



Illustration 1. Threshing floor with threshing sledge. *Todd Bolen/www.BiblePlaces.com.*



Illustration 2. Base of threshing sledge. *Z. Radovan/www.BiblePlaces.com.*



Illustration 3. Truman Madsen demonstrating size of threshing sleds. Property of Ann Madsen.

KJV Isa 41	JST Isa 41	Book of Mormon	DSS Isa 41	NRSV Isa 41
<p>19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, <i>and</i> the pine, and the box tree together:<sup>a</sup></p> <p>20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.<sup>b</sup></p> <p>21 Produce your cause, saith the LORD; bring forth your strong <i>reasons</i>, saith the King of Jacob.<sup>c</sup></p> <p>22 Let them bring <i>them</i> forth, and shew us what shall happen: let them shew the former things, what they <i>be</i>, that we may consider them, and know the latter end of them; or declare us things for to come.</p> <p>23 Shew the things that are to come hereafter, that we may know that ye <i>are</i> gods: yea, do good, or do evil, that we may be dismayed, and behold <i>it</i> together.</p> <p>24 Behold, ye <i>are</i> of nothing, and your work of nought: an abomination <i>is he that</i> chooseth you.</p>			<p>20 That they may see, and know, and <b>perceive {consider}</b>,<sup>1A</sup> and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.</p> <p>22 Let them bring <i>them</i> forth, and shew us what shall happen: let them shew the former things, what they <i>be</i>, that we may consider them, <b>or</b><sup>1A</sup> know the latter end [...];<sup>1A</sup> or declare us things for to come.</p> <p>23 Shew the things that are to come hereafter, that we may know that ye <i>are</i> gods: yea, do good, or do evil, that we may <b>hear it</b>,<sup>1A</sup> and behold <i>it</i> together.</p> <p>24 Behold, ye <i>are</i> of nothing, and your work. [...]<sup>1A</sup> An abomination <i>is he that</i> chooseth you.</p>	<p>19 I will put in the wilderness the cedar, the acacia, the myrtle, and the olive; I will set in the desert the cypress, the plane and the pine together,</p> <p>20 so that all may see and know, all may consider and understand, that the hand of the LORD has done this, the Holy One of Israel has created it.</p> <p>21 Set forth your case, says the LORD; bring your proofs, says the King of Jacob.</p> <p>22 Let them bring them, and tell us what is to happen. Tell us the former things, what they are, so that we may consider them, and that we may know their outcome; or declare to us the things to come.</p> <p>23 Tell us what is to come hereafter, that we may know that you are gods; do good, or do harm, that we may be afraid and terrified.</p> <p>24 You, indeed, are nothing and your work is nothing at all; whoever chooses you is an abomination.</p>

19<sup>a</sup> These seven species of trees are native to Israel and Syria.

20<sup>b</sup> These trees grow so that the people may “see,” “know,” “consider,” and “understand” (see NRSV) that “the hand of Jehovah has done” it.

21<sup>c</sup> See NRSV translation for vv. 21–23, which describe a courtroom setting. The Lord is ironically inviting the powerless idols to present their evidence in the form of accurate prophecies of the future.

KJV Isa 41	JST Isa 41	Book of Mormon	DSS Isa 41	NRSV Isa 41
<p>25 I have raised up <i>one</i> from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as <i>upon</i> mortar, and as the potter treadeth clay.<sup>a</sup></p> <p>26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, <i>He is</i> righteous? yea, <i>there is</i> none that sheweth, yea, <i>there is</i> none that declareth, yea, <i>there is</i> none that heareth your words.<sup>b</sup></p> <p>27 The first <i>shall say</i> to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.</p> <p>28 For I beheld, and <i>there was</i> no man; even among them, and <i>there was</i> no counsellor, that, when I asked of them, could answer a word.</p> <p>29 Behold, they <i>are</i> all vanity; their works <i>are</i> nothing: their molten images <i>are</i> wind and confusion.</p>			<p>25 <b>You</b><sup>1A</sup> have raised up <i>one</i> from the north, and <b>they</b><sup>1A</sup> shall come: <b>and</b><sup>1A</sup> from the rising of the sun shall he call upon <b>his</b><sup>1A</sup> name: and <b>princes</b><sup>1A</sup> shall come as mortar, and as the potter treadeth clay.</p> <p>26 Who hath declared from the beginning, that we may know? [...] <sup>1A</sup> beforetime, that we may say, <i>He is</i> <b>right</b>?<sup>1A</sup> yea, <i>there is</i> none that sheweth, yea, <i>there is</i> none that declareth, yea, <i>there is</i> none that heareth your words.</p> <p>27 The first <i>shall say</i> to Zion, Behold <b>the sleepiness</b>:<sup>1A</sup> and I will give to Jerusalem one that bringeth good tidings.</p> <p>29 Behold, they <i>are</i> all <b>nothing</b>:<sup>1A</sup> <b>and</b><sup>1A</sup> their works <i>are</i> nothing: their molten images <i>are</i> wind and confusion.</p>	<p>25 I stirred up one from the north, and he has come, from the rising of the sun he was summoned by name. He shall trample on rulers as on mortar, as the potter treads clay.</p> <p>26 Who declared it from the beginning, so that we might know, and beforehand, so that we might say, “He is right”? There was no one who declared it, none who proclaimed, none who heard your words.</p> <p>27 I first have declared it to Zion, and I give to Jerusalem a herald of good tidings.</p> <p>28 But when I look there is no one; among these there is no counselor who, when I ask, gives an answer.</p> <p>29 No, they are all a delusion; their works are nothing; their images are empty wind.</p>

KJV Isa 42	JST Isa 42	Book of Mormon	DSS Isa 42	NRSV Isa 42
<p>1<sup>c</sup> BEHOLD my servant, whom I uphold; mine elect, <i>in whom</i></p>			<p>1 Behold my servant, whom I uphold; mine elect, <i>in whom</i></p>	<p>1 Here is my servant, whom I uphold, my chosen, in whom my soul delights;</p>

25<sup>a</sup> See NRSV translation. This may describe Cyrus, who would soon conquer Babylon from the north.

26<sup>b</sup> When asked, “Who hath declared from the beginning?” the idols are powerless to respond.

