
ISAIAH 1-12

Lesson 23, Old Testament, Adult Religion Class, Tuesday, 14 February 2012

Study Guide

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INTRODUCTION

When the resurrected Christ visited the people gathered at Bountiful in the land of the Nephites, he quoted from the writings of Isaiah, then added, “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). No greater book recommendation was ever given.

Isaiah is *yěša‘yāhû*, meaning ‘the Lord is salvation’ or ‘YHWH saves.’ Born about 770 B.C., his prophetic ministry spanned from about 740 B.C. to as late as 681 B.C. He lived in Jerusalem and was a trusted advisor to several kings of Judah. He appears to have died a martyr’s death at the hands of Hezekiah’s son and successor, Manasseh.

Isaiah is quoted more than any other prophet in the New Testament and only exceeded by Psalms and Deuteronomy from the entire Old Testament. He is also quoted extensively in the Book of Mormon and the Doctrine & Covenants. Among the Dead Sea Scrolls are many copies of Isaiah, including the Great Isaiah Scroll (1QIsa^a), the most complete Biblical scroll in the collection, including all 66 chapters of the book.

Isaiah is the first book in the section Christians refer to as the Prophets and the first one in the Jewish collection of Latter Prophets. It is the longest of the prophetic books, which is why it ends up in the first position. Other prophets who were contemporary with him include Hosea and Micah.

Most of Isaiah is written in poetic form—parallelism and chiasmus. It is carefully composed and beautifully written. It is also very symbolic, with references to the past, present, and future—sometimes all in the same image. Isaiah deals with weighty issues—the judgment of God on his people and the implications about the power of God when his people are defeated by their enemies; the return of those people at a near-term future date; and God’s long-term plan for his covenant people.

Modern scholarship tends to see more than one author in Isaiah, and usually three, in Isaiah 1-39, 40-55, and 56-66. This is determined based on writing and content style differing in the three sections, and on the scholarly assumption that an event can’t be written about until it is in the past (no prophecy). Since Isaiah writes boldly about the post-exilic world and even mentions a future leader, Cyrus, by name, the conclusion is that that section was written by a later author.

Latter-day Saints take issue with at least part of this theory because of the large Isaiah sections in the Book of Mormon. The Book of Mormon was pre-exilic (before Babylon conquered Judah) and yet it quotes all or portions from Isaiah 2-14, 28-29, 40, 45, 48-50, 52-55, meaning that at least up to chapter 55 were on the brass plates less than 100 years after Isaiah. It is interesting to note that there are no quotations of Isaiah in so-called ‘Third Isaiah,’ chapters 56-66. This does not necessarily mean they were written by a later hand but it doesn’t exclude the possibility as the quotations from the earlier chapters do.

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)

Others have noted that Isaiah moves generally in the direction of sin and punishment in the early chapters, atonement and redemption in the middle chapters, and sanctification in the later chapters.

In this lesson, with chapters 1-12, a more detailed outline is:

1. Judah's Social Sins (1-6)

- a. Judah called to repentance (1)
- b. Last Days and Second Coming (2)
- c. Judgment on Judah (3:1 – 4:1)
- d. Wash away the filth (4:2-6)
- e. The Lord's vineyard (5)
- f. Isaiah's call (6)
2. Judah's Politics and the Messiah (7-12)
 - a. War with Israel and Syria (7)
 - b. Seek the Lord (8)
 - c. Messiah comes (9)
 - d. Assyria type of Second Coming (10)
 - e. Millennial day (11)
 - f. God in the midst (12)

In terms of a detailed breakdown within the chapters, I will follow Don Parry's segmentation in *Understanding Isaiah*.

POETRY IN ISAIAH

There are a number of excellent references to the poetry in Isaiah and other Old Testament books, such as Psalms. The summary below is pulled from Parry's *Harmonizing Isaiah*, Ludlow's *Isaiah*, and Pinnock's *Ancient Literary Forms*.

The main form of poetry in the Old Testament is parallelism. There are more than 1,100 examples of this in Isaiah's writings. Parallelism is when the writer makes a first statement then follows it with a second that echoes or mirrors it in some way. The second phrase doesn't just repeat the first but adds to it and expands the meaning. Some types of parallelism include the following.

Synonymous or near-synonymous. When the two phrases are similar in meaning, such as:

I will even make a way in the wilderness,
and rivers in the desert (43:19).

The ox knoweth his owner,
and the ass his master's crib (1:3).

Sometimes the parallelism can involve more than two phrases:

relieve the oppressed,
judge the fatherless,
plead for the widow (1:17).

Antithetical (opposite). When the first and second phrase present contrasting ideas:

If ye be willing and obedient,
ye shall eat the good of the land.
But if ye refuse and rebel,
ye shall be devoured with the sword (1:19-20).

Synthetic (complements). The second line makes the first line complete, such as this example where the image of a bow completes the image of the arrows in the first phrase:

Whose arrows are sharp,
and all their bows bent (5:28).

These can also take the form of question-answer, proposition-conclusion, or situation-consequence.

Emblematic (metaphors and similes). A metaphor is a word or expression that represents something other than its literal meaning:

For the vineyard of the Lord of hosts is the house
of Israel,
and the men of Judah his pleasant plant (5:7).

to the mountain of the Lord,
to the house of the God of Jacob (2:3).

Emblematic can also include similes or two phrases that use “like” or “as” to compare different things:

we should have been as Sodom,
and we should have been unto Gomorrah (1:9).

though your sins be as scarlet,
they shall be as white as snow;
though they be red like crimson,
they shall be as wool (1:18).

Resultative relationship. The first line presents an action while the second presents the result:

Behold, a virgin shall conceive,
and bear a son, and shall call his name Immanuel
(7:14).

Composite/Climactic. Three or more phrases that develop a theme, which can be at the beginning (composite) or end (climactic) of the set of phrases:

Your country is desolate,
your cities are burned with fire:
your land, strangers devour it in your
presence,
and it is desolate, as overthrown by strangers.

And the daughter of Zion is left
as a cottage in a vineyard,
as a lodge in a garden of cucumbers,
as a besieged city (1:7-8).

Lists and numbers. Lists and numbers can be used to show related ideas, sometimes with many more than two lines and often with other parallels embedded within the lists:

The wolf also shall dwell with the lamb,
and the leopard shall lie down with the kid;
and the calf and the young lion and the
fatling together;
and a little child shall lead them.
And the cow and the bear shall feed;
their young ones shall lie down together:
and the lion shall eat straw like the ox.
And the sucking child shall play on the hole of
the asp,
and the weaned child shall put his hand on
the cockatrice’ den (11:6-8).

Chiasmus (inverted parallelism). Chiasmus is a series of words or thoughts followed by a second

parallel series, but in reverse (inverted) order, such as this simple example:

A Woe unto them that call evil
B good,
B and good
A evil (5:20).

