

THE BOOK OF ISAIAH

A NEW TRANSLATION
(PRELIMINARY EDITION)

DONALD W. PARRY

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INTRODUCTION

The book of Isaiah is an exceptional, one-of-a-kind book—both in its presentation and in its message of the Savior Jesus Christ and His Atonement. Moreover, the book of Isaiah is astoundingly wonderful because it presents the direct speech (the actual words) of the LORD Jesus Christ throughout. In point of fact, the LORD speaks more than two hundred times in Isaiah. Truly, Isaiah is an extraordinary work.

This new translation has been prepared, presented, and formatted to help readers better understand and appreciate the writings of Isaiah. Although scholars and individuals from different traditions may have other interpretations and draw dissimilar messages from the prophet's writings, this translation is designed especially for general audiences.

WHY STUDY ISAIAH?

TEN REASONS FROM THE BOOK OF MORMON

The Book of Mormon provides several reasons for us to study Isaiah's writings:

1. Jesus Christ commanded us to study Isaiah's words: "Behold, they [the words of Isaiah] are written, ye have them before you, therefore search them" (3 Nephi 20:11). "Behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah" (3 Nephi 23:1; see also Mormon 8:23).
2. Isaiah's writings persuade us to "learn and glorify the name of our God" (2 Nephi 6:4).
3. Isaiah was a special witness of Jesus Christ—he saw the Redeemer (2 Nephi 11:2; see also Isaiah 6:1).
4. Isaiah spoke concerning the scattering and gathering of the house of Israel (1 Nephi 15:20). Jesus explained, "For surely [Isaiah] spake as touching all things concerning my people which are of the house of Israel; therefore, it must be needs that he must speak also to the Gentiles" (3 Nephi 23:2).

5. Isaiah's prophecies will be fulfilled. Jesus testified, "All things that [Isaiah] spake have been and shall be, even according to the words which he spake" (3 Nephi 23:3).
6. Nephi taught that Isaiah's words are for "our profit and learning" (1 Nephi 19:23). Manifestly, those who regularly and sincerely search the book of Isaiah will profit and learn much.
7. Isaiah taught many aspects of God's judgments (divine punishments), or His prophetic warnings to cities and nations (see 2 Nephi 25:6). In fact, several chapters of Isaiah consist of God's judgments (namely, chapters 13–17, 23). By studying these matters, we can learn much regarding the way God deals with wicked communities and nations.
8. Isaiah's writings encourage us to be joyful. Nephi wrote, "And now I write some of the words of Isaiah, that whoso of my people shall see these words may lift up their hearts and rejoice for all men" (2 Nephi 11:8).
9. Isaiah's writings are of "great worth unto them in the last days" (2 Nephi 25:8). Why? Because many of his prophecies will be fulfilled in our day, and we will be witnesses of their fulfillment.
10. Isaiah's writings may be likened unto us, members of the house of Israel. Nephi explained, "Wherefore, they [Isaiah's words] may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel" (2 Nephi 6:5; 11:2, 8). It is a productive, profitable, and sacred exercise for us to liken Isaiah's words to ourselves.

THE MAN NAMED ISAIAH

Isaiah was a prophet and seer who ministered between the years circa 740 and 700 BC (or perhaps 699 BC or even later—scholars do not always agree on the dates of Isaiah's ministry). His father was Amoz (1:1), not to be confused with the prophet Amos. Isaiah lived and prophesied in Jerusalem during the reigns of Kings Uzziah, Jotham, Ahaz, and Hezekiah (1:1). Isaiah personally knew some or all of these kings (see 7:3; 38:1–8). Several Old Testament chapters provide us with information regarding Isaiah and his ministry (Isaiah 36–39, 2 Kings 14–20, and 2 Chronicles 26–32). Isaiah was married to the "prophetess" (8:3; we do not know her name), and he was the father of at least two children—Shear-jashub and Maher-shalal-hash-baz.

Isaiah wrote and prophesied on scores of significant topics, including the nature and character of God, as well as His power and holiness. Isaiah also prophesied of Jesus Christ's birth, ministry, Atonement, death, Resurrection, Second Coming, and millennial reign; of God's judgments against wicked people and their punishments; of the peace and joy that come to the righteous when they keep God's commandments; of God's sacred temples

and the covenants associated with them; of the nothingness of idols and false gods and the empty outcomes of false and counterfeit worship; of the Restoration of the gospel and the building of Zion in the last days; of the scattering and gathering of Israel; and of much more. Isaiah wrote about all these topics using poetry and a variety of symbolic forms.

Isaiah was a prophet to many nations and kingdoms, and he specifically prophesied concerning Judah (3:1–12), the Northern Kingdom of Israel (9:8–10:4), Assyria (10:12–19), Babylon (13:6–22; 21:1–10; 47:1–15), the Philistines (14:28–32), Moab (15:1–16:4), Egypt (19:1–25), Arabia (21:13–17), Edom (34:1–15), and others. Isaiah's words, of course, are relevant throughout the ages to all nations and peoples.

ISAIAH'S BOOK

Isaiah wrote his book in Hebrew (what we now call Biblical Hebrew), which lacked upper case letters, punctuation, and chapters and verses (these were later inventions, although Isaiah's original writings and revelations may have had some form of a paragraphic system). Isaiah's book, as we have it at the present time, is divided into 1,292 verses and 66 chapters. This system of chapters and verses assists us as we study, teach, and cross-reference Isaiah's words with other scriptural texts. Many people throughout the centuries have considered Hebrew to be a sacred language because God used it to reveal His word to prophets, seers, and others during the Old Testament period. The oldest extant Hebrew texts of Isaiah are those belonging to the Dead Sea Scrolls, which date between the years 175 BC and AD 74. However, the Isaiah texts in the Book of Mormon belong to an earlier period than the Dead Sea Scrolls do; God revealed the Book of Mormon Isaiah texts to the Prophet Joseph Smith as he translated them from the gold plates through the gift and power of God.

THE ART OF TRANSLATING

Over the decades I have read and translated Isaiah from the Hebrew Bible with my students at Brigham Young University. During the course of each semester, we discuss the meaning of this Hebrew word or that Hebrew phrase, in its context, with the objective of learning its meaning as Isaiah intended it. Sometimes we determine that there are two or three ways to legitimately render Hebrew words into English; so, I explain to my students: "It is not because Hebrew is such a fluid language, rather, the challenge is rendering the Hebrew into idiomatic English." I continue to explain to my students, "That is to say, once you are well equipped to deal with Biblical Hebrew, the challenge of translation pertains to the target language (in this case, the English language), not the original Hebrew. Isaiah makes perfect sense (most of the time) in Hebrew, which was Isaiah's original language.

But how can we make it readable in English?” So, with these things in mind, I want to remind readers that there are different, legitimate ways to translate Isaiah’s Hebrew into twenty-first-century English. And nowhere do I claim that my translation is the end-all, definitive rendering of Isaiah’s words. For that reason, I am subtitling this work a “Preliminary Edition.”

Similarly, my interpretation of some of Isaiah’s symbols or words is informed by my knowledge and understanding of the gospel of Jesus Christ as a member of The Church of Jesus Christ of Latter-day Saints. I view Isaiah and interpret his writings through the lens of the gospel of Jesus Christ, the Restoration, and modern prophets and apostles. Scholars of other faiths and religious traditions, of course, sometimes assign different interpretations to Isaiah’s symbols or words. That is the very nature of scholarship and biblical interpretation.

MY METHODOLOGY FOR THE NEW TRANSLATION

This volume has been prepared, presented, and formatted to help readers better understand Isaiah. While doing so, I have followed certain practices:

1. Providing titles for smaller literary units

To make this volume more manageable and Isaiah’s words easier to comprehend, I have divided Isaiah’s sixty-six chapters into scores of smaller literary units (which scholars call pericopes). I have provided titles for each of these smaller literary units. For example, I have labeled Isaiah 2:6–9 as “Isaiah’s Address (Prayer) to the LORD”; Isaiah 3:1–12 as “Woe to the Wicked! Hope for the Righteous!”; and Isaiah 5:1–7 as “The Song of the Vineyard.”

Generally, these smaller units are thematically linked with the preceding units as well as the units that follow. Therefore, each literary unit should be read in its greater context—in other words, with both the previous and the following units.

2. Formatted Two-Lined Parallelisms

Most of Isaiah’s book is composed of ancient poetry, which consists of parallelisms and other blocks of scripture. Like numerous examples of modern poetry, Isaiah’s poetry displays qualities of beauty as well as a power to influence our emotions and sensibilities. But Isaiah’s poetry has a different character than modern poetry, which sometimes features rhyming schemes and other distinctive approaches.

So, what is a parallelism? A parallelism generally consists of two lines, although three- and four-lined cases do exist. Most parallelisms, therefore, are very short. Line 1 sets forth an important truth, and then line 2 broadens, restates, or punctuates the truth of line 1. We would state that the two lines are parallel with each other (hence, the term *parallelism*), they correspond

with each other in some way, and they are thematically tied together in a unified manner. The following examples of parallelisms will serve to introduce this poetic phenomenon to the reader. The first three of the following examples are called synonymous parallelisms because expressions in the two lines feature synonyms (or near synonyms):

Israel did not know,
My people did not understand. (1:3)

In this two-lined parallelism, “Israel” parallels “My people,” and “did not know” is analogous to “did not understand.”

Every head is sick;
Every heart is diseased. (1:5)

In this two-lined parallelism, “Every head” corresponds with “Every heart” (*head* and *heart* are both body parts) and “sick” parallels “diseased.”

Your land is desolate,
Your cities are burned with fire. (1:7)

This two-line parallelism features corresponding geographical terms (“land” and “cities”) as well as words that describe destruction (“desolate” and “burned with fire”).

Isaiah also wrote parallelisms that feature opposites (called antithetical parallelisms). For instance,

If you are willing and obedient, you will eat the good things of the land;
but if you refuse and rebel, by the sword you will be eaten.
(1:19–20)

In this example, Isaiah contrasts terms or ideas in the two lines: “willing and obedient” in line 1 stands opposite to “refuse and rebel” in line 2; also, “you will eat the good things of the land” contrasts with “by the sword you will be eaten.”

Another example of a parallelism that features opposites is the following:

Behold, My servants will sing with gladness of heart,
but you will cry out for pain of heart (65:14).

In this passage, “sing” stands opposite of “cry out,” and “gladness of heart” is contrary to “pain of heart.”

In total, there are more than 1,100 parallelisms in Isaiah. As we gain an

appreciation of the concept of parallelism in Isaiah's writings, we will better understand his message and prophecies, especially those that pertain to Jesus Christ and His Atonement. An in-depth study of Isaiah's parallelisms would take a lifetime. This is because Isaiah masterfully and artistically wrote poetry that may well be without equal in history. As we study Isaiah's poetry, we can learn that he presented his parallelisms in a variety of configurations.

In order to assist the reader in locating, identifying, and comprehending Isaiah's difficult poetry, I have formatted his writings into two-lined parallelisms and, where applicable, three- or four-line parallelisms. Each parallelism is followed by a space. Although I attempted to present all of Isaiah's parallelisms, undoubtedly, I did not locate them all because some are quite subtle.

3. Pronouns that refer to God

I have capitalized all pronouns that refer to God (*Me, My, You, Your, He, Him*) in order to (a) reverence Him with the highest regard by separating Him from all other characters in the text and (b) to help the reader know when God is the speaker, thus making the text easier to comprehend.

4. Multiple “speakers” in the book of Isaiah

In the book of Isaiah, there are many different speakers, or individuals who express words. Time after time, Isaiah (as God's prophet, spokesman, and messenger) served as the speaker, narrator, and relater of history (see, for example, Isaiah 36–39); Isaiah also had the important role of introducing other speakers. In this book I offer suggestions (throughout this new translation in the left-hand column, in bold letters) regarding who the speakers are, but my suggestions are tentative and provisional because we are not always certain who the speaker is. In the end, each student of Isaiah will have to determine this matter for themselves.

In a forthcoming paper, I will establish my criteria for identifying various speakers in Isaiah. For now, I will set forth, in very abbreviated format, some of the points of my methodology:

(a) On several occasions, Isaiah and others address the Lord directly in a speech form called the vocative (for example, “O LORD”). In most of these cases, it is somewhat clear who the speaker is.

(b) Sometimes the Lord introduces Himself with the words “I am the Lord” (42:8; 43:3, 11, 15; 44:24; 45:3, 5–6; 45:18; 49:22; 51:15; 60:16, 22) and “I, the LORD” (27:3; 41:13, 17; 42:6; 45:8, 19, 21; 61:8). These self-identification statements make it certain that He is the speaker.

(c) The book of Isaiah regularly attests prophetic speech forms that introduce the Lord as the speaker. These speech forms include the follow expressions: “thus saith the Lord,” “the LORD has spoken,” “Hear the word of the LORD,” “says the LORD,” “the Lord declares,” and others. For instance, in Isa-

iah 10:24 the prophet introduces the Lord's words by writing, "Therefore thus says the Lord" (emphasis added; see also 7:7; 18:4; 22:15; 30:12, and so forth). He also uses other speech forms. These speech formulas also indicate Isaiah's prophetic authority to speak in the name of the Lord. It should be noted that it is often difficult to know if the Lord or Isaiah is using these speech forms, so our identification remains tentative.

(d) Both the Lord and Isaiah use various expressions when they introduce other speakers, such as "saying," "say," "said," "declares," "called," "spoke," "this song will be sung," and similar terms.

(e) Sometimes the identification of the speaker is unclear, but clues in the text help us to make an accurate identification. These clues include the greater context of the speaker's words, the content and meaning of the passage, and much more.

(f) Isaiah sometimes uses divine titles when he refers to the Lord, such as LORD, LORD of Hosts, God, LORD God of Israel, Maker, Holy One of Israel, and many others. Isaiah also refers to the Lord using the third-person pronouns "he" and "him." In such cases, I identify Isaiah as the speaker. For example, I identify Isaiah as the speaker in the following three cases: "the Lord, the LORD of Hosts, removes from Jerusalem and from Judah" (3:1), "The LORD takes His place to plead a cause" (3:13), and "Wail, for the day of the LORD is near; it will come as destruction from the Almighty" (13:6). Needless to say, the Lord Himself may be the speaker in these passages, and as well, He may be the speaker throughout the book of Isaiah because He is the source of revelation to His prophet and seer Isaiah.

There is a large variety and assortment of speakers in Isaiah. These include righteous persons, such as "God's covenant people," "Christ's disciples," "worshippers," and "the righteous," as well as evil characters, including "the wicked," "idolaters," "haters," "men of scorning," "wicked leaders," and "Lucifer." Isaiah writings also present the words of individuals who would be born in later dispensations. Although Isaiah does not name them, a careful reading of the text suggests that these include John the Baptist, Joseph Smith, Martin Harris, and Charles Anthon. Isaiah also presents a number of unusual and perhaps unexpected speakers, such as clay, "dead spirits," Babylon, "Thing formed," "Lady Zion," and others. For example, in Isaiah 49:14,

Lady Zion The LORD has forsaken me,
 and my Lord has forgotten me.

The top two speakers, in terms of both importance and quantity, are the Lord (about 216 times) and the prophet Isaiah (about 344 times). Altogether, there are about sixty different speakers in Isaiah, counting also the twenty-three unnamed individuals as separate persons. Isaiah presents the approximately sixty speakers about seven hundred times. For the list of the sixty, see the

table below. This great number helps us to comprehend how exacting Isaiah's writings are and how the prophet was so methodical in his presentation. In fact, the identification of the various speakers tends to make Isaiah's writings easier to understand. When we, the readers of Isaiah, identify these various speakers and read their words in the context of other speakers, we can more skillfully comprehend Isaiah's writings.

Isaiah – 344	Seraph – 2	Men of scorning – 1
The Lord – 216	Thing formed – 2	Military leader – 1
Unnamed individual(s) – 23	Ahaz – 1	One who properly fasts – 1
God's covenant people – 21	Bereaved children – 1	People of stature – 1
The wicked – 10	Clay (substance) – 1	Reveler – 1
Hezekiah – 9	Dead spirits – 1	Samaria's people – 1
Idolater(s) – 7	Eliakim and Shebna – 1	Seven women – 1
Babylon – 4	Eliakim, Shebna, and Joah – 1	Singers – 1
Chief officer – 4	Eunuch – 1	The righteous – 1
Christ's disciples – 4	Foreigner – 1	Titles of Lady Zion – 1
Non-believers – 4	Former oppressors – 1	Titles of Lord's people – 1
Inhabitants of Judah – 3	God – 1	Tormenters – 1
Worshipper(s) – 3	Haters – 1	Trees – 1
Zion's inhabitants – 3	Herald – 1	Tyre – 1
Assyria's king – 2	Holy Ghost – 1	Unnamed mourner – 1
C. Anthon – 2	Individual from Seir – 1	Watchman – 1
Lady Zion – 2	J. Smith – 1	Wicked leaders – 1
M. Harris – 2	John the Baptist – 1	Witnesses – 1
Messiah – 2	Kings – 1	Written on unnamed
People – 2	Lucifer – 1	individual's hand – 1

The different speakers in Isaiah are listed in descending order according to how often they speak.

Although I have attempted to identify most of the speakers in Isaiah, we should remember that *all* Isaiah's text is written to and for every generation of readers. Every student and reader of Isaiah—from Isaiah's day until our own—can benefit from his words; that is to say, from the first verse of Isaiah (1:1) to the very last (66:24), each of us can benefit from the Lord's word as He revealed it to His prophet and seer Isaiah.

5. Translating Hebrew words into English

The Hebrew lexicons demonstrate that there are occasions when one Hebrew word may be rendered into different English words. For example, the Hebrew conjunction *waw* may be translated as “and,” “but,” “also,” and “even.” So, too, in this translation I have sometimes rendered certain Hebrew words into different English words according to the context of the passage.

Many Hebrew words in Isaiah are difficult to translate because we remain uncertain as to their exact meaning. Wild animals and some types of trees and plants especially fall into this category.

6. Retaining Hebraisms in my translation

In my translation of Isaiah, I have attempted to retain many of the Hebraisms and Hebrew-like expressions, including the following: “and it came to pass,” the many “ands,” the construct form “House of the Lord” instead of “Lord’s House” (there are hundreds of these), idea-amplifying plurals, ancient idiomatic expressions (even when they are rather difficult to comprehend), and so forth.