1<sup>c</sup> Some consider vv. 1–9 as the first of the “Servant Songs” of Isaiah. Other references to a “servant” are located in 49:1–6; 50:4–9; 52:13–53:12. These repetitions describing a servant were interpreted by New Testament authors as referring to Jesus as the Messiah. See Matt 8:17; 12:18–21; Luke 22:37; 23:33–34;

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<p>my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.<sup>a</sup></p> <p>2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.</p> <p>3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.<sup>b</sup></p> <p>4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.<sup>c</sup></p> <p>5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:</p> <p>6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;<sup>d</sup></p>			<p>my soul delighteth; I have put my spirit upon him <b>and</b><sup>1A</sup> he shall bring forth <b>his</b><sup>1A</sup> judgment to the Gentiles.</p> <p>4 <b>And</b><sup>1A</sup> he shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall <b>inherit</b><sup>1A</sup> his law.</p> <p>5 Thus saith God the <b>God</b>,<sup>1A</sup> he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:</p> <p>6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for an <b>everlasting</b><sup>4H</sup> covenant of the people, for a light of the Gentiles;</p>	<p>I have put my spirit upon him; he will bring forth justice to the nations.</p> <p>2 He will not cry or lift up his voice, or make it heard in the street;</p> <p>3 a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice.</p> <p>4 He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.</p> <p>5 Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it:</p> <p>6 I am the LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations,</p>

John 12:38; Rev 7:16–17. When each “servant” reference is examined, the identity of the servant could include Cyrus, Isaiah, Abraham, the Messiah, the house of Israel, and even others.

<sup>1a</sup> This particular servant would “bring justice [Heb. *mishpat*] to the nations.” *Mishpat* indicates judicial fairness but even more a state of societal peace and stability.

<sup>3b</sup> The “bruised reed” may refer to the softened point of a writing tool that the servant repairs rather than discarding. The smoldering wick of an oil lamp may be trimmed rather than extinguished and disposed of. These images point the Christian reader to the mercy of Jesus.

<sup>4c</sup> The NIV translation for vv. 3–4 connects the servant’s merciful nature with hope: “He will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope.”

<sup>6d</sup> This verse connects the “holding of the hand” with God’s covenant making.

KJV Isa 42	JST Isa 42	Book of Mormon	DSS Isa 42	NRSV Isa 42
<p>7 To open the blind eyes, to bring out the prisoners from the prison, <i>and</i> them that sit in darkness out of the prison house.<sup>a</sup></p> <p>8 I <i>am</i> the LORD: that <i>is</i> my name: and my glory will I not give to another, neither my praise to graven images.</p> <p>9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.</p> <p>10 Sing unto the LORD a new song, <i>and</i> his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.</p> <p>11 Let the wilderness and the cities thereof lift up <i>their voice</i>, the villages <i>that</i> Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.<sup>b</sup></p> <p>12 Let them give glory unto the LORD, and declare his praise in the islands.</p> <p>13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.<sup>c</sup></p>	<p>8 I <del>am</del> the LORD: that <i>is</i> my name: and my glory will I not give to another, neither my praise to graven images.</p> <p>10 Sing unto the LORD a new song, <del>and</del> his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.</p>		<p>7 To open the blind eyes, to bring out the <b>bound ones</b><sup>1A</sup> from the prison, <i>and</i> them that sit in darkness out of the prison house.</p> <p>8 I <i>am</i> the LORD: <b>and</b><sup>1A</sup> my name and my glory will I not give to another, neither my praise to graven images.</p> <p>9 Behold, the former things are come to pass, and <b>the</b><sup>1A</sup> new things do I declare: before they spring forth I tell you of them.</p> <p>11 Let the wilderness, [...] <sup>1A</sup> the cities thereof lift up <i>their voice</i>, the villages <i>that</i> Kedar doth inhabit: <b>and</b><sup>1A</sup> let the inhabitants of the rock sing, let them <b>cry aloud</b><sup>1A</sup> from the top of the mountains.</p> <p>13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: <b>he will declare his anger</b>,<sup>1A</sup> yea, roar; he shall prevail against his enemies.</p>	<p>7 to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.</p> <p>8 I am the LORD, that is my name; my glory I give to no other, nor my praise to idols.</p> <p>9 See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.</p> <p>10 Sing to the LORD a new song, his praise from the end of the earth! Let the sea roar and all that fills it, the coastlands and their inhabitants.</p> <p>11 Let the desert and its towns lift up their voice, the villages that Kedar inhabits; let the inhabitants of Sela sing for joy, let them shout from the tops of the mountains.</p> <p>12 Let them give glory to the LORD, and declare his praise in the coastlands.</p> <p>13 The LORD goes forth like a soldier, like a warrior he stirs up his fury; he cries out, he shouts aloud, he shows himself mighty against his foes.</p>

<sup>7a</sup> Jehovah’s power opens blind eyes and prison doors, providing light and freedom.

<sup>11b</sup> Kedar represents the Arabian Desert dwellers.

<sup>13c</sup> Jehovah is likened to an all-powerful warrior.

KJV Isa 42	JST Isa 42	Book of Mormon	DSS Isa 42	NRSV Isa 42
<p>14 I have long time holden my peace; I have been still, <i>and</i> refrained myself: <i>now</i> will I cry like a travailing woman;<sup>a</sup> I will destroy and devour at once.</p> <p>15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.<sup>b</sup></p> <p>16 And I will bring the blind by a way <i>that</i> they knew not; I will lead them in paths <i>that</i> they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.</p> <p>17 ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye <i>are</i> our gods.<sup>c</sup></p> <p>18 Hear, ye deaf; and look, ye blind, that ye may see.</p> <p>19 Who <i>is</i> blind, but my servant? or deaf, as my messenger <i>that</i> I sent? who <i>is</i> blind as <i>he that is</i> perfect, and blind as the LORD's servant?<sup>d</sup></p>	<p>17 ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye <del>are</del> our gods.</p> <p>19 <b>For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf; and they shall be made perfect notwithstanding</b></p>		<p>14 <b>Surely</b><sup>1A</sup> I have long time holden my peace; I have been still, <i>and</i> refrained myself: <i>now</i> will I cry like a travailing woman; I will destroy and devour at once.</p> <p>17 They shall be turned back <b>and</b><sup>1A</sup> they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye <i>are</i> our gods.</p>	<p>14 For a long time I have held my peace, I have kept still and restrained myself; now I will cry out like a woman in labor, I will gasp and pant.</p> <p>15 I will lay waste mountains and hills, and dry up all their herbage; I will turn the rivers into islands, and dry up the pools.</p> <p>16 I will lead the blind by a road they do not know, by paths they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I will do, and I will not forsake them.</p> <p>17 They shall be turned back and utterly put to shame — those who trust in carved images, who say to cast images, “You are our gods.”</p> <p>18 Listen, you that are deaf; and you that are blind, look up and see!</p> <p>19 Who is blind but my servant, or deaf like my messenger whom I send? Who is blind like my dedicated one, or blind like the servant of the LORD?</p>

14<sup>a</sup> See NRSV translation. Isaiah uses another image of a woman in the last stages of childbirth. For other childbirth or child-rearing images in Isaiah's writings, see fn. at Isa 13:8.

