

## #36: Isaiah 1–6

Monte F. Shelley, 10 Oct 2010

### Quotes

- I don't suffer from insanity; I enjoy every minute of it. (Maxine)
- Try a little harder to be a little better. (Gordon B. Hinckley)

### 1. Great are the Words of Isaiah

- a. “my soul *delighteth* in the words of Isaiah” (2 Ne 25:5; 11:2)
- b. “I know that they shall be of *great worth* unto them *in the last days*; for in that day shall they *understand* them; wherefore, *for their good* have I written them.” (2 Ne 25:8)
- c. Christ: “a commandment I give unto you that ye *search these things diligently*; for *great* are the words of Isaiah.” (3 Ne 23:1)

### 2. Why does Book of Mormon quote 32% of Isaiah?

- a. To “more fully *persuade* them to *believe* in the *Lord their redeemer*” (1 Ne 19:23)
- b. That as a remnant of Israel, “ye may have *hope*” (1 Ne 19:23–24)
- c. “that ye may *learn* and *glorify the name of your God*” (2 Ne 6:4)
- d. *Isaiah* “*saw my Redeemer*,... and my brother, *Jacob*, also has seen him as *I* have seen him; ...Wherefore, by the words of three, God hath said, I will establish my word.” (2 Ne 11:2–3)
- e. To prove “the coming of *Christ*” and that without Christ “all men must perish.” (2 Ne 11:4–6)
- f. “My soul *delighteth* in the *covenants* of the Lord” (2 Ne 11:5)
- g. So they “*lift up their hearts and rejoice for all men*” (2 Ne 11:8)
- h. That “ye may *liken them unto you and unto all men*.” (2 Ne 11:8)
- i. “that they may know the *judgments of God*” (2 Ne 25:3)

### 3. Keys to Understanding Isaiah (2 Nephi 25)

“Isaiah spake many things which were *hard* ... to understand” (1)

- a. **Be “taught** after the manner of the things of the Jews” (5).  
Philip ... heard him read the prophet [Isaiah], and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? (Acts 8:30–31)
  - Learn “the *manner of prophesying* among the Jews.” (1) [symbolism, types, poetic parallelism, tenses, Hebrew, multiple fulfillments]
  - “Know concerning the regions round about” (6)
  - Know the *history* of the house of Israel.
  - Know the *covenants* of the house of Israel.
- b. Be “filled with the *spirit of prophecy*.” (4; Al 17:2–3; Rev 19:10)
- c. “Liken them unto you and unto all men” (5).
- d. Live in the last days, “when they shall come to pass... for in that day shall they understand them” (7–8).
- e. “*Search* these things diligently” (3 Ne 23:1; 20:11; Morm 8:23).
- f. Understand the words as used or contained in the Scriptures
- g. Know basic themes and outline of Isaiah.

### 4. Helpful resources

LDS Institute Manual: <http://institute.lds.org/courses/>

John Bytheway, *Isaiah for Airheads* (Book of Mormon chapters)

Donald W. Parry, *Understanding Isaiah*

Multiple Bible translations at <http://www.blueletterbible.org>

### 5. Calendar of Israelite Holy Days

Heb Month	Holy Days
1= Nisan (Mar–Apr)	14 = Passover 15–21= Feast of Unleavened Bread
3= Sivan (May–Jun)	5 = Feast of Weeks (Pentecost)
7= Tishri (Sep–Oct)	1= Rosh Hashanah (New Year) 10= Day of Atonement <b>final judgment</b> 15–21= Feast of Tabernacles <b>(millennium)</b>

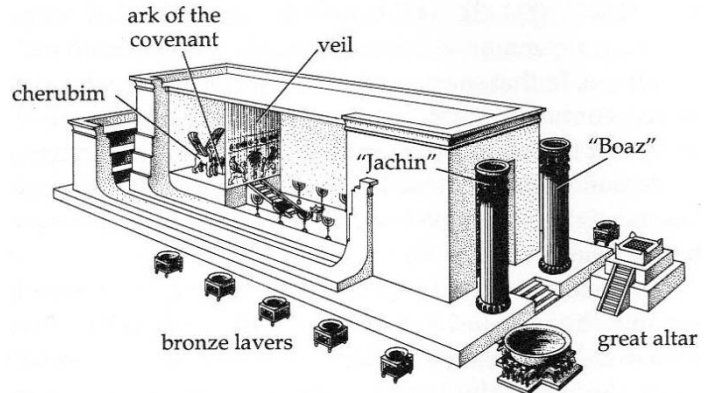
**Job** relates to the 10 days leading up to the Day of Atonement.

### 6. Preparation for the Day of Atonement

“The Day of Atonement is the last of the Ten Days of Penitence which begin with *Rosh Ha-Shanah*. ... The Torah commands that ... every Jew must ‘afflict his soul,’ which is understood to mean that eating, drinking, wearing shoes made of leather, washing, anointing the body and marital relations are forbidden. ... The sages [said] ...each man must repent for his wrongdoings...for the Day of Atonement to have its purifying effect.” (EJ Jr.; Rona #39)

The **High Priest** left home a week before and stayed in the temple to prepare for all sacred tasks: 15 sacrifices and the menorah, incense, and other services. Another priest was designated to replace the High Priest if he became defiled or could not serve.

### 7. Solomon’s Temple



The High Priest entered the Holy of Holies only on the Day of Atonement. In the Holy of Holies, the cherubim formed a golden throne where the LORD was ‘enthroned’ (NIV Ps 80:1) and appeared ‘in the cloud’ of incense (Lev 16.2). In His presence, one could see visions of the past, present, and future. (TT 60–61; 28)

“The holy of holies [is] ‘the house of the *kapporet*’ (1 Chr 28.11) [KJV “place of the mercy seat”]. The translation of *kapporet* is an interesting indication of the translators’ concerns. We are invited to think of the *kapporet* as an adjunct of the ark which held the ten commandments, its lid or its cover, whereas in fact the *kapporet* was the throne or the symbol of the throne, the central feature of the temple, the place where the LORD appeared (Lev 16.2). In the temple, where the cherubim over the ark were the huge creatures which formed the golden throne in the holy of holies, it was the LORD who was ‘enthroned’ there (NIV Ps 80.1).” On the Day of Atonement, “the LORD would appear to [the high priest] ‘in the cloud’ (i.e. the incense) ‘upon the *kapporet*’ (Lev 16.2).” (TT 60–61)

