All Nations University Journal of Applied Thought (ANUJAT)
A Multidisciplinary Approach

Volume 8/ Number 1

November 2020

Article 2

Reading Isaiah 2:1-5 in the Light of YHWH'S Mission: A Linguistic Analysis

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Recommended Citation:

Marfo, E. K. (2020). Reading Isaiah 2:1-5 in the Light of YHWH'S Mission: A Linguistic Analysis. *All Nations University Journal of Applied Thought (ANUJAT)*, 8(1): 21-42. All Nations University Press. doi:[http://doi.org/ 10.47987/HUXO6558](http://doi.org/10.47987/HUXO6558)
Available at: <http://anujat.anuc.edu.gh/universityjournal/anujat/Vol8/No1/2.pdf>

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Abstract

Scholarly discussions on Isaiah 2:1-5 have centered on the relationship of the passage to its parallel in Micah 4:1-3. As this debate remains inconclusive, there is the neglect of the theological motif(s) the prophet seeks to espouse. A cursory reading of the book of Isaiah may reveal that the author has a penchant for developing themes through paradigmatic expressions throughout his visions. Through a literary and linguistic analysis, this study argues that Isaiah 2:1-5 describes YHWH's vision concerning His Mountain and the Torah and their importance of mission to the nations. Zion/Jerusalem is the focal point of YHWH's missionary strategy/work on behalf of all the nations. Zion is a strategic center for the instruction and teaching of YHWH's law, ways, and words. Both the nations and Israel are to submit to these instructions. To receive YHWH's blessings, instructions and to benefit from His judgment and rebuke, the nation's come to Zion in their own accord.

Keywords: YHWH, Isaiah, Jerusalem, Mission, Torah

Introduction

Scholars have discussed Isa 2:1-5 from its relationship to its parallel in Micah 4:1-3.¹ As this debate remains inconclusive, the theological motif(s) the passage espouses is(are) neglected.² A careful reading of the book of Isaiah may reveal that the author has a penchant for developing motifs through paradigmatic expressions throughout his visions. The methodology used in this study is linguistic analysis. The current research offers a new reading of Isa 2:1-5 in the light of YHWH's missional motif.

Context Analysis

¹For discussion on the relationship of Isa 2:1-5 to its parallel in Micah 4:1-3, see James E. Brenneman, *Canons in Conflict: Negotiating Texts in True and False Prophecy* (Oxford: Oxford University Press, 1997), 114-33; Bernard Gosse, "Michée 4,1-3, Isaïe 2,1-5 et les rédacteurs finaux du livre d'Isaïe," *ZAW* 105 (1993): 98-102; Marvin Sweeney, "Micah's Debate With Isaiah," *JSOT* 93 (2001): 111-24; Anthony J. Tomasino, "Isaiah 1.1-2.4 and 63-66, and the Composition of the Isaianic Corpus," *JSOT* 57 (1993): 81-98; Francis Landy, "Torah and Anti-Torah: Isaiah 2:2-4 and 1:10-26," *Biblical Interpretation* 11.3/4 (2003): 317-34; J. J. M. Roberts, "Isaiah 2 and the Prophet's Message to the North," *The Jewish Quarterly Review* 75.3 (1985): 290-308; Hans Walter Wolff, "Swords into Plowshares: Misuse of a Word of Prophecy," *Currents in Theology and Mission* (1985): 133-47.

²Scholarly discussions on a theological motif in specific books of the OT barely mention mission. Particularly in the Book of Isaiah where some passages have been understood as mission-oriented, little or no discussion has been done on the nature of mission. Scholars who have attempted to glean a mission motif from Isaiah have done so by briefly studying some concepts of Israel's relation with other nations (See Paul R. Raabe, "Look to the Holy One of Israel, All You Nations: The Oracles About the Nations Still Speak Today," *Concordia Journal* 30, no. 4 (2004): 336-349; Paul R. Raabe, "Why Prophetic Oracles Against the Nations?" in *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman in Celebration of His Seventieth Birthday*, ed. Astrid B. Beck et al. (Grand Rapids, MI: Eerdmans, 1995), 236-257). However, as most of the scholarly discussions on the theology of the book or its theological themes in Isaiah have centered on other concepts, the motif of mission has not received due consideration.

The vision of Isa 2:1-5 is to be interpreted at least in light of the total message of Isa 1-12 as its broader context.³ It is essential to see Isa 2:1-5 in the big picture of Isa 1-12. Only in this way can the pericope be appropriately interpreted and perceive its contribution to the book of Isaiah's mission motif as a whole.

While the broader context of Isa 2:1-5 is chaps 1-12, the immediate context is considered as chaps. 1-5. Isa 1-12 is termed "the Book of Immanuel."⁴ The broad concern of chaps. 1-12 is Isaiah's commission to pronounce Israel's sins and YHWH's judgment. The prophet is to warn the people and bring their attention to YHWH and His righteousness. In between these chapters, several themes emanate and catch the attention of readers. This larger unit, Isa 1-12, begins and ends concerning YHWH as קדוש ישראל ([the Holy One of Israel] 1:4; 12:6). The reference קדוש ישראֵל together with צִיּוֹן ([Zion] 1:8; 12:6) serve as an *inclusio* of the unit.

Isaiah 2 falls under the second central unit (chaps. 2-4) of the block of chaps 1-5. In this block, Isaiah shows Israel's current state, her anticipated state, and her future state. Although in 2:1, the introductory superscription delineates the entire chapter from chap. 1, there are theological and textual/linguistic links prevailing between 2:1-5 and chap. 1. Isaiah 1, therefore, can be considered as part of the leading overture of Isaiah (1:1-2:5). The themes and concepts that connect the chaps. 1 and 2 of this overture include the introductory superscriptions (1:1/2:1); תּוֹרַת אֱלֹהֵינוּ (the law of our God [1:10]) and תּוֹרָה וּדְבַר־יְהוָה (Isa 2:3 WTT) (the law, the word of YHWH [2:3]).

Here (chaps. 1-5), sin and judgment are broadly echoed. While chap. 1 sets the historical context as Judah and Jerusalem during "the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (Isa 1:1); Israel is described as "sinful nation, a people laden with iniquity, offspring of evildoers, children given to corruption" (v. 4) who have forsaken their God. They join in evil assembly (v. 13) and commit murder (vv. 15, 22) as well as engage in bribery and thievery (v. 23). Amidst these sinful acts of Israel, God's mercies and love for His people sustained them. God did not punish them as He did to the people of Sodom and Gomorrah (v. 9).

God goes further to call His people, "Come now, let us reason together" (v. 18) and notes through a literary device that if His people obey, they will אָכַל (eat) the good of the land (טוֹב הָאֲרֶזֶץ) [v. 19]). However, if His people disobey and rebel against Him, they will be אָכַל (devoured) by the sword (חֶרֶב תֹּאכְלֶנָּה) [v. 20]). In Israel's obedience to the course of YHWH, the Mighty One of Israel will fight Israel's enemies, restore justice, and shall call the city "the city of righteousness, the faithful city" (v. 26). This context ushers in chap. 2.

If the material of Isa 1-5 is divided further, Isa 2 can be separated from chaps. 3-7. Isaiah 2 begins with Zion's glorious future and concludes by describing the judgment that will befall the city. Isa 3 further indicates another judgment against Jerusalem where their food and water supplies would be taken away (3:1-3). Due to the upper class's injustice against the lower class (poor and weak) of Israel, punishment will befall them from YHWH's hands. The oppressors (vv. 14-15)

³H. G. M. Williamson, *Isaiah 1-5*, International Critical Commentary (London, UK: T. & T. Clark, 2006), 163–88; Joseph Blenkinsopp, *Isaiah 1-39*, The Anchor Bible 19A (New York, NY: Doubleday, 2000), 188–91; Otto Kaiser, *Isaiah 1-12: A Commentary*, 2nd ed., Old Testament Library (London: SCM, 1983), 48–56; Wolfgang Roth, *Isaiah*, Knox Preaching Guides, ed. John H. Hayes (Atlanta: John Knox, 1988), 31–33.

⁴Ronald F. Youngblood, *The Book of Isaiah: An Introductory Commentary* (Grand Rapids, MI: Baker, 1993), 33.

and proud and flirtatious women (3:16-4:1) will be singled out for judgment. Due to Israel's iniquity, a time will come that seven women would be ready to take hold of one man and be called by his name (4:1).