15<sup>b</sup> “I will turn rivers into islands”: when the water recedes due to drought, new islands are created.

17<sup>c</sup> See NRSV translation of vv. 16–17. God will lead the blind along paths they have not seen (v. 16), but those who trust in idols will lose their way (v. 17). See also JST of v. 19.

19<sup>d</sup> The JST resolves this confusing verse.



KJV Isa 42	JST Isa 42	Book of Mormon	DSS Isa 42	NRSV Isa 42
<p>20 Seeing many things, but thou observest not; opening the ears, but he heareth not.<sup>a</sup></p>	<p><b>their blindness, if they will hearken unto the messenger,</b> the LORD’s servant.                  20 <b>Thou art a people,</b> seeing many things, but thou observest not; opening the ears <b>to hear,</b> but <b>thou hearest</b> not.</p>		<p>20 Seeing many things, but thou observest not; <b>they opened</b><sup>1A</sup> the ears, but he heareth not.</p>	<p>20 He sees many things, but does not observe them;                  his ears are open, but he does not hear.</p>
<p>21 The LORD is well pleased for his righteousness’ sake; he will magnify the law, and make <i>it</i> honourable.<sup>b</sup></p>	<p>21 The LORD is <b>not</b> well pleased <b>with such a people,</b> <b>but</b> for his righteousness’ sake he will magnify the law and make <i>it</i> honorable.</p>		<p>21 The LORD is well pleased for his righteousness’ sake; <b>and</b><sup>1A</sup> he will magnify the law, and make <i>it</i> honourable.</p>	<p>21 The LORD was pleased, for the sake of his righteousness, to magnify his teaching and make it glorious.</p>
<p>22 But this <i>is</i> a people robbed and spoiled; <i>they are</i> all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.</p>	<p>22 <b>Thou art</b> a people robbed and spoiled; <b>thine enemies,</b> all of them, <b>have snared thee</b> in holes, and they <b>have hid thee</b> in prison houses; they <b>have taken thee</b> for a prey, and none delivereth; for a spoil, and none saith, Restore.</p>		<p>22 But this <i>is</i> a people robbed and spoiled; <i>they are</i> all of them snared in holes, and they are hid in <b>a prison house</b>;<sup>4G</sup> they are for a prey, and none delivereth; for a spoil, and none saith, Restore.</p>	<p>22 But this is a people robbed and plundered, all of them are trapped in holes and hidden in prisons; they have become a prey with no one to rescue, a spoil with no one to say, “Restore!”</p>
<p>23 Who among you will give ear to this? <i>who</i> will hearken and hear for the time to come?<sup>c</sup></p>	<p>23 Who among <b>them</b> will give ear <b>unto thee,</b> or hearken and hear <b>thee</b> for the time to come?</p>		<p>23 Who <b>is</b> among you <b>that</b><sup>1A</sup> will give ear to this? <b>And</b><sup>1A</sup> <i>who</i> will hearken and hear for the time to come?</p>	<p>23 Who among you will give heed to this, who will attend and listen for the time to come?</p>
<p>24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.</p>	<p>24 <b>And</b> who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom <b>they</b> have sinned? for they would not walk in his ways, neither were they obedient unto his law;</p>			<p>24 Who gave up Jacob to the spoiler, and Israel to the robbers? Was it not the LORD, against whom we have sinned, in whose ways they would not walk, and whose law they would not obey?</p>

20<sup>a</sup> This verse describes a people who do not see or hear. Compare with a similar description in Isa 6:9–10.

21<sup>b</sup> See NRSV translation. In the NIV, it reads, “It pleased the LORD for the sake of his righteousness to make his law great and glorious.” Vv. 21–25 are a unit describing that Jehovah magnified the law through his justice by allowing Israel to suffer the consequences of their sins.

23<sup>c</sup> Jehovah’s standard of justice teaches that one cannot sin without consequences.

KJV Isa 42	JST Isa 42	Book of Mormon	DSS Isa 42	NRSV Isa 42
25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid <i>it</i> not to heart. <sup>a</sup>	25 Therefore he hath poured upon <b>them</b> the fury of his anger, and the strength of battle: and <b>they have</b> set <b>them</b> on fire round about, yet <b>they know</b> not, and it burned <b>them</b> , yet <b>they</b> laid <i>it</i> not to heart.			25 So he poured upon him the heat of his anger and the fury of war; it set him on fire all around, but he did not understand; it burned him, but he did not take it to heart.

KJV Isa 43	JST Isa 43	Book of Mormon	DSS Isa 43	NRSV Isa 43
1 BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, <sup>b</sup> Fear not: for I have redeemed thee, <sup>c</sup> I have called <i>thee</i> by thy name; thou <i>art</i> mine. <sup>d</sup> 2 When thou passest through the waters, I <i>will be</i> with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3 For I <i>am</i> the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt <i>for</i> thy ransom, Ethiopia and Seba for thee. <sup>e</sup> 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men			3 [...] <sup>1A</sup> I <i>am</i> the LORD thy God, the Holy One of Israel, thy <b>Redeemer</b> : <sup>1A</sup> <b>and</b> <sup>1A</sup> I gave Egypt <i>for</i> thy ransom, Ethiopia and <b>the Sabians</b> <sup>1A</sup> for thee. 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: <b>and let me</b> <sup>1B</sup> / <b>[...] will I</b> <sup>1A</sup>	1 But now thus says the LORD, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. 2 When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. 3 For I am the LORD your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. 4 Because you are precious in my sight, and honored, and I love you, I give people in return for you, nations in exchange for your life.

25<sup>a</sup> In the NIV, it reads, “So he poured out on *them* his burning anger, the violence of war. It enveloped *them* in flames, yet *they* did not understand; it consumed *them*, but *they* did not take it to heart” (italics added). Compare the JST with the NIV.

1<sup>b</sup> In Genesis 1–2, God “creates” (*bara*) the earth and “forms” (*yatsar*) Adam. In this verse, he describes his relationship with Israel, using the same words.

1<sup>c</sup> The Hebrew for “redeemer” is *go’el* and indicates one who purchases back or “redeems” a family member who has been temporarily sold to pay off a debt.

1<sup>d</sup> God calls his people by name, telling them “you are mine” (NRSV).