A longer, somewhat more complex example is here:

A Make the heart of this people fat,
B and make their ears heavy,
C and shut their eyes;
C lest they see with their eyes,
B and hear with their ears,
A and understand with their heart, and convert,
and be healed (6:10).

An even more complex example demonstrates the many layers that can be found, even with single words:

A Arise,
B shine;
C for thy light is come,
D and the glory
E of the LORD is risen upon thee.
F For, behold, the darkness
shall cover the earth,
F and gross darkness the
people:
E but the LORD shall arise upon
thee,
D and his glory shall be seen upon
thee.
C And the Gentiles shall come to thy
light,
B and kings to the brightness
A of thy rising.

Recognizing the poetry in Isaiah helps us see the beauty of the book, increases our understanding of its meaning, and brings us closer to the original message of the Lord through his prophet. The KJV translation doesn’t bring out the poetry very well. Many modern translations format Isaiah into a poetic/parallel structure to make it easy to gain an appreciation for the poetry. Both of Don Parry’s books below present Isaiah in this poetic format as well and are highly recommended.

JUDAH'S SOCIALS SINS (1-6)

INTRODUCTION

The first two chapters of Isaiah set the pattern for the entire book. Chapter 1 outlines the sins of rebellious Israel, while chapter 2 shows the potential of righteous Israel. Much of the rest of Isaiah is

dealing with the tension or gap between those two images of Israel, calling on them to honor their covenant relationship with Jehovah and live up to their divine calling.

JUDAH CALLED TO REPENTANCE (1)

Though the words might not be the ones we recognize—because our words are mostly based on Greek words in the New Testament—Isaiah brings out the foundational principles of faith, repentance, baptism, and the Holy Ghost in this chapter marvelously.

1:1 **The vision of Isaiah the son of Amoz.** Not the words of Isaiah or the writings of Isaiah, but the vision. The word could also mean ‘prophesy.’ Isaiah’s father is only known from this verse; he is not the prophet Amos.

1:1 **kings of Judah.** The four kings of Judah during Isaiah’s ministry were Uzziah (784-740 B.C.), Jotham (740-735 B.C.), Ahaz (735-715 B.C.), and Hezekiah (715-687 B.C.). If Jewish tradition is true that Isaiah was killed by Hezekiah’s son, Manasseh, then we could add that king to the list.

GOD CHARGES ISRAEL FOR HER SINS (1:2-5A)

The language of much of the early chapters is reminiscent of a courtroom scene, which begins in these verses.

1:2 **Hear, O heavens, and give ear, O earth.** The witnesses (or perhaps better, the jury) for the trial are both the heavens and the earth—all of creation.

1:2 **rebelled against me.** In spite of the Lord’s loving care and constant nourishment, the children of Israel have willfully rebelled and broken the covenants they have made.

1:3 **The ox knoweth his owner.** “Owner” could also be ‘purchaser.’ The Lord has purchased his people with his atoning blood (see Acts 20:28).

1:3 **his master’s crib.** Not where a baby sleeps but a ‘feeding trough.’

1:4 **they are gone away backward.** Israel is charged with three types of sinfulness: they are “sinful,” meaning to miss the mark; “laden with iniquity,” or full of depravity and perverseness; and “evildoers,” someone both displeasing and injurious. The statement concludes by saying that they have turned their backs on the Lord—they no longer listen to or look at him.

1:5 **Why should ye be stricken any more?** “Stricken” is better translated ‘smitten’ or ‘beaten,’ having the sense of being severely wounded. The Lord pleads with Israel not to continue to do wickedness which brings punishment.

DESCRIPTION OF ISRAEL'S CONDITION (1:7-9)

Israel as a woman/wife is a common metaphor in the scriptures (Jeremiah 3:1; Hosea 1:2-9; Revelation 12:7; 21:2, 9; 3 Nephi 22:6). In this chapter, the image is of a sinful, diseased woman.

1:5 **whole heart faint.** ‘Diseased’ is a better term for the condition of the heart, paralleling the sick head.

1:6 **wounds, and bruises, and putrifying sores.** The woman Israel is completely taken over with disease and injuries so that efforts to heal her are ineffective, representing sin and the injustices of society.

1:7 **Your country is desolate.** Beyond the state of illness, the country itself is plundered, burned, torn down, and empty. This was the state of the land after the Assyrian conquest where not only the ten northern kingdoms were taken away captive, but

much of Judah. Jerusalem was spared but most of the rest of the people were conquered, destroyed, or carried away. Israel was truly desolate by 701 B.C.

1:8 **a cottage in a vineyard**. Doesn't sound so bad in the KJV translation, but the concept is that the great city is destroyed and all that is left are the small, temporary huts in the fields that provide temporary shelter to workers. On the other hand, unlike Sodom and Gomorrah, the Lord graciously allowed the little hut to stay, representing the remnant of Israel that is watched over, protected, and one day returning.

CONDEMNATION AGAINST APOSTATE TEMPLE PRACTICES (1:10-15)

1:10 **the word of the Lord**. It was a prophet's role to speak the Lord's words—"prophet" means spokesman.

1:10 **rulers of Sodom**. Judah's leaders and people are compared to wicked Sodom and Gomorrah, implying that the same fate lies in its future.

1:11 **I am full of the burnt offerings**. It doesn't matter how many offerings are given if the heart of the offerer is not right. This verse does not imply that the sacrifices required by the law should end at this time, but rather that those sacrifices are made invalid by the sinful hands giving them.

1:12 **appear before me**. Better translated, 'see my face.' The Lord is asking who required them to stand before him in the temple, trampling through the sacred courtyards with their hypocritical offerings?

1:13 **vain oblations**. "meaningless offerings," NIV.

1:13 **new moons and Sabbaths**. This refers to the Israelite calendar of liturgy and worship—sacrifices given with each new moon, Sabbath, and the annual feasts, such as Passover and Tabernacles.

1:13 **I cannot away with it**. 'I cannot endure it.'

1:15 **when ye spread forth your hands**. The poetic parallel helps explain this—"when ye make many prayers." Prayers in the temple were often given with upraised hands (see 1 Kings 8:22; Psalms 28:2).

1:15 **your hands are full of blood**. The poetry is broken with no matching phrase. The Dead Sea Scrolls restores it: "your fingers with iniquity."

REPENT AND BE CLEANSED (1:16-20)

This section is full of calls to action that, with God's help and grace, can counteract the sins described in the previous verses.

1:16 **Wash you, make you clean**. Washing here is bathing, an immersion in water that will make the person pure and clean.

1:17 **relieve the oppressed**. The Lord calls on Israel to care for those who have been wronged, to stand up for orphans and widows, to take care of others.