Isaiah 4, again, presents the glorious future of the city of Jerusalem. Following God's punishment, the faithful remnant of Jerusalem will be recipients of YHWH's divine grace (vv. 2-3). They will receive protection from YHWH "as shelter and shade from the heat of the day" (v. 6). Chapter 5 uses the parable of vineyard cultivation to show both the joy and disappointment that comes to the farmer following the harvest of the fruits from the vineyard. The vineyard analogy is used to represent the "house of Israel (בֵּית יִשְׂרָאֵל)," and "the men of Judah (אֲנָשֵׁי יְהוּדָה)," as the fruits, and YHWH Almighty (יְהוָה צְבָאוֹת) as the owner of the vineyard (v. 7). From vv. 8-23, Judah's grape of wrath made up of six woes hurled against six groups of people who are responsible for the cultivation and care of the vineyard is given. Verses 24-30 describes how Judah is rotten to the core and YHWH's divine judgment to be meted out to them. The *lion* in the form of the Assyrian invasion will come upon Judah, and there would be none to rescue them (v. 29).

While the passage in Isa 2:1-5 directs the reader to have a critical look at YHWH's future role of both Jerusalem and the nations, that mission will be centrally at stake, a reality that cannot be overlooked. Because this glorious vision of the future interaction between Israel and the nations are set strategically at the beginning block of the Book of Isaiah (chaps. 1-5), it is not an overstatement to posit that the book wants to portray a bright picture of what mission would be, thereby launching access into the rest of the book through a recognition of the future missional enterprise of YHWH's holy city of Israel.

YHWH's vision to the prophet showing Zion as a center to instruction and mission to the nations casts light onto the rest of the book's chapters. The visions showed Isaiah help the reader to accept the text of Isaiah and its message. The vision of the missional role of Zion on its citizens and the people of the others nations that come into its territory in Isa 2 gives a glimpse of YHWH's purpose for His people, which do not only enable the reader to understand His words in Isaiah but also invites the reader to participate in God's missionary endeavor and task for His people.

Theme and Structure

Thematically, Isa 2:1-5 begins with YHWH's revelation on future things that concern Judah and Jerusalem. The city and its people are to be a city of and a people for mission to the peoples of the nations. There is a progression where, in the future time when Zion is lifted high, "all the nations will stream to it" (v. 2). The coming in of the nations will pave the way for the "house of the God of Jacob" (v. 3) to teach them "His ways . . . and walk His paths" (v. 3). Beginning with v. 4, the passage displays a result of God's mission for His city. When Zion carries out this missional mandate, YHWH "will judge between the nations and decide for many peoples" (v. 4). The passage ends with a call by YHWH to the house of Jacob, together with the nations that come into Jerusalem, to be the light of God.

Structurally, the repetitions of key terms in the pericope help emphasize the structure. In a more general way, the structure of Isa 2:1-5 can be mapped out by noting the shifts in statements.

The passage begins with an introductory statement (v. 1) signifying Isaiah as a prophet and the seer of YHWH's vision. The verse employs the same basic vocabulary and form as in Isa 1:1—the introductory statement for the commencement of the entire prophetic Book of Isaiah. The passage then shifts to oracles on YHWH's mission for both His city and the nations (vv. 2-4). It then ends with an imperative statement that calls the house of Jacob to be the light of YHWH (v. 5). The outline can be summarized as follows:

- v. 1 Introductory statement
- vv. 2-4 Oracle on mission
- v. 5 Concluding statement

Delimitation of Pericope

Probably influenced by the redaction/editorial understanding of Isa 2, many scholars hold that v. 4 marks the end of the first pericope and that v. 5 begins the second pericope of the chapter. Also, some have viewed v. 1 as inclusion by a later editor or redactor by way of cementing the unity and authorship of Isaiah to the chapter. Further support for this division lies in the linguistic similarities between Isa 2:1-4 and Mic 4:1-3, implying, to these scholars, that a later redactor inserted in 1:1.⁵

Isaiah 2 can be divided into three main pericopes by the use of the *seṭûmā*: vv. 1-4, vv. 5-11, and vv. 12-22. However, the unit under study, vv. 1-5 does not follow the *petûhā* markers of the BHS. Verse 5, though, falls under the pericope of vv. 5-11, has some verbal links and thematic relation with both vv. 1-4 and vv. 5-11. Therefore, v. 5 links both the pericopes preceding and following it. It should be stated that scholars see v. 1 as an insertion by a later editor or redactor and should not be counted as part of the pericope.⁶ This claim cannot be syntactically sustained since the prophet in Isa 1:1 uses a similar introductory statement.

Verbally, the expression *וּנְלֶכְהָ* “come” and *וְנִלְכֶּה* “and let us walk” all from the root הלך “to go or to come” in v. 5 is also found three times in v. 3. Thematically, the phrase *בֵּית יַעֲקֹב* “the house of Jacob” is linked to the phrase *בֵּית אֱלֹהֵי יַעֲקֹב* “the house of the God of Jacob” in v. 3. Also, the name YHWH is attested in v. 2, 3, and v. 5. Therefore, v. 5 ends the section of Isa 2 and starts the second pericope of Isa 2. Again, the strophic structural arrangement of each of the verses in Isa 2:1-5 shows that they are a unit or pericope. Thus, the cohesion of the pericope (2:1-5) is achieved through the employment of the collocation of key terms and expression, repetition of words, and

⁵See Anthony J. Tomasino, “Isaiah 1.1–2.4 and 63–66, and the Composition of the Isaianic Corpus,” *JSOT* 57 (1993): 81–98; Francis Landy, “Torah and Anti-Torah: Isaiah 2:2–4 and 1:10–26,” *Biblical Interpretation* 11.3/4 (2003): 317–34; Williamson, *Isaiah 1–5*, 163–65; J. J. M. Roberts, “Isaiah 2 and the Prophet’s Message to the North,” *The Jewish Quarterly Review* 75.3 (1985): 290–308; Hans Walter Wolff, “Swords into Plowshares: Misuse of a Word of Prophecy,” *Currents in Theology and Mission* (1985): 133–47.

⁶For example, Von Peter R. Ackroyd argues that Isa 2:1 is an insertion. He claims, “The suggestion is that this ‘title’ in 2₁ is not really a title at all, but an appended note stressing the Isaianic authorship of the oracle which follows.” Von Peter R. Ackroyd, “A Note on Isaiah 2₁,” *Zeitschrift für die alttestamentliche Wissenschaft* 75.3 (1963): 320.

boundary markers. The pericope of Isa 2:2-5 is thus taken as a complete cohesive unit and analyzed.

Clausal Hierarchy

With the noted clause type and structure of the MT, the clausal hierarchy is given below. The clausal hierarchy takes into consideration the MT's division of the verses by the Hebrew accents' *atnāḥ* and *sillūq*. They help in the division of the verses into clauses and phrases. The primary textual witnesses to the original Hebrew text of the passage are highlighted in the footnote.

Clause	Type
הַדְּבָרִי אֲשֶׁר חָזָה	1a x-qatal
יִשְׁעִיהוּ ⁷ בְּוֶאֱמֹנִי	1b nominal
עַל־יְהוּדָה וִירוּשָׁלַם	1c nominal
וְהָיָה ⁸ בְּאַחֲרֵית הַיָּמִים נִכּוֹן ⁹ יְהוָה הָרִבִּית בֵּית־יְהוָה בְּרֹאשׁ הַהָרִים	2a we-qatal + x-yiqtol
וְנִשָּׂא מִגְבָּעוֹת	2b Participle
וְנִהְרָוּ אֵלָיו כָּל־הַגּוֹיִם ¹⁰	2c we-qatal
וְהָלְכוּ עַמִּים רַבִּים וְאַמְרוּ לָכֵן וְנִבְּלָה אֶל־הַר־יְהוָה ¹¹ אֶל־בֵּית אֱלֹהֵי יִשְׂרָאֵל	3a we-qatal + imperative + we-yiqtol
וְיִרְנֻ מִדְּרָכָיו	3b we-yiqtol
וְנִלְכָה בְּאַחֲרָתָיו	3c we-yiqtol
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה	3d x-yiqtol
וְדִבְרֵי־יְהוָה מִירוּשָׁלַם	3e ellipsis
וְשָׁפַט בֵּין הַגּוֹיִם	4a we-qatal
וְהוֹרִים לְעַמִּים רַבִּים ¹²	4b we-qatal

⁷In v. 1 the 1QIsa^a uses the shorter form of the MT's יִשְׁעִיהוּ—the name of the prophets. The 1QIsa^a has יִשְׁעִיהוּ, possibly reflecting a Hebrew language used among the Qumran community where the vowel ו (shuruq) was removed.

