KJV Isa 1	JST Isa 1	Book of Mormon	DSS Isa 1	NRSV Isa 1
1 THE ^a vision of Isaiah ^b the son	1 The vision of Isaiah the son			1 The vision of Isaiah son of Amoz, which he
of Amoz, ^c which he saw	of Amoz, which he saw			saw concerning Judah and Jerusalem in the
concerning Judah ^d and	concerning Judah and			days of Uzziah, Jotham, Ahaz, and Hezekiah,
Jerusalem ^e in the days of	Jerusalem in the days of			kings of Judah.
Uzziah, Jotham, Ahaz, and	Uzziah, Jotham, Ahaz, <i>and</i>			
Hezekiah, ^f kings of Judah.	Hezekiah , kings of Judah.			
2 Hear, O heavens, and give				2 Hear, O heavens, and listen, O earth;
ear, O earth: for the LORD				for the LORD has spoken:
hath spoken, I have nourished				I reared children and brought them up,
and brought up children, and				but they have rebelled against me.
they have rebelled against me.				
3 The ox knoweth his owner,	3 The ox knoweth his owner,		3 The ox knoweth his owner, and	3 The ox knows its owner,
and the ass his master's crib:	and the ass his master's crib:		the ass his master's crib: but ^{4J} Israel	and the donkey its master's crib;
but Israel doth not know, my	<i>but</i> Israel doth not know, my		doth not know, and 1A my people	but Israel does not know,
people doth not consider.	people doth not consider.		doth not consider.	my people do not understand.
4 Ah sinful nation, a people				4 Ah, sinful nation,
laden with iniquity, a seed of				people laden with iniquity,
evildoers, children that are				offspring who do evil,
corrupters: they have forsaken				children who deal corruptly,
the LORD, they have provoked				who have forsaken the LORD,
the Holy One of Israel unto				who have despised the Holy One of Israel,
anger, they are gone away				who are utterly estranged!
backward.				
5 ¶ Why should ye be stricken				5 Why do you seek further beatings?
any more? ye will revolt more				Why do you continue to rebel?
and more: the whole head is				The whole head is sick,
sick, and the whole heart faint.				and the whole heart faint.
6 From the sole of the foot	6 From the sole of the foot			6 From the sole of the foot even to the head,
even unto the head <i>there is</i> no	even unto the head <i>there is</i> no			there is no soundness in it,
soundness in it; but wounds,	soundness in it; <i>but</i> wounds,			but bruises and sores

1ª Chs. 1–5 form a type of prologue for the entire book, with ch. 1 serving as an introduction. The last chapter, 66, serves as a bookend to ch. 1, mirroring its message.

^{1&}lt;sup>b</sup> Heb. *yeshayahu* = "Jehovah saves"

^{1°} Not the prophet Amos, who lived at the time of Isaiah.
1d The Southern Kingdom of Judah separated from the Northern Kingdom of Israel about two hundred years earlier.

^{1&}lt;sup>e</sup> The capital of Judah and frequent target of Isaiah's warnings.

^{1&}lt;sup>f</sup> The reigns of Uzziah (Azariah), Jotham, Ahaz, and Hezekiah occurred in the late 700s BC. See 2 Kgs 14–21 and 2 Chr 26–32. Uzziah, Jotham, and Hezekiah are described as mostly righteous.

KJV Isa 1	JST Isa 1	Book of Mormon	DSS Isa 1	NRSV Isa 1
and bruises, and putrifying	and bruises, and putrifying			and bleeding wounds;
sores: they have not been	sores: they have not been			they have not been drained, or bound up,
closed, neither bound up,	closed, neither bound up,			or softened with oil.
neither mollified with	neither mollified with			
ointment.	ointment.			
7 Your country is desolate,	7 Your country is desolate,		7 Your country is desolate, your	7 Your country lies desolate,
your cities are burned with	your cities <i>are</i> burned with		cities are burned with fire: your	your cities are burned with fire;
fire: your land, strangers	fire: your land, strangers		land, strangers devour it in your	in your very presence
devour it in your presence,	devour it in your presence,		presence. They have brought	aliens devour your land;
and it is desolate, as	and it is desolate, as		desolation upon it,1A as overthrown	it is desolate, as overthrown by foreigners.
overthrown by strangers.a	overthrown by strangers.		by strangers.	
8 And the daughter of Zion is			8 And the daughter of Zion is left as	8 And daughter Zion is left
left as a cottage in a vineyard,			a cottage in a vineyard, and ^{1A} as a	like a booth in a vineyard,
as a lodge in a garden of			lodge in a garden of cucumbers, as a	like a shelter in a cucumber field,
cucumbers, b as a besieged city.			besieged city.	like a besieged city.
9 Except the LORD of hosts had	9 Except the LORD of hosts had			9 If the LORD of hosts
left unto us a very small	left unto us a very small			had not left us a few survivors,
remnant, ^c we should have	remnant, we should have been			we would have been like Sodom,
been as Sodom, and we should	as Sodom, and we should have			and become like Gomorrah.
have been like unto Gomorrah.	been like unto Gomorrah.			
$10\P$ Hear the word of the			10 Hear the word of the LORD, ye	10 Hear the word of the LORD,
LORD, ye rulers of Sodom; give			rulers of Sodom; and ^{1A} give ear unto	you rulers of Sodom!
ear unto the law of our God,			the law of our God, ye people of	Listen to the teaching of our God,
ye people of Gomorrah.			Gomorrah.	you people of Gomorrah!
11 To what purpose <i>is</i> the	11 To what purpose is the			11 What to me is the multitude of your
multitude of your sacrifices	multitude of your sacrifices			sacrifices?
unto me? saith the LORD: I am	unto me? saith the LORD: I am			says the LORD;
full of the burnt offerings of	full of the burnt offerings of			I have had enough of burnt offerings of rams
rams, and the fat of fed beasts;	rams, and the fat of fed beasts;			and the fat of fed beasts;
and I delight not in the blood	and I delight not in the blood			I do not delight in the blood of bulls,
of bullocks, or of lambs, or of	of bullocks, or of lambs, or of			or of lambs, or of goats.
he goats.d	he goats.			
12 When ye come to appear				12 When you come to appear before me,
before me, who hath required				who asked this from your hand?
				Trample my courts no more;

^{7&}lt;sup>a</sup> The imagery suggests destruction from an invading army.
8^b This was a shelter for protection from the sun during harvest times. These would have appeared small and solitary in the midst of large fields and would have offered no protection against the dangers of an invading army.
9^c The Lord did not allow Judah to be entirely destroyed, but he intended a remnant to continue, possibly symbolized by the solitary shelter.
11^d Isaiah describes in detail how his people are performing empty rituals. This counterfeit obedience is blasted by the Lord.

KJV Isa 1	JST Isa 1	Book of Mormon	DSS Isa 1	NRSV Isa 1
this at your hand, to tread my		<u> </u>		
courts?a				
13 Bring no more vain	13 Bring no more vain		13 Bringing ^{1A} no more vain	13 bringing offerings is futile;
oblations; incense is an	oblations; incense is an		oblations; incense is an abomination	incense is an abomination to me.
abomination unto me; the new	abomination unto me; the new		unto me; the new moons and	New moon and sabbath and calling of
moons ^b and Sabbaths, the	moons and Sabbaths, the		sabbaths, the calling of assemblies, I	convocation—
calling of assemblies, I cannot	calling of assemblies, I cannot		cannot away with it; it is iniquity,	I cannot endure solemn assemblies with
away with; it is iniquity, even	away with; <i>it is</i> iniquity, even		even its ^{1A} solemn meeting.	iniquity.
the solemn meeting.c	the solemn meeting.			
14 Your new moons and your	14 Your new moons and your			14 Your new moons and your appointed
appointed feasts my soul	appointed feasts my soul			festivals
hateth: they are a trouble unto	hateth: they are a trouble unto			my soul hates;
me; I am weary to bear them.	me; I am weary to bear <i>them</i> .			they have become a burden to me,
				I am weary of bearing them.
15 And when ye spread forth			15 And when ye spread forth your	15 When you stretch out your hands,
your hands,d I will hide mine			hands, I will hide mine eyes from	I will hide my eyes from you;
eyes from you: yea, when ye			you: yea, make many ^{1A} prayers, I	even though you make many prayers,
make many prayers, I will not			will not hear: your hands are full of	I will not listen;
hear: your hands are full of			blood, your fingers with iniquity. ^{1A}	your hands are full of blood.
blood.e				
16 ¶ Wash you, make you			16 Wash you, and ^{1A} make you clean;	16 Wash yourselves; make yourselves clean;
clean; put away the evil of			and ^{1A} put away the evil of your	remove the evil of your doings
your doings from before mine			doings from before mine eyes; cease	from before my eyes;
eyes; cease to do evil;			to do evil;	cease to do evil,
17 Learn to do well; seek				17 learn to do good;
judgment, relieve the				seek justice,
oppressed, judge the				rescue the oppressed,
fatherless, plead for the				defend the orphan,
widow.				plead for the widow.
18 Come now, and let us			18 Come now, we will ^{4F} reason	18 Come now, let us argue it out,
reason together, saith the			together, saith the LORD: though	says the LORD:
LORD: though your sins be as			your sins be as scarlet, they shall be	though your sins are like scarlet,
scarlet, they shall be as white			as white as snow; though they be	they shall be like snow;

^{12&}lt;sup>a</sup> That is, the courts of the temple.
13^b That is, the ceremony at the beginning of each month.

^{13°} Oblations refer to any form of offering presented to the Lord, including incense burned on the incense altar. Holy days under the law of Moses included the Sabbath, Passover, Feast of Tabernacles, etc.

^{15&}lt;sup>d</sup> Likely referring to prayer. See Solomon's temple dedication prayer in 1 Kgs 8:22.

^{15&}lt;sup>e</sup> In addition to the people's wickedness, this could refer to the blood of sacrifices offered without real intent.

^{16&}lt;sup>f</sup> Washing ordinances were required by the law of Moses as part of the purification process.

KJV Isa 1	JST Isa 1	Book of Mormon	DSS Isa 1	NRSV Isa 1
as snow; though they be red			red like crimson, they shall be as	though they are red like crimson,
like crimson, they shall be as			wool.	they shall become like wool.
wool.a				
19 If ye be willing and				19 If you are willing and obedient,
obedient, ye shall eat the good				you shall eat the good of the land;
of the land:				
20 But if ye refuse and rebel,	20 But if ye refuse and rebel,		20 [] ^{4F} If ye refuse and rebel, ye	20 but if you refuse and rebel,
ye shall be devoured with the	ye shall be devoured with the		shall be devoured with the sword:	you shall be devoured by the sword;
sword:6 for the mouth of the	sword: for the mouth of the		for the mouth of the LORD hath	for the mouth of the LORD has spoken.
LORD hath spoken it.	LORD hath spoken #.		spoken it.	
21 ¶ How is the faithful city				21 How the faithful city
become an harlot!c it was full				has become a whore!
of judgment; righteousness				She that was full of justice,
lodged in it; but now				righteousness lodged in her—
murderers.				but now murderers!
22 Thy silver is become dross,			22 Drosses were ^{1A} thy silver, thy	22 Your silver has become dross,
thy wine mixed with water:d			wine mixed with water:	your wine is mixed with water.
23 Thy princes <i>are</i> rebellious,	23 Thy princes <i>are</i> rebellious,		23 Thy princes are rebellious, and	23 Your princes are rebels
and companions of thieves:	and companions of thieves:		companions of thieves: They all ^{1A}	and companions of thieves.
every one loveth gifts, and	every one loveth gifts, and		loveth gifts, and they follow ^{1A} after	Everyone loves a bribe
followeth after rewards: they	followeth after rewards: they		rewards: they judge not the	and runs after gifts.
judge not the fatherless,	judge not the fatherless,		fatherless, neither doth the cause of	They do not defend the orphan,
neither doth the cause of the	neither doth the cause of the		the widow come unto them.	and the widow's cause does not come
widow come unto them.	widow come unto them.			before them.
24 Therefore saith the Lord,			24 Therefore saith the Lord, the	24 Therefore says the Sovereign, the LORD of
the LORD of hosts, the mighty			LORD of hosts, the mighty One of	hosts, the Mighty One of Israel:
One of Israel, Ah, I will ease			Israel, Ah, I will ease me of his ^{1A}	Ah, I will pour out my wrath on my enemies,
me of mine adversaries, and			adversaries, and avenge me of his ^{1A}	and avenge myself on my foes!
avenge me of mine enemies:			enemies:	
25 ¶ And I will turn my hand			25 And he ^{1A} will turn my hand	25 I will turn my hand against you;
upon thee, and purely purge			upon thee, and purely purge away	I will smelt away your dross as with lye
away thy dross, and take away			thy dross, and take away all thy tin:	and remove all your alloy.
all thy tin:e				

18^a Snow falls infrequently in Jerusalem, creating a pristine blanket of white. Scarlet is the color of blood. The image of white wool could refer to lambs washed for sacrifice.