7. Archaic Forms

With the exception of a couple of blocks of text from the Joseph Smith Translation in Isaiah 29, I have avoided using various archaic forms, such as *thee*, *thou*, *ye*, *saith*, and so forth. These archaic words are sometimes difficult to comprehend. The Hebrew Bible, by the way, does not have two sets of pronouns like we do in English (*you* and *thou*, *your* and *thy*, and so forth).

8. Scripture References

Unless otherwise noted, all scriptural references in parentheses are from Isaiah; for example, “(53:1)” refers to Isaiah 53:1.

9. Translating the Divine Name *Yahweh*

The Hebrew *Yahweh*, from which we have the name Jehovah, is translated “LORD” (in small capitals). The convention to employ “LORD” rather than Jehovah was held by many early English translations of the Old Testament, including the King James Version. In contrast to LORD, “Lord” (regular case) originates from the Hebrew *adonai*. The convention to employ “Lord” was also held by many early English translations of the Old Testament, including the King James Version. Both “LORD” (*Yahweh*) and “Lord” (*adonai*) are found throughout Isaiah’s writings.

A COMMENTARY OF ISAIAH

For a verse-by-verse commentary of the entire book of Isaiah, please consult Donald W. Parry, Jay A. Parry, and Tina Peterson, *Understanding Isaiah* (Salt Lake City: Deseret Book, 1998), and its bibliography. My new translation was prepared to stand as a companion volume to *Understanding Isaiah*.

An Important Item—I have attempted to provide the mechanics of parallelisms in the examples above—how to analyze Isaiah’s words in order to recognize the structures of parallelism, how to classify the category of a parallelism (for example, synonymous, antithetical), and so forth. But the mechanics of parallelisms is just the beginning; the next step is to study Isaiah’s parallelisms in order to bring to light his crucial doctrinal messages regarding Jesus Christ and His Atonement, the Restoration of the gospel, God’s judgments against the wicked, the building of Zion, the prophecies concerning the last

days and the Millennium, and much, much more. We must always move beyond the mechanics to seek out and learn of Isaiah's doctrinal messages and how Isaiah's words apply to each of us. And we cannot forget to pray and ask the Lord, What does Isaiah mean here, in this passage? And what do Isaiah's words mean to me, in the twenty-first century? A careful study of Isaiah's doctrinal message will take a lifetime of study for each of us—but it will be a most fruitful study because each of Isaiah's parallelisms is packed with important meaning. To me personally, Isaiah's words are priceless, valued above all the treasures of the earth.

READINGS FROM THE JOSEPH SMITH TRANSLATION AND THE BOOK OF MORMON

There are dozens of variant readings in the Joseph Smith Translation (JST) of Isaiah. Major readings (and many minor readings) are incorporated into this volume. I have utilized brackets ([]) to indicate readings from the JST and Book of Mormon. Some words have been modernized, such as *thou*, *ye*, *saith*, and so forth. Sometimes the JST reading is aligned with the Hebrew translation, so my new translation reflects both the Hebrew and the JST, but no brackets are used. Take, for example, “How long, O Lord? And he said” (6:11). “Said” is found in the JST, and the equivalent word is in the Hebrew Bible, so I present it without the brackets (versus “and he answered” in the King James Version).

READINGS FROM THE DEAD SEA SCROLLS

The Dead Sea Scrolls (hereafter abbreviated DSS), discovered between the years 1947 and 1952, are significant finds and constitute one of the most remarkable archaeological discoveries of the twentieth century. The scrolls predate by approximately one thousand years the medieval copies of the Masoretic Text (the Old Testament, written in Hebrew; hereafter abbreviated MT) that were used by the translators of the King James Version. The scrolls present expanded understandings of the textual history of the Bible; as such, they are important texts for both academic and popular audiences.

The Qumran Caves, located near the northwestern area of the Dead Sea, yielded twenty-one copies of the book of Isaiah—two from Cave 1, eighteen from Cave 4, and one from Cave 5. These twenty-one copies date from between the years 175 BC and AD 74. An additional copy of Isaiah (making a total of twenty-two copies) was discovered south of Qumran in a cave at Wadi Murabba'at. All twenty-two copies of Isaiah are written in Hebrew. Most of these scrolls are severely damaged and fragmented, owing to long-term exposure to the elements.

The Isaiah scrolls have greatly influenced our understanding of the textual history of the Bible, and in recent decades, Bible translation committees

have incorporated a number of these readings into their translations. Here are three examples:

Isaiah 14:4: “How has the oppressor ceased.” One of the DSS has “oppressor” rather than the awkward “golden city.”

Isaiah 21:8: “And the seer cried, ‘My lord, I stand continually upon the watchtower all day, and I am stationed at my post all night’” (*Isaiah 21:8*). Note that one of the DSS attests “seer” rather than the awkward “lion.”

Isaiah 33:8: “covenants are broken, witnesses are despised.” Note that one of the DSS attests “witnesses” rather than the problematic “cities.”

For those who read Biblical Hebrew—for a photographic facsimile of the Great Isaiah Scroll, together with Hebrew transcriptions, see Donald W. Parry and Elisha Qimron, *The Great Isaiah Scroll 1QIsa^a: A New Edition* (Leiden, NL: Brill, 1998), including the bibliography. For a text-critical study (including a critical apparatus of lemmas together with notes and comments) of all the Isaiah Dead Sea Scrolls, see Donald W. Parry, *Exploring the Isaiah Scrolls and Their Textual Variants* (Leiden, NL: Brill, 2020), including the bibliography.

THE HEBREW BIBLE AND THE HEBREW BIBLE LEXICONS

For the new translation of Isaiah, I scrutinized the following scholarly edition of the Hebrew Bible: Karl Elliger and Wilhelm Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart, DE: Deutsche Bibelgesellschaft, 1983). This edition features a critical apparatus containing variant readings from other Hebrew manuscripts and ancient versions of Isaiah. I also carefully consulted the DSS texts of Isaiah.

For the new translation of Isaiah, I consulted the following three Hebrew Bible lexicons (all standard lexicons in biblical studies):

1) Francis Brown, Samuel R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford, UK: Clarendon, 1977).

2) Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, 4 vols. (Leiden, NL: Brill, 1994–1999).

3) David J. A. Clines, ed., *The Dictionary of Classical Hebrew*, 9 vols. (Sheffield, UK: Sheffield Academic Press, 1993–2012).

ARCHAIC LANGUAGE IN EARLY ENGLISH BIBLE TRANSLATIONS

Early English translations of the Bible, such as those by Wycliffe (ca. 1384), Tyndale (1530), Coverdale (1535), Matthew (1537), and Bishop (1568), as well as the King James Version (1611), contain archaic (old-fashioned and obsolete) words. While such words were generally accurate translations from the original language, they are now out of date, and they frequently obscure the meaning of the text. Archaisms from the King James Version of the book

of Isaiah appear in verb forms, especially in *-st* and *-th* suffixed verbs (for example, *art*, *clave*, *didst*, *stirreth*, and so forth); in transliterations of Hebrew terms (*homer*, *ephah*, *cherubims*); in personal pronouns (*thou*, *thee*, *thy*, *ye*, *thine*, *thyself*); in nouns (*besom*, *bullocks*, *cauls*, and so forth); in exclamations (*ho*, *lo*); in prepositions (*betwixt*); in adjectives (*doleful*, *hoar*, *stouthearted*, and so forth); and in adverbs (*frowardly*, *hither*, *thence*, and so forth).

Archaic expressions from Isaiah include (with modern translations in parentheses) “hardly bestead and hungry” (“distressed and hungry,” 8:21), “dimness of anguish” (“gloom of anguish,” 8:22), “bewray not him that wandereth” (“do not betray the fugitives,” 16:3), “for the extortioner is at an end, the spoiler ceaseth” (“when the oppressor exists no more, destruction ceases,” 16:4), “they prevented with their bread him that fled” (“bring bread to the fugitives,” 21:14), “bunches of camels” (“humps of camels,” 30:5), and “ear the ground” (“plow the ground,” 30:24). Such examples could be multiplied.

Many archaic expressions are puzzling because their current meanings are different from what they were four hundred years ago. For example, *carriage* (10:28) referred to “something that is carried,” such as gear or supplies, but now carriage refers to “a wheeled vehicle”; *corn* (17:5; 21:10) used to mean “grain” but now refers to “maize”; *cunning* (3:3; 40:20) meant “skillful” but now means “sly”; *durable clothing* (23:18) referred to “splendid clothing” but now means “clothing that lasts a long time”; *meat* (62:8) was a generic term for food but now refers to the flesh of animals; *mean man* (2:9) meant “common man” but now denotes a cruel man. Other words that have changed meaning include the words *prevent* (21:14), *let* (43:13), and *debate* (58:4).

The present translation attempts to avoid archaic and obsolete expressions, and the personal pronouns *thou*, *thee*, *thy*, *ye*, *thine*, and *thyself* that appear in the phrases of the Joseph Smith Translation and Book of Mormon cited in the translation have been updated.

THIS NEW TRANSLATION DOES NOT REPLACE THE KING JAMES VERSION

In my profession, I have taught the King James Version of the Bible (KJV) for decades; it is a favorite and best-loved translation, in part because it is a majestic, beautiful, and powerful work. Additionally, the Church’s general handbook (38.8.7) provides multiple reasons why the KJV remains the authoritative Bible of The Church of Jesus Christ of Latter-day Saints. For these reasons, this new translation does not replace the KJV; in fact, this new translation should not be considered authoritative, official, or even semiofficial in any way. It is merely a resource for students of Isaiah, no more and no less. As a professor at Brigham Young University who was trained to read and translate the Dead Sea Scrolls, the Hebrew Bible, and other ancient Hebrew

texts, I offer this translation as my work alone. I do not represent The Church of Jesus Christ of Latter-day Saints or Brigham Young University. Any mis-translation, misrepresentation, or typographical error is my responsibility.

ABBREVIATIONS AND SYMBOLS

DSS Isaiah	Refers to one or more of the Dead Sea Scrolls books of Isaiah
JST	Joseph Smith Translation
KJV	King James Version
MT	Masoretic Text of the Bible (the Hebrew Bible)
[]	Indicates a reading from JST Isaiah or Book of Mormon Isaiah
{ }	Indicates explanatory words that are not found in the Hebrew texts but are added to the translation to make sense of the verse, as in 14:25.

ISAIAH: A NEW TRANSLATION

THE VISION OF ISAIAH—INTRODUCTION (1:1)

Isaiah **1** The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem during the days of Uzziah, Jotham, Ahaz, and Hezekiah—kings of Judah.

GOD CHARGES ISRAEL FOR ITS SINS (1:2–5A)

Isaiah ²Hear, O heavens!
And give ear, O earth! Because the LORD has spoken:

The LORD “Children I have brought up and raised,
but they rebelled¹ against Me.

³The ox knows its purchaser
and the ass its owner’s feeding trough.

Israel did not know;
My people did not understand.”

⁴Woe! nation that sins,
people burdened with iniquity,
offspring of evildoers,
children who are corrupt.

They have abandoned² the LORD!
They have despised the Holy One of Israel!
They have turned their backs {on Him}!

⁵Why will you be beaten again?
Why will you add apostasy?

ISRAEL’S SPIRITUALLY SICK CONDITION: THE PEOPLE (1:5B–6) AND THE LAND (1:7–9)

The LORD Every head is sick;
every heart is diseased.

⁶From the sole of the foot to the head, there is no healthy part.
A wound, and a slash, and a fresh blow—

1. “Rebel” (Hebrew *psh*) also means “to transgress.”

2. “Abandon” (Hebrew *ʿzv*) can also read “forsaken.”

they have not been closed up nor wrapped,
neither softened with oil.

⁷ Your land is desolate;
your cities are burned with fire.

Your soil? Strangers eat it in front of you;
it is a waste, overthrown by strangers.

⁸ And the daughter of Zion is left as a hut in a vineyard,
as a temporary shelter in a cucumber field,
as a city besieged.

Isaiah ⁹ If the LORD of Hosts³ had not left us a few survivors,
we would have been like Sodom;
we would have been as Gomorrah.

CONDEMNATION AGAINST ISRAEL'S APOSTATE TEMPLE PRACTICES (1:10–15)

Isaiah ¹⁰ Hear the word of the LORD, O rulers of Sodom;
give ear to the law of our God, O people of Gomorrah.

The LORD ¹¹ “What use is the multitude of your sacrifices to Me?”

Isaiah says the LORD.

The LORD “I have eaten My fill of burnt offerings of rams, and the fat of
fatted steers,

and the blood of bulls and lambs or male goats, I do not desire.

¹² When you come to see My face,
who required this from your hand to trample My courts?

¹³ You will no longer bring a worthless offering;
incense, it is an abomination to Me;

new moon and Sabbath,
calling of an assembly—

I cannot endure iniquity and the sacred assembly;

¹⁴ your new moons and your festivals My soul hates;

they have become a burden to Me;
I am weary of bearing them.

3. This important title occurs sixty-two times in Isaiah. *Hosts* generally refers to God's angels—He is the LORD of a great multitude of angels. LORD of *Hosts*, here and elsewhere, can also be translated “LORD of Armies,” referring to the LORD's armies of angels.

¹⁵ And when you spread forth your palms, I will shut My eyes
from you;
even when you pray much, I will not hear.

Your hands are full of blood,
your fingers with iniquity.

ISRAEL COMMANDED TO REPENT AND CLEANSE ITSELF (1:16–20)

The LORD ¹⁶ “Wash!
Purify yourself!
Remove the evil of your deeds from before My eyes.
Stop the evil.

¹⁷ Learn to do good,
seek justice,
make the oppressed happy,
administer justice for the orphan,
argue the case for the widow.

¹⁸ Come, please, and let us reason together.”⁴

Isaiah says the LORD:

The LORD “If your sins are as scarlet, like snow they will be made white;
if they are red like crimson, they will be like wool.

¹⁹ If you are willing and obedient⁵, you will eat the good things
of the land;
but if you refuse and rebel, by the sword you will be eaten.”

Isaiah ²⁰ For the mouth of the LORD has spoken.

LAMENT FOR THE INHABITANTS OF JERUSALEM (1:21–24A)

Isaiah ²¹ How⁶ the faithful town has become a prostitute!
Filled with justice;
righteousness lodged in her, but now—murderers!

4. “Reason together” is technically a legal term in the Hebrew (*ykhch*), as if the LORD is calling the people to court.

5. The Hebrew *shm'* literally means “to hear.” “To hear” in Hebrew also means “to obey.”

6. The word *how* (Hebrew *'ykh*) here introduces a lament similar to those in the book of Lamentations (see Lamentations 1:1; 2:1).

²² Your silver has become dross,
your wine diluted with water.

²³ Your rulers are rebels
and companions of thieves.

Everyone loves bribes
and chases after gifts.

²⁴ They do not administer justice for the orphan,
neither does the case of the widow come to them.

ZION TO BE REDEEMED, THE WICKED DESTROYED (1:24B–31)

Isaiah ²⁴ Therefore the Lord,
the LORD⁷ of Hosts,
the Mighty One of Israel, declares:

The LORD “Alas! I will get relief from My adversaries
and avenge me of My enemies.

²⁵ And I will turn My hand upon you,
and I will smelt away your dross like lye,
and I will take away all your slag.

²⁶ And I will restore your judges as at the first
and your counselors as at the beginning.

After this you will be called,
“The City of Righteousness,”
“The Faithful Town.”

²⁷ Zion will be redeemed with justice
and her repentant⁸ ones with righteousness.

²⁸ But transgressors and sinners together will be crushed,
and those that forsake the LORD will perish.

²⁹ For you will be ashamed of the oaks that you have desired,
and you will be confounded because of the gardens that you
have chosen.

7. “LORD” in lower case letters and “LORD” in small capital letters are two different words in Hebrew. “LORD” (Hebrew *’adon*) denotes one who has power or authority over others; *’adon* can also be translated “master.” “LORD” (Hebrew *yhwh*) is the name Jehovah in English (I am simplifying this).

8. The Hebrew *shwv* denotes both “to return” and “to repent”; therefore, when we return to God, we are repentant.

³⁰ For you will be as an oak whose leaf withers
and as a garden without water.

³¹ And the strong one will be as tinder
and his work as a spark,
and both will burn together,
and no one will quench them.

THE MOUNTAIN (TEMPLE) OF THE LORD (2:1-5)

Isaiah **2** The word that Isaiah, the son of Amoz, saw concerning Judah
and Jerusalem. ² And it will come to pass in the last days,
[when]⁹ the mountain of the LORD's House

will be established at the top of the mountains¹⁰,
and it will be elevated above the hills,

then all nations will flow like a river¹¹ to it.

³ And many peoples will come and say,

**God's
covenant
people** "Come,
and let us go up¹²

to the mountain of the LORD,
to the House of the God of Jacob,

that He may teach¹³ us of His ways
and that we may walk in His paths;

because from Zion the law will go forth,
and the word of the LORD from Jerusalem."

Isaiah ⁴ And He will judge among the nations,
and He will settle the case for many peoples.

And they will hammer their swords into plowshares
and their spears into pruning hooks.

9. Bracketed word is from JST and 2 Nephi 12:2.

10. "Top" (from the Hebrew *r'sh*) literally means "head"; but it also denotes the chief or highest ranking. God's temple, therefore, is God's highest-ranking institution—one of utmost importance and of great prominence.

11. Isaiah skillfully took the Hebrew noun for *river* (*nhr*) and made a verb out of it, thus the translation is literally "to river," "to flow like a river," or "to stream."

12. The Hebrew term *alah* ("go up," "ascend") is a watchword utilized by prophets in connection with individuals who ascend to God's temples.

13. The Hebrew *Torah* ("law") is derived from the verb "to teach."

And nation will not lift up a sword against nation,
nor will they learn war again.

⁵O house of Jacob, come, and let us walk in the light of
the LORD.

[Yea, come, for you have all gone astray, everyone to his
wicked ways.]¹⁴

ISAIAH'S ADDRESS (PRAYER) TO THE LORD (2:6–9)

Isaiah ⁶Surely, [O LORD]¹⁵, You have forsaken Your people,
the house of Jacob,
because they are filled from the east
and [hearken unto] soothsayers like the Philistines,
and they clap hands¹⁶ with foreigners.

⁷Their land is full of silver and gold,
and there is no end to their treasures.
Their land is full of horses,
and there is no end to their chariots.

⁸And their land is full of idols;
they bow down to the work of their hands,
that which their fingers have made.

⁹And the human has [not] bowed down,
and man has [not] been brought down; do not forgive [him].

