

LESSON 37

Isaiah 1-12

OVERVIEW: Isaiah means “the Lord is Salvation”

16 Chapters are quoted in the Book of Mormon. Another 31 paraphrases in the Book of Mormon. For the next five weeks, we will cover 33 of the 66 chapters of Isaiah, 10 of which are in the Book of Mormon.

The Savior challenged us to search the words of Isaiah for they are great. Nephi told us: 2 Nephi 25:4 - Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the ^aspirit of ^bprophecy. When the Savior visited the Nephites following his resurrection he said regarding the writings of Isaiah after quoting Isaiah 54, in 3 Nephi 23:1-3 - AND now, behold, I say unto you, that ye ought to ^asearch these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of ^bIsaiah. 2 For surely he spake as touching all things concerning my people which are of the house of Israel; ^atherefore it must needs be that he must speak also to the Gentiles. 3 And all things that he spake have been and ^ashall be, even according to the words which he spake. Elder Bruce R. McConkie said: “It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them.” (*Ten Keys to Understanding Isaiah*, p. 78) Here are the basic keys to be able to better understand Isaiah:

1. Pay the price in study and effort.
2. Have the spirit of prophecy
3. Understand the manner of prophesying of the Jews
4. Become familiar with the geography of the Holy Land and regions surrounding it
5. Learn of the judgments of God and the fulfillment of his prophecies
6. Understand the historical setting of Isaiah’s writings
7. Use the Book of Mormon
8. Study all scriptures and learn them thoroughly
9. Use the edition of the Bible published by the Church
10. Isaiah is understood line upon line.

Another thing to keep in mind is that Isaiah did not always speak in chronological order, so each chapter needs to be looked at carefully within its own historical context.

According to Jewish authorities, Isaiah’s father Amoz was the brother of Amaziah, the father of Uzziah, which would make Isaiah of royal lineage and a cousin of Uzziah, king of Judah. His ministry was between 742-700 BC. The covenant people were not carrying out their mission to bless the nations of the earth and were resisting all of God’s efforts to reclaim them.

Chapter 1 is Israel’s arraignment before God – a courtroom scene in which Israel is the accused and God is the prosecutor and the judge. Leviticus 26 and Deuteronomy 28-30 provide the covenant background for understanding all the book of Isaiah. He intermingled references to events of his own day with those of coming events that were to unfold in the future, using breathtaking sweeps that carry one from the distant past to the distant future and back again, often within the same passage.

SCRIPTURES:

ISAIAH CHAPTER 1

(The preface to the book of Isaiah. Here can be seen elements of Israel's apostate, rebellious, and corrupt state, with only a very small remnant remaining faithful. Because of apostasy and wickedness among his people Isaiah encoded his prophecies so that only those with sufficient spiritual insight could understand. Isaiah, The Times of Fulfillment, 45)

Israel is apostate, rebellious, and corrupt; a very small remnant only is faithful—Their sacrifices and feasts are rejected—They are called upon to repent and work righteousness—Zion shall be redeemed in the day of restoration.

1 THE ^avision of ^bIsaiah the son of Amoz, which he saw concerning ^cJudah and Jerusalem in the days of ^dUzziah, ^eJotham, ^fAhaz, and Hezekiah, kings of Judah.

2 ^aHear, O heavens (Angels stand as witnesses in this formal charge against Israel.), and give ear, O earth: (everybody) for the LORD hath spoken, I have nourished and brought up children, (Israel) and they have ^brebelled against me. (They have turned wicked and have broken their covenant.)

3 The ox knoweth his owner, and the ass his master's ^acrib: (Heb stall, or manger) but Israel doth not ^bknow, my people doth not consider. (People are dumber than animals, at least animals know where they belong.)

4 Ah ^asinful nation, a people laden with iniquity, a seed of evildoers, ^bchildren that are ^ccorrupters: they have forsaken the LORD, they have provoked the Holy One of Israel (The use of the title "Holy One of Israel" was first used by Isaiah. He used it 39 times. It is used twice in Jeremiah and once in Ezekiel and 3 times in Psalms. The Book of Mormon uses it 39 times, only 4 of which are passages of Isaiah. We are to emulate the Savior, therefore, we are supposed to be holy.) unto ^danger, they are gone away backward.

5 ¶ Why should ye be ^astricken (Heb smitten) (punished) any more? ye will ^brevolt more and more: the whole head (leaders) is sick, and the whole heart (people) ^cfaint. (Heb diseased)

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been ^aclosed, (Heb squeezed out) neither bound up, neither ^bmollified (softened) with ointment. (They haven't even applied first aid. They have not started the repentance process.)

7 Your ^acountry *is* ^bdesolate, your cities *are* burned with fire: your land, ^cstrangers devour it in your presence, and *it is* desolate, as overthrown by strangers. (Prediction of the future.)

8 And the daughter of Zion (Jerusalem) is left as a cottage in a ^avineyard, as ^ba lodge (ie a watchman's hut) in a garden of cucumbers, as a besieged city. (Shade shack that will easily tumble over.)

9 Except the LORD of hosts had left unto us a very small ^aremnant, we should have been as Sodom, and we should have been like unto Gomorrah. (Not everyone will be destroyed.)

10 ¶ Hear the word of the LORD, ye rulers of ^aSodom; (evil rulers. This also refers to wicked rulers today.) give ear unto the law of our God, ye people of Gomorrah. (What did the First Presidency send out to all the people of the earth in 1995? The Proclamation on the Family.)

11 To what purpose *is* the multitude of your ^asacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I ^bdelight not in the blood of bullocks, or of lambs, or of he goats. (They were worshipping outwardly, not inwardly. We are under the same condemnation today if our hearts aren't in our religious observances.)

12 When ye come to appear before me, who hath required this at your hand, to tread my courts? (Who authorized you to be such hypocrites?)

13 Bring no more ^avain ^boblations; incense is an abomination unto me; the new moons and ^csabbaths, the calling of ^dassemblies, I cannot ^eaway (Heb endure) with; *it is* ^finiquity, even the ^gsolemn meeting.

(False worship)

14 Your new ^amoons (special rituals) and your appointed ^bfeasts my soul hateth: they are a trouble unto me; I am ^cwearied to bear *them*.

15 And when ye spread forth your hands (pray), I will hide mine eyes from you: yea, when ye make many ^aprayers, I will not hear: your hands are full of ^bblood. (Heb bloods; ie bloodshed) (Hypocritical use of religious services, they did not worship with full purpose of heart, turning their worship toward the Savior.)

16 ¶ (Even though Israel has broken their covenant, God invites them to return to Him through repentance. He then tells them what they must do to be temple worthy once again.) ^aWash (baptism, partaking of the sacrament) (ye) ^{yœu}, make you ^bclean; put away the ^cevil of your doings from before mine eyes; (repent) ^dcease to do evil;

17 ^aLearn to do ^bwell; seek ^cjudgment, (Heb justice) (be honest) ^drelieve the oppressed, ^ejudge the fatherless (ie give a just verdict to the fatherless), plead for the ^fwidow. (Isaiah offered Israel the chance to be healed. His remedies were simple.)

SCRIPTURE MASTERY: 18 Come now, and let us ^areason together, saith the LORD: though your ^bsins be as scarlet, they shall be as ^cwhite as snow; though they be red like crimson, they shall be as wool. (Scarlet and crimson were color-fast dyes. They would be impossible to make white, except through the atonement of Christ. To produce wool, you have to shear the sheep, clean it with fuller's soap – it is a process, like repentance is a process.)

19 If ye be ^awilling and ^bobedient, ye shall eat the ^cgood of the land: (These imperatives apply to us today – wash, make clean, put away, cease, learn, seek, relieve, vindicate, and plead. Elder Boyd K. Packer: The gospel teaches us that relief from torment and guilt can be earned through repentance. Save for those few who defect to perdition after having known a fullness, there is no habit, no addiction, no rebellion, no transgression, no offense exempted from the promise of complete forgiveness. Ensign, Nov. 1995, p. 18)

20 But if ye refuse and ^arebel, ye shall be ^bdevoured with the sword: (War and destruction await the nation that rejects the Lord.) for the mouth of the LORD hath spoken *it*. (The Lord has given us the same commandment today in D&C 64:34-35: Behold, the Lord ^arequireth the ^bheart and a ^cwilling mind; and the willing and ^dobedient shall ^eeat the good of the land of Zion in these last days. 35 And the ^arebellious shall be ^bcut off out of the land of Zion, and shall be sent away, and shall not inherit the land.)

21 ¶ How is the faithful city become an ^aharlot! (Jerusalem was God's wife.) it was full of ^bjudgment; (or justice) righteousness lodged in it; but now murderers.

22 Thy silver is become ^adross, thy wine mixed with water: (cheating, dishonesty, and corruption, you are polluted)

23 Thy ^aprinces (rulers) *are* rebellious, and companions of thieves: every one loveth ^bgifts, (ie bribes) and followeth after rewards: they ^cjudge (Heb do not do justice to) not the fatherless, neither doth the cause of the widow come unto them. (If society respected the rights of those who were most vulnerable, the society was good.)

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine ^aadversaries and avenge me of mine enemies:

25 ¶ And I will ^aturn (Heb return) my hand upon thee, and purely ^bpurge away thy dross, and take away all thy tin: (I will refine thee.)

26 And I will ^arestore thy judges as at the first, and thy ^bcounsellors as at the beginning: afterward thou shalt be called, The ^ccity of righteousness, the faithful city.

27 ^aZion shall be redeemed with ^bjudgment, (Heb justice) and her ^cconverts with righteousness. (message of hope)

28 ¶ And the destruction of the transgressors (The Prophet Joseph Smith said: "Those who do not assist

in the building of Zion are transgressors. Teachings, p. 264) and of the sinners *shall be* together, and they that forsake the LORD shall be consumed. (Second Coming)

29 For they shall be ashamed of the ^aoaks (ie terebinth trees and gardens used in idol worship) which ye have desired, and ye shall be confounded for the gardens that ye have chosen. (trees and gardens used in idol worship)

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. (drought, destruction)

31 And the strong shall be ^aas tow (ie as a tuft of inflammable fibers) (tinder), and the maker of it as a spark, and they shall both ^bburn together, and none shall quench *them*. (Verses 24-31 are a prophecy of our day. He prophesies of two separate groups who will live in the last days, those who belong to Zion, and those who belong to the community of wickedness. In the latter days, Zion will be restored, redeemed, and cleansed; her dross and tin will be removed, her righteous judges and counselors will be restored, and once again Zion will be the faithful city – the “city of righteousness.” The text makes clear that it is the Lord’s atoning sacrifice that will cleanse members of Zion (v.25) Those who belong to the wicked community will be destroyed, “consumed,” “ashamed,” “confounded,” and burned.)

CHAPTER 2

Isaiah sees the latter-day temple, gathering of Israel, and Millennial judgment and peace—The proud and wicked shall be brought low at the Second Coming—Compare 2 Nephi 12.

1 THE word that ^aIsaiah (Isaiah chapters 2-14 are quoted from the brass plates by Nephi in 2 Nephi 12-24; there are some differences in wording which should be noted.) the son of Amoz ^bsaw (Heb *khazah*, meaning envisioned. It means Isaiah received his message through a vision from the Lord.) concerning Judah and Jerusalem.

