

LESSON 38 Isaiah 13-39

ISAIAH 13 & 2 NEPHI 23

Destruction of Babylon is a type of destruction at Second Coming—It shall be a day of wrath and vengeance—Babylon (the world) shall fall forever—Compare Isaiah 13. [Between 559 and 545 B.C.]

Verse 1-5: The Lord of armies calls forth his hosts

1 ^aTHE burden (a prophecy of doom) of ^bBabylon, (The historic destruction of wicked Babylon, prophesied in Isa 13 and 14, is made typical of the ultimate destruction of the whole wicked world) which Isaiah the son of Amoz did see.

2 Lift ye up a (my) banner (or ensign) upon the high mountain (temple), exalt (Heb raise) the voice unto them, ^ashake the hand, (ceremonial signs) that they may go into the gates of the nobles. (Temples. These three signs are evidence to the world of the truth of the restoration of the gospel: lift the ensign, call with a voice and beckon with the hand.)

3 I have commanded my sanctified ones, (Sanctified ones and saints are synonymously translated from either of two Hebrew words in the Old Testament) (“Jehovah’s *sanctified ones* (Josh. 3:5) are those who are temple worthy, who actually attend the temple, and who are made holy by Christ’s power. In ancient Israel the soldiers prepared for the holy war by participating in holy rituals connected with the temple (Deut. 23:10-15). In this dispensation, Jesus Christ’s soldiers (members of the Church) prepare for the battle against Babylon by participating in temple rituals.” (Donald W. Parry, Jay A. Parry, and Tina M. Peterson, *Understanding Isaiah*, 131 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 200)) I have also called my ^amighty ones, for mine anger is not upon them that rejoice in my highness.

4 The noise (voice) of the multitude in the mountains (kingdoms of nations) like as of a great people, a tumultuous noise of the ^akingdoms of nations ^bgathered together, the Lord of Hosts mustereth the hosts of the battle.

5 They come from a far country, (America is far from Israel.) from the end of heaven, (The end of heaven my simply suggest the farthest reaches of the earth. Parry, *Understanding Isaiah*, 132) yea, the Lord, and the weapons of his indignation, to destroy the whole land.

Verse 6-10: Judgment of Babylon: Day of the Lord Cometh

6 Howl ye, for the ^aday of the Lord is at hand (The Second Coming); it shall come as a destruction from the Almighty. (Brigham Young: “Do you think there is calamity abroad now among the people?” Not much. All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, ‘Come home; I will now preach my own sermons to the nations of the earth,’ all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction... You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbours, of their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them. You may think that the little you hear of now is grievous; yet the faithful of God’s

people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.” (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 8: 123 - 124.))

7 Therefore shall all hands be faint (Faint and melt are synonymous both translated from the same Hebrew word meaning grow fearful), every man’s heart shall ^amelt; (fear)

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames. (At Christ’s coming, the wicked will have physical and emotional distress)

9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall ^adestroy the sinners thereof out of it.

10 For the ^astars of heaven and the ^bconstellations thereof shall not give their ^clight; the ^dsun shall be darkened in his going forth, and the moon shall not cause her light to shine. (The air will be filled with smoke and pollution such that we won’t be able to see the sun, moon or stars. This could be because of the great earthquake when the continents are brought back together.)

Verses 11-22: Judgment on Babylon: The wicked are punished at the Second Coming

11 And I will ^apunish the world for evil, and the ^bwicked for their iniquity; I will cause the arrogance of the ^cproud to cease, and will lay down the haughtiness of the terrible. (Heb tyrants)

12 I will make a ^aman more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore, I will ^ashake the heavens, and the earth shall ^bremove out of her place, (“When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven... When man fell, the earth fell into space, and took up its abode in this planetary system... This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father.” (*Journal of Discourses*, 17:143 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 204)) in the wrath of the Lord of Hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, (or hunted deer) (gazelle) and as a sheep that no man taketh up (Heb none gathers in); and they shall every man turn to his own people, and flee every one into his own ^aland. (Deer are endangered when hunters are present, whereas sheep are endangered when the shepherd is absent. The wicked have rejected Christ, the Good Shepherd, as a guide and protector in their lives. When faced with natural disasters and advancing armies, people flee to avoid being caught up in them. The phrase from the KJV “and it shall be as a chased roe” does not refer to the earth – described in the previous verse as being “moved out of her place” – but refers instead to prevailing human conditions. Isaiah, The Times of Fulfillment, 169)

15 Every one that is proud shall be thrust through (or pierced, or stabbed); yea, and every one that is ^ajoined to the wicked shall fall by the sword.

16 Their ^achildren also shall be ^bdashed to pieces before their eyes; their houses shall be spoiled (or plundered) and their wives ravished.

17 Behold, I will stir up the ^aMedes against them, which shall not regard silver and gold, nor shall they delight in it.

18 Their bows shall also dash the young men to pieces; and they shall have no ^apity on the fruit of the womb; their eyes shall not spare children. (They will kill for sport.)

19 And ^aBabylon, (Satan’s kingdom, or the world) the glory of kingdoms, the beauty of the Chaldees’ excellency, (Heb vainglorious grandeur of the Babylonians) shall be as when God overthrew ^bSodom and Gomorrah.

20 It shall never be ^ainhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But ^awild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs (Heb he-goats, or demons) shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses (Heb palaces), and dragons (Heb (perhaps) jackals, or wild dogs) in their pleasant palaces; and her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish. (These destructions are the same that John recorded in Revelation 9, 11, 16, 17, 18)

ISAIAH 14 & 2 NEPHI 24

Israel shall be gathered and shall enjoy millennial rest—Lucifer cast out of heaven for rebellion—Israel shall triumph over Babylon (the world)—Compare Isaiah 14. [Between 559 and 545 B.C.]

Verses 1-3: Israel will be gathered, chosen of God, and rest from sorrow

1 ^aFOR the Lord will have mercy on Jacob, and will yet ^bchoose Israel, and set them in their own land; and the ^cstrangers (Gentiles that are converted.) shall be joined with them, and they shall cleave to the house of Jacob. (These verses refer to the Millennial rest of Israel. Bruce R. McConkie: “Such spiritual blessings as come to the Gentiles shall be theirs because they cleave unto Israel. ‘And the people’—the Gentiles—‘shall take them, and bring them to their place: and the house of Israel shall possess them’—the Gentiles—‘in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.’ (Isa. 14:1-7.) Israel shall rule; the Gentiles shall serve; the kingdom is the Lord's. His people are the governing ones—such is the meaning of Isaiah's imagery.” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 316.))

2 And the people shall take them and bring them to their place; (ie other nations shall help Israel) yea, from far unto the ends of the earth; and they shall return to their ^alands of promise. And the house of Israel shall ^bpossess them, and the land of the Lord shall be for ^cservants and handmaids; and they shall take them captives unto whom they were captives; and they shall ^drule over their oppressors.

3 And it shall come to pass in that day that the Lord shall give thee ^arest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. (Israel will be at peace)

Verses 4-11: Fall of the King of Babylon

4 And it shall come to pass in that day, that thou shalt take up this proverb (ie a satirical song) ^aagainst the king of ^bBabylon, and say: How hath the oppressor ceased, the golden city (Heb (perhaps) insolent, or proud) ceased!

5 The Lord hath broken the staff of the ^awicked, the scepters of the rulers.

6 ^aHe who smote the people in wrath with a continual stroke (or constant blows), he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at ^arest, and is quiet; they break forth into ^bsinging.

8 Yea, the fir-trees (Heb cypress) rejoice at thee, and also the cedars of Lebanon (kings of the nations), saying: Since thou art laid down (ie in death) no feller is come up against us. (Heb the (tree-)cutter has not come upon us)

9 ^aHell from beneath is moved for thee to meet thee at thy coming; it stirreth up the ^bdead for thee (ie disembodied spirits), even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave (Heb sheol, or the spirit world); the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

Verses 12-23: Fall of Lucifer

12 ^aHow art thou fallen from heaven, O ^bLucifer, (Lucifer means “light bearer” or “shining one.”) son of the morning! (Heb morning star, son of dawn. The ruler of the wicked world (Babylon) is spoken of as Lucifer, the ruler of all wickedness) (Isaiah again used dualism. Chapters 13 and 14 describe the downfall of Babylon, both of Babylon as an empire and of Babylon as the symbol of the world (see D&C 133:14). Thus, most scholars think “Lucifer, son of the morning” is the king of Babylon, probably Nebuchadnezzar. Institute Manual, 155) Art thou cut down to the ground, which did weaken the nations!

13 For thou hast said in thy heart: ^aI will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; (ie dwelling of the gods according to Babylonian belief)

14 ^aI will ascend above the heights of the clouds; I will be like the Most High. (Elder Joseph Anderson: We are given to understand that whereas in the preexistence, in that spiritual estate, the spirits had their free agency, there were different degrees of obedience, various grades of righteousness. Lucifer exercised his free agency when he rebelled against the Father, but he had to pay the penalty for that rebellion and is still doing so, as are those spirits who followed him. They were denied the privilege of taking upon themselves mortality, and this has been a great curse and disappointment to them. Ensign, Nov 1974, p. 101)

15 Yet thou shalt be brought down to hell, to the sides of the ^apit.

16 They that see thee (ie the king of Babylon; the preceding verses, 12-15, applied to either Lucifer of the king) shall narrowly (Heb squint at thee and reflect upon thee) look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

17 And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

18 All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house. (ie his family tomb) (Babylon fell in its day, and spiritual Babylon will yet fall.)

19 But thou art cast out of thy grave like an abominable branch (ie a rejected branch, pruned off and discarded), and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit (ie the very bottom); as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the ^aseed of ^bevil-doers shall never be renowned.

21 Prepare slaughter for his children for the ^ainiquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities. (ie Let not another evil generation arise and resume an evil regime)

22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the ^aname, and remnant, and son, and ^bnephew, saith the Lord.

23 I will also make it a ^apossession for the bittern, (brownish wetlands bird with long legs for wading. Bittern is translated into English from a Hebrew word meaning “porcupine.”) and pools of water; and I will sweep it with the besom (or broom) of destruction, saith the Lord of Hosts.

Verses 24-27: God is in control of all nations

24 The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—

25 That I will bring the Assyrian in my land (The subject shifts to Assyria’s attack and downfall in Judah 701 BC), and upon my mountains (ie the mountains of Judah) tread him under foot; then shall his ^ayoke depart from off them, and his burden depart from off their shoulders. (This was fulfilled when 185,000 men of the Assyrian army were slain during the night by the angel of the Lord, as they were laying siege to the city of Jerusalem. 2 Kings 19:35-37)

26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. (ie eventually all worldly nations will be overthrown thus)

27 For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

Verses 28-32: Judgment against the Philistines

28 In the year (ie About 720 BC this burden or message of doom was prophesied about the Philistines, while Judah would be secure) that king ^aAhaz died was this burden.

29 Rejoice not thou, whole Palestina, (Heb Philistia) because the rod of him that ^asmote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his ^bfruit shall be a ^cfiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall then answer the messengers of the nations (ie Philistia)? That the Lord hath founded ^aZion, and the ^bpoor of his people shall trust in it. (or seek refuge in it)

CHAPTER 15

Moab shall be laid waste and her people shall howl and weep.

Verses 1-9: A prophecy of judgment against Moab

1 THE ^aburden (ie a message of doom lifted up against Moab) of ^bMoab. Because in the night ^cAr of Moab is laid waste, and brought to silence; because in the night Kir of ^dMoab is laid waste, and brought to silence;

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be ^abaldness, and every beard ^bcut off. (ie in mourning over the destruction) (Great shame)

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall ^acry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My ^aheart shall cry out for Moab; his fugitives shall flee unto Zoar, an ^bheifer of three years old (ie Zoar should still have been young and vigorous) (young and vibrant): for by ^cthe mounting up of Luhith (or the ascent of Luhith) with weeping shall they go it up; for in the way of ^dHoronaim they shall raise up a cry of destruction. (Even though Moab was young and strong, it would be destroyed. This prophecy was fulfilled with the Assyrian invasion under Sennacherib.)

6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the ^abrook of the willows. (ie probably the border between Moab and Edom)

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto ^aBeer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER 16

Moab is condemned and her people shall sorrow—Messiah shall sit on David's throne, seeking judgment and hastening righteousness.

Verses 1-5: Moab seeks refuge in Judah

1 SEND ye the lamb to the ^aruler of the land from Sela to the wilderness, (ie send an appeal to the king of Judah, who then reuled also Edom) unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of ^aArnon.

3 ^aTake counsel, (Heb give counsel. This begins Moab's appeal to Judah) execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 ^aLet mine ^boutcasts dwell with thee, (Heb Let mine outcasts dwell with thee; be thou a covert for Moab) Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in ^amercy shall the ^bthrone be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and ^chasting ^drighteousness.

Verses 6-14: Lament for Moab

6 ¶ ^aWe have heard of the ^bpride of Moab; (Beginning of Judah's reply, declining Moab's appeal) ~~he is very proud: even~~ of his haughtiness, and his pride, (for he is very proud;) and his wrath: ~~but~~ his lies ~~shall not be so.~~ (and his evil works)

7 Therefore shall Moab ^ahowl for Moab, every one shall howl: for the foundations of ^bKir-hareseth shall ye mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto ^aJazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

9 ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And ^agladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my ^abowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to ^apray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning ^aMoab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* feeble. (Moab will be destroyed in three years.)

CHAPTER 17

Israel scattered because she forgot God—Yet the nations that spoil her shall be destroyed.

Verses 1-11: A prophecy of judgment against Damascus and Israel

1 THE ^aburden (ie a message of doom lifted up against Damascus) of ^bDamascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid.

3 The fortress also shall cease from ^aEphraim, (ie Syria and northern Israel (Ephraim) were allies, and both were soon to be conquered by Assyria.) and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet ^agleaning grapes shall be left in it (ie only a small remnant of Israel will be found after Assyria's conquest.), as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel. (Comparison of Israel to an olive tree suggests that Isaiah may have been familiar with the writings of the prophet Zenos. The writings of Zenos were included on the plates of brass, along with those of Isaiah, that were possessed by the Nephites. Jacob, the brother of Nephi, quotes the allegory of the olive tree from the writings of Zenos. The Apostle Paul may have also been familiar with Zenos' allegory of the olive tree, although these writings are lost from Biblical texts today. Isaiah, the Times of Fulfillment, 194)

7 At that day shall a man look to his ^aMaker, and his eyes shall have ^brespect to the Holy One of Israel. (ie in their bereavement they will begin to repent)

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the ^agroves, or the images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because ^athou (ie Israel) hast ^bforgotten the God of thy ^csalvation, and hast not been mindful of the ^drock of thy strength, therefore ^eshalt thou plant pleasant plants, (Heb thou dost plant...; ie practice idolatrous things) and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

Verses 12-14: Portrayal of the downfall of the nations that oppress Israel

12 ¶ Woe to ^athe multitude of many people, (ie the Assyrian empire of numerous nations) *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a ^arolling thing before the whirlwind.

