

An Exegetical Analysis of Isaiah 2:1–4 Regarding the Eschatology of Zion in Relation to the Universality of Peace Among the Nations

Rolan Edwar Tampubolon 

Sekolah Tinggi Teologi Injili Indonesia Yogyakarta, Indonesia
rolandedward57@gmail.com

Histori

Submitted : October 07, 2026
Revised : October 19, 2026
Accepted : October 20, 2026
Published : October 26, 2026

DOI

<https://doi.org/10.69668/juita.v3i2.236>

Description

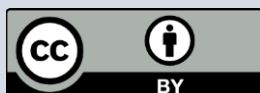
This article is a research study on the topic of Zion's eschatology and its relationship to universal peace among nations, based on Isaiah 2:1–4..

Citation

Tampubolon, R. E. (2026). An Exegetical Analysis of Isaiah 2:1–4 Regarding the Eschatology of Zion in Relation to the Universality of Peace Among the Nations. *Jurnal Ilmiah Tafsir Alkitab*, 3(2), 174–187.
<https://doi.org/10.69668/juita.v3i2.236>.

Copyright

©2026 by the authors.
Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license.



Abstract

The crisis of interethnic violence requires a theological interpretation concerning the eschatological relationship between Zion and the realization of universal peace. This article seeks to examine Isaiah 2:1–4 by elucidating the connections between YHWH's authority, the Torah, judgment, the transformation of war, and peace among the nations. This study employs a qualitative method with a historical-grammatical approach based on an analysis of the historical-literary context, text structure, morphology, syntax, and semantics of the Hebrew language, utilizing the BHS text and relevant academic sources. The results of the analysis reveal that Zion appears as the center of YHWH's universal authority, the Torah functions as a means to shape the life orientation of the nations, and YHWH's judgment brings about the transformation of weapons and the cessation of the learning of war. The contribution of this study lies in the integration of exegesis between the eschatology of Zion and peace. These findings emphasize that eschatological peace is a universal relational order created through teaching, justice, the cessation of violence, and the reallocation of resources for life.

Keywords: Eschatology of Zion; Isaiah 2:1–4; Exegesis; YHWH

INTRODUCTION

Interpretations of Zion's eschatology have theological and social consequences when the promise of Jerusalem's restoration is invoked to legitimize contemporary religious claims. Kelelufna (2023) identified the risk of interpreting Isaiah 2:1–4 in a way that emphasizes Israel's physical and eschatological restoration to justify radicalism and disregard the call for intercommunal peace (Kelelufna, 2023). In his writing, he emphasizes the importance of examining how the eschatological framework of this text links the supremacy of YHWH, the acceptance of the Torah, and the cessation of war within its eschatological framework. This is further reinforced by Groenewald, who explains that Isaiah 2:1–4 portrays YHWH as a universal judge who establishes standards for international relations through His decrees, while the nations learn to walk in

His ways and cease from warfare (Groenewald, 2013a). Therefore, an exegetical analysis of the relationship between YHWH's authority, the teaching of the Torah, judgment, and the transformation of weapons is necessary to explain how the eschatology of Zion shapes a vision of universal peace for the nations.

Isaiah 2:1–4 has been discussed in critical commentaries that examine the relationship between the restoration of Zion, the teaching of the Torah, YHWH's sovereignty, and peace among the nations. Williamson describes the vision of Zion as the center of YHWH's rule that brings peace to the earth, while Beuken links the pilgrimage of the nations to the giving of the Torah and the word of YHWH as the foundation for the ordering of international relations (Beuken, 2003, pp. 89–93; Williamson, 2014, pp. 172–183). Wildberger, Childs, Roberts, Sweeney, Oswalt, and Motyer also provide an exegetical foundation through their attention to the literary structure, historical context, prophetic form, and theological orientation of the Book of Isaiah (Childs, 2001; Motyer, 1993; Oswalt, 1986; Roberts, 2015; Sweeney, 1996; Wildberger, 1991). A focus on the interrelationship of these themes is also evident in Groenewald's work on the vision of peace and the function of the Torah, as well as in the research by Sualang, Zimran, and Kelelufna regarding the Messianic kingdom, the nations' response to the God of Israel, and the social relevance of the image of Zion (Groenewald, 2013a, 2013b, 2016; Kelelufna, 2023; Sualang, 2020; Zimran, 2016). This article develops an analysis focused on the semantic relationship between YHWH's act of teaching the nations in verse 3 and the cessation of learning war in verse 4, then examines how this relationship integrates divine authority, the formation of a life orientation, judgment, and the transformation of violence as the basis for formulating ethical implications for the solidarity of the church community.