3<sup>e</sup> Egypt and her allies are ransom to Persia, redeeming the Israelites, allowing them to return home. (Cyrus’s son Cambyses defeated Egypt.)

KJV Isa 43	JST Isa 43	Book of Mormon	DSS Isa 43	NRSV Isa 43
<p>for thee, and people for thy life.<sup>a</sup></p> <p>5 Fear not: for I <i>am</i> with thee: I will bring thy seed from the east, and gather thee from the west;<sup>b</sup></p> <p>6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;</p> <p>7 <i>Even</i> every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.</p> <p>8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.</p> <p>9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, <i>It is truth.</i><sup>c</sup></p> <p>10 Ye <i>are</i> my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I <i>am</i> he: before me there was no God</p>			<p>give men for thee, and people for thy life.</p> <p>6 I will say to the north, Give up; and to the south, Keep not back: bring <b>your</b><sup>1B</sup> sons from far, and <b>your</b><sup>1B</sup> daughters from the ends of the earth;</p> <p>7 <i>Even</i> every one that is called by my name: for I have created him for my glory, I have formed him; <b>and</b><sup>1B</sup> yea, I have made him.</p> <p>8 <b>I will bring</b><sup>1B</sup> forth the blind people that have eyes, and the deaf that have ears.</p> <p>9 Let all the nations be gathered together, and let the people be assembled: who <b>is</b> among them <b>that</b><sup>1A</sup> can declare this, and shew [...] <sup>1A</sup> former things? let them bring forth their witnesses, that they may be justified: or let them <b>proclaim</b>,<sup>1A</sup> and say, <i>It is truth.</i></p> <p>10 Ye <i>are</i> my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I <i>am</i> he: before <b>him</b><sup>1B</sup> there was no God formed, neither shall there be after me.</p>	<p>5 Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you;</p> <p>6 I will say to the north, “Give them up,” and to the south, “Do not withhold; bring my sons from far away and my daughters from the end of the earth—</p> <p>7 everyone who is called by my name, whom I created for my glory, whom I formed and made.”</p> <p>8 Bring forth the people who are blind, yet have eyes, who are deaf, yet have ears!</p> <p>9 Let all the nations gather together, and let the peoples assemble. Who among them declared this, and foretold to us the former things? Let them bring their witnesses to justify them, and let them hear and say, “It is true.”</p> <p>10 You are my witnesses, says the LORD, and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me.</p>

<sup>4a</sup> For Christians, Jesus became payment for Israel’s freedom. Because of God’s love, he “gave [a man] for [Israel].”

<sup>5b</sup> Vv. 5–7 describe the gathering of God’s covenant sons and daughters.

<sup>9c</sup> Compare the witnesses here with the courtroom setting in Isa 41:21–23.

KJV Isa 43	JST Isa 43	Book of Mormon	DSS Isa 43	NRSV Isa 43
<p>formed, neither shall there be after me.<sup>a</sup></p> <p>11 I, <i>even</i> I, <i>am</i> the LORD; and beside me <i>there is</i> no saviour.<sup>b</sup></p> <p>12 I have declared, and have saved, and I have shewed, when <i>there was</i> no strange god among you: therefore <i>ye are</i> my witnesses, saith the LORD, that I <i>am</i> God.</p> <p>13 Yea, before the day <i>was</i> I <i>am</i> he; and <i>there is</i> none that can deliver out of my hand: I will work, and who shall let it?<sup>c</sup></p> <p>14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry <i>is</i> in the ships.<sup>d</sup></p> <p>15 I <i>am</i> the LORD, your Holy One, the creator of Israel, your King.</p> <p>16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;<sup>e</sup></p> <p>17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not</p>	<p>11 I, <del>even</del> I, <i>am</i> the LORD; and beside me <i>there is</i> no saviour.</p>		<p>12 I have declared, I<sup>B</sup> have saved, and I have shewed, when <i>there was</i> no strange god among you: therefore <i>ye are</i> my witnesses, saith the LORD, that I <i>am</i> God.</p> <p>14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent <b>against</b><sup>1A</sup> Babylon, and have brought down all their nobles, and the Chaldeans, whose cry <i>is</i> in the ships.</p> <p>17 Which bringeth forth the chariot and horse <b>and</b><sup>1A</sup> the army and the power; they shall lie down together, they</p>	<p>11 I, I am the LORD, and besides me there is no savior.</p> <p>12 I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses, says the LORD.</p> <p>13 I am God, and also henceforth I am He; there is no one who can deliver from my hand; I work and who can hinder it?</p> <p>14 Thus says the LORD, your Redeemer, the Holy One of Israel: For your sake I will send to Babylon and break down all the bars, and the shouting of the Chaldeans will be turned to lamentation.</p> <p>15 I am the LORD, your Holy One, the Creator of Israel, your King.</p> <p>16 Thus says the LORD, who makes a way in the sea, a path in the mighty waters,</p> <p>17 who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick:</p>

10<sup>a</sup> When Jehovah says “ye are my witnesses,” he gives his people identity and purpose. In Isaiah’s time, the false geographical gods of the nations vied with one another for supremacy, usually in war. Jehovah declares that no god existed before him but that he is the one true Creator-God, of whom they are to bear witness. See v. 12.

11<sup>b</sup> Jehovah proclaims himself to be the only Savior of the world.

13<sup>c</sup> See NRSV translation.

14<sup>d</sup> Isaiah prophesies that the Babylonians will be overthrown and will become fugitives. Chaldea is the ancient name for Babylon.

16<sup>e</sup> Vv. 16–17 provide imagery from the Exodus, when God saved his people and destroyed the Egyptians.