⁸In v. 2, the LXX starts with ὅτι (that) as a way of joining the verse more closely to the v. 1. The LXX's ὅτι serves to introduce a direct discourse, after the introductory statement of the oracle in v. 1. Also the LXX has a plus בֵּית הָאֱלֹהִים (and the house of God) after בְּרֹאשׁ (by the head). If this insertion was original, there would not be probably an enthusiasm to explain its loss in the MT. The LXX may have included the phrase to make it rhyme with בֵּית־יְהוָה (house of YHWH) in v. 2, אֶל־בֵּית אֱלֹהֵי יִשְׂרָאֵל (to the house of God of Jacob) in v. 3, and בֵּית יַעֲקֹב (house of Jacob) in v. 5.

⁹In the meter layout of the Syriac and the text in Mic 4:1, there is different word order and meter. Both place נִכּוֹן (established) at the beginning of the following line. In the second stich of the next line, הוּא (it) is added to attain a smooth 3+3 meter lines. These are carried out to maintain the poetic meter lines of the text. However, they do not affect the understanding of the verse. Therefore, the MT is preferred.

¹⁰The MT of Isa 2:2 has כָּל־הַגּוֹיִם (all nation) and in v. 3 has עַמִּים (people). This order of the nouns is changed in Mic 4:1-2. Also, כָּל (all) in Isa 2:2 is not attested in Mic 4:1-2. The text of Mic 4:1-2 has a different conception of this part of the verse.

¹¹In Isa 2:3, the 1QIsa^a does not attest the phrase אֶל־הַר־יְהוָה (to the mountain of YHWH).

¹²In Isa 2:4, the Syriac includes qwxr d[(even to a distance) after the MT's לְעַמִּים רַבִּים (many people). These reversals, inclusions, and exclusions found in the Syriac and the MT's Mic 4:1-2 against the MT's Isa 2:2-4 do not have any implications for the exegetical study of the text, though there are slight difference between these two. This is

וְכַתְּבוּ סִבּוּתָם לְאַתָּים וְחִנִּיתוּמִתְּיָהֶם לְמִזְמֹרוֹת	4c	we-qatal
לֹא־יֵשָׁא גֹי אֶל־גֹּי קָרֵב	4d	x-yiqtol
וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה	4e	x-yiqtol
בֵּית יִצְחָק	5a	vocative
לְכוּ וְנִלְכֶּה בְּאוֹר יְהוָה	5b	imperative + we-yiqtol

Linguistic Analysis of Isaiah 2:1-5

Morpho-Syntactic Analysis of Isa 2:1-5. Here, the Hebrew clauses and some key words are analyzed in the context of the sentences where they occur within the pericope. The morphological description serves as the base upon which the issues of the syntactic description are noted. Sometimes naming the clause type would be relevant for the grammatical consideration of the sentences. Also, the meaning of words and phrases emanating from the analysis is assimilated into the clause and sentence analyses.

The first verse [הַדְּבָרִי אֲשֶׁר חָזָה יִשְׁעָיָהוּ בְּנֶאֱמֹון עַל־יְהוָה וּירוּשָׁלַם] can be divided into three main clauses: 1a הַדְּבָרִי אֲשֶׁר חָזָה; 1b יִשְׁעָיָהוּ בְּנֶאֱמֹון; and 1c עַל־יְהוָה וּירוּשָׁלַם. The verse has a *nominal* + *x-qatal*-*X* clause structure and an *x-qatal* clause type. The first clause begins with a nominal phrase הַדְּבָרִי, a particle article prefixed to a noun masculine singular absolute, which syntactically serves as the predicate complement to חָזָה (a *qal* perfect 3rd person masculine singular verb). The nominal root דָּבַר denotes a word or a speech of YHWH “as given by angel, prophet, or as represented by prophetic oracles.”¹³ Here, the usage of דָּבַר ostensibly could be in its broader meaning of matter, thing, or event.¹⁴ However, the masculine noun (דָּבַר) usage, which is prefixed with the definite article ה denotes a defining substance and shows its specificity; in this context, the word of YHWH.¹⁵ Thus, the idea of vision is retained in the context. The relative particle אֲשֶׁר in the clause is a conjunctive phrase which introduces the verbal expression חָזָה.

The verb is from the root חָזָה, which means “to see or behold . . . to see a vision, [or] to see with pleasure, satisfaction.”¹⁶ חָזָה is also the same root for חֲזוֹן (vision, revelatory word, inspired saying)¹⁷ used in Isa 1:1. The use of חָזָה here in 2:1 and that of חֲזוֹן in 1:1 take the technical

because, as indicated, they describe the way the Syriac and Mic 4:1-2 wanted to let the text rhyme with the wordings of the other verses of the pericope. As the MT is sound and valid as it stands, there is no reason why it should be changed.

¹³David J. A. Clines, ed., “דָּבַר,” *The Dictionary of Classical Hebrew (DCH)* (Sheffield: Sheffield Academic, 1995), 2:398.

¹⁴Francis Brown, with S. R. Driver and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament With an Appendix Containing the Biblical Aramaic (BDB)*, based on the lexicon of William Gesenius (1952), s.v. “דָּבַר.”

¹⁵Bruce K. Waltke and Michael P. O’Connor, *Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1990), 243–48.

¹⁶Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament (HALOT)*, vols. 1-5 combined, trans. and ed. under the supervision of M. E. J. Richardson, rev. Walter Baumgartner and Johann Jakob Stamm (1994-2000), s.v. “חָזָה.” See also David J. A. Clines, ed., “חָזָה,” *The Dictionary of Classical Hebrew (DCH)* (1995), 3:181; Brown, BDB, s.v. “חָזָה.”

¹⁷Clines, “חֲזוֹן,” *DCH*, 3:183. See also Koehler and Baumgartner, *HALOT*, s.v. “חֲזוֹן.”

significance of referencing prophecy or revelation from YHWH and do not indicate what individuals see with their natural eyes. Both terms are directed at what the *יְשַׁעְיָהוּ* (Isaiah) perceives through divine revelation. The placement of the verbal expression *הָיָה* in the nominal field of phrases in the verse seems to imply that it is the focus of the verse, somewhat asserting that Isaiah's message (*הַדְּבָרִי*) is a revelation from YHWH. The fronting of both *הַדְּבָרִי* and *הָיָה* only disallows the verse showing Isaiah's admonition; it may also serve as the introductory clause to the proclamation YHWH is about to give to the people through Isaiah. Syntactically, *הָיָה* serves as the predicate of the verse.

The second clause of v. 1, *יְשַׁעְיָהוּ בֶן-אֲמֹץ*, is a proper-noun phrase and subject of the verse. While the name of the prophet *יְשַׁעְיָהוּ* is noted, a reference to the father of the prophet as *אֲמֹץ* is also fronted to distinguish the prophet Isaiah from other Isaiahs of his time. The phrase *בֶּן-אֲמֹץ* is a constructed expression of two nouns: *בֶּן* (the construct noun which means *son*)¹⁸ and *אֲמֹץ* (the absolute translated *Amoz*).¹⁹ The clause also shows that the message in Isa 2 equally belongs to the same Isaiah who authored chap. 2 and the Isaianic corpus as a whole.

Clauses 1a and 1b, *הַדְּבָרִי אֲשֶׁר הָיָה יְשַׁעְיָהוּ בֶן-אֲמֹץ*, refer to the simple act of communicating things or events and often prophetic oracles. Although this is not a communicating formula generally noted in the OT,²⁰ Isaiah uses this statement, including that one in 1:1 (*חֲזוֹן יְשַׁעְיָהוּ בֶן-אֲמֹץ*), to proceed his visionary messages. In this case, Isaiah clarifies that it was not his message but the YHWH's divine message through vision. As such, "the claim gave special meaning and power to the words of the prophet, for his spoken and written words carried the authority of God's power, guidance that could lead to life, the wisdom to make wise choices, and results that were absolutely sure."²¹

The last clause of v. 1 is *עַל-יְהוּדָה וִירוּשָׁלַם*. The clause is grammatically a prepositional clause/phrase and syntactically, a complement of location/place. The semantic notions of the two locations are significant in noting the recipients of YHWH's revelation to the prophet. They refer to a particular city/place occupied by the people of Israel and primarily persons who lived in Judah and Jerusalem. Specifically, *יְהוּדָה*, a noun proper, refers to the nation which is of the southern kingdom under the Davidic dynasty, as distinguished from the northern kingdom of Ephraim or Israel.²² *יִירוּשָׁלַם*, a noun proper, on the other hand, is in the reference "renowned as capital of all Israel, afterwards of southern kingdom, seat of central worship in temple."²³ Also, the use of the preposition *עַל* in 1c contributes to noting the spatial or locative sense of *יְהוּדָה* and *יִירוּשָׁלַם*.²⁴

Clause 1c can further be segmented. Nonetheless, *יְהוּדָה* (Judah) and *יִירוּשָׁלַם* (Jerusalem) syntactically and semantically equate/refer to the nation of Israel in totality and thus should be kept

¹⁸Brown, BDB, s.v. "בֶּן." See also Clines, "בֶּן," *DCH*, 2:185-226.