Previous studies of Isaiah 2:1–4 have identified four main approaches that are interrelated yet differ in their emphases. Within the context of the structural-literary approach, Wildberger and Williamson observe the exaltation of Zion, the going forth of the Torah, YHWH's judgment, and the end of war as a coherent series of visions, with attention to the historical context, the structure of the text, and the relationship between verses 2–4 and verse 5 (Wildberger, 1991, pp. 85–93; Williamson, 2014, pp. 180–186). Roberts also highlights issues of composition and the function of the superscription in verse 1, while Childs emphasizes the meaning of the text in the final form of the Book of Isaiah (Childs, 2001; Roberts, 2015, p. 35). Within the context of the canonical and redactionary approaches, further analysis is provided by Beuken and Groenewald, who connect Isaiah 2:1–5 with the critique of Zion in chapter 1 as well as the themes of the Torah and restoration in Isaiah 65–66 (Beuken, 2003, pp. 89–94; Groenewald, 2013b). The debate among these approaches encompasses the history of the text's formation, the relationship between the vision of Zion and the book's final structure, and the meaning of the Torah as instruction for the nations.

Interestingly, Sualang's work emphasizes the Messianic kingdom, while Zimran examines Isaiah's attitude toward the nations' faith in the God of Israel (Sualang, 2020; Zimran, 2016). In another context, contextual approaches and the ethics of peace are evident in Kelelufna's research on the risks of claiming Zion as the center of a kingdom of peace in the

Indonesian context, as well as in Obasi and Igbo's work on the transformation of violence in the context of insecurity in Nigeria (Kelelufna, 2023; Obasi & Igbo, 2023). In addition, Groenewald linked the Torah, divine judgment, justice, and the cessation of war as elements that shape a vision of universal peace (Groenewald, 2013a). Given this diversity of perspectives, this article focuses on exploring the semantic relationship between YHWH's act of teaching the nations in verse 3 and the cessation of learning war in verse 4. This analysis elucidates the connection between the formation of a life orientation, YHWH's judicial decisions, the transformation of the use of weapons, and the ethical implications for the church community's solidarity.

This article focuses on Isaiah 2:1–4 because these verses contain a series of visions regarding the exaltation of Zion, the coming of the nations, the teaching of the Torah, YHWH's judgment, and the end of war. Within the context of these verses, verse 5 is considered part of the literary context that directs these visions toward Israel's responsibility to walk in the light of YHWH. Groenewald explains that the call to the house of Jacob is related to the invitation to the nations in verse 3 and requires Israel to live out YHWH's will, which is the foundation of universal peace (Groenewald, 2013a). Nevertheless, the exclusion of verse 5 from the main exegetical analysis represents a narrowing of focus, not a disregard for its theological function within the text.

Based on the author's focus, this study poses two questions. First, how does Isaiah 2:1–4 establish a connection between YHWH's authority in Zion, the teaching of the Torah, judgment, and the end of war within its eschatological framework? Second, how does the relationship among these elements articulate the universality of peace among the nations and provide a textual basis for the ethical implications of solidarity within the context of the church community? This article argues that the connection between the teaching of YHWH's way in verse 3 and the cessation of learning war in verse 4 reveals a pedagogical aspect of peace—namely, a shift in life orientation brought about through justice and the cessation of violence. This article's contribution lies in its elaboration of this textual relationship as a foundation for fostering church solidarity through conflict resolution, reconciliation, social ministry, and the preservation of communal life.

METHOD

This study employs a qualitative research design with an exegetical approach to analyze Isaiah 2:2–4 as a prophetic text within its historical, literary, and linguistic contexts. The exegetical approach is relevant because the meaning of the text is determined through the interplay between linguistic form, grammatical function, historical context, literary structure, and the text's communicative intent within its original setting. According to Stuart, grammatical analysis, historical context, literary structure, and theological synthesis are essential elements in responsibly deriving the meaning of Old Testament texts (Stuart, 2009, pp. 1–7, 29–46). The text used is the Hebrew edition of the *Biblia Hebraica Stuttgartensia* (BHS), which serves as the basis for the analysis of the Hebrew text.

The analysis begins by outlining the historical context of Isaiah 2:1–4 within the life of Judah and the political landscape of the nations during Isaiah’s ministry, followed by an examination of its literary relationship with Isaiah 1:1–2:5. The Hebrew text in the *Biblia Hebraica Stuttgartensia* (BHS) translation is used as the basis for an analysis of morphology, syntax, the function of key words, and the semantic relationships between clauses to explain the connections between the exaltation of Zion, the coming of the nations, the teaching of the Torah, YHWH’s judgment, and the end of war (Stuart, 2009, pp. 1–7, 29–46). A limited comparison with Micah 4:1–4 is used to identify the literary connections and theological emphases of both texts, particularly regarding the participation of the nations and the vision of peace, without making the reconstruction of textual variants the primary focus of the study. The results of the analysis are then linked to the motifs of Zion, YHWH’s reign, justice, and peace in the Book of Isaiah to formulate a theological construct of Zion’s eschatology (VanGemeren, 1990, pp. 75–85).

The ethical implications for the church community’s solidarity are created through theological synthesis and contextual hermeneutics. This stage identifies principles rooted in textual arguments, namely, the authority of YHWH as the foundation of justice, the teaching of His ways as a guide for life, and the cessation of war as a concrete manifestation of peace. Then, these principles are then evaluated in the context of church life through their relevance to conflict resolution, reconciliation, social ministry, and the preservation of communal life (Groenewald, 2013a). The connection between exegesis and ethical application is maintained through a line of reasoning that begins with textual elements, formulates theological implications, and then articulates ecclesial responsibilities that align with the text’s orientation toward peace.

