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## They Will Beat Their Swords into Plowshares 2: 1-4

**They will beat their swords into plowshares DIG: The Mountain of the LORD refers to the site upon which the Temple in Jerusalem was built (11:9; 24:23; 27:13; 56:6-7). What picture does Isaiah envision? Why are so many coming to the Temple? What will God do for them? What is meant by the Last Days (see Acts 2:17; Hebrews 1:2)? Why does Isaiah call Judah to come to the Temple *at this time*?**

**REFLECT: Which of your swords and spears (A mean streak? Angry outbursts? A cutting tongue?) has God transformed into tools for peace? What does the New Covenant make of Isaiah's vision? Will Jesus inaugurate this year of peace? If so when will it be consummated? Why do you think so? How might this vision of ADONAI's Kingdom shape your hope? Prayers? Values?**

The mood shifts very quickly from **Chapter 1**. There, repentance was viewed as a hypothetical possibility, and restoration – the end product of divine discipline. The emphasis there was **Judah's** hypocrisy, rebellion and injustice. Without any transition, the emphasis suddenly changes to **Isra'el's** glorious future where **she** will be **a light to the Gentiles (Luke 2:32)**. **Micah 4:1-3** mirrors this passage almost word for word.

This is a second introduction and signals the beginning of specific prophecies in **Chapters 2** through **4** after the general introduction to the book as a whole in **Chapter 1**. The message recorded in these verses **is what Isaiah, son of Amoz, saw concerning Judah and Jerusalem (1:1)**. The prophets of **Isra'el** had, at one time, been called **seers** because of their divinely given power to see or *foretell* what would happen (**First Samuel 9:9**). Here **Isaiah** was foretelling the future of **Judah** and **Jerusalem** in the messianic Kingdom. Because of **ADONAI's** covenant promises to Abraham, Moses and David, **Isaiah** knew that **Isra'el** would once again dwell in **the Land** and have a superior position among the nations (see the commentary on **Revelation, to see link click Fj - My Chosen People Will**

## Inherit My Mountains).

**Isaiah** looks into **the far eschatological future** and sees the **chief among the mountains**. **In the last days the mountain of ADONAI's Temple will be established as** preeminent, or **chief, among the mountains (2:2a)**. It is **the mountain** where **the Temple**, during the messianic Kingdom, will be built (**Ezeki'el 40-43**). In the Bible, **mountains** often picture kings or kingdoms (**Dani'el 2:35; Amos 4:1**). Here, **God's** rule from this **mountain** and **Temple** will be preeminent. The theme of the preeminence of **the Temple** in **Jerusalem** is repeated many times in **the prophet's** book (**11:9, 25:6-7, 27:13, 30:29, 56:7, 57:13, 65:11** and **25, 66:20**). **Isaiah** clearly wanted his readers to be aware that **ADONAI** will protect **His** covenant nation despite **their** spiritual insensitivity, and in spite of the fact that **they** would go into captivity. Other Bible passages make it clear that these would be fulfilled in the Millennium, **Messiah's** thousand-year reign on the earth (**Revelation 20:4b-5**). Because of **God's** covenant promises with Abraham, Moses, and David, **Isaiah** knew that **Isra'el** will again be in **the Land** and will again have a superior position among **the Gentile nations**.

As for timing, this prophecy points to **the last days**. This phrase is always eschatological, dealing with Messianic times. In the messianic Kingdom, **Isaiah** sees a **mountain** that is the highest **mountain** of all other **mountains**, and the center of Kingdom worship because **it will be raised above the hills (2:2b)**. **Zechariah 14:10** explains how this **mountain** came into existence, but the one who gives the details of what this very high mountain is all about, is **Ezeki'el** in **Chapters 40** to **48**. When the messianic Kingdom is established, the tribes will be divided differently than in the days of **Isra'el's** history. When **Isra'el** possesses all of **the Promised Land** from the Euphrates in the north to the River Egypt in the south, the first seven tribes will be assembled in sequence from north to south. Between the tribes, **the mountain of the ADONAI's Temple will be established**.

