

# MIQDASH BETHEL COVENANT INSTITUTION

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## DOCUMENT 142

# TWO PROPHETS, ONE MOUNTAIN: THE COVENANT DEEP DIVE INTO YESHAYAHU (ISAIAH) 2:2–4 AND MIKHAH (MICAH) 4:1–5

*Acharit HaYamim — Torah from Tziyyon — The Universal Covenant of Peace*

A Three-Religion Covenant Study | June 2026

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## BLOCK I — DOCTRINAL AUTHORITY NOTE

**Sole Authority:** The Written Tanakh (Torah, Nevi'im, Ketuvim) — the original Hebrew text. The Talmud, Church councils, and hadith are received as historical reference only; they are never binding authority in this institution. Where any tradition, commentary, or council decision departs from the Written Text, the Written Text governs in every case.

**Two-or-Three-Witness Standard:** All covenantal claims in this study are established on the standard of Devarim (Deuteronomy) 19:15 — not one witness alone, but two or three independent witnesses are required to establish any matter. The parallel testimony of both Yeshayahu and Mikhah to the same oracle is itself, at the outset, the first and second witness of the entire study.

**Three-Religion Standard:** This study reaches Judaism, Christianity, and Islam simultaneously — as all three trace covenant lineage to Yahweh through the patriarchs, the prophets, and the written covenant. All three faith communities are addressed by name in the application section below.

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## BLOCK II — HOW TO READ THIS DOCUMENT

This covenant study treats the parallel passages of Yeshayahu (Isaiah) 2:2–4 and Mikhah (Micah) 4:1–5 as a single oracular witness delivered through two independent prophets — a phenomenon unprecedented in its word-for-word parallel nature in the entire Tanakh. The study proceeds in the following order:

(1) Full parallel text of both passages, side by side. (2) The Two-Witness Question: which prophet spoke first, and what does the parallel itself prove under Devarim 19:15. (3) Full Hebrew lexical analysis of every covenant-critical term. (4) The Covenant Framework — what this oracle establishes, demands, and promises within the structure of Yahweh's covenant governance. (5) Seven Covenant Declarations. (6) Three-Religion Application. (7) The Mountain Oracle and Current Events — how this passage reads against the world today.

Hebrew transliterations appear throughout in bold italic, followed by the English meaning in parentheses at every occurrence. Yahweh and Elohim appear in bold at every occurrence per institutional standard. English Tanakh book names in parentheses are bolded.

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## BLOCK III — TANAKH BOOKS CITED IN THIS STUDY

Tanakh Book (Hebrew)	English Name	Used In This Study
Yeshayahu	Isaiah	Primary — The Mountain Oracle (2:1–4)
Mikhah	Micah	Primary — The Mountain Oracle (4:1–5)
Bereishit	Genesis	Covenant of nations: 12:1–3; 22:18
Shemot	Exodus	Sinai covenant and Torah given: 19:5–6; 24:3–8
Vayikra	Leviticus	Holiness of the assembly: 26:1–13
Devarim	Deuteronomy	Torah command to all peoples: 4:5–8; 6:4–9
Melachim Aleph	1 Kings	Vine and fig tree: 5:5 (Eng. 4:25)
Tehillim	Psalms	Zion as dwelling of Yahweh: 48; 76; 132

Tanakh Book (Hebrew)	English Name	Used In This Study
Zekharyah	Zechariah	Nations to Zion in the end of days: 8:20–23; 14:16
Yoel	Joel	Acharit HaYamim / latter days: 3:1 (Heb. 2:28)

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## SECTION I — THE PHENOMENON: ONE ORACLE, TWO PROPHETS

There is no phenomenon quite like it in the entire Tanakh. Two prophets — **Yeshayahu ben Amoz (Isaiah son of Amoz)** and **Mikhah HaMorashti (Micah of Moreshet)** — writing independently in the 8th century BCE, deliver virtually word-for-word the same oracle concerning the **acharit haYamim (the latter days/end of days)**. The passage appears as **Yeshayahu 2:2–4** and as **Mikhah (Micah) 4:1–3**, with both sharing the same core structure, the same key Hebrew vocabulary, and the same covenant vision.