RESULTS AND DISCUSSION

In the context of the 8th century BCE, the Kingdom of Judah faced repression from the expansion of the Neo-Assyrian Empire, which altered the political landscape of the Levant and influenced the policies of the kingdoms in the region. Based on archaeological data, the demographic and economic growth in Judah—along with Jerusalem—during that century served as a hub for settlement, administration, and royal economic activity (Faust, 2018). The expansion of Tiglath-Pileser III and Assyrian propaganda during the reigns of Ahaz and Hezekiah portray Judah as a region facing significant imperial oppression, as also recorded in the Old Testament (see 2 Kings 16–20; Isa. 7–39) (Crouch & Hays, 2020; Faust, 2021, pp. 35–59). Interestingly, behind such a complex historical context lies an academic debate regarding the dating of the Book of Isaiah. Blenkinsopp and Sweeney argue that these visions were written during the post-exilic period, but Williamson emphasizes the importance of the text’s connection to the context at the time of the Book of Isaiah’s composition, thereby presenting a solid argument (Blenkinsopp, 2000, pp. 190–191; Sweeney, 1996; Williamson, 2014). Nevertheless, this difference of opinion does not automatically diminish the relevance of the Neo-Assyrian context to the historical context of the prophetic tradition of Isaiah. Therefore,

caution is required when linking the 8th-century BCE context to the formation of the text's final form. In the final form of the Book of Isaiah, YHWH's power is described as capable of overcoming military domination through teaching, judgment, and the end of war, based on the vision of Zion that illustrates this eschatological order.

The political crisis in Judah in the 8th century BCE coincided with economic changes and social stratification that accompanied the development of settlements and royal administration. The archaeological evidence analyzed by Faust reveals a society with a socio-economic hierarchy, economic specialization, and an evolving administrative structure, although this data does not in itself prove inequality in the distribution of wealth (Faust, 2018, pp. 179–203). Premnath and Chaney's analysis of the 8th-century BCE prophets' critiques highlights land accumulation, the unequal relationship between landowners and farmers, and the concentration of resources as key contexts for prophetic social criticism (Chaney, 1999; Premnath, 2003). In Isaiah 1:10–17, the critique of Jerusalem's worship is directly linked to demands for justice, protection of the oppressed, and the cessation of evil deeds, whereas Isaiah 1:21–27 depicts Zion as a city suffering from moral decay and in need of restoration through justice (Groenewald, 2016). This portrayal lends a social and theological dimension to the vision of Isaiah 2:1–4, which presents the restoration of Zion through the exaltation of the house of YHWH, the coming of the nations, the teaching of the Torah, and judgment that puts an end to war (Groenewald, 2013a).

Literarily, Isaiah 2:1–4 derives its meaning from its position following Isaiah 1 and preceding the series of condemnations against Judah and Jerusalem in chapters 2:5–4:1. Verse 1 repeats the pattern of the heading in 1:1 by mentioning "Isaiah son of Amos" as well as "Judah and Jerusalem," while verses 2–4 shift the context from the nation's historical circumstances to **בְּאַחֲרֵית הַיָּמִים**, when the mountain of the house of YHWH becomes the focus of the nations (Groenewald, 2013b). In his writing, Groenewald explains that placing this vision after the condemnation of Jerusalem creates a structural contrast between the ruined Zion in chapter 1 and the restored Zion as the center of the Torah and peace in chapter 2 (Groenewald, 2016). The contextual connection with Micah 4:1–5 also indicates that this tradition of the vision of Zion circulated within the prophetic circles of Judah and possessed a vitality that transcended individual communities; this is affirmed in Lee's work, which identifies the positive portrayal of the nations in Isaiah 2:2–4 as a crucial aspect of the development of the canonical tradition during the Exile (Lee, 2018, pp. 163–178). This final composition establishes the vision of Zion as a theological horizon that both evaluates the historical reality of Judah and directs hope toward a universal order under the authority of YHWH.

The audience for this book belongs to the Judean community, which regards Jerusalem as the center of politics and worship. However, the text broadens its audience's horizons by mentioning "all nations" and "many peoples" who come to Zion to receive YHWH's teaching. The use of the term **כָּל-הַגּוֹיִם** in verse 2 and **לְעַמִּים רַבִּים** in verse 4 broadens the vision from the internal restoration of Judah to a relational order that includes nations outside of Israel (Zimran, 2016). The text's argumentative flow is also constructed progressively, beginning with

the establishment of YHWH's mountain, the arrival of the nations, the going forth of the Torah from Zion, YHWH's acts of judgment, and culminating in the transformation of swords into farming tools and the end of war (Obasi & Igbo, 2023; Sualang, 2020). This structure indicates that the eschatology of Zion, as presented in the final form of Isaiah 2:1–4, was constructed as a response to historical experiences of violence and instability by establishing the authority of YHWH as the foundation for the formation of a new universal order. Based on this context, Isaiah 2:1–4 can be understood as a prophetic vision that connects the history of Judah, the authority of Zion, the universality of the nations, and the transformation of war into peace.

