



KJV Isa 30	JST Isa 30	Book of Mormon	DSS Isa 30	NRSV Isa 30
<p>6 The burden of the beasts of the south: into the land of trouble and anguish, from whence <i>come</i> the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people <i>that</i> shall not profit <i>them</i>.^a</p> <p>7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength <i>is</i> to sit still.</p> <p>8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:</p> <p>9 That this <i>is</i> a rebellious people, lying children, children <i>that</i> will not hear the law of the LORD:</p> <p>10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:^b</p> <p>11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.^c</p> <p>12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in</p>			<p>6 The burden of the beasts of the south: into the land of trouble and dryness^{1A} and anguish, the young and old lion there is no water,^{1A} the viper and fiery flying serpent, that carries^{1A} their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people <i>that</i> shall not profit <i>them</i>.</p> <p>8 Now go, write [...] ^{4C} before them in a table, and note it in a book, that it may be for the time to come for ever and ever:</p> <p>11 You will get out^{1A} of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.</p> <p>12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in</p>	<p>6 An oracle concerning the animals of the Negeb. Through a land of trouble and distress, of lioness and roaring lion, of viper and flying serpent, they carry their riches on the backs of donkeys, and their treasures on the humps of camels, to a people that cannot profit them.</p> <p>7 For Egypt’s help is worthless and empty, therefore I have called her, “Rahab who sits still.”</p> <p>8 Go now, write it before them on a tablet, and inscribe it in a book, so that it may be for the time to come as a witness forever.</p> <p>9 For they are a rebellious people, faithless children, children who will not hear the instruction of the LORD;</p> <p>10 who say to the seers, “Do not see”; and to the prophets, “Do not prophesy to us what is right; speak to us smooth things, prophesy illusions,</p> <p>11 leave the way, turn aside from the path, let us hear no more about the Holy One of Israel.”</p> <p>12 Therefore thus says the Holy One of Israel: Because you reject this word, and put your trust in oppression and deceit,</p>

6^a See NRSV translation of vv. 6–7. This vibrant image depicts a caravan struggling through the wild Negev Desert, seeking aid from powerless Egypt, personified by the false god Rahab.

10^b See the description in 2 Ne 28:7, 21 of those who desire prophets that speak only “smooth things” (KJV/NRSV) or “pleasant things” (NIV).

11^c See NRSV translation, describing the people’s desire to “hear no more about the Holy One of Israel.”

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<p>oppression and perverseness, and stay thereon: 13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.^a 14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water <i>withal</i> out of the pit. 15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.^b 16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. 17 One thousand <i>shall flee</i> at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.^c 18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and</p>	<p>14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.</p>		<p>oppression and you are jubilant,^{1A} and stay thereon: 13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking open^{1B} cometh suddenly. 14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; they^{1A} shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water <i>withal</i> out of the pit. 15 For thus saith the Lord GOD, the Holy One of Israel; In restoration^{1A/4C} and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. 17 One thousand <i>shall flee</i> at the rebuke of one; and at [...] that of^{1A} five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. 18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he</p>	<p>and rely on them; 13 therefore this iniquity shall become for you like a break in a high wall, bulging out, and about to collapse, whose crash comes suddenly, in an instant; 14 its breaking is like that of a potter's vessel that is smashed so ruthlessly that among its fragments not a sherd is found for taking fire from the hearth, or dipping water out of the cistern. 15 For thus said the Lord GOD, the Holy One of Israel: In returning and rest you shall be saved; in quietness and in trust shall be your strength. But you refused. 16 and said, "No! We will flee upon horses" — therefore you shall flee! and, "We will ride upon swift steeds" — therefore your pursuers shall be swift! 17 A thousand shall flee at the threat of one, at the threat of five you shall flee, until you are left like a flagstaff on the top of a mountain, like a signal on a hill. 18 Therefore the LORD waits to be gracious to you;</p>

13^a See NRSV translation of vv. 13–14. A wall begins to bulge and crumble under unusual water pressure. The collapsed wall is aptly compared to a shattered pot, leaving useless potsherds (small fragments).