¹⁹Koehler and Baumgartner, *HALOT*, s.v. "אֲמֹץ."

²⁰Examples of the prophetic language use in stating God's messages is *כֹּה אָמַר יְהוָה* (Thus Saith the Lord).

²¹Gary V. Smith, *Isaiah 1-39*, The New American Commentary 15A (Nashville, TN: Broadman & Holman, 2007), 128.

²²Koehler and Baumgartner, *HALOT*, s.v. "יְהוּדָה."

²³Brown, BDB, s.v. "יִירוּשָׁלַם."

²⁴Bill T. Arnold and John H. Choi. *A Guide to Biblical Hebrew Syntax* (Cambridge: Cambridge University Press, 2003), 120-22.

together. Williamson contends that the use of both יְהוָה and יְרוּשָׁלַם suggest that the oracle of YHWH were for the people of Israel but “does not exclude the presence of material relating to other nation.”²⁵ Thus, within the book’s context, v. 1 (the introductory superscription) claims that the vision concerning Israel’s future belongs to Isaiah, the prophet.

In v. 2, clause 2a וְהָיָה בְּאַחֲרֵית הַיָּמִים begins with the verbal phrase וְהָיָה. The verbal expression is made up of the verb הָיָה prefixed with the conjunction ו (and/then). Clause 2a has *we-qatal-null* clause structure and a *we-qatal* clause type. הָיָה serves syntactically as the predicate of the clause. The root of the verb is הִיָּה and construes the meaning of “to come to pass, occur,” “to happen,” or “to be, become.”²⁶ In this context, it is translated as “and it shall come to pass.”

The verbal phrase וְהָיָה is followed by the prepositional phrase בְּאַחֲרֵית הַיָּמִים, which is syntactically a time reference. The phrase functions as an adverb, modifying the action of the verbs and statement that follows. בְּאַחֲרֵית הַיָּמִים (in the last days/the days to come/the latter days) is about Israel’s future. It also refers to God’s future dealing with His chosen city and people. The phrase, which occurs thirteen times in the Hebrew Bible,²⁷ has been somewhere argued as having eschatological overtones.

בְּאַחֲרֵית is the construct feminine noun of אַחֲרֵית with the prefix בְּ. The preposition בְּ is used in the temporal sense (meaning “in, inside, within, among, into, on, onto, upon, though, by, at, during, throughout”)²⁸ to express a moment or point of time when the events YHWH is telling Isaiah would take place. The noun אַחֲרֵית is also used in reference to time or consequence, and it means “end, result, [or] future.”²⁹ The construction of אַחֲרֵית with the plural masculine absolute noun יוֹם (day, daylight, a period of time) offer a unique expression in the Hebrew Bible that points to a future event. The phrase—also attested in Gen 49:1; Num 24:14; Deut 4:30; 31:29; Mic 4:1; Jer 23:20; 30:24; 48:39; Ezek 38:16; Hos 3:5; Dan 10:14—connotes the latter days or the future activity/event.

Clause 2b (נִכּוֹן יִהְיֶה הָר בֵּית־יְהוָה בְּרֹאשׁ הָהָרִים) has an *x-yiqtol-X* clause structure and *yiqtol* clause type. The clause beings with two verbal phrases: נִכּוֹן (a niph'al participle masculine singular absolute verb from the root כּוּן [to be established, to be steadfast, be sure, to be completed, be arranged, to be permanent, endure]) and יִהְיֶה (a qal imperfect 3rd person masculine singular verb from the root הִיָּה [to come to pass, occur, to happen, to be, become]). Syntactically, נִכּוֹן is the predicate complement of the clause. יִהְיֶה also serves as the predicate of the clause. The combination of the two verbal phrases in the clause gives a force to the establishment of הָר בֵּית־יְהוָה (the mountain of the house of YHWH), the subject of clause 2b. The prepositional phrase בְּרֹאשׁ הָהָרִים is made up of the preposition בְּ prefixed to the masculine singular construct noun רֹאשׁ. The

²⁵Williamson, *Isaiah 1–5*, 20.

²⁶Clines, “הִיָּה,” *DCH*, 2:511–540.

²⁷Cf. Gen 49:1; Num 24:14; Deut 4:30; 31:29; Isa 2:2; Jer 23:20; 30:24; 48:47; 49:39; Ezek 38:16; Hos 3:5; Mic 4:1; Dan 10:14; and its Aramaic equivalent in Dan 2:28.

²⁸Arnold and Choi. *Guide to Biblical Hebrew Syntax*, 103–104. For a complete discourse on the uses of בְּ with several examples, see Clines, “בְּ,” *DCH*, 2:82–86; Koehler and Baumgartner, *HALOT*, s.v. “בְּ.”

²⁹Clines, “אַחֲרֵית,” *DCH*, 1:200.

preposition is used circumstantially³⁰ or, in essence, to mark the identity of the noun in context.³¹ It is therefore translated *as*. Importantly, the usage of ראש conveys several meanings: “head,” “head of a person,” “the hair of the head,” “an individual, a person,” “height, peak,” “upper end,” and “leader.”³² However, in this context, ראש means chief. The absolute noun הַר (mountain or hill) prefixed with the article הַ can be translated as *the mountain*. Syntactically, the prepositional phrase בְּרֹאשׁ הַהָרִים functions as locative,³³ showing the place/location where YHWH’s house would be established.

Clause 2c, וְנִשָּׂא מִגְבָּעוֹת, has participle clause structure and *yiqtol* clause type. וְנִשָּׂא is particle conjunction plus niph'al participle masculine singular absolute verb. נִשָּׂא refers to the action of raising up, lifting up, holding the head high, receiving someone in a friendly manner, or being favorably disposed towards someone.³⁴ The attributive participle וְנִשָּׂא serves as a predicate complement and expresses a progressive aspect of the clause.³⁵ Correspondingly, the prepositional phrase מִגְבָּעוֹת (compound preposition מִן [above] prefixed to the feminine plural absolute noun גְּבֻעָה [hill]) functions as an adjunct of 2c. The translation may be *and will be raised above the hills*. Clause 2d, וְנִהְרֹוּ אֵלָיו כָּל-הַגּוֹיִם, has *we-qatal-x* clause structure and *we-qatal* clause type. The verbal phrase וְנִהְרֹוּ, which is made up of particle conjunction וְ (and) prefixed to a qal perfect 3rd person common plural verb from the root נהר (i.e., to flow, to stream towards, to shine, beam), functions as the predicate of the clause. The expression וְנִהְרֹוּ is seen as an impressive metaphor showing that the nations flow to its source YHWH. While the prepositional phrase אֵלָיו serves as the complement, the nominal phrase כָּל-הַגּוֹיִם functions as the subject. A survey of usage of כל indicates the whole (complete) (Isa 22:1; 29:11), and all, everyone, or everybody (Isa 44:22; Jer 44:12). כל’s construction with the absolute noun גוי (nation, people) denotes the totality of the streaming all people of the nations.³⁶

Verse 3 begins with the clause וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכֵן וְנַעֲלָה, 3a. It has four verbal phrases: וְהָלְכוּ; וְאָמְרוּ; לָכֵן; and וְנַעֲלָה, all of which serve as the predicate of the clause. Their sequential arrangement makes them have the make syntactical function. וְהָלְכוּ (particle conjunction prefixed to a qal perfect 3rd person common plural verb) and לָכֵן (a qal imperative masculine plural verb) are from the same root הלך—a key term for the concept of mission in the OT. הלך though conveys several understanding such as to go, walk, to pass away, die, behave, flow with, to go behind, follow, varnish,³⁷ but its use in this context construes the going with missional intend. וְנַעֲלָה from the root עלה (to ascend, go up, to make one’s way up, to

³⁰Waltke and O’Connor, *Introduction to Biblical Hebrew Syntax*, 198–200.

³¹Arnold and Choi, *Guide to Biblical Hebrew Syntax*, 106.

³²Koehler and Baumgartner, *HALOT*, s.v. “ראש.”

