

#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)
 - “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 15–21= Feast of Tabernacles

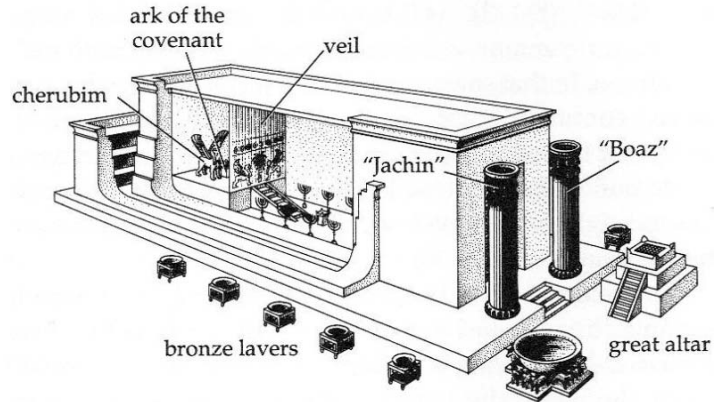
6. Preparation for the Day of Atonement

“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)

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 the 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.

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 the 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.



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.



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

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
Atonement was made for all Israelites	Jesus Christ worked out the atonement for all.
High Priest officiated on the Day of Atonement	As "high priest of good things to come" (Heb 9:11), Jesus provides the infinite atonement.
White line clothes: 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).
Sacrifices for sin: 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)
Alone 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.
Mediator: 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).

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: ISAIAH SAW JEHOVAH (2 Nephi 16)

¹ 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.

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

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

⁴ And the posts of the door moved at the voice of him that cried, and the *house* [temple] was filled with smoke.

⁵ Then said I: Wo is {unto} me! ...

because I am a man of unclean lips; ...

for mine eyes have seen the King, the LORD of Hosts.

⁶ 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;

⁷ And he laid it upon my mouth, and said: ... this has touched thy lips; and *thine iniquity* is taken away, and *thy sin* purged.

⁸ 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.*

⁹ And he said: Go and tell this people—

Hear ye indeed, but {they understood} not; and *see ye indeed*, but {they perceived} not.

¹⁰ 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*. ...

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)

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.

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

“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)

{ } = 2 Nephi and/or JST; [] = alternate translation; <NIV>

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

² Hear, O heavens,
and give ear, O earth:
for the LORD hath spoken,

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

³ The ox knoweth his owner,
and the <donkey> his master’s [feeding-trough or manger]:
but Israel doth not know,
my people doth not [understand].

⁴ ... they have forsaken the LORD,
they have provoked the Holy One of Israel unto anger, ...

⁵ ¶ 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].

⁶ ... wounds, and bruises, and putrifying sores:

they have not been closed, neither bound up,
neither mollified with ointment.

⁷ 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.

⁸ And the daughter of Zion is left
as a <shelter> in a vineyard, ...

⁹ Except the LORD of hosts had left unto us a very small remnant,
we should have been as Sodom. ...

CONDEMNATION OF ISRAEL’S APOSTATE TEMPLE PRACTICES

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

¹¹ To what purpose *is* the multitude of your sacrifices unto me? ...
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.

¹² When ye come to appear before me, ...

¹³ Bring no more <meaningless offerings>;
incense is an *abomination* unto me;
the new moons... sabbaths, <and convocations>, I cannot [endure];
it is iniquity, even the solemn meeting.

¹⁴ Your new moons and your appointed feasts my soul hateth: ...

¹⁵ And when ye *spread forth your hands*, I will hide mine eyes ...
yea, when ye make many *prayers*, I will not hear:
your hands are full of blood.

INVITATION FOR ISRAEL TO REPENT AND CLEANSE SELVES

¹⁶ ¶ Wash {ye}, make you clean;
put away the evil of your doings from before mine eyes ;...

¹⁷ Learn to do well;
seek [justice],
relieve the oppressed,
[*vindicate*] the fatherless,
plead for the widow.

¹⁸ 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.

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

LAMENT FOR THE INHABITANTS OF JERUSALEM

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

²³ 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.