### 8. Locations of Sacrifices (S&S 56)

**Courtyard altar:** Sacrifices by transgressors any time during the year for unintentional individual transgressions

**Holy place:** Sacrifices by priests any time during year for unintentional communal or priestly transgressions.

**Holy of Holies:** Sacrifice by the high priest once a year on the Day of Atonement for willful sins.

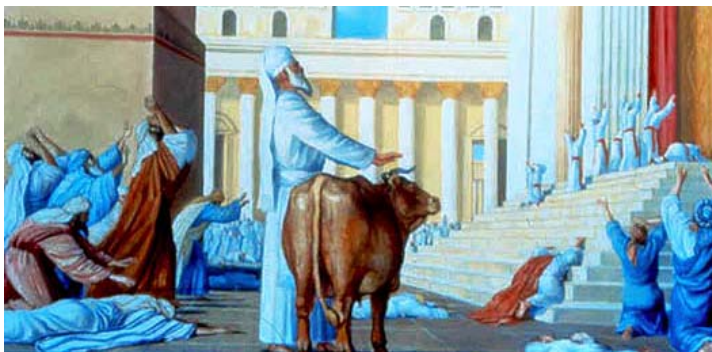
## 9. Day of Atonement at Temple (Lev 16; TInst)

**High Priest duties:** He wore five sets of clothing (3 golden and 2 white linen), immersed himself 5 times, and washed his hands and feet 10 times. He offered animal sacrifices and other offerings. He entered the Holy of Holies three times. (TInst; [en.wikipedia.org](http://en.wikipedia.org))



**Priestly clothing:** Priests wore a colored sash with a white linen undergarment, robe, and cap. The high priest also wore a blue mantle, an apron, a breastplate, and a head plate or 'holy crown' of pure gold engraved with 'Holy to YHWH' or 'Holy to the LORD' (NIV). However, ancient "writers ... understood the seal was engraved only with the four letters of the sacred Name [YHWH]. ... The Hebrew of Exodus 28:36 probably meant that the seal was holy, and so it should be translated 'engrave on it like the engravings of a holy seal 'The Lord'. ... Wearing the Name enabled the high priest to carry, or to forgive ... the imperfections of the people's offerings. He was the sin bearer." (TT 58–59)

**All white linen priest uniform:** During the year, the High Priest wore his colorful "golden" clothing. Before entering the Holy of Holies, he washed his hands and feet, and then immersed himself. Afterwards he put on an all white linen priest uniform: robe, cap, undergarment, and sash. (Priests normally washed hands and feet)



**Sacrifice for self, family, and priests:** The High Priest laid his hands on a bull and said a prayer of confession to transfer his sins to the bull that would represent him as a proxy (S&S 31). After selecting the scapegoat and before the incense service, he again laid his hands on this bull and said a prayer for the priests. During each of these prayers, he said the name of the LORD three times and the people prostrated themselves on the ground. During the day, he would say the name seven more times. The bull bearing his sins and those of his family, and the other priests was killed and its blood was put in a vessel. After the incense offering he reentered the temple, passed through the veil, and sprinkled the bull's blood towards the ark in the Holy of Holies.



**Scapegoat selected:** While facing two he-goats, he drew a lot with each hand from a box: one "for the LORD" and one "for Azazel" (KJV scapegoat). He raised the hand with the one for the LORD. He then put each one between the horns of the goat on the corresponding side. He put the YHWH lot on the goat representing the LORD, and again said the name of God. He tied a length of crimson-dyed wool between the horns of the scapegoat. A similar length of crimson wool was tied to the entrance of the Temple.

**He-goats** "two kids (noun masc plur) of the goats" (Lev 16:5)

"Azazel [was] the leader of the fallen angels. Origen ... had contacts with the Jewish scholars in Caesarea where he lived, and so it is very significant indeed that he said the scapegoat was Azazel, driven out into the desert. This is a perfectly possible reading of the Hebrew, 'for' and 'as' being the same preposition ל in Hebrew. If the one goat was chosen 'as Azazel', rather than 'for Azazel', then the other goat must have been chosen as the LORD. The Mishnah describes how lots were drawn over the two goats, and how the high priest pronounced the Name as the lot bearing the Name was drawn. This lot was inscribed in the same way as the seal which the high priest wore, and it was 'put on' the goat before it was sacrificed. It was therefore the blood/life of the LORD which was brought out from the holy of holies to make the atonement which restored the covenant bond and renewed the creation. With the system of substitutions that characterized temple ritual, there was the high priest who 'was' the LORD, offering the blood/life of the LORD and taking this into heaven, the holy of holies. The LORD was both the high priest and the offering." (TT 63–64)

"The words, one lot for Jehovah and one for Azazel, require unconditionally that Azazel should be regarded as a personal being, in opposition to Jehovah. ... Azazel ... [is] the head of the fallen angels, who was afterwards called Satan. ... The desert and desolate places are mentioned elsewhere as the abode of evil spirits." (KD 1:398)





“I will appear in the cloud upon the mercy seat.” (Lev 16:2)

**Incense offering:** The High Priest used a long handled gold shovel to get some burning coals from the great altar outside. He entered the temple with a shovel of coals and a double handful of incense. He passed through the veil into the Holy of Holies, put the shovel of coals down in front of the Ark, put the incense on the coals, and waited while the room filled with smoke. After going back through the veil, he said a short prayer before the veil.

On the Day of Atonement, “the LORD would appear to [the high priest] ‘in the cloud’ (i.e. the incense) ‘upon the *kapporet*’ (Lev. 16.2).” (TT 61)

**Goat sacrificed:** The he-goat wearing the *YHWH* lot was killed and its blood put into a vessel. The High Priest entered the Holy of Holies a third time carrying the blood of the goat. He sprinkled the blood as before and then passed back through the veil. In front of the veil, he sprinkled the blood of the bull and of the goat against the veil. He then mixed the blood and put some on each corner of the incense altar before the veil in the Holy Place. The rest of the blood was poured on the west side of the outer altar.