2 And it shall come to pass in the ^alast days, (The principle features of both Zions will be the temple that will be established in each Zion, and the Lord who will sit as king in the throne rooms of the temples (D&C 133:12-13) 12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion. 13 And let them who be of ^aJudah flee unto ^bJerusalem, unto the ^cmountains of the Lord’s ^dhouse.) (when) ~~that~~ the ^bmountain of the LORD’s ^chouse shall be ^destablished in the top of the mountains, (When the Mormon pioneers first came to the Salt Lake Valley, they called in and the surrounding regions “Deseret,” from the Book of Mormon Jaredite word meaning “honeybee.” The name was chose to symbolize the industriousness of the people. However, when the citizens of Deseret first sought to join the United States as a territory, Congress sought to impose its will by denying their choice of name. The name Utah – the name given to the region by the Ute Indians – was mandated instead, applying the practice of retaining the original Indian name followed by many states in the United States. Thus, Utah became the name of the territory in 1869 and finally the name of the State in 1896. It was not known at that time that “Utah” in the Ute language means “the top of the mountains.” Under the circumstances, it cannot be said that assignment of the name of Utah to the state was contrived by those wishing to demonstrate fulfillment of Isaiah’s prophecy. Isaiah, The Times of Fulfillment, 58) and shall be exalted (The temple represents the highest point on earth which symbolically connects heaven and earth; it is where God’s word is revealed to his prophets.) above the hills; and all ^cnations shall flow unto it. (The Prophet Joseph Smith said: “All nations (which means some people from all nations) shall come to obey the God of all nations and to build the kingdom of God. For something to flow like a river, up a mountain, a power greater than gravity must be at work; this power is the power of God and of the temple. Or, “And it shall come to pass in the last days, that the nation having the Lord’s temple will be established as the chief among the nations, and shall be exalted above the lesser nations; and all nations shall stream unto it.” In the latter days, then, a nation – America – will have a temple, or house of the Lord, in a place called Utah – “the top of the mountains,” from the Ute language; that nation will become preeminent over all nations, and people from all nations will stream in large numbers unto it. This prophecy has been at least

partially fulfilled; elements such as the flowing of all nations unto it have seen partial fulfillment but may yet be fulfilled to an even greater degree. Isaiah, the Times of Fulfillment, 58)

3 And many people shall go and say, Come ye, and let us ^ago up to the ^bmountain of the LORD, to the ^chouse of the God of Jacob; and he will ^dteach us of his ways, (The Lord will teach us through revelation given through his prophets and apostles, through the scriptures, and by way of personal revelation. Specifically, we will learn of God's ways in his temple.) and we will walk in his paths: for out of ^eZion shall go forth the ^flaw, (Heb teaching or doctrine) and the word of the LORD from Jerusalem. (The Salt Lake Temple and Conference Center. President Hinckley, Oct Conf. 2000, p. 89. Law is Constitutional of the United States of America – President Harold B. Lee. See Micah.4:1-2, These will be the two religious capitals for the kingdom of God during the millennium. One will be located in Independence, Missouri; the other will be found in old Jerusalem. Both centers will be called Zion and Jerusalem, and they will possess great temples.)

4 And he shall ^ajudge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn ^bwar any more. (During the Millennium. Joseph Smith: “There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.” (*Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 268.) “Give me the money that has been spent on war, and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship, consecrated to the gospel of peace.” (Charles Sumner, as quoted by Gordon B. Hinckley, *Ensign*, Mar. 1971, 20)” (K. Douglas Bassett, *Commentaries on Isaiah in the Book of Mormon*, [American Fork, UT: Covenant Publishing Co., 2003], 37))

5 (this verse Isaiah switches back to his own time) O house of Jacob, come ye, and let us ^awalk in the ^blight of the LORD. (added by BofM and JST: yea, come, for ye have all ^agone astray, every one to his ^bwicked ways. 2 Nephi 12:5)

6 ¶ (Isaiah is speaking to the Lord in prayer.) Therefore (JST and BofM – O Lord,) thou hast forsaken thy people the house of Jacob, (Isaiah lists Israel's sins.) because they ^abe replenished from the east (ie are filled, supplied with teachings, alien beliefs), (They looked to Assyria and their gods for religion.) and (hearken unto the) ~~are~~ ^bsoothsayers (false prophets) like the Philistines, and they ^cplease (Heb means to “clasp hands” or to participate and make covenants in apostate temple systems with those who are not affiliated with the true Israelite temple. It also means that they should not intermarry with those who do not belong to the covenant Israel.) themselves in the children of strangers.

7 Their land also is full of silver and gold, (the people were wealthy and materialistic and did not seek God first) neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots: (horses and chariots are a symbol of warfare)

8 Their land also is full of ^aidols; they ^bworship the work of their own hands, that which their own fingers have made:

9 And the ^amean (ordinary man) (poor) man ^bboweth (not – BofM and JST) down, and the great man humbleth himself (not, JST and BofM 2 Ne 12:9): therefore forgive them not. (Not worshipping the true God. Isaiah has testified against Israel and now according to the custom of the court the judge will deliver his sentence. In this case, the judgment will be delivered by Jesus Christ during the “day of Jehovah.” See v 12.)

10 ¶ (The events that will accompany the Second Coming will be dreadful for the wicked and the proud and haughty; they will be brought down into the dust through the power, might, and glory of Jesus Christ, and God alone will be exalted.) (O ye wicked ones) Enter into the rock, and hide ~~thee~~ (ye) in the dust, for fear of the LORD, and for ~~the~~ glory (the glory) of his majesty (shall smite thee).

11 (And it shall come to pass that) The lofty looks of (JST ~~men~~) ~~man~~ (man) shall be humbled, and the

haughtiness of men shall be bowed down, and the LORD alone shall be ^aexalted in that ^bday.

12 For the ^aday of the LORD of hosts (soon cometh upon all nations, yea upon everyone; yea) *shall be* upon every ~~one that is~~ (the) ^bproud and lofty, and upon every *one* (who) ~~that is~~ lifted up; and he shall be brought ^clow:

13 (Yea and the day of the Lord shall come) And upon all the ^acedars of Lebanon, (for they) ~~that are~~ high and lifted up, and upon all the oaks of Bashan, (Symbolically, the scriptures consistently use trees to represent men. Green trees are righteous people and dry trees represent the wicked. Oaks and cedars are like proud people, who, Isaiah informs us, are “high and lifted up,” and the “day of the Lord” shall come upon them too.)

14 And upon all the high mountains, and upon all the hills (and upon all the nations) ~~that~~ (which) *are* lifted up, (false temples)

15 (And upon every people) And upon every high tower, and upon every fenced wall, (Man’s attempts to protect themselves.)

16 (And upon all the ships of the ^asea, JST and 2 Ne 12:16) And upon all the ^aships of Tarshish (The Greek Septuagint version has one phrase that the Hebrew does not, and the Hebrew has one phrase that the Greek does not; but 2 Nephi 12:16 has both), and upon all pleasant pictures. (pleasure crafts)

17 And the loftiness of man shall be bowed down, and the ^ahaughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the ^aidols he shall utterly abolish.

19 And they shall go into the ^aholes of the rocks, and into the caves of the earth, for (the) ^bfear of the LORD, (shall come upon them) and ~~for~~ the glory of his majesty (shall smite them), when he ariseth to shake terribly the earth.

20 In that day (Second Coming) a man shall ^acast (Heb cast away) his idols of silver, and his idols of gold, which (he hath) ~~they made~~ *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD (shall come upon them), and ~~for~~ the glory of his majesty (~~of the Lord~~ (of his glory) shall smite them), when he ariseth to shake terribly the earth.

22 Cease ye from ^aman, whose breath *is* in his nostrils: for ^bwherein is he to be accounted of? (ie cease depending on mortal man; he is of little power compared to God.) (Don’t trust in the arm of flesh.)

CHAPTER 3

Judah and Jerusalem shall be punished for their disobedience—The Lord pleads for and judges his people—The daughters of Zion cursed and tormented for their worldliness—Compare 2 Nephi 13.
(Verses 1-8 is a chiasmus)

1 ^aFOR, behold, the Lord, the LORD of hosts, doth take away from ^bJerusalem (A) and from Judah the stay (supply) and the staff (support), the whole (staff) stay of ^cbread, (B) and the whole stay of water, (physical and spiritual famine – pulling all of the props out will cause it to fall. Severe famine.)

2 The mighty man, (C) and the man of war, the judge, and the prophet, and the prudent, and the ^aancient, (or elder)

3 The captain of fifty, and the honourable man, (D) and the counsellor, and ^athe cunning artificer (or the wise man of magic arts), and the ^beloquent orator (Heb skillful enchanter). (Isaiah lists 11 types of people as a way to represent all who achieve community honor status. All these will be removed from Jerusalem.)

4 And I will give ^achildren (unto them) *to be* their princes, and babes (E) shall rule over them. (These terms may refer to the untrained and young who will become rulers because community authority has been taken away by the Lord.)

5 And the people shall be oppressed, every one (F) by another, and every one by his neighbour

(anarchy): the child shall behave himself proudly against the ^aancient, (E') and the base against the honourable. (no respect for authority, no common sense)

6 When a man shall take hold of his brother of the house of his father, (and shall say) *saying*, Thou hast clothing, be thou our ruler (D'), and let (not) this ^aruin (come) *be* under thy hand:

7 In that day shall he swear, saying, I will not be (C') ^aan healer (Heb a binder up (of a wound); ie I cannot solve your problems); for in my house *is* neither bread (B') nor clothing: make me not a ruler of the people. (Those capable of moral leadership withdraw or decline to serve so that they will not be blamed for the ruination brought on by pervasive wickedness, violence, and want. The Hebrew meaning is "I cannot bind up your wounds" (solve your problems). Isaiah, Times of Fulfillment, 73)

8 For ^aJerusalem is ruined (A'), and Judah is ^bfallen: because their tongue(s) and their doings (have been) *are* against the LORD, to provoke the eyes of his glory. (The people would be so desolate for leadership that they would select rulers because they had the distinction of being able to dress decently, but even family leaders would refuse to help.)

9 ¶ The she(o)w of their countenance doth witness against them; (Isaiah warned that the disobedient cannot hide the effects of their transgression from others. The wicked declare their sins openly, even proudly, without shame.) and (doth) they declare their ^asin (to be even) as ^bSodom, they (cannot) hide it ~~not~~. Woe unto their soul(s)! for they have rewarded evil unto themselves. (verses 6-9 describe the conditions after the city's destruction in 587BC. The prophet Jeremiah, an eyewitness to Judah's fall, recorded it vividly in Jer 40-42)

10 Say ye (un)to the ^arighteous, that it (is) *shall be* well with (them) *him*: for they shall ^beat the fruit of their doings.

11 Woe unto the ^awicked! (for they shall perish) *it shall be ill with him*: for ^bthe reward of (their) *his* hands (ie the recompense of his deeds shall be done to him) shall be (upon them) *given him*.