The Eschatology of Zion and the Universality of the Nations (Isaiah 2:1–2)

The superscription “תִּדְבֹר אֲשֶׁר חָזָה יִשְׁעִיָּהוּ” in Isaiah 2:1 links the following vision to the prophetic authority of Isaiah 1:1 and maintains Judah and Jerusalem as the context for the reception of the divine word (Blenkinsopp, 2000, pp. 181–183). The placement of this verse following the critique of Zion's moral decay in Isaiah 1:21–27 provides a literary foundation for the vision of restoration, which presents the mountain of the house of YHWH as the center of authority for the nations (Groenewald, 2016). The phrase בְּאַחֲרֵית הַיָּמִים in verse 2 has a temporal range that must be determined based on context, as seen in Deuteronomy 4:30 and 31:29, Jeremiah 23:20 and 48:47, Ezekiel 38:16, Hosea 3:5, and Daniel 10:14 (Brown et al., 1907, p. 31; Koehler & Baumgartner, 2000, pp. 33–34). These parallel usages demonstrate that the phrase can refer to a historical future related to crisis, restoration, or the fulfillment of prophecy, while also pointing to an eschatological horizon when the context describes divine actions that determine the future order (Pfandl, 1990). In the context of Isaiah 2:2, the establishment of the mountain of YHWH's house as the highest and the coming of all nations provide a contextual basis for understanding the phrase as an eschatological horizon that transcends the political circumstances of Judah and articulates YHWH's universal supremacy.

The phrase נִבְנוֹן יְהוָה הָרַ בֵּית־יְהוָה uses the Niphal participle נִבְנוֹן, meaning “established” or “maintained,” followed by the verb יִהְיֶה in the Qal imperfect tense, which is derived from the based verb הָיָה. This textual form results in a periphrastic construction that emphasizes the state of the mountain of the House of YHWH as something solid and eternal (Brown et al., 1907, pp. 465–467; Koehler & Baumgartner, 2000, pp. 464–465; Waltke & O'Connor, 1990). The following phrase בְּרֹאשׁ הָהָרִים וְנִשְׂא מִנִּבְכָּעוֹת reinforces this emphasis by using the imagery of the highest position among the mountains and the elevation above the hills (Brown et al., 1907, pp. 669–672). Morphologically, the word וְנִשְׂא is written using either the masculine singular Niphal particle form or the masculine third-person singular Niphal perfect form. In this case, its grammatical function can be determined through its syntactic relationship with the preceding predicate (Waltke & O'Connor, 1990). This depiction of a glorified mountain aligns with ancient Near Eastern traditions regarding cosmic mountains, particularly Mount Zaphon, which is associated with a divine dwelling place in the Ugaritic tradition (see Ps. 48:2–3), which connects Zion with the peaks of Zaphon (Craigie,

1983, p. 353; Kee, 2007). In the context of Isaiah 2:2, this harmony emphasizes the majesty of YHWH through Zion's position as the center of divine rule, where the uniqueness of the mountain on which He dwells carries theological significance that transcends its geographical characteristics.

Then the phrase **כָּל-הַגּוֹיִם וְנָהָרוּ אֵלָיו** expands on Zion's preeminence through the image of the coming of all nations, with the word **וְנָהָרוּ** written in the Qal weqatal form of the third-person plural masculine, serving to direct the collective action of these nations toward the prophesied future (Brown et al., 1907, p. 625). Lexically, the verb **נָהַר** generally associated with the meaning "to flow." In this context, the image of the nations flowing toward the mountain of YHWH presents a poetic irony—a flow moving toward a higher place—while at the same time emphasizing Zion's allure in this vision (Ogden & Sterk, 2011). The word also has an alternative etymology, namely **נָהַר**, which means "to shine" or "to glow" (see Isa. 60:5; Jer. 31:12; Ps. 34:6) (Brown et al., 1907). However, the context of Isaiah 2:2 lends additional significance to the word "flow," as the preposition **אֵלָיו** indicates the direction of the nations' arrival, which aligns with the parallel illustration in Micah 4:1 and the use of a similar verb in Jeremiah 51:44 (Brown et al., 1907, p. 625; Ogden & Sterk, 2011). The phrase **כָּל-הַגּוֹיִם** emphasizes the universal scope of this coming. Thus, the irony of the river flowing toward the mountain reinforces the image of Zion as the center of YHWH's authority, drawing the nations through divine majesty, not merely through geographical advantage.

The Torah and the Transformation of the Nations (Isaiah 2:3)

The arrival of the nations in verse 3 is described through a series of verbs that indicate a conscious response to YHWH's authority. The verb **וְהָלְכוּ**, in the Qal form, third-person plural waw-consecutive perfect tense, which in narrative-prophetic constructions denotes a collective action by the nations, is followed by the verb **וְאָמְרוּ** in the Qal form, third-person plural waw-consecutive perfect tense, which introduces their words as the internal reason for that arrival (Waltke & O'Connor, 1990, pp. 347–349, 365–366). Furthermore, the imperative form **לֵכּוּ** and the cohortative form **וְנַעֲלֶה** indicate a collective call to ascend Mount YHWH, while the verb **יְיָרֵנוּ**—in the third-person masculine singular Hiphil imperfect form with a first-person plural suffix—means "He teaches us" or "He guides us" (Brown et al., 1907, p. 434; Koehler & Baumgartner, 2000, pp. 435–436). The relationship between the words **יְיָרֵנוּ** and **תּוֹרָה** is crucial because these two forms semantically link the act of teaching with the substance of instruction originating from Zion (VanGemeren, 1997, pp. 327–332). This structure demonstrates that the nations come to Zion with an epistemological and ethical orientation—that is, to receive divine guidance so that their lives may follow a pattern derived from YHWH.