**Goat sent away:** The High Priest laid his hands on the *Azazel* he-goat and said a prayer of confession for all the sins of the Israelites, “putting them upon the head of the goat ... and the goat shall bear upon him all their iniquities unto ... the wilderness” (Lev 16:21). The goat was led out of the eastern gate known as the “Gate of Mercy,” “Gate of Forgiveness,” and “Gate Beautiful” (Rona #4). The goat was led to the wilderness and left to die on its own. Later, the Mishnah says the goat was pushed off a cliff.

#### 10. Day of Atonement= type of Jesus (S&S 68–69; Lev 16)

Day of Atonement	Jesus Christ
<b>Atonement</b> was made for all Israelites	Jesus Christ worked out the atonement for all.
<b>High Priest</b> officiated on the Day of Atonement	As “high priest of good things to come” (Heb 9:11), Jesus provides the infinite atonement.
<b>White line clothes:</b> High Priest wore holy, white, linen vestments.	“Clean ... white ... linen” symbol of “righteousness of the saints” (Rev 19:8); garments made white through Jesus’ atoning blood (1 Ne 12:10).
<b>Sacrifices for sin:</b> High Priest sacrifices animals to make atonement for Israel’s uncleanness, transgressions, and sins.	Jesus offered himself as a sacrifice for the sins of world (Heb 7:27; Alma 34:8). His sacrifice was “neither by the blood of goats and calves, but by his own blood” (Heb 9:12)
<b>Alone</b> in Holy of Holies, High Priest made atonement for the people.	Jesus trod the winepress alone (Isa 63:1–3; D&C 88:106) when he atoned for our sins.
<b>Mediator:</b> High Priest represents Israel before God	Christ the <i>great high priest</i> represents us before God (D&C 45:3–4; Heb 7:26–27; 9:11; 1 Tim 2:5).

Isaiah	Section Headings
1:1	The Vision of Isaiah
1:2–5a	God Charges Israel for Her Sins
1:5b–9	Description of Israel’s Condition: People and Land
1:10–15	Condemnation of Israel’s Apostate Temple Practices
1:16–20	Invitation for Israel to repent and cleanse themselves
1:21–31	Lament for the Inhabitants of Jerusalem
2:1–5	The mountain of the LORD (JEHOVAH)
2:6–9	Isaiah’s address (prayer) to JEHOVAH
2:10–22	Day of JEHOVAH
3:1–12	Ruin prophesied for Jerusalem and Judah
3:13–4:1	Judgment against the daughters of Zion
4:2–6	Those who escape judgments are cleansed
5:1–7	Song of the vineyard
5:8–25	A list of sins and woes against the wicked
5:26–30	An ensign to the nations: gathering of Israel
6:1–13	Isaiah saw JEHOVAH and is called to be prophet

#### 11. Kings of Judah and Israel (Adapted from BD and OT-I.)

Kings of Judah		Kings of Israel	
Azariah/Uzziah*	792–740 BC	Jeroboam II	793–753 BC
		Zachariah	753 BC
Isaiah [740–701 BC]		Shallum	751 BC
Jotham*	750–732 BC	Menahem, ...	752–742 BC
Ahaz*	735–715 BC	Hoshea	732–722 BC
Hezekiah	715–686 BC	721 Ten Tribes taken captive	

#### 12. Isaiah 6: ISAIHAH SAW JEHOVAH (2 Nephi 16)

<sup>1</sup> In the year that king Uzziah died [740 BC], I saw also the Lord sitting upon a *throne*, high and lifted up, and [the hems of his robe] filled the temple.

He saw the LORD in the heavenly throne room (holy of holies)

His temple robe → purity, righteousness (2 Ne 9:14)

Heavenly temple is likely accessed through the earthly temple

<sup>2</sup> Above it stood the *seraphim* [burning ones]; each one had six wings; with [two] he covered his face, and with [two] he covered his feet, and with [two] he did fly.

HEB *seraphim*= “burning ones” or “bright shiny ones”; not KJV *seraphims* is like geeses

*Seraphim* → class of angels located in celestial kingdom

wings → power to move or act (D&C 77:4); HEB *wings*= veils → cover head/feet in reverence

Gileadi: with 2 veiled their presence, ... concealed their location

<sup>3</sup> And one cried unto another, and said: **Holy, holy, holy** [HEB holiest], is the LORD of *Hosts* [armies]; the whole earth is full of his glory.

<sup>4</sup> And the posts of the door moved at the voice of him that cried, and the house *temple* was filled with smoke.

Smoke from incense filled holy of holies when high priest entered on the Day of Atonement.

Smoke: prayers, God’s presence, eternal fires, purified by fire

<sup>5</sup> Then said I: Wo is {unto} me! for I am \* undone;

\* [unworthy or nothing compared to God~Moses] HEB cut off; i.e., he was overwhelmed by his consciousness of the sins of himself and his people

because I am a man of unclean lips;  
and I dwell in the midst of a people of unclean lips;  
for mine eyes have seen the King, the LORD of Hosts.

<sup>6</sup> Then flew one of the seraphim unto me, having a *live coal* in his hand, which he had taken with the tongs from off the *altar*;

IE a symbol of cleansing [by Holy Ghost to endure presence]  
The coal from the altar of incense before the veil [or the altar of sacrifice in the courtyard]? Lev 16:12; P-Isa 166] purified Isaiah so he enter the Lord's presence.

<sup>7</sup> And he laid it upon my mouth, and said: [Behold], this has touched thy lips; and *thine iniquity* is taken away, and *thy sin* purged.

<sup>8</sup> Also I heard the voice of the Lord, saying: *Whom shall I send*, and who will go for us? Then I said: *Here am I; send me*.

<sup>9</sup> And he said: Go and tell this people— Hear ye indeed, but {they understood} not; and *see ye indeed*, but {they perceived} not.

<sup>10</sup> Make the heart of this people fat, and make their ears heavy, and shut their eyes—lest they *see* with their eyes, and *hear* with their ears, and *understand* with their heart, and be *converted* and be *healed*.

Con-vert: turn with;

Jesus quoted Isa 6:9–10: “By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is *waxed gross*, and their ears are *dull of hearing*, and their eyes *they have closed*; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be *converted*, and I should *heal* them.” (Mt 13:14–16)

<sup>11</sup> Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

<sup>12</sup> And the LORD have removed men far away, {for} *there be* a great forsaking in the midst of the land. <sup>13</sup> But yet {there} *shall be* a tenth, and {they} shall return, and shall be eaten: as a teil tree, and as an oak, whose [stump remains], when they cast *their leaves*: so the holy seed *shall be* the [stump] thereof.