THE DAY OF THE LORD (2:10–22)

Isaiah ¹⁰[O you wicked ones,]¹⁷ enter into the rock, and hide in
the dust;
because the fear of the LORD and His majesty [will smite you].

¹¹[And it will come to pass that]¹⁸ the eyes of the arrogant
human will become low,
and the highness of [man]¹⁹ will bow down,

14. Bracketed words in verse 10 are from JST and 2 Nephi 12:5.

15. Note that the bracketed items in verses 6–9 are from the JST and 2 Nephi 12:6–9.

16. The Hebrew underlying “clap hands” (*sfq*) can also be translated “clasped hands” or “exchange handshakes,” either in business or trade agreements or in false temple worship.

17. The bracketed expressions in verses 10 and 11 are from JST and 2 Nephi 12:10–11.

18. From JST and 2 Nephi 12:11.

19. From JST.

and the LORD alone will be exalted in that day.

¹² For the day of the LORD of Hosts [soon comes upon all nations]²⁰;

[yea, upon everyone;
yea,] upon the proud and lifted up,
and upon everyone who is arrogant;
but such will be brought low.

¹³ [Yea, and the day of the LORD will come]²¹ upon all the cedars of Lebanon,
[for they]²² are high and elevated, and upon all the oaks of Bashan,

¹⁴ and upon all the high mountains,
and upon all the hills

[and upon all the nations that]²³ are elevated,
[and upon every people]²⁴.

¹⁵ And upon every tall tower,
and upon every fortified wall,

¹⁶ [and upon all the ships of the sea,]²⁵
and upon all the ships of Tarshish,
and upon all luxury ships.

¹⁷ And the loftiness of the human will bow down,
and the height of men will be made low,
and the LORD alone will be exalted in that day.

¹⁸ And the idols will completely disappear.

¹⁹ And {people} will come into the caves of the rocks
and into the caverns of the ground,

for the fear of the LORD [will come upon them,]²⁶
and the glory of His majesty [will smite them]
when He arises to cause the earth to tremble.

20. Bracketed words in verse 12 are from JST and 2 Nephi 12:12.

21. From JST and 2 Nephi 12:13.

22. From JST and 2 Nephi 12:13.

23. From JST and 2 Nephi 12:14.

24. From 2 Nephi 12:14.

25. From JST and 2 Nephi 12:16.

26. Bracketed words in verse 19 are from JST and 2 Nephi 12:19.

²⁰In that day the human will cast away his idols of silver
and his idols of gold, which he has made for himself to worship,
to the moles
and to the bats²⁷,

²¹to come into the crevices of the rocks
and into the clefts of the cliffs,
for fear of the LORD [will come upon them]²⁸,
and the majesty [of the LORD will smite them] when He arises
to cause the earth to tremble.

²²Cease from the human, whose breath is in his nostrils;
for does he merit esteem?

WOE TO THE WICKED! HOPE FOR THE RIGHTEOUS! (3:1-12)

Isaiah **3** For behold, the Lord, the LORD of Hosts, removes from Jeru-
salem and from Judah

the supply and the support²⁹,
the entire supply of bread, and the entire supply of water,

²warrior and man of war, judge and prophet and wizard and
elder, ³captain of fifty, and notable person, and counselor, and
skilled craftsman and caster of spells.

The LORD ⁴And I will give young people to be their leaders,
and babes will rule over them.

⁵And the people will be oppressed—
everyone by another, everyone by a neighbor;
the young person will be disrespectful to the elder,
and the despised against the honored.

⁶When a man will take hold of his brother in the house of his
father, saying,

Unnamed individual “You have clothing; you will be our leader and let [not]³⁰ this
ruin [come] under your hand.”

The LORD ⁷In that day he will say,

27. This reading is from DSS Isaiah.

28. Bracketed words in verse 21 are from JST and 2 Nephi 12:21.

29. Isaiah skillfully employs here a feminine form (Hebrew *mash'énah*) and a masculine form (Hebrew *mash'én*) of the same word to emphasize the totality of the LORD's removal of food.

30. The words in brackets in verse 6 are from the JST and 2 Nephi 13.

Unnamed individual “I will not be a healer, for in my house there is neither bread nor clothing. You will not make me a leader of the people.”

Isaiah ⁸For Jerusalem has stumbled,
and Judah has fallen,
because their [tongues]³¹ and their deeds are against the LORD,
provoking His glorious eyes.
⁹The look of their faces testifies against them,
and their sin is like Sodom.
They declare it; they do not conceal it.
Woe to their souls!
for they have paid themselves with evil.
¹⁰Say to the righteous that it is well,
for they will eat the fruit of their deeds.
¹¹Woe unto the wicked! It is evil! [For they will perish,]³²
for the dealings of [their hand will be upon them]³³.
¹²[And]³⁴ my people—children are their oppressors,
and women rule over [you]³⁵.
My people—your guides cause you to err
and confound the way of your paths.

JUDGMENT AGAINST THE DAUGHTERS OF ZION (3:13–4:1)

Isaiah ¹³The LORD takes His place to plead a cause
and stands to judge peoples.
¹⁴The LORD enters into judgment with the elders
and the leaders of His people;
The LORD but you, you have consumed the vineyard,
[and]³⁶ the plunder of the poor in your houses.
¹⁵What do you mean? You crush My people
and grind the faces of the poor?
Isaiah Declares the Lord, the LORD of Hosts!
¹⁶And the LORD says,

31. From JST and 2 Nephi 13:8.

32. From JST and 2 Nephi 13:11.

33. From JST.

34. From JST and 2 Nephi 13:12.

35. From JST.

36. From JST and 2 Nephi 13.

The LORD “Because the daughters of Zion are haughty,
and they walk with stretched neck and flirtatious eyes,
walking along with strutting steps, walking with jingling anklets”;

Isaiah ¹⁷Therefore the LORD will bring scabs on the heads of the
daughters of Zion,
and the LORD will lay bare their private parts.

¹⁸In that day the LORD will take away the glory of the anklets³⁷,
the brow bands, and the crescents, ¹⁹the ear pendants, the
bracelets, and the veils, ²⁰the headdresses, the armlets, the
breast-sashes, the receptacles of perfume, and the amulets,
²¹the signet-rings, and the nose rings, ²²the festival dresses, the
outer garments, the shawls, and the purses, ²³the mirrors, the
undergarments, the headbands, and the headcloths.

²⁴And it will come to pass, instead of perfume there will
be stench;
and instead of a belt, a rope;
and instead of well-set hair, baldness;
and instead of a rich robe, a girding of sackcloth;
burning instead of beauty³⁸.

²⁵Your men will fall by the sword,
and your warriors in war.

²⁶And her {Zion’s} entrances will lament and mourn,
and she [will be]³⁹ desolate, [and]⁴⁰ she will sit on the ground.

4 And in that day, seven women will grasp one man, saying,

**Seven
women** “We will eat our own bread,
and wear our own apparel;
only let us be called by your name.
Take away our disgrace.”

37. A few of the Hebrew words that deal with ornaments, jewelry, and clothing are rare, and their precise meanings are uncertain.

38. DSS Isaiah reads “shame instead of beauty.”

39. From JST and 2 Nephi 13:26.

40. From JST.

THE “BEAUTIFUL AND GLORIOUS” LORD’S BRANCH (4:2–6)

Isaiah ²In that day the Branch of the LORD will be beautiful
and glorious,
and the fruit of the earth will be majestic and glorious
to them that are escaped of Israel.

³And it will come to pass, whoever is left in Zion,
and whoever remains in Jerusalem, will be called “Holy,”⁴¹
everyone that is written for life in Jerusalem.

⁴The LORD will wash away the filth⁴² of the daughters of Zion,
and cleanse the blood from Jerusalem
by the spirit of judgment
and by the spirit of burning.

⁵And the LORD will create over the sanctuary of Mount Zion,
and over her solemn assemblies,
a cloud by day
and smoke and the brightness of a flaming fire by night;
for over all the glory [of Zion]⁴³ will be a canopy.
⁶It will be as a booth for shade by day from the heat
and for a place of refuge
and for a shelter from the storm and from the rain.

THE SONG OF THE VINEYARD (5:1–7)

Isaiah **5**[And then]⁴⁴, let me sing to my beloved, “A Song of My
Beloved concerning His Vineyard”: My beloved had a vine-
yard in a fertile hill,

²and He hoed it and cleared it of stones,
and planted it with a choice vine,
and built a watchtower in it,
and a winepress, too. He hewed in it;
then He waited for it to yield grapes,
but it yielded stinking things.

41. In the Hebrew (*qdash*), *holy* is sometimes connected to the temple, its ordinances, and God’s covenant.

42. The Hebrew word *tzo’oh*, translated “filth,” literally means “excrement” or “dung.”

43. From JST and 2 Nephi 14:5.

44. From JST and 2 Nephi 14:5.

The LORD ³“And now, O inhabitant of Jerusalem,
and man of Judah,
judge, please, between Me and My vineyard.
⁴What more could have been done to My vineyard
that I have not done for it?
Wherefore, I waited for it to yield grapes;
it yielded stinging things.
⁵And now let Me tell you, please, what I will do to My vineyard:
I will remove its hedge, and it will burn;
[I will]⁴⁵ break down its fence, and it will be trampled down;
⁶and I will make it wasteland;
it will not be pruned, nor hoed,
but briars and thorns will come up;
I will command the clouds not to rain on it.”

Isaiah ⁷For the vineyard of the LORD of Hosts is the house of Israel,
and the men of Judah are His delightful plant;
and He waited for justice
and behold, bloodshed!
for righteousness,
but behold a cry of distress!

LISTING OF SINS AND WOES AGAINST THE WICKED (5:8-25)

Isaiah ⁸Woe, who add house to house⁴⁶
until there is no more place,
and you are made to dwell alone in the land.
⁹The LORD of Hosts says, in my ears,

The LORD “Surely many houses will be desolate,
[and]⁴⁷ great and fair [cities] without occupants.
¹⁰For ten acres of vineyard will yield nine gallons,
and the seed of the homer will yield a bushel.”

Isaiah ¹¹Woe, who rise early in the morning, to pursue strong drink,
who tarry at twilight, and wine inflame them!

45. From JST and 2 Nephi 15:5.

46. JST and 2 Nephi 15:8 omit the phrase “and join field to field.”

47. Bracketed words in verse 9 from JST and 2 Nephi 15.

¹² And at their banquets they have a lyre, and a harp,
a tambourine and flute, and wine,

but they do not behold the deeds of the LORD,
neither do they see the work of His hands.

¹³ Therefore my people are exiled, because they lack knowledge;
and their honored men are hungry,
and their masses are parched with thirst.

¹⁴ Therefore Sheol has enlarged its throat
and opened its mouth without measure;
and into it will descend its splendor, and masses,
and their roar and revelers.

¹⁵ And the human will bow down,
and the man will be humbled,
and the eyes of the lofty will be humbled.

¹⁶ But the LORD of Hosts is exalted in judgment,
and the Holy God shows Himself holy in righteousness.

¹⁷ Then will the lambs feed in their pasture,
and the fatlings and goats will feed among the ruins.

¹⁸ Woe unto them that pull iniquity with cords of falsehood,
and sin with a cart rope, ¹⁹ who say,

The wicked “Let Him hurry, let Him hasten His work, that we may see it;
and let the plan of the Holy One of Israel draw near and come,
that we may know it!”

Isaiah ²⁰ Woe unto them that call evil “good”
and good “evil,”

who put darkness for light,
and light for darkness,

who put bitter for sweet,
and sweet for bitter!

²¹ Woe unto the wise in their own eyes
and have understanding in their own sight!

²² Woe unto the mighty ones who drink wine
and the men of strength who mingle strong drink,

²³ who acquit the guilty for a bribe
and deny justice to the righteous.

²⁴Therefore, as the tongue of fire devours stubble
and the flame consumes the dry grass,

their root will be as stench,
and their blossoms will go up as dust;

because they have rejected the law of the LORD of Hosts,
and the word of the Holy One of Israel, they despised.

²⁵Therefore is the anger of the LORD kindled against His people,
and He has stretched forth His hand against them and has
smitten them;

and the mountains did tremble,
and their corpses are like refuse in the streets.

For all this His anger is not turned away,
but His hand is stretched out still.

THE LORD LIFTS AN ENSIGN TO THE NATIONS (5:26–30)

Isaiah ²⁶And He will lift up an ensign to the nations far away,
and He will whistle to those at the ends of the earth;
and behold, they will come quickly, swiftly.

²⁷None are tired, and none stumble among them;
none will slumber and none will sleep;
none of the belts of their waists come undone,
nor will the straps of their sandals be broken.

²⁸Their arrows [will be]⁴⁸ sharp
and all their bows bent,
[and] their horses' hooves are considered to be like flint,
and their wheels like a storm;

²⁹their roaring is like a male lion;
they roar like young lions.

They growl and seize the prey and will carry it off,
and none can rescue it.

³⁰And in that day they will growl against them,
like the growling of the sea;
and if [they]⁴⁹ look to the land, behold, darkness and distress,
and the light is darkened by the clouds.

48. Bracketed words in the verse are from JST and 2 Nephi 15:28.

49. From JST and 2 Nephi 15:30.

ISAIAH'S VISION OF GOD AND PROPHETIC COMMISSION (6:1-13)

- Isaiah** **6** In the year of King Uzziah's death, I saw the LORD sitting upon a throne, high and lifted up, and the hems of His robe filled the Temple.
- ² Above Him stood seraphs⁵⁰, each one had six wings; with two he {the seraph} covered his face, and with two he covered his feet, and with two he flew.
- ³ And one called to another and said:
- Seraph** "Holy, holy, holy is the LORD of Hosts; the whole earth is full of His glory."
- Isaiah** ⁴ And the posts of the thresholds shook at the voice calling out, and the house was filled with smoke.
- ⁵ Then said I, "Woe is me! for I am brought to silence, because I am a man of unclean⁵¹ lips, and I dwell among a people of unclean lips, because my eyes have seen the King, the LORD of Hosts."
- ⁶ Then flew one of the seraphs to me, in his hand a glowing coal in tongs that he had taken from the altar;
- ⁷ and he touched my mouth and said,
- Seraph** "Behold, this has touched your lips, and your iniquity is removed and your sin atoned."
- Isaiah** ⁸ Also I heard the voice of the LORD, saying:
- The LORD** "Whom will I send, and who will go for us?"
- Isaiah** Then I said, "Here am I; send me." ⁹ And He said,
- The LORD** "Go, and tell this people,
- 'Indeed, hear, but [they] will not understand; and indeed, see, but [they] will not know.'

50. The seraphs are a class of angels located in the celestial kingdom. Based on the Hebrew root *saraph* ("to burn"), the term *seraph* may be translated "burning one" or "bright shining one," referring to the seraphs' glorious condition and location near the LORD's throne.

51. The Hebrew word twice translated "unclean" (*tame*) in these two lines refers to ceremonial or ritual uncleanness (as per the lexicons).

¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears and understand with their [hearts]⁵², and [be converted]⁵³ and be healed.”

Isaiah ¹¹ Then said I: “How long, O LORD?” And He said:

The LORD “Until the cities lie ruined without inhabitant, and the houses without a human, and the land lies wasted and desolate.”

Isaiah ¹² And the LORD will remove the human far away, [for there will be]⁵⁴ a great forsaking in the land. ¹³ And yet [there]⁵⁵ will be a tenth, and [they] {the tenth} will return. And it will burn like a terebinth and an oak, which though felled have a trunk that remains—the holy seed is the trunk.⁵⁶

EPHRAIM AND SYRIA WAR AGAINST JUDAH (7:1-9)

Isaiah **7** And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram, and Pekah the son of Remaliah, king of Israel, went up to war against Jerusalem, but he was not able to conquer it. ² When it was reported to the house of David, saying,

Unnamed individual “Aram is in league with Ephraim,”

Isaiah then the hearts of Ahaz and his people shook, just like the trees of the forest shake before the wind. ³ Then the LORD said to Isaiah,

The LORD “Go forth now to meet Ahaz, you and your son Shear-jashub⁵⁷, at the end of the aqueduct of the Upper Pool on the road to the Launderer’s Field,

⁴ and say to him, ‘Be careful, and be quiet; do not fear, and do not let your heart be faint,

52. From JST.

53. From 2 Nephi 16:10.

54. From JST and 2 Nephi 16:12.

55. Bracketed words in verse 13 are from JST and 2 Nephi 16:13.

56. The Hebrew in this verse poses difficulties and so is challenging to translate.

57. The Hebrew name Shear-jashub means “a remnant will return.” In view of the imminent war with Assyria, Shear-jashub was a living symbol that a remnant of Israel would indeed return to its land and its God despite the fact that Israel would soon be scattered and, for the most part, destroyed.

because of these two smoldering sticks of firewood,
because of the raging of Rezin and Aram, and of the son of Remaliah.

⁵ Because Aram, Ephraim,
and the son of Remaliah have plotted evil against you,' saying,

The Two Kings ⁶ 'Let us go up against Judah, and terrify it, and divide it among
ourselves, and let us install the son of Tabeal as king over it.'"

Isaiah ⁷ Thus says my Lord, the LORD,

The LORD "It will not happen;
it will not come to pass.

⁸ For the head of Aram is Damascus,
and the head of Damascus is Rezin;
and within sixty-five years Ephraim will be shattered,
that it is no longer a people.

⁹ And the head of Ephraim is Samaria,
and the head of Samaria is Remaliah's son.

If you do not trust,
surely you will not hold firm."

THE SIGN TO AHAZ: THE IMMANUEL PROPHECY (7:10-16)

Isaiah ¹⁰ Again the LORD spoke unto Ahaz, saying,

The LORD ¹¹ "Ask a sign of the LORD your God;
let it be in the depths of Sheol
or the heights above."

Isaiah ¹² But Ahaz said,

Ahaz "I will not ask,
neither will I test the LORD."

Isaiah ¹³ And {Isaiah} said, "Hear now, O house of David;
is it a small thing for you to try the patience of men,
but will you try the patience of my God also?

¹⁴ Therefore the LORD Himself will give you a sign—
behold, the virgin⁵⁸ will conceive
and will bear a son and call His name Immanuel.⁵⁹

58. My translation "virgin" is based on the Greek Septuagint, the Vulgate, and the Syriac. Note also that the KJV, ESV, NIV and other translations read "virgin." Compare Proverbs 30:19. The English translation of the Hebrew *almah* is "marriageable girl" or "young woman." For Mary as a virgin, see Luke 1:27 and 1 Nephi 11:13, 15, 18.