³³For discussion on the locative case in Hebrew, see Theophile James Meek, “The Hebrew Accusative of Time and Place,” *Journal of the American Oriental Society* 60.2 (1940): 224–33; I. I. Botwinik-Rotem, “The Category P: Features, Projections, Interpretation” (PhD diss., Tel Aviv University, 2004).

³⁴Koehler and Baumgartner, *HALOT*, s.v. “נשא.”

³⁵Arnold and Choi, *Guide to Biblical Hebrew Syntax*, 78. See also Muraoka, *A Biblical Hebrew Reader*, 61–63.

³⁶Paul Joüon and Takamitsu Muraoka, *A Grammar of Biblical Hebrew* (Rome, Italy: Gregorian & Biblical, 2009), 217; Koehler and Baumgartner, *HALOT*, s.v. “כל.” See also Allen P. Ross, *Introducing Biblical Hebrew (IBH)*, (Grand Rapids: Baker Academic, 2001), 81.

³⁷Clines, “הלך,” *DCH*, 2:544–59.

arise, to be exalted, to absent oneself from, to make someone climb up, to lead up, lead-out, to cause to rise, bring up)³⁸ also carries a sense of going or movement. Here, it is used to urge the nations to join those who are already on the missional trip to Jerusalem/Zion. Elsewhere in Pss 46:8 and 122:4, the same expression is used to describe people on a pilgrimage to Jerusalem.

While *וְהִלָּכְוּ* and *וְאָמְרוּ* refer to an action in the future, *לָכוּ* expresses YHWH's command and urge for immediate action.³⁹ Also, *וְהִלָּכְוּ* carries the same idea of succession due to its immediate succeeding phrase of *לָכוּ*.⁴⁰ The nominal phrase *עַמִּים רַבִּים* function as the subject of the clause. *עַמִּים רַבִּים* is translated as *many people*. The prepositional phrase *אֶל-הֶרֶם אֱלֹהֵי יִשְׂרָאֵל* also functions as a complement. It may be translated as *to the mountain of YHWH, to the house of the God of Jacob*. However, *אֶל-בֵּית אֱלֹהֵי יִשְׂרָאֵל* serves as apposition of *אֶל-הֶרֶם* and have the same syntactical function.

Clause 3b (*וְיִרְנֶנּוּ מִדְרָכָיו*) and 3c (*וְנִלְכָּה בְּאַרְחֵתָיו*) are having a *yiqtol* clause type. Clause 3b begins with a verbal phrase. *וְיִרְנֶנּוּ* is from the root *יר* (to instruct, teach, to teach someone something, throw, shoot)⁴¹ and syntactically serves as a predicate with object suffix. It may be translated with the prepositional phrase *מִדְרָכָיו* as *and may teach us concerning his way*. The use of the hiphil imperfect *וְיִרְנֶנּוּ* suggests that a subjunctive idea of possible action. It shows that the people of the nations know why they are going to Jerusalem. They have the explicit purpose of learning the law, ways, and words of YHWH. *מִדְרָכָיו* (particle preposition plus a dual plural construct noun with 3rd person masculine singular suffix) also functions as an adjunct of the clause. Similarly, clause 3c begins with a verbal phrase *וְנִלְכָּה* (particle conjunction plus qal imperfect 1st person common plural verb from the root *הלך*). *וְנִלְכָּה* functions as a predicate, and the prepositional phrase *בְּאַרְחֵתָיו* serves as a complement. The clause may be translated as *and we will walk in his paths*. The presence of the conjunction at the beginning of 3b and 3c suggest a connection not only between the clauses but with the preceding clause *לָכוּ וְנַעֲלֶה אֶל-הֶרֶם יְהוָה*. Thus, the missional going (*נַעֲלֶה* from *עלה*) is for instruction/teaching (*וְיִרְנֶנּוּ* from *יר*), and being taught is for missional going.

While clause 3d (*כִּי מִצֵּאתֵי תִצֵּא תוֹרָה*) has x-yiqtol-x clause structure and a *yiqtol* clause type, 3e (*וְדִבְרֵי-יְהוָה מִירוּשָׁלַם*) is an ellipsis and without predication. Clause 3d begins with a conjunctive phrase *כִּי*, which functions causally as it introduces the reason why the nations will walk in YHWH's path and subsequently providing the motivation why that is carried out—YHWH's law and word will go forth from Zion/Jerusalem.⁴² The prepositional phrase *מִצֵּאתֵי* functions as the complement, the verbal phrase *תִצֵּא*, from the root *יצא*,⁴³ serves as the predicate, the nominal phrase *תוֹרָה* is the subject of the clause. On the other hand, in clause 3e, the nominal phrase *וְדִבְרֵי-יְהוָה* (particle conjunction plus masculine singular construct noun plus noun proper) functions as the subject and the prepositional phrase *מִירוּשָׁלַם* (particle preposition plus noun proper) serve as the complement.

³⁸Koehler and Baumgartner, *HALOT*, s.v. “עלה.”

³⁹Arnold and Choi, *Guide to Biblical Hebrew Syntax*, 54–55, 63.

⁴⁰*Ibid.*, 87.

⁴¹Clines, “יר,” *DCH*, 4:291–94.

⁴²Arnold and Choi, *Guide to Biblical Hebrew Syntax*, 54–55, 63.

⁴³Koehler and Baumgartner, *HALOT*, s.v. “יצא.”

Verse 4 begins with the clause וְשָׁפֵט בֵּין הַגּוֹיִם, 4a, a *we-qatal* clause type. The predicate of the clause, also a verbal phrase, וְשָׁפֵט (particle conjunction plus qal perfect 3rd person masculine singular verb) is derived from the root שָׁפֵט.⁴⁴ The prepositional phrase בֵּין הַגּוֹיִם (particle preposition with particle article plus masculine plural absolute noun) also functions as an adjunct. The clause may be translated as *and he will judge between the nations*. Interestingly, clause 4b וְהוֹכִיעַ לְעַמִּים follows the same clause type and syntactical arrangement as 4a. The verbal phrase וְהוֹכִיעַ (particle conjunction plus hiphil perfect 3rd person masculine singular verb) serves as the predicate, and the prepositional phrase לְעַמִּים רַבִּים (particle preposition plus masculine plural absolute noun, and a masculine plural absolute adjective) functions as an adjunct. 4a and 4b show the activity YHWH would undertake when all the people of the nations have come to Jerusalem: He would judge and render decisions to the people.

Clause 4c וְהִנִּיתוּתֵיהֶם לְאֵתִים וְחִבּוֹתָם לְמִזְמֹרוֹת has a double object set in parallel. The nominal phrases חִבּוֹתָם (feminine plural construct noun with 3rd person masculine plural suffix) and וְהִנִּיתוּתֵיהֶם (particle conjunction plus feminine plural construct noun with 3rd person masculine plural suffix) are the objects with each having a prepositional phrase as a complement: לְאֵתִים (particle preposition plus masculine plural absolute noun) and לְמִזְמֹרוֹת (particle preposition plus feminine plural absolute noun). The verbal phrase וְחִבּוֹתָם (particle conjunction plus piel perfect 3rd person common plural verb from the root חָתַת)⁴⁵ serves as the predicate. It may be translated as *and they will hammer their swords into plowshares, and their spears into pruning hooks*.

Clause 4d גּוֹי לֹא יִשָּׂא אֶל-גּוֹי תִּרְבֹּב has *x-yiqtol* clause type and begins with a negation. The negative phrase לֹא is followed by the predicate יִשָּׂא (qal imperfect 3rd person masculine singular verb), which is from the root נָשָׂא.⁴⁶ In this context, נָשָׂא denotes lifting. The nominal phrases גּוֹי and תִּרְבֹּב serve as subject and object of the clause, respectively. The prepositional phrase אֶל-גּוֹי (particle preposition with masculine singular absolute noun), on the other hand, functions as a complement. The clause can be translated as *nation will not lift up sword against nation*. Interestingly, clause 4e וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה has the same clausal structure and clause type as 4d. It begins with a negative constructed with a verbal phrase יִלְמְדוּ (qal imperfect 3rd person masculine plural verb), which serves as the predicate. יִלְמְדוּ is from the root לָמַד which means to learn, to teach, to become tamed, teachable, to be instructed in, or to be skillful.⁴⁷ Here, learning best describes the context. While the adverbial phrase עוֹד (particle adverb) functions as a modifier, the nominal phrase מִלְחָמָה (feminine singular absolute noun) serves as the object. מִלְחָמָה means to crush, hand-to-hand fighting, struggle, or battle,⁴⁸ but within this context, war seems appropriate. The clause may be translated as *and never again will they learn war*.