^{20&}lt;sup>b</sup> "Eat" in v. 19 and "devour" in v. 20 come from the same Hebrew word—'achal.
21^c The harlot is often used as a symbol for those who have prostituted their covenants with God.

^{22&}lt;sup>d</sup> Silver and wine become worthless as they incorporate lesser elements.

^{25°} Refining silver is a process that involves burning away impure elements.

KJV Isa 1	JST Isa 1	Book of Mormon	DSS Isa 1	NRSV Isa 1
26 And I will restore thy			26 And I will restore thy judges as at	26 I And I will restore your judges as at the
judges as at the first, and thy			the first, and thy counsellors as at	first,
counsellors as at the			the beginning: afterward they shall	and your counselors as at the beginning.
beginning: afterward thou			call you, 1A The city of righteousness,	Afterward you shall be called the city of
shalt be called, The city of			the faithful city.	righteousness,
righteousness, the faithful city.				the faithful city.
27 Zion shall be redeemed			27 Zion shall be redeemed with	27 Zion shall be redeemed by justice,
with judgment, and her			judgment, and her converts, and her	and those in her who repent, by
converts with righteousness			converts ^{4F} with righteousness.	righteousness.
28 ¶ And the destruction of	28 And the destruction of the			28 But rebels and sinners shall be destroyed
the transgressors and of the	transgressors and of the			together,
sinners shall be together, and	sinners <i>shall be</i> together, and			and those who forsake the LORD shall be
they that forsake the LORD	they that forsake the LORD			consumed.
shall be consumed.	shall be consumed.			
29 For they shall be ashamed				29 For you shall be ashamed of the oaks
of the oaks which ye have				in which you delighted;
desired, ^a and ye shall be				and you shall blush for the gardens
confounded for the gardens				that you that you have chosen.
that ye have chosen.				
30 For ye shall be as an oak				30 For you shall be like an oak
whose leaf fadeth, and as a				whose leaf withers,
garden that hath no water.				and like a garden without water.
31 And the strong shall be as	31 And the strong shall be as		31 And your ^{1A} strong shall be as	31 The strong shall become like tinder,
tow, and the maker of it as a	tow, and the maker of it as a		tow, and your ^{1A} maker as a spark,	and their work like a spark;
spark, ^b and they shall both	spark, and they shall both		and they shall both burn together,	they and their work shall burn together,
burn together, and none shall	burn together, and none shall		and none shall quench them.	with no one to quench them.
quench them.	quench them .			

KJV Isa 2	JST Isa 2	Book of Mormon 2 Ne 12	DSS Isa 2	NRSV Isa 2
1 THE word that Isaiah the son		1 THE word that Isaiah, the son		1 The word that Isaiah son of Amoz saw
Isaiah of Amoz saw		of Amoz, saw concerning		concerning Judah and Jerusalem.
concerning Judah and		Judah and Jerusalem:		
Jerusalem.				

^{29&}lt;sup>a</sup> "Oaks" (Heb. 'êlim) is a play on the word "gods" (Heb. 'elim), referring to the ancient practice of worshipping idols and false gods in groves and gardens. 31^b See DSS. See also NRSV translation.

KJV Isa 2	JST Isa 2	Book of Mormon 2 Ne 12	DSS Isa 2	NRSV Isa 2
2 Anda it shall come to pass in	2 And it shall come to pass in	2 And it shall come to pass in	2 And it shall come to pass in	2 In days to come
the last days, that the	the last days, when the	the last days, when the	the last days, the mountain of	the mountain of the LORD'S house
mountain of the LORD's house	mountain of the LORD's house	mountain of the Lord's house	the LORD's house is ^{4E}	shall be established as the highest of the
shall be established in the top	shall be established in the top	shall be established in the top	established in the top of [] ^{1A}	mountains,
of the mountains, and shall be	of the mountains, and shall be	of the mountains, and shall be	mountains, and it ^{4E} shall be	and shall be raised above the hills;
exalted above the hills; and all	exalted above the hills; and all	exalted above the hills, and all	exalted above the hills; and all	all the nations shall stream to it.
nations shall flow ^b unto it. ^c	nations shall flow unto it.	nations shall flow unto it.	nations shall flow over ^{1A} it.	
3 And many people shall go		3 And many people shall go	3 And many people shall go	3 Many peoples shall come and say,
and say, Come ye, and let us		and say, Come ye, and let us	and say, Come ye, and let us	"Come, let us go up to the mountain of the
go up to the mountain of the		go up to the mountain of the	go up [] ^{1A} and ^{4E} to the house	Lord,
LORD, to the house of the God		Lord, to the house of the God	of the God of Jacob; and they ^{1A}	to the house of the God of Jacob;
of Jacob; and he will teach us		of Jacob; and he will teach us	will teach us of his ways, and	that he may teach us his ways
of his ways, and we will walk		of his ways, and we will walk	we will walk in his paths: for	and that we may walk in his paths."
in his paths: for out of Zion		in his paths; for out of Zion	out of Zion shall go forth the	For out of Zion shall go forth instruction,
shall go forth the law, and the		shall go forth the law, and the	law, and the word of the LORD	and the word of the LORD from Jerusalem.
word of the LORD from		word of the Lord from	from Jerusalem.	
Jerusalem.d		Jerusalem.		
4 And he shall judge among		4 And he shall judge among	4 And he shall judge among	4 He shall judge between the nations,
the nations, and shall rebuke		the nations, and shall rebuke	the nations, and shall rebuke	and shall arbitrate for many peoples;
many people: and they shall		many people: and they shall	many people: and they shall	they shall beat their swords into plowshares,
beat their swords into		beat their swords into plow-	beat their swords into	and their spears into pruning hooks;
plowshares, and their spears		shares, and their spears into	plowshares, and their spears	nation shall not lift up sword against nation,
into pruninghooks:e nation		pruning-hooks—nation shall	into pruninghooks: and ^{1A}	neither shall they learn war any more.
shall not lift up sword against		not lift up sword against	nation shall not lift up sword	
nation, neither shall they learn		nation, neither shall they learn	against nation, neither shall	
war any more.		war any more.	they learn war any more.	
5 O house of Jacob, come ye,	5 O house of Jacob, come ye,	5 O house of Jacob, come ye		5 O house of Jacob,
and let us walk in the light of	and let us walk in the light of	and let us walk in the light of		come, let us walk
the LORD.	the LORD, yea , come for ye	the Lord; yea , come , for ye		in the light of the LORD!
	have all gone astray, every	have all gone astray, every		
	one to his wicked ways.	one to his wicked ways.		

2ª Vv. 1-3 are also found in Micah 4:1-3 and act as a title or preface to Isa 2-4, which function as a literary unit. It is not possible to know if one prophet is quoting the other.

 $^{2^{}b}$ See DSS. The Hebrew word *naharu* describes a river, in this case miraculously flowing upward to the top of the mountains.

^{2°} This prophecy fits well with latter-day temples. Isaiah's ancient audience, however, would likely have understood this as referring to the prophesied future temple in Jerusalem.

^{3&}lt;sup>d</sup> Isaiah's ancient audience would likely have understood these as parallel phrases, both indicating that Jerusalem, also known as Zion, would be an important center in the last days. Joseph Fielding Smith understood these phrases to mean that there would be two important centers in the last days; Zion, located in the United States, and Jerusalem, located in the Holy Land. *Doctrines of Salvation* 1:69–71.

^{4&}lt;sup>e</sup> Weapons of war will be converted into peaceful farming tools.

KJV Isa 2	JST Isa 2	Book of Mormon 2 Ne 12	DSS Isa 2	NRSV Isa 2
6 ¶ Therefore thou hast	6 Therefore, O Lord , thou hast	6 Therefore, O Lord, thou hast		6 For you have forsaken the ways of your
forsaken thy people the house	forsaken thy people the house	forsaken thy people, the house		people,
of Jacob, because they be	of Jacob, because they be	of Jacob, because they be		O house of Jacob.
replenished from the east, a and	replenished from the east, and	replenished from the east, and		Indeed they are full of diviners from the east
are soothsayers like the	hearken unto soothsayers like	hearken unto soothsayers like		and of soothsayers like the Philistines,
Philistines, ^b and they please	the Philistines, and they please	the Philistines, and they please		and they clasp hands with foreigners.
themselves in the children of	themselves in the children of	themselves in the children of		
strangers.	strangers.	strangers.		
7 Their land also is full of		7 Their land also is full of		7 Their land is filled with silver and gold,
silver and gold, neither is there		silver and gold, neither is there		and there is no end to their treasures;
any end of their treasures; their		any end of their treasures;		their land is filled with horses,
land is also full of horses,		their land is also full of		and there is no end to their chariots.
neither is there any end of their		horses, neither is there any		
chariots:		end of their chariots.		
8 Their land also is full of		8 Their land is also full of		8 Their land is filled with idols;
idols; they worship the work		idols; they worship the work		they bow down to the work of their hands,
of their own hands, that which		of their own hands, that which		to what their own fingers have made.
their own fingers have made:		their own fingers have made.		
9 And the mean man boweth	9 And the mean man boweth	9 And the mean man boweth	9 And the mean man boweth	9 And so people are humbled,
down, and the great man	down, and the great man	not ^e down, and the great man	down, and the great man	and everyone is brought low—
humbleth himself:d therefore	humbleth himself not :	humbleth himself not ,	humbleth himself [] ^{1A} .	do not forgive them!
forgive them not.	therefore forgive him not.	therefore, forgive him not.		
10 ¶ Enter into the rock, f and	10 O ye wicked ones, enter in	10 O ye wicked ones, enter	10 [] ^{1A}	10 Enter into the rock,
hide thee in the dust, for fear	to the rock, and hide thee in	into the rock, and hide thee in		and hide in the dust
of the LORD, and for the glory	the dust, for the fear of the	the dust, for the fear of the		from the terror of the LORD,
of his majesty.	LORD, and [] his majesty	Lord and the glory of his		and from the glory of his majesty.
	shall smite thee.	majesty shall smite thee.		
11 The lofty looks of man shall	11 And it shall come to pass	11 And it shall come to pass	11 And ^{1A} the lofty looks of	11 The haughty eyes of people shall be brought
be humbled, and the	that the lofty looks of man	that the lofty looks of man	man shall be humbled, and	low,

6a Vv. 6-8 reverse the imagery of v. 2. Instead of all people coming to learn God's ways at Jerusalem, Isaiah's people are being seduced by material goods, idols, and false gods from the east.

^{6&}lt;sup>b</sup> Soothsayers (an old English word literally meaning "truth sayers") are those who proclaim the prophecies of false gods. They are condemned by the law of Moses (Lev 19:26; Deut 18:10).

^{7°} BoM—The 1830 edition read "also is" here. The wording was changed to "is also" beginning with the 1852 edition.

^{9&}lt;sup>d</sup> The KJV indicates that both the common ("mean") and the influential ("great") man are bowing down to the gods of other nations and therefore should not be forgiven. The JST instead indicates that the "mean" man bows down to the Lord and should be forgiven, but the "great" man refuses to bow down to the Lord and should *not* be forgiven. The Book of Mormon states that neither bow down to the Lord and that neither should be forgiven.

⁹e BoM—The 1830 edition did not have the word "not" here, reading "the mean man boweth down" (as in the KJV). In the 1837 edition, Joseph Smith added the word "not," giving the current reading.

^{10&}lt;sup>f</sup> The land surrounding Jerusalem is mountainous and full of caves. See vv. 19–21 for similar images.

