
ISAIAH 24-35

Lesson 25, Old Testament, Adult Religion Class, Tuesday, 28 February 2012

Study Guide

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INTRODUCTION

After his collection of “burdens” against the nations around Judah and Judah itself, Isaiah next inserted a style of writing that would be particularly popular in the years just before and after the Savior’s mortal ministry and have its best representation in the Bible in John’s revelation. An apocalyptic vision of the final destiny of the earth and of mankind is a powerful expression of God’s ultimate triumph and the inheritance of the obedient and faithful.

Though different in tone than 13-23, chapters 24-27 are a continuation of that section, the culmination of judgments on individual nations into a collective judgment on the whole world.

Then Isaiah turned his voice back to Israel, teaching them not to trust in the arm of flesh in its many forms but instead to seek the Lord and his justice.

OUTLINE

Isaiah can be broken into eight sections:

1. Judgment on Judah and Jerusalem (1-12)
2. Judgment on Other Nations (13-23)
3. Redemption of Israel (24-27)
4. Trust in God, Not Nations (28-35)
5. Historical Recitation (36-39)
6. The Return from Captivity (40-48)
7. The Suffering Servant (49-55)
8. Future Blessings (56-66)

This is an outline for chapters 24-35:

1. Redemption of Israel: Isaiah’s Apocalypse (24-27)
 - a. The earth is devastated (24)
 - b. First song of thanks (25)
 - c. Second song of thanks (26:1-19)
 - d. Chastisements and final blessings (26:20 – 27:13)
2. Trust in God, Not Nations (28-35)
 - a. Drunken leaders and a farmer (28)
 - b. Voice from the dust (29)
 - c. Egyptian supporters (30)
 - d. God protects his people (31-32)
 - e. The Second Coming (33)
 - f. A cry for justice (34-35)

REDEMPTION OF ISRAEL: ISAIAH APOCALYPSE (24-27)

INTRODUCTION

These three chapters in Isaiah are often called ‘Isaiah’s apocalypse’ or ‘The little apocalypse.’ The word “apocalypse” is of Greek origin, meaning ‘disclosing something hidden,’ hence the English title of John’s book—“Revelation.” An apocalypse is

a book that focuses on the blessings of the righteous and the punishments of the wicked in the last days or the end of the world—an “eschatology.” Daniel and Zechariah both have apocalyptic elements in the Old Testament and with Isaiah view the triumph of God in an eschatological perspective, meaning how the Lord shows his hand in the end times. This

in turn gives hope to the righteous in the short-term as they struggle under persecution, challenges, suffering, and death. Eventually, God will wipe away all their tears and bring them to his presence where they will feast in his temple.

In the first two chapters, Isaiah's apocalypse follows a pattern found even in non-Biblical literature with a similar theme, called by scholars the "Divine Warrior" hymn: Threat—War—Victory—Feast.

THE EARTH IS DEVASTATED (24)

CHANGE THE ORDINANCES AND BREAK THE COVENANT (24:1-12)

24:1 **the Lord maketh the earth empty.** After the many chapters of judgment on the nations of the world, these chapters portray the earth at the second coming when the judgment of the Lord will sweep away the wicked and lay waste the old earth to make way for the new.

24:2 **as with the people, so with the priest.** In the judgment, no one will be exempt or treated preferentially based on worldly status, position, or wealth. Note that Isaiah lists twelve types of people who are thus representative of all.

24:5 **transgressed the laws.** The Lord gave three reasons why the earth is defiled or polluted by those who live on it. The first is that the people have broken the commandments he has given them—the *torah* (though plural here, meaning all of God's laws).

24:5 **changed the ordinance.** The root word for "ordinance" in Hebrew means 'to carve or engrave.' This association is perhaps intended when the poet speaks of writing the laws of God on "the table of thine heart" (Proverbs 3:3; 7:3). Ordinances are essential salvation, which means that changed ordinances have no power to save. In D&C 1:15, the Lord uses Isaiah's language but says that the wicked have "strayed from mine ordinances," which means they have gone away from them.

24:5 **broken the everlasting covenant.** To break the covenant between God and man is more than to just ignore it; it means to annul or nullify the entire

agreement unilaterally, rejecting the covenant way of life. The target of this condemnation cannot be the world, for they have not entered into a covenant with the Lord that they can break—this is directed at God's covenant people.

24:6 **Therefore hath the curse devoured the earth.** The next seven verses describe the consequences of the three reasons in verse 5 that make the earth defiled, bringing upon it a great curse that consumes the entire planet.

25:6 **the inhabitants of the earth are burned.** At the Second Coming, burning is the fate of those left (Matthew 13:30).

24:8 **The mirth of tabrets ceaseth.** This and other references in verses 7-9 portray the failure of sin to bring joy and that even the artificial pleasure of alcohol and the 'party life' will end with these judgments so that "all joy is darkened" (24:11).

24:10 **city of confusion.** The Hebrew here is *tōhû*, the same word used in Genesis 1:2, "the earth was without *form*." *Tōhû* is the state of something before God sets his hand to it; it is dark, empty, and without purpose. So their city is *tōhû*, without purpose or meaning of any kind.

24:12 **the gate is smitten with destruction.** When a city's gate is destroyed, the city is not only defenseless but is symbolically without leadership or justice, since the gate is where the leaders and judges do their work.

A RIGHTEOUS REMNANT REJOICES (24:13-16A)

In the midst of the destruction and misery of the wicked, a few shall remain like the olives still in the tree after the shaking or the grapes still on the vine after the harvest (compare 17:6). These the Lord will now carefully harvest for his own purposes.

24:14 **lift up their voice.** The remnant has been saved by the grace of God from the great destruction, so they break into song and praise for God.

24:15 **in the fires.** Parry believes this should be "in the region of light," meaning in the east (Parry, *Understanding*, 218). Others think it was a scribal

error and should read, 'island,' which is a very similar word and matches the poetry of the second half of the verse.

24:16 **glory to the righteous**. This is an excellent example of how verse breaks can color our interpretation. The first half of the verse concludes the text where a gathered remnant rejoices. But the second half of the verse starts a new section where the earth is moaning about the wickedness upon her (shades of Enoch in the Book of Moses). Someone reading according to verse numbers could be confused by these two thoughts in the same verse.

EARTH REACTS TO INIQUITY (24:16B-23)

24:16 **My leanness**. "I waste away" (NIV).

24:16 **treacherous dealers have dealt treacherously**. The last part of this verse uses the same root word in multiple ways in Hebrew to hammer home the point with a fascinating rhythm: *bōgēdim bāgādū wūbegeded hōgēdim bāgādū*, literally, 'For betrayers betray; with betrayal betrayers betray.'