15^b See NRSV translation. In the NIV, it reads, "This is what the Sovereign LORD, the Holy One of Israel, says: 'In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it.'"

17^c Those that remain of Israel will be as solitary as a lone flag fluttering on a mountaintop, which may symbolize the ensign of an army.

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<p>therefore will he be exalted, that he may have mercy upon you: for the LORD <i>is</i> a God of judgment: blessed <i>are</i> all they that wait for him.^a</p> <p>19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.</p> <p>20 And <i>though</i> the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers^b</p> <p>21 And thine ears shall hear a word behind thee, saying, This <i>is</i> the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.^c</p> <p>22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.^d</p> <p>23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and</p>			<p>exalt,^{1A} that he may have mercy upon you: for the LORD <i>is</i> a God of judgment: blessed <i>are</i> all they that wait for him.</p> <p>19 For the people shall dwell in Zion and^{1A} at Jerusalem: you shall^{1A} weep no more: the LORD^{1A} will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.</p> <p>22 Ye shall defile also the covering of thy graven images of silver, and the ornaments^{1A} of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.</p> <p>23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and</p>	<p>therefore he will rise up to show mercy to you.</p> <p>For the LORD is a God of justice; blessed are all those who wait for him.</p> <p>19 Truly, O people in Zion, inhabitants of Jerusalem, you shall weep no more. He will surely be gracious to you at the sound of your cry; when he hears it, he will answer you.</p> <p>20 Though the Lord may give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your Teacher.</p> <p>21 And when you turn to the right or when you turn to the left, your ears shall hear a word behind you, saying, “This is the way; walk in it.”</p> <p>22 Then you will defile your silver-covered idols and your gold-plated images. You will scatter them like filthy rags; you will say to them, “Away with you!”</p> <p>23 He will give rain for the seed with which you sow the ground, and grain, the produce of the ground, which will be rich and plenteous.</p>

18^a The mention of the solitary remnant in v. 17 leads to God’s promises of mercy in vv. 18–33. Jehovah will “wait” (KJV) to bless those who “wait for him” (KJV/NRSV).

20^b See NRSV translation. God taught them through adversity and affliction, which became as life-giving bread and living water to them, allowing them to see their “Teacher” (NRSV). For Latter-day Saints, the bread and water may have the sacramental implications of a broken heart and contrite spirit. See Jer 31:34.

21^c See NRSV translation. For Latter-day Saints, this verse could describe the role of the Holy Ghost in personal revelation.

22^d Under the law of Moses, the bloody menstrual cloth was “unclean” and useless and could only be discarded.

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<p>bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.</p> <p>24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.</p> <p>25 And there shall be upon every high mountain, and upon every high hill, rivers <i>and</i> streams of waters in the day of the great slaughter, when the towers fall.</p> <p>26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days,^a in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.^b</p> <p>27 ¶ Behold, the name of the LORD cometh from far, burning <i>with</i> his anger, and the burden <i>thereof is</i> heavy: his lips are full of indignation, and his tongue as a devouring fire:</p> <p>28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and <i>there shall</i></p>	<p>27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:</p>		<p>bread of the increase of the earth, [...]^{1A} it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.</p> <p>24 The oxen likewise and the young asses that ear the ground shall eat leavened^{1A} provender, which hath been winnowed with the shovel and with the fan.</p> <p>28 And his breath, as an overflowing stream, and it^{1A} shall reach to the midst of the neck, to move^{1A} the nations with the sieve of vanity: and</p>	<p>On that day your cattle will graze in broad pastures;</p> <p>24 and the oxen and donkeys that till the ground will eat silage, which has been winnowed with shovel and fork.</p> <p>25 On every lofty mountain and every high hill there will be brooks running with water—on a day of the great slaughter, when the towers fall.</p> <p>26 Moreover the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold, like the light of seven days, on the day when the LORD binds up the injuries of his people, and heals the wounds inflicted by his blow.</p> <p>27 See, the name of the LORD comes from far away, burning with his anger, and in thick rising smoke; his lips are full of indignation, and his tongue is like a devouring fire;</p> <p>28 his breath is like an overflowing stream that reaches up to the neck— to sift the nations with the sieve of destruction, and to place on the jaws of the peoples a bridle that leads them astray.</p>