59. In Hebrew, literally "God with us" or "God is with us".

¹⁵ He will eat butter⁶⁰ and honey, until he knows to refuse the evil, and to choose the good.

¹⁶ For before the child knows to refuse the evil and choose the good,

the land whose two kings you dread will be deserted.”

ASSYRIA'S INVASION OF JUDAH (7:17-25)

Isaiah ¹⁷ The LORD will bring upon you
(to Ahaz) and upon your people
 and upon your father's house
 days that have not come,
 from the day that Ephraim departed from Judah—
 the king of Assyria!

Isaiah ¹⁸ And it will come to pass in that day
 that the LORD will whistle for the fly that is in the end of Egypt⁶¹
 and for the bees that are in the land of Assyria.

¹⁹ And they will come, and all of them rest in the steep ravines,
 and in the crevices of the rocks,

and upon all thorn bushes,
 and at all the watering places.

²⁰ In that day the LORD will use the king of Assyria, hired
 beyond the river, to shave with a razor:

the head and the hair of the private parts,⁶²
 and he will also snatch away the beard.

²¹ And it will come to pass in that day that a man will keep alive
 a heifer of the herd and two sheep;

²² and it will come to pass because they will give an abundance
 of milk,

he will eat butter;
 and everyone who is left in the land will eat butter and honey.

²³ And it will come to pass in that day, every place that used to
 have a thousand vines worth a thousand pieces of silver will be
 thorns and briars.

60. “Butter” (Hebrew *chemāh*) can also be translated “cream” or “sour milk.”

61. The JST omits “part of the rivers of.”

62. The Hebrew literally reads, “the hair of the feet,” where “feet” is a euphemism for private parts.

²⁴ Men will come there with arrows and bows,
because all the land will become briars and thorns.

²⁵ And all mountains that were once cultivated with the hoe,
one will no longer come there out of fear for briars and thorns,
but they will become places where cattle are turned loose
and where sheep tread.

THE IMMANUEL PROPHECY: FIRST FULFILLMENT (8:1-4)

Isaiah **8** And [the word of]⁶³ the LORD said to me,

The LORD “Take for yourself a great tablet and write on it with an ordinary engraving tool: ‘Maher-shalal-hash-baz⁶⁴.’”

Isaiah ² And I took faithful witnesses for me—Uriah the priest and Zechariah the son of Jeberechiah. ³ And I drew close to the prophetess, and she conceived and bore a son. Then the LORD said to me,

The LORD “Call his name Maher-shalal-hash-baz. ⁴For [behold]⁶⁵ the child will [not] have knowledge to cry, ‘My father and my mother!’ [before] the riches of Damascus and the spoil of Samaria will be taken away by the king of Assyria.”

REJECTING THE LORD, WHO IS THE WATERS OF SHILOAH (8:5-10)

Isaiah ⁵ The LORD spoke unto me again, saying,

The LORD ⁶ “Because this people refuse the waters of Shiloah that flow gently, and rejoice in Rezin and Remaliah’s son,”

Isaiah ⁷ now therefore, behold, the LORD brings upon them the waters of the river,
mighty and many, even the king of Assyria and all his glory;
and it will come up over all its streambed,
and go over all its banks.

⁸ And it will pass over Judah;
it will overflow and go over

63. From JST and 2 Nephi 18.

64. A prophetic name in Hebrew; it translates into these four words: “speed,” “spoil,” “hasten,” “plunder.”

65. Bracketed words in verse 4 are from JST and 2 Nephi 18:4.

until it will reach the neck;
and it will stretch out its wings, filling the breadth of your land;
God is with us! [Immanuel].⁶⁶

⁹ Band together, O peoples, but you will be broken;
and give ear, all distant parts of the earth;

gird yourselves, but you will be broken;
gird yourselves, but you will be broken.⁶⁷

¹⁰ Counsel together, but it will come to nothing;
speak a word, but it will not stand, for God is with us! [Immanuel].

THE LORD IS A TEMPLE TO THE RIGHTEOUS (8:11–15)

Isaiah ¹¹ For thus the LORD said to me with the grasping of the hand
and instructed me not to walk in the way of this people, saying,

The LORD ¹² “Do not say, ‘Conspiracy’
whenever this people say, ‘Conspiracy’;
do not fear what they fear,
neither stand in awe.”

Isaiah ¹³ You will regard the LORD of Hosts as holy; He is your fear,
and you will regard Him with awe. ¹⁴ And He will be a Temple,
but He will be a stone of stumbling and a rock of offense to
both the houses of Israel,
a trap and a snare to the inhabitants of Jerusalem.

¹⁵ And many among them will stumble, and they will fall,
and they will be broken, and they will be snared, and they will
be captured.

SEALING THE TESTIMONY AND THE LAW (8:16–22)

The LORD ¹⁶ Bind up the testimony;
seal the law among My disciples.

66. The name Immanuel (Hebrew “God is with us”), mentioned twice in Isaiah 8 (8:8, 10), is a refrain. It serves to remind the reader of the sign provided to King Ahaz (7:14–16). More importantly, Immanuel is the name of Jesus Christ (see Matthew 1:21–23), who brings spiritual salvation to Israel. In the end, the world’s nations and alliances fail because the power of Immanuel exceeds theirs.

67. DSS Isaiah lacks the repeated line, but the repeated words encompass the second line of the parallelism, with the repetition signifying a rhetorical way to emphasize the idea being presented.

- Isaiah** ¹⁷ And I will wait for the LORD, who hides His face from the house of Jacob,
and I will hope for Him.
- ¹⁸ Behold, I and the children whom the LORD has given me are for signs and for wonders in Israel—from the LORD of Hosts, who resides in Mount Zion. ¹⁹ And when they will say unto you,
- The wicked** “Seek mediums and spiritists,
who whisper and mutter—”
- Isaiah** Should not a people seek unto their God?
On behalf of the living to [hear from]⁶⁸ the dead?
- ²⁰ To the law and to the testimony; [and]⁶⁹ if they speak not according to this word, it is because there is no dawn⁷⁰ in them.
- ²¹ And they will pass through it, distressed and hungry;
and it will come to pass that when they become hungry,
they will become enraged
and curse their king and their gods,
and they will look upward.
- ²² And they will look to the earth
and behold, distress and darkness, uttermost anguish;
and they will be thrust into darkness.

THE MESSIAH—THE SON BECOMES THE NEW KING (9:1-7)

- Isaiah** **9** Nevertheless there will be no more gloom for those who were in anguish. In former times he treated the land of Zebulun and the land of Naphtali with contempt, but afterward he will glorify Galilee of the nations, the way of the [Red]⁷¹ Sea, beyond the Jordan.
- ² The people who are walking in darkness have seen a great light; those who are dwelling in the land of the shadow of death, the light has shined upon them.
- ³ You have increased the nation;
You have magnified the rejoicing.⁷²

68. From JST and 2 Nephi 18:19–20; 19:1.

69. From JST and 2 Nephi 18:20.

70. Isaiah puts forth *dawn*, not *light* (compare KJV and other translations). *Dawn* expresses the beginning of light (as in light coming in the morning).

71. JST and 2 Nephi 2:19.

72. JST and 2 Nephi 19:3 omit “not.” Compare several medieval Hebrew Bible manuscripts.

They rejoice before You as one rejoices at harvest time,
and as they are joyful when dividing the booty,

⁴because You have shattered the yoke of their burden
and the staff of their shoulder
and the rod of their oppressor, as in the day of Midian⁷³.

⁵Because every soldier's boot that tramps with a quake
and every garment rolled in blood
will be for burning,
fuel for the fire.

⁶Because to us a child is born,
to us a son is given;
and the dominion will be on His shoulder;
and His name will be called
Wonderful Counselor,
Mighty God,
Everlasting Father,
Prince of Peace.

⁷There is no end to the increase of His dominion and peace
upon the throne of David
and upon His kingdom,
to establish it
and to sustain it
with justice
and with righteousness
from that time on
and forever.

The zeal of the LORD of Hosts will do this.

JUDGMENT AGAINST THE NORTHERN KINGDOM OF ISRAEL (9:8-10:4)

Isaiah ⁸The LORD sent [His]⁷⁴ word unto Jacob,
and it fell upon Israel.

⁹And all the people will know—
Ephraim and the inhabitants of Samaria,

73. "As the day of Midian" is not found in 2 Nephi 19:4.

74. JST is represented in brackets.

who say in pride
and arrogance of heart,

**Samaria's
people**

¹⁰ “Bricks have fallen down, but we will build with hewn stones;
sycamores have been cut down, but we will replace them with
cedars.”

Isaiah

¹¹ Therefore the LORD strengthened Rezin's adversaries
against them
and stirs up their enemies.

¹² Aram on the east,
and the Philistines on the west;
and they will devour Israel with open mouth.

For all this His anger is not turned away,
but His hand is stretched out still.

¹³ But the people did not return to Him who smote them,
neither did they seek the LORD of Hosts.

¹⁴ Therefore will the LORD cut off from Israel head and tail,
palm branch and reed, in one day.

¹⁵ The elder, he is the head;
and a prophet who teaches lies, he is the tail.

¹⁶ For those who guide this people cause them to err;
and those who are led by them are confused.

¹⁷ Therefore the LORD will not rejoice over their young men,
neither has compassion on their orphans and widows;

for everyone [of them]⁷⁵ is godless and evil,
and every mouth speaks folly.

For all this His anger is not turned away,
but His hand is stretched out still.

¹⁸ For wickedness burns as a fire;
it will devour the briars and thorns,
and will kindle the thickets of the forests,
and they will rise in a column of smoke.

¹⁹ Through the wrath of the LORD of Hosts the land grew dark,
and the people will be like fuel for fire.

75. From JST.

No man will spare his brother.

²⁰ And he will snatch on the right hand but be hungry,
and he will eat on the left hand, but will not be satisfied;
each will eat the flesh of his own arm.

²¹ Manasseh, Ephraim; and Ephraim, Manasseh;
together they will be against Judah.

For all this His anger is not turned away,
but His hand is stretched out still.

10 Woe to those who decree iniquitous laws
and who constantly write oppressive decrees,

² to turn away the needy from their legal claim
and to rob justice from the poor of my people,
that widows may be their spoil
and that they may plunder orphans.

³ And what will you do in the day of visitation,
and in the disaster that will come from afar?

To whom will you flee for help,
and where will you leave your wealth?

⁴ Nothing remains but to crouch under the prisoners
or to fall under the slain.

For all this His anger is not turned away,
but His hand is stretched out still.

GOD DESTROYS ASSYRIA FOR ITS WICKEDNESS (10:5–19)

The LORD ⁵ Woe to Assyria, the rod of My anger,
and the staff of [their]⁷⁶ fury, it is in their hand.

⁶ I will send him against a godless nation,
and against the people of My wrath will I command him
to take spoil,
and to seize plunder,
and to make a trampling place, like the mire of the streets.

⁷ But such is not what he intends,
neither does his heart so think;

76. From 2 Nephi 20.

because in his heart it is to destroy
and to cut off nations, not a few.

⁸ For he says,

**Assyria's
king** “Are not my princes all kings?
⁹ Was not Calno as Carchemish?
Was not Hamath as Arpad?
Was not Samaria as Damascus?

¹⁰ As my hand has founded the kingdoms of the idols,
and whose graven images are greater than those of Jerusalem
and of Samaria?

¹¹ Will I not do to Jerusalem and its idols,
as I have done unto Samaria and its false gods?”

Isaiah ¹² But it will come to pass when the LORD has completed all
His work
upon Mount Zion and upon Jerusalem—

The LORD I will punish the fruit of the great heart of the king of Assyria
and the glory of the height of his eyes.

¹³ For he said,

**Assyria's
king** “By the strength of my hand and by my wisdom
I have done [these things]⁷⁷,
for I have understanding;

and I have [moved] the borders of peoples,
and I have plundered their treasures;

like a mighty one,
I have brought down their inhabitants;

¹⁴ as one finds a nest, my hand has found the wealth of the people,
and as one gathers abandoned eggs, I have gathered all the earth;
and there was none that flapped the wing
or opened the mouth and chirped.”

Isaiah ¹⁵ Will the ax boast itself over him who hews with it?
Will the saw make itself greater than him that uses it?
As if a rod is able to move the man who lifted it,
or a staff lifts the one that is not wood.

77. Bracketed words in verse 13 are from JST and 2 Nephi 20:13.

¹⁶ Therefore the LORD, the LORD of Hosts,
will send leanness among his fatness;
and instead of His glory, He will burn with a burning—like the
burning of a fire.

¹⁷ And the Light of Israel will become a fire
and their Holy One a flame;
and it [the flame] will burn and devour his [Assyria's] thorns
and briars in one day.

¹⁸ And He will consume the glory of His forest
and His fruitful land, both soul and body;
and it will be as when a sick man wastes away.

¹⁹ And the remainder of the trees of His forest will be few,
that a child may write them.

THE REMNANT OF ISRAEL WILL RETURN (10:20–27)

Isaiah ²⁰ And it will come to pass in that day
that the remnant of Israel
and the survivors of the house of Jacob
will no more again rely on him who smote them
but will in truth rely upon the LORD, the Holy One of Israel.

²¹ The remnant will return,
[yea]⁷⁸, the remnant of Jacob, unto the mighty God.

²² For though your people, O Israel, will be as the sand of the sea,
only a remnant of them will return;

destruction has been decreed, overflowing with righteousness.

²³ For the LORD, the LORD of Hosts is making a complete
destruction, even determined in all the land.

²⁴ Therefore thus says the Lord, the LORD of Hosts,

The LORD “O My people who dwell in Zion, be not afraid of Assyria;
he will smite you with a rod
and will lift up his staff against you, after the manner of Egypt.

²⁵ For in a short time My indignation will cease,
but My anger will be to its destruction.”

78. JST and 2 Nephi 20 in brackets.

Isaiah ²⁶ And the LORD of Hosts will lash it with a whip,
like the smiting of Midian at the rock of Oreb;
and He will raise His rod over the sea
after the manner of Egypt.
²⁷ And it will come to pass in that day
He will take away His burden from your shoulder,
and His yoke from off your neck,
and the yoke will be destroyed because of the {anointing} oil.

ASSYRIA MARCHES TO JERUSALEM (10:28–32)

Isaiah ²⁸ He has come to Aiath,
he has passed to Migron;
he stored his supplies at Michmash.
²⁹ They have crossed the pass,
lodging at Geba;
Ramah trembles;
Gibeah of Saul has fled.
³⁰ Cry out with your voice, O daughter of Gallim;
listen, O Laish; answer her, O Anathoth.
³¹ Madmenah flees;
the inhabitants of Gebim have sought refuge.
³² This very day he stands at Nob;
he will shake his hand against the mountain of the daughter
of Zion,
the hill of Jerusalem.

THE LORD IS A LUMBERJACK (10:33–34)

Isaiah ³³ Behold, the LORD, the LORD of Hosts,
will lop off the boughs with awe-inspiring power;
and the tall ones will be hewn down,
and the lofty will be brought low.
³⁴ And He will cut down the thickets of the forest with an ax,
and Lebanon will fall by the Mighty One.

THE STUMP OF JESSE PROPHECY (11:1-5)

Isaiah

1 And a rod will come forth out of the Stem {Trunk} of Jesse,
and a branch will grow out of his roots;

² And the Spirit of the LORD will rest upon him,
the spirit of wisdom and understanding,

the spirit of counsel and might,
the spirit of knowledge

and fear of the LORD.

³ And he will delight in the fear of the LORD;

and he will not judge by what he sees with his eyes,
nor decide by what he hears with his ears;

⁴ but with righteousness he will judge the poor
and decide with equity for the afflicted of the earth;

but he will smite the earth with the rod of his mouth,
and with the breath of his lips will he slay the wicked.

⁵ And righteousness will be the sash of his loins
and faithfulness the sash around his waist.

GLORIOUS CONDITIONS OF THE MILLENNIUM (11:6-10)

Isaiah

⁶ And the wolf will dwell with the lamb,
and the leopard will lie down with the kid;
and the calf and the young lion will graze⁷⁹ together,
and a little child will lead them.

⁷ And the cow and the bear will feed;
their offspring will lie down together;
and the lion will eat straw like an ox.

⁸ And the nursing babe will play on the hole of the viper,
and the toddler will put his hand on the adder's den.

The LORD

⁹ They will not do evil nor destroy in all My holy mountain;

Isaiah

for the earth will be full of the knowledge of the LORD,
as the waters cover the sea.

¹⁰ And it will come to pass in that day that the root of Jesse—
who stands for an ensign of the people—

79. DSS Isaiah reads "to graze" rather than "fatling." "Graze" parallels the verb "lead" in the second line.

to him will the nations seek,
and his place of rest will be glorious.

AN ENSIGN WILL GATHER ISRAEL (11:11–16)

Isaiah

¹¹ And it will come to pass in that day that the LORD will set His hand again the second time to acquire the remnant of His people who remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

¹² And He will raise an ensign⁸⁰ for the nations, and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.

¹³ And the envy of Ephraim will depart, and those hostile to Judah will be cut off;

Ephraim will not envy Judah,
and Judah will not be hostile toward Ephraim.

¹⁴ But they will swoop down the slope of the Philistines to the west and plunder the peoples of the east together;

they will stretch out their hands upon Edom and Moab,
and the children of Ammon will be their subjects.

¹⁵ And the LORD will completely destroy the tongue of the Egyptian sea,
and with His scorching wind He will wave His hand over the river

and will smite it in the seven streams so that men may cross with sandals.

¹⁶ And there will be a highway from Assyria for the remnant of His people, which will be left, as there was for Israel in the day that they came from the land of Egypt.

TWO HYMNS OF SALVATION (12:1–6)

Isaiah

12 And in that day you will say,

80. Meaning “by and with God’s authority.” The ensign, which may be translated “flag” or “banner,” represents the gospel of Jesus Christ (Doctrine and Covenants 45:9; 105:39).

Worshipper “O LORD, I will praise You.
 Though You were angry with me,
 Your anger is turned away,
 and You comfort me.
²Behold, God is my salvation;
 I will trust, and not be afraid,
 for the LORD, the LORD is my strength and my song;
 He has become my salvation.
³With joy you will draw water out of the springs of salvation.”