Removed men far away → scattering

### 13. The Vision of Isaiah (Isaiah 1 from P-Isa)

The *\*vision* of Isaiah [HEB *Jehovah is salvation*] the son of Amoz, which he *\*saw* concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

\* same Heb. root *chzh* (h2372) = see as a seer in a vision; HEB envisioned. → Isaiah received his message through a vision.

BD The Lord is salvation → *Jehovah is salvation*

“Amoz ... was ‘the brother of Amaziah, the father of Uzziah, ... [which] would make Isaiah of royal lineage and a cousin of Uzziah,’ king of Judah.” (P-Isa 8; EJ-Isaiah; Babylonian Talmud)

The words of [Isaiah] ... were written unto all ... Israel, ... liken them unto yourselves, that ye may have hope. (1 Ne 19:24)

Hear ye the words of the prophet [Isaiah], which were written unto all the house of Israel, and liken them unto

yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written. (1 Ne 19:24)

Joseph: After one receives the Second Comforter, “Christ ... [will] appear unto him from time to time, ... and the visions of the heavens will be opened unto him, and the Lord will teach him face to face ... This is the state ... [of Isaiah, Ezekiel, John, Paul,] ... when they had such glorious visions” (TPJS 150–151)

After a person has faith ... repents ... and is baptized ... [he] receives the Holy Ghost ... which is the first Comforter. ... When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter (Jn 14:12–27). ... Now what is this other Comforter? It is ... the Lord Jesus Christ Himself. ... When any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions— Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn. (TPJS 150+)

“Isaiah was born in Jerusalem. ... He watched ... Jews swarm into the Holy Temple to sacrifice their... sheep, goats and bulls. Yet ... some openly disobeyed many of God's commandments. They had become hypocritical. Judges dispensed their verdicts according to the bribes they received; men ... put their trust in military power; women dressed in gaudy clothing and haughtily paraded through the streets; the wealthy evicted the poor from their tiny plots of land and taxed them heavily; some people, influenced by foreign customs, bowed down to ... images and sought the advice of soothsayers and witches.” (EJ Jr.) (Rona 36)

### 14. Multiple Fulfillments

“All things that [Isaiah] spake *have been* and *shall be*” (3 Ne 23:3). “I ... speak unto you concerning things which *are*, and which *are to come*; wherefore, I will read you the words of Isaiah.” (2 Ne 6:4). “Many of Isaiah's prophecies can be, have been, or will be fulfilled in more than one way ... [or] dispensation” (C&NC 73). “Christ hath shown you unto me, and I know your doing” (Morm 8:35)

### 15. Poetic Parallelism (Idea “rhymes”)

“The second line... was ‘not expected to be (nor regarded as) mere restatement’ of the first half, but was meant to ‘add to it, often particularizing, defining, or expanding the meaning, and yet also to hearken back’ to it.” (P-HI 18) [Why I use Don's version] { } = 2 Nephi and/or JST; [ ] = alternate translation; <NIV>

## 16. Isaiah 1: GOD CHARGES ISRAEL FOR HER SINS (P-Isa)

<sup>2</sup> Hear, O heavens,  
and give ear, O earth:  
for the LORD hath spoken,

Heaven and earth are witnesses of the Lord's charges

I have nourished and brought up children,  
and they have rebelled against me.

Rebelled → the breaking of the covenant (P-Isa)

The ox knoweth his owner,  
and the <donkey> his master's [feeding-trough or manger]:

Reason why nativity scenes have an ox and donkey.

The Hebrew word for owner → someone who has purchased an item rather than one who found or received it as a gift. (P-Isa)

but Israel doth not know,  
my people doth not [understand].

[Woe] sinful nation,  
a people laden with iniquity,  
a <brood> of evildoers,  
children that are corrupters:

they have forsaken the LORD,  
they have provoked the Holy One of Israel unto anger,  
they are gone away backward.

Holy comes from same root as temple.

This sacred title of the Savior appears about thirty times in the writings of Isaiah but only twice in Jeremiah, once in Ezekiel, and three times in Psalms. It is not used elsewhere in the Old Testament, except in 2 Kings 19:22, which is Isaiah speaking. The Book of Mormon prophets Lehi, Nephi, and Jacob used this expression thirty-nine times, only four of which are passages from Isaiah. (OT-I)

¶ Why should ye be [smitten] any more?  
<Why> ye will revolt more and more<?>

### DESCRIPTION OF ISRAEL'S CONDITION: THE PEOPLE AND LAND

the whole head is sick,  
and the whole heart [diseased].

<sup>6</sup> From the sole of the foot even unto the head there is no soundness in it;

but wounds, and bruises, and putrifying sores:

they have not been closed,

neither bound up,

neither mollified with ointment.

Ointment may refer to sacred temple oil (Ex 28:41; Lev 8:10–12). It may also refer to healing power of Atonement (P-Isa)

<sup>7</sup> Your country is desolate,  
your cities are burned with fire:

your land, strangers devour it in your presence,  
and it is desolate, as overthrown by strangers.

<sup>8</sup> And the daughter of Zion is left  
as a <shelter> in a vineyard,  
as a [watchman's hut] in a garden of cucumbers,  
as a besieged city.

Daughter of Zion → city of Zion and inhabitants (P-Isa)

When the vineyard and the cucumber crops were ready to harvest, small booths, or huts, were built in the fields so the owner or his servants could watch over the harvest and protect it from thieves or animals. These huts were generally crudely

made and hastily erected. After the harvest, they were abandoned and quickly became dilapidated and forlorn relics of the harvest. Jerusalem was to be like that—once proud and useful, but now, through her own spiritual neglect, an empty and forlorn relic. (Edward J. Young, *The Book of Isaiah*, 1:55–56.) (OT-I)

<sup>9</sup> Except the LORD of hosts had left unto us a very small remnant,  
Hosts → armies

we should have been as Sodom,  
and we should have been like unto Gomorrah.

### CONDEMNATION OF ISRAEL'S APOSTATE TEMPLE PRACTICES

We must not change ordinances or think temple worthiness and attendance are enough. We must love God & his children. (P-Isa)

<sup>10</sup> ¶ Hear the word of the LORD, ye rulers of Sodom;  
give ear unto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto me?  
saith the LORD:

I am full of the burnt offerings of rams, and the fat of fed beasts;  
and I delight not in the blood of bullocks, ... lambs, or of he goats.