KJV Isa 43	JST Isa 43	Book of Mormon	DSS Isa 43	NRSV Isa 43
<p>rise: they are extinct, they are quenched as tow.</p> <p>18 ¶ Remember ye not the former things, neither consider the things of old.<sup>a</sup></p> <p>19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, <i>and</i> rivers in the desert.</p> <p>20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, <i>and</i> rivers in the desert, to give drink to my people, my chosen.<sup>b</sup></p> <p>21 This people have I formed for myself; they shall shew forth my praise.<sup>c</sup></p> <p>22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.<sup>d</sup></p> <p>23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.</p> <p>24 Thou hast bought me no sweet cane with money, neither hast thou filled me</p>			<p>shall not rise: they are extinct, they are quenched as tow.</p> <p>19 Behold, I will do a new thing; <b>and</b><sup>1A</sup> now it shall spring forth; shall ye not know [...]?<sup>1A</sup> I will even make a way in the wilderness, <i>and</i> <b>paths</b><sup>1A</sup> in the desert.</p> <p>20 The beast of the field shall honour me, the dragons and the owls: because I <b>shall</b><sup>1A</sup> give waters in the wilderness, <i>and</i> rivers in the desert, to give drink to my people, <b>and</b><sup>1A</sup> my chosen.</p> <p>21 This people have I formed for myself; <b>and</b><sup>1A</sup> they shall <b>speak</b><sup>1A</sup> my praise.</p> <p>23 Thou hast not brought me the small cattle <b>for</b><sup>1A</sup> burnt offerings; neither hast thou honoured me with thy sacrifices. <b>You have not made for me an offering</b>,<sup>1A</sup> nor wearied thee with incense.</p> <p>24 <b>And</b><sup>4G</sup> thou hast bought me no sweet cane with money, neither hast thou filled me</p>	<p>18 Do not remember the former things, or consider the things of old.</p> <p>19 I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.</p> <p>20 The wild animals will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people,</p> <p>21 the people whom I formed for myself so that they might declare my praise.</p> <p>22 Yet you did not call upon me, O Jacob; but you have been weary of me, O Israel!</p> <p>23 You have not brought me your sheep for burnt offerings, or honored me with your sacrifices. I have not burdened you with offerings, or wearied you with frankincense.</p> <p>24 You have not bought me sweet cane with money,</p>

18<sup>a</sup> In vv. 18–21, Isaiah teaches that although God has saved Israel in the past, its exodus from Babylon will be miraculous in new ways.

20<sup>b</sup> See NRSV translation for “dragons.”

21<sup>c</sup> “This is my work and my glory, to bring to pass the immortality and eternal life of man” (Moses 1:39).

22<sup>d</sup> In vv. 22–24, God accuses Israel of not praising him by observing the Mosaic law.

KJV Isa 43	JST Isa 43	Book of Mormon	DSS Isa 43	NRSV Isa 43
<p>with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.<sup>a</sup></p> <p>25 I, <i>even</i> I, <i>am</i> he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.<sup>b</sup></p> <p>26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.<sup>c</sup></p> <p>27 Thy first father hath sinned,<sup>d</sup> and thy teachers have transgressed against me.</p> <p>28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.</p>	<p>25 I, <del>even</del> I, <i>am</i> he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.</p>		<p>with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine <b>iniquity</b>.<sup>1A</sup></p> <p>25 I, <i>even</i> I, <i>am</i> he that blotteth out thy <b>transgression</b><sup>1A</sup> for mine own sake, and will no <b>longer</b><sup>1A</sup> remember thy sins.</p> <p>28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to <b>those who reproach</b>.<sup>1A</sup></p>	<p>or satisfied me with the fat of your sacrifices.</p> <p>But you have burdened me with your sins; you have wearied me with your iniquities.</p> <p>25 I, I am He who blots out your transgressions for my own sake, and I will not remember your sins.</p> <p>26 Accuse me, let us go to trial; set forth your case, so that you may be proved right.</p> <p>27 Your first ancestor sinned, and your interpreters transgressed against me.</p> <p>28 Therefore I profaned the princes of the sanctuary, I delivered Jacob to utter destruction, and Israel to reviling.</p>

KJV Isa 44	JST Isa 44	Book of Mormon	DSS Isa 44	NRSV Isa 44
<p>1 YET now hear, O Jacob my servant; and Israel, whom I have chosen:</p> <p>2 Thus saith the LORD that made thee, and formed thee from the womb, <i>which</i> will help thee; Fear not, O Jacob,</p>			<p>2 Thus saith the LORD that made thee, and formed thee from the womb, <b>and helps</b><sup>1A</sup> thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.</p>	<p>1 But now hear, O Jacob my servant, Israel whom I have chosen!</p> <p>2 Thus says the LORD who made you, who formed you in the womb and will help you: Do not fear, O Jacob my servant, Jeshurun whom I have chosen.</p>

24<sup>a</sup> Rather than honoring God, Israelites see God as *their* servant, burdening him with their sins.

25<sup>b</sup> Jehovah, a merciful God, forgives Israel as they repent and promises to remember their sins no more (compare Isa 1:18).

26<sup>c</sup> Jehovah asks Israel to honestly review and discuss with him their rebellious history.

27<sup>d</sup> “Thy first father hath sinned” refers to the sinful nature of Israel’s first ancestor, whether Jacob (v. 28) or Adam himself.

KJV Isa 44	JST Isa 44	Book of Mormon	DSS Isa 44	NRSV Isa 44
<p>my servant; and thou, Jesurun, whom I have chosen.<sup>a</sup></p> <p>3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:</p> <p>4 And they shall spring up <i>as</i> among the grass, as willows by the water courses.<sup>b</sup></p> <p>5 One shall say, <i>I am</i> the LORD'S; and another shall call <i>himself</i> by the name of Jacob; and another shall subscribe <i>with</i> his hand unto the LORD, and surname <i>himself</i> by the name of Israel.<sup>c</sup></p> <p>6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; <i>I am</i> the first, and <i>I am</i> the last; and beside me <i>there is</i> no God.<sup>d</sup></p> <p>7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.<sup>e</sup></p>			<p>3 For I will pour water upon him that is thirsty, and floods upon the dry ground: <b>Thus</b><sup>1A</sup> I will pour my spirit upon thy seed, and my blessing upon thine offspring:</p> <p>4 [...] <sup>1A</sup> They shall spring up <i>as</i> among the grass, as willows by the water courses.</p> <p>6 Thus saith the LORD the King of Israel, and his redeemer; the LORD of hosts <b>is his name</b>;<sup>1A</sup> <i>I am</i> the first, and <i>I am</i> the last; and beside me <i>there is</i> no God.</p> <p>7 And who, as I, shall call, and shall declare it, and set it in order for <b>himself</b>,<sup>1A</sup> <b>appointing them</b><sup>1A</sup> an ancient people? and the things <b>he says</b><sup>1A</sup> that are coming, and shall come, let them shew unto them.</p>	<p>3 For I will pour water on the thirsty land, and streams on the dry ground; I will pour my spirit upon your descendants, and my blessing on your offspring.</p> <p>4 They shall spring up like a green tamarisk, like willows by flowing streams.</p> <p>5 This one will say, "I am the LORD'S," another will be called by the name of Jacob, yet another will write on the hand, "The LORD'S," and adopt the name of Israel.</p> <p>6 Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: I am the first and I am the last; besides me there is no god.</p> <p>7 Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be.</p>

<sup>2a</sup> Jesurun/Jeshurun, meaning "upright one" in Hebrew, is also found in Deut 32:15; 33:5, 26 as a personal, intimate name God gives his people. The previous verses showed Israel's sinful nature, but God here calls Israel the "upright one" due to the power of its covenant relationship with him.