1:18 **let us reason together**. In a court setting, this could be a call to settle the case, make a deal, or otherwise decide terms that would be agreeable to both parties. But the offer would surprise Isaiah's listeners—it is a deal that entirely favors the accused.

1:18 **as scarlet . . . like crimson**. Both bright red and dark red—fresh and stained blood—are contrasted with the white of new snow and clean fleece. This well-known verse represents the power of the Atonement to change lives as well as any.

1:19 **If ye be willing and obedient**. It is not enough to be obedient—a willing heart must be involved (compare D&C 64:34-35; Alma 36:30), a surrender of the person's desires to God.

LAMENT FOR JERUSALEM (1:21-23)

1:21 **How is the faithful city become an harlot!** The "faithful city" was Jerusalem; Isaiah lamented how it had betrayed the Lord and chosen a life of adultery.

1:21 **full of judgment**. Almost everywhere in the Old Testament, when the word "judgment" is used, you can substitute the word 'justice' in its place, as the footnote indicates in this verse. Likewise, in verse 23, when it says, "they judge not the fatherless" doesn't mean to render judgment but rather to 'do justice,' so in this case, it would be translated, 'they do not vindicate [support, defend, uphold] the orphans.'

ZION REDEEMED, WICKED DESTROYED (1:24-31)

The chapter wraps up with a look into the far future—into our day. The wickedness, the impurity, and the sins of the harlot city will be removed by the Atonement of Christ.

1:24 **The Lord, the Lord of hosts, the mighty One of Israel.** Because the KJV translators used “Lord” to translate YHWH, this phrase was redundant. In Hebrew it is, ‘the Lord YHWH of armies, the strong [flying one] of Israel.’ Wings and flying represented power beyond what man could do.

1:24 **I will ease me of mine adversaries.** “I will get relief from my foes” (NIV).

1:25 **I will turn my hand upon thee.** The Lord will chastise his people in order to purge them, using the metaphor of metallurgy, to remove impurities from the mix.

1:26 **restore thy judges.** The second verse of #2, “The Spirit of God” uses this phrase. It means that justice will be put back as it once was.

1:26 **The city of righteousness.** Jerusalem was once called this under a leader who had the name of ‘King of Righteousness,’ Melchizedek.

1:28 **destruction of the transgressors.** The word used could be translated ‘rebels.’ All those who fight against God will be “consumed.”

1:29 **they shall be ashamed.** The DSS has “you” in place of “they,” which matches the pronoun of the parallel phrase later in the verse.

1:30 **the oaks which ye have desired.** “Oaks” is a metaphor for worship of the false goddess Asherah.

1:31 **as tow.** This means ‘tinder’ which is used to start a fire, and teaches that those who are strong in their own eyes or those of the world will be just like fibers of flax used to kindle a fire, which will consume all the proud and wicked.

LAST DAYS AND SECOND COMING (2)

INTRODUCTION

As stated above, Isaiah 1 is a statement about the wickedness of Israel, but Isaiah 2 (at least the first verses) is a vision of hope for the potential of Israel to influence the world for good and fully live up to their covenant status. Its words are also relevant to our day as we continue to build and worship in temples throughout the world. This chapter starts the long quotation of Isaiah’s words in 2 Nephi 12-24, where it is very helpful to compare the differences in the texts.

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

2:1 **The word that Isaiah the son of Amoz saw.** If you are a seer, you can see the word of the Lord as the message is revealed through the Spirit. That it’s a message from the Lord brings hope and comfort after the difficult message of chapter 1.

2:2 **in the last days.** This is “a prophetic phrase denoting the final period of the history so far as the

speaker’s perspective reaches; the sense thus varies with the context, but it often = the ideal or Messianic future” (BDB, 31). We would translate this ‘the latter days.’

2:2 **the mountain of the Lord’s house.** Temples were often equated with mountains in the ancient near east. The temple at Jerusalem specifically was built on a high hill overlooking the city and the surrounding area, so everyone had to come up to go to the temple. Latter-day prophets have stated that this verse is also fulfilled in our modern temples, including the Salt Lake temple, the future New Jerusalem, and even all of North and South America. Symbolically, all temples are the mountain of the Lord, where his foot can come down and touch the earth, the place between heaven and mortality.

2:2 **all nations shall flow unto it.** Water does not flow uphill—in this case, up a mountain. So the symbolic action of nations flowing up to the temple signifies God’s hand in it; only by a miracle can this thing happen.

2:3 **teach us of his ways.** We go to the temple to gain knowledge directly from the Lord, willing to be taught and open to his revelations.

2:3 **we will walk in his paths.** After we are taught, we make covenants to obey the things we have received. The pattern of being taught and acting on those teachings is consistent in the gospel and especially temple worship.

2:3 **out of Zion . . . from Jerusalem.** The poetry in Isaiah would make these parallel phrases but latter-day revelation helps us understand that this parallelism refers to two separate capital cities in the millennial day—Jerusalem rebuilt (Ether 13:2-11) and Zion or the New Jerusalem in Missouri (D&C 57:3; 84:2-4).

2:4 **beat their swords into plowshares.** Under Christ's reign, the people will abandon war and turn to peaceful pursuits, represented by making plows and pruning hooks out of weapons. Not only will war end, but even learning about war will cease.

2:5 **walk in the light of the Lord.** This phrase is unique to here in Isaiah, though the concept of the 'light of the Lord' is found in other scriptures, especially the psalms. The Lord's light shows the way, blesses our lives, and brings joy and peace. It means we have his Spirit with us which brings knowledge, intelligence, and understanding. And it reflects our status with him, for we cannot enjoy his light unless we are living up to our covenants.

2:5 **yea, come, for ye have all gone astray, every one to his wicked ways.** The JST and Book of Mormon add this phrase to the end of this verse, drawing on language from Isaiah 53:6 and perhaps Ezekiel 3:18-19 and 13:22. The addition not only completes the poetry but provides a transition from the description of latter-day peace and success to the judgment verses following, explaining why the Lord has forsaken the people.

ISAIAH PRAYS TO JEHOVAH (2:6-9)

These verses are given in contrast to the first five in this chapter, showing the dramatic difference between the ideal and the reality; it is the nations that come up to Jerusalem to find blessings from the

Lord, and Israel who is already there is looking to those same nations to find what they think they need.

2:6 **thou hast forsaken.** The JST and Book of Mormon change "thou" to "O Lord." Without that change, it is not clear who has forsaken Israel; with it, the charges clearly originate with God—and Isaiah's words are turned into a prayer.

2:6 **replenished from the east.** Instead of turning to God, they receive their renewal from eastern religions and governments, such as Assyrian, Babylon, or other "children of strangers."