KJV Isa 2	JST Isa 2	Book of Mormon 2 Ne 12	DSS Isa 2	NRSV Isa 2
haughtiness of men shall be	shall be humbled, and the	shall be humbled, and the	the haughtiness of men shall	and the pride of everyone shall be humbled;
bowed down, and the LORD	haughtiness of man shall be	haughtiness of men shall be	be bowed down, and the	and the LORD alone will be exalted
alone shall be exalted in that	bowed down, and the LORD	bowed down, and the Lord	LORD alone shall be exalted in	in that day.
day.	alone shall be exalted in that	alone shall be exalted in that	that day.	
	day.	day.		
12 For the day of the LORD of	12 For the day of the LORD of	12 For the day of the Lord of	12 For the day of the LORD of	12 For the LORD of hosts has a day
hosts ^a shall be upon every one	hosts soon cometh upon all	Hosts soon cometh upon all	hosts shall be upon every one	against all that is proud and lofty,
that is proud and lofty, and	nations; yea, upon every one;	nations, yea, upon every one;	that is proud and lofty, [] ^{1A}	against all that is lifted up and high;
upon every one that is lifted up;	yea, upon the proud and lofty,	yea, upon the proud and lofty,	and lifted up; and he shall be	
and he shall be brought low:	and upon every one who is	and upon every one who is	brought low:	
	lifted up; and he shall be	lifted up, and he shall be		
	brought low:	brought low.		
13 And upon all the cedars of	13 Yea, and the day of the	13 Yea, and the day of the		13 against all the cedars of Lebanon,
Lebanon, b that are high and	Lord shall come upon all the	Lord shall come upon all the		lofty and lifted up;
lifted up, and upon all the	cedars of Lebanon, for they	cedars of Lebanon, for they		and against all the oaks of Bashan;
oaks of Bashan, ^c	are high and lifted up, and	are high and lifted up; and		
	upon all the oaks of Bashan,	upon all the oaks of Bashan;		
14 And upon all the high	14 And upon all the high	14 And upon all the high		14 against all the high mountains,
mountains, and upon all the	mountains, and upon all the	mountains, and upon all the		and against all the lofty hills;
hills that are lifted up,	hills, and upon all the nation	hills, and upon all the nations		
	which are lifted up,	which are lifted up, and upon		
		every people;		
15 And upon every high	15 And upon every people,	15 And upon every high		15 against every high tower,
tower, and upon every fenced	and upon every high tower,	tower, and upon every fenced		and against every fortified wall;
wall,	and upon every fenced wall,	wall;		
16 And upon all the ships of	16 And upon all the ships of	16 And upon all the ships of		16 against all the ships of Tarshish,
Tarshish,d and upon all	the sea, and upon all the ships	the sea, and upon all the ships		and against all the beautiful craft.
pleasant pictures.	of Tarshish, and upon all	of Tarshish, and upon all		
	pleasant pictures.	pleasant pictures.		
17 And the loftiness of man		17 And the loftiness of man		17 The haughtiness of people shall be humbled,
shall be bowed down, and the		shall be bowed down, and the		and the pride of everyone shall be brought
haughtiness of men shall be		haughtiness of men shall be		low;

^{12&}lt;sup>a</sup> The "day of the Lord" likely refers to a time of judgment or destruction of the wicked, such as the Second Coming. See Joel 1:15; 2:1.

^{13&}lt;sup>b</sup> Lebanon was located to the north of Israel on the shores of the Mediterranean, just as today. Its enormous straight cedars were used by the local Phoenicians to build ships, as well as the magnificent structures of the day, such as Solomon's temple (1 Kgs 5:6) and later the Second Temple (Ezra 3:7). See Map Isaiah 33:9.

^{13°} The oaks of Bashan, like the cedars of Lebanon, were large and revered for their strength and were used in Canaanite worship of false gods. Bashan is located in Syria, east of the Jordan River. See Map Isaiah 33:9.

^{16&}lt;sup>d</sup> The Septuagint reads "ships of the sea." The KJV Hebrew reads "ships of Tarshish." The Book of Mormon text contains both!

KJV Isa 2	JST Isa 2	Book of Mormon 2 Ne 12	DSS Isa 2	NRSV Isa 2
made low: and the LORD alone		made low; and the Lord alone		and the LORD alone will be exalted on that
shall be exalted in that day.		shall be exalted in that day.		day.
18 And the idols he shall		18 And the idols he shall	18 And the idols they ^{1A} shall	18 The idols shall utterly pass away.
utterly abolish.		utterly abolish.	utterly abolish.	
19 And they shall go into the	19 And they shall go into the	19 And they shall go into the		19 Enter the caves of the rocks
holes of the rocks, and into the	holes of the rocks, and into the	holes of the rocks, and into the		and the holes of the ground,
caves of the earth, for fear of	caves of the earth, For the fear	caves of the earth, for the fear		from the terror of the LORD,
the LORD, and for the glory of	of the LORD shall come upon	of the Lord shall come upon		and from the glory of his majesty,
his majesty, when he ariseth to	them, and [] the glory of his	them and the glory of his		when he rises to terrify the earth.
shake terribly the earth.	majesty shall smite them,	majesty shall smite them,		•
-	when he ariseth to shake	when he ariseth to shake		
	terribly the earth.	terribly the earth.		
20 In that day a man shall cast	20 In that day a man shall cast	20 In that day a man shall cast	20 In that day a man shall cast	20 On that day people will throw away
his idols of silver, and his idols	to the moles and to the bats			
of gold, which they made each	of gold, which he hath made	of gold, which he hath made	of gold, which they made with	their idols of silver and their idols of gold,
one for himself to worship, to	each one for himself to worship,	for himself to worship, to the	their own fingers ^{1A} to	which they made for themselves to worship,
the moles and to the bats; ^a	to the moles and to the bats;	moles and to the bats;	worship, to the moles and to	
			the bats;	
21 To go into the clefts of the	21 To go into the clefts of the	21 To go into the clefts of the		21 to enter the caverns of the rocks
rocks, and into the tops of the	rocks, and into the tops of the	rocks, and into the tops of the		and the clefts in the crags,
ragged rocks, for fear of the	ragged rocks, for the fear of	ragged rocks, for the fear of		from the terror of the LORD,
LORD, and for the glory of his	the LORD shall come upon	the Lord shall come upon		and from the glory of his majesty,
majesty, when he ariseth to	them; and the [] majesty of	them and the majesty of his		when he rises to terrify the earth.
shake terribly the earth.	the Lord shall smite them,	glory shall smite them, when		
	when he ariseth to shake	he ariseth to shake terribly the		
	terribly the earth.	earth.		
22 Cease ye from man, whose	22 Cease ye from man, whose	22 Cease ye from man, whose		22 Turn away from mortals,
breath is in his nostrils:b for	breath <i>is</i> in his nostrils: for	breath is in his nostrils; for		who have only breath in their nostrils,
wherein is he to be accounted	wherein is he to be accounted	wherein is he to be accounted		for of what account are they?
of?	of?	of?		

KJV Isa 3	JST Isa 3	Book of Mormon 2 Ne 13	DSS Isa 3	NRSV Isa 3
1 For, behold, the Lord, the	1 For, behold, the LORD, the	1 For behold, the Lord, the		1 For now the Sovereign, the LORD of hosts,
LORD of hosts, doth take away	LORD of hosts, doth take away	Lord of Hosts, doth take away		is taking away from Jerusalem and from
from Jerusalem and from	from Jerusalem and from	from Jerusalem, and from		Judah

^{20&}lt;sup>a</sup> Moles and bats live in caves and under the ground and are both blind.
22^b Isaiah is encouraging his listeners not to trust in fallible man. According to Gen 2:7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

KJV Isa 3	JST Isa 3	Book of Mormon 2 Ne 13	DSS Isa 3	NRSV Isa 3
Judah the stay and the staff,a	Judah the stay and the staff,	Judah, the stay and the staff,		support and staff—
the whole stay of bread, and	the whole staff of bread, and	the whole staff of bread, and		all support of bread,
the whole stay of water,	the whole stay of water,	the whole stay of water—		and all support of water—
2 The mighty man, and the		2 The mighty man, and the		2 warrior and soldier,
man of war, the judge, and the		man of war, the judge, and the		judge and prophet,
prophet, and the prudent, and		prophet, and the prudent, and		diviner and elder,
the ancient,		the ancient;		
3 The captain of fifty, and the		3 The captain of fifty, and the		3 captain of fifty
honourable man, and the		honorable man, and the		and dignitary,
counsellor, and the cunning		counselor, and the cunning		counselor and skillful magician
artificer, and the eloquent		artificer, and the eloquent		and expert enchanter.
orator.b		orator.		
4 And I will give children to be	4 And I will give children unto	4 And I will give children unto		4 And I will make boys their princes,
their princes, and babes shall	them to be their princes, and	them to be their princes, and		and babes shall rule over them.
rule over them.	babes shall rule over them.	babes shall rule over them.		
5 And the people shall be		5 And the people shall be		5 The people will be oppressed,
oppressed, every one by		oppressed, every one by		everyone by another
another, and every one by his		another, and every one by his		and everyone by a neighbor;
neighbour: the child shall		neighbor; the child shall		the youth will be insolent to the elder,
behave himself proudly		behave himself proudly		and the base to the honorable.
against the ancient, and the		against the ancient, and the		
base against the honourable.		base against the honorable.		
6 When a man shall take hold	6 When a man shall take hold	6 When a man shall take hold	6 When a man shall take hold	6 Someone will even seize a relative,
of his brother of the house of	of his brother of the house of	of his brother of the house of	of his brother of the house of	a member of the clan, saying,
his father, saying, Thou hast	his father, saying, Thou hast	his father, and shall say: Thou	his father, saying, Thou hast	"You have a cloak;
clothing, be thou our ruler,	clothing, be thou our ruler,	hast clothing, be thou our	clothing, be thou our ruler,	you shall be our leader,
and let this ruin be under thy	and shall say, let not this ruin	ruler, and let not this ruin	and let this ruin be under thy	and this heap of ruins
hand:	come under thy hand:	come under thy hand—	hands: ^{1A}	shall be under your rule."
7 In that day shall he swear,	7 In that day shall he swear,	7 In that day shall he swear,	7 But ^{1A} in that day shall he	7 But the other will cry out on that day, saying,
saying, I will not be an healer;	saying, I will not be an healer;	saying: I will not be a healer;	swear, saying, I will not be an	"I will not be a healer;
for in my house is neither	for in my house there is	for in my house there is	healer; for in my house is	in my house there is neither bread nor
bread nor clothing: make me	neither bread nor clothing:	neither bread nor clothing;	neither bread nor clothing:	cloak;
not a ruler of the people.	make me not a ruler of the	make me not a ruler of the	make me not a ruler of the	you shall not make me
	people.	people.	people.	leader of the people."

1ª Both "stay" and "staff" (masculine and feminine forms of the same Hebrew word) demonstrate that the Lord has taken away his support in a time of famine or siege.

^{3&}lt;sup>b</sup> When Israel and Judah were conquered by foreign nations like Assyria and Babylon, the conquerors carried away the upper class to serve them and to remove leaders that might threaten rebellion. Those who were left—women (v. 12), children (v. 4), or even a man with a cloak (v. 6, NRSV)—might be sought to lead. This theme continues through v. 12.