14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that ^aspoil us, and the lot of them that rob us.

CHAPTER 18

The Lord shall raise the gospel ensign, send messengers to his scattered people, and gather them to mount Zion.

Verses 1-7: The Lord's messengers take the gospel to the world

1 ^aWOE ((Heb hoy (a form of greeting)) The woe really should be a greeting) to the land shadowing with wings, which *is* ^bbeyond the rivers of ^cEthiopia: (Heb Cush; a far distant land is suggested) (The gospel will go forth from the United States. The northern hemisphere countries look like two wings. President Joseph Fielding Smith commented that Isaiah 18:1 "is a mistranslation. In the Catholic Bible it reads: 'Ah, land of the whirring of wings, beyond the rivers of Cush,' and in Smith and Goodspeed's translation it reads: 'Ah! Land of the buzzing of wings, which lies beyond the rivers of Ethiopia.' The chapter shows clearly that no woe was intended, but rather a greeting, as indicated in these other translations. A correct translation would be, 'Hail to the land in the shape of wings.' Now, do you know of any land in the shape of wings? Think of your map. About twenty-five years ago one of the current magazines printed on the cover the American continents in the shape of wings, with the body of the bird between. I have always regretted that I did not preserve this magazine. Does not this hemisphere take the

shape of wings; the spread out wings of a bird?" (*Signs of the Times*, p. 51; see also *History of the Church*, 6:322; Orson Pratt, in *Journal of Discourses*, 16:84–85; Spencer W. Kimball, "Why Call Me Lord, Lord and Do Not the Things Which I Say?" *Ensign*, May 1975, p. 4.) President Smith went on to say that the vessels are vessels of speed; that the nation scattered and peeled refers to the land of Israel, which was denuded of its forests; that the ensign refers to the restoration of the gospel that is published as a standard before the nations; that the missionaries are going to gather Israel who were scattered; and that only the Latter-day Saints can fully understand this chapter because it deals with the great work of gathering, in which they are engaged (see *Signs of the Times*, pp. 51–55).

2 That sendeth ambassadors (The elders of Israel. What land but America sends ambassadors to the scattered remnants of Israel? At first they traveled by sea; but now they travel mainly by air – recall the wings mentioned in verse 1 – over the waters of the sea. It is the same place from which an ensign would be raised to the nations, referred to earlier by Isaiah in Chapter 5 and in verse 3 below. Isaiah: The Times of Fulfillment, 198) by the sea, even in vessels of ^abulrushes (Heb reed, or papyrus) (This reference to papyrus boats by Isaiah is not literal; modern "ambassadors" (missionaries) do not ply the Atlantic in papyrus boats. Rather, it is a cultural clue: The tribe of Joseph, divided into two under his sons Ephraim and Manasseh, exhibited Egyptian culture – including the spoken and written language – long after the twelve tribes settled in the Promised Land. Their scriptures were written in Egyptian, on brass plates, which later served as a model for Nephite writings. Isaiah, The Times of Fulfillment, 198) upon the waters, (swift vehicles) saying, Go, ye swift messengers, to a nation scattered and peeled, (Peeled is translated from a Hebrew word meaning "scoured" or "polished" or of light complexion when describing human skin. Isaiah, The Times of Fulfillment, 199) to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have ^bspoiled! (Heb cut up, or divided)

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ^aensign on the mountains; and when he bloweth a trumpet, hear ye. (The message of the gospel is going forth)

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place (The temple) like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. (God is in charge of the harvest and he will make conditions ideal for the ripening of each person)

5 For ^afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. (Destruction of the wicked at the harvest of the righteous.)

6 They shall be left together unto the fowls of the mountains, and to the ^abeasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. (The wicked will be eaten by the beasts and the birds)

7 ¶ In that time shall the present (gifts of righteousness) be brought unto the LORD of hosts of a people ^ascattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the ^bmount Zion. (The temple) (The Saints are so determined to offer to the Lord a worthy gift of gathered Israel that, as the Prophet Joseph Smith said, they "have labored without pay, to instruct the United States [and now the world] that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen in the eighteenth chapter of Isaiah, the present should 'be brought unto the Lord of Hosts.'" *History of the Church*, 2:132.) Mount Zion is identified in modern revelation as the New Jerusalem (see D&C 84:2). Thus, once the Church is restored and Ephraim begins the work of gathering Israel from their scattered and peeled condition (see Notes and Commentary on Isaiah 11:13–14), they can present *a restored house of Jacob* to the Lord as a gift that will delight Him. The Jerusalem Bible renders the phrase in Isaiah 18, "a people terrible from their beginning," as "the nation always feared"; and it renders the phrase "whose land the rivers have spoiled" as "the country criss-crossed with rivers." These passages seem to refer to America, where the Restoration was to take place. Institute Manual, 156-57)

CHAPTER 19

(This chapter is a burden or prophecy concerning Egypt. True to Isaiah's pattern of multiple layers of meaning, in this chapter he intertwines prophecies regarding both ancient and modern Egypt and its modern superpower equivalent, America. An understanding of the history of ancient Egypt serves as a guide, enabling us to recognize in this prophecy what elements pertain to ancient or modern Egypt, what pertains to modern America, and what probably pertains to both. It is abundantly clear that Isaiah is speaking of the future, because the events described in this chapter as befalling the now-vanished empires of Egypt and Assyria are not represented in their histories. Our challenge is to recognize modern players on Isaiah's stage. Why the association of Egypt with America? The modern inhabitants of America are to a great extent descendants of Joseph, led out of Europe and elsewhere during the time of colonization by the hand of the Lord, and later also as the gospel was preached in those areas. Lehi prophesied: "There shall none come into this land [America] save they shall be brought by the hand of the Lord." The missionaries who go forth to scattered Israel in the latter days are primarily of the tribe of Joseph. They carry with them the Book of Mormon, a scriptural account of a remnant of the tribe of Joseph, translated from reformed Egyptian. This cultural link to ancient Egypt is represented symbolically by the "vessels of bulrushes upon the waters" which carry "swift messengers" to scattered Israel. In Chapter 19, Isaiah foretells Egypt being smitten by the Lord and destroyed. The destruction may have coincided with invasions by Alexander the Great, Rome, or the invading Arabians as far as ancient Egypt is concerned, but the bulk of this prophecy applies to Egypt's modern superpower counterpart, America. Following her destruction the Lord will heal Egypt, and three modern nations – called Egypt, Assyria and Israel by Isaiah – will be blessed together. Isaiah, *The Times of Fulfillment*, 203-04)

The Lord will smite and destroy Egypt—Finally he will heal her, and Egypt and Assyria shall be blessed with Israel.

Verses 1-25: A prophecy concerning Egypt's devastation and ultimate return to the Lord

1 THE ^aburden (ie a message of doom lifted up against Egypt) of ^bEgypt. Behold, the LORD rideth upon a swift ^ccloud, (What "swift cloud" could come into modern America, sent by the Lord to destroy her idolatry? One possibility is nuclear warfare; other possibilities are explosives designed to disperse deadly radioactive materials, an electromagnetic shock wave that would disable electronics and electrical transmission, conventional explosives with large-scale, devastating effects or clouds of toxic chemicals moving swiftly to exterminate multitudes of people. Regardless of its precise nature, the Lord would permit the devastation ushered in by this swift cloud. Isaiah, *The Times of Fulfillment*, 204) and shall come into Egypt: and the ^didols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. (The Lord will visit Egypt with destruction)

2 And I will set the Egyptians against the Egyptians: (civil war) and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. (Fulfillment of this prophecy may have had its beginnings in the American Civil War, but is doubtless yet to be completely fulfilled. Of interest here is that the conflicts coincide with breakdown of societal elements including the family, neighborhoods and cities, and nations and kingdoms. What current circumstances do we see about us that will deteriorate into the anarchy described by Isaiah? The Lord, however, will not allow America to self-destruct as long as He has use from its present government as a world-stabilizing influence, to permit continuing spread of the gospel. Isaiah, *The Times of Fulfillment*, 205)

3 And the spirit of Egypt shall fail (demoralized). This likely means that the great underlying principles established by the founding fathers will be forsaken and rejected. Religious belief will decline into spiritualism and sorcery. Isaiah, *The Times of Fulfillment*, 205) in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to ^athem that have ^bfamiliar

spirits, (Heb necromancers) and to the wizards. (They will seek false gods. From the chiasm of verses 1-3, a logical succession of events emerges: First, a cataclysmic event, or “act of God;” then a failure of the government’s underlying principles; followed by reliance upon idolatry, superstition and wizardry in place of the practice of true religion. Conflicts break out – first between kingdoms, then against fellow countrymen; cities would rise in conflict with other cities, then families and neighborhoods would be split apart. The result would be anarchy and chaos. Isaiah, The Times of Fulfillment, 206)

4 And the Egyptians will I give over into the hand of ^aa ^bcruel lord; (or hard masters) and a fierce king shall rule over them, saith the Lord, the LORD of hosts. (Fulfillment of this prophecy may have occurred with foreign powers invading and conquering ancient Egypt including Nubian, Assyrian, and Persian rulers, Alexander the Great, the Romans, and the Muslims, but the modern “cruel lord” and “fierce king” ruling over fallen America has yet to be made manifest. An alternative Hebrew meaning for “cruel lord” is “hard masters.” Because of conflicts dividing kingdoms, the nation, cities, families and neighborhoods, the modern analogy of ancient Egypt is left weakened and vulnerable militarily and would be easily overcome by a “cruel lord.” Isaiah, The Times of Fulfillment, 206)

5 And the waters shall ^afail from the sea, (Heb dry up) and the river shall be wasted and ^bdried up.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: (Drying up of “brooks of defence” suggests that military defenses would be compromised.) the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.

8 The fishers also shall mourn, and all they that cast ^aangle (or fish hooks) into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave ^anetworks, (Heb fine linens) shall be confounded. (These three things represent the major industries of Egypt for which she had gained a fine reputation. Fishing was universally important in this river-nation. The fine flax represents the fine-twined linen that was world renowned. It was the white material used in the sacred coverings of the tabernacle of Moses (see Exodus 25:4). The “network” weaving is the process of making the cotton garment common in Egypt. To have all three fail would be a national calamity. Institute Manual, 157)

10 And ^athey shall be broken in the purposes thereof, (Heb her foundations shall be crushed) all that make sluices *and* ponds for fish.

11 ¶ Surely the princes of ^aZoan (Egypt’s capital (Tanis) from about 1100 to 660BC) *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings? (In these verses Isaiah foretells total economic shutdown for modern America, describing it in terms of the prominent industries of ancient Egypt. Isaiah, The Times of Fulfillment, 208)

12 Where *are* they? where *are* thy wise *men*? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of ^aNoph are deceived; they have also seduced Egypt, *even they that are* the ^bstay (ie cornerstones) of the tribes thereof.

14 The LORD hath mingled a ^aperverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which ^athe head or tail, (ie the different levels of society) branch or rush, may do.

16 In that day shall ^aEgypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of ^aJudah shall be a terror unto Egypt, (Modern America in her weakened condition following economic collapse would greatly fear the Jews.) every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of ^adestruction. (Heb Heres; possibly of the sun; perhaps Heliopolis, one of the oldest cities of the Nile delta) (John N. Oswalt: Egypt's turn to God will be so complete that some cities will go so far as to adopt even the language of Judah)

19 In that day shall there be an altar (a temple) to the LORD in the midst of the land of Egypt, and a pillar (a holy place) at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to ^aEgypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a ^bvow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it*: and they shall ^areturn *even* to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a ^ahighway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. (This suggests that the modern nation, represented by these ancient superpowers will practice the true gospel.)

24 In that day shall Israel be ^athe third with Egypt and with Assyria, (ie all three will be allied, with Israel as a blessing in the midst of them) *even* a ^bblessing in the midst of the land: (All will share in the blessings of the gospel together)

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and ^aIsrael mine ^binheritance.

CHAPTER 20

Assyria shall overrun Egypt and make her ashamed.

Verses 1-6: Conquest of Ethiopia and Egypt: Isaiah's dramatization

1 In the ^ayear (ie about 711 BC) that ^bTartan (Cupbearer and servant of King Sargon) came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. (Do not mourn the coming disaster to Ethiopia and Egypt) And he did so, walking ^anaked and barefoot. (ie without an upper garment, like a slave or exile)

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a ^asign and wonder upon Egypt and upon Ethiopia;

4 So shall the ^aking of Assyria lead away the Egyptians prisoners, and the ^bEthiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt. (In modern times, America will be undone militarily by the modern superpower represented as Assyria. Events for which this ancient event are a type may mark the end of America's military dominance, following the unrolling of evnts described by Isaiah in Chapter 19)

5 And ^athey shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. (ie people of Judah shall be dismayed by Assyria's power, dispelling any hope of help from Egypt and Ethiopia) (Ethiopia is located below Egypt and is part of the kingdom of Nubia that was settled by the descendants of Cush (Gen 10:6))

6 And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAPTER 21

(Chapter 21 describes the fall of Babylon, signifying both the ancient empire and the modern sinful world. The effects of this cataclysm upon other nations are also described. Destruction of modern Babylon will follow the destruction of the modern superpower equivalent of Egypt at the hands of the modern equivalent of Assyria. Egypt's destruction and humiliation are described in the previous chapter. Isaiah, *The Times of Fulfillment*, 218)

Babylon is fallen, is fallen!—Other nations also are destroyed.

Verses 1-10: A prophecy of judgment against Babylon

1 THE ^aburden (ie a message or prophecy of doom to Babylon) of the desert of the sea. As whirlwinds in ^bthe south pass (or the Negev desert) through; so it cometh from the desert, from a terrible land. (This refers to Babylon. This statement by Isaiah designates the point of entry of an invading army that came from “the terrible land” – passing through the desert like a vast whirlwind, doubtless raising huge clouds of dust. Isaiah: *The Times of Fulfillment*, 218)

2 A grievous vision is declared unto me; the ^atreacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O ^bElam: (This prophecy was fulfilled in 538 BC about 200 years after Isaiah lived) besiege, O Media; all the sighing thereof have I made to cease. (Elam was the western portion of ancient Persia. Media was the ancient name for northwest Iran, southwest of the Caspian Sea and north of the Zagros Mountains.)

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was ^adismayed at the seeing of it. (ie Isaiah was astonished at the cataclysmic scene he saw in vision, even though an enemy was the nation destroyed)

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, (Prepare for battle) watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman (prophets), let him ^adeclare what he seeth.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: (This represents the Medes and Persians, and their modern counterparts.)