12 ¶ (And) *As for* my people, children *are* their oppressors, and ^awomen rule over them (untrained and young – breakdown of traditional family, men are weak leaders President Ezra Taft Benson said: And so today, the undermining of the home and family is on the increase, with the devil anxiously working to displace the father as the head of the home and create rebellion among the children. The Book of Mormon describes this condition when it states, "And my people, children are their oppressors, and women rule over them." And then these words follow – and consider these words seriously when you think of those political leaders who are promoting birth control and abortion: "O my people, they who lead thee cause thee to err and destroy the way of thy paths. CR, Oct 1970, p.21). O my people, they (who) *which* ^blead thee cause *thee* to err, and destroy the way of thy paths. (leadership without gospel values. "Children" characterizes political leaders lacking in mature moral judgment, wherear "women" characterizes ecclesiastical leaders lacking in priesthood authority – rather than playing down women's capability to rule justly and effectively when called upon. Isaiah, the Times of Fulfillment, 75)

13 (Another courtroom scene where the Lord is both prosecutor and judge. Remember, Christ is both our advocate and our judge.) The LORD standeth up to ^aplead, (Heb contend) and standeth to judge the people.

14 The LORD will enter into ^ajudgment with the ^bancients (Heb elders) of his people, and the ^cprinces (Heb rulers, or leaders) thereof: for ye have ^deaten up (Heb consumed, or burned) the vineyard; (those who should have been protectors of the people have oppressed the people) the ^espoil (ie embezzled gain) of the ^fpoor *is* in your houses.

15 What mean ye (?) ~~that~~ ye ^abeat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the ^adaughters of Zion (Society is lost when women turn to evil. This does not refer to women only, but men, too. It means for people to dress modestly. Answers to Gospel Questions 5:172-74) are ^bhaughty, and ^cwalk with stretched forth necks and ^dwanton eyes, walking and ^emincing *as* they go (ie walking with short, rapid steps in an affected manner.), and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will ^adiscover (Heb expose; idiom meaning put them to shame) their secret parts. (This is an idiom which means they would be put to shame.)

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, (Anklets, ornamental chains worn around the ankle.) and ~~their~~ ^acauls, (Possibly hairnets. Authorities do not always agree on the nature of the female ornaments listed in v. 18-23) and ~~their~~ ^bround tires (ie ornaments shaped like a crescent moon) like the moon,

19 The chains, (series of links, usually metal, worn as ornaments or insignia) and the bracelets, and the ^amufflers, (Heb veils) (Scarves worn around the neck)

20 The bonnets, (cloth or straw hats tied under the chin and worn by women and children) and the ornaments of the legs, (anklets or stepping chains. Stepping chains are intended to make a sound during walking or marching) and the headbands, and the tablets, (perfume boxes) and the earrings,

21 The rings, and nose jewels,

22 The ^achangeable suits (Heb resplendent garments) of ^bapparel, and the mantles, (overtunics or outer tunics) and the wimples (shawls), and the cringing pins, (Heb for purse or hair curlers)

23 The ^aglasses, (mirror or transparent clothing) and the fine linen, and the hoods (turbans), and the veils.

24 And it shall come to pass, ~~that~~ instead of sweet smell there shall be stink; (from all of the dead bodies killed in battle) and instead of a girdle ^arent (Heb rags); and instead of well set hair ^bbaldness; (slaves had shaved heads) and instead of ^ca stomacher (nice robe) a girding of sackcloth; ~~and~~ ^dburning (branding a mark of a slave) instead of ^ebeauty. (Wilford Woodruff: “I have been hoping...that the sayings contained in that chapter [Isa. 3] would never apply to the daughters of Zion in our day; but I believe they will...Some of the daughters of Zion do not seem willing to forsake the fashions of Babylon. I to such would say hasten it, and let the woe that is threatened on this account come, that we may get through with it, then we can go on and build up the Zion of God on the earth...Think not, ye elders of Israel, ye sons and daughters of Zion, the we are going to live after the order of Babylon always. We are not. We shall be chastised and afflicted, and shall feel the chastening rod of the Almighty, unless we serve the Lord our God, and build up his kingdom.” (*The Discourses of Wilford Woodruff*, 226-227 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 82))

25 Thy ^amen shall fall by the sword, and thy mighty in the war.

26 And her (Jerusalem) ^agates shall ^blament and ^cmourn; and she (shall be) ~~being~~ ^ddesolate (ie Jerusalem shall be emptied, cleaned) (and) shall sit upon the ^eground.

CHAPTER 4

Zion and her daughters shall be redeemed and cleansed in the Millennial day—Compare 2 Nephi 14.

(Verse 1 belongs with the previous chapter) 1 AND in that day ^aseven women (shows the scarcity of men after the battle - seven may be symbolic or literal) shall take hold of one ^bman, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy ^cname, to take away our ^dreproach. (ie the stigma of being unmarried and childless) (The conditions under which these women would accept this marriage are contrary to the Lord’s order of marriage. In the proper covenant relationship, the husband is supposed to take care of the wife. D&C 132:58-61. “...’seven women’ (meaning simply a lot of women) will request a man’s hand in marriage. Economic problems will be such that these women will be willing to provide their own food and clothing, contrary to the usual marriage customs. According to the Hebrew scriptures (Exodus 21:10), a man was required to provide a wife with food and clothing; but in this case Isaiah observes that the women are willing to waive that right. Having a good knowledge of the importance of marriage, they request a man to take away their

reproach. In Isaiah's day and, indeed, in many parts of the Near East today, it was and is a disgrace to remain unmarried.” (*Book of Mormon compendium*, by Sidney Sperry, chapter 11, 2 Nephi 14))

2 In that day shall the ^abranch (Jesus Christ is called the branch. Also, an offshoot of the house of Israel is often called “a righteous branch.” Jacob 2:25, 1 Ne 15:12, 2 Ne 3:5) of the LORD be ^bbeautiful and glorious, and the ^cfruit of the earth (ie the earth will be renewed, and will be productive, prosperous, and beautiful) ~~shall be~~ excellent and comely ~~for~~ (to) them that are ^descaped (survivors of the coming destruction – the escaped of Israel will consist of both Jews and other members of the house of Israel D&C 133:11-13: 11 ^aWatch, therefore, for ye ^bknow neither the day nor the hour. 12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion. 13 And let them who be of ^aJudah flee unto ^bJerusalem, unto the ^cmountains of the Lord’s ^dhouse.) of Israel. (The fruit are the righteous of Israel who are true temple worshippers, for they shall be called “holy” or a temple people.)

3 And it shall come to pass, (they that are) ~~that he that is~~ ^aleft in ^bZion, and ~~he that~~ remaineth in ^cJerusalem, shall be called holy, ~~even~~ every one that is ^dwritten among the living in Jerusalem (ie those saved by approval of the Messiah): (It is significant that the survivors of God’s judgment will be a temple-oriented people, for it is their temple orientation that will help them escape his judgments. We have been commanded, “Stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly.” D&C 87:8; 45:32)

(Moroni quotes 4 & 5: When Moroni visited Joseph Smith, he quoted v. 4&5 and said that this prophecy was soon to be fulfilled.)

4 ^aWhen the Lord shall have ^bwashed away the filth of the daughters of Zion (cleansed the earth), and shall have ^cpurged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of ^dburning. (Second Coming) (Being cleansed is a process in which the Holy Ghost plays a prominent role. Joseph Smith taught that “as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham.” Teachings, p. 149-50 (The glory of Zion shall be her defense. Elder Orson Pratt suggested that the fulfillment of Isaiah’s prophecy would be literal: “The time is to come when God will meet with all the congregations of his Saints, and to show his approval, and that he does love them, he will work a miracle by covering them in the cloud of his glory. I do not mean something that is invisible, but I mean that same order of things which once existed on the earth so far as the tabernacle of Moses was concerned, which was carried in the midst of the children of Israel as they journeyed in the wilderness...But in the latter days there will be people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God, - a pillar of flaming fire by night. Did you ever hear of any city that was thus favored and blessed since the day that Isaiah delivered this prophecy? No, it is a latter-day work, one that God must consummate in the latter times when he begins to reveal himself, and show forth his power among the nations.” Journal of Discourses 16:82)

5 And the LORD will create upon every dwelling place of mount ^aZion, and upon her assemblies, a ^bcloud and smoke by day, and the shining of a flaming ^cfire by night: for upon all (everyone) the glory (of Zion) ~~shall be~~ a defence. (This should read “Canopy.” Thus Zion and her inhabitants shall be protected by God from spiritual harm in the same way that individuals are protected from physical harm by seeking shelter during the heat of the day or in great storms.)

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of ^arefuge, and for a covert from storm and from rain. (The storms remove the wicked out of their places as chaff is removed from the wheat, while the righteous, like wheat, are gathered into protected units and preserved in the Lord’s temples and other holy places. Joseph Smith: “...The time is soon coming, when no man

will have any peace but in Zion and her stakes. “I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of man has said that the mother shall be against the daughters, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place.” (*Teachings of the Prophet Joseph Smith*, p. 161 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 134))

CHAPTER 5

The Lord’s vineyard (Israel) shall become desolate and his people be scattered—Woes shall come upon them in their apostate and scattered state—The Lord shall lift an ensign and gather Israel—Compare 2 Nephi 15.

This chapter is divided into two parts. Part 1: 1-7 is the song of the vineyard and Part 2: 8-30 the bitter crop that is produced. The song contains two parts. 1-6 the song, 7 the interpretation. The Lord, who planted the bride in a fertile hill and provided for her expected her to bring forth good seed or fruit. But instead she brought fourth bad fruit, and so the bridegroom let her go to waste, reaping the natural consequences of her sowing. The song shows the great love and attention that the Lord has shown to the house of Israel throughout the ages, including in our own dispensation.

1 (And then) ^aNow will I sing ^bto my wellbeloved (ie the prophet composes a song or poetic parable of a vineyard, showing God’s mercy and Israel’s unreponsiveness.) a song of my beloved (Christ) touching his ^cvineyard. (Israel) My wellbeloved hath a vineyard ^din a very fruitful hill (ie Israel):

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower (set prophets) in the midst of it, and also made a winepress therein (for a good harvest): and he looked that it should bring forth grapes (faithful people), and it brought forth wild grapes. (apostasy)

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. (I’ll give you the facts, you be the judge.)

4 What could have been done more to my vineyard, that I have not done in it? (The main question) wherefore, when I looked (planned) that it should bring forth grapes, (it) brought ~~it~~ forth ^awild grapes?()

5 And now go to; I will tell you what I will do to my ^avineyard: I will ^btake away the hedge (divine protection) thereof, and it shall be eaten up; and (I will) break down the ^cwall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns (false doctrines and behaviors): I will also command the clouds that they rain no rain upon it. (the spirit withdraws and no prophets)

7 For the ^avineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for ^bjudgment, (or justice) ~~but~~ (and) behold oppression; for righteousness, but behold ^ca cry. (riotous living) (A parable of the destruction and scattering of Israel (Judah))

8-25 presents a series of six woes, all of which demonstrate the low spiritual state of certain groups. The first woe (8-10) speaks out against the improper use of land; the second (11-17) contains the prophetic word on the manner in which those of the world improperly and with evil intent eat, drink, and make merry; the third (18-19) is directed against those who are wicked and mock God and his divine plan; the fourth (20) speaks against liars and those who fight against the things of God; the fifth (21) deals with conceited individuals who believe themselves to be wise; and the sixth (22-23) accuses those who give bribes and belittle the righteous.

8 ¶ Woe unto them that ^ajoin ^bhouse to house, that lay field to field, till there be no place, that they may ^cbe placed alone in the midst of the earth! (ie be left to dwell alone. The wealthy landowners absorb the

small farms of the poor) (This refers to building up great landed estates by oppressive means.)

