

The Mountain of the Lord Yesha'yahu 2:1-5

In my last post, we examined **Yesha'yahu 1:18-31** to learn about **The Unfaithful City**. In this post, we look at **The Mountain of the Lord** in **Yesha'yahu 2:1-5**.

¹ *This is the word that Yesha'yahu the son of Amotz saw concerning Y'udah and Yerushalayim:*

² *In the acharit-hayamim [the end of days] the mountain of Adonai's house will be established as the most important mountain. It will be regarded more highly than the other hills, and all the Goyim [Gentiles] will stream there. ³ Many peoples will go and say, "Come, let's go up to the mountain of Adonai, to the house of the God of Ya'akov! He will teach us about His ways, and we will walk in His paths." For out of Tziyon will go forth Torah, the word of Adonai from Yerushalayim. ⁴ He will judge between the nations and arbitrate for many peoples. Then they will hammer their swords into plow-blades and their spears into pruning-knives; nations will not raise swords at each other, and they will no longer learn war. ⁵ Descendants of Ya'akov, come! Let's live in the light of Adonai! ~ Isaiah 2:1-5 (CJB)*

This is one of my favorite passages because of the promise of God revealed by **Yesha'yahu**. **Yesha'yahu** looked ahead to the time when God's righteous kingdom would be established, and the **Temple** would become the center for the worldwide worship of the Lord. In **Yesha'yahu's** day, the Jews were adopting the false gods of the **Goyim**, but the day would come when the **Goyim** would abandon their idols and worship the true God of Israel.

Verses 2-4 are virtually identical to that found in **Yesha'yahu's** near contemporary, the prophet **Mikhah** (Micah 4:1-3).

Topographically, **Yerushalayim** is elevated above its surroundings, so that one always had to climb up to the city. Additionally, the **Temple** is located on the highest ground in the city, so one goes up to the **Temple** from other locations in the city. This passage uses these topographical data to proclaim the future political elevation of the city.

The mountain of the **Temple** is a reference to **Tziyon**, where the original **Temple** was built. **Tziyon** was where God made His presence known especially among His people. Tziyon was not a physically imposing mountain - indeed, the nearby Mount of Olives was considerably taller - but regarding spiritual importance, **Tziyon** stood above all the other mountains of the world.

The vision anticipates a day when not only **Isra'el** but all the nations will stream toward this mountain that represents the presence of God on earth. God had promised **Avraham** that He would bless the nations through his descendants (Genesis 12:1-3). Today, the **Kehilah** is composed of diverse nationalities, personalities, economic backgrounds, and educational abilities will flow together into the **Temple**. Lord, help us to continue to be a menagerie, a potpourri of all kinds of different people.

We see that the motivation of going up to the **Temple** is to learn the way of the Lord. So too, we gather at His **Kehilah** to learn His ways that we might walk in His paths. The nations seeking the Lord will experience a great transformation. They will not exert their energies and resources to destruction (swords...spears), but rather to productive activities (plow-blades...pruning knives).

Pruning knives are the small knives used to remove leaves and new shoots from the grapevines or thorns from date palms before the harvest. (I still have a couple in my toolbox from my days on my grandfather's date ranches.)

Finally, we see a beautiful invitation in verse 5 to enjoy the light and love of **Adonai**. But, before that takes place, there will be a time of chastening, as we will see in verse 6.

In my next post, I will explore **The Coming Day of the Lord** in **Yesha'yahu 2:6-22**.