

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

^{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.

^{1b} Heb. *yeshayahu* = “Jehovah saves”

^{1c} 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.

^{1e} The capital of Judah and frequent target of Isaiah’s warnings.

^{1f} 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.

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

7^a 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.

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

12^a That is, the courts of the temple.

13^b That is, the ceremony at the beginning of each month.

13^c 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^d Likely referring to prayer. See Solomon’s temple dedication prayer in 1 Kgs 8:22.

15^e In addition to the people’s wickedness, this could refer to the blood of sacrifices offered without real intent.

16^f Washing ordinances were required by the law of Moses as part of the purification process.

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

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^b “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^d Silver and wine become worthless as they incorporate lesser elements.

25^e Refining silver is a process that involves burning away impure elements.

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

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

²⁹a “Oaks” (Heb. *’elim*) is a play on the word “gods” (Heb. *’elim*), referring to the ancient practice of worshipping idols and false gods in groves and gardens.
³¹b See DSS. See also NRSV translation.

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

^{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.

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

^{2c} 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.

^{3d} 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.

^{4e} 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
<p>6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east,^a and <i>are</i> soothsayers like the Philistines,^b and they please themselves in the children of strangers.</p> <p>7 Their land also is full of silver and gold, neither <i>is there any</i> end of their treasures; their land is also full of horses, neither <i>is there any</i> end of their chariots:</p> <p>8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:</p> <p>9 And the mean man boweth down, and the great man humbleth himself:^d therefore forgive them not.</p> <p>10 ¶ Enter into the rock,^f and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.</p> <p>11 The lofty looks of man shall be humbled, and the</p>	<p>6 Therefore, O Lord, thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.</p> <p>9 And the mean man boweth down, and the great man humbleth himself not: therefore forgive him not.</p> <p>10 O ye wicked ones, enter in to the rock, and hide thee in the dust, for the fear of the LORD, and [...] his majesty shall smite thee.</p> <p>11 And it shall come to pass that the lofty looks of man</p>	<p>6 Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.</p> <p>7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also^c full of horses, neither is there any end of their chariots.</p> <p>8 Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.</p> <p>9 And the mean man boweth not^e down, and the great man humbleth himself not, therefore, forgive him not.</p> <p>10 O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee.</p> <p>11 And it shall come to pass that the lofty looks of man</p>	<p>9 And the mean man boweth down, and the great man humbleth himself [...]!^{1A}</p> <p>10 [...]!^{1A}</p> <p>11 And^{1A} the lofty looks of man shall be humbled, and</p>	<p>6 For you have forsaken the ways of your people, O house of Jacob. Indeed they are full of diviners from the east and of soothsayers like the Philistines, and they clasp hands with foreigners.</p> <p>7 Their land is filled with silver and gold, and there is no end to their treasures; their land is filled with horses, and there is no end to their chariots.</p> <p>8 Their land is filled with idols; they bow down to the work of their hands, to what their own fingers have made.</p> <p>9 And so people are humbled, and everyone is brought low—do not forgive them!</p> <p>10 Enter into the rock, and hide in the dust from the terror of the LORD, and from the glory of his majesty.</p> <p>11 The haughty eyes of people shall be brought low,</p>

6^a 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^b 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^c BoM—The 1830 edition read “also is” here. The wording was changed to “is also” beginning with the 1852 edition.

9^d 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.

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

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

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

^{20a} Moles and bats live in caves and under the ground and are both blind.

