of global peace (Isa 2:1-5) is of great importance to the call for

peace in our world today. In times of difficulty when present circumstances seem

unpromising; Isaiah's vision of peace gives the confident hope that the future belongs to

God. We may feel cynical or hopeless about the prospects of the fulfillment of Isaiah's

vision, but in his invitation lies enormous and practical power. The future is in God's

hand, but the first step toward that future, belongs to those who have glimpsed God's

light and are willing to trust that enough light lies ahead.

Isaiah proclaimed that global peace is attainable (2:1-5). In a world plagued by

violence, armed conflicts, and the fear of war; a world where so much ingenuity and

resources are invested in the production of the implements of war, Isaiah proclaims a

gospel of disarmament (Isa 2:4). The prophet Isaiah strongly underlined that global

peace will be attained if humans submit themselves under the direction of YHWH's

torah (hw"ihy>-tr:At)). Such a global peace as Isaiah envisioned it can be

realized if there is a change of mindset among humans - from the desire for war and conflicts to a desire for peace and fraternal co-existence.

The prophet Isaiah hinges global peace on disarmament, on the nations beating "their swords into plowshares and their spears into pruning hooks" (Isa 2:4). The expression, "they shall beat their swords into plowshares" (~yTiail. ~t'Abr>x; WtT.ki), stresses on disarmament as a way to peace and development. The expression in 2:4b, "Nation shall not lift up sword against nation, neither shall they learn war any more" (hm'(x'l.mi dA[ß Wdïm.l.yI-al{w> br<x,ê yAG-la, yAgÝ aF''yI-al{) is a metaphor for the complete peace that will reign among the nations in the *eschaton*. Isaiah conceives of a world where war will be abolished and harmony and peace enthroned among peoples (Moore, 2014).

Isaiah proposes disarmament as a necessity for global peace and development. Peace, however, will be elusive if the nations of the world continue to stockpile weapons of war and to continue to promote hateful and divisive ideologies. Disarmament, however, involves not only putting down weapons of war "sword" (br,x,) and "spears" (tynIx]) but also knocking down walls of division among nations and peoples and putting an end to hateful and divisive ideologies. For sustainable development to be achieved, humans must strive decisively to the dissipation, if not the elimination, of the causes of conflict among humans. The world must come together to chart out better ways to promote global peace and security.

Isaiah's oracle of peace may seem to be utopian and unrealizable, but it offers a prospect of peace to a world increasingly divided along religious and political lines. Isaiah's gospel of peace is a clarion call to disarmament. The search for peace may not be realized if nations of the world continue to stockpile weapons of war; nor can true peace be feasible if humans continue to spread hateful and divisive ideologies. Today nations of the world invest enormous resources on armaments. If these resources are utilized in funding agricultural and infrastructural development, there will be a considerable reduction of poverty in the society. And if the problem of poverty and social inequalities is tackled, many of the situations that exacerbate conflicts between groups, communities, and nations will be avoided. Peace is a necessary condition for sustainable development.

The world has a moral imperative to stop the arms race and to reduce armament. In pursuit of these objectives efforts must be made to bring the arms race among the nations under control quantitatively and qualitatively, to restrain the proliferation of nuclear weapons, and to place restrictions on the spread of conventional arms in the world. This requires the establishment of some universal public authority acknowledged as such by all nations and endowed with the power to safeguard on the behalf of all, security, regard for justice, and respect for human rights.

Isaiah visualizes a world where humans will live together in brotherhood; a world where cases are better resolved, violent conflicts abolished; the productive capacity enhanced and poverty eradicated. This, however, can happen when humans embrace peace and practice justice, desist from hateful and divisive ideologies and put an end to political and economic oppression.