24:18 **he who fleeth**. The poetic progression has the wicked fleeing in fear, then falling in a pit, then getting trapped in a snare, then overcome by a flood (coming from the windows of heaven; compare Genesis 7:11-12) and an earthquake, meaning there is no escape from the Lord's judgment. In contrast, the Lord often tells his people not to fear but to have faith.

24:19 **broken down . . . clean dissolved . . . moved exceedingly**. The three impacts to the earth match the sins of 24:5—three sins that defile the earth, three consequences to the earth itself.

24:20 **reel to and fro**. Like a drunken man who cannot walk a straight line or a small cottage getting blown in the wind, the earth will move back and forth under the weight of the sins of its inhabitants. Enoch heard the earth weep and mourn because of the sins of the people (Moses 7:48-49).

24:22 **as prisoners are gathered in the pit**. The kings and great ones of the earth will be brought together in a prison-like environment, waiting their

deliverance. Based on D&C 138, Latter-day Saints would readily interpret this as pertaining to the spirit world where the dead await their resurrection and judgment.

24:22 **after man days shall they be visited**. Along the same lines, the spirits in prison were finally visited by Jesus while his body lie in the tomb and taught the gospel.

24:23 **sun ashamed**. The sun and moon will be as nothing in comparison to the glory of the Lord who shall reign in both the new world (Zion) and the old (Jerusalem).

What is your role to let others around you know about the sins of our day and the Lord's solutions?

FIRST SONG OF THANKS (25)

Isaiah records two songs of praise and thanks, following the triumph of the Lord over the wicked who defiled the earth, one in chapter 25 and the other in chapter 26.

TRIUMPH OVER WITH WICKED (25:1-5)

25:1 **I will praise thy name**. Isaiah praises the Lord and holds up his name to the world, for he has "done wonderful things."

25:3 **the strong people glorify thee**. As with so many other passages, Don Parry's fresh translation of verses 3-5 greatly increase understanding (Parry, *Harmonizing*, 108-109), helping us see how the Lord is the champion of the downtrodden and the punisher of the ruthless who try to abuse them:

Therefore mighty people will honor you,
cities of ruthless nations will fear you.

For you have been a stronghold to the poor,

a stronghold to the needy in distress,

a shelter from the storm,
shade from the heat,

for the spirit of the ruthless is like a storm
against a wall,
like heat on parched ground.

You will subdue the uproar of strangers, as heat
is diminished by the shade of a cloud,
the song of the ruthless will be stilled.

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

25:6 **in this mountain.** Harkening back to 24:23 which refers to the two world capitals of Zion and Jerusalem, “this mountain” is a reference to the temple where the presence of the Lord is manifest.

25:6 **a feast of fat things.** All people will be invited to a great feast, referred to in Revelation as the “marriage supper of the Lamb” (19:19) and by similar names in modern scripture (D&C 58:9, 11), though only those worthy to enter the Lord’s “mountain” will be able to attend (Matthew 22:11-12).

25:7 **destroy in this mountain the face of the covering.** In the temple is the veil between the heavens and earth pulled away so that all can know the Lord (D&C 38:8).

25:8 **swallow up death in victory.** Paul used this imagery in his famous discourse on the resurrection (1 Corinthians 15:51-57).

25:8 **wipe away tears.** Twice John used this same imagery of the Lord gently wiping tears from our faces (Revelation 7:17; 21:4).

25:8 **the rebuke of his people shall he take away.** The reproach or disgrace of his people will be taken away by the Atonement. It will be done because “the Lord hath spoken it.”

25:9 **it shall be said in that day.** In the day of the Lord’s triumph, his people will sing this poem:

this is our God
we have waited for him,
and he will save us:

this is the Lord;

we have waited for him,
we will be glad and rejoice in his salvation.

25:10 **in this mountain shall the hand of the Lord rest.** Though his hand was stretched out in judgment for so long (in earlier chapters of Isaiah), now it rests; the judgment is done.

25:11 **as he that swimmeth.** A swimmer easily moves hands through the water to accomplish his desire; so the Lord will easily move his hands through the nations, bringing them to judgment, destroy their mortal fortifications, and humble them to the dust.

How are you preparing for the great feast of the righteous?

SECOND SONG OF THANKS (26:1-19)

STRONG AND LOFTY CITIES (26:1-6)

26:1 **In that day.** Continuing the timeframe of chapter 25, chapter 26 is in the last days, after the judgment and destruction of the wicked.

26:1 **a strong city.** The city of the Lord is powerful, with walls and battlements made of salvation—*yeshua*, the name for the Lord himself. Similarly, Paul likened the Church to a building that has for the foundation apostles and prophets, with the Lord himself being the chief cornerstone, giving the building a fit foundation for an entire city. In this case, Jerusalem appears to be the strong city.

26:2 **Open ye the gates.** The gates to the holy city, that let people into the Lord’s presence, are thrown open so that all the righteous may come in and enjoy the blessings of keeping the truth.

26:3 **perfect peace.** Those who come worthily to the feast will experience peace such as never felt in this life. The Hebrew phrase is actually “peace peace,” using the word twice to make a stronger emphasis.

26:4 **Trust ye in the Lord for ever.** “Trust” is the Hebrew word that we would translate “faith.”

26:4 **the Lord JEHOVAH.** This is the last of four uses of the term “Jehovah” as a name in the Bible, two of which are in Isaiah (Exodus 6:3; Psalm 83:18; Isaiah 12:2; 26:4).

26:5 **the lofty city.** The sister to the “city of confusion” in 24:10, “the lofty city” represents the proud and worldly, otherwise called “Babylon” in Isaiah’s and other writings.

A PRAYER ABOUT JUDGMENT (26:7-18)

26:9 **With my soul . . . with my spirit.** With my soul” meaning with all my appetites, passions, mind, and emotions. Then “with my spirit” means with my every breath, with my life, with my courage.

26:9 **I desired thee in the night.** The poetry of the verse demonstrates a longing for God at night and in the morning---all day long.

26:9 **when thy judgments are in the earth.** “Judgments” here is *mišpāt*, which can also be translated ‘ordinance’ or ‘justice.’

26:10 **yet will he not learn righteousness.** Isaiah laments that the wicked never seem to change, even when you give them righteous examples and great influences.

26:12 **thou also hast wrought all our works in us.** Compare to Mosiah 2:23-24; because we are unprofitable servants (Mosiah 2:21), everything we do doesn’t even begin to pay back God, but rather everything we do is a gift from him as he works through us. This is a great Old Testament statement of grace.

26:14 **They are dead.** The other gods that Judah and her neighbors worshipped will one day be

‘dead’ and gone because YHWH will prove his power, destroy them, and make everyone to forget they ever existed.