2:7 **full of silver and gold.** The worldly wealth of these other countries is part of the attraction. They have precious metals and large armies (horses and chariots), showing their power and control from a mortal perspective.

2:9 **forgive them not.** In the JST and Book of Mormon, the word "not" is added twice to this verse, after "boweth" and "humbleth himself." The textual history of these changes are complicated but interesting. At first, the Prophet applied the "not" only to the great man in both texts. But in the 1837 Book of Mormon, he added "not" for the mean man as well. Based on that change, the RLDS Church put both in the verse when they printed the *Inspired Version* in 1867, even though the JST manuscripts matched the 1830 Book of Mormon with only one "not." So Joseph Smith apparently first interpreted this that the great man didn't humble himself, but later read it that no one humbled themselves among the house of Jacob, and so neither should be forgiven.

THE DAY OF THE LORD (2:10-22)

2:10 **Enter into the rock.** The JST/BoM add "O ye wicked ones" to the beginning of this verse, referring back to the ordinary and great men who are not humble in verse 9. The language of this verse is related to Revelation 6:15.

2:12 **the day of the Lord of hosts.** This is the Second Coming of Christ, the day of judgment, which "soon cometh upon all nations" (2 Nephi 12:12). It comes upon different groups of people who are

represented metaphorically in the next four verses. Nephi explained that one of the reasons he quoted Isaiah was so “. . . that they may know the judgments of God, that they come upon all nations” (2 Nephi 25:3).

2:13 upon all the cedars of Lebanon. The cedars and oaks in this verse are representative of the proud people mentioned in the previous verses. Other symbols include “high mountains” and “hills” (2:14) representing apostate systems of worship, “high tower” and “fenced wall” (2:15) symbolizing man’s reliance on the arm of flesh through his own efforts, and as various ships that sail in the waters (2:16), signifying wealth and affluence.

2:16 upon all the ships. As the footnote in the LDS edition of the Bible explains, “upon all the ships of the sea” is found in the Septuagint (Greek version of the Old Testament), while the “ships of Tarshish” phrase is in the Hebrew Bible. Only in the Book of Mormon and the JST are both phrases found. It is not known if Tarshish was a location or a description of a type of ship, or both (e.g., ships that came from

Tarshish). Either way, the ships appear to have been known for their great size and wealthy cargo. Isaiah’s purpose, therefore, is supported either way—he is showing how the great things of the world will be humbled by the Lord. In the change here, he goes from the general (“all the ships of the sea”) to the specific merchant class (“ships of Tarshish”). The phrase “pleasant pictures” continues the thought because it is better translated “beautiful craft” (NASB) or “stately vessel” (NIV), bringing luxury ships into the picture as well.

2:17 the Lord alone. Verse 17 is a near repeat of verse 11, emphasizing that man will be humbled and only the Lord exalted.

2:19 holes of the rocks. In verse 10, the proud were commanded to go into the caves and the ground, now they go there with their idols, hiding from the majesty of the Lord at his coming and ashamed of their worship of false gods.

2:22 for wherein is he to be accounted of? Or, “For why should he be esteemed?” (NASB), which transitions nicely to chapter 3.

JUDGMENT ON JUDAH (3:1 – 4:1)

INTRODUCTION

Because of wickedness among nearly the entire country, the Lord passed judgment on Judah, condemning them to the appropriate outcome for their sins. This judgment touches almost every aspect of society, and especially focuses on haughty women who parade about in their wealth and hyposcrisy.

RUIN PROPHESED FOR JUDAH (3:1-12)

3:1 the stay and the staff. Or, “both supply and support” (NIV), two forms of the same root word. The point is that the people will run out of food.

3:2 The mighty man. Isaiah lists eleven types of people who will be judged and taken away, each representing different aspects of life and community. “Prudent” (verse 2) is ‘diviner’; “ancient (verse 2) is ‘elder.’ This represents the collapse of society as they knew it.

3:4 babes shall rule over them. “Babes” could also be translated ‘the fickle’ (NAB) or “mockers” (LXX); their new rulers will be inexperienced and incompetent.

3:6 be thou our ruler. The desperation of the situation is made clear when people will support someone to be their leader just because he “hast clothing.”

3:7 I will not be an healer. The man with clothing doesn’t want leadership because he doesn’t want the burden of solving everyone’s problems.

3:8 For Jerusalem is ruined. Speaking of the future in the present tense is common in Isaiah, who declares that something will happen by talking about it as if it already had.

3:9 The shew of their countenance. Evil will be visible on their very faces.

3:10 **Say ye to the righteous.** There are patient, righteous people suffering alongside the wicked, who brought on these calamities. They are offered comfort. The wicked are told that their reward is coming.

3:12 **children are their oppressors, and women rule over them.** In that society, not to be ruled by the elders demonstrated massive problems in the world, with everything upside down and wrong.

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

3:13 **to plead . . . to judge.** These verses are a legal scene, portraying the Lord standing before the people to render judgment. He has dual responsibilities in his eternal court—he is our advocate with the father (1 John 2:1; D&C 110:4) and our judge (Moses 6:57).

3:14 **The Lord will enter into judgment.** As the people gather for the case, he calls the defendants—the elders and leaders of the people, accusing them of abusing the poor and wasting resources. They are charged with beating (crushing) the people and grinding their faces, using the metaphor of a millstone and representing oppression.

3:16 **the daughters of Zion.** The Lord’s condemnation extends to the women who walk about in their pride and ornamentation (the footnotes do a good job of explaining many the items listed). But the metaphor extends to all Israel who is the bride of the Lord.

3:16 **wanton eyes.** The women look about flirtatiously, making sure they have everyone’s attention.

3:17 **discover their secret parts.** Perhaps ‘expose their foreheads.’ This refers to the punishment of having a shaved head, a shameful thing for a woman of that day.

3:19 **chains . . . mufflers.** ‘pendants’ and ‘scarves.’

3:20 **tablets.** ‘perfume.’

3:22 **wimples . . . crispings pins.** ‘cloaks’ and ‘festive garments.’

3:23 **glasses . . . hoods . . . vails.** ‘mirrors’; ‘turbans or tiaras’; ‘shawls.’

3:24 **girdle . . . rent . . . stomacher . . . burning.** ‘sash’; ‘rope’; ‘fancy robe’; ‘humiliation.’

3:26 **sit upon the ground.** So devastated by the judgment will these women be that they will fall to the ground, unable to get up.

4:1 **seven woman shall take hold of one man.** A symbolic number as seven women, left widows by the war (3:25) reach out to one remaining man, pleading with him to give them a child and take away their reproach. Their desperation is in the fact that they propose to take care of themselves in terms of food and clothing, which normally a husband would be required to provide.

WASH AWAY THE FILTH (4:2-6)

4:2 **In that day.** In the day of great judgment—the last days.