⁴⁴Brown, BDB, s.v. “שָׁפֵט.”

⁴⁵Koehler and Baumgartner, *HALOT*, s.v. “חָתַת.”

⁴⁶Clines, “ירד,” *DCH*, 4:291-292; Koehler and Baumgartner, *HALOT*, s.v. “נָשָׂא.”

⁴⁷Brown, BDB, s.v. “לָמַד.” See also Koehler and Baumgartner, *HALOT*, s.v. “לָמַד.”

⁴⁸Clines, “מִלְחָמָה,” *DCH*, 5:294-297.

Verse 5 has two clauses: 5a *בֵּית יַעֲקֹב* and 5b *לָכוּ וְנִלְכָּה בְּאוֹר יְהוָה*. Clause 5a is a nominal phrase and functions as a vocative.⁴⁹ *בֵּית יַעֲקֹב* (house of Jacob) is about the entire nation of Israel and YHWH's appeal is directed to them accordingly. The subject of 5b is inferred from 5a *בֵּית יַעֲקֹב*. Two predicates are attested in the clause. They are made up of qal imperative masculine plural *לָכוּ* and qal imperfect 1st person common plural *נִלְכָּה*. *נִלְכָּה* is translated with a cohortative sense in both form and meaning. The predicates are from the same root הלך. The purpose of the imperative *לָכוּ* is occasioned by the phrase following it:⁵⁰ the house of Jacob is to walk in the light of YHWH. Clause 5a and 5b heed back to the nations' statement in v. 3, *לָכוּ וְנִעְלָה אֶל־הֶרֶם יְהוָה אֶל־*, *בֵּית יַעֲקֹב יַעֲלֶה וְיִרְנֶה מִדְּרָכָיו וְנִלְכָּה בְּאוֹרָהֶם*. Also, the emphatic position of *בֵּית יַעֲקֹב* and its correlation with *אֶל־בֵּית יַעֲקֹב* in v. 3 tends to support the idea that Isaiah is correlating the nation's going (*לָכוּ*) to Israel's going (*לָכוּ*). Following the imperative, *we-yiqtol* clause, *וְנִלְכָּה בְּאוֹר יְהוָה*, continue the action of *לָכוּ*, if not expressing the result or outcome of 5b. The prepositional phrase *בְּאוֹר יְהוָה* functions as a complement to the clause, with the preposition *בְּ* expressing spatial localization.⁵¹ The translation of the verse is *house of Jacob, Come, and let us walk in the light of YHWH*.

Pericope Analysis. Isaiah 2:1-5 contains eighteen clauses: *we-qatal* (2a, 2c, 3a, 4a, 4b, 4c), *x-yiqtol* (3d, 4d, 4e), *we-yiqtol* (3b, 3c), *x-qatal* (1a), imperative ([3a, 5b]), participle (2b), and vocative (5a). the *qatal* clause views the action or event as a whole and the shift from the *x-qatal* (1a) with nominal clause (1b, 1c) in v. 1 to *we-qatal* plus *x-yiqtol* in v. 2 may signal a movement from introductory information to the future time reference/information introduced by 2a, the futurist expression *וְהָיָה בְּאַחֲרֵית הַיָּמִים* (and it will come about that in the last days) being activated here. *וְהָיָה*, like any *we-qatal*, expresses imperfective meaning and is used to express the passage of a sequence of future time to be viewed as events. Thus, together with 2a's *we-qatal* structure, the rest of the pericope situates the ensuing mission activity within the parameters of *בְּאַחֲרֵית הַיָּמִים*.

Similarly, *we-qatal* is the basic tense for giving an order or instruction. A chain of coordinated *we-qatals* expressing a series of orders/instructions is attested in 2a, 2c, 3a, 4a, 4b, 4c. The chain can be interrupted by a participle clause to describe a detail within the discourse that YHWH's mountain would be established above the hills (2b). Similarly, the *we-qatal* chain is interrupted by clause of the *x-yiqtol* type (which views an action or event as being in progress or yet to take place) to emphasis a detail of this kind as seen in 2a (*יְהוָה*), 4d, 4e. The *x-yiqtol* form is to stress whatever precedes the verb, specifying the establishment of the mountain of the house of YHWH as the chief of the mountains in 2a, the nation's not lifting up sword against other nations in 4d, and in 4e, the nation's learning not to engage in war after Israel has given a missional instruction on God's law and words.

The syntactical structure of some of the verses shows parallelism. Also, the use of the same vocabulary elements indicates the intentions and stylistic nature of the author and the import

⁴⁹Andrew E. Steinmann, *Intermediate Biblical Hebrew: A Reference Grammar with Charts and Exercises* (St. Louis: Concordia, 2009), 52; Arnold and Choi, *Guide to Biblical Hebrew Syntax*, 30; Francis I. Andersen, *Sentence in Biblical Hebrew* (The Hague: Mouton, 1974), 23, 27–28.

⁵⁰Ronald J. Williams, *Hebrew Syntax: An Outline*, 2ed ed. (Toronto: University of Toronto Press, 1992), 35.

⁵¹Arnold and Choi, *Guide to Biblical Hebrew Syntax*, 102–103.

intended in the pericope. In vv. 2 and 3, three phrases are parallel: הַר בֵּית־יְהוָה (mountain of the house of YHWH); אֶל־הַר־יְהוָה (to the mountain of YHWH); and אֶל־בֵּית אֱלֹהֵי יַעֲקֹב (to the house of the God of Jacob). This synonymous parallelism shows that the mountain of YHWH equates to YHWH's house, which is also the house of the God of Jacob. Again, in v. 3, the phrase מִצִּיּוֹן תֵּצֵא תוֹרָה parallel מִירוּשָׁלַם. This parallelism proves that תֵּצֵא תוֹרָה is to be taken in the same sense as מִירוּשָׁלַם, especially since both stand parallel in the text and they being semantically and theologically identical. Thus, the law of Zion from Zion equates to God's word from Jerusalem. Also, Zion and Jerusalem are set in parallel. Also, from a figure of speech perspective, v. 3 offers an ellipsis, a technique frequently found in Hebrew poetry. That is, מִצִּיּוֹן תֵּצֵא תוֹרָה (the law will go forth from Zion and the word of YHWH from Jerusalem) equals the law and word will come from Zion, the mountain of Jerusalem.

Similarly, in v. 4, the first two clauses are significant, directly, for parallelism in line forms. Each clause (4a and 4b) begins with a verbal phrase and ends with a nominal phrase. The two lines possess evidence of grammatical parallelism (as well as semantic parallelism) as follows:

וְשָׁפַט בֵּין הַגּוֹיִם	He will judge among the nations
וְהוֹכִיעַ לְעַמִּים רַבִּים	and render decision for many people

Thus, 4a is parallel to 4b: God judging the nations goes along the same way as Him deciding disputes for many people. Also, the author uses onomatopoeia to heighten the imagery of the nation's coming into Zion.⁵² He lends substance to the bare words by making them sound like the event they describe. In clause 4c, the sounds are linked with meaning, as in assonance. The word order or choice of vocabulary is used to suit the purpose of the author. He uses the verb כָּתַתּוּ (*kittē tû*) which has a repeated root (כתת) in imitation of repeated hammer blows, and which sounded like קְנִיתוּתִיהֶם (ending sounds *ttîm*). There is similar reduplication in the sound of the second line as follows:

וְכָתַתּוּ חֶרְבוֹתָם לְאַתִּים	and they will hammer their swords into plowshares
וְקְנִיתוּתִיהֶם לְמִזְמְרוֹת	and their spears into pruning hooks

<i>kittē tû ḥarboôtām le' ittîm</i>	and they will hammer their swords into plowshares
<i>wahēnitôtēhem l' mazmērôt</i>	and their spears into pruning hooks

Interestingly, through semantically framing, יְהוָה וִירוּשָׁלַם (1c) and בֵּית יַעֲקֹב (5a) are employed by the prophet to show the cohesion of the passage as well as inform the reader that both Judah and Jerusalem are semantically related to the house of Jacob. On the other hand, it may be noted that the repetition of יְהוָה in this paragraph evinces considerable thematic posture: while in 2a and 3a יְהוָה is used concerning the mountain, in 3e and 5b יְהוָה is related to His word and light respectively.

Semantic of key sentences, clauses, and words in Isa 2:1-5. In this semantic section and subsequent ones, the discourse centers largely on the contextual syntagmatic relations of keywords, word pairs, clauses, or sentences. Therefore, the terms, expressional phrases, and

⁵²Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to its Techniques*, JSOT Sup 26 (Sheffield: JSOT, 1984), 234-236.