Isaiah foresees a world where conflict will give way to peace; a world where fighting will give way to cultivation. The world can be transformed and human living conditions bettered if the resources and the ingenuity used in producing weapons of war and in sustaining conflicts are channeled towards the development of social infrastructure. The living conditions of humans will improve when nations move from the production of weapons of war to the production of implements of agriculture, from the empowerment to destroy to the empowerment to build, from learning to make war to learning the art of being human. This demands a global commitment to peace. Without a sustained search for peace, humanity is condemned to the dreadful prospect of wars succeeding wars until the human race destroys itself (Scott and Kilpatrick, 1956). When the nations of the world pursue the course of peace then the funds formerly spent on ammunitions will be spent to promote human welfare.

Peace thrives in a culture of non-violence, justice, equity and respect for human rights. This fact was underlined by Galtung's Positive Peace Theory, which was utilized in this work. Cultural and racial differences in any society are more likely to be tolerated in communities where equity and wellbeing are promoted. There are tendencies for restiveness in any nation where equity, justice and wellbeing of members are lacking.

Isa 2:1-5 expresses the dream of global peace and foresees a time when all people will seek to live in according to God's way. Isaiah's dream of peace still has very relevant appeal to our world where violence, conflict injustice, oppression and bloodshed are part of the lives of millions of people. Isaiah's hope that history will reach a climax in the reign of God when the existing order will be transform from

violence and conflict to unity and peace seems as appealing as it does seem unattainable. It is quite ironic that while nations preach peace, they go on spending huge material resources to procure more weapons most of which are not really needed.

The dream of peace that Isaiah envisions seems impossible, but there is hope of peace if God's people heed the prophet's call for an end to war and violence. Isaiah says such a time will only be possible when God is universally recognized and humans act in the light of God's *torah*. It is only then can peace be established and maintained. We can be peacemakers in the world around us. An appropriate starting point is to live our own lives as models of God's justice.

The pursuit of peace is a global imperative. Peace is not just something to wish for, it is something to make, something to work for. Humans can experience an authentic, fulsome peace, only if they think peace and promote justice. To create a peaceful society we must change ourselves and our patterns of thought. Peace is enthroned in a society when justice and equity are practiced, and when everyone feels included. Fostering peace requires justice and equity. When justice is practiced, peace is promoted.

6.3. Recommendations

The prophet Isaiah hinges the realization of global peace on disarmament. Peace can be consolidated through practical disarmament measures, like eradication, or at least curbing the spread of weapons in the world. For humanity to realize the dream of global peace and harmony the nations of the world must heed and apply Isaiah's gospel of disarmament.

Isaiah portrays the *torah* and the word of God as agents of transformation and the secret of peace. The wellbeing of humans as well as world peace can only be realized through obedience to YHWH's *torah*. The torah is not only the expression of the divine will but also the anchor for a future world peace.

Isaiah presents war as inimical to human wellbeing (~Alv'). There is need for humans to apply Isaiah's principle of non-violence in the settlement of disputes among nations. Dialogue is indispensable to peace among humans.

There is an essential link between peace (~Alv') and justice (jP'v.mi). The *torah* teaches justice as a way to be in the society. Although the prophet speaks of a warless society, a wholesome peace is possible in a society where justice is practiced.

Isaiah stressed on learning the *torah* as a way to develop the culture of peace and non-violence. The culture of peace is neither native nor alien to any society or state formation. It is something consciously cultivated, nurtured and entrenched. The value of peace and harmonious co-existence must be emphasized as part of societal values.

6.4. **Suggestions for Further Research**

In the course of this work, a number of areas requiring attention were identified which could not be treated in detail because of the scope of this work. These are, therefore, presented here as suggested areas for further research.

1. Religious tolerance as a theme should be further addressed in subsequent studies on Isaiah's vision of peace (Isa 2:1-5). This is important because there can be no world peace without peace among religions.

2. Another important theme requiring further research is learning the *torah* as a secret of peace.

3. The effects of civil wars on human and societal wellbeing have been largely under-researched in this study because of the scope of the work. This aspect could be taken up by future researchers.

4. The place of the YHWH's *torah* in the formation of character.

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