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one ^abath, (8 ½ gallons) and the seed of an homer (6 ½ bushels of seed) shall yield an ephah (a ½ bushel). (This shows how unproductive the land will become because of wickedness.)

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, ~~and~~ ^awine inflame them!

12 And the harp, and the ^aviol, (Heb lyre) the ^btabret, (Heb drum) and pipe (instruments associated with worship of the Lord), and wine, are in their feasts: but they ^cregard not the ^dwork of the LORD, neither consider the operation of his hands. (hypocritical worship)

13 ¶ Therefore my people are gone into ^acaptivity, because *they have* no ^bknowledge: (revelation) and their honourable men *are* famished, and their multitude dried up with thirst. (The Prophet Joseph Smith said: "The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." Teachings, p. 217)

14 Therefore hell hath enlarged herself, (they had to add on to hell to make room for you) and opened her mouth without measure (in riotous living): and their glory, and their multitude, and their ^apomp, (Heb noise, or uproar) and he that rejoiceth, shall descend into it.

15 And the mean (poor) man shall be brought down, and the mighty man shall be humbled, and the eyes of the ^alofty (or haughty) shall be humbled: (everyone needs humbling)

16 But the LORD of hosts shall be exalted in ^ajudgment, and God that is ^bholy shall be sanctified in righteousness. (The Lord will triumph)

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. (destruction complete)

18 Woe unto them that ^adraw (Heb entice, or pull) iniquity with cords of ^bvanity, and sin ^cas it were with a cart rope: (you are tethered to your sins)

19 That say, Let him make ^aspeed, *and* ^bhasten his work, that we may ^csee *it*: and let the counsel of the ^dHoly One of Israel draw nigh and come, that we may know *it!* (ie they will not believe in the Messiah until they see him) (It is up to God to prove to us that he exists)

20 ¶ Woe unto them that call ^aevil ^bgood, and good evil; that put ^cdarkness for ^dlight, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto ~~them that are~~ (the) ^awise in their own ^beyes, and ^cprudent in their own sight!

22 Woe unto ~~them that are~~ (the) mighty to ^adrink ^bwine, and men of strength to mingle strong drink:

23 Which ^ajustify the ^bwicked for reward, (bribes) and ^ctake away the righteousness of the righteous from him! (deprive the innocent of their rights)

24 Therefore as the fire devoureth the ^astubble, and the flame consumeth the chaff, ~~so~~ their ^broot shall be as rottenness (no posterity in the next life), and their blossom(s) shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the ^aanger of the LORD kindled against his people, and he hath ^bstretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still. (you can still repent)

(This section introduces two divine activities that will attract members of the house of Israel to their gathering places or their lands of promise. God will hold up a flag, or standard, unto all the nations of the earth around which Israel may rally; and God will attract the attention of Israel through a hiss or a whistle. A third divine activity is listed in a later section of Isaiah: God will cause a trumpet to be blown,

which will serve as a signal for the tribes to gather around the ensign. 18:3,7. These three activities symbolize the manner by which the earth's inhabitants will be called to Zion in the latter days after they accept the gospel of Jesus Christ.)

26 ¶ And he will lift (The Lord will play an active role in the restoration of the gospel in the latter-days.) up an ^aensign (a flag or rallying point, the true gospel) to the nations from far (America is far from Israel), and will ^bhiss (whistle, signal) unto them from the ^cend of the earth: and, behold, they shall ^dcome with speed swiftly: (Brigham Young was shown the Salt Lake Valley in vision so that he would recognize the place when he and the outcasts from Nauvoo arrived. In particular, he was shown a prominent hill now north of the city that became know as Ensign Peak. From that place, said President Young, the gospel would be preached to the world. A flagpole was erected there and a flag shown. From this place the Lord will hiss unto them from the end of the earth. Isaiah, the Times of Fulfillment, 96) 27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: (Nothing will impede those who come to Zion. The Saints will not be weary, stumble or sleep, and their loins will be girded, their shoes will be latched, and their equipment and vehicles will be ready and prepared. Those who gather to Zion are compared to a strong and mighty lion in its prime, who roars, catches its prey and carries it away with no fear.)

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: (This is the protection God will provide to those who come to Zion.)

29 Their roaring (like jet engines) ~~shall be~~ like a lion, (JST 29) they shall roar like young ^alions: yea, they shall roar, and lay hold of the ^bprey, and shall carry ~~it~~ away safe, and none shall deliver ~~it~~. (None will stop the gathering)

30 And in that day they shall roar against them like the roaring of the sea: and if ~~one~~ (they) look unto the land, (the land of the wicked) behold darkness *and* sorrow, and the ^alight is ^bdarkened in the heavens thereof. (The spiritual light will not be found among the wicked.)

CHAPTER 6

Isaiah sees the Lord—His sins are forgiven—He is called to prophesy—He prophesies of the rejection by the Jews of Christ's teachings—A remnant shall return—Compare 2 Nephi 16.

1 ^aIN the year that king Uzziah died (about 740BC) I ^bsaw also the ^cLord sitting upon a ^dthrone, high and lifted up (exalted), and ^ehis train (ie the hem of his garment, or the skirts thereof) (skirt of his robe, authority or power, Heb: wake, light) filled the temple. (Joseph Smith informs us that Isaiah's vision was connected to the experience wherein his calling and election were made sure and he was given the gift of the Second Comforter, Jesus Christ. *Teachings*, p. 150-151)

2 Above it stood the ^aseraphims: each one had six wings; with twain he covered his face (shows respect for God), and with twain he covered his feet, and with twain he did fly. (The Book of Mormon renders seraphim, the correct Hebrew plural form. In the Hebrew the word "veils" is the same as "wings," resulting in this interpreted meaning: "Each one had six veils; with twain he concealed his presence, and with twain he concealed his location, and with twain he did fly." The wings or veils, then, are not literal; they are symbolic representations of powers possessed by the seraphim. Isaiah, the Times of Fulfillment, 102)

3 And one cried unto another, and said, Holy, holy, holy, (three times represents the very best) *is* the ^aLORD of hosts: the whole earth *is* full of his ^bglory.

4 And the ^aposts of the door moved (Heb foundations of the thresholds trembled) (shook) at the voice of him that cried, and the house was filled with ^bsmoke. (Isaiah is trying to explain what it was like to see a vision of the celestial realms, but words don't do it justice. The Prophet Joseph Smith 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)

5 ¶ Then said I, Woe *is* (unto) me! for I am ^aundone; (Heb cut off. ie he was overwhelmed by his consciousness of the sins of himself and his people) (completely overwhelmed) because I *am* a man of ^bunclean (so imperfect) lips, and I dwell in the midst of a people of unclean lips: for mine eyes have ^cseen the ^dKing, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live ^acoal in his hand (ie a symbol of cleansing), *which* he had taken with the tongs from off the altar (atonement):

7 And he laid *it* upon my ^amouth, and said, Lo, this (atonement) hath touched thy lips; and thine iniquity is ^btaken away, and thy sin purged. (The result of the atonement. The Holy Ghost cleanses by fire and makes us equal to our callings)

8 Also I heard the voice of the Lord, saying, Whom shall I ^asend, and who will go for us? Then ~~said~~ I (said), Here *am* I; ^bsend me. (Because of the atonement, Isaiah has confidence to accept his call. Isaiah was sent to bear witness of Christ.)

9 ¶ And he said, Go, and tell this people, ^aHear ye indeed, but (they understood) ^bunderstand not; and see ye indeed, but (they) ^cperceived not. (These are those who are so spiritually dead as not to understand the words of the prophets.)

10 Make the ^aheart of this people fat, and make their ears heavy, and ^bshut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, ^ahow long? (The prophet wonders how long men will be so, and the Lord answers: until mortal man is no more) And he (said) answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, (as long as there are people)

12 And the LORD have removed men far away, (Israel exiled into other nations.) and *there* (shall) be a great forsaking in the midst of the land.

13 ¶ But yet ~~in it~~ (there) shall be a tenth (remnant), and (they) ^a-(Israel) shall return, and shall be eaten (pruned as by animals, apostates cut out): as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed shall be the ^bsubstance thereof. (ie like a tree, though its leaves be scattered, life and potential to produce seed yet remain in it) (Some of Israel would survive the destruction and scattering. Israel may look dead, but there is still life in it.)

ISAIAH 7 & 2 NEPHI 17

Since chapter 7-14 are not Old Testament lessons, I have not gone back and inserted the JST verses. These are strictly from the Book of Mormon.

Ephraim and Syria wage war against Judah—Christ shall be born of a virgin—Compare Isaiah 7. [Between 559 and 545 B.C.] (This prophecy has a direct application for us although it was literally fulfilled when Assyria invaded ancient Israel. Assyria is a type and symbol of the warring nations that will exist in the latter days, shortly before the Second Coming. The text provides a number of clues regarding this, including Isaiah’s fourfold use of the formula “in that day”, a phrase that often pertains to our own day. Further, if we accept the Lord’s sign of Immanuel (i.e., if we accept Jesus Christ and his atonement), we will be protected during the wars in the last days. The central messages for us in the section are that we should trust the Lord’s word that comes through his prophet, rather than rely on the arm of flesh, and Judah’s inhabitants should find comfort in knowing that a “remnant of Israel shall return” to Israel, as the Lord has promised. *Understanding Isaiah*, p. 68)

1 ^aAND it came to pass in the days of ^bAhaz the son of ^cJotham, the son of Uzziah, king of Judah, that ^dRezin, king of Syria, and ^ePekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub (A remnant shall return) thy son, at the end of the ^aconduit of the upper pool in the highway of the fuller's field;

4 And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands (smoldering wood), for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.

7 Thus saith the Lord God: ^aIt shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus, Rezin; and within three score and five years shall Ephraim be ^abroken that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will ^anot believe surely ye shall not be established.

10 Moreover, the Lord spake again unto Ahaz, saying:

11 Ask thee a ^asign of the Lord thy God; ask it either in the depths, or in the heights above.

12 But Ahaz said: I will not ask, neither will I ^atempt the Lord. (This is not the voice of humility, but the voice of flippant disinterest from a wicked king. Isaiah is enraged. Isaiah, Times of Fulfillment, 109)

13 And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore, the Lord himself shall give you a sign (This prophecy has dual application. It refers to Isaiah's son and it refers to Jesus Christ. Isaiah's wife was a prophetess, not a virgin, but she was to bear a son.)—Behold, a ^avirgin shall conceive, and shall bear a son, and shall call his name ^bImmanuel. (Messianic prophecy.)

15 Butter and ^ahoney shall he eat, that he may know to refuse the evil and to choose the good.

16 For ^abefore the child shall know to refuse the evil and choose the good, (Before he is 8 years old) the land that thou abhorrest (the northern kingdom of Ephraim) shall be forsaken of ^bboth her kings.

(Ephraim's and Syria's. Jeffrey R. Holland: There are plural or parallel elements to this prophecy, as with so much of Isaiah's writing. The most immediate meaning was probably focused on Isaiah's wife, a pure and good woman who brought forth a son about this time, the child becoming a type and shadow of the greater, later fulfillment of the prophecy that would be realized in the birth of Jesus Christ. The symbolism in the dual prophecy acquires additional importance when we realize that Isaiah's wife may have been of royal blood, and therefore her son would have been royalty of the line of David. Here again is a type, a prefiguration of the greater Immanuel, Jesus Christ, the ultimate son of David, the royal King who would be born of a literal virgin. Indeed, his title *Immanuel* would be carried forward to the latter days, being applied to the Savior in section 128 verse 22 of the Doctrine and Covenants. *Christ and the New Covenant*, 79)

17 The Lord shall ^abring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that ^bEphraim departed from Judah, the king of Assyria.