26:18 **brought forth wind.** After suffering (metaphorically) through the nine months of child bearing, what is born is wind or spirit—not a living baby that can be raised into a full human.

26:19 **Thy dead men shall live, together with my dead body shall they arrive.** The doctrine of the resurrection is clearly taught. The Hebrew isn’t exactly what the KJV translators tried to make it; the NIV is better: “But your dead will live; their bodies will rise.” When that happens, those raised up will and sing because “the earth shall cast out the dead.”

CHASTISEMENTS AND FINAL BLESSINGS (26:20 – 27:13)

26:20 **hide thyself.** Stepping back to the moment just before the final destruction of the wicked, the Lord warns his people to go into their rooms, close the door, and hide, while he finishes off the wicked, punishing them for their iniquity and bloodshed.

27:1 **leviathan . . . dragon.** “Leviathan” (a Hebrew term) is a mythical sea monster, while the “dragon” is another mythical sea creature called *tannin* in Hebrew. In the great day of the Lord, both creatures will be slain. Both can represent the devil and his powers, as they do in Revelation 12:9 and 20:2 (see also 2 Nephi 2:18).

27:2 **A vineyard of red wine.** The vineyard is a common metaphor for Israel, both in Isaiah (chapters 5 and 24) and elsewhere (Jacob 5, which is quoting a lost Old Testament prophet, Zenos). It continues from here through verse 11.

27:12 **the Lord shall beat off.** Change “beat off” to “thresh” or “harvest.” “The river” is the Euphrates, meaning God will gather “one by one” his people from all the places they have been scattered (Assyria to Egypt). This is made explicit in the next verse, where they all heed the call of the trumpet and come to worship God at his temple.

TRUST IN GOD, NOT NATIONS (28-35)

INTRODUCTION

Chapters 28-35 are made up of five sections, each beginning with the Hebrew *hōy*, translated “Woe” in the KJV, though it is more of a greeting or attention-getting call (see 28:1; 29:1, 15; 30:1; 31:1; and 33:1). While earlier chapters were mostly during the time of king Ahaz, these chapters were likely recorded during the time of Hezekiah, culminating in the historical section in 36-39.

DRUNKEN LEADERS AND A FARMER (28)

Isaiah expresses judgment on Ephraim, the northern kingdom of Israel, which was captured by Assyria during Hezekiah’s reign. Then he reminds Judah that they are just as bad. Their treaties with Egypt are in fact a pact with Sheol and will bring disaster in the end. The prophet ends with a comparison of the Lord’s wisdom to the workings of a farmer who knows how to plow and sow to get the greatest yield.

DESTRUCTION OF EPHRAIM (28:1-8)

28:1 **Woe**. Hebrew *hōy*, this is a call of greeting or an invitation to come. It occurs six times in these chapters and may be a call to come to trial.

28:1 **crown of pride**. This phrase likely has two meanings. First, the city of Samaria, the capital of Ephraim, was a beautiful city on a hill, as a crown to the kingdom of Israel. The leaders of the country also wore crowns in their great pride.

28:1 **the drunkards of Ephraim**. Ephraim was the leading tribe of the northern kingdom of Israel. That kingdom was destroyed in Isaiah’s lifetime; in this chapter, he prophesied of that destruction. Today we think highly of Ephraim for its role in establishing the Church in the latter days, but here Ephraim is a drunkard (verses 1, 3); a fading flower (verses 1, 4); a table full of vomit (verse 8).

28:1 **a fading flower**. While the metaphor is clear enough—we’ve all seen a cut flower fading away until it is dead—this phrase could also refer to a

garland of flowers worn by the drunken leaders as a symbol of their celebration. They rejoice in their strength and power, but like the flower, that will fade away and leave them lifeless and unable to recover.

28:1 **the fat valleys**. Israel had great agricultural lands, productive and rich, allowing them to produce great crops.

28:2 **a mighty and strong one**. The nation used by the Lord to humble Israel was Assyrian, who came on them like a storm or flood, overwhelming them and casting them down.

28:4 **the hasty fruit**. Often, the early fruit of the season is the best fruit, the flavor enhanced by the long wait of winter until we can enjoy that first wonderful taste of the season. So the “hasty fruit” may not sound like some kind of judgment, which is the theme of these verses. But it’s not the fruit Isaiah draws our attention to, but the way it is quickly devoured. In other words, the glory of Samaria will be quickly eaten up by the attacking Assyrians.

28:5 **a crown of glory**. Keeping the metaphor but shifting gears, Isaiah spoke of those who remove the “crown of pride” in the last days and worship the Lord in humility will receive and even greater crown, one of glory and beauty that is placed there by the Lord himself.

28:6 **a spirit of judgment to him that sitteth in judgment**. “Judgment” in the KJV can have many meanings. This verse is probably better translated, ‘And for a spirit of justice to him that renders judgments.’ In other words, judgments will be equitable and fair.

28:7 **they stumble in judgment**. Not only are the leaders drunk (physically as well as morally) but the false priests and prophets who worship Ba’al or other gods are likewise impaired in judgment, causing them to stumble and not see clearly.

28:8 **tables are full of vomit**. The drunken leaders have thrown up on the tables that were covered with

the foods of the feast. Now it is only filthiness, brought about by their own excessive indulgence.

LINE UPON LINE (28:9-13)

2 Nephi 28:30 captures the meaning of these verses: “For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.”

28:9 **weaned from the milk.** The Lord asked, who can he teach that will understand (implying that it is not the drunken leaders from the previous verses)? The answer is someone proverbially ‘weaned’ from the basics and ready to learn important eternal truths.

28:10 **precept upon precept; line upon line.** Knowledge is gained a step at a time, with past learning allowing greater knowledge to follow. The Lord will reveal to us what we can take in, then reveal more as we show our willingness to obey what we were previously taught.

28:11 **with stammering lips.** The Lord will send messengers to the people to teach them who might appear weak or uneducated from a worldly perspective.

28:12 **This is the rest.** The messenger cries out to the people where they can find rest and repose from the trials of the world, but they choose not to listen.

28:13 **fall backward.** Those who don’t listen to the Lord’s messengers will end up falling down, being broken, captured, and taken away, as was Ephraim to Assyria.

OVERFLOWING SCOURGE (28:14-22)

Having castigated the northern kingdom of Israel thoroughly, Isaiah then turned to the southern kingdom of Judah, lest they believe that the Lord was somehow overlooking their sins. In these words, he

speaks of an “overflowing scourge” that will come upon the people.

28:14 **in Jerusalem.** Perhaps Isaiah’s listeners in Judah grew smug as he railed on Ephraim. But he gets their attention back, calling the leaders of Judah “scornful men.”

28:15 **We have made a covenant with death, and with hell.** Judah made a covenant with Egypt against Assyria, hoping Egypt would save them. But the Lord says it will end in death, with their souls going down to *she’ol*, the resting place of the dead.