Scholars have debated for centuries whether one prophet quoted the other, whether both drew from a common earlier source, or whether they received the same oracle independently. The answer for covenant purposes is decisive: under **Devarim (Deuteronomy) 19:15**, two independent prophetic witnesses to the same word constitute legal confirmation. Whether Yeshayahu spoke first (generally believed by scholars based on chronology) or Mikhah adapted a shared tradition, the Written Text itself presents both as standing witnesses to the same covenant declaration from **Yahweh**.

Yeshayahu (Isaiah) prophesied in Jerusalem during the reigns of Uzziyah (Azariah), Yotam (Jotham), Achaz (Ahaz), and Yechizkiyah (Hezekiah) — approximately 740–700 BCE. Mikhah prophesied from Moreshet-Gat during the reigns of Yotam, Achaz, and Yechizkiyah — making them strict contemporaries, both active in Yehudah (Judah) during the same political crisis: the Assyrian threat, the fall of the Northern Kingdom (Samaria, 722 BCE), and the covenant failure of the house of Yehudah.

Both prophets bore witness to a people walking away from the covenant of **Yahweh**. Both prophets issued calls to return. And in the midst of their respective oracles of judgment — both saw the same

mountain, both heard the same flowing of nations, and both spoke the same words of the coming universal covenant order.

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## SECTION II — THE PARALLEL TEXT SIDE BY SIDE

**Yeshayahu (Isaiah) 2:1 — Introduction: "The word / *badavar* (the word/matter) that Yeshayahu ben Amoz saw / *chazah* (envisioned, prophetically perceived) concerning Yehudah (Judah) and Yerushalayim (Jerusalem)."**

Note: the superscription of Yeshayahu 2:1 frames the oracle as a specific *chazon* (prophetic vision) concerning **Yehudah (Judah)** and **Yerushalayim (Jerusalem)**. Mikhah opens chapter 4 without a separate superscription — the oracle flows directly from his chapter 3 lament over Yerushalayim's destruction (3:12). Both prophets therefore position this same mountain oracle immediately against the backdrop of national covenant failure.

Yeshayahu (Isaiah) 2:2–4	Mikhah (Micah) 4:1–3
<p>And it shall come to pass in the end of days / acharit haYamim (the latter days), that the mountain of the house of Yahweh shall be established as the top of the mountains, and shall be exalted above the hills; and all the nations / kol haGoyim shall flow unto it.</p>	<p>And it shall come to pass in the end of days / acharit haYamim (the latter days), that the mountain of the house of Yahweh shall be established above the mountains, and it shall be exalted above the hills; and peoples / ammim shall stream unto it.</p>
<p>And many peoples / ammim rabbim shall go and say: Come, and let us go up to the mountain of Yahweh, to the house of the Elohim of Yaakov; and He will teach us of His ways / derakayv, and we will walk in His paths / orhothav. For Torah shall go forth out of Tziyyon / Zion, and the word of Yahweh from Yerushalayim.</p>	<p>And many nations / goyim rabbim shall come, and say: Come, and let us go up to the mountain of Yahweh, and to the house of the Elohim of Yaakov; and He will teach us of His ways / derakayv, and we will walk in His paths / orhothav. For Torah shall go forth from Tziyyon / Zion, and the word of Yahweh from Yerushalayim.</p>
<p>And He shall judge / shafat between the nations / goyim, and shall arbitrate / yakiach for many peoples / ammim rabbim; and they shall beat their swords into plowshares / ittim, and their spears into pruning hooks / mazmerot. Nation shall not lift up sword against nation, neither shall they learn war any more.</p>	<p>And He shall judge / shafat between many peoples / ammim rabbim, and arbitrate for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.</p>

Yeshayahu (Isaiah) 2:2–4	Mikhah (Micah) 4:1–3
[Passage ends — Isaiah 2:5 calls Israel specifically: "O house of Yaakov, come, let us walk in the light of Yahweh."]	[Micah adds verse 4:4]: And each man shall sit under his vine and under his fig tree / gefen v'te'ena, and none shall make them afraid; for the mouth of Yahweh of hosts has spoken.