YHWH's house. The establishment is to bring recognition to Zion as the hub of God's intentional mission to the nations through instruction and teaching of His law and words.

הַר בֵּית־יְהוָה. The phrase is made up of three nouns in construct state: הַר (mountain or hill), בֵּית (house or dwelling), and יְהוָה (YHWH). This is a unique phrase found here and its parallel passage in Mic 4: 1-3 as well as in 2 Chro 33:15. The usage of the phrase in 2 Chro 33:15 is about the Temple Mount, which has been cleared of foreign cults.⁵⁸ The phrase refers to the temple and Zion.⁵⁹ From the ANE perspective, gods resided on top of the high mountains as well as sacrificial altars situated on high hills. The physical elevation of YHWH's house and its spiritual significance here go together. Thus, a deity's dwelling on mountain had spiritual significance and shows supremacy. Some scholars have seen it as a metaphoric expression to show the supremacy of the holy place of YHWH over the dwellings of the other deities, and correspondingly of the law of Israel.⁶⁰ As Jonathan Magonet has pointed out, the Temple mountain possessed sacredness from which God's blessings and peace originate over and upon the entire earth. Its elevation above the other mountains could be considered either literal or metaphorical. However, its acquisition of preeminence is key in its nature.⁶¹

In v. 3, הַר בֵּית־יְהוָה (mountain of the house of YHWH) is explicitly defined as הַר־יְהוָה (mountain of YHWH), an expression which is not attested in the prophetic corpus except in Mic 4:1-3. However, the phrase is attested severally in the book of Psalms (Pss 20:2; 24:6; 46:8, 12 [MT v. 7, 11]; 75:10 [9]; 76:7 [6]; 81:2, 5 [1, 4]; 84:9 [8]; 94:7; 146:5). In all its reference in Psalm, הַר־יְהוָה refers to the Jerusalem temple within which God resides as God of all Israel.⁶² Also, within the context of Psalms, הַר־יְהוָה highlights YHWH's safeguard of Israel from their enemies. Therefore, in הַר־יְהוָה usage here in Isa 2:3, the emphasis is a reversal where the nations who are presumed as enemies; rather, they peacefully come for instruction and teachings. The nations stream to YHWH's fold for life and guidance as clause 2c indicates וַיָּבֹאוּ אֵלָיו כָּל־הַגּוֹיִם.

תּוֹרָה. In its basic meaning תּוֹרָה refers to direction, instruction, law, or rule.⁶³ The term is used 220 times in the Hebrew Bible. In another context, aside theological, תּוֹרָה denotes instruction or teaching by the wise (Pss 13:14), instruction from parents (Prov 1:8; 4:1; 6:20; 31:26; 44:11), or teaching from an instructor.⁶⁴ However, in its theological use, תּוֹרָה connotes instruction administered by the priest (Deut 33:10; Jer 18:18; Ezek 7:26; Mal 2:6-9), a prophet (Isa 1:10), the servant of YHWH (Isa 42:4, 21; 51:4), or the judiciary (Deut 17:11). Also, when YHWH is the speaker, it refers to His instruction on ways of life and living.

⁵⁸F. Delitzsch, *Isaiah*, Commentary on the Old Testament, vol. 7, trans. James Martin (Grand Rapids: Eerdmans, 1969), 116-117.

⁵⁹Williamson, *Isaiah 1-5*, 180.

⁶⁰Norbert Lohfink, "Covenant and Torah in the Pilgrimage of the Nations (The Book of Isaiah and Psalm 25)," in Norbert Lohfink and Erich Zenger, *The God of Israel and the Nations: Studies in Isaiah and the Psalms*, trans. Everett R. Kalin (Collegeville: The Liturgical, 2000): 40.

⁶¹Jonathan Magonet, "Isaiah's Mountain or the Shape of Things to Come," *Prooftexts* 11.2 (1991): 175.

⁶²Williamson, *Isaiah 1-5*, 183. See also Sweeney, *Isaiah 1-39*, 88.

⁶³Brown, BDB, s.v. "תּוֹרָה."

⁶⁴Koehler and Baumgartner, *HALOT*, s.v. "תּוֹרָה."

In 2:3, תורה Refers to YHWH's instruction which He will teach the nations, and it emanates from Zion, מִצִּיּוֹן תֵּצֵא תוֹרָה. The term points to YHWH's will for humanity and should not be construed in legal vocabulary as law. It signifies and points to God as divine language, expressing His teaching. Thus, from Zion goes forth YHWH's instruction and teaching, which brings peace and justice to all humanity. The force of parallelism, in v 3, drawn between תוֹרָה and דְּבַר־יְהוָה (word of God) shows that each expression complements the other in YHWH's speech. Thus, as Francis Landy had pointed out, "God teaches, and what he teaches is Torah. The reign of Torah is the effect of judgement, which is in some degree, equivalent to God's teaching, and which results in a cessation of violence."⁶⁵

וְשָׁפַט בֵּין הַגּוֹיִם. The clause is translated, *and He shall judge among the nations*. The clause in an undercurrent way portrays YHWH as the King of the whole earth/universe (i.e., YHWH's sovereignty over all humanity) but profoundly shows the quest of the nations to have YHWH as their judge. He will settle the differences and issues concerning the people of the nations.⁶⁶ God's act of judging the nations result in peaceful co-existence. The nations do not bring war after YHWH's judgment, but they show peace and tranquillity.

בֵּית יַעֲקֹב. Although this phrase occurs some twenty times in Isa 40-55 to refer to the exiled Israelites,⁶⁷ its usage in Isa 2:5 references the whole of Israel. Thus, all the descendants of Jacob are referred to here. In the pericope, בֵּית יַעֲקֹב is reminiscent in clause 3a (בֵּית אֱלֹהֵי יַעֲקֹב), even though the term בֵּית (house) is used in a different sense and connotes different meanings in vv. 3 and 5.

בְּאוֹר יְהוָה. The term אוֹר (light) is an epitome of happiness (Pss 97:11; 112:4; Job 12:25) and salvation (Amos 5:18). It also signifies possession of full knowledge about something (Pss 36:10) or living healthy (Pss 49:20; 56:14; Job 33:30) in a metaphorical way. However, in the Book of Isaiah, אוֹר is a noticeable term/expression for salvation. For example, in Isa 51:4 and 60:1, אוֹר is used to emphasize salvation to oneself and the nations, respectively. Here in Isa 2:5, אוֹר is also construed in salvific context. As Peter D. Miscall has noted, "Jerusalem's light is her Lord and his glory, her salvation and herself in her own glory. The Lord's light is himself and his teaching and word which 'go forth,' his salvation/victory which he grants to Jerusalem, a glorious Jerusalem which he has set on high."⁶⁸ Through their choice, all humanity is to come to YHWH's salvation and learn His instruction, ways, and words. The usage of אוֹר here parallels the teaching of YHWH in 2:3. Also, the grammatical structure of v. 3 parallel v. 5. Therefore, within this context, the expression v (the light of YHWH) is God's salvation destination, where both Israel (house of Jacob) and the nations enjoy. This salvific experience follows the coming and missional instruction to the peoples of the nations by God's people in Zion.

⁶⁵Landy, "Torah and Anti-Torah," 322.

⁶⁶Williamson, *Isaiah 1-5*, 185. See also John D. W. Watts, *Isaiah 1-33*, Word Biblical Commentary 24 (Waco, TX: Word, 1985), 48.

⁶⁷Williamson, *Isaiah 1-5*, 188.

⁶⁸Peter D. Miscall, "Isaiah: The Labyrinth of Images," *Semeia* 54 (1991): 106. [103-121].

Theological Implication on Mission

In Isa 2:1-5, Zion-Jerusalem is the focal point of YHWH's mission strategy/work on behalf of all the nations (כָּל־הַגּוֹיִם). Zion is a strategic center for the instruction and teaching of YHWH's law, ways, and words. Both the nations and Israel are to submit to these instructions. Also, to receive YHWH's blessings, instructions, and to benefit from His judgment and rebuke, the nation's come to Zion in their own accord with pressure or compulsion from Israel.

As pointed out in the structural analysis, in terms of movement, the passage layout both inward and outward movements. There is an upwards movement of all the nations (כָּל־הַגּוֹיִם) to the top of the mountain as the people stream to gain from encountering YHWH's instruction. Thus, the inward movement sees the nations coming (with the imperative לָכוּ) into Zion. The other movement entails a downward movement by the nation from Zion as they lay down their weapons upon receiving the instruction concerning the law of YHWH. Thus, the outward flow, on the other hand, is seen in the teaching of the תּוֹרָה and דְּבַר־יְהוָה that goes forth from יְרוּשָׁלַם. There is an ultimate balance in the divine instruction and human reaction: "He will teach us His ways, and we will walk in His paths" (v. 3).