²⁴ Therefore saith the Lord, ...

²⁵ I will turn my hand <against> thee, ...
and take away all thy <impurities>:

²⁶ And I will restore thy judges as at the first, ...
afterward thou shalt be called, The city of righteousness, ...

²⁷ Zion shall be redeemed with [justice], ...

²⁸ ... and they that forsake the LORD shall be consumed.

²⁹ For [ye] shall be ashamed of the oaks which ye have desired, ...

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

¹ The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem:

² And it shall come to pass in the last days,
{when} the mountain of the LORD's house
shall be *established* in the top of the mountains,
and shall be *exalted* above the hills,
and all *nations* shall flow unto it.

³ 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;

^A for out of *Zion*

^B shall go forth the law,

^B and the word of the LORD

^A from *Jerusalem*.

⁴ 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.

⁵ O ... Jacob, *come* ye and let us walk in the *light of the LORD*;
yea, *come*, for ye have all gone astray, ... to his *wicked ways* }.

ISAIAH'S ADDRESS (PRAYER) TO JEHOVAH

⁶ Therefore, {O Lord}, thou hast *forsaken* thy people,
the house of Jacob, because they be replenished from the east,
and {*hearken* unto} soothsayers like the Philistines,
and they [*clasp hands* with] the children of strangers.

⁷ ^a Their land also is full of silver and gold,

^b *neither is there any end* of their treasures;

^a their land is also full of horses,

^b *neither is there any end* of their chariots.

⁸ Their land is also full of idols;

they worship the *work* of their own hands,

that which their own fingers *have made*.

⁹ And the [*ordinary*] *man* boweth {not} down,

and the *great man* humbleth himself {not},

therefore, forgive them not.

THE DAY OF JEHOVAH: PROUD WILL BE HUMBLD

¹⁰ {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}. ... ¹² For the day of the LORD of hosts {soon cometh upon all nations; ... yea, upon the} proud and lofty, ...

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

FOR, behold, the Lord ... doth take away from Jerusalem and from Judah ... the whole {staff} of **bread**, and the whole [supply] of **water**, ² The mighty man, and the man of war, the judge, and the prophet, and the [one who practices divination], and the [elder], ³ The captain of fifty, and the honourable man, and the counsellor, and the <skilled craftsman>, and the eloquent orator.

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

⁵ And the people shall be oppressed ...every one by his neighbour:
the child shall behave himself proudly against the ancient. ...

⁹ ¶ The {show} of their countenance doth witness against them;
and {doth} their sin ... as Sodom, {and they cannot hide it}.

Woe unto their soul!

for they have <brought disaster upon> themselves.

¹⁰ Say ye to the righteous, that *it {is}* well *with {them}*;

for they shall eat the fruit of their doings.

¹¹ Woe unto the wicked! {for they shall perish};

for the reward of his hands shall be given him.

¹² ... O my people, they {who} lead thee cause *thee* to err,

and destroy the way of thy paths.

¹³ The LORD standeth up to plead,

and standeth to judge the people.

¹⁴ The LORD will enter into judgment with the [elders] of his people, and the princes thereof:

for ye have eaten up the vineyard;

{and} the spoil of the poor *is* in your houses. ...

JUDGMENT AGAINST THE DAUGHTERS OF ZION

¹⁶ Because the daughters of Zion are haughty, ...

¹⁷ Therefore the *Lord will smite* ... the daughters of Zion, ...

²⁴ And ... instead of [*fragrance*] there shall be stink;

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

and instead of *well set hair*, baldness;

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

[humiliation] instead of *beauty*.

²⁵ Thy *men* shall fall by the sword

and thy *mighty* in the war. ...

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

^{14:1} 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.

² In that day shall the branch of the LORD be ... glorious,

³ And it shall come to pass, *that he that is* left in Zion,
and *he that* remaineth in Jerusalem, shall be called holy, ...

⁵ 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.

⁶ And there shall be a [shelter]

for a shadow in the daytime from the heat,

and for a place of refuge ... from storm and from rain.

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)