8 And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, ^aBabylon is fallen, is fallen; (The same expression used in Revelation 14:8; 18:2 and D&C 1:16) and all the graven images of her gods he hath broken unto the ground. (Neither her wealth nor materialism will be able to save her. The faithful watchman upon the tower has borne witness of all, right up to the great destruction.)

10 ^aO my threshing, (Heb O my threshed one and son of my threshing floor. (The prophet thus addressed the Israelites who will survive Babylon's downfall)) and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

Verses 11-12: A prophecy of judgment against Dumah

11 ¶ The ^aburden (ie the message of doom to the Edomites) of Dumah (son of Ishmael and founder of an Arab community). He calleth to me out of ^bSeir, (mountainous ridge south of the Dead Sea) Watchman, ^cwhat of the night? (ie How much is spent? How long will darkness (ie oppression) last?) Watchman, what of the night?

12 The watchman said, ^aThe morning cometh, and also the night: if ye will enquire, enquire ye: return, come. (ie The end of Babylonian captivity approaches, but another oppressor follows; inquire again later)

Verses 13-17: A prophecy of judgment against Arabia

13 ¶ The ^aburden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. (Arabian caravans and camps would also suffer disruption and oppression by the Babylonian conquest)

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of ^aKedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it*.

CHAPTER 22

Jerusalem shall be attacked and scourged—Her people shall be carried captive—Messiah shall hold the key of the house of David, inherit glory, and be fastened as a nail in a sure place.

Verses 1-14 – A prophecy of judgment against Jerusalem.

1 THE ^aburden of the valley of vision (message of doom to Jerusalem). What aileth thee now, that thou art wholly gone up to the housetops? (How can you be so insensitive, always partying?)

2 Thou that art full of ^astirs, (noise) a tumultuous city, a joyous city: (Partying, false sense of security. Jerusalem is a city of mourning.) thy slain *men are* not slain with the sword, nor dead in battle. (They were easily captured in battle and died in captivity.)

3 All thy rulers are fled together, they are bound by the archers: (captured easily, archers don't normally do the actual hand to hand combat and capturing) all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; (don't ask me to party with you) I will ^aweep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. (Don't try to comfort me, I know what's coming upon Jerusalem)

5 For *it is* a day of ^atrouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision (Jerusalem), breaking down the walls, and of crying to the mountains.

6 And Elam (Persia) bare the quiver with chariots of men *and* horsemen, and Kir (the capital of Moab) uncovered the shield.

7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. (The destruction of Jerusalem, the enemy will be everywhere in your land. Horsemen or mounted warriors would position themselves at the gate of Jerusalem to control entry and exit.)

8 ¶ And he ^adiscovered (stripped off) the covering of Judah, and thou didst look in that day to the armour of the ^bhouse of the forest. (A building constructed by Solomon made of cedar wood that kept the weapons and arms. The people trusted in these weapons instead of the Lord.)

9 Ye have seen also the ^abreaches (cracks, breaks in the wall) of the city of David, that they are many: and ye gathered together the waters of the lower ^bpool. (They relied on the waters tunneled by Hezekiah, but refused the living water of Christ.)

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the

wall. (They dismantled houses to reinforce the walls of the city.)

11 Ye made also a ^aditch between the two walls for the water of the old pool: but ye have not looked unto the ^bmaker thereof (you have not turned to the Lord), neither had respect unto him that fashioned it long ago. (You have not repented to the Lord, the only source of your protection.)

12 And in that day did the Lord GOD of hosts ^acall to ^bweeping, (he calls for repentance) and to mourning, and to ^cbaldness, and to girding with sackcloth: (Repenting)

13 And behold ^ajoy (they went on with revelry as usual) and gladness (partying), slaying oxen, and killing sheep, eating flesh, and drinking wine: let us ^beat and drink; for ^cto morrow we shall die. (People ignore God and refuse to repent.)

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. (Judah had gone beyond the point of repentance. They will die in their sins.)

Verses 15-25 – Judgment upon wicked and blessings upon righteous.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto ^aShebna, (a personal warning to Shebna) which *is* over the house, *and say*, (Shebna symbolizes all wicked people of his days and ours.)

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock? (Shebna tries to imitate God and God's glory with permanence and self exaltation.)

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large ^acountry: there shalt thou die, and there the chariots of thy glory (his self reliance.) *shall be* the shame of thy lord's house. (Judah will be violently kicked around like a ball into captivity. They will die in captivity.)

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will ^acall my servant ^bEliakim (Eliakim shall replace Shebna. Moreover, the symbolic name Eliakim in ensuing verses becomes representative of the Messiah, the Savior, especially v. 23-25. The name means God shall cause to arise.) the son of Hilkiah: (Eliakim's life parallels the life of Christ. He replaced an evil ruler in Judah, as Christ will replace all of the temporal rulers of Judah and Israel as King of kings. Eliakim's name means "May God Raise" and points to Christ's power to lift us from both sin and death. Other prophetic elements: Eliakim's call, his participation in a vesting rite, his reception of the government, his fatherhood, his reception of the "key of the house of David" all refer to Christ's divine call and election, his investiture, coronation, and enthronement in the temple setting, his reception of God's true government, his divine and everlasting fatherhood, and his possession of great priesthood keys.)

21 And I will clothe him with thy robe, and strengthen him with thy girdle, (the garments of priesthood authority) and I will commit thy ^agovernment into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the ^akey of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. (Jesus opens the door to the heavenly temple.)

23 And I will fasten him *as* a ^anail in a sure place; (Christ's crucifixion. When a person was crucified, the nails were driven into the persons hand and wrist. If driven only into the hand, the weight of the body would have pulled the nails through the flesh of the hand. With the nail driven into the wrist, it would not rip through the hand. The wrist is called the "sure place.") and he shall be for a glorious throne to his father's house. (Our dependence on the Atonement)

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. (vessels means people – Christ carries all mankind, small and great, upon the cross – the Atonement.)

25 In that day, (the last days) saith the LORD of hosts, shall the nail that is fastened in the sure place be

removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*. (The nail prints remain in Christ's body even after the resurrection, until every person has witnessed them, acknowledged that he is the Savior, and accepted judgment. All persons will be judged in proportion to their acceptance of him and his tokens. This may refer to the completion of Jesus Christ's divine work and the judgments against the wicked, when justice has been eternally served.)

CHAPTER 23

Tyre shall be overthrown.

Verses 1-14: The song of the destruction of Tyre and Sidon

- 1 THE ^aburden (ie a message of doom to the Phoenician city, Tyre) of ^bTyre. Howl, ye ships of Tarshish (location is unknown, maybe in Spain); for it is laid waste, so that there is no house, no entering in: from the land of ^cChittim (early name for Cyprus) it is revealed to them. (Cyprus. Refugees tell of destruction)
- 2 Be ^astill, (Heb silent, stunned) ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.
- 3 And by great waters the ^aseed (ie grain from the Nile) of ^bSihor, the harvest of the river, *is* her revenue; and she is a mart of nations. (During this time Tyre and Sidon were great commercial cities)
- 4 Be thou ashamed, O ^aZidon: for the sea hath spoken, *even* the ^bstrength of the sea (fortress), saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. (It will be as if Tyre had never had children or had never been an important city)
- 5 ^aAs at the report concerning Egypt, (or when the report is heard of Egypt) *so* shall they be sorely pained at the report of Tyre. (Tyre's destruction will hurt Egypt's economy)
- 6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.
- 7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn.
- 8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* ^aprinces, whose ^btraffickers (ie traders) *are* the ^chonourable of the earth? (Heb ones honored, ie famous)
- 9 The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.
- 10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength (in thee).
- 11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment ^aagainst the merchant *city*, (or concerning Canaan) to destroy the strong holds thereof.
- 12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.
- 13 Behold the land of the ^aChaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.
- 14 Howl, ye ships of Tarshish: for your strength is laid waste.

Verses 15-18: Tyre and Sidon restored for the purposes of the Lord

- 15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.
- 16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. (The city has to advertise to get people's attention again)
- 17 ¶ And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall ^aturn (or return) to her hire, and shall commit ^bfornication with all the kingdoms of the world upon the face of the earth.

18 And her ^amerchandise and her ^bhire shall be ^choliness to the LORD: (ie any success she has will only be as permitted by the Lord.) it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing. (Treasures shall be given to the Lord. Tyre being rebuilt would serve a purpose useful to the Lord, the merchandise would provide food and durable clothing for the righteous while the temple in Jerusalem was being rebuilt.)

CHAPTER 24

Men shall transgress the law and break the everlasting covenant—At the Second Coming they shall be burned, the earth shall reel, and the sun be ashamed—Then shall the Lord reign in Zion and in Jerusalem.

Verses 1-12 – The world changes the ordinance and breaks the covenant.

1 BEHOLD, the LORD (A) maketh the ^aearth ^bempty, (B) and maketh it waste, and ^cturneth it upside down (when the whole wicked world shall end), and scattereth abroad the inhabitants thereof.

(Destruction of the wicked at the Second Coming. See D&C 5:19 - For a desolating ^ascourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they ^brepent not, until the earth is ^cempty, and the inhabitants thereof are ^dconsumed away and utterly destroyed by the brightness of my ^ecoming.)

2 And it shall be, as with the people, (C) so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the ^abuyer, so with the seller; as with the lender, so with the borrower; as with ^bthe taker of usury (or him who exacts payment, so with him who makes payment), so with the giver of usury to him. (The inhabitants of the land will be scattered regardless of their status or position.)

3 The land shall be utterly emptied, (B') and utterly spoiled (robbed or plundered): for the LORD (A') hath spoken this word. (the totality of destruction)

4 The earth ^amourneth *and* fadeth away, the world languisheth *and* fadeth away, (the earth mourns and withers both from judgment and apostasy) ^bthe haughty people (the upper class are despondent) of the earth do languish. (weighed down by sin)

5 The earth also is defiled under the inhabitants thereof; because they have ^atransgressed the laws, ^bchanged the ^cordinance, ^dbroken the ^eeverlasting ^fcovenant. (This is the real problem. President Spencer W. Kimball: Certainly, some blame [for the spreading tide of sin and evil] can be attached to the voices from lecture platforms, editorial rooms, or broadcasting stands, and even from the pulpit. Such voices may have to answer for their perpetuating falsehood and their failure to give true leadership in combating evil. “As with the people, so with the priest...” The term priest is here used to denote all religious leaders of any faith. Isaiah said: “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” From among the discordant voices we are shocked at those of many priests who encourage the defilement of men and wink at the eroding trends and who deny the omniscience of God. Certainly these men should be holding firm, yet some yield to popular clamor. Ensign, June 1971, 16)

6 Therefore hath the ^acurse devoured the earth, and they that dwell therein are desolate: therefore the ^binhabitants of the earth are ^cburned, and ^dfew men left. (At the Second Coming.) (Elder Bruce R. McConkie said: “In the coming day when the vineyard of the Lord is burned, some few will abide the day, but the masses of men will be destroyed. Only those who are quickened, as were Shadrack, Meshack, and Abendnego in the furnace of Nebuchadnessar, shall be able to abide the day of burning. *New Witness for the Articles of Faith*, p. 645)

7 The new wine mourneth, (drought) the vine languisheth, all the merryhearted do sigh. (The party's over.)

8 The mirth of ^atabrets (Heb drums) ^bceaseth, the noise of them that rejoice endeth, the joy of the harp

ceaseth. (the party lifestyle of the wicked will cease)

9 They shall not drink wine with a song; strong ^adrink shall be bitter to them that drink it.

10 The city of confusion is broken down: (all cities that are full of confusion and chaos because of inequality and destruction) every house is shut up, that no man may come in. (The wicked will shut their doors out of fear of the coming judgments, while the righteous will close their doors in obedience to this counsel: “Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation pass over.” Isaiah 26:20)

11 *There is* a crying for wine in the streets; (people still wanted their wicked lifestyle) all ^ajoy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction. (The city of confusion, whose streets are empty, whose houses are shut, whose defenses are gone, and whose social interaction has vanished.)

Verses 13-16 – A righteous remnant rejoices.

13 ¶ When thus it shall be in the midst of the land among the ^apeople, (Heb peoples or nations) *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done. (A few olives always remain on the olive tree after the completion of the harvest, especially on the upper branches, and a stick is usually used to beat these olives from the branches. These remaining olives represent the righteous who will remain after the destruction of the wicked, represented by the harvesting of an olive tree.)

14 ^aThey (the few righteous) shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud (preach the gospel) from the sea. (prayers and singing. The words to the song are found in D&C 84:99-102 –

The Lord hath brought again Zion;
The Lord hath ^aredeemed his people, ^bIsrael,
According to the ^celection of ^dgrace,
Which was brought to pass by the faith
And ^ecovenant of their fathers.

100 The Lord hath redeemed his people;
And Satan is ^abound and ^btime is no longer.
The Lord hath gathered all things in ^cone.
The Lord hath brought down ^dZion from above.
The Lord hath ^ebrought up Zion from beneath.

101 The ^aearth hath travailed and ^bbrought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the ^cglory of her God;
For he ^dstands in the midst of his ^epeople.

102 Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of ^amercy,
Justice, grace and truth, and ^bpeace,
Forever and ever, Amen.)

15 Wherefore glorify ye the LORD in the ^afires, (Heb lights; or perhaps a scribal error for islands) (should be islands) (The gathered remnant or the Saints glorify the Lord in the region of light, or in the place where the Spirit of God is abundant.) *even* the name of the LORD God of Israel in the isles of the sea. (a righteous remnant scattered throughout the earth)

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, ^aMy leanness (Heb I waste away! Woe is me!), my leanness, (my inability to change things) woe unto me! the treacherous dealers have dealt treacherously; yea, ^bthe treacherous dealers have dealt very

treacherously (Despite the rejoicing of the remnant, the prophet laments the destruction of the many people who rejected righteousness (v.16-18)). (Isaiah is sorry for the wickedness of the people. He can't get them to change)

Verses 16-23 – Earth reacts to her inhabitant's iniquities

17 Fear, and the pit, and the snare, (traps) are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit (he that escapes) shall be taken in the snare: (ultimately, there is no escape for the wicked) for the windows from on high are open, and the foundations of the earth do shake (1). (The wicked will try to escape, but will be caught. D&C 38:15 tells us to fear not - Therefore, be ye ^astrong from henceforth; ^bfear not, for the kingdom is yours. Isaiah gives 7 statements of the effect that wickedness has upon the earth.)

19 The earth is utterly broken down (2), the earth is clean dissolved (3), the earth is ^amoved exceedingly (4). (Great earthquake.)