KJV Isa 3	JST Isa 3	Book of Mormon 2 Ne 13	DSS Isa 3	NRSV Isa 3
8 For Jerusalem is ruined, and	8 For Jerusalem is ruined, and	8 For Jerusalem is ruined, and		8 For Jerusalem has stumbled
Judah is fallen: because their	Judah is fallen: because their	Judah is fallen, because their		and Judah has fallen,
tongue and their doings are	tongues and their doings have	tongues and their doings have		because their speech and their deeds are against
against the LORD, to provoke	been against the LORD, to	been against the Lord, to		the LORD,
the eyes of his glory.	provoke the eyes of his glory.	provoke the eyes of his glory.		defying his glorious presence.
9 ¶ The shew of their	9 The shew of their	9 The show of their	9 The shews ^{1A} of their	9 The look on their faces bears witness against
countenance doth witness	countenance doth witness	countenance doth witness	countenance doth witness	them;
against them; and they declare	against them; and doth declare	against them, and doth declare	against them; and they declare	they proclaim their sin like Sodom,
their sin as Sodom, ^a they hide	their sin to be even as Sodom,	their sin to be even as Sodom,	their sin as Sodom, and ^{1A} they	they do not hide it.
it not. Woe unto their soul! for	they can not hide <i>it</i> . Woe unto	and they cannot hide it. Wo	hide it not. Woe unto their	Woe to them!
they have rewarded evil unto	their soul! for they have	unto their souls , for they have	soul! for they have rewarded	For they have brought evil on themselves.
themselves.	rewarded evil unto	rewarded evil unto	evil unto themselves.	
	themselves.	themselves!		
10 Say ye to the righteous, that	10 Say unto the righteous, that	10 Say unto the righteous that		10 Tell the innocent how fortunate they are,
it shall be well with him: for	it is well with them: for they	it is well with them ; for they		for they shall eat the fruit of their labors.
they shall eat the fruit of their	shall eat the fruit of their	shall eat the fruit of their		
doings.	doings.	doings.		
11 Woe unto the wicked! it	11 Wo unto the wicked, For	11 Woe unto the wicked, for	11 Woe unto the wicked! it	11 Woe to the guilty! How unfortunate they are,
shall be ill with him: for the	they shall perish, for the	they shall perish; for the	shall be ill with him: for the	for what their hands have done shall be
reward of his hands shall be	reward of their hand shall be	reward of their hands shall be	reward of his hand ^{1A} shall be	done to them.
given him.	upon them.	upon them!	returned to ^{1A} him.	
12 ¶ As for my people, children	12 And my people, children	12 And my people, children	12 As for my people, a child is	12 My people—children are their oppressors,
are their oppressors, and	are their oppressors, and	are their oppressors, and	their oppressor,1A and women	and women rule over them.
women rule over them. O my	women rule over thee . O my	women rule over them. O my	rule over them. O my people,	O my people, your leaders mislead you,
people, they which lead thee	people, they which lead thee	people, they who lead thee	they which lead thee cause thee	and confuse the course of your paths.
cause <i>thee</i> to err, and destroy	cause <i>thee</i> to err, and destroy	cause thee to err and destroy	to err, and destroy the ways ^{1A}	
the way of thy paths.	the way of thy paths.	the way of thy paths.	of thy paths.	
13 The LORD standeth up to		13 The Lord standeth up to	13 The LORD standeth up to	13 The LORD rises to argue his case;
plead, and standeth to judge		plead, and standeth to judge	plead, [] he ^{1A} standeth to	he stands to judge the peoples.
the people. ^b		the people.	judge the people.	
14 The LORD will enter into	14 The LORD will enter into	14 The Lord will enter into	14 The LORD will enter into	14 The LORD enters into judgment
judgment with the ancients of	judgment with the ancients of	judgment with the ancients of	judgment with the ancients of	with the elders and princes of his people:
his people, and the princes	his people, and the princes	his people and the princes	[] ^{4B} people, and the princes	It is you who have devoured the vineyard;
thereof: for ye have eaten up	thereof: for ye have eaten up	thereof; for ye have eaten up	thereof: for ye have eaten up	the spoil of the poor is in your houses.
the vineyard; the spoil of the	the vineyard and the spoil of	the vineyard and the spoil of	the vineyard; the spoil of the	
poor is in your houses.	the poor is in your houses.	the poor in your houses.	poor <i>is</i> in your houses.	
15 What mean ye <i>that</i> ye beat	15 What mean ye that ye beat	15 What mean ye? [] Ye beat		15 What do you mean by crushing my people,
my people to pieces, and grind	my people to pieces, and grind	my people to pieces, and grind		

^{9&}lt;sup>a</sup> The addition of "and" in the Book of Mormon text here matches the DSS addition.
13^b See NRSV translation. In the NIV, "The LORD takes his place in court; he rises to judge the people."

KJV Isa 3	JST Isa 3	Book of Mormon 2 Ne 13	DSS Isa 3	NRSV Isa 3
the faces of the poor? saith the	the faces of the poor? saith the	the faces of the poor, saith the		by grinding the face of the poor? says the
Lord God of hosts.	Lord God of hosts.	Lord God of Hosts.		Lord GOD of hosts.
16 ¶ Moreover the LORD saith,	16 ¶ Moreover the LORD saith,	16 Moreover, the Lord saith:		16 The LORD said:
Because the daughters of Zion	Because the daughters of Zion	Because the daughters of Zion		Because the daughters of Zion are haughty
are haughty, and walk with	are haughty, and walk with	are haughty, and walk with		and walk with outstretched necks,
stretched forth necks and	stretched forth necks and	stretched-forth necks and		glancing wantonly with their eyes,
wanton eyes, walking and	wanton eyes, walking and	wanton eyes, walking and		mincing along as they go,
mincing as they go, and	mincing as they go, and	mincing as they go, and		tinkling with their feet;
making a tinkling with their	making a tinkling with their	making a tinkling with their		
feet: ^b	feet:	feet—		
17 Therefore the Lord will		17 Therefore the Lord will	17 Therefore the LORD ^{1A} will	17 the Lord will afflict with scabs
smite with a scab the crown of		smite with a scab the crown of	smite with a scab the crown of	the heads of the daughters of Zion,
the head of the daughters of		the head of the daughters of	the head of the daughters of	and the LORD will lay bare their secret
Zion, and the LORD will		Zion, and the Lord will	Zion, and my Lord ^{1A} will	parts.
discover their secret parts.c		discover their secret parts.	discover their secret parts.	
18 In that day the Lord will	18 In that day the Lord will	18 In that day the Lord will		18 In that day the Lord will take away the
take away the bravery of their	take away the bravery of their	take away the bravery of theird		finery of the anklets, the headbands, and the
tinkling ornaments about their	tinkling ornaments about their	tinkling ornaments [], and		crescents;
feet, and their cauls, and their	<i>feet,</i> and <i>their</i> cauls, and <i>their</i>	[] cauls, and [] round tires		
round tires like the moon,	round tires like the moon,	like the moon;		
19 The chains, and the		19 The chains and the	19 and ^{1A} the chains, and the	19 the pendants, the bracelets, and the scarfs;
bracelets, and the mufflers,		bracelets, and the mufflers;	bracelets, and the mufflers,	
20 The bonnets, and the		20 The bonnets, and the	20 and ^{1A} the bonnets, and the	20 the headdresses, the armlets, the sashes, the
ornaments of the legs, and the		ornaments of the legs, and the	ornaments of the legs, and	perfume boxes, and the amulets;
headbands, and the tablets,		headbands, and the tablets,	[] ^{1A} headbands, and the	
and the earrings,		and the ear-rings;	tablets, and the earrings,	
21 The rings, and nose jewels,		21 The rings, and nose jewels;	21 and ^{1A} the rings, and nose	21 the signet rings and nose rings;
			jewels,	
22 The changeable suits of		22 The changeable suits of	22 and ^{1A} the changeable suits	22 the festal robes, the mantles, the cloaks, and
apparel, and the mantles, and		apparel, and the mantles, and	of apparel, and the mantles	the handbags;
the wimples, and the crisping		the wimples, and the crisping-	[] ^{1A} and the crisping pins,	
pins,		pins;		

^{16&}lt;sup>a</sup> Isaiah accurately depicts behaviors of wealthy women who have adopted worldly dress to symbolize the vanity of *both* men and women.

^{16&}lt;sup>b</sup> In the NIV, it reads, "The women of Zion are haughty, walking along with outstretched necks, flirting with their eyes, strutting along with swaying hips, with ornaments jingling on their ankles." Vv. 16–24 contain a record number of words that are found only once in biblical Hebrew (hapax legomena), making any translation tentative.

^{17°} This imagery pictures the vanity of a princess or a wealthy woman changed to the forced humility of a slave. 18^d BoM—The 1830 edition did not include the word "their" here. The word was added by Joseph Smith in the 1837 edition.

KJV Isa 3	JST Isa 3	Book of Mormon 2 Ne 13	DSS Isa 3	NRSV Isa 3
23 The glasses, and the fine		23 The glasses, and the fine		23 the garments of gauze, the linen garments,
linen, and the hoods, and the		linen, and hoods, and the veils.		the turbans, and the veils.
vails.				
24 And it shall come to pass,	24 And it shall come to pass,	24 And it shall come to pass,	24 And these ^{1A} shall come to	24 Instead of perfume there will be a stench;
that instead of sweet smell	that instead of sweet smell	[] instead of sweet smell	pass, that instead of the ^{1A}	and instead of a sash, a rope;
there shall be stink; and	there shall be stink; and	there shall be stink; and	sweet smell, [] ^{1A} stink; and	and instead of well-set hair, baldness;
instead of a girdle a rent; and	instead of a girdle a rent; and	instead of a girdle, a rent; and	instead of a girdle a rent; and	and instead of a rich robe, a binding of
instead of well set hair	instead of well set hair	instead of well set hair,	instead of well set hair	sackcloth;
baldness; and instead of a	baldness; and instead of a	baldness; and instead of a	baldness; and instead of a	instead of beauty, shame.
stomacher a girding of	stomacher a girding of	stomacher, a girding of	stomacher a girding of	
sackcloth; and burning instead	sackcloth; and burning instead	sackcloth; [] burning instead	sackcloth; and instead of	
of beauty.a	of beauty.	of beauty.	beauty, shame . ^{1A}	
25 Thy men shall fall by the		25 Thy men shall fall by the		25 Your men shall fall by the sword
sword, and thy mighty in the		sword and thy mighty in the		and your warriors in battle.
war.		war.		
26 And her gates shall lament	26 And her gates shall lament	26 And her gates shall lament		26 And her gates shall lament and mourn;
and mourn; and she being	and mourn; and she shall be	and mourn; and she shall be		ravaged, she shall sit upon the ground.
desolate shall sit upon the	desolate and shall sit upon the	desolate, and shall sit upon the		
ground. ^b	ground.	ground		

KJV Isa 4	JST Isa 4	Book of Mormon 2 Ne 14	DSS Isa 4	NRSV Isa 4
1 AND in that day ^c seven		1 AND in that day, seven		1 Seven women shall take hold of one man in
women shall take hold of one		women shall take hold of one		that day, saying,
man, saying, We will eat our		man, saying: We will eat our		"We will eat our own bread and wear our own
own bread, and wear our own		own bread, and wear our own		clothes;
apparel: only let us be called		apparel; only let us be called		just let us be called by your name;
by thy name, to take away our		by thy name to take away our		take away our disgrace."
reproach.		reproach.		
2 In that day shall the branch	2 In that day shall the branch	2 In that day shall the branch	2 In that day shall the branch	2 On that day the branch of the LORD shall be
of the LORDd be beautiful and	of the LORD be beautiful and	of the Lord be beautiful and	of the LORD be beautiful and	beautiful and glorious, and the fruit of the land
glorious, and the fruit of the	glorious, and the fruit of the	glorious; the fruit of the earth	glorious, and the fruit of the	shall be the pride and glory of the survivors of
earth shall be excellent and	earth <i>shall be</i> excellent and		earth shall be excellent and	Israel.

^{24&}lt;sup>a</sup> The sweet smell of expensive perfume is compared with the rotting odor of a festering wound, and well-set hair is compared with the shaving of the head, possibly symbolizing the condition of a conquered nation.

^{26&}lt;sup>b</sup> The subject of the prophecy shifts to the lamentable state of Jerusalem, personified by gates that have been compromised by an invading army and offer no protection.

^{1°} Both the Septuagint and the JST include this verse with the previous chapter, describing a people who have broken their covenants.

^{2&}lt;sup>d</sup> The title "branch" is at times used as a symbol for the Messiah (see Jer 23:5). It could also connect with the allegory of the olive tree in Jacob 5. This positive verse indicates a shift in the prophecy, which now points to a time of restoration and redemption for Israel.

KJV Isa 4	JST Isa 4	Book of Mormon 2 Ne 14	DSS Isa 4	NRSV Isa 4
comely for them that are	comely to them that are	[] excellent and comely to	comely for them that are	
escaped of Israel.	escaped of Israel.	them that are escaped of Israel.	escaped of Israel and Judah . ^{1A}	
3 And it shall come to pass,	3 And it shall come to pass,	3 And it shall come to pass,		3 Whoever is left in Zion and remains in
that he that is left in Zion, and	they that are left in Zion, and	theya that are left in Zion and		Jerusalem will be called holy, everyone who has
he that remaineth in Jerusalem,	remaineth in Jerusalem, shall	remain in Jerusalem shall be		been recorded for life in Jerusalem,
shall be called holy, even every	be called holy, even every one	called holy, [] every one that		
one that is written among the	that is written among the	is written among the living in		
living in Jerusalem:	living in Jerusalem:	Jerusalem—		
4 When the Lord shall have		4 When the Lord shall have	4 When the Lord shall have	4 once the Lord has washed away the filth of
washed away the filth of the		washed away the filth of the	washed away the filth of the	the daughters of Zion and cleansed the
daughters of Zion, and shall		daughters of Zion, and shall	daughters of Zion, and shall	bloodstains of Jerusalem from its midst by a
have purged the blood of		have purged the blood of	have purged the blood of	spirit of judgment and by a spirit of burning.
Jerusalem from the midst		Jerusalem from the midst	Jerusalem from the midst	
thereof by the spirit of		thereof by the spirit of	thereof by the spirit of	
judgment, and by the spirit of		judgment and by the spirit of	judgment, and by the spirit of	
burning. ^b		burning.	a storm . ^{1A}	
5° And the LORD will create	5 And the LORD will create	5 And the Lord will create	5 And the LORD will create	5 Then the LORD will create over the whole site
upon every dwelling place of	upon every dwelling place of	upon every dwelling-place of	upon every dwelling place of	of Mount Zion and over its places of assembly a
mount Zion, and upon her	mount Zion, and upon her	mount Zion, and upon her	mount Zion, and upon her	cloud by day and smoke and the shining of a
assemblies, a cloud and smoke	assemblies, a cloud and smoke	assemblies, a cloud and smoke	assemblies, a cloud by	flaming fire by night. Indeed over all the glory
by day, and the shining of a	by day, and the shining of a	by day and the shining of a	day[]. ^{1A}	there will be a canopy.
flaming fire by night: for upon	flaming fire by night: for upon	flaming fire by night; for upon		
all the glory shall be a defence.d	all the glory of Zion shall be a	all the glory of Zion shall be a		
	defence.	defence.		
6 And there shall be a	6 And there shall be a	6 And there shall be a	6 [] ^{1A} from the heat, and for	6 It will serve as a pavilion, a shade by day
tabernacle for a shadow in the	tabernacle for a shadow in the	tabernacle for a shadow in the	a place of refuge, and for a	from the heat, and a refuge and a shelter from
daytime from the heat, and for	daytime from the heat, and for	daytime from the heat, and for	covert from storm and from	the storm and rain.
a place of refuge, and for a	a place of refuge, and for a	a place of refuge, and [] a	rain.	
covert from storm and from	covert from storm and from	covert from storm and from		
rain.e	rain.	rain.		