From the spatial shift, Israel has a duty to perform. They have a mission towards the nations that come into their fold/territory. The nature of Israel's mission is the instruction and teaching of the תּוֹרָה and דְּבַר־יְהוָה. They are to help the people of the nations to know the ways of YHWH and appreciate His divine teaching. Thus, Israel functions as an intermediary in the religious instruction of the nations.⁶⁹ The nature of mission here for Israel is not going out to initiate evangelism. God brings all the nations to (כָּל־הַגּוֹיִם) them, and they serve as His instrument in missional instruction. Some have termed this drawing of the nations to Israel as a centripetal movement of mission. "The centripetal nature of the movement of nations to Israel remains central, but an intertextual reading emphasizes more strongly that it is Israel who is clearly the intermediary between nations and God. Israel's religious orientation by means of the Torah is crucial."⁷⁰

Israel's mission in Isa 2:1-5 is directed not to a particular group of people but rather all the nation. The text uses two terms for the nations: גּוֹיִם and עַמִּים. As כָּל־הַגּוֹיִם (all the nations) stream to Jerusalem/Zion, עַמִּים רַבִּים (many people will entreat others to come (לָכוּ)), "and let us go up to the mountain of YHWH, to the house of the God of Jacob" (v. 3). The aspect of the mission motif of the nation's streaming to Zion also appears in Isa 55:5 and 60:3. Isaiah 55:5 reads, "Behold, you will call a nation you do not know, and a nation which knows you not will run to you." Also, "nations shall come to your light and kings to the brightness of your dawn," reads Isa 60:3. Thus, the nation's coming to Israel in a mission-oriented nature looks central to Isaiah. The nations will come, not for instruction but to reside peacefully in Jerusalem (v. 3). The author of the book, Isaiah, gives a fascinating picture of Israel. It is a mission-oriented place where people of all nations come in anticipation of the instruction of YHWH and the hearing of His words. The nations come to Zion—the mission institute given to Israel—to seek Israel's God.

⁶⁹Wilma Bailey, "Isaiah 2:2-5 and Micah 4:1-4: Learning the Ways of the God of Jacob," in *Beautiful upon the Mountains*, ed. M. H. Schertz and I. Friesen (Scottsdale, PA: Herald, 2003), 51-61.

⁷⁰Elmer A. Martens, "Impulses to Mission in Isaiah: An Intertextual Exploration," *Bulletin for Biblical Research* 17, no. 2 (2007): 221.

Current Relevance of the Passage

The fulfillment of the classical prophecy in 2:1-5 is emphasized by בְּאַחֲרֵית הַיָּמִים—a reference to the end of days.⁷¹ The leading tenor is YHWH's future mission to the nations through Israel. By the future, בְּאַחֲרֵית הַיָּמִים means any time after the prophet's time. Zechariah 8:20-23⁷² can be seen as a successor text to Isa 2:1-5. Zechariah, in the post-exilic era, depicts the nations streaming to Jerusalem in their quest to know more about YHWH. Their request will be "let us go with you because we have heard that God is with you" (Zech 8:23). Both Isa 2:1-5 and Zech 8:20-23 share some phraseological and lexical tracers that hint at a recall of Isaiah's text.⁷³ The inner-biblical usage of the Isaianic text in Zechariah places emphasis on the enthusiasm with which the nations will search for YHWH and His ways.

For the above reason, it is likely that the fulfillment of this prophecy is envisaged for the post-exilic period where the peoples of the nations came to Jerusalem to seek Israel's God and to be proselytes.⁷⁴ Current Israel should position itself as a center for YHWH's mission globally, including Palestine or the Middle East. However, the application of the vision can be made to the Christian church, which commences from the coming of the Messiah (Christ).⁷⁵ The Messiah (as Israel's representative) sums up Israel's history in Himself and brings salvation to the nations.⁷⁶ This will usher in the universal teaching of divine truth in the future Messianic kingdom. From the Book of Isaiah alone (and the OT as a whole), so much is not apparent; however, from the OT, Isa 2:1-5 do signify the time of the Messiah, the period where most Gentiles receive salvation and are grafted into spiritual Israel (the church).⁷⁷ There will be a universal seeking of YHWH's law and

⁷¹For further discussion on the fulfillments of Isaianic prophecies, see Elisha Kwabena Marfo, "Fulfillment and Application of Isaianic Prophecies," *Valley View University Journal of Theology* 5 (2018): 1-15.

⁷²The text reads, "This is what YHWH Almighty says, 'Many peoples and the inhabitants of many cities will yet come, and the inhabitants of one city will go to another and say, 'Let us go at once to entreat YHWH and seek YHWH Almighty. I myself am going.' And many peoples and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat him.' This is what YHWH Almighty says, 'In those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"

⁷³The phrase לְכֹי וְנִצְלָה is found in both pericopes. Both passages employ יְרוּשָׁלַם as the destination of the streaming of the nations and הֵלֶךְ for the *going* or *coming* of the nations. עֲמִיּוֹת רַבִּים in Isaiah is represented with רַבִּים in Zechariah.

⁷⁴Nancy J. Eavenson, in her dissertation, has noted Israel's relations with the nations in the OT particularly during the post-exilic period and had drawn out several observations that highlight Israel proselyting peoples of the nations that came into its territories—a phenomenon she argues as the real commencement of Israel's intentional mission to towards the nations. Nancy J. Eavenson, "Israelite Interactions With Gentiles in the Old Testament and the Implications Regarding Missions" (PhD diss., Southern Baptist Theological Seminary, 2011), 122-176.

⁷⁵Edward J. Young, *The Book of Isaiah* (Grand Rapids, MI: Eerdmans, 1965-1972), 1:99.

⁷⁶Richard M. Davidson contends that "these promises were to climax in the first advent of the Messiah in 'the last days.' When the Messiah, Israel's ultimate King and Representative Israelite, came to earth, He brought about the fulfillment, in principle, of all these kingdom promises." Richard M. Davidson, "Interpreting Old Testament Prophecy," in *Interpreting Scripture: An Adventist Approach*, ed. George W. Reid (Silver Springs, MD: Biblical Research Institute, 2006), 198.

⁷⁷Steven A. McKinion argues that in Isa 2:1-5, "the mountain is Christ, and the house of the God of Jacob is his one church, toward which the concourse of nations and assembly of peoples is moving by this pronouncement." Steven A. McKinion, ed., *Isaiah 1-39*, Ancient Christian Commentary on Scripture Old Testament 10 (Downers Grove, IL: InterVarsity, 2004), 25.

way as a means to stream to the New Jerusalem (Rev 21:22), where God's millennial rule will be experienced.

Conclusion

The linguistic analysis was carried out where the morpho-syntactic features of Isa 2:1-5 were examined. The investigation yielded some significant motifs that underpinned the mission intent of YHWH in the passage. The syntactic features and patterns were described as much as possible according to their exact attestation in the passage. Furthermore, an investigation of the literary issues was carried out, which yielded some themes of the pericope. Here, the structure and theme of the mission passages were investigated to help a better understanding of the context concerning the theological implication on mission in the passage. In the analyses, it was revealed that Zion is the focal point of YHWH's mission task to all the nations in Isa 2:1-5. Zion is a strategic center for the instruction and teaching of YHWH's law, ways, and words where the nations and Israel submit to YHWH's instructions.

The passage's mission motif centers on YHWH's salvation to all humanity. As the Creator of the universe, God wants to reconcile humanity to Himself and to reignite the relationship He had with humankind before the fall. His sovereignty over the whole wide world makes Him the Ruler of all nations. He rules and judges all nations and peoples. Even in His judgment, He envisages a time in the future when peoples of the nations would stream to Zion for instruction concerning His תּוֹרָה and דִּרְרָה (Isa 2:1-5). By connecting the effects of the nations' coming into Zion, Isaiah consciously relates the phrase בְּאַהֲרֵי תִּימִיִּם to YHWH's goal for the nations. In this case, the instruction on YHWH's תּוֹרָה and a future point in time are connected in the theme of mission in Isaiah. YHWH's mission will find a particular expression in Zion, the center of YHWH's mission institute of all nations. Its inhabitants will be made up of Israel and all the nations—all humanity—who have experienced the salvation, character, and כְּבוֹד of YHWH through His mission. The nations will see and enjoy in His כְּבוֹד.

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