4:2 **the branch of the Lord.** Later (11:1) a branch will represent the Savior. In this context, however, it appears to be a remnant preserved by the Lord after the judgments, preparing us for the longer metaphor in chapter 5.

4:2 **excellent and comely.** “pride and glory” (NIV).

4:3 **shall be called holy.** Those who remain after the judgment merit the title “holy,” meaning ‘dedicated to the Lord’ and ready to enter his presence. These people are written in the book of life.

4:4 **washed away the filth.** Even as the city and people were filthy before (and the word refers to the filthiest thing they knew—excrement), now they have been washed clean through the Atonement.

4:4 **the spirit of burning.** The fires of judgment cleanse the land of the wicked but also represent the presence of the Lord (see verse 5).

4:5 **a cloud and smoke . . . a flaming fire.** As in the Exodus (Exodus 19:9, 18; Deuteronomy 1:33), the presence of the Lord is indicated by fire, which manifests itself as smoke in the daytime and a visible fire at night.

4:5 **a defence.** ‘a canopy,’ a great tent that arches over Israel, protecting it from the hot sun and the storms.

4:6 **tabernacle.** The poetic parallel to the canopy of verse 5 is the ‘booth’ of verse 6, reminiscent of the booths used during the Feast of the Tabernacles to celebrate God’s blessings.

THE LORD’S VINEYARD (5)

INTRODUCTION

Chapter 5 uses the metaphor of a vineyard to show the effort God puts into his people and the sad result of their willful rebellion against his efforts. Jacob 5 is a similar but longer comparison. Isaiah’s song is a song of both love and sadness. Most of the chapter describes the resulting ‘bitter crop’ of Israel’s disobedience and how judgment comes to them in six woes, with a majestic conclusion as God rallies his righteous army to his banner.

SONG OF THE VINEYARD (5:1-7)

5:1 **Now will I sing.** The singer is Isaiah, singing a song to the Lord, the “wellbeloved.”

5:2 **he fenced it.** The first of several actions that demonstrate God’s commitment to the vineyard—putting up a protecting fence, clearing out stones, planting only the best grape plants, building a tower to watch for enemies and protect it, and putting a winepress there, ready for a great harvest. It’s a significant investment and normally an owner would expect a great return.

5:2 **it brought forth wild grapes.** “Wild” could be translated ‘sour.’ The fruit was greatly disappointing.

5:3 **judge, I pray you.** The Lord calls upon the tribe of Judah to determine if the outcome was fair, given the effort.

5:4 **What could have been done more.** He demands to know what else he could have done? Hadn’t he done everything and more that a responsible and caring owner would do? Yet his only result was sour grapes.

5:5 **it shall be eaten up.** ‘ By removing the protective hedge and wall, the vineyard is exposed to raiders and animals who burn it and trample through it.

5:6 **I will lay it waste.** It will have no care but will sprout wild weeds and thorns instead.

5:6 **command the clouds that they rain no rain.** So far the list has only included things that any man could do. But this is something only God could do, transitioning us to the explanation.

5:7 **he looked for judgment.** The Lord expected justice among his people but instead found bloodshed; he wanted righteous obedience but instead only heard a cry of distress.

BITTER CROP (5:8-25)

5:8 **join house to house.** The first of six “woes” here is directed at the rich who buy up others’ houses and fields in an oppressive way so they can own vast tracts of land all by themselves. The result will be that their “houses shall be desolate,” a play on words that implies they will lose their posterity. They will also suffer poor production, with a large vineyard only producing one jar of wine and a field of wheat resulting in a small amount of grain.

5:11 **follow strong drink.** Drunkenness was often condemned by the Lord and his prophets, as it is in the second woe.

5:13 **because they have no knowledge.** Because the people spend their time in entertainment, they end up “in captivity,” lacking the essential knowledge about God and his plan for them. The result is that they are symbolically “famished” and “dried up with thirst.”

5:14 **hell hath enlarged herself.** “Sheol has enlarged its throat and opened its mouth without measure” (NIV). To take in all the great people and their wealth and power, the underworld opens wide and swallows them all down. Even the “mean man” (average man) shall be brought down into the ground.

5:17 **shall strangers eat.** The word “strangers” breaks the parallelism, which has lambs feeding in the first part. The Hebrew word for ‘strangers’ is nearly identical to the one for ‘goats’; the difference is only a tittle (the small corner difference between a *dalet* and a *res*). “Goats” makes the poetry work.

5:18 **with a cart rope.** The third woe pertains to those who go about parading their false lives, burdened down with iniquity as if they were pulling a cart.

5:19 **Let him make speed.** ‘Let God do his work quickly, so that we can all witness it.’

5:20 **them that call evil good, and good evil.** When the wicked are able to convince others that sin is good and righteous behavior is wrong, it merits the fourth woe.

5:21 **wise in their own eyes.** The fifth woe is directed at those who think they know more than God or even other people, making themselves wise and prudent (or clever) in their own estimation.

5:22 **mighty to drink.** The sixth and final woe pertains to those who reject God by their lifestyle.

They drink wine, but more importantly they “justify the wicked for reward” (‘acquit the wicked for a bribe’) and negate any righteous acts done by a good person (5:23).

5:25 **stretched forth his hand against them.** This verse begins the use of a phrase that will come up later in chapters 9 and 10 that has two meanings. The phrase is, “his hand is stretched out still.” Here it clearly means in judgment, as it does in most other passages in Isaiah. But as will be explained below, the phrase can also be a symbol of support.

ENSIGN TO THE NATIONS (5:26-30)

5:26 **an ensign to the nations.** An ensign is a flag or banner that calls the army to battle or to gather to a certain location. In this case, it is the Lord who lifts up the banner, calling all nations from across the earth to rally to his position.

5:26 **they shall come with speed swiftly.** The pace of the work of gathering in the last days is unprecedented in the history of the world. With hundreds of thousands baptized each year, Israel is gathering to the banner of the Lord quickly, without fatigue or stumbling, without sleeping, or without their clothes wearing out along the way.

5:29 **they shall roar like young lions.** As a lion has great power over other animals, so the gathering hosts of Israel will have power and majesty.

ISAIAH’S CALL (6)

6:1 **the year that king Uzziah died.** The year was 740 B.C. (see 2 Kings 15:1-7, where he is called Azariah). Even though the account of this vision comes in chapter 6, it was the beginning of Isaiah’s ministry and is the first thing in the book, chronologically. Joseph Smith taught that this vision was also Isaiah’s calling and election being made sure (*Teachings of the Prophet Joseph Smith*, 150-151). He also said:

Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we

should know very little about it. Reading the experiences of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject (*Teachings*, p. 324).