^{3&}lt;sup>a</sup> BoM—The 1830 edition read "them" here. The word was changed to "they" in the 1920 edition.

^{4&}lt;sup>b</sup> See Prov 30:12. The Israelites have changed from a people who believed they did not need washing to a people who have been washed as the Lord encouraged in Isa 1:16. Just as the burnt offering was washed to remove its filth (see Lev 1:9), the Lord washes his people to make them a pure offering.

^{5°} Vv. 5–6 return to a discussion of holy places begun in 2:1–3, forming a chiastic balance.

^{5&}lt;sup>d</sup> The omissions in DSS here and at the beginning of v. 6 were likely caused when the scribe accidentally jumped from "day" in v. 5 to "daytime" in v. 6. 6^e God's power and presence (the cloud by day and the pillar of fire by night) will descend on three types of holy places: the home ("every dwelling place"), the church ("her assemblies"), and the temple ("a tabernacle"). These locations will provide peace and protection in times of tribulation.

KJV Isa 5	JST Isa 5	Book of Mormon 2 Ne 15	DSS Isa 5	NRSV Isa 5
1ª Now will I sing to my	1 And then will I sing to my	1 AND then will I sing to my	1 [] I will ^{1A} sing to my	1 Let me sing for my beloved
wellbeloved a song of my	wellbeloved a song of my	well-beloved a song of my	wellbeloved a song of my	my love-song concerning his vineyard:
beloved touching his	beloved touching his	beloved, touching his vineyard.	beloved touching his vineyard.	My beloved had a vineyard
vineyard. ^b My wellbeloved	vineyard. My wellbeloved	My well-beloved hath a	My wellbeloved hath a	on a very fertile hill.
hath a vineyard in a very	hath a vineyard in a very	vineyard in a very fruitful hill.	vineyard in a very fruitful hill:	•
fruitful hill:	fruitful hill:			
2 And he fenced it, and		2 And he fenced it, and	2 And he fenced it, and	2 He dug it and cleared it of stones,
gathered out the stones		gathered out the stones thereof,	heaped up ^{1A} the stones	and planted it with choice vines;
thereof, and planted it with the		and planted it with the choicest	thereof, and planted it with the	he built a watchtower in the midst of it,
choicest vine, and built a		vine, and built a tower in the	choicest vine, and built a tower	and hewed out a wine vat in it;
ower in the midst of it, and		midst of it, and also made a	in the midst of it, and also	he expected it to yield grapes,
also made a winepress therein:		wine-press therein; and he	made a winepress therein: and	but it yielded wild grapes.
and he looked that it should		looked that it should bring forth	he looked that it should bring	, , , ,
oring forth grapes, and it		grapes, and it brought forth	forth grapes, and it brought	
prought forth wild grapes.c		wild grapes.	forth wild grapes.	
3 And now, O inhabitants of		3 And now, O inhabitants of		3 And now, inhabitants of Jerusalem
erusalem, and men of Judah,		Jerusalem, and men of Judah,		and people of Judah,
udge, I pray you, betwixt me		judge, I pray you, betwixt me		judge between me
and my vineyard.		and my vineyard.		and my vineyard.
4 What could have been done	4 What could have been done	4 What could have been done	4 What could have been done	4 What more was there to do for my vineyard
more to my vineyard, that I	more to my vineyard, that I	more to my vineyard that I have	more in ^{1A} my vineyard, that I	that I have not done in it?
nave not done in it? wherefore,	have not done in it?	not done in it? Wherefore, when	have not done in it?	When I expected it to yield grapes,
when I looked that it should	wherefore, when I looked that	I looked that it should bring	Wherefore, when I looked that	why did it yield wild grapes?
oring forth grapes, brought it	it should bring forth grapes, it	forth grapes it brought forth	it should bring forth grapes, it	
orth wild grapes?	brought forth wild grapes?	wild grapes.	raised up ^{1A} wild grapes?	
And now go to; I will tell	5 And now go to; I will tell	5 And now go to; I will tell you	5 And you ^{1A} go to; I will tell	5 And now I will tell you
you what I will do to my	you what I will do to my	what I will do to my vineyard—	you what I will do to my	what I will do to my vineyard.
vineyard: I will take away the	vineyard: I will take away the	I will take away the hedge	vineyard: I will take away the	I will remove its hedge,
nedge thereof, and it shall be	hedge thereof, and it shall be	thereof, and it shall be eaten up;	hedge thereof, and it shall be	and it shall be devoured;
eaten up; and break down the	eaten up; and I will break	and I will break down the wall	eaten up; and break down the	I will break down its wall,
wall thereof, and it shall be	down the wall thereof, and it	thereof, and it shall be trodden	wall thereof, and it shall be	and it shall be trampled down.
rodden down:	shall be trodden down:	down;	trodden down:	<u> </u>
6 And I will lay it waste: it		6 And I will lay it waste; it shall	6 And I will lay it waste: and ^{1A}	6 I will make it a waste;
shall not be pruned, nor		not be pruned nor digged; but	it shall not be pruned, nor	it shall not be pruned or hoed,
digged; but there shall come		there shall come up briers and	digged; but there shall come	•

1ª Isaiah's poetic skill is shown through his use of alliteration in the Hebrew: ashirah-shirath, lididi-dodi, lekarmo-kerem, na lididi-nalididi, kerem-qeren, qerenben, ben-shamen.

^{1&}lt;sup>b</sup> Jesus relied upon this vineyard imagery in many of his parables: Matt 20:1; 21:28, 33–41; Mark 12:1; Luke 20:9–16; 13:6; John 15:1. See also Jacob 5 in the Book of Mormon,.

^{2°} This verse accurately describes a biblical vineyard in minute detail.

KJV Isa 5	JST Isa 5	Book of Mormon 2 Ne 15	DSS Isa 5	NRSV Isa 5
up briers and thorns: ^a I will		thorns; I will also command the	up briers and thorns: I will	and it shall be overgrown with briers and
also command the clouds that		clouds that they rain no rain	also command the clouds that	thorns;
they rain no rain upon it.		upon it.	they rain no rain upon it.	I will also command the clouds
				that they rain no rain upon it.
7 For the vineyard of the LORD	7 For the vineyard of the LORD	7 For the vineyard of the Lord	7 For the vineyard of the LORD	7 For the vineyard of the LORD of hosts
of hosts is the house of Israel,	of hosts is the house of Israel,	of Hosts is the house of Israel,	of hosts is the house of Israel,	is the house of Israel,
and the men of Judah his	and the men of Judah his	and the men of Judah his	and the men of Judah his	and the people of Judah
pleasant plant: and he looked	pleasant plant: and he looked	pleasant plant; and he looked	pleasant plant: and he looked	are his pleasant planting;
for judgment, but behold	for judgment, and behold	for judgment, and behold,	for judgment, but behold for ^{1A}	he expected justice,
oppression; for righteousness,	oppression; for righteousness,	oppression; for righteousness,	oppression; for righteousness,	but saw bloodshed;
but behold a cry.b	but behold a cry.	but behold, a cry.	but behold a cry.	righteousness,
				but heard a cry!
8° ¶ Woe unto them that join	8 Woe unto them that join	8 Wo unto them that join house	8 Woe unto them that join	8 Ah, you who join house to house,
house to house, that lay field to	house to house, that lay field	to house, [] till there can be	house to house, that lay field to	who add field to field,
field, till <i>there be</i> no place, that	to field till there can be no	no place, that they may be	field, till <i>there be</i> no place, and	until there is room for no one but you,
they may be placed alone in	place, that they may be placed	placed alone in the midst of the	you place yourselves alone ^{1A}	and you are left to live alone
the midst of the earth!d	alone in the midst of the earth!	earth!	in the midst of the earth!	in the midst of the land!
9 In mine ears <i>said</i> the LORD of	9 In mine ears <i>said</i> the LORD of	9 In mine ears, said the Lord of		9 The LORD of hosts has sworn in my hearing:
hosts, Of a truth many houses	hosts, Of a truth many houses	Hosts, of a truth many houses		Surely many houses shall be desolate,
shall be desolate, even great	shall be desolate, and great	shall be desolate, and great and		large and beautiful houses, without
and fair, without inhabitant.	and fair cities without	fair cities without inhabitant.		inhabitant.
	inhabitant.			
10 Yea, ten acres of vineyard		10 Yea, ten acres of vineyard		10 For ten acres of vineyard shall yield but one
shall yield one bath, and the		shall yield one bath, and the		bath,
seed of an homer shall yield an		seed of a homer shall yield an		and a homer of seed shall yield a mere
ephah ^e		ephah.		ephah.
11 ¶ Woe unto them that rise	11 Woe unto them that rise up	11 Wo unto them that rise up	11 Woe unto them that rise up	11 Ah, you who rise early in the morning
up early in the morning, that	early in the morning, that they	early in the morning, that they	early in the morning, that they	in pursuit of strong drink,
they may follow strong drink;	may follow strong drink; that	may follow strong drink, that	may follow strong drink; that	who linger in the evening
and and a surving armity	1	1 ,	1,,	1

^{6&}lt;sup>a</sup> The lack of cultivation resulting from broken covenants leads to briars and thorns. Compare Gen 3:18.

^{7&}lt;sup>b</sup> In Hebrew, this is a play on words: He looked for "judgment" (mishpat), but behold "oppression" (mispach); for "righteousness" (tzedagah), but behold a "cry" (tzeagah).

^{8°} Vv. 8–24 contain six woes: (1) vv. 8–10, a covetous people; (2) vv. 11–17, a debauching people; (3) vv. 18–19, an unbelieving people; (4) v. 20, a truthperverting people; (5) v. 21, a people wise in its own eyes; and (6) vv. 22–23, a justice-perverting people; followed by three responses introduced by "therefore" in vv. 13, 14, and 24.

^{8&}lt;sup>d</sup> This verse condemns the purchase of large tracts of land for one dwelling place while ignoring the needs of many poor.

^{10°} A homer equals ten and a half bushels, or about 360 pounds of seed. Seed should produce more than ten times its weight, but this seed produces only an ephah, or one-tenth the weight of a homer (about 36 pounds of produce).

^{10&}lt;sup>f</sup> BoM—The 1830 edition read "horner" here, likely a typo by the typesetter when spelling an unfamiliar Hebrew word. The error was corrected to "homer" by Joseph Smith in the 1837 edition.