^{22b} 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
<p>8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings <i>are</i> against the LORD, to provoke the eyes of his glory.</p> <p>9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom,^a they hide <i>it</i> not. Woe unto their soul! for they have rewarded evil unto themselves.</p> <p>10 Say ye to the righteous, that <i>it shall be well with him:</i> for they shall eat the fruit of their doings.</p> <p>11 Woe unto the wicked! <i>it shall be ill with him:</i> for the reward of his hands shall be given him.</p> <p>12 ¶ <i>As for</i> my people, children <i>are</i> their oppressors, and women rule over them. O my people, they which lead thee cause <i>thee</i> to err, and destroy the way of thy paths.</p> <p>13 The LORD standeth up to plead, and standeth to judge the people.^b</p> <p>14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor <i>is</i> in your houses.</p> <p>15 What mean ye <i>that</i> ye beat my people to pieces, and grind</p>	<p>8 For Jerusalem is ruined, and Judah is fallen: because their tongues and their doings have been against the LORD, to provoke the eyes of his glory.</p> <p>9 The shew of their countenance doth witness against them; and doth declare their sin to be even as Sodom, they can not hide <i>it</i>. Woe unto their soul! for they have rewarded evil unto themselves.</p> <p>10 Say unto the righteous, that it is well with them: for they shall eat the fruit of their doings.</p> <p>11 Wo unto the wicked, For they shall perish, for the reward of their hand shall be upon them.</p> <p>12 And my people, children <i>are</i> their oppressors, and women rule over thee. O my people, they which lead thee cause <i>thee</i> to err, and destroy the way of thy paths.</p> <p>14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard and the spoil of the poor is in your houses.</p> <p>15 What mean ye that ye beat my people to pieces, and grind</p>	<p>8 For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord, to provoke the eyes of his glory.</p> <p>9 The show of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Wo unto their souls, for they have rewarded evil unto themselves!</p> <p>10 Say unto the righteous that it is well with them; for they shall eat the fruit of their doings.</p> <p>11 Woe unto the wicked, for they shall perish; for the reward of their hands shall be upon them!</p> <p>12 And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths.</p> <p>13 The Lord standeth up to plead, and standeth to judge the people.</p> <p>14 The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard and the spoil of the poor in your houses.</p> <p>15 What mean ye? [...] Ye beat my people to pieces, and grind</p>	<p>9 The shews^{1A} of their countenance doth witness against them; and they declare their sin as Sodom, and^{1A} they hide <i>it</i> not. Woe unto their soul! for they have rewarded evil unto themselves.</p> <p>11 Woe unto the wicked! <i>it shall be ill with him:</i> for the reward of his hand^{1A} shall be returned to^{1A} him.</p> <p>12 <i>As for</i> my people, a child is their oppressor,^{1A} and women rule over them. O my people, they which lead thee cause <i>thee</i> to err, and destroy the ways^{1A} of thy paths.</p> <p>13 The LORD standeth up to plead, [...] he^{1A} standeth to judge the people.</p> <p>14 The LORD will enter into judgment with the ancients of [...] ^{4B} people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor <i>is</i> in your houses.</p>	<p>8 For Jerusalem has stumbled and Judah has fallen, because their speech and their deeds are against the LORD, defying his glorious presence.</p> <p>9 The look on their faces bears witness against them; they proclaim their sin like Sodom, they do not hide it. Woe to them! For they have brought evil on themselves.</p> <p>10 Tell the innocent how fortunate they are, for they shall eat the fruit of their labors.</p> <p>11 Woe to the guilty! How unfortunate they are, for what their hands have done shall be done to them.</p> <p>12 My people—children are their oppressors, and women rule over them. O my people, your leaders mislead you, and confuse the course of your paths.</p> <p>13 The LORD rises to argue his case; he stands to judge the peoples.</p> <p>14 The LORD enters into judgment with the elders and princes of his people: It is you who have devoured the vineyard; the spoil of the poor is in your houses.</p> <p>15 What do you mean by crushing my people,</p>

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

16^a Isaiah accurately depicts behaviors of wealthy women who have adopted worldly dress to symbolize the vanity of *both* men and women.

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

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

24^a 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^b 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^c Both the Septuagint and the JST include this verse with the previous chapter, describing a people who have broken their covenants.

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

^{3a} BoM—The 1830 edition read “them” here. The word was changed to “they” in the 1920 edition.

^{4b} 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.

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

^{5d} 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.

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

1^a 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, qeren-ben, ben-shamen*.

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

6^a The lack of cultivation resulting from broken covenants leads to briers and thorns. Compare Gen 3:18.

7^b In Hebrew, this is a play on words: He looked for “judgment” (*mishpat*), but behold “oppression” (*mispach*); for “righteousness” (*tzedaqah*), but behold a “cry” (*tzeaqah*).

8^c 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 truth-perverting 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^d This verse condemns the purchase of large tracts of land for one dwelling place while ignoring the needs of many poor.