Temple ordinances without intent or symbolic meaning.

<sup>12</sup> When ye come to appear before me, who hath required this at your hand, to tread my courts?

Appear before me → temple worshippers

Courts → outer temple courtyard with altar

<sup>13</sup> Bring no more <meaningless offerings>;  
incense is an abomination unto me;

Incense → incense offering in holy place twice a day with smoke rising representing prayers rising to God (P-Isa)

the new moons... sabbaths, <and convocations>, I cannot [endure];  
it is iniquity, even the solemn meeting.

<sup>14</sup> Your new moons and your appointed feasts my soul hateth:

new moons → New Moon festivals celebrated on first of each Hebrew month with special sacrifices & feasts (Num 28:11–15)

appointed feasts → Passover, Pentecost, Tabernacles.

These are festive and sacred occasions at the temple. Temple ordinances without righteousness is worthless. (P-Isa)

they are a trouble unto me;

I am weary to bear them.

<sup>15</sup> And when ye spread forth your hands, I will hide mine eyes from you:

yea, when ye make many prayers, I will not hear:

your hands are full of blood.

When hands were lifted, God saw not clean but bloody hands.

### INVITATION FOR ISRAEL TO REPENT AND CLEANSE SELVES

<sup>16</sup> ¶ Wash {ye},  
make you clean;

Washing of a priest's hands and feet before entering temple

put away the evil of your doings from before mine eyes;  
cease to do evil;

<sup>17</sup> Learn to do well;

seek [justice],

relieve the oppressed,  
[vindicate] the fatherless,  
plead for the widow.

Vindicate → render just decision for one who was offended



<sup>18</sup> Come now, and let us reason together, saith the LORD:  
though your sins be as scarlet, they shall be as white as snow;  
though they be red like crimson, they shall be as wool.

Scarlet = bright red; crimson = deep red.

Snow and wool are both white

In the Mishnah (Yoma 6, 8) it says: *They said to him – to the High Priest – “The he-goat has reached the wilderness.” And whence did they know that the he-goat had arrived at the wilderness? — They used to set up sentry stations and wave with cloths, and thus they knew that the he-goat had reached the wilderness...R. Ishmael says, “And did they not have another sign?—A strip of crimson wool was tied to the door of the sanctuary and when the he-goat reached the wilderness [and was killed] the strip turned white; as it is said, ‘Though your sins be as scarlet, they shall be as white as the snow.’”*

<sup>19</sup> If ye be willing and obedient, ye shall eat the good of the land:  
<sup>20</sup> But if ye refuse and rebel, ye shall be devoured with the sword:  
for the mouth of the LORD hath spoken *it*.

#### LAMENT FOR THE INHABITANTS OF JERUSALEM

<sup>21</sup> ¶ How is the faithful city become an harlot!  
it was full of judgment; righteousness lodged in it; but now murderers.

In Hebrew, cities are considered feminine

<sup>22</sup> Thy silver is become dross,  
thy wine mixed with water:

Dross and water contaminate silver/wine.

<sup>23</sup> Thy princes *are* rebellious,  
and companions of thieves:  
every one loveth [bribes],  
and followeth after rewards:  
they [vindicate] not the fatherless,  
neither doth the cause of the widow come unto them.

<sup>24</sup> Therefore saith the Lord,  
the LORD of hosts,  
the mighty One of Israel,  
Ah, I will ease me of mine adversaries,  
and avenge me of mine enemies:

<sup>25</sup> ¶ And I will turn my hand <against> thee, and purely purge  
away thy dross,  
and take away all thy <impurities>:

<sup>26</sup> And I will restore thy judges as at the first,  
and thy counsellors as at the beginning:  
afterward thou shalt be called, The city of righteousness,  
the faithful city.

<sup>27</sup> Zion shall be redeemed with [justice],  
and her converts with righteousness.

<sup>28</sup> ¶ And the destruction of the transgressors and of the sinners  
*shall be* together,  
and they that forsake the LORD shall be consumed.

<sup>29</sup> For [ye] shall be ashamed of the oaks which ye have desired,  
and ye shall be confounded for the gardens that ye have chosen.

Oaks/gardens involved in Canaanite idol worship and apostate temple worship. (P-Isa)

<sup>30</sup> For ye shall be as an oak whose leaf fadeth,  
and as a garden that hath no water.

<sup>31</sup> And the strong shall be as [tinder],  
and the maker of it as a spark,

and they shall both burn together,  
and none shall quench *them*.

#### 17. Isaiah 2: THE MOUNTAIN (TEMPLE) OF THE LORD (2 Ne 12)

<sup>1</sup> The word that Isaiah, the son of Amoz, \* saw concerning Judah and Jerusalem:

\* same Heb. root chzh (h2372) = see as a seer in a vision

<sup>2</sup> And it shall come to pass in the **last days**,  
{when} the **mountain** of the **LORD's house**

Mountains="nature's temples" where with effort one can meet God halfway and see farther

**Harold B. Lee:** "The coming forth of his church in these days was the beginning of the fulfillment of the ancient prophecy when 'the mountain of the Lord's house shall be established in the top of the mountains'" (CR, Apr. 1973, 5). (OT-I)

shall be *established* in the top of the mountains,  
and shall be *exalted* above the hills,  
and all *nations shall flow* unto it.

<sup>3</sup> And many *people shall go* and say,

*Come ye,*

and let us go up

to the *mountain* of the LORD,

to the *house* of the God of Jacob;

and he will *teach us of his ways*,

and *we will walk in his paths*;

strait & narrow path leads thru gate of baptism to temple

<sup>A</sup> for *out of Zion*

<sup>B</sup> shall go forth the law,

<sup>B</sup> and the word of the LORD

<sup>A</sup> from *Jerusalem*.