Isaiah ⁴And in that day will you say,

Worshippers “Give praise to the LORD,
 call upon His name,
 make known His deeds among the people,
 call to remembrance that His name is exalted.
⁵Sing unto the LORD, for He has done glorious things—
 let this be known in all the earth.
⁶Cry out⁸¹ and sing gladly, O inhabitant of Zion,
 for great in your midst is the Holy One of Israel.”

THE LORD OF HOSTS CALLS FORTH HIS HOSTS (13:1-5)

Isaiah **13** A prophecy against⁸² Babylon, which Isaiah the son of Amoz saw.

The LORD ²Lift up an ensign on a high mountain,
 exalt [My]⁸³ voice unto them,
 wave the hand,
 that they may enter the gates of the nobles.
³I have commanded My sanctified ones;
 I have also called My mighty ones,
 for My anger [is not upon]⁸⁴ them who rejoice in My majesty.

81. The terms “cry out,” “sing gladly,” and “inhabitant” are feminine forms in the Hebrew, which means that the final two lines of the second song are directed to a female (possibly referring to the LORD’s bride, or Zion?).

82. The Hebrew *masa’* (translated here as “prophecy against”) introduces a prophetic judgment against a people or nation. For other examples, see 14:28; 15:1; 17:1; 19:1; 21:1; 21:11, 13; 22:1; 23:1; 30:6.

83. From JST.

84. From JST and 2 Nephi 23:3.

Isaiah ⁴The sound of the multitude in the mountains, as of a great people,
the sound of the roar of kingdoms, nations gathering together—
the LORD of Hosts is mustering the host⁸⁵ for the battle.

⁵They are coming from a distant country,
from the end of the heavens,
[yea],⁸⁶ the LORD, and the weapons of His indignation,
to destroy the whole land.

JUDGMENT ON BABYLON: THE DAY OF THE LORD WILL COME
(13:6–22)

Isaiah ⁶Wail, for the day of the LORD is near;
it will come as destruction from the Almighty.

⁷Therefore all hands will be feeble;
every human heart will melt.

⁸And they will be dismayed,
pangs and agonies will seize them;
they will writhe like a woman in labor.

They will be astonished, one with another;
their faces will be faces of flames.

⁹Behold, the day of the LORD comes—
cruel, wrath, and fierce anger—
to make the land desolate;
and He will destroy its sinners from it.

¹⁰For the stars of heaven
and its constellations will not shine their light;
the rising sun will be darkened,
and the moon will not cause its light to shine.

The LORD ¹¹And I will punish the world for its evil
and the wicked for their iniquity;

I will cause the arrogance of the proud to cease
and will lay low the haughtiness of the ruthless.

¹²I will make men scarcer than fine gold,
and a human, than the pure gold of Ophir.

85. The Hebrew word translated “hosts” (*tzeva’ot*) can also be translated “armies.”

86. From JST and 2 Nephi 23:5.

The LORD Therefore, I will make the heavens tremble,
 and the earth will shake out of its place,
¹³ at the wrath of the LORD of Hosts,
 and in the day of His fierce anger.
¹⁴ Then like a gazelle that is hunted,
 or like sheep that no one gathers,
 everyone will turn to his own people,
 and everyone will flee to his own land.
¹⁵ Every one who is [proud]⁸⁷ will be pierced through;
 [yea], and everyone who is joined [to the wicked] will fall by
 the sword.
¹⁶ Their children will be dashed to pieces before their eyes;
 their houses will be plundered
 and their wives ravished.
¹⁷ Behold, I am stirring up against them the Medes,
 who do not have regard for silver,
 nor delight in gold.
¹⁸ Their bows will dash the young men to pieces,
 and they will have no compassion on the fruit of the womb;
 their eyes will not pity children.
¹⁹ And Babylon, the beauty of kingdoms,
 the glory and pride of the Chaldeans,
 will be as when God overthrew Sodom and Gomorrah.
²⁰ It will never be inhabited
 or lived in from generation to generation,
 nor will the Arabian pitch a tent there,
 nor shepherds will make their flocks lie there.
²¹ But desert animals will lie there,
 and their houses will be full of howling creatures,
 and ostriches will dwell there,
 and wild goats will leap about there.

87. Bracketed words in verse 15 are from JST and 2 Nephi 23:15.

²² And hyenas will cry in their palaces
and jackals in their palaces of pleasure.

Her {Babylon's} time is about to come,
and its days will not be prolonged.

[For I will destroy her speedily;
yea, for I will be merciful unto My people,
but the wicked will perish.]⁸⁸

ISRAEL WILL BE GATHERED AND CHOSEN OF GOD AND WILL REST FROM SORROW (14:1-3)

Isaiah

14 For the LORD will have compassion on Jacob
and will again choose Israel
and give them rest in their land;

and the stranger will be joined with them,
and they will attach themselves to the house of Jacob.

² And the people will take them and bring them to their place;
[yea, from far unto the ends of the earth; and they will return
to their lands of promise.]⁸⁹

And the house of Israel will possess them
[and the land of the LORD will be]⁹⁰ for servants and hand-
maids;

and they will take them captives [unto whom]⁹¹ they were
captives;
and they will rule over their oppressors.

³ And it will come to pass in [that]⁹² day, the LORD will give
you⁹³ rest
from your pain,
and from your turmoil,
and from the difficult labor you were made to serve.

88. JST, 2 Nephi 23:22.

89. JST, 2 Nephi 24:2.

90. From JST and 2 Nephi 24:2.

91. From 2 Nephi 24:2.

92. From JST and 2 Nephi 24:3.

93. Evident in Hebrew but not in the translation is Isaiah's use of the personal, singular pronouns "you" and "your," meaning that the Lord's promise is personalized to each individual, male and female.

FALL OF THE KING OF BABYLON (14:4–11)

Isaiah ⁴[And it will come to pass in that day]⁹⁴ that you will take up this proverb against the king of Babylon and say,

Unnamed individual “How has the oppressor ceased, the onslaught⁹⁵ ceased!”

Isaiah ⁵The LORD has broken the staff of the wicked, the [scepters]⁹⁶ of rulers.

⁶He who smote peoples in wrath with unceasing blows, he that ruled nations in anger with relentless persecution.

⁷The whole earth is at rest, quiet; they break forth into singing.

⁸Indeed, the cypresses rejoice at you and also, the cedars of Lebanon:

Trees “Since you were laid down, no woodsman comes up against us.”

Isaiah ⁹Sheol from beneath trembles to meet you at your coming; it stirs up the dead spirits for you, even all the rulers of the earth; it has raised up all the kings of the nations from their thrones.

¹⁰All of them will answer and say unto you,

Dead spirits “You also have become weak like us? You have become like us?”

Isaiah ¹¹Your pomp is brought down to Sheol; the sound of your harps [is not heard]⁹⁷.

Maggots are spread under you, and worms⁹⁸ are your covers.

FALL OF LUCIFER (14:12–23)

Isaiah ¹²How you are fallen from heaven, O shining one⁹⁹, son of the morning!
You are cut down to the ground, you who did weaken the nations!

94. From JST, 2 Nephi 24:4.

95. From DSS Isaiah.

96. From JST and 2 Nephi 24:9.

97. From 2 Nephi 24:11.

98. Isaiah sets forth a wordplay—the Hebrew *tole’ah* means both “worm” and “crimson cloth.” The king once used luxurious crimson cloth for this covering, but now worms cover him.

99. The Hebrew word is *helel*, which means “morning-star” or “shining one.” Some transla-

- Lucifer** ¹³ You have said in your heart,
 “I will ascend into heaven;
 I will exalt my throne above the stars of God;
 I will sit upon the mountain of the divine council in the far
 reaches of the north;
¹⁴ I will ascend above the heights of the clouds;
 I will make myself like the Most High.”
- Isaiah** ¹⁵ But to Sheol you will be brought down,
 to the depths of the pit.
¹⁶ Those who see you will stare at you
 and consider you [and will say:]¹⁰⁰
- People** “Is this the man who made the earth tremble,
 who shook kingdoms,
¹⁷ [and]¹⁰¹ who made the world as a wilderness,
 and destroyed its cities, [and] who did not allow his prisoners
 to go home?”
- Isaiah** ¹⁸ All the kings of the nations—all of them—
 lie in glory, each in his own house.
¹⁹ But you, you are cast out of your grave like an abominable,
 aborted fetus,¹⁰²
 and the [remnant]¹⁰³ of those that are slain, those pierced by
 a sword,
 who go down to the stones of the pit, like a trampled corpse.
²⁰ You will not be united with them in burial!
 Because you have destroyed your land,
 and you have slain your people,
 the offspring of evildoers will never be named.

tions render *helel* as “Lucifer,” which comes from the Latin (which literally means “morning star,” “light bearer,” or similar). Note that Doctrine and Covenants 76:26 also calls Lucifer “a son of the morning.” Presumably, Lucifer had prominence and light in the premortal world, but now he is “cut down” and “fallen from heaven.”

100. JST, 2 Nephi 24:16.

101. Bracketed words in verse 17 are from JST and 2 Nephi 24:17.

102. For this reading, consult the lexicons and the commentators. Symbolically, Lucifer is like an “aborted fetus” (or the Hebrew *netzer/nfl* may refer to a “miscarriage”).

103. From JST and 2 Nephi 24:19.

²¹ Prepare slaughter for his children, for their fathers' [iniquities]¹⁰⁴, lest they possess the earth and fill the face of the world with cities.

The LORD ²² "For I will rise up against them,"

Isaiah declares the LORD of Hosts,

The LORD "and I will cut off from Babylon the name, and remnant, offspring and posterity,"

Isaiah declares the LORD.

The LORD ²³ "I will make it [Babylon] a possession of the hedgehog, and pools of water; and I will sweep it with the broom of destruction,"

Isaiah declares the LORD of Hosts.

GOD IS IN CONTROL OF ALL NATIONS (14:24-27)

Isaiah ²⁴ The LORD of Hosts has sworn, saying,

The LORD "Surely as I have thought, so has it come to pass; and as I have decided, so will it stand.

²⁵ [I will bring]¹⁰⁵ the Assyrian in My land, and on My mountains, I will trample him; then his yoke will be removed from them, and his burden will be removed from their shoulders.

Isaiah ²⁶ This is the plan that was planned for the whole earth; and this is the hand outstretched upon all nations.

²⁷ For the LORD of Hosts has decided, and who will make it invalid?

And His hand is outstretched, and who will turn it back?

JUDGMENT AGAINST PHILISTINA (14:28-32)

Isaiah ²⁸ This prophecy {against Philistina} came in the year of King Ahaz's death.

The LORD ²⁹ Do not rejoice, Philistina, all of you, because the rod that smote you is broken;

for out of the serpent's root will come forth an adder, and its fruit {its offspring} a fiery flying serpent.

104. From 2 Nephi 24:21.

105. From 2 Nephi 24:25.

³⁰ And the firstborn of poor people will find pasture,
and the needy will lie down in safety;
but I will kill your root with famine,
and your remnant it¹⁰⁶ will slay.

³¹ Wail, O gate;
cry, O city;
be melted, Philistina, all of you, for smoke comes from the
north, and there is not a straggler in its ranks.
³² What will one say to the envoys of the nations?
“That the LORD has founded Zion,
and in her {Zion} the afflicted of His people will take refuge.”

A PROPHECY OF DESTRUCTION AGAINST MOAB (15:1-9)

Isaiah

15 A prophecy against Moab:

Because in the night Ar of Moab is devastated, destroyed,
Because in the night Kir of Moab is devastated, destroyed,
² he has gone up to the house {Moab's temple}, and Dibon,
the high places to weep.

Moab wails over Nebo
and over Medeba.

On all their heads is baldness;
every beard is cut off.

³ In their streets they are girded with sackcloth;
on their roofs, and in their open plazas, everyone wails, going
down in tears.

⁴ And Heshbon will cry out, and Elealeh;
their voices will be heard as far as Jahaz.

Therefore, the armed soldiers of Moab will cry aloud;
the soul of each man trembles.

⁵ My heart cries out for Moab; its fugitives flee as far as Zoar
and Eglath-Shalishiyah,
for at the slope of Luhith, in weeping they go up;
on the way to Horonaim they will lament their destruction.

106. DSS Isaiah reads, “I will slay.”

⁶For the waters of Nimrim will be a wasteland,
for the grass is withered,
the vegetation fails,
there is nothing green.

⁷Therefore the riches that they have made and laid up,
they will carry away to the brook of the willows.

⁸For the cry has reached the borders of Moab;
her {Moab's} wailing as far as Eglaim,
her wailing—to Beer-elim.

The LORD ⁹For the waters of Dibon will be full of blood,
(to Moab) yet I will bring more upon Dibon,
a lion—to the one who escapes Moab,
and to the remnant of the land.

MOAB SEEKS REFUGE IN JUDAH (16:1-5)

Moabites **16** Send lambs to the ruler of the land from the rock of
the wilderness,
to the mountain of the daughter of Zion.

²And it will come to pass, that at the fords of Arnon the
daughters of Moab
will be like a fleeing bird,
cast out of the nest.

³Bring forth counsel,
make a decision;
make your shadow
like night in the midst of noonday;
hide the refugees;
do not betray the fugitives.

⁴Let my Moabite refugees dwell with you;
be a hiding place to them from the destroyer.
When the oppressor comes to an end,
destruction ceases,
and the trampler is finished from the land;

⁵then the throne will be established with loving-kindness,
and one will sit upon it in truth in the tabernacle of David,
judging, and seeking justice,
and being quick to do righteousness.

LAMENT FOR MOAB (16:6-14)

**Leaders/
People of
Judah** ⁶We have heard of the pride of Moab,
of his arrogance and his pride, [for he is very proud]¹⁰⁷, and his
rage, his lies [and all his evil works].

⁷Therefore Moab will wail for Moab;
all of it will wail.

For the raisin cakes of Kir-hareseth will you mourn,
stricken with grief.

⁸For the fields of Heshbon wither,
the vines of Sibmah;
the lords of the nations have broken down its choice vines,
which reach as far as Jazer, and spread to the wilderness;
her shoots spread abroad,
passing across the sea.

**The LORD?
Isaiah?** ⁹Therefore I weep, as Jazer weeps, for the vines of Sibmah;
I water you with my tears, O Heshbon and Elealeh,
because over your summer fruits
and over your harvest—the shout has fallen.

¹⁰And rejoicing is taken away,
and joy from the fruitful field,
and no singing gladly in the vineyards,
no shout in jubilation.

No one treads wine in the wine presses;
I have caused the jubilant shout to cease.

¹¹Therefore my bowels moan like a lyre for Moab
and my innermost being for Kir-harsh.

The LORD ¹²And it will come to pass,
when Moab appears at the high place, it will wear itself out;
when it comes to its temple to pray, it will be to no avail.

Isaiah ¹³This was the word that the LORD spoke concerning Moab in
the past. ¹⁴But now the LORD has spoken, saying,

The LORD “Within three years, as a hired worker considers them,
the glory of Moab with its large population will be lightly
esteemed, and the remnant will be very few and insignificant.”

107. Bracketed words in verse 6 are taken from the JST.

A PROPHECY OF JUDGMENT AGAINST DAMASCUS AND ISRAEL
(17:1-11)

Isaiah **17** A prophecy against Damascus:

The LORD “Behold, Damascus will cease to be a city,
and it will be a heap of ruins.

²The cities of Aroer will be deserted; they will be a place for flocks,
which will lie down, and none will disturb them.

³The fortress will cease from Ephraim,
and the kingdom from Damascus;
and the remnant of Aram
will be like the glory of the children of Israel,”

Isaiah declares the LORD of Hosts.

The LORD ⁴“And it will come to pass in that day
that the glory of Jacob will be made thin,
and the fatness of his flesh will become lean.

⁵And it will be like a harvester who gathers standing grain
and reaps ears of grain with his arm;
or it will be like one who gleans ears of grain
in the valley of Rephaim.

⁶Gleanings will be left,
like one who shakes an olive tree,
two or three berries on the topmost bough,
four or five in the branches of a fruitful tree,”

Isaiah declares the LORD God of Israel.

⁷In that day the human will gaze at his Maker,
and his eyes will look to the Holy One of Israel.

⁸And he will not gaze at the altars, the work of his hands,
neither will look at the Asherim¹⁰⁸ or incense altars, which his
fingers have made.

⁹In that day his stronghold cities will be like the deserted sites
of the Hivites and the Amorites,
which they deserted because of the children of Israel,
and there will be desolation.

108. This is a Hebrew plural word that refers to Canaanite goddesses (idols) or the cultic poles (or trees) that represented them. The singular form is Asherah.

Isaiah ¹⁰ Because you have forgotten the “God of Your Salvation,”
and the “Rock of Your Stronghold,” you have not remembered;
therefore, though you will plant pleasant plants
and sow imported sprigs,
¹¹ in the day of your planting, you will make them grow,
and in the morning that you sow, you will make them blossom,
but the harvest will be a heap
in the day of grief and of incurable pain.

PORTRAYAL OF THE DOWNFALL OF THE NATIONS THAT
OPPRESS ISRAEL (17:12-14)

Isaiah ¹² Woe to the multitude of many people,
who are turbulent like the turbulence of the seas;
O the roar of nations,
the roar like the roar of mighty waters!
¹³ The nations roar like the roar of many waters,
but He will rebuke them,
and they will flee far away
and will be chased
like the chaff of the mountains before the wind
and like a tumbleweed before the whirlwind.
¹⁴ And behold, in the evening—terror!
And before morning—they are gone!

**God’s
covenant
people** “Such is the portion of those who loot us,
and the lot of those who plunder us.”

THE LORD’S MESSENGERS TAKE THE GOSPEL TO THE WORLD
(18:1-7)

Isaiah **18** Ah, the land whirring with wings, which is beyond the
rivers of Cush, ² that sends ambassadors by the sea in ves-
sels of reeds upon the waters. Go, swift messengers, to a nation tall
and smooth-skinned, to a people feared far and wide, a mighty
and conquering nation, whose land the rivers have divided.¹⁰⁹

109. The verse presents difficult Hebrew expressions, making a flawless translation impossible.

³ All inhabitants of the world
and dwellers on the earth,
when an ensign is raised on the mountains, you will see;
when a trumpet is blown, you will hear.

⁴ For thus says the LORD to me,

The LORD “I will be still,
and I will look from My dwelling place,
like shimmering heat in the light
and like a cloud of dew in the heat of harvest.”

Isaiah ⁵ For before the harvest,
after the budding and the blossoms become ripening grapes,
He will cut off the shoots with pruning hooks
and cut down and take away the spreading branches.