20 The ^aearth shall reel to and fro like a drunkard (5), and shall be removed like a cottage (Collapsed instantaneously) (6); and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again (The wicked society that now envelopes the earth shall not rise again.) (7). (These may also be referring to the final earthquake in Rev 16:18-20 - And there were voices, and thunders, and lightnings; and there was a great ^aearthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great ^aBabylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his ^bwrath. 20 And every island fled away, and the ^amountains were not found.)

21 And it shall come to pass in that ^aday, that the LORD shall ^bpunish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they (the haughty and proud) shall be gathered together, as ^aprisoners are gathered in the pit, and shall be shut up in the ^bprison, and after many days shall they be ^cvisited. (The dead who have been gathered in prison will be visited. Joseph Smith said: "We find that God will deal with all the human family equally, and...those characters referred to by Isaiah will have their time of visitation and deliverance after having been many days in prison." Orson Pratt said: "...They will have the opportunity to be redeemed from their prison through the preaching of the gospel in the spirit world and through the performance of vicarious ordinances in mortality.")

23 Then the moon shall be confounded, and the sun ^aashamed, (moon and sun's majesty is nothing compared to the brightness of Christ when he comes) when the LORD of hosts shall reign in mount ^bZion, and in Jerusalem, and before ^chis ancients (elders) gloriously. (The glory of the Lord will light Zion. Two separate Jerusalems, the old and new, will serve as headquarters of the millennial kingdom of God from which Jesus will rule. Old Jerusalem will be built up by Judah. The New Jerusalem, also to be known as Zion, will be built up in Jackson County, Missouri, by Ephraim. Temples will be located at the centers of these two capital cities.)

CHAPTER 25

In mount Zion the Lord shall prepare a gospel feast of fat things—He shall swallow up death in victory—It shall be said: Lo, this is our God.

Verses 1-5 – A hymn of praise. Triumph over the wicked.

1 (Verses 1-5 are the words of a hymn.) O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old (plans made in heaven) are faithfulness and truth.

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers (symbolic of

kingdoms of the wicked) to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. (God has power over the wicked.)

4 For thou hast been a strength to the ^apoor, a strength to the needy in his ^bdistress, a ^crefuge from the storm, a shadow from the heat, when the blast of the terrible ones (the wicked) is as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the ^abranch of the terrible (or song of tyrants) ones shall be brought low.

Verses 6-12 – The Lord prepares a feast for the righteous.

6 ¶ And in this mountain (or New Jerusalem) shall the LORD of hosts make unto all ^apeople (or nations) a feast of fat things (the best things), a feast of wines on the lees (means that the juice pressed from the fruit has been allowed to rest undisturbed in vessels for sufficient time to allow the sediment to settle to the bottom, clarifying the wine), of fat things full of marrow, of wines on the lees well refined. (All nations are invited. The missionaries are now inviting people to the feast. Only those who have received the ordinances of the temple and who are truly the humble followers of Christ will be able to partake of the feast. This feast will take place at or near the time of the Second Coming. It will be at Adam-ondi-Ahman. D&C 58:9-11 and Rev 19:7-8, Matt 22:2-14, Luke 14:16-24)

7 And he will destroy in this mountain the face of the covering cast over all people, and the ^avail that is spread over all nations. (Veil of ignorance and spiritual darkness will be removed.)

8 He will swallow up ^adeath in ^bvictory; and the Lord GOD will wipe away tears from off all faces; (Jesus will wipe away all the pains of mortality.) and the ^crebuke of his people (or reproach of his people) shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our ^aGod; we have waited for him, and he will save us: this *is* the LORD; we have ^bwaited for him, we will be glad and rejoice in his ^csalvation.

10 For in this mountain shall the hand of the LORD rest, and Moab (symbolic of the wicked) shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the ^adust. (Kingdoms of the wicked destroyed completely)

CHAPTER 26

Trust in the Lord forever—Jehovah shall die and be resurrected—All men shall rise in the resurrection.

Verses 1-6 – A song about a strong city and the lofty city

(The song is verses 1-6) 1 IN that day (last days) shall this song be sung in the land of Judah; (sung by the Jews) We have a strong city; salvation will *God* appoint for ^awalls and bulwarks. (Salvation is all around us)

2 Open ye the ^agates, (people living in peace, without fear of invasion, protected by the Lord) that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect ^apeace, *whose* mind *is* stayed on *thee*: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD ^aJEHOVAH *is* ^beverlasting ^cstrength:

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy. (the tables are turned and the wicked are trodden down)

Verses 7-18 are a prayer about the Lord's judgments.

7 The way of the just (Christ) *is* uprightness: thou, most ^aupright, dost weigh the path of the just. (make the path smooth, bless the righteous)

8 Yea, in the way of thy judgments, O LORD, have we ^awaited for thee (we have lived righteously); the desire of *our* soul *is* to thy name (our hearts are right D&C 42:22 - And after that day, I, the Lord, will not hold any ^aguilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the ^bhearts of the children of men.), and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I ^aseek thee ^bearly: (I seek thee day and night, always) for when thy ^cjudgments (or precepts) (teachings and commandments) *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. (even when the Lord shows kindness to the wicked, they don't repent because they don't desire righteousness, their hearts are not right.)

11 LORD, *when* thy hand is lifted up, (when your power is obvious) they will not see: *but* ^athey shall see, (every knee shall bow and every tongue confess D&C 76:110) and be ^bashamed for *their* envy at the people (or let them see thy zeal for thy people, and be ashamed; yea, let fire destroy thine enemies); yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our ^aworks in us. (gratitude)

13 O LORD our God, *other* ^alords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 ^aThey (ie the other lords of v. 13) (the wicked rulers) *are* dead, they shall not live (until the resurrection of the wicked D&C 88:101); *they are* deceased, they shall not rise (their power is ended): therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast ^aincreased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst ^bremoved *it* far *unto* all the ends of the earth. (Heb expanded all the borders of the land) (This image speaks of the growth of Zion and her stakes in our day. Isaiah presents a full discussion of these things in Isaiah 54:1-3 where he instructs us to enlarge our tent and stretch forth our habitations, we will do this to accommodate our numbers because there will be so many members of Israel who will break forth on the right hand and on the left and even make the desolate cities to be inhabited.)

16 LORD, in ^atrouble have they visited thee (Israel recalls all the misery of the past days of exile, v.16-18), they poured out a prayer *when* thy ^bchastening *was* upon them. (the righteous turn to God in times of trouble)

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD. (when unavoidable trouble came, we turned to thee.)

18 We have been with child, (we have had pain and suffering as part of our mortal experience) we have been in pain, we have as it were brought forth wind (nothing, sometimes we have turned from thee and pain and suffering have not produced desired results, fruits of righteousness); we have not wrought any deliverance in the earth; neither have the inhabitants of the world ^afallen. (or been brought low) (Israel was responsible for bringing forth the fruit that the Lord intended, such as the gospel with its saving ordinances. She did not provide that deliverance or life to the world.)

Verses 19-21 – The Lord responds to Israel's prayer and promises the resurrection

19 Thy dead *men* shall ^alive, *together with* ^bmy dead body shall they ^carise. (resurrection) Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, ^auntil the indignation (cleansing of the earth) be overpast. (The Lord invites us to enter our chambers while he destroys the wicked. Chambers may refer to our homes and inner chambers, where we offer our prayers to our Father, it may refer to the Lord's temples, where the

righteous seek refuge from the world, or chambers may refer to the Lord himself, who is our refuge from the storm. Isaiah counsels the Lord's people to shut their doors. The shut doors recall the Passover, when the people of Israel remained within their homes while the angel destroyed Egypt's firstborn, they also recall Noah's family shut in the ark until the destructive floods had passed. Maybe we, with our doors shut and our year's supplies, will safely pass the great earthquake that precedes the Second Coming.)
21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity (Second Coming): the earth also shall disclose her ^ablood, (Heb bloods; ie the bloodshed, crime, and violence committed will be exposed and recompensed) and shall no more cover her slain. (the bloodshed and crimes of the wicked will be exposed and punishment given out)

CHAPTER 27

Israel shall blossom and bud and fill the earth with fruit—She shall be gathered one by one, and shall worship the Lord.

Verses 1-13: Israel will be gathered in the last days

1 IN that day the LORD with his ^asore (Heb hard) and great and strong ^bsword shall punish ^cleviathan the piercing (This is a mistranslation which should mean fleeing or put to flight) serpent, (ie a legendary sea-monster representing the forces of chaos that opposed the Creator) even leviathan (sea monster, dragon) that crooked ^dserpent; and he shall slay the ^edragon that is in the sea. (D&C 61:19 – the destroyer rideth upon the face of the waters)

2 In that day ^asing ye unto her, A vineyard of red wine. (This song of the vineyard, about Israel, anticipates ultimate fulfillment of its destiny)

3 I the LORD do keep it; (The Lord is the caretaker) I will water it every moment: lest any hurt it, I will keep it night and day. (The Lord will not allow the vineyard to be destroyed)

4 Fury is not in me: who would set the briers and thorns (false doctrines) against me in battle? I would go through them, I would burn them together. (Second coming burning of the wicked)

5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6 He shall cause them that come of Jacob to take root: ^aIsrael shall blossom and bud, and fill the face of the world with ^bfruit. (ie the blessings of salvation)

7 ¶ Hath he (God) smitten him (Israel), as he (God) smote those (Israel's oppressors) that smote him (Israel)? or is he (Israel) slain according to the slaughter of them (Israel's oppressors) that are slain by him (God)? (Even in Israel's gross wickedness God did not utterly destroy them like he did Assyria and Babylon)

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. (destructive wind)

9 By this (warfare and exile) therefore shall the iniquity of Jacob be ^apurged; (or atoned for) and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones (a soft stone that crumbles easily and quickly dissolves in rain) that are beaten in sunder, the groves and ^bimages shall not stand up.

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the ^aboughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no ^bunderstanding: therefore he that ^cmade them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day (the last days), that the LORD shall ^abeat (Heb harvest, or glean) off ^bfrom the channel of the river (ie from Mesopotamia.) unto the stream of Egypt, and ye shall

be ^cgathered one by one, O ye children of Israel. (Jehovah shall take an active role in the gathering of Israel.)

13 And it shall come to pass in that day, *that* the ^agreat trumpet shall be blown, (Heb great shophar; ie the ram's horn used as a ceremonial trumpet) and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, (Code names for latter-day superpowers) and shall worship the LORD in the ^bholy mount at Jerusalem.

CHAPTER 28

Woe to the drunkards of Ephraim!—Revelation comes line upon line, and precept upon precept—Christ, the sure foundation, is promised.

Verses 1-8 – Isaiah prophesies of the destruction of Ephraim (Modern Ephraim includes the nations of Europe and North America, the inhabitants of which – although generally considered as Gentiles – are a mixture of the tribe of Ephraim. The historical context provides a type for latter-day events and condition. Isaiah: The Times of Fulfillment, 265)

(Verses 1-8 speak of the destruction of Ephraim. This was probably given around 724 BC just two year before Israel was taken captive by Assyria in 722 BC) I WOE to the crown of pride (Samaria), to the ^adrunkards of ^bEphraim, (the leading tribe of the northern ten tribes of Israel about to be captured by Assyria in 722 BC) (out of control with wickedness) whose glorious beauty *is* a fading flower, which *are* on the head of ^cthe fat valleys (rich productive lands) of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one (Shalmaneser, the Assyrian king and his armies), *which* as a ^atempest of hail *and* a destroying ^bstorm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. (The Assyrian army will flood the land)

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the ^ahasty fruit (Heb first, or early fruit) before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up. (You will be gobbled up quickly)

5 ¶ In ^athat day (a future day, after the scattering of Israel, in the time of preparation for final things) (last days/Millennium) shall the LORD of hosts be for a crown of ^bglory, and for a diadem of beauty, unto the residue of his people, (In the last days, the remnant of Ephraim will consider the Lord to be beautiful. Also, the Lord's saints will receive crowns of glory.)

6 And for a spirit of judgment to him that sitteth in judgment, (bishops) and for strength to them that turn the battle to the gate. (The Lord will give strength to those who guard the gate to turn back attackers, both physical and spiritual.)

7 ¶ But ^athey (religious leaders of a later apostasy) also have ^berred through ^cwine, and through strong drink are out of the way; the priest and the ^dprophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. (apostasy)

8 For all tables are full of vomit *and* ^afilthiness, *so that there is no place clean.* (Apostasy has completely penetrated the nation. There is only false doctrine.)

Verses 9-13 – Individuals learn doctrine line upon line.

9 Whom shall he teach ^aknowledge? and whom shall he make to understand doctrine? (the humble and righteous) *them that are* ^bweaned from the ^cmilk, (Instructions in righteousness must begin with the young) *and* drawn from the breasts. (the basics of the gospel, faith, repentance, baptism – teach while they are young)

10 For precept *must be* upon precept, ^aprecept upon precept; line upon line, line upon line; here a little, *and* there a little: (A process started when young)

11 For with stammering lips (Missionaries trying to learn a new language.) and another tongue will he speak to this people. (through a messenger from another land, maybe America? Also, the Holy Ghost will speak to them.)

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing (restoration): yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, ^aprecept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and ^bfall backward (in spite of the Lord's instructing Israel through prophets, many of the people apostatized), and be broken, and snared, and taken. (These verses are understood through 2 Nephi 28:30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon ^aprecept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn ^bwisdom; for unto him that ^creceiveth I will give ^dmore; and from them that shall say, We have enough, from them shall be taken away even that which they have. (Elder Neal A. Maxwell warned of the dangers of this kind of attitude in these words: "Events and circumstances in the last days make it imperative for us as members of the Church to become more grounded, rooted, established, and settled (see Col. 1:23; Col. 2:7; 2 Pet. 1:12). Jesus said to His disciples, 'settle this in your hearts, that ye will do the things which I shall teach, and command you' (JST Luke 14:28). If not so settled, the turbulence will be severe. If settled, we will not be 'tossed to and fro,' whether by rumors, false doctrines, or by the behavioral and intellectual fashions of the world. Nor will we get caught up in the 'talk show' mentality, spending our time like ancient Athenians 'in nothing else, but either to tell, or to hear some new thing' (Acts 17:21). Why be concerned with the passing preferences of the world anyway? 'For the fashion of this world passeth away' (1 Cor. 7:31)." Such members of the Church, he said, "give of their time yet withhold themselves, being present without giving of their presence and going through the superficial motions of membership instead of the deep emotions of consecrated discipleship.")

Verses 14-22 – The overflowing scourge

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. (Isaiah switches from the northern kingdom and speaks to Jerusalem in his day)

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement (They incorrectly assume that their covenant with Satan – or the invading army – based on their falsehoods and lies that pass for beliefs, will save them from the impending destructive scourge. Isaiah: The Times of Fulfillment, 271); when the overflowing ^ascourge (the Assyrian army. In our day, a scourge shall go forth – D&C 84:96-97 - For I, the ^aAlmighty, have laid my hands upon the nations, to ^bscourge them for their ^cwickedness.