**Key Differences Worth Noting:** (1) Yeshayahu says *kol haGoyim* (**ALL the nations**) shall flow to it; Mikhah says *ammim* (**peoples broadly**). (2) Mikhah includes verse 4:4 — the vine and fig tree passage — which Yeshayahu does not. (3) Mikhah 4:5 adds a remarkable clause absent from Yeshayahu: **"For all the peoples shall walk each in the name of their elohim, but we will walk in the name of Yahweh our Elohim for ever and ever."** This preserves national identity even within the universal covenant order.

## SECTION III — HEBREW LEXICAL ANALYSIS: THE COVENANT VOCABULARY

Every covenant study must reckon with the specific Hebrew vocabulary that the prophets used. The following table examines each key term in the original Hebrew, its root, its Strong's number, and its covenant significance within the structure of **Yahweh's** governance. All lexical references are drawn from BDB (Brown-Driver-Briggs), HALOT, and Gesenius.

Hebrew Term	Strong's	Transliteration	Meaning / Covenant Significance
אַחֲרֵי־יָמִים	H319 + H3117	acharit haYamim	The end/latter of days — a covenantal temporal marker pointing to the age when Yahweh's governance is fully established. Not merely "later" but the appointed culmination of covenant history.
הַר בֵּית יְהוָה	H2022 + H1004 + H3068	Har Beit Yahweh	Mountain of the House of Yahweh — Har (mountain = seat of authority/rule); Beit (house = dwelling, family, dynasty); the combination is the covenant center of the earth.

Hebrew Term	Strong's	Transliteration	Meaning / Covenant Significance
נָכוֹן	H3559	nakhon / nachan	Established, fixed, secure, ready — root kun. Used of the Davidic throne (2 Sam 7:16), the earth's foundation (Ps 93:1), and the covenant oath (Deut 19:15). Denotes permanence by divine decree.
רֹאשׁ הַהָרִים	H7218 + H2022	rosh heHarim	Head/chief/top of the mountains — rosh (head, authority, first) placed over all earthly heights. A statement of universal supremacy of Yahweh's covenant government.
וַיִּנְהָרוּ	H5102	v'naharu	And they shall stream/flow — root nahar (river, to flow like a river). Nations flowing TO Yahweh's mountain as rivers flow to the sea: spontaneous, natural, uncoerced covenant attraction.
כָּל הַגּוֹיִם / עַמִּים	H3605+H1471 / H5971	kol haGoyim / ammim	All the nations / peoples — Yeshayahu says kol haGoyim (ALL the nations); Mikhah says ammim (peoples broadly). Together: the oracle covers every ethnic, national, and tribal identity on earth.
תּוֹרָה	H8451	Torah	Instruction, divine teaching, law — from yarah (to throw, to direct, to teach). The full written covenant instruction of Yahweh. Not a Christian innovation; it goes FORTH from Tziyyon to the nations in the end of days.
דֶּרֶךְ / אֲרָץ	H1870 / H734	derekh / orach	Way/path — derekh (road, manner of life, covenant way); orach (trodden path, course of life). Both words confirm that covenant compliance is a walked life, not merely an intellectual assent.
שָׁפַט / הוֹכִיחַ	H8199 / H3198	shafat / hokhi'ach	Judge / arbitrate/rebuke — shafat (to govern, decide, judge justly); yakiach (to reason together, adjudicate, reprove). Yahweh does not merely declare; He actively governs disputes according to covenant law.
חֶרֶב → אֵת	H2719 → H855	cherev → et	Sword → plowshare — weapons of war transformed into tools of cultivation. The

Hebrew Term	Strong's	Transliteration	Meaning / Covenant Significance
			reversal of violence into provision. The covenant of peace (brit shalom) expressed in agricultural terms.
גֶּפֶן וְתֵּינָח	H1612 + H8384	gefen u'te'edah	Vine and fig tree (Micah 4:4 only) — the ancient symbol of covenant prosperity, peace, and secure inheritance (nachalah). Appears in Melachim Aleph 5:5; 2 Melachim 18:31. Only Micah includes this — the INDIVIDUAL covenant promise alongside the national one.