⁶ They will be left together for the mountain birds of prey
and for the wild animals of the earth,
and the birds of prey will summer on them,
and all the wild animals of the earth will winter on them.

⁷ At that time a gift will be brought to the LORD of Hosts, from
a people tall and smooth-skinned, and from a people feared far
and wide,
a mighty and conquering nation, whose land the rivers have
divided,

to the place of the name of the LORD of Hosts—
Mount Zion!

THE LORD SMITES EGYPT AND LATER HEALS IT (19:1-25)

Isaiah **19** A prophecy against Egypt:
Behold, the LORD is riding on a swift cloud and is coming to Egypt,

and the idols of Egypt will tremble at His presence,
and the heart of Egypt will melt within it.

The LORD ² And I will provoke Egyptian against Egyptian,
and they will fight, everyone against his brother,
and everyone against his neighbor, city against city,
kingdom against kingdom.

³ And the spirit of the Egyptians will be emptied from within,
and I will confound their plans,
and they will seek the idols
and the spirits of the dead
and the mediums and spiritists.

⁴ And I will deliver the Egyptians into the cruel masters,
and a mighty king will rule over them,

Isaiah declares the Lord, the LORD of Hosts.

The LORD ⁵ And the waters of the sea will dry up,
and the river will be parched and dry.

⁶ And the rivers will become foul,
and the branches of Egypt's Nile will diminish and dry up.

The reeds and rushes will wither;

⁷ the reeds along the Nile, on the banks of the Nile,
everything that is sown by the Nile will dry up,
be driven away and be no more.

⁸ And the fishermen will mourn,
and all who cast fishhook into the Nile will lament,
and those who spread fishing nets upon the waters will grieve.

⁹ Those who work with flax that is combed will be ashamed,
and the weavers will turn pale.

¹⁰ And its foundations will be crushed,
and all wage earners will despair.

¹¹ Surely the officials of Zoan are fools;
the wise counselors of Pharaoh give absurd council,
How can one say to Pharaoh,

Unnamed individual "I am descended from wise men;
I am descended from ancient kings?"

Isaiah ¹² Where are they?
Where are your wise men?

Let them tell you now
and make known what the LORD of Hosts has planned against
Egypt.

¹³ The officers of Zoan have become fools;
the officers of Memphis are deceived.

They have caused Egypt to err,
the cornerstone of its tribes.

¹⁴ The LORD has mingled within it a spirit of confusion,
and they have caused Egypt to stagger in all its works, as a
drunk staggers in his vomit.

¹⁵ And there will be nothing for Egypt
that head or tail, palm branch or reed, may do.

¹⁶ In that day the Egyptians will be like women,
and will tremble and fear

because of the uplifted hand of the LORD of Hosts,
which He lifts over it.

¹⁷ And the land of Judah will be a terror to Egypt,
and it will fear whenever anyone mentions it,
because of what the LORD of Hosts is planning against it.

Isaiah ¹⁸ In that day there will be five cities in the land of Egypt speak-
ing the language of Canaan and swearing to the LORD of Hosts.

Unnamed individuals “The City of the Sun,”¹¹⁰

Isaiah it will be said of one of them.

¹⁹ In that day will there be an altar to the LORD in the midst of
the land of Egypt
and a pillar to the LORD at its border.

²⁰ And it will be for a sign and for a witness unto the LORD of
Hosts in the land of Egypt, for they will cry unto the LORD
because of oppressors,

and He will send them the Savior,
and the Defender, and He will deliver them.

²¹ And the LORD will be known to the Egyptians,
and the Egyptians will know the LORD in that day,

and they will worship with sacrifice and offerings,
and they will vow a vow unto the LORD and perform it.

110. This reading is from DSS Isaiah.

²² And the LORD will smite Egypt;
He will smite and heal it,
and they will return to the LORD,
and He will heed their supplications, and He will heal them.

²³ In that day there will be a highway from Egypt to Assyria,
and Assyria will come into Egypt,
and Egypt into Assyria,
and Egypt will worship with Assyria.

²⁴ In that day will Israel be the third with Egypt and with
Assyria,
a blessing in the midst of the earth.

²⁵ The LORD of Hosts will bless them, saying,

The LORD “Blessed is Egypt, My people,
and Assyria, the work of My hands,
and Israel, My inheritance.”

CONQUEST OF EGYPT AND CUSH: ISAIAH’S DRAMATIZATION (20:1–6)

Isaiah **20** In the year that Tartan—sent by Sargon, the king of Assyria—came to Ashdod and fought against it and captured it, ² at that time the LORD spoke by Isaiah the son of Amoz, saying,

The LORD “Go and remove the sackcloth from your loins and take off the sandals from your feet.”

Isaiah And he did so, walking naked and barefoot. ³ And the LORD said,

The LORD “Just as My servant Isaiah walked naked and barefoot three years as a sign and a wonder for Egypt and Cush, ⁴ so will the king of Assyria lead away the captives of Egypt, and the exiles of Cush, young and old, naked and barefoot, even with their buttocks uncovered—the nakedness of Egypt. ⁵ Then those who made Cush their hope, and Egypt their glory, will be dismayed and ashamed. ⁶ And the inhabitants of this coast will say in that day,

Inhabitants of Judah “Behold, thus was our hope, and to whom we fled for help to be delivered from the king of Assyria, how will we escape?”

A PROPHECY OF JUDGMENT AGAINST BABYLON (21:1-10)

Isaiah **21** A prophecy against the desert of the sea.

As whirlwinds in the south sweep through,
so, it comes from the wilderness, from a terrible land.

²A harsh vision was declared unto me:

Unnamed individual “The traitor is betraying,
and the destroyer is destroying.”

Military leader “Go up, O Elam;
lay siege, O Media!”

Unnamed individual “I have caused all of the sighing to cease.”

Isaiah ³Therefore my loins are filled with anguish;
pangs have seized me, as the pangs of a woman who is in labor.
I was bowed down at what I heard;
I was dismayed at what I saw.

⁴My heart went astray, shuddering fell upon me;
the twilight that I desired put me to trembling.

⁵Prepare the table, watch in the watchtower,
eat, drink,
arise, O you officers.
Anoint the shield.

⁶For thus the Lord said unto me,

The LORD “Go, post a watchman;
let him declare what he sees.”

Isaiah ⁷And he saw chariots, with teams of horses,
riders on donkeys, riders on camels;
and he paid attention,
great attention.

⁸And the seer¹¹¹ cried,

111. DSS Isaiah correctly attests “seer” rather than “lion.”

- Seer** “My Lord,
I stand continually upon the watchtower all day,
and I am stationed at my post all night.
⁹ And, behold, this is coming: a chariot of a man,
a pair of horsemen.”
- Isaiah** And he answered and said,
- Unnamed messenger** “Babylon is fallen, is fallen;
and all the graven images of its gods he has shattered to the
ground.”
- The LORD** ¹⁰ “O my threshed!
O child of my threshing floor!”
- Isaiah** I have declared that which I have heard from the LORD of
Hosts, the God of Israel.

A PROPHECY OF JUDGMENT AGAINST DUMAH (21:11–12)

- Isaiah** ¹¹ A prophecy against Dumah:
One calls to me from Seir,
- Individual from Seir** “Watchman, what of the night?
Watchman, what of the night?”
- Isaiah** ¹² The watchman said,
- Watchman** “The morning is coming,
and also, the night;
if you will inquire,
then inquire,
return,
come.”

A PROPHECY OF JUDGMENT AGAINST ARABIA (21:13–17)

- Isaiah** ¹³ A prophecy against Arabia:
You will lodge in the forest in Arabia, O caravans of Dedanim.
- ¹⁴ Bring water to meet the thirsty, O inhabitants of the land of Tema;
go up to the refuge with bread.

¹⁵ Because they fled from swords,
from the drawn sword,
and from the bent bow,
and from the heat of battle.

¹⁶ For thus the Lord said unto me,

The LORD “Within a year, as a hired worker would count it, all the glory of Kedar will come to an end, ¹⁷ and the remnant of the number of archers, the mighty men of Kedar, will be few.”

Isaiah For the LORD God of Israel has spoken it.

A PROPHECY OF JUDGMENT AGAINST JERUSALEM (22:1-14)

Isaiah to Jerusalem **22** A prophecy against the valley of vision:

What has happened to you,
that all of you have gone up to the housetops?

² Noises! O city full of commotion,
a jubilant town.

Your slain are not slain with the sword,
nor are they dead from war.

³ All your leaders have fled together, but they were captured without a bow;
all who could be found have been captured, though together they had fled far away.

⁴ Therefore I said,

Isaiah “Look away from me; let me weep bitterly.
Do not try to comfort me, because of the destruction of the daughter of my people.”

Isaiah to Jerusalem’s inhabitants ⁵ For it is a day of tumult and of trampling and confusion by the Lord, the LORD of Hosts in the valley of vision,

battering down of walls
and of crying to the mountain.

⁶ And Elam bare the quiver in chariots of horsemen,
and Kir uncovered the shield.

⁷ And it came to pass that your choicest valleys were filled with chariots,
and the horsemen took their stand at the gate.

⁸ And the covering of Judah was exposed,
but you looked in that day to the weapons of the House of
the Forest.

⁹ And you saw that there were many breaches in the City of David,
and you stored up the water of the lower pool.

¹⁰ And you counted the houses of Jerusalem
and broke down houses in order to strengthen the wall.

¹¹ Between the two walls you made a reservoir for the water of
the old pool,

but you did not look to the One who made it,
nor did you see the One who fashioned it long ago.

¹² And in that day the Lord,
the LORD of Hosts,
called for weeping,
and mourning,
and shaving the head,
and girding with sackcloth.

¹³ But behold, exultation
and rejoicing,
slaying oxen,
and slaughtering sheep,
eating flesh,
and drinking wine;

Reveler “Eat and drink,
for tomorrow we die.”

Isaiah ¹⁴ And the LORD of Hosts has revealed in my ears,

The LORD “Surely this iniquity will not be atoned for you until you die,”

Isaiah says the Lord, the LORD of Hosts.

JUDGMENT UPON SHEBNA AND BLESSINGS UPON ELIAKIM (22:15-25)

Isaiah ¹⁵ Thus says the Lord,
the LORD of Hosts,

The LORD “Go, come to this administrator, to Shebna,
who is over the house:

¹⁶ ‘What have you here,
and whom have you here,
that you have hewn a tomb here for yourself?’”

Isaiah He hews out a tomb on the height!
He cuts out in the rock a dwelling for himself!

¹⁷ Behold, the LORD will assuredly hurl you away,
O mighty man, and firmly seize you.

¹⁸ He will certainly whirl you round
and round like a ball to a large country;
there you will die,
and there your glorious chariots will be the shame of your
master’s house.

The LORD ¹⁹ And I will thrust you from your station,
and from your position he will cast you.”

²⁰ And it will come to pass in that day that I will call my servant
Eliakim, the son of Hilkiah,

²¹ and I will clothe him with your robe,
and your sash, I will bind on him,
and I will commit your rule into his hand,
and he will be a father to the inhabitants of Jerusalem
and to the house of Judah.

²² And I will place on his shoulder the key of the house of David;
and he will open, and no one will shut;
and he will shut, and no one will open.

²³ And I will fasten him as a nail in a sure place;
and he will be a throne of glory to his father’s house.

²⁴ And they will hang upon him all the glory of his father’s house,
the offspring and the issue,
all small vessels,
from the bowls, even to all jars.

Isaiah ²⁵ In that day, declares the LORD of Hosts,

The LORD “the nail that is fastened in the sure place will be removed
and be cut down and fall;
and the burden that was upon it will be cut off.”

Isaiah For the LORD has spoken.

LAMENT OF THE DESTRUCTION OF TYRE AND SIDON (23:1-18)

Isaiah **23** A prophecy against Tyre:

Wail, O ships of Tarshish, for it is destroyed,
without house or harbor.
It is revealed to them from the land of Kittim.

² Be silent, O inhabitants of the coast,
O merchants of Sidon,
whose messengers crossed the sea
³ and were on the many waters.

The grain of Sihor, the harvest of the Nile, was its revenue,
and she was the trade center of the nations.

⁴ Be ashamed, O Sidon, for the sea has said,
the stronghold of the sea, saying,

Tyre “I have not labored with child,
nor have I given birth;
I have not raised young men,
nor have I brought up virgin girls.”

Isaiah ⁵ When the report reached Egypt,
they experience labor pains over the report concerning Tyre.

⁶ Cross over to Tarshish.
Wail, O inhabitants of the coast.

Unnamed individual ⁷ Is this your exultant {city}, founded in days of old?
On whose feet you were carried to settle far away?

⁸ Who has planned this against Tyre,
the one who bestows crowns,
whose merchants were princes,
whose traders were the honored of the earth?

Isaiah ⁹ The LORD of Hosts has planned it,
to defile the pride of all beauty,
to dishonor all of the honored of the earth.

¹⁰ Pass through your land¹¹² like the Nile, O daughter of Tarshish; there is no longer a harbor.

112. DSS Isaiah has “cultivate your land.”

¹¹ He {God} stretched out His hand over the sea.
He made the kingdoms tremble.
The LORD has commanded to Canaan, to destroy its strongholds.

¹² And He said,

The LORD “You will no more exult, O oppressed virgin,
daughter of Sidon.

Arise, cross over to Kittim;
even there, you will have no rest.

¹³ Behold, the land of the Chaldeans.
This is the people that is not.

Assyria destined it for desert-beasts.
They erected their siege-towers.
They stripped its palaces.
They made it a ruin.

¹⁴ Wail, O ships of Tarshish, for your stronghold is destroyed.”

Isaiah ¹⁵ And it will come to pass, in that day, Tyre will be forgotten
for seventy years, the lifetime of one king. At the end of seventy
years, it will be with Tyre as the song about the harlot:

Unnamed individual ¹⁶ “Take a harp,
go about the city, O forgotten harlot;
play skillfully,
multiply songs, so that you will be remembered.”

Isaiah ¹⁷ And it will come to pass, at the end of seventy years, the
LORD will visit Tyre, and it will return to its hire and will play
the harlot with all the kingdoms of the world upon the face of
the earth. ¹⁸ Its merchandise and its hire will be holiness to the
LORD; it will not be stored nor hoarded. But its merchandise
will be for abundant food and fine clothing for those who dwell
before the LORD.

THE WORLD CHANGES THE ORDINANCE AND BREAKS THE COVENANT (24:1-12)

Isaiah **24** Behold, the LORD is emptying the earth and making it waste,
and He twists its surface and scatters its inhabitants.

² And it will be the same for the people, as it is with the priest;
the slave, as it is with his master;

the maid, as it is with her mistress;
 the buyer, as it is with the seller;
 the borrower, as it is with the lender;
 the debtor, as it is with the creditor.

³The earth will be completely emptied
 and totally plundered, for the LORD has spoken this word.

⁴The earth mourns, withers;
 the world languishes, withers.
 The haughtiness of the people of the earth languish.

⁵The earth is polluted beneath its inhabitants
 for they have transgressed the laws,
 they have changed the ordinance¹¹³,
 they have broken the everlasting covenant.

⁶Therefore, a curse consumes the earth,
 and its inhabitants must bear their guilt.
 Therefore, the inhabitants of the earth are burned,
 and few men remain.

⁷The new wine mourns,
 the vine languishes;
 all who have rejoicing hearts sigh, ⁸the exultation of tambourines has ceased;
 the roar of the jubilant has stopped, the exultation of the harp
 has ceased.

⁹No more do they drink wine with song;
 strong drink is bitter to those who drink it.

¹⁰The town of chaos is broken down.
 Every house is shut, no one can enter.

¹¹In the streets, there is an outcry over the wine.
 All rejoicing has grown dark;
 the exultation of the earth is banished.

¹²Desolation remains in the city;
 the gates are crushed to ruins.

113. "Ordinance" (Hebrew *choq*) comes from the root *chaqaq*, meaning to "carve or engrave."

A RIGHTEOUS REMNANT SING GLADLY (24:13–16A)

Isaiah ¹³ For thus it will be in the midst of the earth,
among the peoples,
as when an olive tree is beaten,
as the gleanings after the grape harvest.
¹⁴ They lift up their voices;
they sing gladly.
On account of the majesty of the LORD,
they cry out from the west.
¹⁵ Therefore, glorify the LORD in the region of light,
in the coastlands of the sea—the name of the LORD, the God
of Israel.
¹⁶ From the ends of the earth, we hear songs:
God’s “Glory¹¹⁴ to the Righteous One!”
covenant
people

THE EARTH REACTS TO ITS INHABITANTS’ INIQUITIES (24:16B–23)

Isaiah ¹⁶ But I say, “I waste away,
I waste away; woe is me!
For the traitors have betrayed;¹¹⁵
with betrayal the traitors have betrayed.
¹⁷ O inhabitant of the earth—dread, and the pit,
and the snare are upon you.
¹⁸ And it will come to pass,
he who flees from the noise of the dread will fall into the pit,
and he who climbs out of the pit will be caught in the snare,
for the windows of heaven are opened,
and the foundations of the earth tremble.
¹⁹ The earth is completely broken,
the earth is altogether split
the earth totally shakes.

114. “Glory” (Hebrew *tzvi*) can also be translated as “beauty,” meaning the Righteous One also has beauty.

115. Isaiah uses a clever wordplay wherein he repeats the root Hebrew term *bagad* (“betray”) five times. His wordplay is largely lost in the English translation, but I have tried to provide a literal translation (although it is somewhat awkward).

²⁰ The earth¹¹⁶ will reel to and fro like a drunkard;
it sways like a hut.

Its iniquity will weigh it down, that it will fall
and will not rise again.

²¹ And on that day the LORD will punish the host of high
ones above
and the kings of the earth below.

²² And they will be gathered together as prisoners in a pit,
and they will be shut up in prison and after many days they will
be visited.

²³ The moon will be confounded
and the sun ashamed.

For the LORD of Hosts will reign on Mount Zion
and in Jerusalem, in glory, and before His elders.”

PRAISE TO GOD; TRIUMPH OVER THE WICKED (25:1-5)

Isaiah

25 O LORD,
You are my God.

I will exalt You;
I will praise Your name,

because You have done wonderful things,
plans of old, in perfect faithfulness.

² For You have made a city into a heap,
a fortified town into a ruin,

a palace of foreigners, a city no more;
it will never be rebuilt.

³ Therefore mighty people will honor You;
a town of ruthless nations will fear You.