Millennium: old/new Jerusalem called Zion

**Gordon B. Hinckley:** I believe that prophecy [Isa 2:2–3, 5] applies to the historic and wonderful Salt Lake Temple. But I believe also that it is related to this magnificent [conference center]. For it is from this pulpit that the law of God shall go forth, together with the word and testimony of the Lord. ("This Great Millennial Year," *Ensign*, Nov 2000, 67–71)

**The First Presidency:** He [God] will assemble the Natives, the remnants of Joseph in America; and make of them a great, and strong, and powerful nation: and he will civilize and enlighten them, and will establish a holy city, and temple, and seat of government among them, which shall be called Zion. And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the whole continent of North and South America forever. In short, it will be to the western hemisphere what Jerusalem will be to the eastern. And there the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead will be with him. And he will establish his kingdom and laws over all the land. ...The city of Zion, with its sanctuary and priesthood, and the glorious fullness of the gospel, will constitute a *standard* which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people, and sects of North and South America in one great and common bond of brotherhood....Americans! This mighty and strange work has been commenced in your midst, and must roll on in fulfillment. [originally published Apr. 6, 1845] (*Messages of the 1<sup>st</sup> Presidency* 1:239-261).

**Harold B. Lee:** With the coming of the pioneers to establish the Church in the tops of the mountains, our early leaders declared this to be the beginning of the fulfillment of that prophecy (2 Ne 12:3)... Years ago I went with the brethren to the Idaho Falls Temple [dedication], and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term “out of Zion shall go forth the law.” Note what they said; “We thank thee that thou hast revealed to us that those who gave us our constitutional form of government were men wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document... We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom and under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah and Micah that, “out of Zion shall go forth the law and the word of the Lord from Jerusalem.” (*Improvement Era*, Oct. 1945, p. 564)

<sup>4</sup> And he shall *judge* among the nations,  
and shall [*settle the case for*] many people:

and they shall beat *their swords* into plow-shares,  
and *their spears* into pruning-hooks—

*nation* shall not lift up sword against *nation*,  
neither shall *they* learn war any more.

<sup>5</sup> O house of Jacob,  
<sup>a</sup> *come ye*  
<sup>b</sup> and let us walk  
<sup>c</sup> in the light of the LORD;  
<sup>a</sup> {*yea, come,*  
<sup>b</sup> for ye have all gone astray,  
<sup>c</sup> every one to his *wicked ways*}.

#### ISAIAH’S ADDRESS (PRAYER) TO JEHOVAH

<sup>6</sup> Therefore, {O Lord}, thou hast **forsaken** thy people,  
the house of Jacob, because they be replenished from the east,

*forsaken* → cut off from presence of the Lord: “the strength of the Lord was not with us; yea, we were left to ourselves, that the Spirit of the Lord did not abide in us; therefore we had become weak like unto our brethren” (Morm 2:26)

IE are filled, supplied with teachings, alien beliefs.

and {*hearken unto*} soothsayers like the Philistines,  
and they [*clasp hands with*] the children of strangers.

*Clasp hands* → make apostate temple covenants ; OR business and political alliances with foreign nations (Oswalt, *The Book of Isaiah Chapters 1-39*, p. 122; R. E. Clements, *Isaiah 1-39*, 1980, p. 44; and John D. W. Watts, *Word Biblical Commentary*, Vol 24, Isaiah 1-33, 1985, p. 30)..

<sup>a</sup> Their land also is full of silver and gold,  
<sup>b</sup> *neither is there any end of their treasures*;

Seeking riches not God

<sup>a</sup> their land is also full of horses,  
<sup>b</sup> *neither is there any end of their chariots*.

Military might

<sup>7</sup> Their land is also full of idols;  
they worship the work of their own hands,  
that which their own fingers have made.

<sup>9</sup> And the [*ordinary*] man boweth {not} <sup>[PM omits]</sup> down,  
and the *great man* humbleth himself {not},  
therefore, forgive them not.

Isaiah testifies against Israel in LORD’s courtroom. Now, the judge delivers sentence

**THE DAY OF JEHOVAH: PROUD WILL BE HUMBLED** (v. 10–22)  
<sup>10</sup> {O ye wicked ones,} *enter into the rock*, and *hide thee in the dust*, for {the} fear of the Lord and the glory of his majesty {shall smite thee}.

Description of the “day of the LORD” or 2<sup>nd</sup> coming in symbolic and plain terms

<sup>11</sup> {And it shall come to pass that} the lofty looks of man shall be humbled,  
and the haughtiness of men shall be bowed down,  
and the LORD alone shall be exalted in that day.

<sup>12</sup> For the day of the LORD of hosts {soon cometh upon all nations; yea, upon every one;  
yea, upon the} proud and lofty,  
and upon every *one that is* lifted up; and he shall be brought low:

<sup>13</sup> {Yea and the day of the Lord shall come} upon all the cedars of Lebanon,

{for they} *are* high and lifted up,  
and upon all the oaks of Bashan,

<sup>14</sup> And upon all the high mountains,  
and upon all the hills *that are* lifted up,

<sup>15</sup> And upon every high tower,  
and upon every fenced wall,

<sup>16</sup> {And upon all the ships of the sea},  
and upon all the ships of Tarshish,  
and upon all [luxury ships].

<sup>17</sup> And the loftiness of man shall be bowed down,  
and the haughtiness of men shall be made low:

and the LORD alone shall be exalted in that day.

<sup>18</sup> And the idols he shall utterly abolish.

<sup>19</sup> And they shall go into the holes of the rocks,  
and into the caves of the earth,

for fear of the LORD {shall come upon them},  
and for the glory of his majesty {shall smite them}, when he ariseth to shake terribly the earth.

<sup>20</sup> In that day a man shall cast [away] his idols of silver,  
and his idols of gold, which {he hath made} for himself to worship,

to the moles  
and to the bats;

<sup>21</sup> [and] go into the clefts of the rocks,  
and into the tops of the ragged rocks,

for fear of the LORD {shall come upon them},  
and for the glory of his majesty {shall smite them}, when he ariseth to shake terribly the earth.

<sup>22</sup> <Stop trusting in> man, whose breath *is* in his nostrils:  
for wherein is he to be accounted of?

### 18. Isaiah 3: RUIN PROPHESED (2 Nephi 13)

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah

the <supply> and the staff,  
the whole {staff} of **bread**, and the whole [supply] of **water**,  
**physical and spiritual drought/famine**

<sup>2</sup> The mighty man,  
and the man of war,  
the judge,  
and the prophet,  
and the [one who practices divination],  
and the [elder],

<sup>3</sup> The captain of fifty,  
and the honourable man,  
and the counsellor,  
and the <skilled craftsman>,  
and the eloquent orator.