18 And it shall come to pass in that day (When the prophet uses the phrase "in that day" he is usually referring to our day.) that the Lord shall hiss (whistle) for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria. (The fly and the bee refer to soldiers. They shall be everywhere in the kingdom of Judah. Donald W. Parry: The Lord will signal or prompt the Assyrian armies (here referred to as "bees") to come down on Judah. The *Lord shall whistle* to the bees is a symbol built on an actual ancient practice, for Cyrillus of Alexandria (ca. a.d. 400) wrote about

beekeepers who whistled to bees to get them to return to their hives. *Understanding Isaiah*, 78. The fly and the bee represent hordes of soldiers from two opposing superpowers typified by Egypt and Assyria, the two superpowers of Isaiah's time. Egypt represents a latter-day western superpower whereas Assyria represents a latter-day Middle Eastern or eastern superpower. *Isaiah, The Times of Fulfillment*, 113)

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. (The invading hordes would effectively take over the land.)

20 In the same day shall the Lord shave with a ^arazor that is hired, by them beyond the river, (a type for a latter-day archtyrant) by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard. (Those sold into slavery are shaved all over their bodies. This also means that no part of the land will be free.)

21 And it shall come to pass in that day, a man shall nourish a young cow and two sheep; (These refer to the desolation that will exist after the Assyrian invasion and destruction.)

22 And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns. (The grapes shall be thorns.)

24 With arrows and with bows shall men come thither, because all the land shall become briers and thorns. (This prophecy was fulfilled when Assyria overran the land in 721 BC.)

25 And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle. (The land that once was good for cultivating crops would later be good only for grazing of animals.)

ISAIAH 8 & 2 NEPHI 18

Christ shall be as a stone of stumbling and a rock of offense—Seek the Lord, not peeping wizards—Turn to the law and to the testimony for guidance—Compare Isaiah 8. [Between 559 and 545 B.C.] (Isaiah presents three images of Jesus Christ that have special meaning for us today – water, temple and light. First Jesus is as essential to our spiritual salvation as water is to our physical salvation; that is to say, without water we will die physically, and without Christ we will die spiritually. Second, we will find peace and comfort in Jesus Christ if we permit him to be our temple (the focus of our worship), our cornerstone (the chief part of the building) and our sure foundation (where we can find sure footing). Third, as we walk through mortality, which is like passing in the shadow or in darkness, we receive great hope, comfort, and joy when we accept Jesus as our great light. *Understanding Isaiah*, p. 80)

1 MOREOVER, the word of the Lord said unto me: Take thee a great ^aroll, and write in it with a man's pen, concerning ^bMahe-shalal-hash-baz. (to speed, spoil, hasten plunder. Israel will be destroyed quickly.)

2 And I took unto me faithful ^awitnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess (similar to the virgin Mary); and she conceived and bare a son. Then said the Lord to me: ^aCall his name, Mahe-shalal-hash-baz. (He is a type of Christ. The name means "swift is the booty, speedy is the prey.")

4 For behold, ^athe child shall ^bnot have knowledge to cry, My father, and my mother (about two to three years), before the riches of Damascus and the ^cspoil of ^dSamaria shall be taken away before the king of ^eAssyria. (This prophecy means that before 2 or 3 years, the invasion of Assyria will occur.)

5 The Lord spake also unto me again, saying: (Isaiah is talking about two types of water – the soft, rolling waters of Shiloah located near the temple mount of Jerusalem, and the waters of the Euphrates, a great river that often floods out of control. The waters of Shiloah are controlled and inviting, whereas the Euphrates is dangerous and destructive. The waters of Shiloah bring life to those who drink them;

the Euphrates brings death to those who are swept up in its flood. Isaiah's images of the two waters are symbolic; the former represents Jesus, the King of Heaven, who is likened to the waters of life; the latter is the king of Assyria, who leads his great, destructive armies and "cover the earth [like a flood...and] destroy the inhabitants thereof." *Understanding Isaiah*, p. 83)

6 Forasmuch as this people refuseth the waters of ^aShiloah ("he to whom it belongs") that go softly, and rejoice in ^bRezin (king of Syria) and Remaliah's son; (Pekah, king of Israel)

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river (Euphrates), strong and many, even the king of ^aAssyria and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah; he shall overflow and go over, he shall ^areach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ^aAssociate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. (Although the inhabitants of the world attempt to protect themselves with temporal weapons, they will be destroyed or broken in pieces. The twice repeated phrase is probably the result of a scribal error. The repetition is not found in the Isaiah Scroll of the Dead Sea Scrolls. *Understanding Isaiah*, p. 85)

10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

11 For the Lord spake thus to me with a strong hand, (A strong hand means a strong handshake, or with power. This statement describes a close, personal relationship between the Lord and His prophet) and instructed me that I should not walk in the way of this people, saying:

12 Say ye not, A confederacy, to all to whom this people shall say, A ^aconfederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of Hosts himself (The literal translation from the Hebrew text reads, "make him a temple, the Lord of Hosts" meaning let the Lord be your temple, your place of holiness. *Understanding Isaiah*, p. 86), and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a ^astone of ^bstumbling, and for a ^crock of ^doffense to both the houses of Israel, for a gin and a ^esnare to the inhabitants of Jerusalem. (Because Israel would reject the Messiah, they shall have troubles. Neal A. Maxwell said: "A stumbling block is defined as involving 'something repugnant to one's prejudices' (The Oxford English Dictionary)...A stumbling block of the Jews of Jesus' day, for instance, was their expectations about what the Messiah would do, such as emancipating them politically. To them, Jesus was not an emancipator, and his death was an unfulfilling stumbling block. This irony had been prophesied. The Greeks, on the other hand, regarded the whole idea of a resurrecting messiah as foolishness. (See Isaiah 8:14; 1 Corinthians 1:23; 1 Peter 2:8; 2 Nephi 18:14.)" (*A Wonderful Flood of Light* [Salt Lake City: Bookcraft, 1990], 71.))

15 And many among them shall ^astumble and fall, and be broken, and be snared, and be taken.

16 ^aBind up the testimony, seal the law among my disciples. (These actions fit into a divine sequence; the saints must first receive their endowments, then warn the world's inhabitants of God's coming judgments, which will be followed by the binding up of the testimony and the sealing of the law; finally the judgments of God will come. After the Lord's people have testified to and warned the nations, they will figuratively "bind" "tie up" or "shut up" their testimonies and "affix a seal" to the law of God. *Understanding Isaiah*, p. 88)

17 And I will wait upon the Lord (be patient), that ^ahideth his face from the house of Jacob, and I will look for him. (The literal translation reads "I will hope for him." Spencer W. Kimball: Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery. The sufferings of our Savior were part of his education. *Faith Precedes the Miracle*, 98.

Neal A. Maxwell: Since the Lord wants a people “tried in all things” (D&C 136:31), how specifically will we be tried? He tells us, I will try the faith and the patience of my people (see Mosiah 23:21). Since faith in the timing of the Lord may be tried, let us learn to say not only, “Thy will be done,” but patiently also, “Thy timing be done.” Ensign, May 2001, 59-61.)

18 Behold, I and the children whom the Lord hath given me are for ^asigns and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion. (Isaiah and his family are for signs to Israel. Israel will be destroyed, but later will be restored.)

19 And when they shall say unto you: Seek unto them that have ^afamiliar spirits, and unto ^bwizards that peep (whisper) and mutter—^cshould not a people seek unto their God for the living to hear from the dead? (Orson F. Whitney: “To those in quest of spiritual light, this word of counsel: Seek it only in the Lord's appointed way. Follow the advice of the Apostle James and the example of Joseph the Prophet. Never go upon the Devil's ground. Keep away from all deceptive influence. One may believe in hypnotism, without being a hypnotist, without surrendering one's will to the will of the person exercising that power—a very dangerous power when wielded by an unprincipled possessor. In like manner, one may believe spiritualism real, without becoming a spiritualist, without attending ‘séances,’ without consulting ‘mediums,’ without putting trust in planchettes, ouija boards, automatic pencils, false impersonations, or in any way encouraging the advances of designing spirits, who thus gain an ascendancy over their victims, leading them into mazes of delusion, and often into depths of despair. Go not after them; and if they come to you, put them to the test. ‘Try the spirits.’ (1 Jn. 4:1) If they speak not according to revealed truth, if they conform not to divine standards, ‘it is because there is no light in them.’ (Isa. 8:20)” (Saturday Night Thoughts [Salt Lake City: Deseret News, 1921], 311 - 312 as taken from Commentaries on Isaiah in the Book of Mormon, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 146))

20 To the ^alaw and to the testimony; and if they speak not according to this word, it is because there is no light in them. (The Spirit of the Lord was withdrawn from them.)

21 And they shall pass through it hardly bestead (situated, or other words poorly situated or homeless) and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth and behold trouble, and ^adarkness, dimness of anguish, and shall be driven to darkness.

ISAIAH 9 & 2 NEPHI 19

Isaiah speaks Messianically—The people in darkness to see a great Light—Unto us a child is born—He shall be the Prince of Peace and shall reign on David's throne—Compare Isaiah 9. [Between 559 and 545 B.C.]

1 ^aNEVERTHELESS, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the ^bland of ^cZebulun, and the land of ^dNaphtali, (During Jesus' day, these were the lands of Galilee.) and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

2 The people that walked in darkness have seen a great light (The Messiah); they that dwell in the land of the shadow of death, upon them hath the light shined. (Jesus lived in Galilee and was the light to the people who knew him.)

3 Thou hast multiplied the nation (Abraham's posterity), and ^aincreased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. (3-7 deal with the coronation of Jesus as King of kings during the Millennium. W. Cleon Skousen: In the King James Version this verse states that the people would NOT increase their joy, but the Book of Mormon gives

the correct rendition. In fact, the King James translators inserted a marginal note indicating there was some question about the word “not.” The Revised Standard Version leaves out the “not” just as the Book of Mormon did nearly a century earlier. The word “not” obviously contradicts the next two phrases, which say that the joy of the people will be so exuberant that it will be similar to the happiness which always accompanies the gathering in of the harvest, or the happiness of those occasions when the booty is about to be distributed after a long, hard-fought campaign for victory. *Isaiah Speaks to Modern Times*, 222)

4 For thou hast broken the yoke of ^ahis burden, and the staff of his shoulder, the rod of his ^boppressor. (tools of the master over slaves. In biblical times, the staff and rod were used by taskmasters on slaves. A yoke was a wooden frame designed to harness together beasts of burden. These three items – the yoke, staff, and rod – signify oppression, or the burdens placed on Israel by its neighbors. Parry, *Visualizing Isaiah*, 79)

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but ^athis shall be with burning and fuel of fire. (Maybe nuclear destruction.)