6:1 ***I saw also the Lord.*** Isaiah's vision is not just a voice or impression—he saw the Lord himself. See 2 Nephi 11:2-3.

6:2 ***filled the temple.*** Probably not the earthly but the heavenly temple, where God sits enthroned, being worshipped by divine beings throughout the ages.

6:2 ***the seraphims.*** The root word means 'to burn,' so these creatures are beings of light and glory surrounding God's throne.

6:3 ***Holy, holy, holy.*** In Hebrew, to emphasize something, you repeat it. To say it three times is to be emphatic about it—the Lord is holy!

6:4 ***the door moved.*** 'the door would shake.'

6:5 ***I am undone.*** 'I am doomed!' (NAB). Isaiah felt that his sins condemned him in the Lord's presence.

6:6 ***a live coal.*** The creature brought a burning coal in his hand and touched it to Isaiah's lips, which the prophet had declared "unclean" (6:5).

6:7 ***thy sin purged.*** With the symbolic burning away of the sin on his unclean lips, the seraph told Isaiah that his sins were removed by the power of the Atonement.

6:8 ***Whom shall I send.*** After just experiencing the full cleansing of God's grace through his son, Isaiah hears a call to action—who will go and do the Lord's will? He steps forward and says, "Send me," reminding us of the Savior's—and Satan's—similar

responses in the pre-existence to the plan of the Father (Moses 4:1-2).

6:9 ***Go, and tell this people.*** Isaiah's commission is to share with the people the message of the Atonement that he just experienced.

6:9 ***Hear ye indeed, but understand not.*** The KJV text reads as if this whole verse were a command from the Lord—Isaiah is telling the people to hear but not understand, to see but not perceive (know). The JST changes the command only to hear and see, with a divine commentary that unfortunately they will not understand or perceive. Though subtle, the Hebrew for this verse has some support for the change. The verbs translated "hear" and "see" are in the imperative form—a command. But the verbs translated "understand" and "perceived" are in the jussive form, related to the imperative but often put into the third person. Those verbs don't have the letter *yod* which would make it third person and thus match the Prophet's translation, but as one commentary notes, they "show what the result of the prophet's preaching was to be" (Keil & Delitzsch, 7:130). This sense is reflected both in verse 10 and in the two New Testament quotations of this verse in Matthew 13:14-15 and Acts 28:26-27 (which are unchanged in this sense in the JST).

6:11 ***how long?*** The Prophet wishes to know how long his mission will last. The Lord's response was until everything was destroyed and wasted—which could refer to the destruction in his day or at the Second Coming.

JUDAH'S POLITICS AND THE MESSIAH (7-12)

This section starts with an account of current events for Isaiah—encounters he has with Ahaz the king of Judah, who resists the prophet's and the Lord's counsel and signs and brings suffering on his people as a result. It moves on to prophecies of the last days and the great peace and joy in the Millennium as Christ personally reigns on the earth.

WAR WITH ISRAEL AND SYRIA (7)

INTRODUCTION

This chapter shifts to a historical account of an encounter between Isaiah and king Ahaz at a time prior to the northern kingdom of Israel being carried

away by the Assyrians. Israel had joined forces with Syria to the north to stand up against Assyria and wanted Judah to join with them. Ahaz has disagreed, so Rezin king of Syria and Pekah king of Israel had invaded them. Isaiah's encounter with Ahaz took

place as the king was preparing for the siege by checking the city's water supply.

Sometimes the many names used in the chapter can be confusing, but there are just three kingdoms involved: Syria = Damascus (capital city) = Rezin (king); Israel = Samaria (capital city) = Ephraim (dominant tribe) = Pekah, son of Remaliah (king); Judah = Jerusalem (capital city) = Judah (dominant tribe) = Ahaz, son of Jotham (king). The event described here took place about 735 B.C.

WAR AGAINST JUDAH (7:1-9)

7:1 **could not prevail against it.** This foreshadows what will happen but in the context of the story told next, hasn't happened yet.

7:2 **his heart was moved.** He was fearful of their alliance.

7:3 **Go forth now to meet Ahaz.** The Lord directed Isaiah to go meet the king at that moment with his son near the pool because the king was there at that time surveying the water supply. Isaiah thus had to be prepared and had to be prompt because the king would only be there at that time.

7:3 **Shear-jashub.** Isaiah's son has the symbolic name of 'the remnant shall return.' Prophets were often called upon to do symbolic things, such as to wear certain clothing or carry something around, to catch people's attention and teach them a principle. In this case, Isaiah's own children reflect his teachings.

7:4 **the two tails of these smoking firebrands.** "these two smoldering stubs of firewood" (NIV). Isaiah compared the two kings to wood nearly burnt out; they had no power to harm Judah.

7:6 **the son of Tabeal.** This person is unknown but was probably someone in Judah who advocated an alliance with these two kingdoms against Assyria and was thus a potential threat to Ahaz's authority.

7:8 **within threescore and five years.** It was far less than that—only fourteen years until the northern kingdom of Israel was carried away by Assyria in 721 B.C.

IMMANUEL PROPHECY (7:10-16)

The prophecy Isaiah gave in these verses is well-known as applying to Christ (Matthew 1:23). But for it to have meaning, it also had to apply to Ahaz's day. Most believe that it was fulfilled by the birth of another son to Isaiah and his wife, described in chapter 8.

7:10 **Moreover the Lord spake again.** Another occasion, perhaps because Ahaz had not believed Isaiah's words the first time, so the Lord sent the prophet a second time.

7:11 **Ask thee a sign.** We don't seek for signs but the Lord can certainly invite us to have one as confirmation of a prophet's words, as in this case.

7:12 **I will not ask.** This was not out of his righteousness but out of fear or unbelief.

7:13 **a small thing for you to weary men.** Ahaz had likely engaged the whole city in preparations for the attack and people were working hard to get all in order.

7:14 **a virgin shall conceive.** Though some modern translations have made this simply "young woman" (e.g., Tanak, JPS, and NJB), the Hebrew does mean "virgin," though the term can mean either a woman who has not yet had sexual relations or someone who is pure and undefiled by sin, which would have described Isaiah's wife.

7:14 **Immanuel.** Matthew correctly interprets this as "God with us" (Matthew 1:23). The birth of Isaiah's son would be the sign to Ahaz that God was with Judah to save them from this invasion. The birth of Jesus later was a literal fulfillment that God had come down among the people.

7:16 **before the child shall know to refuse the evil.** 'Before he can tell right from wrong.' It was only about three years before Pekah and Rezin were both conquered by Assyria.

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

7:17 **even the king of Assyria.** Ahaz was worried about his two northern neighbors but Isaiah warned him that the real threat was Assyria to the northeast.

7:18 **hiss for the fly . . . for the bee.** Flies were common in Egypt and bees in Assyria.