KJV Isa 5	JST Isa 5	Book of Mormon 2 Ne 15	DSS Isa 5	NRSV Isa 5
that continue until night, till	continue until night, and wine	continue until night, and wine	hold on ^{1A} until night, <i>till</i> wine	to be inflamed by wine,
wine inflame them!	inflame them!	inflame them!	inflame them!	
12 And the harp, and the viol,		12 And the harp, and the viol,		12 whose feasts consist of lyre and harp,
the tabret, and pipe, and wine,		the tabret, and pipe, and wine		tambourine and flute and wine,
are in their feasts: but they		are in their feasts; but they		but who do not regard the deeds of the LORD,
regard not the work of the		regard not the work of the Lord,		or see the work of his hands!
LORD, neither consider the		neither consider the operation		
operation of his hands.		of his hands.		
13 ¶ Therefore my people are		13 Therefore, my people are	13 Therefore my people are	13 Therefore my people go into exile without
gone into captivity, because		gone into captivity, because	gone into captivity, because	knowledge;
they have no knowledge: and		they have no knowledge; and	they have no knowledge: and	their nobles are dying of hunger,
their honourable men <i>are</i>		their honorable men are	my ^{1A} honourable men <i>are</i>	and their multitude is parched with thirst.
famished, and their multitude		famished, and their multitude	famished, and their multitude	
dried up with thirst.a		dried up with thirst.	dried up with thirst.	
14 Therefore hell hath		14 Therefore, hell hath enlarged		14 Therefore Sheol has enlarged its appetite
enlarged herself, and opened		herself, and opened her mouth		and opened its mouth beyond measure;
her mouth without measure:		without measure; and their		the nobility of Jerusalem and her multitude go
and their glory, and their		glory, and their multitude, and		down,
multitude, and their pomp,		their pomp, and he that		her throng and all who exult in her.
and he that rejoiceth, shall		rejoiceth, shall descend into it.		
descend into it.				
15 And the mean man ^b shall be		15 And the mean man shall be	15 [] ^{1A} The mean man shall	15 People are bowed down, everyone is
brought down, and the mighty		brought down, and the mighty	be brought down, and the	brought low,
man shall be humbled, and the		man shall be humbled, and the	mighty man shall be humbled,	and the eyes of the haughty are humbled.
eyes of the lofty shall be		eyes of the lofty shall be	and the eyes of the lofty shall	
humbled:		humbled.	be humbled:	
16 But the LORD of hosts shall		16 But the Lord of Hosts shall		16 But the LORD of hosts is exalted by justice,
be exalted in judgment, and		be exalted in judgment, and		and the Holy God shows himself holy by
God that is holy shall be		God that is holy shall be		righteousness.
sanctified in righteousness.		sanctified in righteousness.		
17 Then shall the lambs feed		17 Then shall the lambs feed		17 Then the lambs shall graze as in their
after their manner, and the		after their manner, and the		pasture,
waste places of the fat ones		waste places of the fat ones		fatlings and kids shall feed among the
shall strangers eat. ^c		shall strangers eat.		ruins.
18 Woe unto them that draw		18 Wo unto them that draw		18 Ah, you who drag iniquity along with cords
iniquity with cords of vanity,		iniquity with cords of vanity,		of falsehood,

^{13&}lt;sup>a</sup> Famine is a result of how little the land produces because of the lack of rain.
15^b That is, the common person.
17^c The captivity of Israel empties the land, leaving sufficient for the few remaining.

KJV Isa 5	JST Isa 5	Book of Mormon 2 Ne 15	DSS Isa 5	NRSV Isa 5
and sin as it were with a cart		and sin as it were with a cart		who drag sin along as with cart ropes,
rope: ^a		rope;		
19 That say, Let him make	19 That say, Let him make	19 That say: Let him make	19 That say, Let him make	19 who say, "Let him make haste,
speed, and hasten his work,	speed, <i>and</i> hasten his work,	speed, [] hasten his work, that	speed, and hasten his works, 1A	let him speed his work
that we may see it: and let the	that we may see it: and let the	we may see it; and let the	that we may see it: and let the	that we may see it;
counsel of the Holy One of	counsel of the Holy One of	counsel of the Holy One of	counsel of the Holy One of	let the plan of the Holy One of Israel hasten to
Israel draw nigh and come,	Israel draw nigh and come,	Israel draw nigh and come, that	Israel draw nigh and come,	fulfillment,
that we may know it!	that we may know it!	we may know it.	that we will ^{1A} know <i>it</i> !	that we may know it!"
20 ¶ Woe unto them that call		20 Wo unto them that call evil		20 Ah, you who call evil good
evil good, and good evil; that		good, and good evil, that put		and good evil,
put darkness for light, and		darkness for light, and light for		who put darkness for light
light for darkness; that put		darkness, that put bitter for		and light for darkness,
bitter for sweet, and sweet for		sweet, and sweet for bitter!		who put bitter for sweet
bitter!				and sweet for bitter!
21 Woe unto them that are wise	21 Woe unto the wise in their	21 Wo unto the [] wise in		21 Ah, you who are wise in your own eyes,
in their own eyes, and prudent	own eyes, and prudent in their	their own eyes and prudent in		and shrewd in your own sight!
in their own sight!	own sight!	their own sight!		
22 Woe unto them that are	22 Woe unto the mighty to	22 Wo unto the [] mighty to		22 Ah, you who are heroes in drinking wine
mighty to drink wine, and	drink wine, and men of	drink wine, and men of		and valiant at mixing drink,
men of strength to mingle	strength to mingle strong	strength to mingle strong drink;		
strong drink:b	drink:			
23 Which justify the wicked		23 Who justify the wicked for		23 who acquit the guilty for a bribe,
for reward, and take away the		reward, and take away the		and deprive the innocent of their rights!
righteousness of the righteous		righteousness of the righteous		
from him!		from him!		
24 Therefore as the fire	24 Therefore as the fire	24 Therefore, as the fire	24 Therefore as the fire	24 Therefore, as the tongue of fire devours
devoureth the stubble, and the	devoureth the stubble, and the	devoureth the stubble, and the	devoureth the stubble, and the	the stubble,
flame consumeth the chaff, so	flame consumeth the chaff, so	flame consumeth the chaff, []	flame consumeth the fire , ^{1A} so	and as dry grass sinks down in the flame,
their root shall be as	their root shall be as	their root shall be rottenness,	their root shall be as	so their root will become rotten,
rottenness, and their blossom	rottenness, and their blossom	and their blossoms shall go up	rottenness, and their blossom	and their blossom go up like dust;
shall go up as dust:c because	shall go up as dust: because	as dust; because they have cast	shall go up as dust: because	for they have rejected the instruction of the
they have cast away the law of	they have cast away the law of	away the law of the Lord of	they have cast away the law of	LORD of hosts,
the LORD of hosts, and	the LORD of hosts, and	Hosts, and despised the word	the LORD of hosts, and	and have despised the word of the Holy
despised the word of the Holy	despised the word of the Holy	of the Holy One of Israel.	despised the word of the Holy	One of Israel.
One of Israel.	One of Israel.		One of Israel.	

^{18&}lt;sup>a</sup> The cart rope was thick enough to carry a heavily loaded cart. The image is of a person unnecessarily pulling a heavy load of sins, refusing to let go because

^{22&}lt;sup>b</sup> Isaiah provides the humorous image of a man who is strong, but only in drinking. See NRSV translation. 24^c The stubble and chaff are routinely left in a field to be burned after the harvest. A rotten root decays, killing the plant and leaving a dry blossom.

KJV Isa 5	JST Isa 5	Book of Mormon 2 Ne 15	DSS Isa 5	NRSV Isa 5
25 Therefore is the anger of the	25 Therefore is the anger of the	25 Therefore, is the anger of the	25 Therefore is the anger of the	25 Therefore the anger of the LORD was
LORD kindled against his	LORD kindled against his	Lord kindled against his	LORD of hosts ^{4B} kindled	kindled against his people,
people, and he hath stretched	people, and he hath stretched	people, and he hath stretched	against his people, and he hath	and he stretched out his hand against them
forth his hand against them,	forth his hand against them,	forth his hand against them,	stretched forth his hands ^{1A}	and struck them;
and hath smitten them: and	and hath smitten them: and	and hath smitten them; and the	against them, and hath smitten	the mountains quaked,
the hills did tremble, and their	the hills did tremble, and their	hills did tremble, and their	them: and the hills did	and their corpses were like refuse
carcases were torn in the midst	carcases were torn in the midst	carcasses were torn in the midst	tremble, and their carcases	in the streets.
of the streets. For all this his	of the streets. For all this his	of the streets. For all this his	were torn in the midst of the	For all this his anger has not turned away,
anger is not turned away, but	anger is not turned away, but	anger is not turned away, but	streets. For all this his anger is	and his hand is stretched out still.
his hand is stretched out still.a	his hand is stretched out still.	his hand is ^b stretched out still.	not turned away, but his	
			hands are ^{1A} stretched out still.	
26 ¶ And he will lift up an		26 And he will lift up an ensign		26 He will raise a signal for a nation far away,
ensign to the nations from far,		to the nations from far, and will		and whistle for a people at the ends of the
and will hiss unto them from		hiss unto them from the end of		earth;
the end of the earth: and,		the earth; and behold, they shall		Here they come, swiftly, speedily!
behold, they shall come with		come with speed swiftly;		
speed swiftly:c				
27 None shall be weary nor		none shall be weary nor	27 None shall be weary nor	27 None of them is weary, none stumbles,
stumble among them; none		stumble among them. 27d None	stumble []; ^{1A} and ^{1A} none	none slumbers or sleeps,
shall slumber nor sleep;		shall slumber nor sleep; neither	shall slumber nor sleep;	not a loincloth is loose,
neither shall the girdle of their		shall the girdle of their loins be	neither shall the girdle of their	not a sandal-thong broken;
loins be loosed, nor the latchet		loosed, nor the latchet of their	loins be loosed, nor the latchet	
of their shoes be broken:		shoes be broken;	of their shoe ^{4B} be broken:	
28 Whose arrows are sharp,	28 Whose arrows shall be	28 Whose arrows shall be	28 Whose arrows are sharp,	28 their arrows are sharp,
and all their bows bent, their	sharp, and all their bows bent,	sharp, and all their bows bent,	and all their bows bent, their	all their bows bent,
horses' hoofs shall be counted	and their horses' hoofs shall	and their horses' hoofs shall be	horses' hoofs shall be counted	their horses' hoofs seem like flint,
like flint, and their wheels like	be counted like flint, and their	counted like flint, and their	like a rock , ^{1A} and their wheels	and their wheels like the whirlwind.
a whirlwind:	wheels like a whirlwind:	wheels like a whirlwind, their	like a whirlwind:	
		roaring [] like a lion.		
29 Their roaring shall be like a	29 Their roaring <i>shall be</i> like a	29 They shall roar like young	29 Their roaring <i>shall be</i> like a	29 Their roaring is like a lion,
lion, they shall roar like young	lion, they shall roar like young	lions; yea, they shall roar, and	lion, they shall roar. And ^{1A} like	like young lions they roar;
lions: yea, they shall roar, and	lions: yea, they shall roar, and	lay hold of the prey, and shall	young lions [] ^{1A} they shall	they growl and seize their prey,
lay hold of the prey, and shall	lay hold of the prey, and shall		roar, and lay hold of the prey,	they carry it off, and no one can rescue.
lay hold of the prey, and shall	lay hold of the prey, and shall		roar, and lay hold of the prey,	they carry it off, and no one can rescue.

^{25&}lt;sup>a</sup> Isaiah repeats this phrase five times (Isa 5:25; 9:12; 9:17; 9:21; 10:4). In many instances the uplifted or outstretched hand indicates both justice and mercy (see Isa 49:22; 59:1), protecting the weak and powerfully inviting the wicked to repentance.

25^b BoM—The 1830 edition did not contain the word "is" here, reading "his hand stretched out still." The word "is" was added in the 1920 edition.

^{26°} The ensign symbolizes the banner of a conquering army. Isaiah witnessed this in ca. 722, as the Assyrians conquered the Northern Kingdom of Israel.

Vv. 29–30 describe how the captive Israelites would be carried away.

^{27&}lt;sup>d</sup> Verse 27 in the 1830 edition began in the same place as verse 27 of the KJV. The verse division shifted to the subsequent phrase (which also begins "none shall") in the 1879 edition edited by Orson Pratt. The change was likely inadvertent.

KJV Isa 5	JST Isa 5	Book of Mormon 2 Ne 15	DSS Isa 5	NRSV Isa 5
carry it away safe, and none	carry # away safe, and none	carry [] away safe, and none	and shall carry it away safe,	
shall deliver it.	shall deliver #.	shall deliver [].	and none shall deliver it.	
30 And in that day they shall	30 And in that day they shall	30 And in that day they shall	30 [] ^{1A} In that day they shall	30 They will roar over it on that day,
roar against them like the	roar against them like the	roar against them like the	roar against them like the	like the roaring of the sea.
roaring of the sea: and if one	roaring of the sea: and if they	roaring of the sea; and if they	roaring of the sea: and if one	And if one look to the land—
look unto the land, behold	look unto the land, behold	look unto the land, behold,	will ^{4P} look unto the land,	only darkness and distress;
darkness and sorrow, and the	darkness and sorrow, and the	darkness and sorrow, and the	behold darkness and sorrow,	and the light grows dark with clouds.
light is darkened in the	light is darkened in the	light is darkened in the heavens	and the light is darkened in	
heavens thereof.	heavens thereof.	thereof.	the heavens thereof.	