6 For (All of the preceding has happened “because”) unto us a ^achild is born, unto us a son is given; and the ^bgovernment shall be upon his shoulder (Jeffrey R. Holland said: “The fact that the government would eventually be upon his shoulders affirms what all the world will one day acknowledge—that he is Lord of lords and King of kings and will one day rule over the earth and his Church in person.... All can take comfort from the fact that because the government—and the burdens thereof—will be upon his shoulders, they will be lifted in great measure from our own. This is yet another reference in Isaiah to the Atonement, the bearing away of our sins (or at very least in this reference, our temporal burdens) on the shoulders of Christ.” (*Christ and the New Covenant*, 80-81 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 150)); and his name shall be called, Wonderful, Counselor (In Hebrew it reads: Wonderful Counsellor), The ^cMighty God, The ^dEverlasting Father (Neal A. Maxwell said: “Jesus is even described as the Father, because he is the Father-Creator of this and other worlds. Furthermore, he is the Father of all who are born again spiritually. When we take upon ourselves his name and covenant to keep his commandments, we then become his sons and daughters, ‘the children of Christ.’ Additionally, since he and the Father are one in attributes and in purpose, Jesus acts for the Father through divine investiture, sometimes speaking as the Father.” (*Mosiah, Salvation Only Through Christ*, ed. By Nyman and Tate, pp. 5-6 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 62)), The Prince of ^ePeace. (These titles of Christ represent the type of service he would render to his people. He has four titles: wonderful Counselor, mighty God, everlasting Father, and prince of Peace.)

7 Of the increase of ^agovernment and peace ^bthere is no end, upon the throne of ^cDavid, and upon his kingdom to order it (The confusion of the telestial world will be replaced by the society of Christ), and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this. (Isaiah 9:9-10:4 is divided into four subsections. The first deals with pride (9:8-12), the second concerns evil leaders (9:13-17), the third decries the lack of love and kindness for others (9:18-21), and the fourth refers to social injustice (10:1-4). The four subsections are part of a single prophecy but are divided structurally with an identical poetic refrain at the end of each section: “For all this his anger is not turned away, **but his hand is stretched out still.**” *Understanding Isaiah*, p. 97.)

8 The Lord sent his word unto Jacob and it hath lighted upon Israel (This is directed to Ephraim, the northern kingdom. It also applies to us today.).

9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:

10 The bricks are fallen down, but we will build with hewn ^astones; the sycamores are cut down, but we will change them into ^bcedars.

11 Therefore the Lord shall set up the adversaries of ^aRezin against him, and join his enemies together;

12 The Syrians before and the Philistines behind; and they shall ^adevour Israel with open mouth. For all

this his ^banger is not turned away, **but his hand is stretched out still.**

13 For the people turneth not (they don't repent) unto ^ahim that smiteth them, neither do they seek the Lord of Hosts.

14 Therefore will the Lord cut off from Israel head and tail, (The "head" (government) and the "tail" (false prophets). Nyman, Great Are the Words of Isaiah, 69) branch and rush ^ain one day.

15 The ^aancient, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the ^aleaders of this people cause them to err; and they that are ^bled of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have ^amercy on their fatherless and ^bwidows; for ^cevery one of them is a hypocrite and an ^devildoer, and every mouth speaketh ^efolly. For all this his anger is not turned away, but his ^fhand is stretched out still.

18 For ^awickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the Lord of Hosts is the ^aland darkened, and the people shall be as the fuel of the fire; ^bno man shall spare his brother. (The wicked shall destroy each other.)

20 And he ^ashall snatch on the right hand and be hungry; and he shall ^beat on the left hand and they shall not be satisfied; (Greed and corruption would run rampant. Each person would cheat or steal from his neighbor to the right but would be left wanting more, whereupon each would steal from his neighbor to the left and still would not be satisfied. These awful conditions would result in a total breakdown of society; people's corrupt actions would be as destructive upon society as eating the flesh of one's own arm would be upon the body. Isaiah, The Times of Fulfillment, 134) they shall eat every man the flesh of his own arm— (There will be a famine)

21 Manasseh, ^aEphraim; and Ephraim, Manasseh (Ephraim will be against Manasseh and Manasseh will be against Ephraim, and they will also be against Judah.); they together shall be against ^bJudah. For all this his anger is not turned away, **but his hand is stretched out still.** (In spite of Israel's rejection of Christ, His hand would still be outstretched beckoning for them to return to him.)

ISAIAH 10 & 2 NEPHI 20

These Isaiah chapters are taken directly from the Book of Mormon.

Destruction of Assyria is a type of destruction of wicked at the Second Coming—Few people shall be left after the Lord comes again—Remnant of Jacob shall return in that day—Compare Isaiah 10. [Between 559 and 545 B.C.]

1 ^aWO unto them that decree ^bunrighteous decrees, and that write grievousness which they have prescribed;

2 To turn away the needy from judgment (or justice), and to take away the right from the ^apoor of my people, that ^bwidows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation (ie punishment), and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, **but his hand is stretched out still.** (Unrighteous rulers will be singled out to be taken to prison and slain.)

Verses 5-11: Assyria: Instrument in God's hand

5 O Assyrian (wicked nations of the last days), the rod of mine anger, (or Assyria is the rod of my anger, and my wrath is a staff in their hand) and the staff in their hand is ^atheir indignation.

6 I will send him ^aagainst a hypocritical nation (apostate nation), and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, (Spoil and prey refer to the prophetic name Maher-shalal-hash-bax, suggesting that Isaiah's earlier prophecy regarding his son (8:1-4) finds at least

partial fulfillment in Assyria's capturing and plundering of Israel. Understanding Isaiah, 105) and to tread them down like the mire of the streets. (Israel is dirty like mud)

7 Howbeit he meaneth not so, neither doth his heart think so (Heb did his heart intend it thus); but in his heart it is to destroy and cut off nations not a few. (The king of Assyria does not know he is God's tool.)

8 For he saith: Are not my ^aprinces altogether kings? (The Assyrian king thought his princes were mightier than the kings of surrounding countries.)

9 Is not ^aCalno as ^bCarchemish? Is not Hamath as Arpad? Is not Samaria as ^cDamascus? (These are the cities destroyed by Assyria.)

10 As ^amy hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; (Kingdoms of idols are stronger than Israel and Judah.)

11 Shall I not, as I have done unto Samaria and her ^aidols, so do to Jerusalem and to her idols? (Assyria destroyed the Northern Kingdom and prepared to destroy Judah as well.)

Verses 12:19: God destroys Assyria: A type of the destruction at the second coming

12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion (the temple mount) and upon Jerusalem, I will punish the fruit (works) of the stout heart (ie the proud boasting) of the king of ^aAssyria, and the glory of his high looks. (Partial fulfillment of this promise of punishment came when an angel of the Lord went out, and smote in the camp of the Assyrians and destroyed 185,000 people (2 Kings 19:35))

13 For ^ahe saith: By the strength of ^bmy hand and by my wisdom I have done these things; (The king thought it was his ability that destroyed Israel.) for I am prudent (I have understanding); and I have moved the borders of the people (political boundaries are done away), and have robbed their treasures, and I have put down the inhabitants like a valiant man;

14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. (Israel was helpless against Assyria.)

15 Shall the ^aax boast itself against him that heweth therewith? (All the metaphors in this verse ask the same question: Can man (eg the Assyrian king) prosper against God?) Shall the saw magnify itself against him that shaketh it (Heb wields, moves)? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones (prosperity), leanness; and under his glory (ie of the king of Assyria) he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a ^afire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers (thorns and briers mean the lies and false doctrines) in one day; (The glory of the Lord will burn the wicked at the second coming)

18 And shall consume the glory of his forest (nobility or leaders), and of his fruitful field (economic apparatus), both soul and body (ie Assyria will vanish completely) and they shall be as when a standard-bearer fainteth.

19 And the ^arest of the trees of his forest shall be few, that a child may write them. (The righteous that survive the Second Coming will be few, compared to those alive before his coming.)

Verses 20-27: Remnant of Israel shall return

20 And it shall come to pass in that day, (This prophecy extends to the latter days in the succeeding verse) that the remnant of Israel, and such as are escaped of the ^ahouse of Jacob, shall no more again ^bstay (or lean, rely upon) upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. (Israel will rely on the Lord not on the world.)

21 The ^aremnant shall return, (Those remaining of Israel will repent) yea, even the remnant of Jacob, unto the mighty God. (Returning also means returning to their promised lands and to temple worship.)

22 For though thy people ^aIsrael be as the sand of the sea, yet a remnant of them shall ^breturn; the

^cconsumption decreed shall overflow with righteousness. (ie Even when punishment comes, mercy is available) (The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world. TPJS, p. 330.)

23 For the Lord God of Hosts shall make a ^aconsumption, even determined in all the land.

24 Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, (The whole of America is Zion itself, from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. Joseph Smith, Teachings, 362) ^abe not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the ^bmanner of Egypt. (ie as the Egyptians did in earlier times) (The enemies of God will be destroyed.)

25 For yet a very little while, and the ^aindignation shall cease, and mine anger in their destruction. (God will remember his covenant and restore his people. The onslaught of Assyria – both in the days of Hezekiah and in the equivalent latter-day confrontation – would last only a short time. Isaiah, The Times of Fulfillment, 143)

26 And the Lord of Hosts shall ^astir up a scourge for him according to the slaughter of ^bMidian at the rock of Oreb; (Gideon's army) and as his rod was upon the sea so shall he lift it up after the manner of ^cEgypt. (Moses led Israel through the Red Sea.)

27 And it shall come to pass in that day that his ^aburden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the ^banointing. (Assyria will be destroyed. This is a dual prophecy during Hezekiah's time and the last days.)

Verses 28-34: Assyria marches to Jerusalem

28 ^aHe is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages. (Progress of the Assyrian armies toward Jerusalem is traced; then (v 33-34) the Lord's action against them is figuratively described)

29 They are gone over the ^apassage; they have taken up their lodging at ^bGeba; Ramath is afraid; ^cGibeah of Saul is fled.

30 Lift up the voice, O daughter of ^aGallim; cause it to be heard unto Laish, O poor ^bAnathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at ^aNob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. (These cities are going north toward Jerusalem.)

33 Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the ^ahigh ones of stature shall be ^bhewn down; and the ^chaughty shall be humbled. (Jehovah shall cut down Assyria.)

34 And he shall cut down the thickets of the forests with iron (an iron ax), and Lebanon shall fall by a mighty one. (Jehovah) (Faithful latter-day saints are part of that remnant of Jacob who are trusting in the Lord and starting to overflow with righteousness.)

ISAIAH 11 & 2 NEPHI 21

Stem of Jesse (Christ) shall judge in righteousness—The knowledge of God shall cover the earth in the Millennium—The Lord shall raise an ensign and gather Israel—Compare Isaiah 11. [Between 559 and 545 B.C.] (This chapter was quoted by Moroni to Joseph Smith and said it was about to be fulfilled.)