## SECTION IV — THE COVENANT FRAMEWORK: WHAT THIS ORACLE ESTABLISHES

### 4.1 — THE MOUNTAIN AS COVENANT SEAT OF GOVERNMENT

In ancient Near Eastern cosmology — and in the Tanakh specifically — mountains are not merely geographic features. A mountain is the seat of divine authority. **Yahweh** speaks from **Har Sinai (Mount Sinai)** to give Torah. He dwells on **Har Tziyyon (Mount Zion)**. The proclamation that the **Har Beit Yahweh (the Mountain of the House of Yahweh)** will be established as **rosh beHarim (the head/chief of all mountains)** is a covenant governance declaration: **Yahweh's** authority structure will be placed visibly, undeniably, at the summit of all earthly authority structures.

The verb **nakhon (established — H3559, root kun)** appears in the same form used about the Davidic throne: **"Your throne shall be nakhon forever" (2 Shemuel 7:16)**. This is not a temporary arrangement. The oracle describes a permanent, fixed, divinely-secured establishment — not a political one that rises and falls with human kingdoms, but a covenant one secured by **Yahweh's** own word.

### 4.2 — THE NATIONS STREAM: SPONTANEOUS COVENANT ATTRACTION

The verb **naharu (H5102) — they shall flow/stream —** is drawn from the imagery of a river. Rivers do not flow uphill. Rivers flow naturally, by the pull of the earth's own structure, toward the sea. The prophetic vision here is of the nations flowing **TO Yahweh's** mountain the way a river flows to the sea: organically, naturally, drawn by something greater than themselves.

This stands in sharp contrast to every human empire's model of coerced tribute — peoples dragged to the capital of a conquering power. The covenant model in this oracle is the reverse: peoples of their own will saying to one another, "Come, let us go up to the mountain of Yahweh." The invitation is self-generated, community-to-community, word-of-mouth testimony to the authority of **Yahweh's** governance.

### 4.3 — TORAH GOES FORTH: THE COVENANT INSTRUCTION AS THE FOUNDATION OF PEACE

The central structural declaration of both prophets alike is: "**For Torah shall go forth out of Tziyyon / Zion, and the word of Yahweh from Yerushalayim.**"

**Torah** (H8451) is not a Jewish legal code invented at Sinai and discarded in the new covenant era. **Torah is Yahweh's written covenant instruction** — the revealed standard of righteous living that governs the covenant relationship between Yahweh and His people. The oracle declares that in the end of days, this Torah does not disappear. It goes FORTH — from Tziyyon to the whole earth. It is not narrowed to one nation; it is extended to ALL nations.

This is the direct covenantal refutation of any theology that places Torah in the past. The end-of-days picture drawn by two independent 8th-century prophets is a world in which **Yahweh's** written covenant instruction becomes the governing standard for all peoples. Swords are beaten into plowshares **BECAUSE** Torah is established as the universal standard of *mishpat* (justice/judgment). There is no other mechanism for the peace this oracle describes.

### 4.4 — JUDGMENT AND ARBITRATION: COVENANT GOVERNANCE IN ACTION

The verb *shafat* (H8199 — to judge, govern, rule justly) and *hokhi'ach* (H3198 — to arbitrate, reason together, reprove, decide) are both legal/governance terms. **Yahweh** does not merely offer a suggestion at the end of days — **He governs.** He arbitrates actual disputes between actual nations. The cessation of warfare described in the oracle — swords into plowshares, spears into pruning hooks — is not a spontaneous outbreak of global goodwill. It follows directly from **Yahweh's** active adjudication of national conflicts according to covenant law.

**This is the Torah political order:** a world in which the universal standard of **Yahweh's** law — not the law of the strongest nation — governs international disputes. Mikah's unique addition of the vine

and fig tree (4:4) brings this down from the national to the **individual** level: when the nations operate under Yahweh's covenant governance, the individual person can sit under their own vine and fig tree — in secure possession of their own *nachalah* (inheritance) — and none shall make them afraid.

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## SECTION V — THE TWO-WITNESS COVENANT PROOF: DEVARIM 19:15

**Devarim (Deuteronomy) 19:15: "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established / *yakum davar*."**

The *Devarim 19:15* standard is not merely a courtroom rule. **It is the evidentiary standard for establishing any covenant matter.** Applied to this oracle: **Yahweh** does not send the mountain-of-Zion oracle through one prophet alone. He sends it through two contemporary prophets — Yeshayahu and Mikhah — both active in Yehudah, both proclaiming the same vision. The matter of the mountain oracle is not a private theological opinion of one visionary. It is a legally established covenant fact by **Yahweh's** own evidentiary standard.