7:20 **shave with a razor.** Captured slaves would be shaved to humiliate them.

7:22 **butter and honey.** This might sound like a good thing but it represents the famine in the land when

the only food is butter from milk in the past and honey from foraging in the forest.

7:23 **briers and thorns.** Because of neglect, the vineyards and terraced farms on the hills would instead be covered with weeds.

SEEK THE LORD (8)

FULFILLMENT OF IMMANUEL PROPHECY (8:1-4)

8:1 **Take thee a great roll.** A scroll of parchment or animal hide would have taken much time and effort to prepare.

8:1 **Maher-shalal-hash-baz.** Isaiah's son has the longest name in the Old Testament, another symbolic name that refers to the coming destruction by the hand of Assyria, meaning 'to speed, spoil, hasten, plunder (see verse 4). His name could also have been Immanuel, as in 7:14. His four-part name is in contrast to the four-part name given to Jesus in 9:6.

8:2 **Uriah the priest, and Zechariah.** Isaiah had two witnesses who watched as he wrote this prophecy. Uriah is known from 2 Kings 16:10-16.

8:3 **the prophetess.** Isaiah's wife received this title probably because of her association with Isaiah.

THE WATERS OF SHILOAH (8:5-10)

8:6 **refuseth the waters of Shiloah.** The people, especially the king, had rejected the Lord's counsel and had instead tried to form an alliance with Assyria that would later do them great damage. The waters of Shiloah were quiet, still waters, compared to the powerful but dangerous waters of the Euphrates River (verse 7), representing Assyria.

8:8 **reach even to the neck.** Judah would be 'flooded' by Assyria and nearly drown. This was fulfilled when Assyria conquered much of the land but did not conquer Jerusalem itself.

8:8 **O Immanuel.** This is given in the Hebrew here but is repeated in verse 10 in translated form ("God is with us").

8:10 **counsel together, and it shall come to nought.** The wisdom of man will not succeed; the people should instead follow the counsel God has provided.

CHRIST LIKE A TEMPLE (8:11-15)

8:12 **A confederacy.** Isaiah continued to counsel the people not to make alliances with Assyria that would later harm them but to trust in the Lord who would deliver them.

8:14 **he shall be for a sanctuary.** The people felt like having the temple in their midst would somehow protect them—a thought that carried down to Jeremiah and Lehi's day. But the true protection came from obedience to the Lord, the sure foundation.

8:15 **stumble, and fall, and be broken.** If they didn't believe in Christ, he would be a "stone of stumbling" (verse 14) to them, causing them to fall and suffer injury.

SEALING THE TESTIMONY (8:16-22)

8:16 **Bind up the testimony.** The scroll on which Isaiah had written these things was sealed up as a witness to be opened later and show that his words were true.

8:18 **I and the children who the Lord hath given me are for signs.** The prophet states that he and his sons are signs of the truth of his words. All three of their names represent key messages of the prophet.

8:19 **should not a people seek unto their God?** Don't look to wizards or soothsayers for guidance when the Lord is there, ready to help and guide you.

MESSIAH COMES (9)

THE SON BECOMES THE KING (9:1-7)

9:1 **afterward did more grievously afflict her.** The northern kingdom was first “lightly afflicted” by being placed under tribute but then was greatly afflicted by being carried away captive in 721 B.C.

9:2 **seen a great light.** The same regions that were conquered by the Assyrians would later be blessed with the presence of Christ.

9:6 **unto us a child is born.** This is the birth of the king, the light coming among them, the one who will break the burdensome yoke placed on Israel by the oppressor.

9:6 **the government shall be upon his shoulder.** Symbolized by large keys literally placed on the shoulder of the king at his coronation, or referring to the robe of his office placed on his shoulders at that time.

9:6 **Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace.** Christ is given four names that contrast with that of Isaiah’s son (8:1). There should be no comma between “wonderful” and “counselor.”

9:7 **no end.** Christ’s kingdom will be eternal, not temporary like mortal kings.

9:7 **the Lord of hosts will perform this.** He will not come into power by the hand of men but in a miraculous, God-driven way.

JUDGMENT AGAINST ISRAEL (9:8-21)

9:12 **they shall devour Israel.** Isaiah taught that Israel’s neighbors would turn against them and devour them.

9:12 **his hand is stretched out still.** Another instance of this metaphor that is clearly judgmental, since the hand is stretched out in anger (more in 9:17, 9:21, and 10:4).

9:15 **he is the head . . . he is the tail.** Referring to the words of verse 15, Isaiah is clear that the leaders of the kingdom and the false prophets are those that will be cut off, for it is these people who have led them astray and the cause of the destruction.

ASSYRIA TYPE OF SECOND COMING (10)

ASSYRIA AN INSTRUMENT IN GOD’S HANDS (10:1-11)

10:2 **turn aside the needy.** The prophet outlines the many sins which are the cause of the destruction of the northern kingdom in verses 1-4, focusing on their lack of care for the struggling and suffering among them.

10:5 **O Assyrian, the rod of mine anger.** Assyrian became a tool in the Lord’s hand in punishing the wickedness of the people.

10:9 **Calno . . . Carchmish . . . Hamath.** This verse lists some of the major cities conquered by Assyria as they marched toward and finally conquered Israel and nearly conquered Judah.

DESTRUCTION OF ASSYRIA A TYPE OF THE SECOND COMING (10:12-19)

10:12 **I will punish . . . Assyria.** Though the Lord would use Assyria for his purposes, he would also hold them accountable for their own evil.

10:15 **Shall the axe boast itself against him that heweth.** The tool cannot speak out against the one using it; even so, Assyria cannot speak out against the Lord when he brings his judgment against them.

10:17 **burn and devour.** The destruction of the Assyrian cities are representative of the destruction that will come upon the wicked at the last days, which will be done by fire.

10:19 **that a child may write them.** The destruction will be so complete that even a small child can count the number of remaining trees in the forest.

REMNANT SHALL RETURN (10:20-27)

10:20 **but shall stay upon the Lord.** A remnant will eventually learn to rely not on man but on God.

10:21 **The remnant shall return.** A repeating theme in Isaiah, and one that has dual fulfillment in ancient days as the remnant of Judah did return after the Babylonian captivity and in our day as the remnant is being gathered throughout the earth and brought into the tribes of Israel through gospel covenants.

10:27 **his burden shall be taken away.** Assyrian is representative of the power of the world. It will be

taken away and the yoke of slavery and tribute destroyed.

ASSYRIA MARCHES ON JERUSALEM (10:28-34)

10:28 **He is come to Aiath.** When the Assyrians attacked Judah, they went through the kingdom, capturing towns and villages along the way, confiscating supplies and encamping at strategic locations ("laid up his carriages" in verse 28). These verses describe that march and conquest, coming ever closer to Jerusalem.