Verses 1-5: The Stem of Jess (Jesus Christ) prophecy

1 ^aAND there shall ^bcome forth a rod out of the ^cstem (Christ) of Jesse, (Jesse was the father of David; reference is made to the royal Davidic genealogical line in which Jesus is eventually born.) and a branch (Christ) shall grow out of his roots. (D&C 113: 1 WHO is the ^aStem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? 2 Verily thus saith the Lord: It is Christ. 3 What is the

^arod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? 4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of ^aEphraim, or of the house of Joseph, on whom there is laid much ^bpower. 5 What is the ^aroot of Jesse spoken of in the 10th verse of the 11th chapter? 6 Behold, thus saith the Lord, it is a ^adescendant of Jesse, as well as of Joseph, unto whom rightly belongs the ^bpriesthood, and the ^ckeys of the kingdom, for an ^densign, and for the gathering of my people in the ^elast days. “The Book of Mormon contains an important prophecy about a descendant of the ancient Joseph who would also be named Joseph and who would do a great work of salvation among the Israelites to bring them to the knowledge of God’s covenants in the last days. (2 Ne. 3:6-11, 14-15.) Joseph Smith, Jr., is this Joseph. His patriarchal blessing identifies him as the heir to the promises of Ephraim (son of the ancient Joseph), and he is called a pure Ephraimite by Brigham Young. (DS 3:250-54; WTP, pp. 125-27) “There is not the same recorded evidence of Joseph Smith being a descendant of Jesse through the tribe of Judah. However, there were occasions in earlier Church history when a number of the brethren, including Joseph Smith, claimed that they shared lineage with Jesus in the tribe of Judah. (See *Life of Heber C. Kimball* [1988], p. 185; JD 4:248; *Journal of President Ruderger Clawson*, pp. 374-75; *Ivins Journal*, p. 21.) “In short, Joseph Smith fulfills the requirements as a descendant of Joseph through his son Ephraim. He was also a descendant of Judah through Jesse, and he may have descended through the same lineage as Jesus.” (*Isaiah: Prophet, Seer, and Poet*, by Victor L. Ludlow, p. 172) Brigham Young: “It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father’s father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained in eternity to preside over this last dispensation.” (*Discourses of Brigham Young*, p. 108 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.94) Bruce R. McConkie: “Christ is the Son of David, the Seed of David, the inheritor, through Mary his mother, of the blood of the great king. He is also called the Stem of Jesse and the Branch, meaning Branch of David. Messianic prophecies under these headings deal with the power and dominion he shall wield as he sits on David’s throne, and have reference almost exclusively to his second sojourn on planet earth. “Jesse was the father of David. Isaiah speaks of the Stem of Jesse, whom he also designates as a branch growing out of the root of that ancient worthy. He recites how the Spirit of the Lord shall rest upon him; how he shall be mighty in judgment; how he shall smite the earth and slay the wicked; and how the lamb and the lion shall lie down together in that day—all of which has reference to the Second Coming and the millennial era thereby ushered in. (Isa.11.) As to the identity of the Stem of Jesse, the revealed word says: ‘Verily thus saith the Lord: It is Christ.’ (D&C 113:1-2.) This also means that the Branch is Christ, as we shall now see from other related scriptures. “By the mouth of Jeremiah, the Lord foretells the ancient scattering and the latter-day gathering of his chosen Israel. After they have been gathered ‘out of all countries wither I have driven them,’ after the kingdom has been restored to Israel as desired by the ancient apostles, in Acts 1:6, then this eventuality, yet future and millennial in nature, shall be fulfilled: ‘Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.’ (Jer 23:3-6) That is to say, the King who shall reign personally upon the earth during the Millennium shall be the Branch who grew out of the house of David. He shall execute judgment and justice in all the earth because he is the Lord Jehovah, even him whom we call Christ. “Through Zechariah the Lord spoke similarly: ‘Thus saith the Lord of hosts:..I will bring forth my servant the BRANCH....I will remove the iniquity of the land in one day [meaning that the wicked shall be destroyed and the millennial era of peace and righteousness commence]. In that day, saith the Lord of

hosts, shall ye call every man his neighbour under the vine and under the fig tree.’ (Zech. 3:7-10.) Of that glorious millennial day the Lord says also: ‘Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne.’ (Zech. 6:12-13.) “That the branch of David is Christ is perfectly clear. (*The Promised Messiah*, pp. 192-194 as taken from the 1981 Old Testament Institute Manual, p. 148))

2 And the ^aSpirit of the Lord shall rest upon him, the spirit of ^bwisdom and ^cunderstanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord; and he shall not ^ajudge after the sight of his eyes, (ie by appearances and by hearsay) neither reprove after the hearing of his ears.

4 But with ^arighteousness shall he ^bjudge the poor, and reprove with equity (Heb decide with equity) for the ^cmeek of the earth; and he shall ^dsmite the earth with the ^erod of his mouth, and with the breath of his lips shall he slay the wicked. (Joseph Fielding Smith: In that day there shall be no "divided Christianity."

All who will not repent and receive the gospel shall soon be removed, and they who shall remain shall learn to worship the true and living God in spirit and in truth. The Church of Jesus Christ shall have sway over all the earth, for Christ shall be the King and Deliverer. Peace shall prevail both among men and among beasts. Satan shall be bound and his dominion, which he has held by usurpation and fraud since the beginning of the earth's temporal existence, shall come to an end. The rightful King shall reign and his saints shall possess the kingdom according to the vision of Daniel. Jerusalem shall become a righteous city when Israel is gathered and redeemed. Zion also shall be cleansed of all iniquity, and in that day, when Christ shall rule, the word of the Lord to Isaiah shall be fulfilled, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Doctrines of Salvation, 1:168-69. During all these years men dwelling in mortality will have the privilege of associating with those who have received their resurrection. Our Lord and Savior will be a familiar figure among the righteous saints. Instruction will be given by resurrected prophets. How could wickedness remain under such conditions? Those who have passed through the resurrection will not, however, dwell with those in mortality. They will not stay in earthly, or human homes nor sleep in the beds of mortals. Such a thing would be inconsistent. Joseph Smith has said: Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell on the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousands years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.-Compendium, pp. 274-5. The question naturally will arise, if the wicked are to be destroyed when Christ comes, then how can there be wicked men on the earth during the Millennium, as stated by Joseph Smith and Isaiah? It is quite evident that the "wickedness" during that time will be among those who are heathen, or have not come into the Church, and their wickedness consists of failure to receive the Gospel of Jesus Christ. Men will be free from the temptations of Satan; peace will be in the hearts of all men, and it is decreed that in time all will receive the truth, for the Gospel is to cover the earth as the waters do the sea. The Way to Perfection, 312-14)

5 And ^arighteousness shall be the girdle of his loins, (The Scriptures often make symbolic use of the girdle. When Jesus said to His disciples: "Let your loins be girdled about," it was as if He had said: "Be as men who have a long race to run; gather up the folds of your flowing robes, and fasten them with your girdle; that nothing may keep you back or impede your steps." In Bible language, "to be girded" means: "to be ready for action." Fred H. Wight, Manners and Customs of Bible Lands, 93-94) and faithfulness the girdle of his reins. (or waist) (Christ will judge us by looking into our hearts.)

Verses 6-10: Glorious conditions of the Millennium

6 The ^awolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling (fatling is probably not correctly translated, it should most likely be feed, they shall feed together) together; and a little child shall lead them. (Millennial day. Joseph Smith: "In pitching my tent we found three massasaguas, or prairie rattlesnakes, which the brethren were about to

kill, but I said, ‘Let them alone—don't hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the suckling child can play with the serpent in safety.’ The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird or an animal of any kind during my journey unless it became necessary in order to preserve ourselves from hunger.” (*History of the Church*, vol. 2, pp. 71-2) Hugh Nibley: “In Paradise, as everybody knows, all creatures lived together in peace. So too, in Zion when it is restored to the earth, the lion shall lie down with the lamb. God's other creatures are an important part of the picture of heaven. A marvelous statement by Joseph Smith on this subject gives us a flash of insight into an amazing future: ‘John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.’ Brigham Young said: ‘The millennium consists in this, every heart in the Church and kingdom of God being united in one. . . . All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy . . . and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man.’” (*Approaching Zion*, p. 13))

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, (or horned viper) and the weaned child shall put his hand on the cockatrice's (ie another venomous serpent) den.

9 They shall ^anot hurt nor ^bdestroy in all my holy mountain, for the ^cearth shall be full of the ^dknowledge of the Lord, as the waters cover the sea. (Joseph Fielding Smith: “The gospel will be taught far more intensely and with greater power during the millennium until all the inhabitants of the earth shall embrace it. Satan shall be bound so that he cannot tempt any man. Should any man refuse to repent and accept the gospel under those conditions then he would be accursed. Through the revelations given to the prophets we learn that during the reign of Jesus Christ for a thousand years, eventually all people will embrace the truth. Isaiah prophesied of the millennium as follows: [Isa 11:6-9 quoted] “This chapter in Isaiah Moroni quoted to the Prophet Joseph Smith and said to him it was about to be fulfilled. If the knowledge of the Lord covers the earth as the waters do the sea, then it must be universally received. Moreover, the promise of the Lord through Jeremiah is that it will no longer be necessary for anyone to teach his neighbor, ‘. . . saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.’” (*Answers to Gospel Questions*, vol. 1, p. 111) Joseph Fielding Smith: “Some members of the Church have an erroneous idea that when the millennium comes all of the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium. Eventually, however, the knowledge of the Lord will cover the earth as the waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away.” (*Doctrines of Salvation*, 1:86 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 181-182) Orson Pratt: Children will grow up without sin unto salvation, as a general thing, . . . mortality still continues, that people are subject to plagues, subject to pain, and subject to be afflicted. . . when Jesus has been here in person a thousand years, and all the ancient Saints that have been resurrected, and the modern Saints also, after they have lived upon the earth for the space of a thousand years, it seems that Satan is to be loosed out

of his prison, and permitted to go forth and tempt. Whom shall he tempt? Those whom Jesus has brought from heaven? No, they are beyond temptation. Whom will he tempt? Those that are yet mortal—the innumerable inhabitants of the earth...He will tempt them. He will go out into the four quarters of the earth, and gather together all that he can overcome... Satan will gather up his hosts, that have apostatized from the truth, and he will marshal them round about the city, and fire will descend from God out of heaven, and devour that portion of the army of Satan that is still mortal...they will be consumed, the same as the wicked will have been consumed over a thousand years before that. JD, 21:324-26)