Below are seven additional witnesses from across the Tanakh that confirm and extend the covenant content of this oracle:

Devarim 19:15 Witness	Passage	Covenant Connection to the Mountain Oracle
Witness 1	Zekharyah (Zechariah) 8:20–23	People of many cities shall go, saying: Let us go to entreat Yahweh of hosts, and to seek Yahweh of hosts in Yerushalayim. — The nations flowing to Zion were confirmed generations later.
Witness 2	Zekharyah 14:16	All who are left of the nations that came against Yerushalayim shall go up year to year to worship the King, Yahweh of hosts. — The Sukkot/Feast of Booths covenant pilgrimage: universal, annual, covenant-bound.

Devarim 19:15 Witness	Passage	Covenant Connection to the Mountain Oracle
Witness 3	Tehillim (Psalms) 2:6–8	Yet I have set my King upon Tziyyon, my holy mountain. Ask of me, and I will give the nations as your inheritance, and the ends of the earth as your possession. — The Har is already declared the royal covenant center.
Witness 4	Devarim (Deuteronomy) 4:5–8	See, I have taught you statutes and ordinances... What great nation has statutes and ordinances as righteous as all this Torah? — Torah's purpose was ALWAYS witness to all nations. The mountain oracle is its fulfillment.
Witness 5	Bereishit (Genesis) 22:18	And in your seed all the nations of the earth shall be blessed, because you obeyed my voice. — The Abrahamic covenant of universal blessing that the Isaiah/Micah oracle brings to its named fulfillment.
Witness 6	Yeshayahu (Isaiah) 45:22–23	Turn to me and be saved, all the ends of the earth; for I am El, and there is no other. Every knee shall bow, every tongue shall swear — By Yahweh alone. The universal covenant claim confirmed from within Isaiah itself.
Witness 7	Mikhah (Micah) 5:4 (Eng.)	And he shall stand and shepherd in the strength of Yahweh, in the majesty of the name of Yahweh his Elohim; and they shall dwell securely. — The shepherd-king ruling from Zion, the same ruler implied in 4:1–5.

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## SECTION VI — SEVEN COVENANT DECLARATIONS

### COVENANT DECLARATION 1: THE MOUNTAIN OF YAHWEH IS THE DESIGNATED CENTER OF COVENANT GOVERNANCE

**Yahweh has named Har Tziyyon (Mount Zion) as the seat of His governance.** This is not a metaphor for spiritual authority only. The oracle describes actual nations streaming to an actual place, receiving actual Torah instruction, and having actual disputes adjudicated. The covenant declaration: the center of the earth is not Washington, Brussels, or the United Nations. **The center of the earth is Yahweh's mountain.**

Two witnesses: Yeshayahu 2:2 and Mikhah 4:1. Confirmed: Tehillim (Psalms) 2:6; 48:1–3; 76:2; 132:13–14.

### **COVENANT DECLARATION 2: THE END OF DAYS IS A COVENANT GOVERNANCE EVENT — NOT A SPIRITUAL METAPHOR**

*Acharit haYamim* (the latter days/end of days — H319+H3117) is a temporal covenant marker used throughout the Nevi'im (Prophets) for the appointed age of **Yahweh's** full manifestation. It is not merely an internal spiritual renewal. Nations move. People stream. Swords are physically beaten into plowshares. The vine and fig tree are physically planted. The covenant declaration: the end of days is a real-world, on-the-ground covenant governance event in which **Yahweh's** rule becomes operational on the earth.

