

follow their gods, which are non-existent creatures of imagination utterly unable either to make or to carry out such glorious promises, surely those who worship One who is able to bring such wonders to pass should walk in His name forever and ever.

Isaiah 2:1 is sometimes mistakenly taken as a heading for the whole chapter, but it is really only a heading for its first five verses. After all, the chapter divisions are not part of the original Bible, and probably did not exist until they were inserted by Archbishop Stephen Langton in the thirteenth century. They appeared first in the Latin Bible and then were copied, with a few changes, into the Hebrew Bible. This occurred many centuries after the original writing of the book, and the chapter divisions are in no sense authoritative. I once heard Campbell Morgan, the distinguished expositor, say that the chapter divisions are in the wrong place in nine cases out of ten. This statement seemed to me too extreme, for in many cases the chapter divisions are certainly in the right place. I would insist, however, that we must never take for granted that a chapter division is right, but must always examine the passage to see whether the archbishop did a good job or not. In this case he seems to have done a very poor job. Between verses 5 and 6 there is a sharp break, much sharper than the break between chapters 1 and 2 or between chapters 2 and 3. It would be far better to have 2:1-5 form a chapter by itself.

The real meaning of Isaiah 2:1 is a declaration by Isaiah, that he himself received a vision of the future of Judah and Jerusalem, that paralleled the vision that Micah had also been given.

This first passage of blessing in the book of Isaiah, together with its parallel in Micah, gives one of the clearest presentations of the Millennium in the entire Bible. Both passages indicate that the situation described is one that will take place on this earth. Micah indicates this by placing its description immediately after the verse that said that God will destroy Jerusalem and cause it to be plowed as a field. The three specific locations mentioned in Micah 3:12 (the temple hill, Zion, and Jerusalem) are mentioned again in Micah 4:1-2, showing the future exaltation of the very place where the destruction is to occur. Isaiah's introductory