97 And ^aplagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut ^bshort in righteousness—) shall pass through, it shall not come unto us: for we have made lies our ^brefuge, and under falsehood have we hid ourselves: (We have found that crime does pay, we will live wickedly and get away with it)

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion (the latter day Zion) for a ^afoundation a ^bstone, a tried stone, a precious ^ccorner *stone*, a sure foundation: (Christ) he that believeth shall not make haste. (the righteous will not have to flee from the Lord)

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. (By these tools will the Lord measure his people. A firmly established building with righteous dwellers will survive sweeping hail and floods. Joseph Smith referred to this verse: "The world has had a fair trial for six thousand years, the Lord will try the seventh thousand himself: He whose right it is, will possess the kingdom, and reign until He has put all things under His feet; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed, righteousness will be put to the line, and judgment to the plummet, and he that fears the Lord will alone be exalted in that day." Teaching, p. 252. These metaphors refer to personal

righteousness. Those whose refuge is lies and whose hiding place is falsehood will be overrun by the invading army, characterized here as a sweeping hailstorm that will sweep away the lies, and a flood of waters that will overflow every hiding place. Isaiah, The Times of Fulfillment, 273.)

18 ¶ And ^ayour covenant with death (the evil and conspiring people's plans) shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. (This presents the outcome of the covenant with Satan made by scornful leaders, both in Jerusalem and Ephraim. True to form, Satan's covenant with these wicked rulers will come to naught and the invading scourge will sweep through, treading them down. Isaiah: The Times of Fulfillment, 273)

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report. (People will be overcome just by hearing about the destruction wrought by the invading army.)

20 (referring back to the boast in verse 15 that they could be comfortable in sin) For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*. (you can't get completely comfortable in the bed of sin you've made for yourselves to lie in)

21 For the LORD shall rise up as *in* ^amount Perazim (David attacked and smote the Philistines there, with the Lord's help), he shall be wroth as *in* the valley of ^bGibeon, (where the Lord killed Joshua's enemies the Amorites with huge hailstones) that he may do his work, his strange work; and bring to pass his act, his ^cstrange act. (The Lord will defend the latter-day righteous against the overflowing scourge, just as he defended his ancient followers.)

22 Now therefore be ye not mockers, lest your bands be made strong (lest you be enslaved by wickedness): for I have heard from the Lord GOD of hosts a ^aconsumption, even determined upon the whole earth. (I have heard that God will destroy the wicked)

Verses 23-29 – Parable of the farmer

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

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground? (Does the Lord just keep plowing, preparing, etc. forever, or does he go on to the next steps, planting, harvesting, etc.? In other words, do you think judgment day will never come, that the Lord will never get around to the harvest time?)

25 When he hath made plain the face thereof (has the ground plowed and leveled), doth he not cast abroad the fitches (dill seeds), and scatter the cummin, and cast in the principal wheat (the main crop) and the appointed barley and the rie in their place? (God plans carefully and carries it out)

26 For his God doth instruct him to discretion, *and* doth teach him. (Personal revelation)

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cumin (careful harvest methods); but the fitches are beaten out with a staff, and the cummin with a rod. (God will use appropriate methods to harvest out the righteous from among the wicked)

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also ^acometh forth from the LORD of hosts (the reaping and threshing of the world (as on a farm, v. 23-29) will be properly done by the Lord), *which* is wonderful in counsel, *and* excellent in working. (Isaiah presents the parable of the farmer to illustrate the Lords' unchanging method in bringing his word to nations and peoples of the earth. The process described metaphorically in the parable includes three phases – plowing, sowing and harvest. Plowing represents the means by which a nation or people is humbled to prepare them to receive the gospel – a nation may be subjected to tyranny, servitude, war, natural disaster, or economic distress. In its humbled state the nation is more receptive to the good news of the gospel, sown among them by righteous saints living the principles of their religion. First, the sowing, or seeding, comes as a good example; subsequently as more formal teaching. The seeding is followed by conversion, spiritual growth, and the harvest of souls who have

lived their lives in righteousness and are prepared to meet their God. Depending on the nature and character of the people – represented by the various crops mentioned – the Lord has formulated specific methods, both for planning and harvesting. Isaiah: The Times of Fulfillment, 275)

CHAPTER 29

Nephites shall speak as a voice from the dust—The apostasy, restoration of the gospel, and coming forth of Book of Mormon are foretold—Compare 2 Nephi 27.

Verses 1-10 – Jerusalem to be brought down by the Lord

Jerusalem is sometimes used as a generic name not just the city but of the entire nation. These first few verses are not just of Jerusalem but of another people from Jerusalem, the Nephites.

^aWOE to ^bAriel, (Heb Hearth of God; ie the temple; translated as the altar in Ezek 43:15, second clause) to Ariel, (Jerusalem) the city ^cwhere David dwelt (Jerusalem)! add ye year to year; let them kill sacrifices. (Orson Pratt said: “After the Messiah came and was sacrificed for the sins of the world, the Jews continued to kill sacrifices when they should have been done away; they added year to year to the laws of Moses.” Keep on doing what you’re doing, it will do you no good. When Titus attacked Jerusalem in 66AD, 1,100,000 were killed and blood literally flowed in the streets.)

2 Yet I will distress Ariel, and there shall be heaviness and ^asorrow: and it (the Nephites) shall be unto me as Ariel. (It shall become a proper Zion)

3 ~~And~~ (That) I (the Lord) will ^acamp against (her) ~~thee~~ round about, and will lay siege against (her) ~~thee~~ with a mount, and I will raise forts against (her) ~~thee~~. (you will be chastened until you repent)

4 And (she) ~~thou~~ (the Nephite Israelites and the Jaredites) shalt be brought down, and shalt speak out of the ground, and (her) ~~thy~~ speech shall be low out of the ^adust, and (her) ~~thy~~ voice shall be, as of one that hath a familiar spirit, out of the ^bground, and (her) ~~thy~~ speech shall whisper out of the dust. (The dead Nephites, our Israelite brothers, who came out of Jerusalem, and the Jaredites speak to us from the dust to warn this nation.)

5 Moreover the multitude of (her) ~~thy~~ strangers (Gentiles) shall be like small dust, and the multitude of the terrible ones (soldiers) shall be as chaff that passeth away (countless): yea, it shall be at an instant suddenly.

2 Nephi 26:15 After my seed and the seed of my brethren shall have ^adwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have ^bcamped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust (Nephi is quoting from Isaiah 29:4: And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the ^adust, and thy voice shall be, as of one that hath a familiar spirit, out of the ^bground, and thy speech shall whisper out of the dust.), even that they are not, yet the words of the righteous shall be written, and the ^cprayers of the faithful shall be heard, and all those who have ^ddwindled in unbelief shall not be forgotten. 16 For those who shall be destroyed shall ^aspeak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust. (A careful reading of this scripture, particularly when read together with Nephi’s explanation, would indicate that the term it ‘hath a familiar spirit’ means that this record (the Book of Mormon) would speak with a familiar voice to those who already have the Bible. In other words, Nephi is evidently saying here that the doctrinal teachings of the Book of Mormon would seem familiar to people who had already read and accepted the Bible. Daniel H. Ludlow, A Companion to Your Study of the Book of Mormon, p. 146) 17 For thus saith the Lord God: They shall ^awrite the things which shall be done among them, and they shall be written and ^bsealed up in a book, and those who have dwindled in

^cunbelief shall not have them, for they ^dseek to destroy the things of God. 18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their ^aterrible ones shall be as ^bchaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

6 ~~Then~~ (For they Israel's enemies) shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring ^afire. (2 Nephi 6:15 - And they that believe not in him shall be ^adestroyed, both by ^bfire, and by tempest, and by earthquakes, and by ^cbloodsheds, and by ^dpestilence, and by ^efamine. And they shall know that the Lord is God, the Holy One of Israel.)

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 (Yea,) It shall (be unto them) even be as when an hungry man (who) dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or (like unto) as when a thirsty man (who) dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: (Yea, even) so shall the multitude of all the nations be, that ^afight against mount ^bZion. (persecutors of the saints are never satisfied, they always want more)

9 ¶ (For, behold, all ye that do iniquity,) Stay yourselves, and wonder; (for ye shall) cry ye out, and cry: (yea, ye shall be) they are ^adrunken, but not with wine; (ye shall) they stagger, but not with strong drink. (no prophets to lead them)

10 For (behold) the LORD hath poured out upon you the spirit of deep ^asleep, (spiritual darkness) (For, behold, ye have) and hath closed your ^beyes: (and ye have rejected) the ^cprophets and your rulers, (and) the ^dseers hath he ^ecovered. (because of your iniquities)

2 Nephi 27:2 And when that day shall come they shall be ^avisited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the ^bflame of devouring fire. 3 And all the ^anations that ^bfight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion. 4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be ^adrunken but not with wine, ye shall stagger but not with strong drink. 5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your ^aeyes, and ye have ^brejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

Verses 11-14 (JST 11-26) – The Book of Mormon: A marvelous work and a wonder

(11 And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered. (the Jaredites and Nephites)

12 And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. (this is emphasized three times through verse 16)

13 Wherefore because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them. (the sealed portion will be revealed in the Lord's own time, but not in the day of wickedness)

14 But the book shall be delivered unto a man, (Joseph Smith) and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another (Martin Harris delivered the words to Charles Anthon), but the words that are sealed he shall not deliver, neither shall he deliver the book.

15 For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord (the sealed portion will come forth in the Lord's time table), that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

16 And the day cometh, that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

17 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken (Joseph Smith), the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses (David Whitmer, Martin Harris and Oliver Cowdery) shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. (Testimony of Three Witnesses)

18 And there is none other which shall view it, save it be a few (eight others – Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel Smith) according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as it were from the dead.

19 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good (others may also behold the plates - Joseph and Emma Smith and Oliver Cowdery lived in the home of Peter and Mary Whitmer, David Whitmer's parents, for a time during the translation of the Book of Mormon. Much of the extra work of having these guests fell on Mary Whitmer, but she never complained. One day, as she went to the barn to milk the cows, she met a kindly old man, who was actually the angel Moroni, who had the plates at that time. Moroni said to her, "You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper therefore that you should receive a witness that your faith may be strengthened." Then he showed her the gold plates. This experience strengthened the whole Whitmer family. (See "Report of Elders Orson Pratt and Joseph F. Smith," *Millennial Star*, 9 Dec. 1878, pp. 772-73; see also *Church History in the Fulness of Times* [Church Educational System manual (32502), 1993], pp. 57-58.) will he establish his word; and woe be unto him that rejecteth the word of God.

20 But, behold, it shall come to pass, that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee. (to Charles Anthon)

11 (20) ~~And the vision of all (scriptures) is become unto you (Israelites who are spiritually dead) as the words of a ^abook (Book of Mormon) that is ^bsealed, (because you refuse to hearken to the scriptures they might as well be as sealed and unreadable to you like the copy of the characters from the Book of Mormon plates) which ~~men~~ (Joseph Smith encouraged and Martin Harris delivered) deliver to one that is learned (Charles Anthon of Columbia College in New York City, Feb 1828), saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: (Writings were also shown to Luther Braddock and Samuel Mitchell.)~~

2 Nephi 27: 15 But behold, it shall come to pass that the Lord God shall say unto him (Joseph Smith) to whom he shall deliver the book: Take these words which are not sealed and deliver them to another (Martin Harris), that he may show them unto the learned (Charles Anthon), saying: ^aRead this, I pray thee. And the learned (Charles Anthon) shall say: Bring hither the book, and I will read them. 16 And now, because of the glory of the world and to get ^again will they say this, and not for the glory of God. (Charles Anthon could not have translated the reformed Egyptian, because no man knew it at this time. The work of Champollion, the French genius who broke the Egyptian language code through the Rosetta Stone had not yet made its way to the United States.) 17 And the man (Martin Harris) shall say: I cannot bring the book, for it is sealed. 18 Then shall the learned (Charles Anthon and Samuel Mitchell) say: I cannot read it.

21 And the learned shall say, Bring hither the book and I will read them; and now because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it. (During the meeting between Martin Harris and Charles Anthon, Anthon asked Harris to deliver the gold plates to him so that he could translate them. Harris replied that “part of the plates were sealed, and that [he] was forbidden to bring them,” to which Anthon responded, “I cannot read a sealed book.” JS-H 1:65)

22 Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

23 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

24 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me (after the translation of plates, Moroni took the plates from the Prophet JS-H 1:59.), that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men.

25 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men, save it be according to their faith.

12 ~~And the book is delivered to ^ahim (Joseph Smith) that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (I can't read it without God's help)~~

26 And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

13 ¶ ~~Wherefore the Lord said, Forasmuch as this people ^adraw near *me* with their ^bmouth, and with their lips do ^chonour me, but have ^dremoved their ^eheart far from me (they are spiritually dead), and their ^ffear toward me is taught by the ^gprecept of men:~~

14 ~~Therefore, behold, I will proceed to do a ^amarvellous (astonishing) ^bwork among this people, *even* a marvellous work and a wonder (the restoration of the gospel): for the ^cwisdom of their wise *men* shall ^dperish, (revealed truth cuts through falsehood) and the ^eunderstanding of their ^fprudent *men* shall be hid. (false philosophies and false scientific conclusions etc. fade away via the light of truth)~~

Verses 15-24 (JST 27-32) – The meek rejoice in the Book of Mormon

27 And woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us and who knoweth us? And they also say, Surely, your turning of things upside down shall be esteemed as the potter's clay.

15 ~~Woe unto them that seek deep to hide their ^acounsel from the LORD, and their works are in the dark, and they say, Who ^bseeth us? and who knoweth us? (the wicked think they can get away with their wickedness)~~

28 But behold, I will show unto them, saith the Lord of hosts, that I know all their works. For, shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

16 Surely your turning of things upside down (foolish perversion of the truth) shall be esteemed as the potter's clay: for shall the ^awork say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 29 But behold, saith the Lord of hosts, I will show unto the children of men, that ~~It~~ it is not yet a very little while (after the coming forth of the Book of Mormon), and Lebanon (the Holy Land) shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? (Israel will blossom after the restoration. The turning of Lebanon into a fruitful field seems to be a sign for the earth's inhabitants that the Book of Mormon has come forth. Elder Mark E. Petersen said: "Not only did the prophets predict [the Book of Mormon's] appearance, but Isaiah set a limit on the time of its publication. That time limit was related to the period when fertility would return to Palestine. Isaiah said that the book would come forth first, and then added that in a very little while...Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as forest. The time limit was expired. This new volume of scripture must have come forth before now or Isaiah was not a true prophet, for Palestine is fruitful again." CR Oct 1965, p. 61)

18 ¶ (30) And in that ^aday shall the deaf hear the words of the ^bbook, and the ^ceyes of the blind shall see out of ^dobscurity, and out of darkness. (As a result of the Book of Mormon and restoration, the spiritually deaf and blind will be healed. President Ezra Taft Benson said: "There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path.")