### **COVENANT DECLARATION 3: TORAH IS THE INSTRUMENT OF UNIVERSAL PEACE — NOT ITS REPLACEMENT**

**The peace described in the oracle** — no sword, no war, no fear, vine and fig tree — is produced not by human diplomacy, arms control treaties, or international law, but by *Torah* going forth from Tziyyon. **The covenant declaration:** there is no universal peace covenant apart from **Yahweh's** written instruction. Every system that seeks peace while rejecting or replacing Torah will fail to produce the outcome this oracle describes. **The plowshare age comes AFTER and THROUGH the going forth of Torah.**

### **COVENANT DECLARATION 4: ALL NATIONS ARE COVENANT-ELIGIBLE — BY DESIGN FROM THE BEGINNING**

Both *kol haGoyim* (**ALL the nations** — Yeshayahu) and *ammim rabbim* (**many peoples** — Mikhah) are drawn to the mountain. No ethnicity, no tribal identity, no religious background disqualifies a people from the oracle's reach. **The covenant declaration:** **Yahweh's** covenant was never designed for one ethnic group alone. It was structured from the Abrahamic promise (**Bereishit/Genesis 22:18** — **"in your seed all the nations shall be blessed"**) to be a universal covenant that begins through Yisra'el and extends to all humanity.

### **COVENANT DECLARATION 5: NATIONAL AND INDIVIDUAL IDENTITY ARE PRESERVED WITHIN THE COVENANT ORDER**

Mikhah 4:5 is a covenant landmark: **"For all the peoples shall walk each in the name of their elohim, but WE will walk in the name of Yahweh our Elohim for ever and ever."** And Mikhah

4:4 grounds the covenant in the **individual**: each man under his own vine and fig tree. **The covenant declaration**: the mountain oracle does not erase national or individual identity. It does not produce a globalist monoculture. It establishes a covenant order in which diverse peoples, retaining their identities, come under the governance of **Yahweh's universal covenant standard**.

**COVENANT DECLARATION 6: THE TWO-PROPHET PARALLEL IS YAHWEH'S OWN DEVARIM 19:15 SEAL ON THE ORACLE**

The appearance of this oracle in both Yeshayahu and Mikhah is not a textual accident or a scribal borrowing. **Yahweh** confirmed this word through two independent prophets in the same generation. **The covenant declaration**: the mountain oracle is legally established by **Yahweh's** own evidentiary standard. It requires no further proof of its validity. **It stands as confirmed covenant law**: the mountain will be established, Torah will go forth, the nations will stream, the weapons will be beaten down.

**COVENANT DECLARATION 7: THE ORACLE IS ACTIVE — NOT ARCHIVED**

The mountain oracle is not a relic of ancient Jewish eschatology awaiting dusty fulfillment. Every attempt by any nation, institution, or people to make war, seize inheritance (nachalah), establish governance without Torah, or declare itself exempt from **Yahweh's** covenant law — is measured by this oracle. **The covenant declaration**: this is the active standard. The world stands under the judgment of the mountain oracle's vision every day it refuses the covenant order it describes.

**SECTION VII — THREE-RELIGION COVENANT APPLICATION**

This oracle is addressed simultaneously to all three covenant-claiming faith communities. The following table presents the covenant call to each:

Faith Community	How This Passage Speaks to Them	Covenant Call
Judaism	The Mountain Oracle stands at the center of Jewish eschatological hope. The Aleinu prayer concludes with its vision: l'takken olam	The oracle is not yet fulfilled. A Torah that goes forth to all nations from Tziyyon is not merely a spiritual

Faith Community	How This Passage Speaks to Them	Covenant Call
	<p>b'malkhut Shaddai (to repair the world under the sovereignty of the Almighty). Yom Kippur haftarah traditions draw from these prophets. The prophet Zekharyah confirms the oracle in 8:20–23 and 14:16 — nations come to Yahweh's house, the Sukkot pilgrimage, the Torah from Zion.</p>	<p>metaphor — it is a covenant governance event. The call to Judaism is: hold the mountain, teach the Torah, prepare the house.</p>
Christianity	<p>The mountain oracle was co-opted by Christian theology to refer to the Church or the Great Commission. While Acts 1:8 does echo "from Jerusalem outward," the passage says Torah goes forth — not a replacement of Torah. The Sermon on the Mount (Matthew 5) does not abolish but fulfills (plēroō — fills to capacity). The nations coming to learn Yahweh's ways is not the end of Torah; it is Torah's global arrival.</p>	<p>The call to Christianity: recognize that the nations coming to the mountain are not coming to a church building — they are coming to the Elohim of Yaakov, to receive Torah instruction and covenant governance. Walk in His paths means Torah-observant life. The oracle redefines mission.</p>
Islam	<p>Islam recognizes Musa (Moses) and all the prophets of Yisra'el. The Quran acknowledges the Torah (Tawrat) as Yahweh's revelation (Surah 5:44 — We revealed the Torah wherein is guidance and light). The vision of all peoples coming to submit to the one Elohim under a single universal standard of justice — swords to plowshares, no war — resonates deeply with Islam's concept of Dar al-Islam (the realm of peace under divine governance).</p>	<p>The call to Islam: the oracle does not erase national or religious identity (Micah 4:5 — each walks in the name of his elohim, AND we will walk in the name of Yahweh). But the seat of judgment and instruction in the last days is Yahweh's mountain in Tziyyon. The universal peace Islam seeks is found in this covenant picture.</p>