A fifty-mile square plateau will be **established** on the **chief among the mountains**, or the highest mountain in the world. South of it will be the other five tribes. This fifty-mile plateau will be subdivided into three segments; the northern segment will be twenty miles by fifty miles, the center segment will be twenty miles by fifty miles, and the southern section will be ten miles by fifty miles. In the northern section there will be **the** millennial **Temple**, the fourth Jewish **Temple** and the largest of them all, which will be one mile square. It will be too big to fit in the current **Temple** mount. The rest of the area will be for the priests of the Sons of Zadok to live in. The tribe of Levi will occupy the central section. The southern

section will have the millennial city of **Jerusalem** in the center of it; at that point **Tziyon** will be ten miles by ten miles. And the two sides of **Yerushalayim** will be twenty miles by twenty miles, and will be areas for cultivating food for the inhabitants of **Jerusalem**. From **the Temple**, a river will flow southward, come to **the City of David** and split in two, one going west to the Mediterranean Sea and the other going east to the Dead Sea. This river causes the Dead Sea to be rejuvenated and become a major fishing industry in the millennial Kingdom, which is an impossibility at this time. (see [Ge - Your Eyes Will See the King in His Beauty](#) for a map of what is described above).

With the establishment of this world center in **Jerusalem**, the response of **the Gentile nations** is that **they** will be attracted to it like a river. **It will be raised above the hills, and all the Gentile nations will stream to it (2:2c)**. Zion will be **the center of religious instruction and the place of the supreme court of the nations**. **Gentiles** from all over the world will come to it for two reasons.

First, **Gentiles** will come to learn spiritual truth. In the Millennium, people from everywhere will realize that **God's** truth is relevant to **their** lives, and **they** will want to know it and live according to it. **Many Gentile's will come and say: Come, let us go up to the mountain of ADONAI, to the house of Jacob. He will teach us His ways, so that we may walk in His paths (2:3a)**. Isra'el, becoming the attraction of **Gentiles**, is seen elsewhere in **Isaiah 60:1-14**, **Jeremiah 3:17**; and **Zechariah 8:20-23**. They will come to **Jerusalem** determined to learn **God's** ways and to walk in **His** path. **[His just rulings] will go out from Tziyon**. The emphatic position of **Tziyon**, here stresses the fact that there are not many ways to heaven. And **the word of ADONAI will go out from Jerusalem (2:3b)**. The reason being that during the messianic Kingdom **[His just rulings]** will go out of Mount **Zion** and the word of **ADONAI** will go out from **Yerushalayim**. So whatever further revelation will be in the Kingdom, it will come out of **Jerusalem** because **Messiah Himself** will rule from this **City (Jeremiah 3:16-17)**. This is the ultimate outworking of a point that **Yeshua** made in **John 4:22** when **He** said that **salvation is from the Jews**. Since **God's Torah** and means of righteousness will continually proceed out of **Jerusalem**, **salvation** comes, to its fullest extent, **from the Jews**. What began for **Isra'el** at **Mount Sinai** will ultimately be completed at this millennial **Mount Zion**.

The second reason why **the Gentile nations** will be attracted to **Jerusalem** is to **world peace**. **God will judge between the nations and will settle disputes for many peoples (2:4a)**. Disagreements between **nations** will no longer be

decided by **war**, but **they** will come **to Jerusalem**, where the King of **Yerushalayim, Yeshua**, will have a worldwide ministry of judging and settling disputes. Because **Jerusalem** judges in peace, three results will follow. First, all weapons of **war** are turned into farming equipment. Secondly, there will be no **war** at all, and thirdly, they will not even learn the art of warfare anymore.



Universal peace, with no military conflict or training, will prevail because the implements of warfare will be turned into farming equipment. **They will beat their swords into plowshares and their spears into pruning hooks (Isaiah 2:4b; Joel 3:10; Micah 4:3)**. In the passage in **Joel** the expression is reversed: **Beat your plowshare into swords**. The word **plowshares** refers to instruments for stirring up the soil in some way, and, so far as concerns the capability of conversion **into swords**, these may as well have been **plowshares** as anything else. The plowshare was a small piece of iron, which somewhat resembled a short sword, and might easily have been beaten into one. With equal facility a sword could have been changed into a plowshare.<sup>8</sup> **Nation will not take up the sword against nation, nor will they train for war anymore (2:4c)**.

Peace will not come by human achievement or the United Nations, but because of **ADONAI'S** presence in **Jerusalem**. At that time Israel will be filled with **God's Spirit (Ezeki'el 36:24-30)**, and **her** sins will be forgiven (**Jeremiah 31:31-34**). What **Isaiah** describes here is something that is going to be true of **Jerusalem** in the future. But then **he** contrasts that with **Jerusalem's** present pathetic position of his day.