19 (continuation of verse 30: and) The meek also shall increase (and) ^atheir joy (shall be) in the LORD, and the ^bpoor among men shall rejoice in the Holy One of Israel. (the righteous will know the Savior again)

20 31 For, assuredly as the Lord liveth, they shall see that ~~For~~ the terrible one is brought to nought, and the scorner is consumed, and all that ^awatch for iniquity are ^bcut off: (the restored truth will eventually expose wickedness and overthrow it)

21 (continuation of verse 31: and they) That make a man an ^aoffender for a word (by unjust lawsuits and corrupt judicial systems), and lay a snare for him that reproveth in ^bthe gate, (the place of public transactions) (try to eliminate honest people in government) and ^cturn aside the just for a thing of nought. (replace truth and honesty with lies)

22 (32) Therefore thus saith the LORD, who redeemed Abraham, concerning the ^ahouse of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. (Jacob will no longer have to be embarrassed by the wicked behavior of his posterity. The Book of Mormon will cause his offspring to keep the commandments. We will know the gospel well because of the Book of Mormon.)

(continuation of verse 32) 23 But when he seeth his children (posterity), the ^awork of (my) ~~mine~~ hands (who are finally righteous), in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall ^bfear the ^cGod of Israel (or stand in awe of the God of Israel). (Israel will return to God in the last days)

(continuation of verse 32) 24 They also that ^aerred in spirit shall come to understanding, and they that murmured shall ^blearn doctrine. (by way of the Book of Mormon and restoration of the Church. Orson Pratt taught: "Oh, how precious must be the contents of a book which shall deliver us from all the errors taught by the precepts of uninspired men! Oh, how gratifying to poor, ignorant, erring mortals who have murmured because of the multiplicity of contradictory doctrines that have perplexed and distracted their minds, to read the plain, pure and most precious word of God, revealed in the Book of Mormon!" Orson Pratt's Works, p. 278-279)

2 Nephi 27: 25 Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men— 26 Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous

work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. 27 And wo unto them that seek deep to hide their counsel (secrets) from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding? 28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. 29 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. 30 And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel. 31 For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off; 32 And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, (place of public meetings) and turn aside the just for a thing of naught. 33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. 34 But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify (reverence) the Holy One of Jacob, and shall fear the God of Israel. 35 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. (The Book of Mormon will correct false doctrine.)

SCRIPTURE MASTERY: 13 ¶ Wherefore the Lord said, Forasmuch as this people ^adraw near *me* with their ^bmouth, and with their lips do ^chonour me, but have ^dremoved their ^eheart far from me, and their ^ffear toward me is taught by the ^gprecept of men:

14 Therefore, behold, I will proceed to do a ^amarvellous ^bwork among this people, *even* a marvellous work and a wonder: for the ^cwisdom of their wise *men* shall ^dperish, and the ^eunderstanding of their ^fprudent *men* shall be hid.

15 Woe unto them that seek deep to hide their ^acounsel from the LORD, and their works are in the dark, and they say, Who ^bseeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the ^awork say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that ^aday shall the deaf hear the words of the ^bbook, and the ^ceyes of the blind shall see out of ^dobscurity, and out of darkness.

19 The meek also shall increase *their* ^ajoy in the LORD, and the ^bpoor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that ^awatch for iniquity are ^bcut off:

21 That make a man an ^aoffender for a word, and lay a snare for him that reproveth in ^bthe gate, and ^cturn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the ^ahouse of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the ^awork of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall ^bfear the ^cGod of Israel.

24 They also that ^aerred in spirit shall come to understanding, and they that murmured shall ^blearn doctrine.

CHAPTER 30

Israel scattered for rejecting her seers and prophets—She shall be gathered and blessed temporally and spiritually—The Lord shall come in a day of apostasy to judge and destroy the wicked.

(The theme of Isaiah 30 is that men trust in the wisdom of other men instead of looking to God for counsel or to His prophets for instruction. Also, there will be a latter-day outpouring of inspiration and blessings upon many nations following a great slaughter, when towers would fall. The Lord will come in a day of apostasy to judge and destroy the world.)

Verses 1-17 – Judah rejects her prophets and walks with Egypt

1 WOE to the ^arebellious children, saith the LORD, that take ^bcounsel (political plans), but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: (they entered into an alliance with Egypt which was contrary to God's command, they add insult to injury, and make things worse)

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of ^aPharaoh, and to trust ^bin the shadow of ^cEgypt! (in an alliance with Egypt for protection against Assyria) (they seek protection from Egypt)

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion. (You should have turned to God instead of man for your protection)

4 For his (pharaoh) princes were at Zoan (Tanis), and his ambassadors came to Hanes. (leaders from one end of Egypt to the other worked out the treaty with Judah)

5 They (Judah) ^awere (or will be) all ^bashamed of (disappointed by) a people (Egypt) *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach. (In the latter days, the modern superpower equivalent of Egypt – America – would not be willing to assist Israel when the modern equivalent of Assyria threatens to attack. Judah's appeal to Egypt would be rejected, since Egypt would derive no benefit from providing support and protection to Judah. Isaiah: The Times of Fulfillment, 298)

6 The ^aburden (a message of doom for those of Judah who travel with loads of gifts on animals toward Egypt) (prophecy of doom) of the beasts of the ^bsouth: (Heb Negev; ie the southern desert) into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the ^aEgyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still. (Egypt will not help Judah)

8 ¶ Now go, ^awrite it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: (verses 1-7 are also a warning to us today. That is why Isaiah was commanded to write them.)

9 That ^athis *is* a ^brebellious people (the Israelite people who won't hearken to the prophets), lying children, children *that* will not hear the law of the LORD:

10 Which say to the ^aseers, See not; and to the prophets, Prophecy not unto us right things, speak unto us ^bsmooth things, prophesy ^cdeceits: (False religious teachers will tell the people what they want to hear, not the truth that is good for them.)

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. (You are living on borrowed time, you have broken the covenant that could protect you like a wall, by making covenants with Egypt rather than God)

14 And he (Christ) shall break it as the ^abreaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. (nothing usable remains)

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in ^aquietness and in confidence shall be your strength: and ye would not. (Judah could have relaxed in the assurance of God's protection.)

16 But ye said, No; for we will flee upon ^ahorses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. (Judah brags they can beat Assyria, but the opposite will happen)

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ^aensign on an hill. (no one left. Even though only a few of Judah's population will be left, they will act as an ensign to the nations.)

Verses 18-26 – Zion is restored in Jerusalem

18 ¶ And therefore will the LORD ^await, (The Lord will wait until the day of restoration to bless Israel with his presence) (because of your wickedness, the Lord will have to wait until justice is served) that he may be gracious unto you (in a future time), and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of ^bjudgment: (Heb justice) *blessed are* all they that ^cwait for him. (Isaiah here describes the paradise-like conditions for those who trust in God)

19 For the people shall dwell in ^aZion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of ^aadversity, (punishment for their disobedience) and the water of affliction, yet shall not ^bthy teachers (the Lord) be removed into a corner any more, but thine eyes shall see thy ^cteachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, ^awalk ye in it, when ye turn to the right hand, and when ye turn to the left. (you will be surrounded with truth. True doctrine will eventually be taught by true messengers.)

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth (they will be totally repulsive to you); thou shalt say unto it, Get thee hence. (you will shudder at the thought of idol worship)

23 Then shall he give the rain ^aof thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. (things will go well for Israel when they repent, prosperity)

24 The oxen likewise and the young asses that ^aear the ground (work the ground) shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the ^aday of the great slaughter (day of destruction of all enemies), when the towers fall. (when your enemies are destroyed)

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold (things will be better than you can imagine – This may indicate an increase in the light of Christ, Holy Ghost and gifts of the spirit), as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the ^astroke of their wound. (A symbol of his power will come to destroy Assyria or wickedness) (Christ will heal those that repent. Verses 25 and 26 are best considered together on the basis of their chiasmic structure, in which Isaiah foretells a traumatic latter-day event. However, as if to shield us from the bad news, he envelops the prophecy with good news about what would happen as a consequence of the event – a great slaughter when towers would fall. The central focus of this chiasm is “in the day of the great slaughter, when the towers fall.” The meaning of these paired phrases was forever emblazoned on the world-wide consciousness on September 11, 2001 when the Twin Towers of the World Trade Center fell under terrorist attack, resulting in a great slaughter in

which thousands of people were killed. Now in referring to the atrocities of that day, we have almost universally adopted the phrase “when the towers fell” whether or not we know of Isaiah’s prophecy. Verse 25 describes an abundance of spiritual blessings that would come as a result of the traumatic event and the wards that would ensue. “Water” is a metaphor meaning inspiration and blessings from heaven, whereas “mountains” and “hills” are metaphors meaning nations of the earth, both large and small. The meaning is that the nations of the earth would be blessed by a streaming flow of revelation and blessings. Verse 26, using a different metaphor, further describes an abundance of inspiration and blessings from God that would be made available to the nations of the earth in that day. “The light of the moon” and “the light of the sun,” augmented sevenfold upon the earth following the falling of the towers and the great slaughter, also symbolize this outpouring of revelation and blessings. The chiasmic structure tells us that the metaphors of verses 25 and 26 are the same – both are consequences of the event described in the central focus. Thus, Isaiah foretells a time of great spiritual awakening. The yoke of ignorance and superstition that enslaves many nations of the earth will be thrown off and the straight and narrow way will be made known unto them, permitting another phase of the latter-day gathering of the descendants of Israel. The Lord’s guidance and inspiration will also increase dramatically upon the righteous in that day, healing the affliction of their long exile and providing comfort to those who suffered great loss. Isaiah: The Times of Fulfillment, 303)

Verses 27-33 – The Lord burns the wicked at his Second Coming

27 ¶ Behold, the ^aname of the LORD cometh from far, burning *with* his ^banger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire: (wicked destroyed)

28 And his ^abreath, as an overflowing stream, (an invading army) shall reach to the midst of the ^bneck, to sift the nations with the sieve of ^cvanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err. (they have allowed wickedness to take hold of them and control them. The bridle in the jaws will prevent them from errs.)

29 ^aYe (the righteous survivors) shall have a song, (joy of the survivors) as in the night *when* ^ba holy solemnity is kept (Heb the sanctifying of a feast day); and gladness of heart, as when one goeth with a pipe to come into the ^cmountain of the LORD, to the ^dmighty (Heb Rock) One of Israel. (Those who heed the prophets will be protected.)

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and ^atempest, and hailstones.

31 For through the voice of the LORD shall the ^aAssyrian be beaten down, *which* ^bsmote with a rod.

32 And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and ^ain battles of shaking (waves of battle) will he fight ^bwith it. (or against them) (God will fight with his voice as well as with music.)

33 For ^aTophet (the place of burning, This was an area south of Jerusalem where humans were sacrificed to Molech, a fire god. Worshippers dug a large, deep pit, fitted it with wood, ignited the fire, and then sacrificed humans there. Hell) *is* ordained of old (was planned for in the beginning); yea, for the king (of Assyria) it is prepared; he hath made *it* deep *and* large (it is big enough for all the wicked): the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAPTER 31

Israel reproved for turning to Egypt for help—When the Lord comes he will defend and preserve his people.

Verses 1-9: Divine protection for Zion and Jerusalem

(Isaiah 31 may be divided into two parts. Part one, 1-3, prophesies woe unto all who rely on the arm of flesh rather than on God. Specifically, Judah had relied on Egypt's military powers for deliverance rather than trusting in God, but the woe applies to us if we rely on our armies, weapons of war, or other means of temporal deliverance, or security, rather than on our God. Part two, 4-9, speaks mainly to us today. If we, who are part of Zion, will cast away our wickedness as one casts away false gods, then the Lord will defend Zion. He will be like a mighty lion, "roaring on his prey" or like a bird, flying protectively over her nestlings to preserve them; he will use his mighty sword to protect Zion. Understanding Isaiah, 287)

1 WOE to them that go down to Egypt (America) for ^ahelp; and ^bstay (or rely) on ^chorses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! (Trust in the Lord, not weapons of defense.)

2 Yet he also *is* wise, and will bring ^aevil, (ie calamity upon evil-doers) and will not ^bcall back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, (Israel should put her trust in God, not America) and not ^aGod (or gods); and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is ^bholpen shall fall down, and they all shall fail together. (ie both Egypt and they who trusted in Egypt shall fall)

4 For thus hath the LORD spoken unto me, Like as the ^alion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to ^bfight for mount Zion, and for the hill thereof. (The Lord will arise against those who do evil, placing their confidence in Egypt's military strength rather than seeking help from the Lord.)

5 As birds ^aflying, (ie hovering over their young) so will the LORD of hosts ^bdefend Jerusalem; defending also he will deliver *it*; and passing over he will preserve *it*.

6 ¶ Turn ye unto *him from* whom the children of Israel have deeply revolted. (They knowingly revolt.)

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ Then shall the ^aAssyrian fall with the ^bsword, (ie Assyria shall by destruction from God) not of a mighty man (The Lord will do it); and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ^aensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

CHAPTER 32

King Messiah shall reign in righteousness—The land of Israel shall be a wilderness until the day of restoration and gathering.

(Orson Pratt saw this scripture as applying not only to ancient Israel but also to the Latter-day Saints, who were driven from their homes in the East to the deserts of the Rocky Mountains. "Did you see it, Isaiah, as well as the people that live in our day? Did you see a people go into the desert and offer up thanksgiving and the voice of melody? Did you see that desert and wilderness redeemed from its sterile condition and become like the garden of Eden? 'O yes,' says Isaiah, 'I saw it all, and I left it on record for the benefit of the generation that should live some two or three thousand years after my day.' But Isaiah, are we to understand that the people are to be gathered together in that desert, and that the gathered people are to be instrumental in the hands of God, in redeeming that desert? Yes, Isaiah has told us all this. We will go back to what we read in his thirty-second chapter— 'Until the spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted

for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field.’ What fruitful field? Why, the wilderness that will be converted into a fruitful field. ‘The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever; and my people shall dwell in peaceable habitations, and in sure dwellings and in quiet resting places.’ “Was that the way we dwelt in Missouri or Illinois? Did we live in quietness and with assurance continually in those States? Oh, no, we were tossed about; as Isaiah says—‘tossed to and fro and not comforted.’ That was the case with Zion while down in the States, and that was in accordance with a modern revelation, in which, speaking of Zion, the Lord says—‘You shall be persecuted from city to city and from synagogue to synagogue, and but few shall stand to receive their inheritance’ [D&C 63:31]. But when the time should come for Zion to go up into the wilderness things would be changed; then my people shall dwell in peaceable habitations, in sure dwelling places, and in quietness and assurance. “Will they have any capital city when they get up into the mountain desert? O, yes. Isaiah says here—‘When it shall hail, coming down on the forest, the city shall be low in a low place.’ How often have I thought of this since we laid out this great city, twenty-eight years ago! How often have this people reflected in their meditations upon the fulfillment of this prophecy! They have seen, on this eastern range of mountains and on the range of mountains to the west of this valley, snow and storms pelting down with great fury, as though winter in all its rigor and ferocity had overtaken the mountain territory, and at the same time, here, ‘low in a low place,’ was a city, organized at the very base of these mountains, enjoying all the blessings of a spring temperature, the blessings of a temperature not sufficient to cut off our vegetation. What a contrast! ‘When it shall hail, coming down on the forest, the city shall be low in a low place.’ That could not be Jerusalem, no such contrast in the land of Palestine round about Jerusalem! It had reference to the latter-day Zion, the Zion of the mountains.” (In *Journal of Discourses*, 18:148–49.))