These teaching themes are expressed through the words **"מִדְרָכָיו"** and **"בְּאַרְחֵתָיו"**, two terms that both refer to a path or way of life but possess lexical nuances that enrich the

structure of verse 3. The root word **דָּרַךְ** has a basic range of meanings including a path, a direction of travel, behavior, or a way of life, and in theological usage can refer to a way of life determined by God's will (Brown et al., 1907, pp. 202–204; Koehler & Baumgartner, 2000, pp. 231–233). The root word **אָרַח** also means “path” or “course” and often functions as a poetic synonym for **דָּרַךְ**, particularly in Hebrew wisdom literature and poetry (Brown et al., 1907, p. 73; Koehler & Baumgartner, 2000, pp. 75–76). The use of the third-person masculine singular suffix on both nouns directly links “way” and “path” to YHWH, while the cohortative form **וְנַעֲלֶה** expresses the collective resolve of the nations to follow that path of life (Waltke & O'Connor, 1990, pp. 494–496). Therefore, the word **תּוֹרָה** in the phrase “**כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה**” is deeply understood, based on its syntactic function and semantic field, as YHWH's normative teaching that shapes the behavior of the nations.

The clause **כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וְדִבְרֵי־יְהוָה מִירוּשָׁלַם** affirms Zion and Jerusalem as the sources of divinely authoritative teaching. The verb **תֵּצֵא**, in the Qal imperfect third-person feminine singular form, with **תּוֹרָה** as the subject, depicts YHWH's teaching as emerging from Zion as a future-oriented action (Brown et al., 1907, pp. 422–423). The meaning of the word **תּוֹרָה** in this context must be considered within the framework of academic debate, which encompasses priestly teaching, wisdom instruction, and prophetic proclamation. Jensen proposes an interpretation based on the wisdom tradition, while the parallel relationship between **תּוֹרָה** and **וְדִבְרֵי־יְהוָה** in Isaiah 2:3 and Isaiah 1:10 supports the interpretation of Torah as divine teaching conveyed within the framework of prophetic proclamation (Jensen, 1973, pp. 68–84; Williamson, 2014). This connection shows that the Torah in the vision of Zion functions as YHWH's instruction to the nations, encompassing guidance for religious and social life and directly relating to divine judgment in verse 4 (Groenewald, 2013b). This prophetic meaning reinforces the argument that the transformation of the nations is Rooted in the acceptance of YHWH's word as the authority that shapes communal life and brings an end to the practice of war.

YHWH's Judgment and the Transformation of War (Isaiah 2:4)

The clause **וְשָׁפַט בֵּין הַגּוֹיִם יְהוָה וְהוֹכִיחַ** describes YHWH's role as a legal arbiter who resolves conflicts and establishes normative decisions for the nations (Brown et al., 1907, pp. 406–407, 1047–1048). The verbs “and he will judge” and “and he will correct” carry legal connotations through their connection to Isaiah 1:18, which uses the form “and we will be corrected” in the context of dispute resolution, as well as Isaiah 11:3–4, which links judgment to the figure of a king descended from David (Brown et al., 1907, pp. 406–407). This context raises questions regarding the agent of arbitration in Isaiah 2:4, particularly since the third-person masculine singular verb form does not explicitly mention the subject. The textual connection to verse 3, which identifies the Torah and the word of YHWH as sources of instruction, provides the strongest basis for identifying YHWH as the subject of the act of judgment in verse 4 (Blenkinsopp, 2000, pp. 181–186). Sualang's messianic interpretation is

relevant here for explaining the possible connection between YHWH's reign and the figure of a king who administers His justice; however, identifying a king as the direct agent in this verse requires further argumentation drawn from a broader context (Sualang, 2020). Therefore, YHWH's arbitration becomes the central axis of this vision, with divine judgment serving as the foundation for the transformation of weapons and the cessation of the study of war.

This divine decree is expressed through the phrase **וְכָתְתוּ חֶרְבוֹתָם לְאַתִּים** וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת, when the subject shifts from YHWH to the nations that face the consequences of His judgment. The word **וְכָתְתוּ** is the third-person masculine plural Piel perfect form, which lexically means to strike, to shatter, or to forge by striking; Isaiah 2:4 is one of the specific instances where it is used to denote the act of forging swords into farming tools (Brown et al., 1907, p. 509; Koehler & Baumgartner, 2000, p. 497). The object **חֶרְבוֹתָם** refers to their swords, and the word **לְאַתִּים** refers to plowshares, while **וְחִנִּיתוּתֵיהֶם** and **לְמִזְמֵרוֹת** refer to spears and pruning tools (Brown et al., 1907, pp. 352, 23, 333, 564). This transformation holds concrete social significance because tools that originally served to inflict violence were repurposed as instruments of food production, and the use of the Piel aspect with the root **כָּתַת** emphasizes an intensive process of transforming war materials until they acquire a new function (Groenewald, 2013a; Obasi & Igbo, 2023). In this context, the transformation of weapons serves to shift their social function from destructive instruments to means of sustaining life.