26^a This verse describes the glorious light when Jehovah binds up the injuries of his people (NRSV).

26^b Compare he “heals the wounds inflicted by his blow” (NRSV) to King Benjamin’s teachings that the Saint must be “willing to submit to all things which the Lord seeth fit to inflict upon him” (Mosiah 3:19).

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<p><i>be</i> a bridle in the jaws of the people, causing <i>them</i> to err.</p> <p>29 Ye shall have a song, as in the night <i>when</i> a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.^a</p> <p>30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of <i>his</i> anger, and <i>with</i> the flame of a devouring fire, <i>with</i> scattering, and tempest, and hailstones.</p> <p>31 For through the voice of the LORD shall the Assyrian be beaten down, <i>which</i> smote with a rod.^b</p> <p>32 And <i>in</i> every place where the grounded staff shall pass, which the LORD shall lay upon him, <i>it</i> shall be with tabrets and harps: and in battles of shaking will he fight with it.</p> <p>33 For Tophet <i>is</i> ordained of old; yea, for the king it is prepared; he hath made <i>it</i> deep <i>and</i> large: the pile thereof <i>is</i> fire and much wood; the breath of the LORD, like a</p>	<p>30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.</p> <p>31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.</p> <p>32 And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.</p> <p>33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made <i>it</i> deep <i>and</i> large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.</p>		<p><i>there shall be</i> a bridle in the jaws of the people, causing <i>them</i> to err.</p> <p>29 Ye shall have a song, as in the night <i>when</i> they kept^{1A} a holy solemnity; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.</p> <p>30 And the LORD shall cause to be heard,^{1A} cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of <i>his</i> anger, and <i>with</i> the flame of a devouring fire, <i>with</i> scattering, and tempest, and hailstones.</p> <p>32 And <i>in</i> every place where his^{1A} grounded staff shall pass, which the LORD shall lay upon him, <i>it</i> shall be with tabrets and harps: and in battles of shaking will he fight with it.</p> <p>33 For you will open^{1A} the ordained of old; yea, it was^{1A} for the king; it is prepared; prepare, and make deep, make large: and^{1A} the pile thereof <i>is</i> fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.</p>	<p>29 You shall have a song as in the night when a holy festival is kept; and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the LORD, to the Rock of Israel.</p> <p>30 And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones.</p> <p>31 The Assyrian will be terror-stricken at the voice of the LORD, when he strikes with his rod.</p> <p>32 And every stroke of the staff of punishment that the LORD lays upon him will be to the sound of timbrels and lyres; battling with brandished arm he will fight with him.</p> <p>33 For his burning place has long been prepared; truly it is made ready for the king, its pyre made deep and wide, with fire and wood in abundance; the breath of the LORD, like a stream of sulfur, kindles it.</p>

²⁹a Singing and the playing of instruments were part of Old Testament temple worship on holy days.

³¹b See NRSV translation. In the NIV, it reads, “The voice of the LORD will shatter Assyria; with his rod he will strike them down.”