Verses 1-8: The results of the reign of Jesus, our King

- 1 BEHOLD, a ^aking shall reign in righteousness, (Jesus as king during the Millennium) and princes shall rule in ^bjudgment. (or justice)
- 2 And ^aa man (Jesus) shall be as an hiding place from the wind, (ie the king mentioned in v.1) and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. (Wind, tempest, dry place and weary land remind us of our telestial existence on this earth)
- 3 And the ^aeyes of them that see (seers) shall not be dim, (Spiritual shall see and hear) and the ears of them that hear shall hearken. (listen to the voice of the spirit)
- 4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers (Missionaries learning a new language) shall be ready to speak plainly.
- 5 The vile person shall be no more called ^aliberal, (Heb noble) nor the ^bchurl (or miser) said to be ^cbountiful. (Heb a nobleman, or wealthy)
- 6 For the vile person will speak ^avillany, (Heb obscenity) and his heart will work iniquity, to practise ^bhypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.
- 7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with ^alying words, even when the needy speaketh right. (Corrupt rulers with avaricious or evil intentions devise schemes to deceive, using carefully measured or lying words.)
- 8 But the liberal deviseth liberal things; and by liberal things shall he stand.

Verses 9-20: Destruction for the wicked, peace for the righteous

- 9 ¶ Rise up, ye ^awomen that are at ease; hear my voice, ye ^bcareless daughters; (Heb confident, or secure) give ear unto my speech. (Those who ignore the warnings of the prophets)
- 10 Many days and years (a long time) shall ye be troubled, ye careless women: for the vintage shall ^afail, the gathering shall not come. (Despite their ease and comfort, long years of deprivation await them.)

11 Tremble, (Fear the pending destruction) ye women that are at ease; be troubled, ye careless ones: strip you (of pride), and make you bare (be humble), and gird ^asackcloth upon your loins. (repent)

12 They shall ^alament for the teats, (Heb beat the breast (in mourning)) for the pleasant fields, for the fruitful vine.

13 Upon the land of my people (Israel) shall come up thorns and briers (false doctrines); yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken (Even the rich will suffer the calamities); the multitude of the city ^ashall be left; (or deserted) the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and the wilderness be a ^afruitful field, and the fruitful field be counted for a forest. (Restoration)

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be ^apeace; and the effect of righteousness quietness and ^bassurance for ever. (Millennial peace)

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall ^ahail, coming down on the forest; and the ^bcity shall be low in a low place. (ie the forest and city are probably the proud and the wicked)

20 Blessed are ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

CHAPTER 33

(A key to understanding this chapter is to carefully watch to whom and about whom Isaiah is speaking. These elements shift throughout the chapter, possibly leaving the reader confused. Use of varying subject and verb forms, sometimes rendered more clearly in modern languages other than English, provide a clue for following these shifts. Isaiah: The Times of Fulfillment, 319)

Apostasy and wickedness precede the Second Coming—The Lord shall come with devouring fire—Zion and her stakes shall be perfected—The Lord is our Judge, Lawgiver, and King.

Verse 1: A woe oracle against Sennacherib

1 WOE to thee that ^aspoilest, and thou *wast* not spoiled; and dealest ^btreacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. (For the latter days, this verse describes a state of violent anarchy and terror in which marauders roam about, seeking victims whom they might harm, pillage, and rob. Doctrine and Covenants describes the same or similar conditions: “And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.” D&C 45:68) Isaiah: The Times of Fulfillment, 319)

Verses 2-6: The righteous praise the Lord in prayer

2 O LORD, be gracious unto us; we have ^awaited for thee: be thou their ^barm every morning, ~~our~~ (their) salvation also in the time of trouble. (Lord, defend us.)

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them. (marauding pillagers as these nations are destroyed.)

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment (fairness) and righteousness (ethically right). (The inhabitants of Zion will be blessed during the time of great destruction.)

6 And wisdom and ^aknowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD is his ^btreasure. (The Lord's greatest treasure is the righteousness of His people. The latter-day righteous of Israel will be saved from tribulation, invasion and pillaging through their wisdom, knowledge and fear of the Lord. Isaiah: The Times of Fulfillment, 320)

Verses 7-14: The wicked are burned at Christ's Second Coming

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath ^abroken the covenant (or annulled the treaty), he hath despised the cities, he regardeth no man. (Violence, anarchy and possibly natural disasters have destroyed the highways to the extent that no traveler can continue.)

9 The earth ^amourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness: and Bashan and Carmel shake off *their fruits*.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you. (Chaff and stubble emphasize that the temporal fruits of the daily labors of the wicked are of no permanence and would be burned like a grain field after the harvest. The main efforts of their lives were of little consequence; left undone were the important spiritual matters to which they ought to have paid the greater attention. Isaiah: The Times of Fulfillment, 321)

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire. (Complete destruction of the wicked at the second coming)

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? *who among us shall dwell with ^aeverlasting ^bburnings?* (eternal glory)

Verses 14-17: Righteous dwell in everlasting burnings

15 He that ^awalketh righteously, and speaketh uprightly; he that despiseth ^bthe gain of oppressions (or profit by extortion), that shaketh his hands from holding of ^cbribes, that stoppeth his ears from hearing of ^dblood, (Heb bloods; ie violence) and shutteth his eyes ^efrom seeing evil; (In our day, closing our eyes to evil includes avoiding media whose purpose is to promulgate evil, such as pornography or offensive programming on television and in movies. Isaiah: The Times of Fulfillment, 322) (ie from being a participant in evils) (Joseph Smith taught that some men "shall rise to the everlasting burnings of God; for God dwells in everlasting burnings, and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone" (*Teachings*, p. 361; compare D&C 128:24; 130:7; 133:41; Hebrews 12:29). In one of the most beautiful scriptures of the Old Testament, the Lord asked who would be able to abide this devouring fire, and then described the kind of person that would be able to abide it (see vv. 14–15). Elder Bruce R. McConkie discussed Isaiah's question of "who among us shall dwell with everlasting burnings?" (v. 14): "That is, who in the Church shall gain an inheritance in the celestial kingdom? Who will go where God and Christ and holy beings are? Who will overcome the world, work the works of righteousness, and enduring in faith and devotion to the end hear the blessed benediction, 'Come, and inherit the kingdom of my Father.' "Isaiah answers: [Isaiah 33:15–16.]" (In Conference Report, Oct. 1973, p. 55.) Elder McConkie continued: "Now if I may, I shall take these words of Isaiah, spoken by the power of the Holy Ghost in the first instance, and give some indication as to how they apply to us and our circumstances. "First, 'He that walketh righteously, and speaketh uprightly.' That is, building on the atoning sacrifice of the Lord Jesus Christ, we must keep the commandments. We must speak the truth, and work the works of righteousness. We shall be judged by our thoughts, our words and our deeds. "Second, ' . . . he that despiseth the gain of oppressions.' That is, we must act with equity and justice toward our fellowmen. It is the Lord himself who said that he, at the day of his coming, will be a swift witness against those that oppress the hireling in his wages. "Third, ' . . . he that shaketh his hands from holding of bribes.' That is, we must reject every effort to buy

influence, and instead deal fairly and impartially with our fellowmen. God is no respecter of persons. He esteemeth all flesh alike; and those only who keep his commandments find special favor with him. Salvation is free; it cannot be purchased with money; and those only are saved who abide the law upon which its receipt is predicated. Bribery is of the world. “Fourth, he ‘. . . that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.’ That is, we must not center our attention on evil and wickedness. We must cease to find fault and look for good in government and in the world. We must take an affirmative, wholesome approach to all things.” (In Conference Report, Oct. 1973, pp. 55–56.))

16 He shall dwell on high: his place of defence *shall be* the munitions (fortifications) of rocks: bread shall be given him; his waters *shall be* sure. (The Lord will defend his righteous followers and will provide them with bread and water during times of destruction and turmoil.)

17 Thine eyes shall see the king in his ^abeauty: they shall behold the land that is very far off. (Adam-ondi-Ahman)

Verses 18-24: The restoration of Zion

18 Thine heart shall meditate (in) terror. (After this life is over we will look back at our fears or evil, enemies and death) Where *is* the ^ascribe? (or tallyman (ie of the former Assyrian conqueror)) where *is* the receiver? where *is* he that counted the towers?

19 Thou shalt not see ^aa fierce people, (ie any more foreign invaders) a people of a deeper ^bspeech than thou canst perceive; of a stammering tongue, *that thou canst* not understand. (The righteous will not see fierce invading armies who speak an incomprehensible language. Stammering tongue refers to the effect on the ear of uncomprehended syllables spoken in rapid cadence. To one not familiar with a foreign language, its sounds may resemble stammering or stuttering. The stammerers are an invading army – sent to destroy those who failed to heed the message of the first stammers (missionaries).) Isaiah: The Times of Fulfillment, 323)

20 Look upon ^aZion, the city of our solemnities (that which takes place every year, meaning religions feasts and ceremonies): thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that shall not be taken down*; not one of the ^bstakes thereof shall ever be removed, neither shall any of the cords thereof be broken. (Elder Bruce R. McConkie said of the word *stakes*: “In prophetic imagery, Zion is pictured as a great tent upheld by cords fastened securely to *stakes*. Thus Isaiah, envisioning the latter-day glory of Israel, gathered to her restored Zion, proclaimed: ‘Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left. . . . For a small moment have I forsaken thee; but with great mercies will I gather thee.’ (Isa. 54:2–7.) And of the millennial Zion, Isaiah exulted: ‘Look upon Zion, the city of our solemnities: a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.’ (Isa. 33:20.) “In keeping with this symbolism, the great areas of church population and strength, which sustain and uphold the restored Zion, are called *stakes*. They are the rallying points and the gathering centers for the remnants of scattered Israel. (D. & C. 68:25–26; 82:13–14; 101:17–21; 115:6, 18; 124:134; 133:9.)” (*Mormon Doctrine*, p. 764.))

21 But there the glorious LORD *will be* ^aunto us a place of broad rivers *and streams* (Jackson County, Missouri) (or with us in majesty in a place); wherein shall go no galley with oars, neither shall gallant ship pass thereby. (Zion will be protected from invaders.)

22 For the LORD *is* our ^ajudge, the LORD *is* our ^blawgiver, the LORD *is* our king; he will save us.

23 Thy (the ship) tacklings are loosed; they (the men) could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. (The enemy is weak compared with the Lord.)

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven their iniquity.

CHAPTER 34

The Second Coming shall be a day of vengeance and judgment—The indignation of the Lord shall be upon all nations—His sword shall fall upon the world.

Verses 1-8: A day of wrath upon Edom (the world)

1 COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their ^astink shall come up out of their carcasses, and the mountains (many nations) shall be melted (soaked) with their blood.

4 And all the host of heaven (all the armies upon the earth) shall be ^adissolved, and the heavens shall be rolled together as a ^bscroll: and all their host shall fall down, as the leaf falleth off from the vine, and as ^ca falling fig from the fig tree. (Heb an unripe fruit) (Second coming)

5 For my sword shall be bathed in heaven (prepared to destroy the wicked): behold, it shall come down upon ^aIdumea, (Heb Edom) and upon the people of my ^bcurse, to judgment. (Destruction of wicked)

6 The sword of the LORD is filled (covered) with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ^asacrifice in Bozrah, (the capital city of Edom, southeast of the Dead Sea) and a great slaughter in the land of Idumea. (Since the people did not live righteously, they would become the sacrifice)

7 And the (reem) ^aunicorns (Heb wild oxen) shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 *For it is* the day of the LORD's ^avengeance, *and* the year of recompences for the controversy of Zion. (The controversy of Zion is the animosity between Jews and Arabs, the modern descendants of Esau.)

Verses 9-15: Edom (the world) to be burned

9 And the streams ^athereof (ie of Edom) shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. (The Second Coming of Christ will be a day of vengeance and recompense. As formerly seen, "the indignation of the Lord is upon all nations," for "he hath delivered them to the slaughter" (Isaiah 34:2). Moreover, the heavenly bodies, those luminaries such as the sun, stars, and moon, "shall be dissolved," that is, "shall fall down, as the leaf falleth off from the vine" while "the heavens shall be rolled together as a scroll" (v. 4). Isaiah's description is reminiscent of a similar one in Doctrine and Covenants 88:95 in which we are taught that when the Lord returns, "the curtain of heaven shall be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled." Then the sword of the Lord, which represents His power and judgment, "shall come down upon Idumea," or the world (Isaiah 34:5). President Joseph Fielding Smith wrote: "Now, some Bible commentators, because of the name of Idumea, a little country east of the Jordan, is mentioned, have an idea that this had reference to that little country; but the term Idumea is one that the Lord uses to mean the world. You will find it so recorded in Section 1 of the Doctrine and Covenants. He is speaking of the world." (*The Signs of the Times*, p. 150.) Blood is a biblical symbol of wickedness. The whole earth, stained with blood, will experience a "great slaughter" at the time of the Second Coming, for "it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion" (Isaiah 34:6, 8). President Joseph Fielding Smith again: "That is to take place in the dispensation of the Fulness of Times, and this prophecy had nothing to do with that little country called Idumea but to the nations of the earth" (*Signs of the Times*, p. 151). Isaiah seems to parallel passages in Ezekiel, Joel, and Jeremiah where the great battle of Armageddon is foretold. This

parallelism explains the reference to the “armies” (Isaiah 34:2) and the vast slaughter that will take place (see vv. 3, 5–7). The “pitch” and “brimstone” and “smoke” of verses 9 and 10 suggest the results of nuclear warfare, which could logically accompany the last great wars. Institute Manual, 168)

11 ¶ But the ^acormorant (pelican or an extinct bird) and the ^bbittern (porcupine) shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the ^cstones of emptiness. (Heb plummet)

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be ^aan habitation of dragons, (Heb the resort of jackals) *and* a court for owls.