10:33 **the Lord of hosts, shall lop the bough.** Before they can destroy Jerusalem, the Assyrian army would be stopped by the Lord.

MILLENNIAL DAY (11)

After the Lord has taken down the forest in 10:33-34, a new day will come where a new shoot will come forth from the stump of the cut down tree. The Savior and his prophets will hold up the truth and gather those who love the Lord and his righteousness together from all throughout the earth, even as the great peace of the millennial day is ushered in by the personal coming of the King.

THE STEM OF JESSE (11:1-5)

11:1 **a rod.** See D&C 113:3-4. The rod, a tool in the hands of the Lord, could well be Joseph Smith.

11:1 **the stem of Jesse.** "Stump" is a better translation, the tree that has been cut down of the house of David. D&C 113:1-2 says it is Christ.

11:1 **a Branch shall grow out of his roots.** As the capitalized word indicates, even the KJV translators recognized that this symbol was Christ, the king come from the roots of the house of David.

11:2 **the spirit of the Lord shall rest upon him.** Compare Matthew 3:16.

11:4 **with righteousness shall he judge.** Not based on sight or sound, representing mortal imperfection, but based on what is just and right.

11:4 **the rod of his mouth.** Mortal men might inflict punishment using a physical rod or staff on another person, but this king will merely speak the words and the earth will be smitten.

CONDITIONS OF THE MILLENNIUM (11:6-10)

11:6 **The wolf also shall dwell with the lamb.** The animosities of the mortal world will be overcome during the Millennium, represented even by carnivore animals living in peace with their prey.

11:8 **child shall play on the hold of the asp.** Children will not be harmed by venomous snakes.

11:9 **in all my holy mountain.** The entire earth will become like the temple.

11:10 **root of Jesse.** See D&C 113:5-6; this is Joseph Smith, a descendent of both Judah and Joseph.

11:10 **an ensign of the people.** The root of Jesse will be a standard bearer, signaling to the world where to go, how to act, what to do, etc. The standard or ensign is the gospel covenant (D&C 45:9).

GATHERING ISRAEL (11:11-16)

11:11 **recover the remnant.** The first remnant was returned after the Babylonian captivity. This second

effort to gather the remnant is in the last days, pulling in people from all over the earth.

11:13 ***The envy also of Ephraim shall depart.*** The long-standing animosity experienced in Isaiah's day between Israel and Judah will end, bring an era of peace to the land unknown for centuries.

11:14 ***spoil them.*** As in the time of the Exodus, the Lord's power will be with the people so that they can conquer their enemies and possess the land.

11:15 ***make men go over dryshod.*** As in the Exodus, the Lord will do miracles that will allow his people to achieve their goals.

11:16 ***an highway.*** A new miracle is described in which a divinely protected road will help bring in the scattered remnants. See D&C 133:21-31 for similar language to this section.

GOD IN THE MIDST (12)

12:1 ***thine anger is turned away.*** After several statements of God's anger in previous chapters, now finally his hand is stayed and his anger is abated, resulting in comfort from the Lord and praise from the people.

12:2 ***God is my salvation.*** God has saved his people from all their enemies and established them in peace and comfort in the promised land.

12:2 ***I will trust.*** 'I will have faith.'

12:2 ***JEHOVAH.*** Only four times is the name "Jehovah" in the scriptures (see the footnote), though the word YHWH is there thousands of times, usually written out "LORD."

12:3 ***with joy shall ye draw water.*** The living water of Christ is freely available to all, bringing joy to everyone who drinks.

12:4 ***Praise the Lord.*** Because of his great works in behalf of his people, they will praise him constantly, pray to him with thanksgiving, and proclaim his great deeds the world over.

12:5 ***Sing unto the Lord.*** The praises extend to music, which is perhaps the most sublime way to worship the Lord.

12:6 ***Cry out and shout.*** Unable to contain their happiness, the inhabitants of Zion will even shout their praises of the Lord.

12:6 ***in the midst of thee.*** In these days, God will be personally among his people—Immanuel.

APPENDIX

Isaiah quotations in the Book of Mormon:

Key:

1 Isaiah Quoted by Other Prophets

2 Isaiah Quoted by Jesus Christ

3 Expansions or Paraphrases of Isaiah

Key	KJV Isaiah	Book of Mormon
1	2 – 14	2 Nephi 12 – 24
3	5:26	2 Nephi 29:2
3	9:12-13	2 Nephi 28:32
3	11:4	2 Nephi 30:9
3	11:11a	2 Nephi 25:17a
3	11:11a	2 Nephi 29:1b
1	11:4-9	2 Nephi 30:9-15
3	22:13	2 Nephi 28:7-8
3	25:12	2 Nephi 26:15
1	28:10, 13	2 Nephi 28:30a
1	29:3-5	2 Nephi 26:15b-16, 18
1	29:6	2 Nephi 6:15
3	29:6-24	2 Nephi 27:1-35
1	29:13	2 Nephi 28:9, 14b
1	29:14	1 Nephi 14:7
1	29:14	1 Nephi 22:8a
1	29:14	2 Nephi 25:17b
1	29:14	2 Nephi 29:1a
1	29:15	2 Nephi 28:9b
1	29:21	2 Nephi 28:16a
1	40:3	2 Nephi 10:8
1	45:18	1 Nephi 17:36
1	48 – 49	1 Nephi 20 – 21
1	49:22-23	1 Nephi 22:6, 8b

Key	KJV Isaiah	Book of Mormon
1	49:22-23	2 Nephi 6:6-7
3	49:23a	2 Nephi 10:9a
1	49:24-26	2 Nephi 6:16-18
1	50 – 51	2 Nephi 7 – 8
3	52:1	Moroni 10:31a
1	52:1-2	2 Nephi 8:24-25
1	52:1-2	Mor. 10:31
2	52:1-3, 6-7, 11-15	3 Nephi 20:36-45
1	52:7	1 Nephi 13:37b
1	52:7	Mosiah 15:14-18
1	52:7-10	Mosiah 12:21-24
1	52:8-10	Mosiah 15:29-31
2	52:8-10	3 Nephi 16:18-20
2	52:8-10	3 Nephi 20:32-35
1	52:10	1 Nephi 22:10-11
2	52:11-12	3 Nephi 21:29
2	52:13-15	3 Nephi 21:8-10
2	52:15b	3 Nephi 21:8b
1	53	Mosiah 14
1	53:7	Mosiah 15:6b
1	53:8, 10	Mosiah 15:8
1	54:8, 10	Mosiah 15:10-11
2	54	3 Nephi 22
3	54:2b	Moroni 10:31a
1	55:1	2 Nephi 26:25b
1	55:1-2	2 Nephi 9:50-51

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