28:15 **the overflowing scourge.** A “scourge” is a whip; “overflowing” can also mean ‘overwhelming.’ The people are saying that the punishment inflicted by the Assyrians on other nations will pass them by because of their “covenant with death,” meaning Egypt, which they have achieved with their lies and craftiness. The Lord used the term “desolating scourge” to portray events in the last days (D&C 5:19).

28:16 **I lay in Zion for a foundation a stone.** The Savior is the “sure foundation,” the “tried stone” that can withstand the pressure and against which other stones can be measured, and the “precious corner stone” that makes it possible to build a great building.

28:16 **he that believeth shall not make haste.** Peter quoted this verse but with a different ending: “. . . and he that believeth on him shall not be confounded” (1 Peter 2:6) as did Paul: “. . . and whosoever believeth on him shall not be ashamed” (Romans 9:33). The difference between “make haste” in the KJV and “ashamed” in Hebrew is only the first letter; the Septuagint (LXX) for this verse reads “be ashamed,” which is probably what Peter and Paul were quoting.

28:17 **I lay to the line.** Using construction metaphors, Isaiah compares judgment to the exactness of building: “I will make justice the measuring line and righteousness the level” (NASB).

28:18 **ye shall be trodden down.** Just the opposite of their expectations, the scourge of Assyria will come in and tread them down when their covenant with Egypt fails.

28:20 **the bed is shorter.** Just as a short bed is uncomfortable and a blanket that is too small makes it hard to stay warm, so the wicked Jewish leaders will find themselves suffering under the Assyrian attack. This echoes the promise of the Lord in verse 12 that was unfulfilled because of their sins.

28:21 **Perazin . . . Gibeon.** Both of these are examples of victories in Israel's past that are attributed to the Lord, the first with David (2 Samuel 5) and the second with Joshua (Joshua 10). So will the Lord provide victory at the end for his people.

28:22 **be ye not mockers.** Don't mock the covenants of God or the bonds of your sinfulness will be made even stronger.

28:22 **a consumption.** A completion, a full destruction.

PARABLE OF THE FARMER (28:23-29)

These verses are a parable of how God works with various people, treating each according to his own wisdom in the way that will bring the best harvest.

28:24 **Doth the plowman plow all day.** The farmer performs different activities at different times—sometimes plowing to prepare the ground,

VOICE FROM THE DUST (29)

INTRODUCTION

Outside the Church, scholars see this as the corollary to chapter 28 on Ephraim but this time directed at Jerusalem, most likely referencing the 701 B.C. invasion of Jerusalem by Sennacherib of Assyria. But the Latter-day Saints have a completely unique understanding of this chapter, based on 2 Nephi 27 and events in early Church history. When the Prophet did the work on the Joseph Smith Translation two to three years after the Book of Mormon was published, he used 2 Nephi 27 in the Book of Mormon to update most of Isaiah 29, apparently copying the 1830 Book of Mormon text nearly word for word into Isaiah. This demonstrates that Nephi's words in 2 Nephi 27 are not just Nephi paraphrasing Isaiah or a commentary—Nephi

sometimes planting the seeds, finally harvesting. If he spent all his time plowing, the seeds would never grow.

28:25 **fitches . . . cummin . . . wheat . . . barley . . . rie.** We might call these today dill (or caraway or black cummin), cummin, wheat, barley, and spelt. Each type of seed has to be planted a certain way at a certain time in the right place in the garden in order to maximize the harvest.

28:27 **fitches are not threshed.** Just as each plant is cared for differently, each is harvested differently to protect the final useful result.

28:29 **wonderful in counsel.** Similar to 9:6 where the Lord is called "Wonderful Counselor."

How well do you let the Lord teach you line upon line, step by step? Or do you sometimes resist the pace of that experience, seeking a quick fix or fast solution?

appears to be quoting the brass plates for this chapter of Isaiah, which version was restored by Joseph Smith in his inspired New Translation. With Joseph Smith having, in essence, gone through the same material twice and made the same changes makes the message of Isaiah 29 doubly relevant to the Church in our day. See the Appendix for a comparison of the texts.

JERUSALEM BROUGHT DOWN (29:1-10)

29:1 **Ariel.** A clear reference to Jerusalem, but only found here in this chapter in that sense (it is a person's name in Ezra 8:16). It means either 'lion of God' (think of Aslan in C. S. Lewis' *Narnia* books) or (more likely, in context) 'hearth of God,' referring to the altar of the temple. The word is never used in the

Book of Mormon; Nephi instead uses “Zion.” Though in Hebrew, Ariel has no gender (unusual), in the JST the subsequent references to the city are changed to “her,” perhaps alluding to the relationship between the Lord and Israel, his bride.

29:3 **And I will camp.** The JST adds, “the Lord” after “I” to indicate who is speaking. Though the Assyrian army was the vehicle of this fulfillment, it was the Lord’s will and doing that it happen.

29:4 **speak out of the ground.** The dead went into the ground, down to She’ol. In this case, they will speak out from that location, as spirits from the dead that testify of what has happened.

29:6 **thunder, and with earthquake.** Symbols of the Lord’s power and judgment.

29:7 **as a dream of a night vision.** A dream seems so real when we are having it but when we awake, it quickly vanishes, usually not even staying in our memory. So shall it be with those who fight against Zion—and thus God. Their efforts will be in vain and come to naught.

29:9 **Stay yourselves.** ‘Stop and wait.’ The BoM/JST turns this address to the wicked who will stop and wonder at what the Lord does.

29:10 **deep sleep.** The Lord pours out the fatigue that causes the deep sleep, but it is the choice of the wicked that causes them to close their eyes and reject the prophets, which in turn causes the Lord to cover them or take them away (BoM/JST).

MARVELOUS WORK AND A WONDER (29:11-14)

Between verses 10 and 11 of Isaiah 29, 2 Nephi 27 and the JST add two columns of new information. The new information will be referenced from the Book of Mormon version which is easily accessed.

2 Nephi 27:10 **kept in the book until the own due time of the Lord.** The sealed portion was promised to come forth in a day of righteousness, but not at the beginning, which we have already been told is a day of wickedness. When they are given to man, they will be read upon the housetops (which in Nephi’s day made more sense, since housetops were much

like patios are today—places to eat and spend time in nice weather).

2 Nephi 27:12 **three witnesses shall behold it.** Shortly after Joseph Smith translated this in the summer of 1829, Martin Harris, Oliver Cowdery, and David Whitmer asked Joseph to inquire of the Lord if they might be these Three Witnesses. D&C 17 records the Lord’s response to the question of these three men. The concept had already been mentioned in Ether 5:2-4 a short time earlier in the translation process, and even earlier in D&C 5. For more information, see *Book of Mormon Institute Manual*, 99 and 409.