<sup>4</sup> And I will give children {unto them} *to be* their princes,  
and babes shall rule over them.

**When Israel and Judah were taken captives, only the leaders, rich, and skilled were taken. Thus, only "children" left to rule.**

#### When was this fulfilled anciently?

And the people shall be oppressed, every one by another,  
and every one by his neighbour:

#### Breaking 2nd commandment

the child shall behave himself proudly against the ancient,  
and the base against the honourable.

<sup>6</sup> When a man shall take hold of his brother of the house of his father, {and shall say},  
Thou hast clothing, be thou our ruler, and *let* {not} this ruin {come} under thy hand:

<sup>7</sup> In that day shall he swear, saying, I will not be an [physician];  
for in my house *is* neither bread nor clothing: make me not a ruler of the people.

<sup>8</sup> For Jerusalem is ruined,  
and Judah is fallen:

because their tongue{s} and their doings {have been} against the LORD, to provoke the eyes of his glory.

¶ The {show} of their countenance doth witness against them;  
and {doth} their sin {to be even} as Sodom, {and they cannot hide it}.

**David O. McKay:** "Every man and every person who lives in this world wields an influence, whether for good or for evil. It is not what he says alone; it is not alone what he does. It is what he is. Every man, every person radiates what he or she really is... It is what we are and what we *radiate* that affects the people around us. As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts; if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them." (*Man May Know for Himself*, 108) (OT-I)

Woe unto their soul!

for they have <brought disaster upon> themselves.

**Woe** → trouble, sorrow, or affliction to come on wicked

Wo unto their souls, for they have rewarded evil unto themselves! (2 Nephi 13:9)

<sup>10</sup> Say ye to the righteous, that *it* {is} well *with* {them}:  
for they shall eat the fruit of their doings.

<sup>11</sup> Woe unto the wicked! {for they shall perish};  
for the reward of his hands shall be given him.

<sup>12</sup> ¶ {And} my people, children *are* their oppressors,  
and women rule over them.

O my people, they {who} lead thee cause *thee* to err,  
and destroy the way of thy paths.

<sup>13</sup> The LORD standeth up to plead,  
and standeth to judge the people.

#### The Lord is both prosecutor and judge

The LORD will enter into judgment with the [elders] of his people, and the princes thereof:

#### Elders/princes → leaders

for ye have eaten up the vineyard;  
{and} the spoil of the poor *is* in your houses.

#### Spoil → plunder stolen from poor

The vineyard is a symbol of the chosen people (see Isaiah 5:7 ),  
and the rulers of Israel were called to be watchmen over the vineyard. Instead of guarding the Lord's vineyard they had oppressed the people and consumed the vineyard (compare Matthew 21:33–40), (OT-I)

<sup>15</sup> What mean ye {?} Ye beat my people to pieces,  
and grind the faces of the poor? saith the Lord GOD of hosts.

May refer to punishment imposed for not paying taxes. May also refer to despising or prosecuting the poor.

<sup>16</sup> Moreover, the LORD saith: Because the daughters of Zion are haughty,

and walk with stretched-forth necks and [flirtatious] eyes,  
walking [along in a prancing manner], and <with ornaments jingling on their ankles>—

"daughters of Zion" → Israel being unfaithful to covenant

New/old Jerusalem; Jerusalem/Samaria; women as sym pride

#### JUDGMENT AGAINST THE DAUGHTERS OF ZION

<sup>17</sup> Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion,  
and the LORD will [uncover their forehead]. <make their scalps bald>

<sup>18</sup> In that day the Lord will take away <their finery>:  
the bangles and headbands and crescent necklaces,

<sup>19</sup> the earrings and bracelets and veils,

<sup>20</sup> the headdresses and ankle chains and sashes,

the perfume bottles and charms,

<sup>21</sup> the signet rings and nose rings,

<sup>22</sup> the fine robes and the capes and cloaks,

the purses <sup>23</sup> and mirrors,

and the linen garments and tiaras and shawls.>

<sup>24</sup> And it shall come to pass,

instead of [*fragrance*] there shall be stink;

and instead of a [*sash*], a [rope];

**rope** → slave; **sash** → belt of wealthy

and instead of *well set hair*, baldness;

and instead of a [*majestic robe*], a girding of sackcloth;  
[humiliation] instead of *beauty*.

#### Mourning caused by God's judgments

<sup>25</sup> Thy men shall fall by the sword

and thy *mighty* in the war.

<sup>26</sup> And her {*entrances*} shall lament and mourn;

and *she* {shall be} desolate, {and} shall sit upon the ground.



## 19. Isaiah 4: SURVIVORS CLEANSED AND PROTECTED (2 Ne 14)

<sup>14:1</sup> And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

[JST Isaiah includes 14:1 (4:1) as last verse of previous chapter.]

IE because of scarcity of men due to wars.

Seven may be literal or figurative.

IE the stigma of being unmarried and childless;

Verse 1 of chapter four seems to continue the thought of chapter three rather than to begin a new thought. This phrase suggests that the condition mentioned in verse 1 is caused by the scarcity of men, a result of the devastation of war mentioned in Isa 3:25–26. The conditions under which these women would accept this marriage (“eat our own bread, and wear our own apparel”) are contrary to the Lord’s order of marriage (see Ex 21:10; D&C 132:58–61). To be unmarried and childless in ancient Israel was a disgrace (see Gen 30:23; Lk 1:25). So terrible would conditions in those times be that women would offer to share a husband with others and expect no material support from him, if they could claim they were married to him. (OT-I)

1<sup>st</sup> generation: more women than men (due to war/conversion)

2<sup>nd</sup> generation: 50-50 men and women. If polygamy extends to second generation as with FLDS, not enough women to marry the young men.

<sup>2</sup> In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel [and Judah].

<sup>3</sup> And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even every one* that is written among the living in Jerusalem:

Holy [same root as temple] → temple people

<sup>4</sup> When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof

by the spirit of judgment,  
and by the spirit of burning.

And the LORD will create upon *every dwelling place of mount Zion*,

and upon her assemblies,

a cloud and smoke by day,

and the shining of a flaming fire by night:

for upon all the glory {of Zion} *shall be* a defence.

And there shall be a [shelter]

defence → “canopy” or “protective covering.”

for a shadow in the daytime from the heat,

and for a place of refuge,

and for a <hiding place> from storm and from rain.