⁴ For You have been a stronghold to the poor,
a stronghold to the needy in their distress,

a place of refuge from the storm,
shade from the heat,

116. Note that Isaiah portrays the earth as a person, specifically as a female, to indicate the anguish of the earth as she deals with her inhabitants' evil conduct. The Hebrew uses feminine grammatical forms when it refers to the earth; these forms are lost in the translation.

when the wind of the ruthless is like a storm against a wall,
⁵like heat on parched ground.

You will subdue the roar of foreigners; as heat is diminished by
 the shade of a cloud, the song of the ruthless will be stilled.

THE LORD PREPARES A FEAST FOR THE RIGHTEOUS (25:6-12)

Isaiah

⁶On this mountain, the LORD of Hosts will make
 a feast of fat things for all people,
 a feast of wines on the lees,
 fat things full of marrow, well-refined, wines on the lees.

⁷And on this mountain He will swallow up
 the covering that covers all peoples,
 and the veil that is spread over all nations.

⁸He will swallow up death forever,
 and the Lord, the LORD will wipe away the tears from all faces,
 and He will remove the disgrace of His people from all the earth,
 for the LORD has spoken.

⁹And it will be said on that day,

God's

**covenant
 people**

"Behold, this is our God; we have waited for Him, that He
 might save us.

This is the LORD; we have waited for Him.

Let us be joyful,
 and let us rejoice in His salvation.

¹⁰For the hand of the LORD will rest on this mountain.

And Moab will be trodden down under Him,
 as straw is trodden down in a dung-pit.

¹¹And {Moab} will spread out its hands in the midst of it {the
 dung-pit},
 as a swimmer spreads his hands to swim,

but He {the Lord} will lay low their pride together with the skill
 of His hands.

¹²And their high, fortified walls He will bring down.

He will lay low;
 He will cast to the ground, even to dust."

A SONG ABOUT A “STRONG CITY” VERSUS A “LOFTY TOWN”
(26:1–6)

Isaiah **26** In that day this song will be sung in the land of Judah:

God’s covenant people “We have a strong city;
He {the Lord} makes salvation as its walls and its rampart.

²Open Your¹¹⁷ gates that the righteous nation,
which keeps faith, may enter in.

³You will keep those in perfect peace,
whose mind rests on You, because they trust in You.

⁴Trust in the LORD forever and ever,
because the LORD, the LORD is the Everlasting Rock.

For He has brought low those who dwell on high;
a lofty town, He lays it low.

⁵He lays it low, to the ground;
He casts it to the dust.

⁶The foot tramples it, the feet of the poor,
the footsteps of the needy.

A PRAYER ABOUT THE LORD’S JUDGMENTS (26:7–18)

God’s covenant people ⁷The way of the righteous, it is a level path;
it is level, the path of the righteous.
⁸Yea, O LORD, we wait in the path of Your judgments;
{our} soul’s desire are for Your name and Your remembrance.

Unnamed individual ⁹With my soul, I long for You in the night;
yea, with my spirit within me, I seek You early.
For when Your judgments are on the earth,
the inhabitants of the world learn righteousness.
¹⁰Though grace is shown to the wicked, he does not learn
righteousness.
In the land of uprightness, he deals with corruption and does
not see the majesty of the LORD.
¹¹O LORD, Your hand is lifted up, but they will not see;
but let them see and be ashamed

117. DSS Isaiah has the personal pronoun “your,” which refers to the Lord.

for the envy of the people;
yea, let the fire for Your adversaries consume them.

**God's
covenant
people**

¹² O LORD, You will offer peace for us,
for You have performed all of our works for us.

¹³ O LORD, our God, lords besides You have ruled over us;
in You alone, we bring to remembrance Your name.

¹⁴ They are dead; they live no more.
Their spirits do not arise.

Therefore, You have punished them,
and You have destroyed them
and have made all memory of them to perish.

¹⁵ You have increased the nation, O LORD;
You have increased the nation; You are glorified.
You have extended all the boundaries of the land.

¹⁶ O LORD, they sought You in distress;
they poured out a whisper when Your chastening was upon
them.

¹⁷ Like a woman with child when she is about to give birth,
who writhes and cries out in her pangs, so were we, because of
You, O LORD.

¹⁸ We were with child;
we writhed. It is as though we have given birth to wind.

We have not brought salvation to the earth,
and the inhabitants of the world have not come to life.

**THE LORD RESPONDS TO ISRAEL'S PRAYER AND PROMISES THE
RESURRECTION (26:19–21)**

The LORD ¹⁹ Your dead will live;
their bodies will rise.

Awake and sing gladly, O you who dwell in the dust.
For your dew is a dew of lights¹¹⁸ and the earth will cast out
the dead.

²⁰ Go, My people, enter your chambers and shut your doors
behind you;
hide for a little moment until the wrath has passed over.

118. "Dew of lights," a literal translation from the Hebrew *tal 'orot*, is a poetic expression that beautifully compares the glistening light on the morning dew to the Resurrection.

Isaiah ²¹For behold, the LORD is coming forth out of His place
to punish the inhabitants of the earth for their iniquity
and the earth will reveal the bloodshed upon it
and will no longer cover its slain.

ISRAEL WILL BE GATHERED IN THE LAST DAYS (27:1-13)

Isaiah **27** In that day the LORD will punish—
with His hard, great, and strong sword—
Leviathan, a fleeing serpent,
Leviathan, a coiling serpent, and He will slay the monster that
is in the sea.

²In that day, delightful vineyard, sing to it!

The LORD ³I, the LORD, am its keeper;
moment by moment I water it.
I keep it night and day so that no harm comes to it.
⁴I have no wrath.

Who will give Me thorns and briars?
I will march against them in battle;
I will burn them up together;

⁵but if they lay hold of My strength,
he will make peace with Me;
peace he will make with Me.

Isaiah ⁶In days to come, Jacob will take root;
Israel will blossom and flower,
and they will fill the face of the world with fruit.

⁷Has He smote {Israel} as He smote those who smote {Israel}?
Or has {Israel} been slain as its slayers were slain?

⁸By exact measure, by sending {Israel} away, You contended
with it.
He removed it with His hard wind, in the day of the east wind.

⁹Therefore by this will the iniquity of Jacob be atoned for,
and this will be the full fruit of the removal of his sin;
when He makes all the stones of the altar, like chalkstones
crushed to pieces,
no Asherim or incense altars will remain standing.

¹⁰ For a fortified city is solitary,
a deserted and forsaken habitation, like the wilderness;
a calf grazes there, and there it lies down
and consumes its branches.

¹¹ When its branches are dry, they are broken.
Women come, light fires with them.

For they are a people without understanding;
therefore, their Maker will not have compassion on them;
their Fashioner will show them no favor.

¹² And in that day, the LORD will thresh out the grain from the
river to the wadi of Egypt,
and you will be gathered one by one, O people of Israel.

¹³ And in that day a great ram's horn will be blown,
and those lost in the land of Assyria
and those scattered in the land of Egypt will come,
and they will worship the LORD
on the holy mountain, in Jerusalem.

ISAIAH PROPHECIES OF THE DESTRUCTION OF EPHRAIM (28:1-8)

Isaiah

28 Woe crown of the pride of the drunkards of Ephraim,
and the fading flower of its glorious beauty,
which is at the head of a fertile valley,
to those who are overcome with wine.

² Behold, the Lord has one who is mighty and strong, like a hailstorm,
a destroying tempest, like a storm of mighty overflowing waters;
and with a hand, he casts down to the earth.

³ The crown of the pride of the drunkards of Ephraim will be
trampled underfoot.

⁴ And the fading flower of its glorious beauty, which is at the
head of a fertile valley,

will be like the early ripe fig before the summer,
which one sees, and as soon as it is in his palm, he swallows it.

⁵ In that day the LORD of Hosts will be a crown of beauty
and a beautiful diadem to the remnant of His people

⁶ and a spirit of judgment to him who sits in judgment
and strength to those who fend off battle at the gate.

⁷ And also these reel with wine
and stagger with strong drink;
priest and prophet reel with strong drink;
they are confused with wine;
they stagger with strong drink.

They reel in their visions;
they stumble in their decisions,

⁸ for all the tables are full of vomit,
filth, with no space left.

INDIVIDUALS LEARN DOCTRINE LINE UPON LINE (28:9-13)

Isaiah? ⁹ To whom will He teach knowledge?
Whom will He cause to understand the message?

Those who are weaned from milk;
those who are taken from breasts.

¹⁰ For it is precept¹¹⁹ upon precept,
precept upon precept,

line upon line,
line upon line,

here a little,
there a little.

¹¹ For with stammering lips
and with another tongue He will speak to this people,

¹² to those whom He has said,

The LORD “This is the rest: give rest to the weary”
and “this is the resting place,”

Isaiah but they are not willing to hear.

¹³ And the word of the LORD will be to them precept upon
precept,
precept upon precept,

line upon line,
line upon line,

here a little,
there a little,

119. “Precept” can also be translated “command” (from the Hebrew *tzvwh*), hence reading “command upon command, command upon command.”

so that they may go.
 But they stumbled backward
 and were broken
 and snared and captured.

THE OVERFLOWING SCOURGE (28:14-22)

- Isaiah** ¹⁴Therefore, hear the word of the LORD, men of scorning,
 who rule this people who are in Jerusalem.
- ¹⁵Because you have said,
- Men of scorning** “We have made a covenant with death,
 and with Sheol, we made an agreement.
 When an overflowing scourge passes through,
 it will not come to us,
 for we have made a lie our place of refuge,
 and we have taken shelter in falsehood.”
- Isaiah** ¹⁶Therefore, thus the Lord, the LORD says,
- The LORD** “Behold I am laying a stone in Zion,
 a tested stone,
 a precious cornerstone,
 a sure foundation. He who believes will not have to move.
¹⁷And I will make judgment the measuring line
 and righteousness the plumb line.
 And hail will sweep away a refuge of lies,
 and waters will flood a shelter.
¹⁸Then your covenant with death will be annulled
 and your agreement with Sheol will not stand;
 when the overflowing scourge passes through,
 then you will be beaten down.
¹⁹As often as it passes through it will take you, because morn-
 ing after morning,
 by day and by night, it will pass through, and it will be sheer
 terror to understand the report.”
- Isaiah** ²⁰For the bed is too short for one to stretch oneself on it,
 and the blanket too narrow to wrap oneself in it.
²¹For like Mount Perazim the LORD will rise up;
 like the valley of Gibeon, He will quake,

to do His work, His strange work,
and to perform His act, His strange act.

²² And now, do not scoff,
lest your bonds be made strong,
because I have heard from the Lord, the LORD of Hosts, a
decree of destruction upon the whole earth.

PARABLE OF THE FARMER (28:23–29)

Isaiah

²³ Give ear, and hear my voice;
hearken, and hear my speech.

²⁴ Does the plowman plow all day,
breaking up and harrowing his ground for sowing?

²⁵ Once he has leveled its surface,
does he not scatter dill and cast cumin?

And he puts wheat in rows,
and barley in its proper place,
and spelt around the border?

²⁶ For He {God} teaches him judgment;
his God instructs him.

²⁷ For dill is not threshed with a threshing sledge,
nor is a cartwheel rolled over cumin,
but dill is beaten out with a staff
and cumin with a rod.

²⁸ Grain is crushed, but the thresher does not thresh it forever.
When he drives his cartwheel with his horses,
he does not crush it.

²⁹ This also goes forth from the LORD of Hosts—
He provides wonderful counsel;
He magnifies wisdom.

JERUSALEM TO BE BROUGHT DOWN BY THE LORD (29:1–10)

Isaiah

29 Woe!¹²⁰ O Ariel, Ariel,
the town where David encamped.

Add year upon year;
let the festivals go through the cycle.

120. Distress will come to Jerusalem's inhabitants because of God's forthcoming judgments.

The LORD ² And I will cause distress to Ariel;
and there will be mourning and sorrow!

Isaiah [For thus has the Lord said unto me]¹²¹,

The LORD “It will be unto Ariel,
³ [that]¹²² I [the Lord] will camp against [her] round about;
and besiege [her] with a mound and I will raise siege works
against [her].

⁴ And [she]¹²³ will be brought low and speak from the earth;
and [her] speech will be low out of the dust,
and [her] voice will be like a spirit of the dead¹²⁴, from the earth,
and [she] will whisper from the dust.

⁵ And the multitude of [her]¹²⁵ strangers will become like fine dust
and the multitude of the ruthless like blown chaff.

And it will happen in an instant,
suddenly!

Isaiah ⁶ [For they will]¹²⁶ be visited by the LORD of Hosts,
with thunder and earthquake and a great sound,
whirlwind and tempest and a flame of a devouring fire.

⁷ And the multitude of all the nations that wage war against Ariel,
that attack it and its fortress and those who distress it,
will be like a dream,
a vision in the night—

⁸ [Yea]¹²⁷, it will be [unto them even] as a hungry person who
dreams, and behold, he is eating
but awakens and his soul is empty;

or like a thirsty person who dreams, and behold, he is drinking,
but awakens and behold, faint! And his soul is parched!

Ariel is a name for Jerusalem. It is translated as “lion of God,” “lioness of God,” or “altar-hearth” of God. The lion is a symbol of Judah (see Genesis 49:9).

121. From JST.

122. Bracketed words in verse 3 are from JST.

123. Bracketed words in verse 4 are from JST.

124. The word translated as “spirit of the dead” (Hebrew *ov*) is difficult to translate. The lexicons present various translations, including “skin-bottle,” “necromancer,” “ghost,” “medium,” and “spirit of the dead.” In my view, “spirit of the dead” makes the best sense in this passage.

125. From JST.

126. From JST.

127. Bracketed words in verse 8 are from JST and 2 Nephi 27:3.

Thus, will be the multitude of all the nations that wage war against Mount Zion.

⁹ [For behold, all you that do iniquity]¹²⁸, tarry and be astonished, [for you will] blind yourselves and be blind; [yea, you will be] drunk but not from wine; [you will] stagger but not from strong drink.

¹⁰ For [behold]¹²⁹, the LORD has poured over you a spirit of deep sleep.

[For behold, you have] shut your eyes, [and you have rejected] the prophets and your rulers, [and] the seers He has covered [because of your iniquities].

THE BOOK OF MORMON (29:11-14; JST 29:11-26)¹³⁰

Isaiah

[And it shall come to pass that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered. (JST 29:11) And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. (JST 29:12) Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them. (JST 29:13) But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another, but the words that are sealed he shall not deliver; neither shall he deliver the book. (JST 29:14) For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof. (JST 29:15) And the day cometh that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men, which ever have been among the children of men and which ever will be, even unto the end of the earth. (JST 29:16) Wherefore, at that

128. All bracketed words in this verse are from JST and 2 Nephi 27:4.

129. All bracketed words in this verse are from JST and 2 Nephi 27:10.

130. Scholars have various views concerning the meaning of this section of Isaiah, but the Joseph Smith Translation (marked in brackets) provides us great clarity and understanding.

day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. (JST 29:17) And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak, as it were, from the dead. (JST 29:18) Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and woe be unto him that rejecteth the word of God. (JST 29:19) But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book,

The LORD “Take these] words [which are not] sealed [and] deliver [them] to another, [that he may show them unto the] learned, saying,

M. Harris ‘Read this, I pray thee.’ (JST 29:20 = KJV 29:11)

Isaiah And [the learned shall say,

C. Anthon “Bring hither the book, and I will read them”;

The LORD and now because of the glory of the world and to get gain will they say this, and not for the glory of God. And the man shall say,

M. Harris “I cannot bring the book for it is sealed.”

The LORD Then shall the learned say,]

C. Anthon “I cannot [read] it.” (JST 29:21 = KJV 29:11)

Isaiah [Wherefore, it shall come to pass that the Lord God will deliver again] the book [and the words thereof] to him that is not learned; [and the man that is not learned shall say,

J. Smith “I am not learned.”

Isaiah Then shall the Lord God say unto him,

The LORD “The learned shall not read them, for they have rejected them; and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee. (JST 29:22 = KJV 29:12) Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work. (JST 29:23) Wherefore, when thou hast read the words which I have commanded thee and obtained the witnesses which I have promised unto

thee, then shalt thou seal up the book again and hide it up unto me, that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men. (JST 29:24) For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men, save it be according to their faith.”] (29:25)

Isaiah [And again it shall come to pass that] the Lord [shall say unto him that shall read the words that shall be delivered him]:

The LORD “Forasmuch as this people draw near unto Me with their mouth, and with their lips they honor Me,

but their [hearts] are far from Me,
and their fear [toward] Me is taught by the [precepts] of men.

Therefore, behold, I will proceed to do a marvelous work among this people, [yea], a marvelous work and a wonder, for the wisdom of their wise [and learned] shall perish, and the understanding of their prudent will be hid.” (JST 29:26 = KJV 29:13–14)

THE HUMBLE REJOICE IN THE BOOK (29:15–24)

Isaiah ¹⁵ [And]¹³¹ woe to those who go deep to hide their counsel from the LORD,
whose deeds are in the dark, and they say,

The wicked “Who sees us? And who knows us?”

Isaiah [And they also say]:

The wicked ¹⁶ “You turn things upside down! Should the potter be regarded as the clay?”

The LORD [“But behold, I will show unto them,” says the Lord of Hosts, “that I know all their works”].

The LORD Should the thing he made say of its maker,

**Thing
formed** “He did not make me”?

The LORD Or the thing formed say to the potter,

**Thing
formed** “He has no understanding”?

131. Bracketed words in this verse are from 2 Nephi 27:27.

Isaiah ¹⁷ [But behold, says the Lord of Hosts:

The LORD “I will show unto the children of men that it is]¹³² not yet a little while and Lebanon will be turned into a fertile field and the fertile field be regarded as a forest.”

Isaiah ¹⁸ And in that day the deaf will hear the words of the book, and from gloom and darkness the eyes of the blind will see.

¹⁹ And the meek also will increase {their} rejoicing in the LORD; and the poor will be joyful in the Holy One of Israel.

²⁰ For [assuredly as the Lord lives they shall see that]¹³³ the ruthless will come to nothing and the scoffer cease.

And all who watch for iniquity will be cut off. ²¹ [And they],¹³⁴ who, with a word, cause a person to sin and who lay a snare for an arbitrator at the gate and turn aside the righteous for chaos.

²² Therefore thus the LORD, who redeemed Abraham, says to the house of Jacob:

The LORD “Jacob will not now be ashamed, neither will his face now grow pale.