2 Nephi 27:13 **none other...save it be a few.** While D&C 5 and Ether 5 had both mentioned three witnesses, this is the first text to hint that more might be able to see the plates. This was fulfilled in the experience of the Eight Witnesses who saw the plates and touched them, though without angelic appearance, as did the Three.

29:11 **the vision of all.** “The entire vision” (NASB).

29:11 **a book that is sealed.** Non-LDS scholars associate this text with a story in Jeremiah 32, where Jeremiah buys some land (while in prison, incidentally) from his cousin (Jeremiah 32:9-14). Anciently, legal documents were handled by creating two copies, one of which was left “open” for all to see, while the second was sealed and hidden away, either in a jar (such as some of the Dead Sea Scrolls) or buried in the ground. If there was any question about the first legal document—suspicion of it having been altered, for example—then the second sealed one could be opened to either testify of the truth of the first, or correct any errors.

So likewise the Book of Mormon comes forth as a sealed book in our day. 1 Nephi 13:40 (also the Title Page) speak of the Book of Mormon’s role in testifying of the truth of the Bible. In Joseph Smith’s day, most people believed in the truthfulness of the Bible. Though many still believe in the Bible today, most people in our day—even many Christians and Jews—have rejected it as a book of truth, saying the stories are just fictional illustrations of principles, that prophecy and miracles really don’t happen, that the people in the Bible are not real. The Book of Mormon comes forth out of the ground as the sealed

copy to testify of the things that are true and correct the things that have been altered, lost, or corrupted.

2 Nephi 27:15 **show them unto the learned.** When Joseph Smith first translated this passage in 2 Nephi, it was about a year and a half since Martin Harris had had the experience described in these verses. Oliver Cowdery related that the angel Moroni had told Joseph about this before he even began the work on the translation (*Book of Mormon Institute Manual*, 99). Still, coming on this detailed prophesy of the experience so long after the event must have been gratifying to Joseph Smith—the Lord knew what was going to happen and that the work would still go forth, something the young Prophet makes clear in his writings that he did not know in the summer of 1828.

2 Nephi 27:16 **the glory of the world and to get gain.** This reflects on Charles Anthon’s desires in the transaction—his own personal aggrandizement.

2 Nephi 27:20 **I am able to do mine own work.** God doesn’t need scholars to do his work, especially ones who reject his commandments and are motivated by their own gain. Instead, he used the humble servants, such as Joseph Smith, Martin Harris, and Oliver Cowdery, to bring forth the Book of Mormon to the world.

2 Nephi 27:22 **seal up the book again, and hide it up unto me.** This intriguing passage sheds light on the answer to the question of why Moroni took up the plates again after the translation. Joseph’s personal history recorded only a short passage about the fate of the plates: “But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and his has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight” (*History of the Church*, 1:18-19; JS-H 1:60). This verse continues the thought of 29:11, but now the book is *again* sealed up and hidden. It was opened, read, and served its purpose in testifying of the truth of the original book. Now it was sealed and preserved again against another day when the words of the book will be

called into question and the rest of the sealed book will be revealed.

29:13 **this people draw near me.** This verse was quoted by Jesus Christ to Joseph Smith in the Sacred Grove (JS-H 1:19). The wording there is different and is not in the JST or Book of Mormon. Interestingly, the NIV uses language very close to JS-H: “These people come near to me with their mouth and honor me with their lips, but their hearts are far from me.”

2 Nephi 27:25 **draw near unto me with their mouth.** 2 Nephi 27:24-25 are a reflection of Joseph’s experience hearkening back to the First Vision, where he learned that all the churches were wrong, and that “they draw near to me with their lips, but their hearts are far from me” (JS-H 1:19).

29:14 **a marvellous work and a wonder.** The famous phrase from this verse that is often used to describe the Lord’s work in our day and is often quoted especially in the early sections of the Doctrine and Covenants (4:1; 6:1; 11:1; 12:1; 14:1; 18:44). It has some interesting translations in other versions:

- “wonderously marvelous” (NASB)
- “wonder upon wonder” (NIV)
- “surprising and wondrous fashion” (NAB)
- “bafflement upon bafflement” (TNK)
- “prodigies and wonders” (NJB)
- “shocking and amazing” (NRSV)

THE MEEK REJOICE IN THE BOOK OF MORMON (29:15-24)

29:15 **Who seeth us?** The wicked think that no one knows of their sins and secrets.

29:16 **turning of things upside down.** The Book of Mormon and JST show that the people saying this are the same who are seeking to hide their deeds from others in verse 15; in other words, the wicked will charge the righteous with “turning of things upside down,” which is what we see in our society today where good people are accused of being bigoted or prejudiced because they state their belief in right and wrong. The BoM/JST concludes this thought saying that the Lord will show them what is real because he knows their works. The creation

cannot say to the creator ‘you did not make me’ or ‘you just don’t get it.’

29:17 **Lebanon shall be turned into a fruitful field.** Sounds like a good thing at first, until you remember that Lebanon is famed for its mighty forests. Ripping out all the trees to create farmland (something again that is happening in some of our world today) is a tragedy. This is a metaphor for the Lord transforming all things, in response to the charge from the wicked that the righteous are turning things upside down.

29:18 **the deaf hear the words of the book.** Continuing the theme of transformation, the Lord promises the deaf to hear and the blind to see the book. How shall a deaf person hear the words of the book? Or a blind person see out of obscurity to read it? Today, that is no problem, with Braille, recorded books, or other advances. In that day, it would be miraculous.

29:19 **meek also shall increase their joy.** The humble are not blessed, in the eyes of the world. Yet in the Lord’s ‘upside down’ economy, they and the poor have great joy.

29:20 **the terrible one is brought to nought.** In a reversal of the way things appear to work in the world, those who do wrong will no prosper but will lose everything, be consumed, or cut off.

29:21 **make a man an offender for a word.** “Those who incriminate others by their words, those who lay traps for the arbitrator at the gate and groundlessly deprive the upright of fair judgment” (NJB). These are three complete abuses of the Jewish legal system of the day, but also something we can relate to in our litigious society.

29:23 **they shall sanctify my name.** To make the Lord’s name holy is to declare that he lives and that you are committed to him.

29:24 **come to understanding.** This is the clear and simple purpose of the Lord’s latter-day work. The Book of Mormon and other modern revelations play a huge role in this goal, helping even those of us who murmur learn doctrine.

How do you value the Book of Mormon for its amazing role in the Restoration, in sustaining the Bible, and in testifying of Christ?