KJV Isa 6	JST Isa 6	Book of Mormon 2 Ne 16	DSS Isa 6	NRSV Isa 6
1 IN the year that king Uzziah		1 IN the year that king Uzziah	1 In the year that king Uzziah	1 In the year that King Uzziah died, I saw the
died I saw also the Lord sitting		died, I saw also the Lord sitting	died I saw also the Lord sitting	Lord sitting on a throne, high and lofty; and
upon a throne, high and lifted		upon a throne, high and lifted	upon his ^{1A} throne, high and	the hem of his robe filled the temple.
up, and his train filled the		up, and his train filled the	lifted up, and his train filled	
temple.a		temple.	the temple.	
2 Above it stood the		2 Above it stood the seraphim ; ^e	2 Above it stood the seraphim:	2 Seraphs were in attendance above him; each
seraphims: ^b each one had six		each one had six wings; with	[] ^{1A} with six wings; with	had six wings: with two they covered their
wings; ^c with twain he covered ^d		twain he covered his face, and	twain he covered his face, and	faces, and with two they covered their feet,
his face, and with twain he		with twain he covered his feet,	with twain he covered his feet,	and with two they flew.
covered his feet, and with		and with twain he did fly.	and with twain he did fly.	•
twain he did fly.				
3 And one cried unto another,		3 And one cried unto another,	3 And one cried unto another,	3 And one called to another and said:
and said, Holy, holy, holy, is		and said: Holy, holy, holy, is the	[] ^{1A} Holy, holy, [] ^{1A} is the	"Holy, holy, holy is the LORD of hosts;
the LORD of hosts: the whole		Lord of Hosts; the whole earth	LORD of hosts: the whole earth	the whole earth is full of his glory."
earth <i>is</i> full of his glory.		is full of his glory.	is full of his glory.	
4 And the posts of the door ^g		4 And the posts of the door		4 The pivots on the thresholds shook at the
moved at the voice of him that		moved at the voice of him that		voices of those who called, and the house
		cried, and the house was filled		filled with smoke.
		with smoke.		

1^a The Lord is described in flowing robes, sitting on the mercy seat (his throne) in the Holy of Holies of Solomon's temple.

^{2&}lt;sup>b</sup> Two gigantic golden cherubim were placed on either side of the mercy seat (Ex 25:18). The winged seraphim (Heb. "burning ones" or "beings of light") are mistranslated in the KJV by adding an unecessary s to the Hebrew plural ending -im.

^{2°} The depiction of many wings on the seraphim perhaps symbolizes their power (D&C 77:4).

^{2&}lt;sup>d</sup> They cover themselves with their wings in humility before the glory of God.

²e BoM—The 1830 edition read "seraphims" here, matching the KJV's incorrect pluralizing of the already-plural seraphim (see first fn. for v. 2). The 's' was dropped in the 1920 edition, giving "seraphim," which is a correct plural rendering of the Hebrew.

^{3&}lt;sup>f</sup> Repeating "holy" three times is the way Hebrew describes and emphasizes God's absolute holiness.

⁴g In the NIV, it reads, "At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke."

KJV Isa 6	JST Isa 6	Book of Mormon 2 Ne 16	DSS Isa 6	NRSV Isa 6
cried, and the house was filled				
with smoke.a				
5 ¶ Then said I, Woe is me! for	5 ¶ Then said I, Woe is me! for	5 Then said I : Wo is unto ^d me!		5 And I said: "Woe is me! I am lost, for I am a
I am undone; because I am a	I am undone; because I am a	for I am undone; because I ame		man of unclean lips, and I live among a people
man of unclean lips, and I	man of unclean lips, and I	a man of unclean lips; and I		of unclean lips; yet my eyes have seen the
dwell in the midst of a people	dwell in the midst of a people	dwell in the midst of a people		King, the LORD of hosts!"
of unclean lips:c for mine eyes	of unclean lips: for mine eyes	of unclean lips; for mine eyes		
have seen the King, the LORD	have seen the King, the LORD	have seen the King, the Lord of		
of hosts.	of hosts.	Hosts.		
6 Then flew one of the		6 Then flew one of the		6 Then one of the seraphs flew to me, holding
seraphims unto me, having a		seraphim ^g unto me, having a		a live coal that had been taken from the altar
live coal in his hand, which he		live coal in his hand, which he		with a pair of tongs.
had taken with the tongs from		had taken with the tongs from		
off the altar:f		off the altar;		
7 And he laid <i>it</i> upon my	7 And he laid it upon my	7 And he laid it upon my	7 And he laid it upon my	7 The seraph touched my mouth with it and
mouth, and said, Lo, this hath	mouth, and said, Lo, this has	mouth, and said: Lo, this has	mouth, and said, Lo, this hath	said: "Now that this has touched your lips,
touched thy lips; and thine	touched thy lips; and thine	touched thy lips; and thine	touched the ^{4F} lips; and thine	your guilt has departed and your sin is blotted
iniquity is taken away, and thy	iniquity is taken away, and	iniquity is taken away, and thy	iniquity is taken away, and thy	out."
sin purged.	thy sin purged.	sin purged.	sins ^{1A} purged.	
8 Also I heard the voice of the	8 Also I heard the voice of the	8 Also I heard the voice of the		8 Then I heard the voice of the Lord saying,
Lord, saying, Whom shall I	Lord, saying, Whom shall I	Lord, saying: Whom shall I		"Whom shall I send, and who will go for us?"
send, and who will go for us?	send, and who will go for us?	send, and who will go for us?		And I said, "Here am I; send me!"
Then said I, Here am I; send	Then said I, Here am I; send	Then I said: Here am I; send		
me.h	me.	me.		
9 ¶ And he said, Go, and tell	9 And he said, Go, and tell this	9 And he said: Go and tell this	9 And he said, Go, and tell this	9 And he said, "Go and say to this people:
this people, Hear ye indeed,	people, Hear ye indeed, but	people—Hear ye indeed, but	people, Hear ye indeed, but	'Keep listening, but do not comprehend;
	they understand not; and see	they understood ^k not; and see	understand not; [] ^{1A} see ye indeed, but perceive not.	keep looking, but do not understand.'

^{4&}lt;sup>a</sup> Smoke ascended from the altar of incense at the foot of the stairs that led to the Holy of Holies.

^{5&}lt;sup>b</sup> Isaiah was aware that for an individual to enter God's presence and live, he or she must be cleansed (transfigured) by the Spirit (Moses 1:11).

^{5°} Unclean lips may have many symbolic meanings, including lying and the breaking of one's covenants made with the Lord.

^{5&}lt;sup>d</sup> BoM—The 1830 edition did not contain the words "is unto" here, reading "Wo me!" The words "is unto" were added by Joseph Smith in the 1837 edition.

^{5&}lt;sup>e</sup> BoM—The 1830 edition did not contain the word "am" here, reading "I a man". The word "am" was added by Joseph Smith in the 1837 edition.

⁶ This coal from the altar of incense symbolizes the burning away of Isaiah's sins, thus preparing him to stand in the presence of God.

⁶g BoM—The 1830 edition read "seraphims" here, matching the KJV's incorrect pluralizing of the already-plural seraphim (see first fn. for v. 2). The 's' was dropped in the 1920 edition, giving "seraphim," which is a correct plural rendering of the Hebrew.

⁸h These words echo Jesus's response to his Father's call. Isaiah joins a long line of prophets who also responded, "Here am I" (Heb. הנני, hinenni). The same phrase is used by a servant in obedience to a king's command, denoting willingness to do anything asked.

^{8&}lt;sup>1</sup> BoM—The 1830 edition did not contain the word "am" here, reading "Here I . . . " The word "am" was added by Joseph Smith in the 1837 edition

^{9&}lt;sup>k</sup> BoM—The 1830 edition contained the word "understand" here. The word was changed to "understood" by Joseph Smith in the 1837 edition