Heat/storm/rain → God’s judgments

## Conclusion

Isaiah 5: Song of the Vineyard is like Jacob 5 vineyard  
LDS writers interpret last 5 verses as gathering of Israel; To others, it refers to enemy armies coming to further punish Israel.

### Read Orson Pratt

[When] the times of the Gentiles be fulfilled, ... a desolating sickness shall cover the land. But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.” (D&C 45:30–32)

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. (D&C 87:8; 101:22)

---

### Quotes

**Orson Pratt:** “The time is to come when God will meet with all ... of his Saints, and to show ... he does love them, he will work a miracle by covering them in the cloud of his glory ... [as he did] the tabernacle ... [and] Israel ... in the wilderness... . But in the latter days there will be people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God,—a pillar of flaming fire by night.” (JD 16:82.) (OT-I)

**David O. McKay:** “Every person ... wields an influence, whether for good or for evil. ... Every person radiates what he or she really is. ... It is ... what we *radiate* that affects the people around us. ... We must think nobler thoughts. (OT-I)

---

### Sources:

- P-Isa = Donald W. Parry, *Understanding Isaiah*
- P-HI = Donald W. Parry, *Harmonizing Isaiah*
- P-PP = D. W. Parry, *Poetic Parallelisms in the Book of Mormon*
- S&S = Donald W. Parry and Jay A. Parry, *Symbols & Shadows*
- C&NC = Elder Holland, *Christ and the New Covenant*
- OT-I = Old Testament Institute manual
- TInst = <http://www.templeinstitute.org>
- TT = Margaret Barker, *Temple Theology*
- [http://en.wikipedia.org/wiki/Yom\\_Kippur](http://en.wikipedia.org/wiki/Yom_Kippur)
- KJV King James Version of the Bible.
- NJPS = New Jewish Publication Society translation of the Bible
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- EJ = *Encyclopedia Judaica*
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- Hidden = James L. Ferrell, *The Hidden Christ*
- BDB = Brown, Driver, Briggs *Hebrew and English Lexicon*
- JWOT = Holzapfel, *Jehovah and the World of the Old Testament*
- Rona = Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm).
- DBlog = Donna Nielsen Blog, [donna-connections.blogspot.com/](http://donna-connections.blogspot.com/)
- KD = Keil-Delitzsch *Commentary on the Old Testament*
- Donald W. Parry, *Temples of the Ancient World*, 134–135
- [beardall2000.com/gospdoct.shtml](http://beardall2000.com/gospdoct.shtml); [www.gospeldoctrine.com/](http://www.gospeldoctrine.com/)

## 20. Isaiah 5: SONG OF THE VINEYARD (2 Nephi 15)

{And then} will I sing to my wellbeloved a song of my beloved [about] his vineyard. My wellbeloved hath a vineyard in a very [fertile] hill:

<sup>2</sup> And he [dug up the soil], and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth [sour] grapes.

<sup>3</sup> And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, [between] me and my vineyard.

<sup>4</sup> What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, {it} brought it forth wild grapes{.}

<sup>5</sup> And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be [burned]; and {I will} break down the wall thereof, and it shall be trodden down:

<sup>6</sup> And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

<sup>7</sup> For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant:

and he looked for judgment, but behold [bloodshed]; for righteousness, but behold a cry.

### A LIST OF SINS AND WOES AGAINST THE WICKED

<sup>8</sup> ¶ Woe unto them that join house to house, ~~{that lay field to field,}~~ till *there* {can} be no place, that they may be placed alone in the midst of the earth!

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

<sup>10</sup> Yea, ten acres of vineyard shall yield one [barrel of wine], and the [six bushels of seeds] shall yield an [bushel of grain].

<sup>11</sup> ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; {and} that continue until night, {and} wine inflame them!

<sup>12</sup> And the harp, and the [lyre], the [tamborine], and [flute], and wine, are in their feasts:

but they regard not the work of the LORD, neither consider the operation of his hands.

<sup>13</sup> ¶ Therefore my people are gone into captivity, because *they* have no knowledge:

and their honourable men *are* famished, and their multitude dried up with thirst.

<sup>14</sup> Therefore hell *Sheol* hath enlarged herself, and opened her mouth without measure:

and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

<sup>15</sup> And the [common] man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

<sup>16</sup> But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

<sup>17</sup> Then shall the lambs feed after their manner, and the waste places of the fat ones shall [goats] eat.

<sup>18</sup> Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

<sup>19</sup> That say, Let him make speed, hasten his work, that we may see *it*:

and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

<sup>20</sup> ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

<sup>21</sup> Woe unto {the} wise in their own eyes, and prudent in their own sight!

<sup>22</sup> Woe unto {the} mighty to drink wine, and men of strength to mingle strong drink:

<sup>23</sup> {Who} justify the wicked for reward, and take away the righteousness of the righteous from him!

<sup>24</sup> ¶ Therefore as the fire devoureth the stubble, and the flame consumeth the chaff,

*so* their root shall be as rottenness, and their blossom shall go up as dust:

because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

<sup>25</sup> Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them:

and the hills did tremble,

and their carcasses *were* torn in the midst of the streets.

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

**LDS: AN ENSIGN TO THE NATIONS: GATHERING OF ISRAEL**

**EJ & NIV → SIGNAL TO ENEMY ARMIES TO PUNISH MORE!**

<sup>26</sup> ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

<sup>27</sup> None shall be weary nor stumble among them; none shall slumber nor sleep;

neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

<sup>28</sup> Whose arrows {shall be} sharp, and all their bows bent,

{and} their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

<sup>29</sup> Their roaring like a lion, they shall roar like young lions:

yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall [rescue] *it*.

**LeGrand Richards:** "Since there were no such things as trains and airplanes in that day, Isaiah could hardly have mentioned them by name, but he seems to have described them in unmistakable words. How better could 'their horses' hoofs be counted like flint, and their wheel like a whirlwind' than in the modern train? How better could 'Their roaring ... be like a lion' than in the roar of the airplane? Trains and airplanes do not stop for night. Therefore, was not Isaiah justified in saying 'none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken'? With this manner of transportation the Lord can really 'hiss unto them from the end of the earth,' that 'they shall come with speed swiftly'." (*A Marvelous Work and a Wonder*, 230)

<sup>30</sup> And in that day they shall roar against them like the roaring of the sea:

and if {they} look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.