10 And in that day (ie the latter days) there shall be a ^aroot of Jesse, (Joseph Smith) which shall stand for an ensign of the people; to it (or unto him) shall the ^bGentiles seek; and his ^crest shall be glorious. (The root of Jesse spoken of is interpreted in D&C 113:6 as follows, ‘it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.’ This individual must be Joseph Smith. He is also spoken of as the “rod” in verse 1. “Quite obviously the ‘root of Jesse’ is a man, a descendant of Jesse and Joseph (as the Lord explains), who seems to have a great mission to perform in connection with gathering the remnant of Israel, as explained in Isaiah 11:11-16. I suggest that the ‘rod’ of verse 1 and the ‘root of Jesse’ of verse 10 refer to the same man, Joseph Smith. If the ‘rod’ in D&C 113:4 is the ‘servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph’, note that in verse 6 he seems to be more closely defined as a ‘descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.’ (Italics added.) Who better fits the description of the words in italics than Joseph Smith (see D&C 27:12-13; 86:8-11; 110:1-16; 115:18-19)? He rightly holds the priesthood and its keys by lineage, and surely no one disputes the fact that the keys of the ‘gathering of my people’ were conferred on him by Moses in the Kirtland Temple, April 3, 1836.” (“The problem of the ‘Rod’ and the ‘Root of Jesse’ in Isaiah 11,” *Improvement Era*, Oct. 1966, pp. 869, 914-15. as taken from the D&C Institute Manual, 1981, pp. 283-4) A careful reading of Romans 15:12 reveals that Paul refers to this Isaiah passage as having reference to Christ not Joseph Smith. This is natural because many of the early Apostles thought that the term “last days” referred to the time period in which they were living. Dr. Sidney B. Sperry has suggested that Paul was not correct in using this scripture to refer to Christ. “Examination of Romans 15:12 demonstrates that Paul was closely following the Septuagint LXX, Greek translation) text of Isaiah 11:10 rather than the Hebrew. As a matter of fact, the LXX version is only a paraphrase of the original Hebrew. We notice that the Greek version of Isaiah 11:1 translates the Hebrew text, ‘stem of Jesse,’ as the ‘root of Jesse’ and uses the same phrase in Isaiah 11:10. Of interest is the fact that the Greek word *riza* (root) is used in both verses to translate different Hebrew words. Paul would be quick to discern that the ‘root of Jesse’ of the LXX text of Isaiah 11:1-5 was the Christ. And when he observed that the phrase ‘root of Jesse’ was used again in verse 10, he would naturally assume that it, too, had reference to the Christ. Hence the reason for his quotation in Romans 15:12.” (*Book of Mormon Compendium*, p. 227 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 144) Hoyt W. Brewster, Jr.: Who, then, is the “root of Jesse?” It appears that the Prophet Joseph Smith is both the “rod” and the “root” that will come from Jesse. (See BMC, 223; DCBM 1:281; GAWI, 73-74.) He is the one upon whom the keys of the kingdom were bestowed, including the keys of the gathering of Israel. (See D&C 13:1; 27:12-13; 90:2-3; 110:11-16.) However, Victor Ludlow suggested that “Joseph Smith might not be the only ‘root of Jesse’ in these last days. Many presidents of the Church have been related to him by blood, and all have held the priesthood and the keys of the kingdom that he held. The ‘root of Jesse’ could also be that particular prophet who will hold the keys when Christ returns to preside personally over his kingdom. The term could even represent the office of the president of the Church. In any case, the ‘root of Jesse’ designates a great leader in the Church of Jesus Christ in this dispensation.” (IPSP, 174.))

Verses 11-16: An Ensign shall gather Israel

11 And it shall come to pass in that day (the last days) that the Lord shall set his hand again the ^asecond time to recover the remnant of his people which shall be left, from ^bAssyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from ^cShinar, and from Hamath, and from the islands of the sea. (Israel will be gathered from all nations.) (Joseph Smith “The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of his people, which have been left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Isaiah xi, Romans xi: 25, 26 and 27, and also Jeremiah xxxi: 31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made. “Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time... “Thus after this chosen family had rejected Christ and His proposals, the heralds of salvation said to them, ‘Lo, we turn unto the Gentiles;’ and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off.” (*History of the Church*, vol. 1, p. 313) Wilford Woodruff “Isaiah's soul seemed to be on fire, and his mind wrapt in the visions of the Almighty, while he declared, in the name of the Lord, that it should come to pass in the last days that God should set His hand again the second time to recover the remnant of His people, assemble the outcasts of Israel, gather together the dispersed of Judah, destroy the tongue of the Egyptian sea and make men go over dry-shod, gather them to Jerusalem on horses, mules, swift beasts, and in chariots, and rebuild Jerusalem upon her own heaps; while, at the same time, the destroyer of the Gentiles will be on his way; and while God was turning the captivity of Israel, he would put all their curses and afflictions upon the heads of the Gentiles, their enemies, who had not sought to recover, but to destroy them, and had trodden them under foot from generation to generation. At the same time the standard should be lifted up, that the honest in heart, the meek of the earth among the Gentiles, should seek unto it; and that Zion should be redeemed and be built up a holy city, that the glory and power of God should rest upon her, and be seen upon her; that the watchman upon Mount Ephraim might cry—‘Arise ye, and let us go up unto Zion, the city of the Lord our God;’ that the Gentiles might come to her light, and kings to the brightness of her rising; that the Saints of God may have a place to flee to and stand in holy places while judgment works in the earth; that when the sword of God that is bathed in heaven falls upon Idumea, or the world,—when the Lord pleads with all flesh by sword and by fire, and the slain of the Lord are many, the Saints may escape these calamities by fleeing to the places of refuge, like Lot and Noah.” (*History of the Church*, vol. 6, p. 26))

12 And he shall set up an ^aensign for the nations, and shall assemble the ^boutcasts of Israel, and ^cgather together the dispersed of Judah from the four corners of the earth. (Gordon B. Hinckley: “Rising above the Salt Lake Valley is a dome-shaped peak. Brigham Young saw it in a vision before the Saints left Nauvoo. He saw an ensign descend upon the hill and heard the voice of Joseph Smith say, ‘Build under that point ... and you will prosper and have peace.’ When Brigham Young first arrived in the valley, he immediately recognized the peak. On the morning of July 26, 1847, the men who would eventually comprise the new First Presidency, along with several members of the Twelve, climbed its slopes. This small group of priesthood leaders gazed out upon the valley below. ‘This is where we will plant the soles of our feet,’ President Young said, ‘and where the Lord will place his name amongst his people.’ As I now stand at Ensign Peak and see the valley below, I marvel at the foresight of that little group. These prophets, dressed in old, travel-worn clothes, standing in boots they had worn for more than a thousand miles, spoke of a millennial vision. It was both bold and audacious. It was almost unbelievable. Here they were, almost a thousand miles from the nearest settlement to the east and almost eight hundred miles from the Pacific coast. They were in an untried climate. They had never raised a crop

here. They had not built a structure of any kind. They were exiles, driven from their fair city on the Mississippi into this desert region of the West. But they were possessed of a vision drawn from the scriptures and words of revelation: ‘And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth’ (Isa. 11:12).” (“Faith in Every Footstep: The Epic Pioneer Journey,” *Ensign*, May 1997, 64 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 184-185))

13 The ^aenvy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not ^benvy ^cJudah, and Judah shall not vex Ephraim. (The tribes led by Judah and Ephraim were historically adversaries (after events of 1 Kings 12:16-20). In the latter days this enmity will be healed.) (LeGrand Richards “We are from Ephraim. The Lord expects us, since we are the custodians of his gospel as restored in these latter days, according to my understanding, to extend the hand of friendship to Judah, because after all we are all descendants of the prophets Abraham, Isaac, and Jacob, and we come under the promises that through their descendants should all the nations of the earth be blessed. I do not know how the enmity and the envy between Ephraim and Judah can disappear except that we of the house of Ephraim, who have the custody of the gospel, should lead out in trying to bring to this branch of the house of Israel the blessings of the restored gospel... And it seems to me that the only way that the tribe of Judah can be sanctified to dwell in his presence forever and ever will be when we bring to them the gospel of the Lord Jesus Christ as the Savior promised them it would be brought in the latter days.” (*Conference Report*, Oct. 1956, pp. 23-24 as taken from the 1981 Old Testament Institute Manual, p. 150))

14 But they shall fly upon the shoulders of the ^aPhilistines (Heb fly down on the shoulder; ie attack the western slopes that were Philistine territory) towards the west; they (Heb together (ie Ephraim and Judah) they shall spoil) shall spoil them of the east together; they shall lay their hand upon ^bEdom and ^cMoab; and the children of Ammon shall obey them. (Seven hundred years before the birth of the Savior, the Prophet Isaiah, looking down the vista of time, saw the Latter-day gathering of the scattered House of Israel, and said concerning them: “They shall fly upon the shoulders of the Philistines toward the West.” We recognize the fulfillment of that prophecy in the founding of this church by Joseph Smith, a lineal descendant of Abraham, Isaac, and Jacob, who thus lifted the Ensign for the gathering of their descendants from their long dispersion among the nations. But a part of the fulfillment rests with the Gentiles. Their steamships, their railroads, their means of rapid transit and communication – these are the shoulders of the Philistines, upon which the children of Ephraim have been and are being brought to the West, to the land of Zion, where the New Jerusalem is to rise, where the pure in heart will assemble, and the necessary preparation be made for the coming of the Lord in his glory. God works outside as well as inside his Church, and uses big things and little things for the accomplishment of his purposes. Orson F. Whitney, CR, Oct 1919, p. 69)

15 And the Lord shall utterly ^adestroy the tongue (tongue should be translated “gulf”) of the Egyptian sea; (ie facilitate the return, as in the days of Moses) and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over ^bdry shod. (Do the mighty winds represent sweeping political changes in lands coursed by the Tigris and Euphrates rivers and their tributaries, establishing political and religious freedom and allowing men and women of those lands to obtain a true knowledge of the Plan of Salvation? If so, Isaiah’s metaphoric meaning is that these developments are as important in the latter days as was the parting of the waters of the Red Sea in times of old. (Isaiah, The Times of Fulfillment, 157)

16 And there shall be a ^ahighway (Heb a way, or road) for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt. (The “highway” is the strait and narrow way. The means by which the remnants of Israel are to be gathered in the latter days is that the gospel will be preached unto them; they will unite with Zion and her people and will

follow the strait and narrow way. Their identify as heirs of the Abrahamic covenant will be revealed, and they will make covenants with the Lord as in former days. Isaiah, The Times of Fulfillment, 157)

ISAIAH 12 & 2 NEPHI 22

In the millennial day all men shall praise the Lord—He shall dwell among them—Compare Isaiah 12. [Between 559 and 545 B.C.] (These are two hymns to be sung to the Lord in the future.)

Verses 1-6: Israel's song of salvation

1 ^aAND in that day (ie in the time of the events of the preceding chapter) thou shalt say: O Lord, I will praise thee; (ie the people who are gathered will sing this song of praise) though thou wast angry with me thine anger is turned away, and thou comfortedest me.

2 Behold, God is my salvation; I will ^atrust, and not be afraid; for the Lord ^bJEHOVAH (This is one of the four times only that the name Jehovah is written out in full in the King James English Bible. In all other places LORD is used instead. See Ex 6:3; Ps 83:18; Isa 26:4) is my ^cstrength and my ^dsong; he also has become my salvation. (A literal translation of this verse reveals the sacred names and name-titles of Deity as they are used scripturally. “Behold *El* is my salvation, I shall trust and not be afraid; For my strength and my song is *Yah*, Yehovah, And he has become my salvation.” “‘El’ is the singular of *Elohim*. It seldom occurs in the Bible in singular. In the English Bible both singular and plural are rendered by the word ‘God.’ ‘Yah’ is a contracted form of *Jehovah* or *Yehovah*, which in the Bible is usually rendered in English as ‘LORD.’ In the King James Version here, to avoid LORD LORD, they have rendered it as LORD JEHOVAH. This is one of the few times the name is written out fully as *Jehovah* in the King James translation. [See also: Exodus 6:3; Ps. 83:18; Isa. 26:4.] The short form *Yah* occurs in Hebrew also in Exodus 15:2 and Psalms 118:14.” (Ellis T. Rasmussen, *An Introduction to the Old Testament and Its Teachings*, 2:46.))

3 Therefore, with joy shall ye draw ^awater out of the wells of salvation. (springs of salvation)

4 And in that day shall ye say: ^aPraise the Lord, call (or proclaim) upon his name, declare his doings among the people, make mention that his name is exalted.

5 ^aSing unto the Lord; for he hath done excellent things; this is known in all the earth.

6 ^aCry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee. (Zion, the pure in heart, the bride, is ready for her husband, the Lord)