The clause **לֹא-יִשְׁאָל גֹּי אֶל-גֹּי חֶרֶב וְלֹא** “they shall no longer learn war” affirms that eschatological peace includes the cessation of inter-national aggression and the elimination of war as a skill passed down through the learning process. The verb **יִשְׁאָל** is in the Qal imperfect third-person masculine singular form with the word **גֹּי** as the subject, while the verb **יִלְמְדוּ** is in the Qal imperfect third-person masculine plural form, emphasizing the cessation of the activity of learning war, with the word **עוֹד** reinforcing the meaning of “anymore” in the negative construction (Brown et al., 1907, pp. 574–575, 585–586, 669–672; Koehler & Baumgartner, 2000, pp. 518–519, 600–601, 724–727). A pedagogical contrast is evident in the relationship between **וְיִרְגְּלוּ**, **תּוֹרָה**, and **עוֹד יִלְמְדוּ עוֹד מִלְחָמָה**, since the nations come to receive YHWH's instruction in verse 3, and then no longer learn warfare in verse 4 (Groenewald, 2013a). The relationship between the base verb **לָמַד** and these two objects of learning forms a pedagogical inversion—that is, a shift in the nations' educational orientation from mastering the practice of war to receiving divine guidance that governs communal life (Sualang, 2020). This contrast deepens the meaning of the transformation of weapons in the preceding clause, for material change gains a sustainable foundation through the transformation of knowledge and skills that shape the nations' actions. The vision of peace in Isaiah 2:3–4 reaches its climax when YHWH's teaching establishes a way of life that puts an end to the reproduction of violence, whether through the use of weapons or the passing down of combat skills.

Zion's Eschatology and the Universality of Peace Among the Nations

The uniqueness of Zion in the context of the eschatological vision of Isaiah 2:1–4 refers to the tradition of Zion, which depicts the city as the center of YHWH's rule and a source of order for the nations. Ollenburger (1987) and Roberts (1973) argue that this tradition is linked to Zion's theological identity, which is also found in Psalms 46, 48, and 76, where the context of those passages describes YHWH's presence and sovereignty over His city (Ollenburger, 1987; Roberts, 1973). In the context of Isaiah 2:2–3, this tradition takes on a universal scope as the nations come to the mountain of YHWH's house to receive His teaching. Levenson's (1985) conceptual framework regarding the relationship between Sinai and Zion helps explain the role of the Torah in this vision, as teachings rooted in Israel's covenantal tradition appear as the word of YHWH addressed to the nations (Levenson, 1985). This relationship emphasizes that Zion's preeminence is not only about the glory of the holy place but also about the divine authority that orders communal life based on instruction and justice. Zion's universality ultimately holds theological significance when the nations acknowledge YHWH's rule and accept His word as the foundation for peace.

The authority of the Torah in Isaiah 2:3 takes on a universal scope when the nations come to Zion to receive YHWH's instruction and walk in His ways, as emphasized by the connection between תּוֹרָה, the act of teaching, and the cessation of learning warfare in verse 4. The motif of Völkerwallfahrt—the pilgrimage of the nations to Zion—reveals a theological tension between the universality of salvation and Zion's privileged status as the center of divine authority. A similar pattern emerges in Isaiah 60:1–22 and 66:18–23, as well as Zechariah 8:20–23 and 14:16, when the nations come to Jerusalem to acknowledge YHWH and participate in warshipping Him (Zimran, 2016). However, this universal direction remains centered on Zion; thus, the motif of the nations' pilgrimage must be assessed within the tension between YHWH's universal acknowledgment and Israel's theological privilege. Zimran examines this tension by focusing on the faith of the nations in Isaiah 2:2–5 to assess universality based on the nations' response to YHWH, not merely on their presence in Jerusalem (Zimran, 2016). Therefore, the Torah serves as the foundation for social transformation that reconciles Zion's theological identity with the scope of universal peace, as seen when the nations accept YHWH's teachings and cease to learn the ways of war.

Peace in Isaiah 2:4 encompasses three dimensions rooted in specific clauses within the text. The relational dimension is evident in verse 4a, when YHWH judges the nations and renders a verdict for many peoples, thereby resolving inter-national conflicts through divine legal authority. The material dimension emerges in verse 4b through the transformation of swords into plowshares and spears into pruning hooks, which redirects resources from violence to food production. The pedagogical dimension is emphasized in verse 4c through the cessation of war training, which indicates a sustained transformation in the knowledge and skills of the nations. This synthesis intersects with Roberts' emphasis on the literary-historical context of prophecy and Williamson's explanation of Zion as the center of YHWH's governance that brings peace to the world (Roberts, 2015; Williamson, 2014, pp. 180–188). The

uniqueness of this synthesis lies in the interconnection of these three dimensions within a single line of argument: YHWH's legal decrees governing inter-national relations; the conversion of weapons to direct resources toward sustaining life; and the cessation of war training, which transforms the patterns of inherited violence. Universal peace in the vision of Zion thus encompasses changes in social order, the utilization of resources, and the shaping of the customs of nations based on YHWH's authority.