<sup>4b</sup> The image of a fruitful offspring describes the abundant life Israel's numerous descendants would enjoy as he pours out his Spirit upon them.

<sup>5c</sup> See NRSV translation. Anciently, followers of a religion would sometimes mark the name of their god on their hand. Isaiah is indicating that Israelites will have the identifying mark of Jehovah on *their* hands.

<sup>6d</sup> In vv. 6–20, Jehovah proclaims that he is the one true Creator-God and that the gods of the nations are nothing—they are not even gods at all.

<sup>7e</sup> See NRSV translation. Isaiah regularly refers to Jehovah's foreknowledge, communicated to mankind through prophecy, as a conclusive sign that Jehovah is God.

KJV Isa 44	JST Isa 44	Book of Mormon	DSS Isa 44	NRSV Isa 44
<p>8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared <i>it?</i> ye <i>are</i> even my witnesses. Is there a God beside me? yea, <i>there is</i> no God; I know not <i>any</i>.</p> <p>9 ¶ They that make a graven image <i>are</i> all of them vanity; and their delectable things shall not profit; and they <i>are</i> their own witnesses; they see not, nor know; that they may be ashamed.<sup>a</sup></p> <p>10 Who hath formed a god, or molten a graven image <i>that is</i> profitable for nothing?</p> <p>11 Behold, all his fellows shall be ashamed: and the workmen, they <i>are</i> of men: let them all be gathered together, let them stand up; <i>yet</i> they shall fear, <i>and</i> they shall be ashamed together.</p> <p>12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.</p> <p>13 The carpenter stretcheth out <i>his</i> rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according</p>	<p>8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared <i>#?</i> ye <i>are</i> even my witnesses. Is there a God beside me? yea, <i>there is</i> no God; I know not <i>any</i>.</p>		<p>9 <b>And</b><sup>1A</sup> <b>the form of</b><sup>1A</sup> a graven image <i>are</i> all of them vanity; and their delectable things shall not profit; and they <i>are</i> their own witnesses; they see not, nor know; that they may be ashamed.</p> <p>11 Behold, all his <b>magicians</b><sup>1A</sup> shall be ashamed: and the workmen, they <i>are</i> of men: let them all be gathered together, <b>and</b><sup>1A</sup> let them stand up; <b>and</b><sup>1A</sup> <i>yet</i> they shall fear, <i>and</i> they shall be ashamed together.</p> <p>13 The carpenter stretcheth <b>it</b><sup>1A</sup> out by a rule; he marketh it out with a line; <b>and</b><sup>1A</sup> he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a</p>	<p>8 Do not fear, or be afraid; have I not told you from of old and declared it? You are my witnesses! Is there any god besides me? There is no other rock; I know not one.</p> <p>9 All who make idols are nothing, and the things they delight in do not profit; their witnesses neither see nor know. And so they will be put to shame.</p> <p>10 Who would fashion a god or cast an image that can do no good?</p> <p>11 Look, all its devotees shall be put to shame; the artisans too are merely human. Let them all assemble, let them stand up; they shall be terrified, they shall all be put to shame.</p> <p>12 The ironsmith fashions it and works it over the coals, shaping it with hammers, and forging it with his strong arm; he becomes hungry and his strength fails, he drinks no water and is faint.</p> <p>13 The carpenter stretches a line, marks it out with a stylus, fashions it with planes, and marks it with a compass; he makes it in human form, with human beauty, to be set up in a shrine.</p>

<sup>9a</sup> In vv. 9–20, Isaiah uses heavy irony to mock the practice of humans making powerless idols and then worshipping them. See NRSV translation for these verses. Vv. 16–17 form the heart of this humorous passage.



KJV Isa 44	JST Isa 44	Book of Mormon	DSS Isa 44	NRSV Isa 44
<p>to the beauty of a man; that it may remain in the house.</p> <p>14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish <i>it</i>.</p> <p>15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth <i>it</i>, and baketh bread; yea, he maketh a god, and worshippeth <i>it</i>; he maketh it a graven image, and falleth down thereto.</p> <p>16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth <i>himself</i>, and saith, Aha, I am warm, I have seen the fire:</p> <p>17 And the residue thereof he maketh a god, <i>even</i> his graven image: he falleth down unto it, and worshippeth <i>it</i>, and prayeth unto it, and saith, Deliver me; for thou <i>art</i> my god.</p> <p>18 They have not known nor understood: for he hath shut their eyes, that they cannot see; <i>and</i> their hearts, that they cannot understand.<sup>a</sup></p>			<p>man, according to the beauty of a man; that it may remain in the house.</p> <p>15 Then <b>he says</b><sup>1A</sup> it is for a man to burn: for he will take thereof, and warm himself; yea, he kindleth <i>it</i>, and baketh bread; <b>or</b><sup>1A</sup> he maketh a god, and worshippeth <i>it</i>; he maketh it a graven image, and falleth down thereto.</p> <p>16 He burneth part thereof in the fire; <b>and</b><sup>1A</sup> with part thereof <b>is meat, and he eats, and by his coals he sits and is warm</b>;<sup>1A</sup> and saith, Aha, I am warm <b>in front of</b><sup>1A</sup> the fire:</p> <p>17 And the residue thereof he maketh a god; <b>to a block of wood</b>,<sup>1A</sup> he falleth down unto it, and worshippeth <i>it</i>, and prayeth unto it, and saith, Deliver me; for thou <i>art</i> my god.</p>	<p>14 He cuts down cedars or chooses a holm tree or an oak and lets it grow strong among the trees of the forest. He plants a cedar and the rain nourishes it.</p> <p>15 Then it can be used as fuel. Part of it he takes and warms himself; he kindles a fire and bakes bread. Then he makes a god and worships it, makes it a carved image and bows down before it.</p> <p>16 Half of it he burns in the fire; over this half he roasts meat, eats it and is satisfied. He also warms himself and says, “Ah, I am warm, I can feel the fire!”</p> <p>17 The rest of it he makes into a god, his idol, bows down to it and worships it; he prays to it and says, “Save me, for you are my god!”</p> <p>18 They do not know, nor do they comprehend; for their eyes are shut, so that they cannot see, and their minds as well, so that they cannot understand.</p>

<sup>18a</sup> In the NIV, it reads, “Their eyes are plastered over so they cannot see, and their minds closed so they cannot understand.” Painted or plastered eyes (NIV) cannot see, and closed minds will never understand. Isaiah uses the image of blind, mindless idols to describe their worshippers.