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## SECTION VIII — THE MOUNTAIN ORACLE AND THE WORLD TODAY

The mountain oracle must not be spiritualized into irrelevance. It speaks directly to the world as it stands in 2026.

### THE UN AND INTERNATIONAL INSTITUTIONS

The United Nations was founded on a vision of universal peace and arbitration of disputes between nations — an aspiration that echoes the oracle. The inscription on the Isaiah Wall outside UN headquarters in New York reads: **"They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more"** (Yeshayahu 2:4). Yet the institution consistently fails to produce that peace — because it attempts to enact the outcome of the oracle while rejecting the instrument: *Torah* from Tziyyon. **The oracle is explicit: it is the going forth of Yahweh's instruction — not international consensus — that produces the plowshare age.**

## THE ONGOING CONFLICT OVER YERUSHALAYIM

The city at the center of the oracle — **Yerushalayim (Jerusalem)** — is the most contested city on earth. Three major world religions claim it. Three nations and multiple political entities dispute governance over it. **The oracle speaks precisely into this conflict: Yahweh** has named the mountain. The covenant declaration is not that one nation owns the city by political or military force, but that **Yahweh's Torah-governance center will be established there, and the nations will stream to it by covenant attraction, not by coercion. Any political arrangement that places the city under permanent human-only governance is measured against — and found wanting by — this oracle.**

## THE INDIVIDUAL IN THE AGE OF DISORDER

**Mikhah 4:4** provides the covenant answer to the age of personal anxiety, surveillance, economic insecurity, and fear that defines the present era: **"And each man shall sit under his own vine and under his own fig tree, and none shall make them afraid; for the mouth of Yahweh of hosts has spoken."** The vine and fig tree — secure personal *nachalah* (inheritance), unbothered, undisplaced, unafraid — is the covenant promise for the individual in the age when the mountain oracle is fulfilled. It is not a promise for the present disorder; it is the prophetic destination of covenant faithfulness.

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## CONCLUSION — THE MOUNTAIN STANDS

**Two prophets. One mountain. One oracle. One Yahweh.**

**Yeshayahu (Isaiah) 2:2–4** and **Mikhah (Micah) 4:1–5** constitute the most extraordinary paired witness in the entire Tanakh: the same vision, the same vocabulary, the same covenant architecture — delivered through two independent prophets in the same generation to the same people, during a period of national covenant failure. By the evidentiary standard of **Devarim (Deuteronomy) 19:15**, this oracle is a legally established covenant fact.

**The mountain will be established. *Nakhon*** — fixed, permanent, by divine decree.

**The nations will stream. *V'naharu*** — they will flow like a river, drawn by the authority of **Yahweh's** covenant governance.

**Torah will go forth. *Ki miTziyyon tetzei Torah*** — for from Zion shall Torah go out — the written covenant instruction that is the basis of all genuine peace.

**The swords will be beaten into plowshares.** Not because humanity decided to try peace one more time — but because **Yahweh** governs, judges, and arbitrates between the nations **according to covenant law**.

And the man and the woman and the child will sit under their own vine and their own fig tree, and none shall make them afraid. For the mouth of **Yahweh** of hosts has spoken.

**The mountain stands. The covenant is active. The oracle awaits its full manifestation.**

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## MIQDASH BETHEL COVENANT INSTITUTION

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