Ethical Implications

Based on the discussion above, the ethical implications of Isaiah 2:1–4 for the church community can be formulated from a canonical perspective that considers the development of the meaning of Zion throughout the biblical narrative. Hebrews 12:22 describes Zion as the city of the living God; Galatians 4:26 connects it to the heavenly Jerusalem; and Acts 2 depicts the outpouring of the Spirit that formed a transnational community. Therefore, these theological developments must be considered in the application of the text. Romans 15 connects Christ's ministry to the fulfillment of God's promise, while Revelation 21:24–26 depicts the nations bringing their glory to the New Jerusalem. Within this canonical framework, the connection between teaching in verse 3 and learning in verse 4 provides an ethical foundation for the church to establish practices aligned with God's will and to halt the cycle of violence. Ecclesial solidarity can be realized through faith education, conflict resolution, reconciliation, and resource use to sustain life. These practices become responsible ethical implications when understood as the community's response to God's vision of peace that encompasses the nations, rather than as a direct equation of the Zion of Isaiah with the church.

This ethical orientation positions the church as a community that fosters peaceful relationships through measured collective action. The transformation of the sword into a tool for nurturing life in verse 4 provides the foundation for the church to redirect its energy, resources, and ministry structures away from conflicts toward social service, victim advocacy, reconciliation, and meeting basic needs. Solidarity practices must be realized through fair conflict resolution mechanisms, cross-identity ministry, and collaborative efforts that strengthen community life. This ethic demonstrates that loyalty to YHWH's authority takes concrete form when the church builds a community that learns His ways, puts an end to the cycle of violence, and actively maintains peace.

CONCLUSION

An exegetical analysis of Isaiah 2:1–4 reveals that the eschatological vision of Zion presents YHWH as the source of authority for the nations that come to Zion to receive the Torah, His word, and His judgment. The phrase **בְּאַחֲרֵית הַיָּמִים** provides a temporal orientation to this vision, although its meaning alone does not automatically imply a detailed eschatological chronology. Zion's role is closely tied to the acceptance of YHWH's guidance, which shapes the way the nations live and directs them to cease the practice of war. The

connection between יְיָנוּ in verse 3 and יְיָנוּ in verse 4 underscores the link between divine guidance and behavioral change. The transformation of swords into farming tools and the cessation of learning to wage war emphasize that peace in this vision lies within the realm of transformation in the context of international relations, resource use, and ways of life that are subject to YHWH's authority.

Based on these findings, this study contributes to the formulation of an integral relationship between Zion's eschatology, YHWH's authority, the Torah, judgment, and the transformation of war as a theological concept that establishes the universality of peace among nations. These findings comprehensively expand the meaning of peace in Isaiah 2:1–4 as a relational order structured through teaching, justice, the cessation of violence, and the reallocation of resources for life. The application of these principles aims to foster solidarity within the church community through faith education, reconciliation, conflict resolution, social ministry, and the preservation of life. This study asserts that the church's fidelity to YHWH's authority should be realized through communities that actively shape peaceful ways of life and halt the reproduction of violence.

ETHICS STATEMENT

This study did not involve human participants, interviews, surveys, or personal data that required ethical approval.

FUNDING

This research did not receive specific funding from public, commercial, or non-profit institutions.

CONFLICT OF INTEREST

The authors declare no conflicts of interest that could influence the research process, writing, or publication of this article.

DECLARATION OF AI USAGE

The author used Scispace to identify research gaps. The author then used Claude AI to design the writing structure. Quillbott was also used Quillbott for the translation and editing processes. The author has reviewed, edited, and verified the manuscript, and takes full responsibility for the final content of this manuscript.

REFERENCES

- Beuken, W. A. M. (2003). *Jesaja 1-12: Herders Theoloigische Kommentar Zum Alten Testament*. Verlag Herder.
- Blenkinsopp, J. (2000). *Isaiah 1-39: A New Translation With Introduction And Commentary*. Doubleday.