KJV Isa 44	JST Isa 44	Book of Mormon	DSS Isa 44	NRSV Isa 44
<p>19 And none considereth in his heart, neither <i>is there</i> knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten <i>it</i>: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?</p>			<p>19 And none considereth in his heart, neither <i>is there</i> knowledge nor understanding to say, <b>to say</b><sup>1A</sup> I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; <b>and</b><sup>1A</sup> I have roasted flesh, and eaten <i>it</i>: [...] <sup>4B</sup> shall I make the residue thereof <b>abominations</b>?<sup>1A</sup> shall I fall down to the <b>stocks</b><sup>1A</sup> of a tree?</p>	<p>19 No one considers, nor is there knowledge or discernment to say, “Half of it I burned in the fire; I also baked bread on its coals, I roasted meat and have eaten. Now shall I make the rest of it an abomination? Shall I fall down before a block of wood?”</p>
<p>20 He feedeth on ashes:<sup>a</sup> a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, <i>Is there</i> not a lie in my right hand?<sup>b</sup></p>			<p>20 He feedeth on ashes: a deceived heart hath turned him aside, <b>and his soul is not able</b>,<sup>1A</sup> nor does it say, <i>Is there</i> [...] <sup>1A</sup> a lie in my right hand?</p>	<p>20 He feeds on ashes; a deluded mind has led him astray, and he cannot save himself or say, “Is not this thing in my right hand a fraud?”</p>
<p>21 ¶ Remember these, O Jacob and Israel; for thou <i>art</i> my servant: I have formed thee; thou <i>art</i> my servant: O Israel, thou shalt not be forgotten of me.<sup>c</sup></p>			<p>21 Remember these, O Jacob, [...] <sup>1A</sup> Israel; for thou <i>art</i> my servant: I have formed thee; thou <i>art</i> my servant: <b>And</b><sup>4B</sup> Israel, thou shalt not be <b>deceived by</b><sup>1A</sup> me.</p>	<p>21 Remember these things, O Jacob, and Israel, for you are my servant; I formed you, you are my servant; O Israel, you will not be forgotten by me.</p>
<p>22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.<sup>d</sup></p>			<p>22 I have blotted out, as a thick cloud, thy <b>transgression</b>,<sup>1A</sup> and, as a cloud, thy sins: return unto me; for I have redeemed thee.</p>	<p>22 I have swept away your transgressions like a cloud, and your sins like mist; return to me, for I have redeemed you.</p>
<p>23 Sing, O ye heavens; for the LORD hath done <i>it</i>: shout, ye lower parts of the earth: break forth into singing, ye</p>				<p>23 Sing, O heavens, for the LORD has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it!</p>

20<sup>a</sup> “He feedeth on ashes” connects the imagery of the fire used to create the idol with the meal that was also cooked on the fire. In this case, the fire has not produced a god or a meal, and the builder can only fill himself on the fire’s smoking remains.

20<sup>b</sup> See fn. for v. 5.

21<sup>c</sup> Compare v. 5 and v. 20 with Isa 49:15–16, in which Jehovah—as evidence that he will not forget Israel—states, “I have graven thee upon the palms of my hands.”

22<sup>d</sup> See NRSV translation. In Jerusalem, the morning mist regularly covers the ground with moisture and is rapidly evaporated by the rising sun, an apt metaphor for God’s promised forgiveness.

KJV Isa 44	JST Isa 44	Book of Mormon	DSS Isa 44	NRSV Isa 44
<p>mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.</p> <p>24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, <i>I am</i> the LORD that maketh all <i>things</i>; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;</p> <p>25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise <i>men</i> backward, and maketh their knowledge foolish;</p> <p>26 That confirmeth the word of his servant, and performeth the counsel of his messengers;<sup>a</sup> that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:</p> <p>27 That saith to the deep, Be dry, and I will dry up thy rivers:</p> <p>28 That saith of Cyrus, <i>He is</i> my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.<sup>b</sup></p>			<p>26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt <b>inhabit</b>;<sup>1A/1B</sup> and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:</p> <p>28 That saith of Cyrus, <i>He is</i> my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to <b>my</b><sup>1A</sup> temple, Thy foundation shall be laid.</p>	<p>For the LORD has redeemed Jacob, and will be glorified in Israel.</p> <p>24 Thus says the LORD, your Redeemer, who formed you in the womb: I am the LORD, who made all things, who alone stretched out the heavens, who by myself spread out the earth;</p> <p>25 who frustrates the omens of liars, and makes fools of diviners; who turns back the wise, and makes their knowledge foolish;</p> <p>26 who confirms the word of his servant, and fulfills the prediction of his messengers; who says of Jerusalem, “It shall be inhabited,” and of the cities of Judah, “They shall be rebuilt, and I will raise up their ruins”;</p> <p>27 who says to the deep, “Be dry— I will dry up your rivers”;</p> <p>28 who says of Cyrus, “He is my shepherd, and he shall carry out all my purpose”; and who says of Jerusalem, “It shall be rebuilt,” and of the temple, “Your foundation shall be laid.”</p>

26<sup>a</sup> Compare D&C 1:38: “My word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.”

28<sup>b</sup> Cyrus, king of Persia, allowed the Jews to return home from Babylon and to rebuild their temple in ca. 515 BC.

KJV Isa 45	JST Isa 45	Book of Mormon 1 Ne 17	DSS Isa 45	NRSV Isa 45
<p>1 THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden,<sup>a</sup> to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;<sup>b</sup></p> <p>2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:</p> <p>3 And I will give thee the treasures of darkness, and hidden riches of secret places,<sup>c</sup> that thou mayest know that I, the LORD, which call <i>thee</i> by thy name, <i>am</i> the God of Israel.<sup>d</sup></p> <p>4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.<sup>e</sup></p> <p>5 ¶ I <i>am</i> the LORD, and <i>there is</i> none else, <i>there is</i> no God beside me: I girded thee, though thou hast not known me:</p> <p>6 That they may know from the rising of the sun, and from the west, that <i>there is</i> none</p>			<p>2 I will go before thee, and <b>he will</b><sup>1A</sup> make the <b>mountains</b><sup>1A/1B</sup> straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:</p> <p>4 For Jacob my servant's sake, [...] <sup>1A</sup> Israel mine elect, I have even called thee; by thy name <b>he has</b><sup>1A</sup> surnamed thee, though thou hast not known me.</p> <p>5 I <i>am</i> the LORD, and <i>there is</i> none else <b>beside me, and</b><sup>1A</sup> <i>there are</i> no gods: I girded thee, though thou hast not known me:</p>	<p>1 Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped to subdue nations before him and strip kings of their robes, to open doors before him— and the gates shall not be closed:</p> <p>2 I will go before you and level the mountains, I will break in pieces the doors of bronze and cut through the bars of iron,</p> <p>3 I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the LORD, the God of Israel, who call you by your name.</p> <p>4 For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I surname you, though you do not know me.</p> <p>5 I am the LORD, and there is no other; besides me there is no god. I arm you, though you do not know me,</p> <p>6 so that they may know, from the rising of the sun</p>

<sup>1a</sup> Jehovah calls Cyrus “his anointed one,” a chosen tool in God’s hand. The right hand hints at Jehovah’s covenant relationship with him.