14 The ^awild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

Verses 16-17: Those whose names are written in the book of the Lord receive the land

16 ¶ Seek ye out of the book of the LORD, and read (the names written therein): no one of these shall fail, none shall want ~~her~~ (their) mate: for my mouth it hath ^acommanded, and ~~his~~ (my) spirit it hath gathered them. (None of the righteous, those whose names are written in the book of the Lord, will be without their spouse throughout eternity.)

17 And (I have) ~~he~~ ~~hath~~ cast the lot for them, and (I have) ~~his~~ ~~hand~~ ~~hath~~ divided it unto them by line: they shall possess it for ever, from generation to generation ~~shall~~ they (shall) dwell therein.

CHAPTER 35

In the day of restoration the desert shall blossom, the Lord will come, Israel shall be gathered, and Zion shall be built up.

Verses 1-10: Latter-day Israel rejoices and blossoms as a rose

1 THE wilderness and the ^asolitary place shall be ^bglad for ^cthem (ie the righteous who return); and the ^ddesert shall rejoice, and ^eblossom as the rose. (This is both a physical and spiritual blessing which is happening in our day.)

2 It shall blossom abundantly, and rejoice even with joy and singing (The Mormon Tabernacle Choir): the glory of ^aLebanon (the wealth of the world) shall be given unto it, the excellency of Carmel and Sharon, they shall see the ^bglory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen ye the ^aweak hands, and confirm the ^bfeeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* ^avengeance, *even* God *with* a recompence; he will come and save you. (After quoting Isaiah 35:3–4, Elder Orson Pratt reasoned: “That has never been fulfilled; but preparatory to the time when God will come with vengeance to sweep away wickedness from the face of the earth, the house of Israel will be gathered back to their own lands, and the people of God will be permitted to dwell in the wilderness, and that wilderness will become a fruitful field. It is even said that the desert should rejoice because of those who are gathered, and should blossom as the rose. “Now that is something that has been fulfilled during the last quarter of a century, here in this wilderness, barren, desert country. The great latter-day work has commenced, the kingdom of God has been reorganized on the earth; in other words, the Christian Church in all its purity and with all its ordinances, has been reorganized upon the face of the earth, and the time has at length come when the Spirit of God has been poured out from on high. Until that period arrived, there was no hope for Israel, no hope for the land of Palestine, no hope for the redemption of the tribes scattered in the four quarters of the earth; but when the wilderness should become as a fruitful

field, when the spirit should again be poured out from on high, through the everlasting Gospel of the Son of God, then the people should be gathered together by the commandment of the Lord. . . . Then we may look out for a change upon the face of the land where this gathering takes place; we may look for the deserts to become like the garden of Eden, to blossom as the rose that blossoms in rich and fertile gardens, to blossom abundantly, and the desert to rejoice with joy and singing. . . . “The Prophet says that, when Jesus comes with vengeance and destroys the wicked, redeems the desert, and causes the wilderness to become a fruitful field, then the lame man shall leap as a hart, the tongue of the dumb shall speak, the ears of the deaf shall be unstopped, for in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water.” (In *Journal of Discourses*, 18:145–46.)

5 Then the ^aeyes of the ^bblind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an ^ahart (or deer), and the tongue of the dumb ^bsing: for in the wilderness shall waters break out, and streams in the desert. (The gospel will bless everyone)

7 And the ^aparched ground shall become a pool, and the thirsty land springs of water: in the ^bhabitation of dragons (Heb resorts of jackals), where each lay, *shall be* grass with reeds and rushes. (Spiritual blessings will abound)

8 And an ^ahighway (the straight and narrow way) shall be there, and (for) a way (shall be cast up), and it shall be called the way of ^bholiness; The ^cunclean shall not pass over (upon) it; but it *shall be* (cast up) for those (who are clean, and) the wayfaring men, though (they are accounted) fools, shall not err *therein*. (Many converts will come into the Church.)

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, (temptations) it shall not be found there; but the ^aredeemed shall walk *there*: (Those on the straight and narrow way will be protected by the Lord)

10 And the ^aransomed of the LORD shall ^areturn, (the righteous) and come to ^bZion with ^csongs and everlasting ^djoy upon their heads: they shall obtain joy and gladness, and ^esorrow and sighing shall flee away.

OVERVIEW:

(Chapter 36 is the first of four chapters that give an account of certain events that occurred during the lifetime of Isaiah. Accordingly, Chapters 36-39 are called the “historical chapters.” Although events in these chapters occurred during the lifetime of Isaiah, they are important to us in the latter days because they serve as prophetic types for events that will occur in our time. When the foretold events begin to unfold, this account will provide us with comfort and assurance that the Lord’s protection will be with His modern followers, just as it was with ancient Jerusalem and her righteous king, Hezekiah. When these events begin to unfold, may we remember the words of the prophet Zephaniah: “Fear thou not.” Zephaniah 3:17. Clearly, Isaiah’s purpose in writing these chapters was not to produce a historical record or even to summarize important historical events. The most important political event of Isaiah’s lifetime, the carrying away of the ten tribes into captivity, is not even mentioned here. Isaiah’s purpose is two-fold: First, to remind future readers that the Lord has acted miraculously in the past in defense of His righteous people; and second, to give readers in the latter days a type, or pattern, for events in their own lifetime that would otherwise cause great fear or despair. Isaiah: The Times of Fulfillment, 347)

This section of Isaiah begins his poetry. Chapter 40 is the preface to the vision. The outline of the book might be as follows:

Isaiah 40 – Preface the Vision

Isaiah 41-44 – “The Servant” 4 poems

Isaiah 45-47 – “Cyrus” 3 poems

Isaiah 48 – Israel’s Afflictions 1 poem
Isaiah 49-53 – “The Messiah” 5 poems
Isaiah 54-57 – “Zion” 4 poems
Isaiah 58-59 – “Redemption” 2 poems
Isaiah 60 – “Review of Zion” 1 poem
Isaiah 61 – “Messiah Summation” 1 poem
Isaiah 62-66 – “The Second Coming” 5 poems

Jesus Christ is the Savior. As Latter-day Saints we have an obligation to bless the lives of others. It is important for us to know the character and attributes of God. The Lectures on Faith said: “...three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First the idea that God actually exists. Secondly, a correct idea of God’s character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which one is pursuing is according to God’s will.” P.33

This section of Isaiah confirms the attributes of God:

There is no God but God. God is a refiner, Eternal, does not speak in secret, a servant, the redeemer, the Great teacher, a shepherd, a restorer, our savior, speaks the truth, a deliverer, invites us to salvation; He opens the pathway, gives comfort and mercy, speaks with perfect foreknowledge, fulfills his covenants, is the creator.

(The Lectures On Faith In Historical Perspective, p. 218)

The Father—the happiest of men—endowed his Beloved Son with a "fulness of joy" (3 Nephi 28:10). He is in the business of "happifying" his children by sharing his own nature with them. Heber C. Kimball remarked: I am perfectly satisfied that my Father and my God is a cheerful, pleasant, lively, good-natured Being. Why? Because I am cheerful, pleasant, lively, and good-natured when I have His Spirit. That is one reason why I know; and another is—the Lord said, through Joseph Smith, "I delight in a glad heart and a cheerful countenance." That arises from the perfection of His attributes; He is a jovial, lively person, and a beautiful man (JD 4:222).

Our individual capacity for happiness was first developed in the premortal estate. It was there that we learned the rudiments of joy from the gods set over us. As we partook of their spirit, we experienced a measure of the happiness righteousness produces. In this world of oppositions, joy is veiled; it cannot be experienced in its fulness—a fulness of joy comes only with resurrection (see D&C 93:33; 101:36). But, from time to time we can—like Elder Kimball—partake of the joy of the Spirit. Indeed, we not only have the opportunity, but the obligation, to do so. A perpetually unhappy Saint is an oxymoron, a self-contradiction. President Spencer W. Kimball remarked: "If you are not happy today, you may never be happy" (*Teachings of Spencer W. Kimball* 173). "Happiness," said the Prophet Joseph, "is the object and design of our existence" (*TPJS* 255). Righteousness alone can bring it to pass. To the degree that each of us acquires the divine nature, we will enter into "the joy of the Lord" (see D&C 51:19). Consequently, when all is said and done, each of us will be as happy as we have chosen to be, which is to say, we will be as much one with God as we have chosen to be.

SCRIPTURES:

CHAPTER 36

Assyrians war against Judah and blaspheme the Lord.

Verses 1-21: The invasion of Sennacherib

1 NOW it came to pass in the ^afourteenth year of king Hezekiah, *that* Sennacherib king of ^bAssyria came up against all the defenced cities of Judah, and took them. (An account not included in Isaiah's narrative occurs at this point in 2 Kings 18:14-16. The fact that Isaiah does not present this portion suggests that it is not part of the prophetic type and that Hezekiah's actions as reported in these three verses do not serve as guidance for the Lord's latter-day followers. In those verses, Hezekiah pays a huge ransom for the Assyrians to withdraw. The Assyrians do not withdraw, thus not fulfilling their side of the agreement. Isaiah's implication is that appeasement or payment of a ransom should not be part of the model for latter-day events. Isaiah: The Times of Fulfillment, 348)

2 And the king of Assyria sent ^aRabshakeh (Heb the Assyrian chief of the officers) from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (~~but they~~ (thy words) *are but vain words*) (when thou sayest, I) *I have* counsel and strength for war: Now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken ^areed, on ^bEgypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose ^ahigh places and whose altars Hezekiah hath taken away (ie all outlying shrines had been eliminated, in favor of one temple, in Jerusalem), and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, (join the Assyrian army) I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the ^aSyrian (Heb Aramaic) language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Harken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered ^aSamaria out of my hand? (ie the capital of northern Israel (ten tribes) which had already been captured)

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they ^aheld their peace, (or were silent) and answered him not a word: for the king's commandment was, saying, Answer him not.

Verse 22 and 37:1-20: Hezekiah seeks Isaiah's counsel and prays to the Lord

22 ¶ Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

CHAPTER 37

(The Assyrian aggressors are typical of an equivalent superpower in the latter days that will threaten the Lord's people and, just as He defended Hezekiah and his people anciently, the Lord will defend His righteous people in the latter days. Isaiah: The Times of Fulfillment, 355)

Hezekiah seeks counsel from Isaiah to save Jerusalem—Isaiah prophesies defeat of Assyrians and death of Sennacherib—Hezekiah prays for deliverance—Sennacherib sends a blasphemous letter—Isaiah prophesies destruction of Assyrians, and that a remnant of Judah will flourish—An angel slays 185,000 Assyrians—Sennacherib slain by his sons.

1 AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of ^atrouble, and of rebuke, and of ^bblasphemy: (or provocation) for the children are come to ^cthe birth, (ie the crisis) and *there is* not strength to bring forth. (There is not enough strength to defeat the attacking army)

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And ^aIsaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will ^asend a blast upon him, (Heb put a spirit in him) and he shall hear a ^brumour, (or report, or tidings) and return to his own land; and I will cause him to fall by the sword in his own land. (Sennacherib hears a rumor that causes him to return home)

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezep, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the ^acherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which (he) hath sent to ^areproach (Heb blaspheme) the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their ^acountries, (or lands)

19 And have cast their gods into the fire: for they *were* no ^agods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

Verses 21-38: Isaiah's response from the Lord

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; ^aThe virgin, (ie the unconquered people of Jerusalem) the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall ^acedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel. (The people that Assyria conquered)

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, *how* ^aI have done it; (ie the prophet speaks for the Lord who created everything) *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as* corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. (God will restrain him)

30 And this *shall be* a sign unto ^athee, (ie Hezekiah, king of Judah) Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a ^aremnant, and they that escape out of (Jerusalem shall come upon) mount Zion: the ^bzeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a ^abank against it. (Assyria will not come)

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will ^adefend this city to save it for mine own sake, and for my servant David's sake.

36 Then the ^aangel of the LORD went forth, and smote in the camp of the ^bAssyrians a hundred and fourscore and five thousand: and when ^cthey (who were left) arose early in the morning, behold, they were all dead corpses. (By miraculous intervention, the Lord will stop a well-disciplined army at the periphery of the domain of His righteous people after that army will have devastated much of the surrounding regions. Isaiah: The Times of Fulfillment, 365)

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

CHAPTER 38

(Dual fulfillment of prophecy, once in ancient times and again in our own day, is the message of this chapter.)

Hezekiah's life is lengthened fifteen years—The sun returns ten degrees as a sign—Hezekiah praises and thanks the Lord.

Verses 1-8: The sickness of King Hezekiah

1 IN those days was ^aHezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will ^aadd unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will ^adefend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the ^ashadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the ^bsun returned ten degrees, by which degrees it was gone down. (In the solar day this would amount to a lengthening by about two-thirds of an hour, or 40 minutes. Great signs and wonders, we are informed, will characterize the time shortly before the Second Coming of the Lord.

Imagine the consternation of the modern scientific community as they attempt to explain the sign of the sun going back ten degrees! However, those familiar with the writings of Isaiah will be comforted by it. Isaiah: The Times of Fulfillment, 369))

Verses 9-22: King Hezekiah's psalm

9 ¶ The ^awriting of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have ^acut off like a weaver my life: he will cut me off with ^bpining sickness (Heb emaciation): from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; ^aundertake for me. (Heb be my security)

15 What shall I say? he hath both spoken unto me, and himself hath (healed me.) ~~done it~~: I shall go softly all my years, (that I may not walk) in the ^abitterness of my soul.

16 O Lord, ~~by these things men live, and in all these things is~~ (thou art) the life of my spirit, (in whom I live; and in all these things I will praise thee.) ~~^aso wilt thou recover me, and make me to live.~~

17 Behold, ^afor peace I had great bitterness (instead of peace,) (or on my peace came great bitterness) but thou hast in love to my soul, (saved me) ^bdelivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the ^afather to the children shall make known thy ^btruth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and ^alay it for a plaister (Heb smear it on) upon the ^bboil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

CHAPTER 39

Hezekiah reveals his wealth to Babylon—Isaiah prophesies the Babylonian captivity.

Verses 1-8: Isaiah's prophecy of Babylonian captivity

1 AT that time ^aMerodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And ^aHezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed ~~them~~ (him) not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, ^aHear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. (Judah's accumulated wealth and Hezekiah's posterity were carried away to Babylon in 598 BC by Nebuchadnezzar. In today's global political situation, an analog would be the unwise sharing of military and technological secrets with actual or potential adversaries. Isaiah's presenting this for latter-day readers may indicate that such imprudent divulging of national secrets would play a pivotal role in the final scenes of the world before the Second Coming of the Lord. Isaiah: The Times of Fulfillment, 376)

7 And of thy ^asons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.