- Brown, F., Driver, S. R., & Briggs, C. A. (1907). *A Hebrew And English Lexicon Of The Old Testament: With An Appendix Containing The Biblical Aramaic—Based On The Lexicon Of William Gesenius*. Clarendon Press.
- Chaney, M. L. (1999). Whose Sour Grapes? The Addressees of Isaiah 5:1-7 In The Light of Political Economy. *Semeia*, 87, 105–122.
- Childs, B. S. (2001). *Isaiah: A Commentary*. Westminster John Knox Press.
- Craigie, P. C. (1983). *Word Biblical Commentary: Psalms 1-50* (Vol. 19). Word Books, Publisher.
- Crouch, C. L., & Hays, C. B. (2020). The Neo-Assyrian Context of First Isaiah. In *The Oxford Handbook of Isaiah*. Oxford University Press.
- Faust, A. (2018). Society and Culture in the Kingdom of Judah during the Eight Century. In *Archaeology and History of Eighth-Century Judah*. SBL Press. <https://doi.org/10.15699/9780884143482>
- Faust, A. (2021). *The Neo-Assyrian Empire in the Southwest: Imperial Domination & its Consequences*. Oxford University Press.
- Groenewald, A. (2013a). An exegetical analysis of the vision of peace in the Book of Isaiah (2: 1-5). *Verbum et Ecclesia*, 34(2), 1–7. <https://doi.org/10.4102/ve.v34i2.866>
- Groenewald, A. (2013b). The significance of תורה (Isa 2: 3) within Isaiah 2: 1-5: The relationship of the first overture (1: 1-2: 5) to the book's conclusion (Isa 65-66). *Old Testament Essays*, 26(3), 695–717.
- Groenewald, A. (2016). The transformation of the city of Zion: From decadence to justice and prophetic hope (Is. 1: 1–2: 5). *HTS: Theological Studies*, 72(1), 1–5. <https://doi.org/10.4102/hts.v72i1.3568>
- Jensen, J. (1973). *The Use of tora by Isaiah: His Debate with the Wisdom Tradition*. Catholic Biblical Association.
- Kee, M. S. (2007). The heavenly council and its type-scene. *Journal for the Study of the Old Testament*, 31(3), 259–273. <https://doi.org/10.1177/0309089207076356>
- Kelelufna, J. H. (2023). Sion sebagai Pusat Kerajaan (tidak) Damai: Membaca Yesaya 2: 1-4 dari Konteks Indonesia. *Jurnal Teologi Berita Hidup*, 5(2), 675–693. <https://doi.org/10.38189/jtbh.v5i2.270>
- Koehler, L., & Baumgartner, W. (2000). *The Hebrew and Aramaic Lexicon of the Old Testament*. Koninklijke Brill.
- Lee, J. (2018). *A Redactional Study of the Book of Isaiah 13-23*. Oxford University Press.
- Levenson, J. D. (1985). *Sinai & Zion: An Entry Into The Jewish Bible*. Harper Collins Publishers.
- Motyer, J. Al. (1993). *The Prophecy of Isaiah: An Introduction & Commentary*. InterVarsity Press.
- Obasi, C. O., & Igbo, P. M. (2023). Isaiah 2: 1–4 and insecurity in Nigeria: Towards building a non-violent society. *Verbum et Ecclesia*, 44(1), 2789. <https://doi.org/10.4102/ve.v44i1.2789>
- Ogden, G. S., & Sterk, J. (2011). *A Handbook On Isaiah*. United Bible Societies.
- Ollenburger, B. C. (1987). *Zion The City Of The Great King: A Theological Symbol of the Jerusalem Cult*. Sheffield Academic Press.

- Oswalt, J. N. (1986). *The New International Commentary on the Old Testament: The Book of Isaiah Chapters 1-39*. William B. Eerdmans Publishing Company.
- Pfandl, G. (1990). *The Latter Days and the Time of the End in the Book of Daniel* [Dissertations, Andrews University]. <https://doi.org/10.32597/dissertations/129/>
- Premnath, D. N. (2003). *Eighth Century Prophets: A Social Analysis*. Chalice Press.
- Roberts, J. J. M. (1973). The Davidic Origin of the Zion Tradition. *Journal of Biblical Literature*, 92(3), 329–344. <https://doi.org/10.2307/3263575>
- Roberts, J. J. M. (2015). *First Isaiah: A Commentary*. Fortress Press.
- Stuart, D. (2009). *Old Testament Exegesis: A Handbook for Students and Pastors* (Fourth). Westminster John Knox Press.
- Sualang, F. Y. (2020). Studi Eksegesis mengenai Kerajaan Mesias Menurut Yesaya 2:1-4. *HUPĒRETĒS: Jurnal Teologi Dan Pendidikan Kristen*, 1(2), 103–117. <https://doi.org/10.46817/huperetes.v1i2.1>
- Sweeney, M. A. (1996). *Isaiah 1-39 with an Introduction To Prophetic Literature*. William B. Eerdmans Publishing Company.
- VanGemenen, W. A. (1990). *Interpreting The Prophetic Word: An Introduction To The Prophetic Literature Of The Old Testament*. Zondervan.
- VanGemenen, W. A. (1997). *New International Dictionary of Old Testament Theology & Exegesis*. Zondervan Publishing House.
- Waltke, B. K., & O'Connor, M. (1990). *An Introduction to Biblical Hebrew Syntax*. Eisenbrauns.
- Wildberger, H. (1991). *Isaiah 1-12: A Continental Commentary*. Fortress Press.
- Williamson, H. G. M. (2014). *Isaiah 1-5: A Critical and Exegetical Commentary*. Bloomsbury Academic Publishing.
- Zimran, Y. (2016). Isaiah b. Amoz's Attitude towards the Faith of the Gentile Nations. *Scandinavian Journal of the Old Testament*, 30(1), 69–90. <https://doi.org/10.1080/09018328.2016.1122291>