<sup>1b</sup> The open gates of cities demonstrate Cyrus’s ability to “subdue nations before him.”

<sup>3c</sup> See NRSV translation. See Matt 13:35: “I will utter things which have been kept secret from the foundation of the world.”

<sup>3d</sup> The truth God has revealed enables his people to recognize his voice when he summons them by name.

<sup>4e</sup> Jehovah proclaims that, like a father, he calls Cyrus by name, even though Cyrus had not known him.

KJV Isa 45	JST Isa 45	Book of Mormon 1 Ne 17	DSS Isa 45	NRSV Isa 45
<p>beside me. I <i>am</i> the LORD, and <i>there is</i> none else.</p> <p>7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these <i>things</i>.<sup>a</sup></p> <p>8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.<sup>b</sup></p> <p>9 Woe unto him that striveth with his Maker! <i>Let</i> the potsherd <i>strive</i> with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?<sup>c</sup></p> <p>10 Woe unto him that saith unto <i>his</i> father, What begettest thou? or to the woman, What hast thou brought forth?<sup>d</sup></p> <p>11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and</p>	<p>7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these <i>things</i>.</p>		<p>7 I form the light, and create darkness: I make <b>good</b>,<sup>1A</sup> and create evil: I the LORD do all these <i>things</i>.</p> <p>8 <b>Shout out</b>,<sup>1A</sup> ye heavens, from above, and let the skies pour down righteousness: <b>the one who says to the earth, let salvation blossom, and let righteousness grow</b>.<sup>1A</sup></p> <p>9 Woe unto him that striveth with his <b>Makers</b>!<sup>1A</sup> <i>Let</i> the potsherd <i>strive</i> with the <b>plowers</b><sup>1A</sup> of the earth. <b>Woe to the one who says</b><sup>1A</sup> to him that fashioneth it, What makest thou? or thy work, <b>a man</b><sup>1A</sup> hath no hands?</p> <p>10 Woe unto <b>the man</b><sup>1A</sup> that saith unto <i>his</i> father, What begettest thou? or to the woman, What hast thou brought forth?</p> <p>11 Thus saith the LORD, the Holy One of Israel, <b>the creator of signs</b>,<sup>1A</sup> Ask me of things to come concerning my sons, and</p>	<p>and from the west, that there is no one besides me; I am the LORD, and there is no other.</p> <p>7 I form light and create darkness, I make weal and create woe; I the LORD do all these things.</p> <p>8 Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also; I the LORD have created it.</p> <p>9 Woe to you who strive with your Maker, earthen vessels with the potter! Does the clay say to the one who fashions it, “What are you making?” or “Your work has no handles”?</p> <p>10 Woe to anyone who says to a father, “What are you begetting?” or to a woman, “With what are you in labor?”</p> <p>11 Thus says the LORD, the Holy One of Israel, and its Maker: Will you question me about my children,</p>

<sup>7a</sup> Jehovah here announces his sovereign power over all things.

<sup>8b</sup> Compare Ps 82:11 with Moses 7:62, which reads, “And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten.”

<sup>9c</sup> See NRSV translation. In the NIV, it reads, “Woe to those who quarrel with their Maker, those who are nothing but potsherds among the potsherds on the ground. Does the clay say to the potter, ‘What are you making?’ Does your work say, ‘The potter has no hands?’” Potsherds were small pieces of broken pottery that littered the ground.

<sup>10d</sup> For other childbirth or child-rearing images in Isaiah’s writings, see fn. at Isa 13:8.

KJV Isa 45	JST Isa 45	Book of Mormon 1 Ne 17	DSS Isa 45	NRSV Isa 45
<p>concerning the work of my hands command ye me.<sup>a</sup></p> <p>12 I have made the earth, and created man upon it: I, <i>even</i> my hands, have stretched out the heavens, and all their host have I commanded.</p> <p>13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.<sup>b</sup></p> <p>14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans,<sup>c</sup> men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, <i>saying</i>, Surely God <i>is</i> in thee; and <i>there is none else</i>, <i>there is</i> no God.<sup>d</sup></p>			<p>concerning the work of my hands command ye me.</p> <p>14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, [...] <sup>1A</sup> the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, <i>saying</i>, Surely God <i>is</i> in thee; and <i>there is none else</i>, <i>there is</i> no God.</p>	<p>or command me concerning the work of my hands?</p> <p>12 I made the earth, and created humankind upon it; it was my hands that stretched out the heavens, and I commanded all their host.</p> <p>13 I have aroused Cyrus in righteousness, and I will make all his paths straight; he shall build my city and set my exiles free, not for price or reward, says the LORD of hosts.</p> <p>14 Thus says the LORD: The wealth of Egypt and the merchandise of Ethiopia, and the Sabeans, tall of stature, shall come over to you and be yours, they shall follow you; they shall come over in chains and bow down to you. They will make supplication to you, saying, “God is with you alone, and there is no other; there is no god besides him.”</p>

11<sup>a</sup> See NRSV translation for vv. 11–13.

13<sup>b</sup> Compare Isa 44:28. The Jewish historian Josephus stated: “And these things God did afford [the Jews]; for he stirred up the mind of Cyrus, and made him write this throughout all Asia: ‘Thus saith Cyrus the king: Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea.’ This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: ‘My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple.’ This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God, for that he would be their assistant.” (*Antiquities*, 11:1–2) History shows that Cyrus followed a similar policy with captives from other nations.

14<sup>c</sup> The Sabeans were located just south of Cush/Ethiopia in Egypt. See Map Isaiah 45:14.

14<sup>d</sup> This is likely a prophecy to be fulfilled in the future.