

Session 3

Messianic Zion

Isaiah Oracle by Oracle / Dr. Randy White

Isaiah 2:1-5

Session Purpose

Isaiah 2:1-5 prophesies the Messiah establishing His kingdom in Zion, teaching Torah to nations, judging them, and bringing lasting peace through divine authority.

The word that Isaiah saw concerning Judah and Jerusalem (v.1)

- Isaiah “saw” a “word.”
 - This construction is uncommon in Hebrew. Normally, you “hear” a word.
 - The mixing of auditory and visual language is limited to prophetic material.
 - This is the standard word for “word”—nothing unusual here.
 - It is also the normal word for “saw” - *hazon*.
 - * In modern usage, the *chazzan* is the cantor in a Jewish synagogue. It was originally from the idea as an “overseer,” but now is related to music and reading of the text.
 - * In noun form, it is translated as the “seer,” a prophetic term.
 - A “seer” and a “prophet” are two aspects of one office and shouldn’t be flattened into one. See 2 Samuel 24:11.
 - From *hazon* - seer - the focus is on being the recipient of oracles.
 - From *nabi* - prophet - the focus is on being a spokesman for God.
 - The Hebrew Bible never creates a sharp theological separation like “Seers see, prophets speak.” But it does consistently use “prophet” when the primary emphasis is *speaking* and *seer* when the emphasis is on seeing.
- Isaiah, son of Amoz
 - the scripture notifies us 13 times that he is the “son of Amoz.” This repetition should probably be considered as significant. It almost certainly means “people knew Amoz.”
 - A rabbinical tradition is that Amoz was brother of Amaziah, the King prior to Uziah, and Uziah’s father. This would make Isaiah nephew to Uziah.
 - It is an unsupported but feasible position.
- Once again (as in 1:1), we are told it is “concerning Judah and Jerusalem.”

The mountain of the LORD's house exalted and nations flowing to it (v.2)

- This “last days” prophecy is wholly positive: the “mountain of the LORD’s House” (i.e.: Temple Mount), will be “established” and “exalted” and “all nations shall flow into it.”
- This is almost word-for-word in Micah 4:1-3. Micah was a contemporary with Isaiah.

People going to the mountain of the LORD for teaching and law (v.3)

- In these last days, there is an eagerness of “many people” (presumably of the nations mentioned in v. 2) who are eager to go to the Temple because “he will teach us of his ways,” which are “the law.”
 - Note that “us” is the nations.
- This is prophetic that the Lord Himself will be the teacher of the Law, presumably during the millennium.
 - “He will teach us.” Who is this teacher? In verse 4 “he shall judge among the nations.” This has to be the Messiah.
 - * Isaiah 11:1-4, 9 shows Messiah as judging the nations and filling the earth with “the knowledge of the LORD.”
 - Note that it is “the law” that Messiah will teach. While today we live in a time of freedom from the Law, neither Isaiah’s day nor the millennial day will be “the dispensation of the grace of God” (Eph. 3:2).
 - * When Psalm 25:4 says, “Shew me thy ways , O LORD ; teach me thy paths,” those paths are *Torah*. Other millennial passages are similar:
 - Isaiah 42:4 — “the isles shall wait for his law”
 - Ezekiel 44:23 — priests teaching distinctions of holy and profane.
 - Zechariah 14:16–17 — enforced feast observance
 - * But this does not mean that we should live according to those paths today. To do so is to ignore the temporary dispensation we live in today. We are to be students, *rightly dividing the word of truth*.
 - * If someone denies that the kingdom includes Torah instruction from Zion, they are not arguing against dispensationalism; they are arguing against Isaiah 2 and Micah 4.
- Even more amazing, this is a testimony that Isaiah believed that Messiah would be “the Lord.”
 - The pronoun “he” must refer to a singular personal agent. The most immediate grammatical candidate inside the verse is YHWH.
 - Isaiah repeatedly moves between YHWH reigning and the Messiah reigning, without distinction. Consider Isaiah 33:22, “ “The LORD is our judge, the LORD is our lawgiver, the LORD is our king. . . .”
 - A Messiah who is LORD is not a foreign idea of Judaism, and cannot be rejected by the Hebrew text.
 - Second Temple Jewish literature shows a range of views:
 - * Exalted Messiah
 - * Pre-existent Son of Man (Daniel 7 interpretations)

- * Divine agent figures (e.g., Wisdom traditions)
- * But classical rabbinic Judaism does not affirm Messiah as ontologically identical with YHWH. However the Hebrew text itself does not forbid the possibility of a divine Messiah.
- What about Jeremiah 31:34 which testifies of a millennial day with no need to teach the Law?
 - This is for the House of Israel and the House of Judah (Jer. 31:31), not the nations.
 - Compare Isaiah 42:4, 60:3; Psalm 2:10

Judgment among nations and transformation of weapons into tools (v.4)

- as mentioned earlier, the judgment of the nations is strongly supported as a messianic duty.
- The phrase, “they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” is one of the most vivid descriptions of the millennium, and also one of the most used “prayers” for peace the world has ever known.
 - The United Nations sculpture - presented by the U.S.S.R. in 1959.
 - The “Plowshares Movement” of the 1980s.
 - In nearly all modern uses:
 - * The eschatological framework disappears.
 - * The Messiah disappears.
 - * Zion disappears.
 - * Covenant context disappears.
 - The phrase becomes “War will cease through human effort.”
 - * That is a radical shift from Isaiah’s structure:
 - * “He shall judge” then “they shall beat. . .”

Call to the house of Jacob to walk in the light of the LORD (v.5)

- The phrase “house of Jacob” is used 22 times in the Bible, all in the Old Testament, with the first being Genesis 46:27. It is consistently the descendants of Jacob.