EGYPTIAN SUPPORTERS (30)

JUDAH WALKS WITH EGYPT (30:1-17)

30:1 **that take counsel, but not of me.** Turning his attention to a specific problem in his day, the Lord addressed through Isaiah the people who thought to rely on Egypt for their political deliverance from the power of Assyria, which Isaiah and other prophets had counseled against. The setting was perhaps prior to the Assyrian siege of 701 B.C., when the Jews were desperate for help from somewhere, when they should have been trusting in the Lord.

30:5 **a shame, and also a reproach.** The alliance with Egypt would go poorly, resulting in a shameful defeat.

30:6 **carry their riches.** The request of help from Egypt required gifts to that kingdom.

30:7 **Their strength is to sit still.** Egypt had many times promised to help Israel but had rarely come through.

30:8 **in a table . . . in a book.** The words mean “wooden tablet” (a writing instrument with wax for quick but temporary notes) and a “scroll” for more permanent records. The Lord’s word should be recorded in both formats, that it might be recorded ‘for a day’ and ‘for a long time.’ What is written is in verses 9-11, capturing the perverseness of the people.

30:10 **speak unto us smooth things.** The people don’t want to hear the truth, but only those things which are pleasant. Many Protestant preachers

today face this conundrum and acknowledge it as a problem: when they preach doctrine, people quit coming to church, and they lose their income. So they preach easy sermons that don't make people uncomfortable in order to keep people coming out on Sunday. Compare Helaman 13:26-28.

30:13 **as a breach ready to fall.** The protective wall is actually damaged and just about to fall on the heads of those under its protection. It happens suddenly, just as a clay jar shatters when dropped on the ground. Likewise, our own sins might pile up silently and unseen by many, but at some point they will burst upon us like a shattering wall or pot and we'll have to deal with the consequences.

30:15 **in quietness and in confidence shall be your strength.** The Lord counsels quiet trust in him, which will give them the strength they need to survive the attack, but they do not listen.

30:17 **an ensign on a hill.** After the attack, Jerusalem alone will be left, though had they trusted in the Lord instead of a poor alliance with Egypt, more could have survived.

How often do we “walk to go down into Egypt (30:2) instead of asking the Lord for help and relying on him?”

ZION IS RESTORED IN JERUSALEM (30:18-26)

This section demonstrates the patience and love of the Lord toward his people.

30:18 **will the Lord wait.** The Lord greatly desires to bless us and show his mercy, but waits for us to be ready—and sometimes until justice is served, which is why we also have to “wait for him.”

30:19 **thou shalt weep no more.** Harkening back to the phrase, “the Lord God will wipe away tears from off all faces (25:8).

30:19 **he will answer thee.** In the day of God's mercy, he will hear our cries of anguish and answer our prayers.

30:20 **bread of adversity, and the water of affliction.** There are times in our lives when we experience trials and difficulties; like our blessings—the bread and water of life—this other kind of bread and water also comes from the Lord.

30:20 **thine eyes shall see thy teachers.** The noun in Hebrew could be either plural or singular, so as the footnote states, it is appropriate to apply it to the Lord, our great teacher, though it could also be applied to the prophets who have been rejected in Israel's history but will now be ‘seen’ or recognized for who they are by the people and never removed.

30:21 **thine ears shall hear a word.** The Spirit will readily guide those in that day, to keep them at all times from going down the wrong path.

30:23 **fat and plenteous.** The great blessings the Lord will give to his people are represented by consistent rain and an abundance of crops.

30:25 **when the towers fall.** The protections of mankind will no longer be needed in that day, after the wicked are destroyed.

30:26 **bindeth up the breach of his people.** Remembering 30:13, the Atonement of Christ heals the great ‘holes’ in the lives of his people, bringing forgiveness and peace in the place of sin and pain.

THE WICKED ARE BURNED (30:27-33)

30:27 **burning with his anger.** In contrast to the blessings of the righteous in the previous verses, the wicked will experience the power of his word and his anger.

30:29 **Ye shall have a song.** Interrupting the judgment verses, like a good apocalyptic text, Isaiah puts a reference to the blessings for the righteous, who will come up to temple singing songs, as they do when it is a great holiday like Passover or Feast of the Tabernacles.

30:32 **in battles of shaking.** The Lord's power will be felt through a great earthquake upon the wicked.

30:33 **For Tophet is ordained of old.** One of the great sins of Israel was to sacrifice their children to the god Molech, which happened at Tophet in the Hinnom Valley (Jerusalem). Now that same location is a place prepared for the death of the king of evil and those who have followed him. They will be burnt with a huge pile of wood that fills the valley and is ignited by the breath or word of the Lord.

GOD PROTECTS HIS PEOPLE (31-32)

GOD PROTECTS ZION AND JERUSALEM (31:1-9)

31:1 **stay on horses, and trust in chariots.**

Continuing the woes on the wicked at the end of chapter 30, those who put faith in mortal strength, represented by horses and chariots, will fail because they don't seek after the Lord.

31:2 **will not call back his words.** What the Lord has spoken will happen (D&C 1:38).

31:4 **Like as a lion.** Like a lion who is not afraid of a few shepherds, the Lord will attack Israel's enemies.

31:5 **As birds flying.** As the footnote explains, this refers to birds flying over the nest of their young when a predator is near. The mother will squawk and dart in and out to distract or deter the threat. Likewise, the Lord will do everything in his power to defend Jerusalem, flying down from the heavens to save his people.

31:8 **Then shall the Assyrian fall.** Representative of sin and evil, the Assyrian will be defeated at the last day by the Lord's intervention and power.

JESUS THE KING REIGNS (32:1-8)

Here Isaiah paused in his call for repentance to glory in the eventual triumph of the Messiah. Like John, whose Revelation seems to flip back and forth between destruction and God's triumph, it's as if he can document the destruction only so long, then he needs a break to talk about the 'good stuff' for a while.

32:1 **a king shall reign.** The throne of David will be filled by its eternal heir, the Messiah who will rule and reign forever.

32:2 **a man.** Referring to the king in verse 1, he will metaphorically be several things to his people—a place to get out of the fierce wind, a place of refuge in a storm, a river in the desert providing life-giving water, and the shadow of a large rock on a hot day.

32:4 **The heart also.** Under the leadership of this amazing king, the people will be blessed with sight, hearing, knowledge, and powerful speech. This contrasts with verses where the Lord says they will not see or understand (e.g., 6:9-10) and fulfills the promise of 29:18 that one day, the blind and the deaf would know the works of the Lord.

32:5 **The vile person shall be no more called liberal.** Not a verse that conservatives should use against their liberal neighbors: "No longer will the fool be called noble nor the scoundrel be highly respected" (NIV).