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

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

18^a 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 of vanity.

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

25^a 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^c 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^d 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
<p>carry <i>it</i> away safe, and none shall deliver <i>it</i>.</p> <p>30 And in that day they shall roar against them like the roaring of the sea: and if <i>one</i> look unto the land, behold darkness <i>and</i> sorrow, and the light is darkened in the heavens thereof.</p>	<p>carry # away safe, and none shall deliver #.</p> <p>30 And in that day they shall roar against them like the roaring of the sea: and if they look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.</p>	<p>carry [...] away safe, and none shall deliver [...].</p> <p>30 And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.</p>	<p>and shall carry <i>it</i> away safe, and none shall deliver <i>it</i>.</p> <p>30 [...]1^A In that day they shall roar against them like the roaring of the sea: and if <i>one</i> will^{4^p} look unto the land, behold darkness <i>and</i> sorrow, and the light is darkened in the heavens thereof.</p>	<p>30 They will roar over it on that day, like the roaring of the sea. And if one look to the land— only darkness and distress; and the light grows dark with clouds.</p>

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

^{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^b} 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 unnecessary *s* to the Hebrew plural ending *-im*.

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

^{2^d} They cover themselves with their wings in humility before the glory of God.

^{2^e} 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^f} Repeating “holy” three times is the way Hebrew describes and emphasizes God’s absolute holiness.

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

^{4a} Smoke ascended from the altar of incense at the foot of the stairs that led to the Holy of Holies.

^{5b} 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).

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

^{5d} 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.

^{5e} 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.

^{6f} 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. הִנְנִי, *hinenni*). The same phrase is used by a servant in obedience to a king’s command, denoting willingness to do anything asked.

⁸ⁱ 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

^{9k} BoM—The 1830 edition contained the word “understand” here. The word was changed to “understood” by Joseph Smith in the 1837 edition

KJV Isa 6	JST Isa 6	Book of Mormon 2 Ne 16	DSS Isa 6	NRSV Isa 6
<p>but understand not; and see ye indeed, but perceive not.^a 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.^c</p> <p>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 <i>there be</i> a great forsaking in the midst of the land.^e</p> <p>13 ¶ But yet in it <i>shall be</i> a tenth, and <i>it shall</i> return, and shall be eaten:^f as a teil tree, and as an oak, whose substance <i>is</i> in them, when they cast <i>their leaves</i>: so the holy seed <i>shall be</i> the substance thereof.^g</p>	<p>ye indeed, but they perceived not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed.</p> <p>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 for there shall be a great forsaking in the midst of the land.</p> <p>13 But yet in it there 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.</p>	<p>ye indeed, but they perceived not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes—lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted^d and be healed.</p> <p>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, for there shall be a great forsaking in the midst of the land.</p> <p>13 But yet^h there 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.</p>	<p>10 Make the heart of this people desolate,^{1A} and make our ear^{dF} 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.</p> <p>11 Then said I, LORD,^{1A} how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,</p> <p>13 But yet in it <i>shall be</i> a tenth, and <i>it shall</i> return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, casting^{1A} their leaves: so the holy seed <i>shall be</i> the substance thereof.</p>	<p>10 Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed.”</p> <p>11 Then I said, “How long, O Lord?” And he said: “Until cities lie waste without inhabitant, and houses without people, 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.</p> <p>13 Even if a tenth part remain in it, it will be burned again, like a terebinth or an oak whose stump remains standing when it is felled.” The holy seed is its stump.</p>

9^a The Book of Mormon and JST each witness that God never *causes* humans to sin but that they themselves make the choice.

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

10^d BoM—The 1830 edition contained the word “convert” here. The word was changed to “be converted” by Joseph Smith in the 1837 edition.

12^e 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^f 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.

13^g 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^h 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 days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, <i>that</i> Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ^a	1 AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.	1 AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, <i>that</i> ^b Rezin, [...] king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.	1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, <i>that</i> Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but they ^{1A} could not prevail against it.	1 In the days of Ahaz son of Jotham son of Uzziah, king of Judah, King Rezin of Aram and King Pekah son of Remaliah of Israel went up to attack Jerusalem, but could not mount an attack against it.

^{1a} 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	

^{1b} 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.