but understand 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, and hear with their ears, and understand with their hearts, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. but understand with their percived not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes, and hear with their ears, and understand with their hearts, and convert, and be converted and be healed. 11 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, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. but understand wath their eyes, and have their ears heavy, and shut their eyes, leat they see with their ears, and understand with their hearts, and understand with their hearts, and understand with their hearts, and understand with their ears, and understand with their hearts, and understand with their ears, and understand with their hearts, and shut their	KJV Isa 6	JST Isa 6	Book of Mormon 2 Ne 16	DSS Isa 6	NRSV Isa 6
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 convert, and be healed.* 11 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, 12 And the Lord have removed men far away, and there he argent forsaking in the midst of the land.* 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eatenn's as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; so the holy seed shall be the substance is in them, when they cast their leaves; and heart of this people deolate, our cart heaety, and dawa and shut their eyes, lest they see with their eyes, and hear out their eyes, and hear with their ears, and understand with their ears, and understand with their eyes, and hear with their ears, and cunvert, and be healed. 11 Then said I, Lord, how lo	but understand not; and see ye	ye indeed, but they perceived	ye indeed, but they perceived		
people fat, and make their ears heavy, and shut their eyes, and shut the	indeed, but perceive not.a	not.	not.		
heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there he a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten.' as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance is long and san oak whose substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when thou substance is in them, when thou such shall be attent, and the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when thou shall be attent, and the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when thou shall be attent, and the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be the substance is in them, when they cast shall be attent and the substance is in them, when they cast shall be attent and the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in	10 Make the heart of this	10 Make the heart of this	10 Make the heart of this people	10 Make the heart of this	10 Make the mind of this people dull,
they see with their eyes, and hear with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11 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, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and is shall return, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance be lossed with their eyes, and hear with their ears, and understand with their hearts, and be converted and be healed. 11 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, 12 And the LORD have removed men far away, and there had be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance be not shall be attent the objected shall be the substance is in them, when they cast shall be attent the objected shall be the substance is mither their ears, and understand with their hearts, and be with their ears, and understand with their hearts, and understand with their hearts, and understand with their hearts, and understand with their ears, and understand with their hearts, and understand with their hearts, and understand with their ears, and understand with their ears, and understand with their ears, and understand with their hearts, and understand with their hearts, and understand with th	people fat, and make their ears	people fat, and make their ears	fat, and make their ears heavy,	people desolate ,1A and make	and stop their ears,
hear with their ears, and understand with their heart, and convert, and be healed. It Then said J, Lord, how long? And he answered, Untill the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LoRD have removed men far away, and there be a great forsaking in the midst of the land. It Then said I Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LoRD have removed men far away, and there be a great forsaking in the midst of the land. It Then said I Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LoRD have removed men far away, and there be a great forsaking in the midst of the land. It Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; utterly desolate, 12 And the LoRD have removed men far away, and there be a great forsaking in the midst of the land. It Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; utterly desolate, 12 And the LoRD have removed men far away, and there be a great forsaking in the midst of the land. It Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; utterly desolate, 12 And the LoRD have removed men far away, for there shall be a great forsaking in the midst of the land. It Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; utterly desolate, 12 until the Lord have removed men far away, for there shall be a great forsaking in the midst of the land. It But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil	heavy, and shut their eyes; lest	heavy, and shut their eyes; lest	and shut their eyes—lest they	our ear4F heavy, and shut their	and shut their eyes,
understand with their heart, and be healed. 11 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, 12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when substance is in them, when shows each shall be the lossed shall be the substance is in them, when shows each shall be the substance is in them, when shows each shall be the substance is in them, when shows each shall be the substance is in them, and convert, and be converted and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without inhabitant, and the houses without man, and the land be utterly desolate; utterly desolate, 12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when substance is in them, when shall be holy seed shall be the substance thereof. with their heart, and onvert, and be healed. 11 Then said I, Lord, how long? And he said: Until the cities be wasted without inhabitant, and the houses without inhabitant, and the land be utterly desolate; 12 And the Lord have removed men far away, and for there shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance	they see with their eyes, and	they see with their eyes, and	see with their eyes, and hear	eyes; lest they see with their	so that they may not look with their eyes,
and convert, and be healed. 11 Then said I, Lord, how long? And he said. Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and di shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the laves: so the holy seed shall be the laves: so the holy seed shall be the laves: so the holy seed shall be the lands. 10 Then said I, Lord, how lang? In Then said I; Lord, how long? And he said. Until the cities be healed. 11 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; utterly desol	hear with their ears, and	hear with their ears, and	with their ears, and understand	eyes, and hear with their ears,	and listen with their ears,
11 Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when substance is in them, when sloysed shall be the substance is in them, when long? And he said; Until the cities be wasted without inhabitant, and the long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when sholy seed shall be the substance holy seed shall be the substance is in them, when short inhabitant, and the bouses without man, and the land be utterly desolate; 12 And the LORD have removed the land. 13 ¶ But yet in it shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when substance is in them, when sholy seed shall be the substance thereof. 13 But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when sholy seed shall be the substance thereof.	understand with their heart,	understand with their hearts,	with their heart, and be	and understand with their	and comprehend with their minds,
11 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, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when the long? And he answered, Until the cities be wasted without inhabitant, and the long? And he answered, Until the cities be wasted without inhabitant, and the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; 12 And the LORD have removed men far away, and there shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. 13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.	and convert, and be healed.c	and convert and be healed .	converted ^d and be healed.	heart, and convert, and be	and turn and be healed."
long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them without minhabitant, and the houses without inhabitant, and the houses without man, and the land be utterly desolate; 12 And the LORD have removed men far away, and for there shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose usbstance is in them, when they cast their leaves: so the holy seed shall be the substance without inhabitant, and the houses without inhabitant, and the houses without man, and the land be utterly desolate; 12 And the LORD have removed men far away, and for there shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be attent, and as an oak, whose substance is in them, when them when they cast their leaves; so the holy seed shall be the holy seed shall be the substance is in them when the possible properties in				healed.	
the cities be wasted without inhabitant, and the houses without man, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil rree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance holy seed shall be the substance holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them without inhabitant, and the houses without man, and the land be utterly desolate; the houses without man, and the land be utterly desolate; utterly desolate, 12 And the Lord have removed men far away, for there shall be utterly desolate, 13 But yet in it shall be utterly desolate; 12 until the LORD sends everyone far away, and the land be utterly desolate; 12 until the LORD sends everyone far away, and the land be utterly desolate; 12 until the LORD sends everyone far away, and the land be utterly desolate; 12 until the LORD sends everyone far away, and the land be utterly desolate; 12 until the LORD sends everyone far away, and the land be utterly desolate; 12 until the LORD sends everyone far away, and the land is utterly desolate; 12 until the LORD sends everyone far away, and vast is the emptiness in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. 13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.	11 Then said I, Lord, how	11 Then said I, Lord, how	11 Then said I: Lord, how long?	11 Then said I, LORD, ^{1A} how	11 Then I said, "How long, O Lord?" And he
inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and the removed men far away, and for there shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them is the land be utterly desolate; the houses without man, and the houses without man, and the land be utterly desolate; 12 And the LORD have removed men far away, and for there shall be a a great forsaking in the midst of the land. 12 And the LORD have removed men far away, and for there shall be a a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance have in the land be utterly desolate; 12 And the LORD have removed men far away, and fre a way, for there shall be utterly desolate, 12 And the LORD have removed men far away, and for there shall be a great forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. 13 But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be eaten: as a teil true, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. 14 But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be eaten: as a teil true, and as an oik whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.	long? And he answered, Until	long? And he said , Until the	And he said : Until the cities be	long? And he answered, Until	said:
without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be atent, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance without man, and the land be utterly desolate; 12 And the LORD have removed men far away, and for there shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the holy seed shall be the substance thereof. without man, and the land be utterly desolate; 12 And the LORD have removed men far away, and men far away, for there shall be utterly desolate; 12 until the LORD sends everyone far away, and the land is utterly desolate; 12 until the LORD sends everyone far away, and the land is utterly desolate; 13 But yet in it shall be a tenth, and the shall be a tenth, and the shall be a tenth, and they shall return, and as a teil tree, and as at it shall be a tenth, and it shall be a tenth, and it shall be a tenth, and it shall be at tenth, and it shall return, and as at eil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance. 13 But yet in it shall be a tenth, and it shall return, and as at eil tree, and as an oak, whose substance is in them, casting he the substance is in them, casting he the substance is in them, casting he the substance thereof.			wasted without inhabitant, and		"Until cities lie waste
utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when though seed shall be the substance is in them, whose seed shall be the substance is in them, whose holy seed shall be the substance is in terms veatore mended men far away, and the Lord have removed men far away, for there shall be a tend, and the land is utterly desolate, 12 And the Lord have removed men far away, and men far away, for there shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. 13 But yet in it there shall be a great forsaking in the midst of the land. 14 But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.	inhabitant, and the houses	inhabitant, and the houses	the houses without man, and	inhabitant, and the houses	without inhabitant,
12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when substance is in they cast their leaves: so the holy seed shall be the substance 12 And the LORD have removed men far away, and men far away, for there shall be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a great forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. 12 And the LORD have removed men far away, and men far away, for there shall be a great forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. 12 And the LORD have memoved men far away, for there shall be a great forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be aten: as a teil tree, and as an oak, whose substance is in them, casting has their leaves: so the holy seed shall be the substance thereof. 14 In the LORD sends everyone far away, and the midst of the land. 15 But yet in it shall be a tenth, and it shall be atent is in them, and it shall be a tenth, and it shall	without man, and the land be	without man, and the land be	the land be utterly desolate;	without man, and the land be	and houses without people,
removed men far away, and there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance Temoved men far away, and for there shall be a great forsaking in the midst of the land. The forthere shall be a great forsaking in the midst of the land. The forthere shall be a great forsaking in the midst of the land. The land it shall return, and shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. The holy seed shall be a great forsaking in the midst of the land. The land it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be aten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. The holy seed is its stump.		•		utterly desolate,	,
there be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance be a great forsaking in the midst of the land. 13 ¶ But yet in it shall be a great forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall be a tenth, and they shall return, and shall be a tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the 13 But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth are it will be burned again, like a terebinth or an oak whose substance is in them, casting¹ them, casting¹ them, casting¹ the land. 13 Even if a tenth part remain in it, it will be burned again, like a terebinth or an oak whose substance is in them, casting¹ them, casting¹ them, casting¹ the land. 13 Even if a tenth part remain in it, it will be burned again, like a terebinth or an oak whose substance is in them, casting¹ the land. 13 Even if a tenth part remain in it, it will be burned again, like a terebinth or an oak whose substance is in them, casting¹		12 And the LORD have			, , , , , , , , , , , , , , , , , , , ,
forsaking in the midst of the land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance forsaking in the midst of the land. 13 But yet in it there shall be a tenth, and they shall return, and shall be a tenth, and it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oil it shall return, and shall be eaten: as a teil tree, and as an oil it shall return, and shall be eaten: as a teil tree, and as an oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and as an oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, and oil it shall return, and shall be eaten: as a teil tree, eaten: as a teil tree, and oil it shall return, and shall be eate	removed men far away, and	removed men far away, and			and vast is the emptiness in the midst of
land. 13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance land. 13 But yet in it there shall be a tenth, and they shall return, and tenth, and they shall return, and shall be aten: as a teil tree, and as an oak, whose as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance land. 13 But yet in it shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be aten: as a teil tree, and as an oak, whose substance is in them, whose substance is in them, casting¹A their leaves: so the holy seed shall be the holy seed shall be the substance thereof. 13 But yet in it shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be aten: as a teil tree, and as an oak, whose substance is in them, casting¹A their leaves: so the holy seed shall be the substance thereof. 14 But yet in it shall be a tenth, and it shall return, and shall be aten: as a teil tree, and as an oak, whose substance is in them, be a tenth, and it shall return, and shall be aten: as a teil tree, and as an oak, whose substance is in them, casting¹A their leaves: so the holy seed shall be the substance thereof.	there be a great forsaking in the	O O	a great forsaking in the midst of		the land.
13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance 13 But yet in it there shall be a tenth, and they shall return, and shall be a tenth, and it shall be a tenth, and it shall return, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall be a tenth, and it shall return, and shall	midst of the land.e	forsaking in the midst of the	the land.		
tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak whose substance is in them, when they cast their leaves: so the holy seed shall be the substance tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak whose substance is in them, whose substance is in them, casting their leaves: so the holy seed shall be the substance tenth, and they shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, casting their leaves: so the holy seed shall be the substance thereof.					
shall be eaten: as a teil tree, and as an oak, whose at tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance is in them, when they cast their leaves: so the holy seed shall be the substance is in the substance is in them, whose substance is in them, casting them, casting them, casting them, casting them whose stump remains standing whose stump remains standing when it is felled." The holy seed is its stump.		-	1	1	-
and as an oak, whose substance is in them, when substance is in they cast their leaves: so the holy seed shall be the substance tree, and as an oak, whose substance is in them, whose substance is in them when they cast their substance is in them when they cast their leaves: so the holy seed shall be the substance thereof. The holy seed is its stump. The holy seed is its stump.	tenth, and it shall return, and		<u>-</u>	l	- Contract of the Contract of
substance is in them, when they cast their leaves: so the holy seed shall be the substance to the substance is in them, when they cast their leaves: so the holy seed shall be the substance holy seed shall be the substance thereof. them, casting¹A their leaves: so the holy seed shall be the substance thereof. when it is felled." The holy seed is its stump.	shall be eaten:f as a teil tree,	and shall be eaten: as a teil		eaten: as a teil tree, and as an	
they cast <i>their leaves</i> : so the holy seed shall be the substance holy seed shall be the substance thereof. they cast their leaves: so the holy seed shall be the substance thereof. The holy seed is its stump. The holy seed is its stump.	*			·	1
holy seed <i>shall be</i> the substance holy seed shall be the the substance thereof. substance thereof.	•	*	· · · · · · · · · · · · · · · · · · ·	_	
	,	-	1	1	The holy seed is its stump.
thereof. ⁸ substance thereof.		3	the substance thereof.	substance thereof.	
	thereof. ^g	substance thereof.			

^{9&}lt;sup>a</sup> The Book of Mormon and JST each witness that God never *causes* humans to sin but that they themselves make the choice.

^{10°} The Septuagint and New Testament (Matt 13:14–15; Acts 28:26–27) both use descriptive rather than imperative language.

^{10&}lt;sup>d</sup> BoM—The 1830 edition contained the word "convert" here. The word was changed to "be converted" by Joseph Smith in the 1837 edition.

^{12&}lt;sup>e</sup> As with Nephi's vision of the future downfall of his people (see 1 Ne 11–15), Isaiah was shown that the Israelites whom he loved and taught would ultimately reject the Lord.

^{13&}lt;sup>f</sup> Although Isaiah frequently prophesies of the scattering of Israel, he constantly teaches that the Lord will leave a remnant of Israel for a future gathering.

¹³g The oak will die and become a stump, but within will be the "holy seed" that will live again. See related images in Isa 10:33 through 11:2 and Isa 53:2.

^{13&}lt;sup>h</sup> BoM—The 1830 edition contained the words "in it" here (as is found in KJV, JST, and DSS). The words were deleted by Joseph Smith in the 1837 edition.

KJV Isa 7	JST Isa 7	Book of Mormon 2 Ne 17	DSS Isa 7	NRSV Isa 7
1 AND it came to pass in the	1 AND it came to pass in the	1 AND it came to pass in the	1 And it came to pass in the	1 In the days of Ahaz son of Jotham son of
days of Ahaz the son of	days of Ahaz the son of	days of Ahaz the son of	days of Ahaz the son of	Uzziah, king of Judah, King Rezin of Aram and
Jotham, the son of Uzziah,	Jotham, the son of Uzziah,	Jotham, the son of Uzziah,	Jotham, the son of Uzziah,	King Pekah son of Remaliah of Israel went up
king of Judah, that Rezin the	king of Judah, <i>that</i> Rezin the	king of Judah, that ^b Rezin, []	king of Judah, that Rezin the	to attack Jerusalem, but could not mount an
king of Syria, and Pekah the	king of Syria, and Pekah the	king of Syria, and Pekah the	king of Syria, and Pekah the	attack against it.
son of Remaliah, king of Israel,	son of Remaliah, king of Israel,	son of Remaliah, king of Israel,	son of Remaliah, king of Israel,	
went up toward Jerusalem to	went up toward Jerusalem to	went up toward Jerusalem to	went up toward Jerusalem to	
war against it, but could not	war against it, but could not	war against it, but could not	war against it, but they ^{1A}	
prevail against it.a	prevail against it.	prevail against it.	could not prevail against it.	

1^a Isa 7–8 tell the story of the war in ca. 734–32 BC in which Syria joined Israel against Judah. Rezin, the king of Syria, and Pekah, the king of Israel fought against Ahaz, the king of Judah. See Map Isaiah 7–8.

Kingdom	Judah—Southern Kingdom	Israel—Northern Kingdom	Syria – Aram
King	Ahaz	Pekah, Son of Remaliah	Rezin
Capital	Jerusalem	Samaria	Damascus
Also Called	Son of David	Ephraim	

^{1&}lt;sup>b</sup> BoM—The 1830 edition contained the word "and" here instead of "that." The word was changed to "that" by Joseph Smith in the 1837 edition.