²³ Because when he sees his children, the work of My hands, they will sanctify My name.”

Isaiah And they will sanctify the Holy One of Jacob and will hold in awe the God of Israel.

²⁴ They who err in spirit will know discernment; those who murmur will learn instruction.

JUDAH REJECTS ITS PROPHETS AND WALKS WITH EGYPT (30:1-17)

Isaiah **30** Declares the LORD,

The LORD “Woe, stubborn children, who devise counsel that is not from Me and who form an alliance that is not of My Spirit so that they add sin to sin,

² who go down to Egypt without asking at My mouth to take refuge in the stronghold of Pharaoh and to seek shelter in the shadow of Egypt.

132. From 2 Nephi 27:28.

133. From 2 Nephi 27:31.

134. From 2 Nephi 27:32.

³Therefore the stronghold of Pharaoh will be your shame
and the refuge in the shadow of Egypt your insult.

⁴Although his officials are in Zoan
and his envoys have reached Hanes,

⁵everyone will be put to shame, on account of a people not able
to profit them,
neither helping nor profiting, but shame, and disgrace, too.”

⁶A prophecy against the Beasts of the Negev:
In the land of trouble and anguish,

lioness and lion among them,
viper and flying serpent.

They carry their riches on the backs of donkeys,
their treasures on the humps of camels, to a people that cannot
profit them.

⁷And Egypt is worthless!
They will help in vain!

Therefore, I have called her: “Its Arrogance Has Ceased!”

Isaiah ⁸Now come, write it on a tablet with them
and inscribe it on a book
and let it be for the last day,
a witness forever.

⁹For they are a rebellious people,
lying children—
children who are unwilling to hear the law of the LORD,

¹⁰who say to the seers,

The wicked “Do not see,”

Isaiah and to the prophets,

The wicked “Do not see right things.

Speak smooth things to us;
prophecy deceptions.

¹¹Turn aside from the way;
turn off the path;
cause the Holy One of Israel to cease before us.”

Isaiah ¹²Therefore, thus says the Holy One of Israel,

The LORD “Because you despise this word and trust in oppression and perverseness and leaned on it,
¹³ therefore, this iniquity will become to you like a breach, bulging out in a high wall,
 whose breaking comes suddenly,
 in an instant.
¹⁴ And its breaking is like a potter’s vessel that is broken, relentlessly shattered,
 so that a shard will not be found among its fragments with which to take fire from the hearth or to dip up water out of a cistern.”

Isaiah ¹⁵ For thus the Lord, the LORD, the Holy One of Israel said:

The LORD “In returning and rest you will be saved;
 in quietness and in trust your strength will be.
 But you were unwilling.
 But you said,

Inhabitants of Judah ¹⁶ ‘No! Because upon a horse we will flee’;

The LORD therefore, you will flee.

Inhabitants of Judah “We will ride upon a swift one”;

The LORD Therefore, your pursuers will be swift.
¹⁷ One thousand before the threat of one;
 before the threat of five, will you flee,
 until you are left like a flagstaff on the top of a mountain,
 like an ensign on a hill.

GOD’S GRACE AND COMPASSION FOR ZION (30:18–26)

Isaiah ¹⁸ And therefore, the LORD waits to grant you grace,
 and therefore, He will rise to show you compassion,
 for the LORD is a God of justice;
 blessed are all who wait for Him.

¹⁹ Because, O people in Zion,
 who dwell at Jerusalem,

surely you will weep no longer;
 He will surely grant you grace at the sound of your crying;
 when He hears it, He will answer you.

²⁰ And the Lord will give you the bread of adversity
 and the water of oppression,

and your Teacher will no longer hide Himself,
 and your eyes will see your Teacher,

²¹ and your ears will hear a word behind you, saying:

The LORD “This is the way;
 walk in it,

whether you turn to the right
 or you turn to the left.”

Isaiah ²² Then you will defile your idols, overlaid with silver,
 and your gold-plated molten images;

you will cast them away as menstrual cloth;
 you will say to them,

**God’s
 covenant
 people** “Go out!”

Isaiah ²³ And He will give rain for your seed, that you sow in the ground,
 and bread, the produce of the ground, which will be rich and fat.

In that day, your cattle will graze in a large pasture,

²⁴ and the oxen and the donkeys that work the ground will eat
 seasoned fodder

that is winnowed with shovel and fork.

²⁵ And there will be on every lofty mountain
 and every high hill, brooks running with water,

in the day of the great slaughter,
 when towers fall.

²⁶ And the light of the moon will be as the light of the sun,
 and the light of the sun will be sevenfold, like the light of
 seven days,

in the day when the LORD binds up the brokenness of His people
 and heals the blow of their wound.

JOY FOR THE RIGHTEOUS DURING GOD'S JUDGMENTS (30:27-33)

Isaiah ²⁷ Behold, the name of the LORD comes from a distance,
 His anger burning and the burden heavy,
 His lips full of indignation,
 and His tongue like a devouring fire;
²⁸ His breath is like an overflowing stream,
 reaching up to the neck
 to sift the nations with the sieve of destruction,
 and a bridle on the jaws of the peoples, for he that leads astray.
²⁹ Your song will be as on the night when a festival is sanctified,
 and rejoicing of the heart, as when one walks with a flute
 to come to the mountain of the LORD,
 to the Rock of Israel.
³⁰ And the LORD will cause His majestic voice to be heard,
 and He will show His arm coming down
 with the indignation of anger
 and a flame of devouring fire,
 with a cloudburst
 and tempest and hailstones.
³¹ For at the voice of the LORD the Assyrians are terrified
 when He smites with His rod.
³² And every stroke with the appointed staff that the LORD lays
 upon them
 is to the sound of tambourines and harps,
 and in the wars that He will fight against them
 is with brandished weapons.
³³ For a burning place was arranged long ago;
 yea, it was prepared for the king.
 Its pyre was made deep and wide,
 with much fire and wood.
 The breath of the LORD, like a stream of brimstone,
 sets fire to it.

DIVINE PROTECTION FOR ZION AND JERUSALEM (31:1-9)

Isaiah **31** Woe to those who go down to Egypt for help;
 they rely on horses,

and they trust in chariots because they are many,
and in horsemen because they are very strong,

but do not look to the Holy One of Israel,
nor do they seek the LORD,

²and yet He is wise and brings disaster,
and He will not take back His words,

but He will rise against the house of evildoers
and against those who help workers of iniquity.

³The Egyptians are human and not God,
and their horses are flesh and not spirit.

When the LORD stretches out His hand, the helper will stumble;
and he who is helped will fall, and together they all will perish.

⁴For thus the LORD says to me,

The LORD “Just as the lion
or the young lion growls over his prey,
and though a group of shepherds is called forth against it,
it is not terrified by their voice,
nor is it disturbed at their noise.”

Isaiah So, the LORD of Hosts will come down to fight for Mount Zion
and for its hill.

⁵Like birds hovering,
the LORD of Hosts will defend Jerusalem.

He will protect and deliver;
He will pass over and rescue.

⁶Return to Him,
against whom the children of Israel have deeply revolted.

The LORD ⁷“For in that day everyone will despise his idols of silver
and his idols of gold, which your sinful hands have made for you.

⁸And the Assyrian will fall by a sword that is not of man,
and a sword, not of a human, will devour him, and he will flee
from a sword,

and his young men will become forced laborers,

⁹and due to terror, he will pass to his stronghold,
and his officers will be terrified at the ensign,”

Isaiah declares the LORD, whose light is in Zion
and whose furnace is in Jerusalem.

KING MESSIAH REIGNS IN RIGHTEOUSNESS (32:1-8)

Isaiah

32 Behold, a king will reign in righteousness,
and princes will govern in justice.

² And each will be like a refuge from the wind
and a shelter from the tempest,

like streams of water in a dry place,
like the shade of a great cliff in a weary land.

³ And the eyes of those who see will not be closed,
and the ears of those who hear will listen,

⁴ and the heart of the rash will understand knowledge,
and the tongue of the stammerers will speak fluently.

⁵ The fool will no longer be called noble,
nor a villain said to be honorable.

⁶ For the fool speaks folly,
and his heart works iniquity

in order to do ungodliness
and to speak error against the LORD,

to make empty the soul of the hungry
and to deprive the thirsty of drink.

⁷ And the instruments of the villain are evil;
he devises wickednesses

to destroy the poor with lying words
when the needy speak justly.

⁸ But the noble person makes noble plans,
and such rises to noble things.

DESTRUCTION FOR THE WICKED, PEACE FOR THE RIGHTEOUS
(32:9-20)

The LORD ⁹ “Women who are at ease, rise up, hear My voice!
And carefree daughters, give ear to My speech!

¹⁰ Days beyond a year, carefree ones will quake,
because the vintage will fail,
the harvest will not come.

¹¹ Tremble, you women who are at ease;
quake, carefree ones;

strip
 and make yourselves bare,
 and gird {sackcloth} upon your waists,
¹²beat on your breasts,
 over pleasant fields,
 over a fruitful vine;
¹³On My people's soil
 thorn and briar will come up,
 yea, upon all the exulting houses, the town of revelry,
¹⁴because the palaces will be forsaken,
 the multitude of the [houses]¹³⁵ shall be [desolate].
 The citadel and watchtower will become desolate spaces forever,
 a joy of wild asses,
 a pasture of flocks.

Isaiah ¹⁵Until the Spirit from on high is poured out upon us,
 and the wilderness becomes a fruitful field,
 and the fruitful field is considered a forest.
¹⁶Then justice will reside in the wilderness,
 and righteousness will dwell in the fruitful field.
¹⁷And the effect of righteousness will be peace,
 and the work of righteousness, quietness and security forever.

The LORD ¹⁸And My people will live in a peaceful habitation,
 in secure dwellings,
 and in quiet resting places.

¹⁹And when it hails, coming down on the forest,
 and the city is totally laid low:¹³⁶

²⁰Happy, you who sow beside all waters
 and who let the ox and the donkey range free."

A WOE AGAINST SENNACHERIB? (33:1)

Isaiah **33** Woe, O destroyer, but you have not been destroyed,
 and traitor, with whom none has betrayed.

135. Bracketed words in the verse are from JST.

136. The verse presents difficult forms, which makes a proper translation complicated.

When you stop destroying,
 you will be destroyed;
 when you make an end of betraying,
 you will be betrayed.

THE RIGHTEOUS PRAISE THE LORD IN PRAYER (33:2-6)

God's covenant people ²O LORD, be gracious to us;
 we have waited¹³⁷ for You.
 Be their arm every morning,
 [their]¹³⁸ salvation in time of trouble.
³At the tumultuous noise, peoples flee,
 when You arise, nations scatter.

Isaiah ⁴And your spoil {O nations} is gathered as the caterpillar gathers;
 one leaps upon it as the locusts leap.

God's covenant people ⁵The LORD is exalted,
 for He dwells on high;
 He fills Zion with justice and righteousness.
⁶And He will be faithfulness in your times,
 a treasure of salvation, wisdom, and knowledge.
 The fear of the LORD, that is his treasure.

THE WICKED ARE BURNED (33:7-14A)

Isaiah ⁷Behold the heroes cry outside;
 the messengers of peace weep bitterly.
⁸Highways lie desolate,
 the traveler ceases,
 covenants are broken,
 witnesses¹³⁹ are despised, there is respect for no one.
⁹The land mourns, grows weak;
 Lebanon is ashamed, withers away.
 Sharon is like a desert;
 Bashan and Carmel are stripped bare.

The LORD ¹⁰"Now, I will arise,"

137. The Hebrew verb *qwh* ("waited") can also be rendered "hoped."

138. From JST.

139. DSS Isaiah reads "witnesses" (Hebrew *'adim*) versus MT's reading of "cities" (Hebrew *'irim*)—a case of graphically similar words.

Isaiah says the LORD.

The LORD “Now I will be exalted,
now I will lift Myself.

¹¹ You conceive chaff,
you give birth to stubble;
your breath, as a fire, will consume you.
¹² And peoples will be burnings of lime;
like thorns cut down, they will be burned in the fire.
¹³ Hear what I have done, you who are far off,
and know My might, you who are near.
¹⁴ The sinners in Zion are afraid;
trembling seizes the godless.”

THE RIGHTEOUS WILL DWELL IN EVERLASTING
BURNINGS (GLORY) WITH GOD (33:14B-17)

Isaiah ¹⁴ Who among us will dwell with devouring fire?
Who among us will dwell with everlasting burnings?

¹⁵ He who walks righteously
and speaks what is right,
he who rejects gain by extortion,
who shakes his hands from holding a bribe,
who stops his ears from hearing of bloodshed
and shuts his eyes from seeing evil.

¹⁶ He will dwell on the heights;
his place of defense will be fortresses of rocks.
His bread will be given;
his water will be sure.

¹⁷ Your eyes will see the King in His beauty;
they will see a land that is far off.

THE GLORIOUS CONDITIONS OF ZION (33:18-24)

Isaiah ¹⁸ Your heart will meditate on the terror:

Unnamed individual “Where is the one who counts {the taxes}?
Where is he who weighs {the tribute}?
Where is he who counts the towers?”

Isaiah

¹⁹ You will not see a fierce people,
people of unintelligible speech,
which you cannot comprehend,
a strange tongue, which you cannot understand.

²⁰ Behold Zion,
the town of our appointed festivals;
your eyes will see Jerusalem, a peaceful habitation,
a tent not moved,

its stakes not pulled up forever,
and its cords never broken.

²¹ For there the LORD in majesty will be for us,
a place of rivers, wide streams;

no oared ship will travel it,
nor mighty ship will pass on it.

²² For the LORD is our judge,
the LORD is our lawgiver,

the LORD is our king;
He will save us.

²³ Your ropes have come loose; they cannot hold the base of
their mast,
nor keep the sail spread out.

Then the abundant spoil was divided;
the lame have taken the plunder.

²⁴ And no resident will say,

Unnamed individual "I am sick."

Isaiah The people who dwell there are forgiven of iniquity.

A DAY OF WRATH UPON EDOM (THE WORLD) (34:1-8)

Isaiah

34 Come near, O nations, to hear,
and hearken, O peoples!

Let the earth and its fulness hear,
the world, and all that comes from it.

² For the LORD has wrath against all nations
and anger against all their host.

He has destroyed them,
given them to the slaughter.

³Their slain will be cast out,
and the stench of their corpses will rise;
mountains will flow from their blood,
the valleys¹⁴⁰ will be split.

⁴All the host of heaven will be dissolved,
and the heavens will roll up like a scroll,
and all their host will wither, as the leaf withers on a vine,
and like withered fruit on a fig tree.

The LORD ⁵For My sword is bathed in heaven;
behold, it descends upon Edom
and upon the people promised for destruction,
for judgment.

Isaiah ⁶The LORD's sword is filled with blood;
it is gorged with fat
from the blood of lambs and goats,
from the fat of the kidneys of rams,
because the LORD has a sacrifice in Bozrah
and a great slaughter in the land of Edom.

⁷And wild oxen will go down with them,
and the bulls with the mighty ones,
and their land will be drunken with blood,
and their soil will be made rich with fat.

⁸For it is a day of the LORD's vengeance,
a year of recompenses for the cause of Zion.

EDOM (THE WORLD) TO BE BURNED (34:9-15)

Isaiah ⁹And the streams {of Edom} will be turned to pitch,
and its soil to brimstone,
and its land will become burning pitch.

¹⁰Night and day it will not be extinguished;
forever its smoke will rise.

From generation to generation, it will lie waste;
none will pass through for ever and ever.

140. The reading of "valleys," which completes the parallelism, comes from DSS Isaiah.

¹¹ Hawk and hedgehog will possess it,
and owl and raven will dwell in it.

And He will stretch a line of chaos over it,
and a measuring line of desolation.

¹² Its nobles—there is no one there to call it a kingdom,
and all its princes will be nothing.

¹³ And thorns will come up in its palaces,
nettles and thistles in its fortresses.

It will be the habitation of jackals,
an enclosure for ostriches.

¹⁴ And wild beasts will meet with hyenas,
and wild goats will call to each other;
yea, a night creature will settle
and find itself a resting place.

¹⁵ An owl will nest there and lay eggs
and hatch them and gather her young in her shadow.

Yea, vultures will be gathered there,
each one with its female companion.

THE BOOK OF THE LORD (34:16–17)

The LORD ¹⁶Examine the book of the LORD,
(to His and read [the names written therein]¹⁴¹.
people)

Not one will be missing;
none will lack [their] female companion,
for My mouth has commanded,
and [My] Spirit has gathered them.

¹⁷ And [I] have cast a lot for them,
and [I have] divided it to them by measuring line.

They will possess it forever;
from generation to generation, they will dwell in it.

LATTER-DAY ISRAEL REJOICES AND BLOSSOMS AS A ROSE (35:1–10)

Isaiah **35** The wilderness and dry land will exult,
and let the desert be joyful and blossom like the rose.

141. The words enclosed in brackets in verses 16–17 are from the JST.

²It surely will blossom and be joyful,
 yea, joy and singing gladly,
 the glory of Lebanon is given to it,
 the majesty of Carmel and Sharon,
 and they will see the glory of the LORD
 and the majesty of our God.

³Strengthen the weak hands,
 and make firm the feeble knees.

⁴Say to those who have an anxious heart:

Unnamed “Be strong, do not fear!

individuals Behold, your God will come with vengeance;
 God will come with divine retribution and save you.”

Isaiah ⁵Then the eyes of the blind will be opened
 and the ears of the deaf opened.

⁶Then the lame will leap like deer,
 and the tongue of the mute will sing gladly.

For waters will break forth in the wilderness,
 and streams in the desert,

⁷and the parched ground will become a pool,
 and the thirsty ground, springs of water.

The habitation of jackals will become a grassy place of rest,
 with reeds and rushes.

⁸And a highway will be there,
 [for]¹⁴² a way [will be cast up].

It will be called:

Unnamed “The Way of Holiness.”

individuals

Isaiah The unclean will not pass over [upon] it,
 but it will be [cast up] for those [who are clean, and] the wayfar-
 ing men, though [they are accounted] fools, will not err there.

⁹No lion will be there,
 nor violent beasts will go up on it; they will not be found there!

142. Bracketed words in verses 8–10 are from JST.

And the redeemed will go,
¹⁰and the ransomed of the LORD will return
and will come to Zion with songs
and everlasting joy upon their heads;
they will obtain exultation and rejoicing,
and sorrow and sighing will flee.