DESTRUCTION OF THE WICKED, PEACE FOR THE RIGHTEOUS (32:9-20)

32:9 **ye women that are at ease.** Isaiah addressed a group of woman who enjoyed a peaceful, prosperous but complacent ("careless" would be better as 'carefree') life. It is a warning of changes to come.

32:11 **strip you, and make you bare.** When people are captured in battle, they are usually stripped of their outer clothing, losing pride and dignity.

32:12 **lament for the teats.** "Smiting upon the breasts" (JPS), a continuation of the mourning in the previous verse.

32:14 **the city shall be left.** The climax of the punishment is that the city is empty, the inhabitants carried away captive, and wild animals are all that live there.

32:15 **Until the spirit be poured upon us.** This is the transition verse, going from destruction to blessing. The difference between the two groups is the Spirit being poured out upon those receiving the blessings (D&C 95:4).

32:17 **the work of righteousness shall be peace.** Those who choose to follow the Lord, the Righteous one, will enjoy peace, quietness, and assurance.

32:19 **the city shall be low.** When the hail storm comes, the forest and city, representing the wicked, will be brought down.

32:20 **ye that sow beside all waters.** In contrast, the righteous will plant their crops next to abundant waters and be protected and prosperous, to the point that they can even let their animals feed in the fields without worrying about the crop being decimated.

How can we have the blessings described in these chapters for the righteous now?

THE SECOND COMING (33)

WOE TO SENNACHERIB (33:1)

33:1 **Woe to thee that spoilest.** Sennacherib, the Assyrian king, is the recipient of the fourth “woe” in this single verse, representing his nation in that day and the wicked world in ours.

THE RIGHTEOUS PRAISE THE LORD (33:2-6)

33:2 **O Lord.** This section is a prayer of praise to YHWH.

33:2 **our salvation also in the time of trouble.** A heartfelt plea to help in difficult times, that could also be written, ‘be our Yeshua (Jesus) in times of trouble.’

33:5 **he hath filled Zion with judgment and righteousness.** “Judgment” is justice—the Lord brings fairness and vindication.

33:6 **wisdom and knowledge.** Understanding of truth brings great blessings, including stability and a strength of conviction.

THE WICKED ARE BURNED AT THE SECOND COMING (33:7-14A)

33:7 **their valiant ones shall cry.** Among the wicked will be sadness and misery as they weep for their losses and destruction.

33:8 **broken the covenant.** That part is clear, but the rest of verse is challenging, so: “The highways are deserted, no travelers are on the roads. The treaty is broken, its witnesses are despised, no one is respected.” The ‘treaty’ is the covenant, which is witnessed by the prophets who are despised and rejected.

33:11 **your breath, as fire.** Better, “My breath will consume you like a fire” (NASB).

THE RIGHTEOUS IN EVERLASTING BURNINGS (33:14B-17)

33:14 **Who among us shall dwell with the devouring fire?** Isaiah asked a question—who can not only survive the fire of the Lord but live in the middle of it? The question is answered in verse 15 with three attributes: 1) walk righteously and speak uprightly; 2) reject gaining from exploiting others or taking bribes; and, 3) don’t be involved in violence or evil in any way.

33:16 **He shall dwell on high.** Those who do the three things in verse 15 receive twice as many blessings: 1) dwell in heaven; 2) be protected by God; 3) receive bread; 4) receive water; 5) see the King; and, 6) see the land of inheritance, the celestial glory.

33:17 **Thine eyes shall see the king.** In the ancient near east, if the king came anywhere near you’re your eyes had to be diverted, unless he invited you to look upon him. In the day of Jesus’ coming, all the righteous will see the king with their own eyes, with the ability to look upon him without fear of punishment.

Isaiah said that we should not even hear about violence or see any evil. How can we achieve that in our society today?

THE RESTORATION OF ZION (33:18-24)

33:18 **Thine heart shall meditate terror.** You will think about things that scared or haunted you but are now in the past.

33:20 **a quiet habitation.** Jerusalem, which has seen many wars over the centuries, will become a place of peace and quiet.

33:20 **a tabernacle that shall not be taken down.** The tabernacle of the Exodus was a temporary structure, designed to be portable while they wandered as ‘strangers in a strange land.’ Under the blessing of the Lord, the wandering ends; it will become a permanent building, with stakes and ropes that will be there forever holding it in place.

33:21 **no galley with oars.** Warships could easily come up a broad and peaceful river and invade a city, but Jerusalem will enjoy the blessings of such still waters without the threat of attack.

33:24 **forgiven their iniquity.** The people in this marvelous place of safety and peace will also enjoy the incredible blessing of forgiveness.

How does our support of the temple help to keep the stakes and cords firmly in place?

A CRY FOR JUSTICE (34-35)

WRATH UPON EDMOM (THE WORLD) (34:1-8)

34:1 **Come near, ye nations, to hear.** The Lord calls all nations to testify to the words he about to pronounce upon them.

34:2 **he hath utterly destroyed them.** The wicked are totally destroyed at the Second Coming.

34:3 **mountains shall be melted with their blood.** Better, ‘the mountains shall be covered with their blood.’

34:4 **the host of heaven shall be dissolved.** As John described, this is the coming of a new heaven and a new earth (Revelation 22:1-2).

34:4 **the heavens shall be rolled together as a scroll.** Difficult to understand but perhaps relates to the closing of the old heaven and the opening of a new one, as a scroll is rolled up when the person is done using it and unrolled when needed. See Mormon 9:2.

34:5 **Idumea.** “Idumea, or the world” (D&C 1:36). The word in Hebrew is Edom, the land to the southeast of Judah. Edom is the symbol for a nation that defies the Lord (from Numbers 20). Its capital was Bozrah (verse 6).

34:7 **the unicorns.** An interesting JST change here to “re’em” which is a good transliteration of the Hebrew here, meaning ‘wild ox.’ This is the only example of Joseph Smith using a Hebrew word in the JST.

THE WORLD TO BE BURNED (34:9-15)

34:9 **burning pitch.** The land will be covered by fire, represented by burning tar and brimstone that never quits burning, symbolic of final judgment.

34:11 **the cormorant and the bittern.** Perhaps ‘pelican’ and ‘hedgehog,’ though that is not certain. What is certain is that they are unclean animals taking over the city, thus making it also unclean.

34:13 **thorns shall come up in her palaces.** The world shall be destroyed and empty, allowing weeds to freely grow and wild animals to take over.

WRITTEN IN THE BOOK OF THE LORD (34:16-17)

34:16 **the book of the Lord**. Recording all things happening on the earth, the book of the Lord or Book of Life (Philippians 4:3; Revelation 3:5) is opened and read and the names of all the righteous are found written therein. Thus they are worthy to inherit the earth cleansed from sin and wickedness.

34:16 **none shall want her mate**. Not just women, but all inheritors whose names are in the book shall have their mates with them for eternity.

34:17 **they shall possess it for ever**. The earth shall be the eternal possession of those judged righteous by the Lord.

ISRAEL BLOSSOMS AS A ROSE (35:1-10)

35:1 **blossom as the rose**. The wilderness can be a brown and barren place, as I learned growing up in southern California where the beautiful sunny weather makes the hills brown and dry most of the year. But when the late winter rains came, the hills would burst into color—and even the desert east of San Diego would become a huge garden full of life. Under the Lord’s blessing, this will be the fate of the land of the righteous all year long. The fulfillment is

surely both agricultural but also symbolic of people accepting the gospel (sSee D&C 49:24-25).

35:3 **Strengthen ye the weak hands**. See D&C 81:5. When things are hard, we can and should comfort each other with words of faith and hope.

35:4 **Be strong, fear not**. Isaiah reminds us of Joshua’s call to “be strong and of a good courage” (Joshua 1:6, 9, 18; 10:25)—the Lord is coming and he will save us.

35:5 **the eyes of the blind shall be opened**. The blessings poured out upon the people of God are many and great. Matthew used similar language to describe the Savior’s ministry (Matthew 11:5; 15:30).

35:8 **an highway shall be there**. The Lord prepares the way for “the ransomed” (or redeemed, 35:10) to come to him—called “The Way of Holiness”—and when we do we sing songs of “everlasting joy” (35:10).

35:10 **joy and gladness**. The fruits of righteousness are joy and happiness, and the driving away of sorrow and mourning.

APPENDIX

The text below shows the original KJV text of Isaiah 29 (on the left in the table using KJV verse numbers), with the JST changes folded in; additions are marked with **bold**, deletions are indicated by ~~crossed out text~~. Where there is corresponding Book of Mormon text, on the right is 2 Nephi 27. The changes in that text compared to the base text KJV passages, are also marked with **bold**.

| Isaiah | 2 Nephi 27 |
|---|---|
| (29:6) Thou shalt For they shall be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. | 2 And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. |
| (29:7) And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. | 3 And all the nations that fight against Zion , and that distress her, shall be as a dream of a night vision;... |
| (29:8) Yea, it shall be unto them even be as when an unto a hungry man who dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when like unto a thirsty man who dreameth, and, behold, he drinketh; but he awaketh, and, behold, <i>he is</i> faint, and his soul hath appetite: yea, even so shall the multitude of all the nations be, that fight against mount Zion. | ... yea , it shall be unto them , even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion. |

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|--|---|
| (29:9) For behold, all ye that do iniquity, stay yourselves, and wonder; for ye shall cry ye out, and cry: they are yea, ye shall be drunken, but not with wine; they ye shall stagger, but not with strong drink. | 4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink. |
| 29:10 For behold, the LORD hath poured out upon you the spirit of deep sleep. and hath For behold, ye have closed your eyes, and ye have rejected the prophets and your rulers, and the seers hath he covered because of your iniquities. | 5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity. |
| 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. | 6 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. |
| 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. | 7 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. |
| 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. | 8 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. |
| But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those which have slumbered in the dust. And he shall deliver these words unto another. | 9 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 which are sealed ¹ 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. | 10 But the words which are sealed he shall not deliver, neither shall he deliver the book. 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. |
| And the day cometh that the words of the book which were ² sealed shall be read upon the house tops; 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. | 11 And the day cometh that the words of the book which were sealed shall be read upon the house tops; 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. |
| Wherefore, at that 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. And they shall testify to the truth of the book and the things therein. | 12 Wherefore, at that 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. |
| And there is none other which shall view it, save it be a few, according to the will of God, to | 13 And there is none other which shall view it, save it be a few according to the will of God, to |

¹ Evidently the Prophet's eye skipped a line, jumping from one instance of "sealed by the power of God" to another, thereby leaving out a whole phrase that is in the Book of Mormon version.

² The word *were* is actually written twice in the JST manuscript (*OM*, 807).

| | |
|---|--|
| 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 if it were from the dead. | 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 if it were from the dead. |
| 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 wo be unto him that rejecteth the word of God. | 14 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 wo be unto him that rejecteth the word of God! |
| (29:11) And the vision of all is become unto you as the words of a book that is sealed, which men But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to one another that is he may shew them unto the learned, saying, Read this, I pray thee: And the learned shall say, Bring hither the book, and I will read them. | 15 But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them. |
| And now, because of the glory of the world, and to get gain will he say this, and not for the glory of God. | 16 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 he saith the man shall say, I cannot bring the book; for it is sealed. | 17 And the man shall say: I cannot bring the book, for it is sealed. |
| Then shall the learned say, I cannot read it. | 18 Then shall the learned say: I cannot read it. |
| (29:12) And Wherefore, it shall come to pass that the Lord God will deliver again the book is delivered and the words thereof to him that is not learned, saying, Read this, I pray thee: and he saith the man that is not learned shall say, I am not learned. | 19 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: I am not learned. |
| Then shall the Lord God say unto him, 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. | 20 Then shall the Lord God say unto him: 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. |
| Touch not the things which are sealed, for I will bring them forth in mine own due time. For I will shew unto the children of men, that I am able to do mine own work. | 21 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. |
| 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. | 22 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. |
| For behold, I am God, and I am a God of miracles. And I will shew 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. | 23 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. |
| (29:13) Wherefore And again, it shall come to pass that the Lord said, shall say unto him that shall read the words that shall be delivered him, | 24 And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him: |
| Forasmuch as this people draw near unto me with their mouth, and with their lips do honour me, but | 25 Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, |

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| have removed their heart hearts far from me, and their fear toward me is taught by the precept precepts of men. | but have removed their hearts far from me, and their fear towards me is taught by the precepts of men— |
| (29:14) Therefore, behold , I will proceed to do a marvelous work among this people, even yea , a marvelous work and a wonder: for the wisdom of their wise men and learned shall perish, and the understanding of their prudent men shall be hid. | 26 Therefore, 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 shall be hid. |
| (29:15) And wo unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? (29:16) And they also say , surely your turning of things upside down shall be esteemed as the potter's clay. But behold, I will shew unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? | 27 And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding? |
| (29:17) But behold, saith the Lord of Hosts, I will shew unto the children of men that it is is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest. | 28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. |
| (29:18) And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. | 29 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. |
| (29:19) And the meek also shall increase, and their joy shall be in the LORD, and the poor among men shall rejoice in the Holy One of Israel. | 30 And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel. |
| (29:20) For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: | 31 For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off; |
| (29:21) And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. | 32 And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. |
| (29:22) Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. | 33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. |
| (29:23) But when he seeth his children, the work of mine my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. | 34 But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. |
| (29:24) They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. | 35 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. |

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