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stream of brimstone, doth kindle it. ^a				

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<p>1 WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because <i>they are</i> many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!</p> <p>2 Yet he also <i>is</i> wise,^b and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.</p> <p>3 Now the Egyptians <i>are</i> men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand,^c both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.</p> <p>4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, <i>he</i> will not be afraid of their voice, nor abase himself for the</p>			<p>1 WOE to them that go down to Egypt for help; and stay on horses, and trust in the^{1A} chariots, because <i>they are</i> many; and in horsemen, because they are very strong; but they look not towards^{1A} the Holy One of Israel, neither seek the LORD!</p> <p>3 Now the Egyptians <i>are</i> men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, [...] ^{1A} they all shall fail together.</p> <p>4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his objects of prey,^{1A} when a multitude of shepherds is called forth against him, <i>he</i> will not be afraid of their voice, nor abase</p>	<p>1 Alas for those who go down to Egypt for help and who rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Israel or consult the LORD!</p> <p>2 Yet he too is wise and brings disaster; he does not call back his words, but will rise against the house of the evildoers, and against the helpers of those who work iniquity.</p> <p>3 The Egyptians are human, and not God; their horses are flesh, and not spirit. When the LORD stretches out his hand, the helper will stumble, and the one helped will fall, and they will all perish together.</p> <p>4 For thus the LORD said to me, As a lion or a young lion growls over its prey, and— when a band of shepherds is called out against it— is not terrified by their shouting or daunted at their noise, so the LORD of hosts will come down to fight upon Mount Zion and upon its hill.</p>

33^a Topheth, or Hinnom, was the valley south of Jerusalem where children were sacrificed by fire to the gods, including Molech. It was also the place where garbage was burned.

2^b In v. 2, Isaiah warns of Jehovah’s power to punish the wicked.

3^c See fn. for Isa 5:25, which describes the image of the stretched-out hand.

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<p>noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.^a</p> <p>5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver <i>it</i>; and passing over he will preserve <i>it</i>.^b</p> <p>6 ¶ Turn ye unto <i>him from</i> whom the children of Israel have deeply revolted.</p> <p>7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you <i>for</i> a sin.</p> <p>8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.</p> <p>9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire <i>is</i> in Zion, and his furnace in Jerusalem.^c</p>	<p>5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it and passing over he will preserve #.</p> <p>7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.</p>		<p>himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.</p> <p>5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver <i>it</i>; and passing over he will bring it to refuge.^{1A}</p> <p>6 Turn ye unto <i>him from</i> whom, from whom^{1A} the children of Israel have deeply revolted.</p> <p>8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee not^{1A} from the sword, and his young men shall be discomfited.</p> <p>9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the refuge,^{1A} saith the LORD, whose fire <i>is</i> in Zion, and his furnace in Jerusalem.</p>	<p>5 Like birds hovering overhead, so the LORD of hosts will protect Jerusalem; he will protect and deliver it, he will spare and rescue it.</p> <p>6 Turn back to him whom you have deeply betrayed, O people of Israel.</p> <p>7 For on that day all of you shall throw away your idols of silver and idols of gold, which your hands have sinfully made for you.</p> <p>8 “Then the Assyrian shall fall by a sword, not of mortals; and a sword, not of humans, shall devour him; he shall flee from the sword, and his young men shall be put to forced labor.</p> <p>9 His rock shall pass away in terror, and his officers desert the standard in panic,” says the LORD, whose fire is in Zion, and whose furnace is in Jerusalem.</p>

^{4a} Isaiah describes Jehovah as a powerful lion, unafraid of his enemies.

^{5b} Isaiah likens Jehovah to a shield of migrating birds that seasonally cover the skies of Jerusalem even today. He connects this image with the time when God “passed over” Israel. See Ex 12.

^{9c} In the NIV, it reads, “Their stronghold will fall because of terror; at the sight of the battle standard their commanders will panic.” For “fire in Zion,” see fns. for Isa 29:1 and 30:33.

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<p>1 BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.^a</p> <p>2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.^b</p> <p>3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.</p> <p>4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.</p> <p>5 The vile person shall be no more called liberal, nor the churl said <i>to be</i> bountiful.^c</p> <p>6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.</p> <p>7 The instruments also of the churl <i>are</i> evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.</p>			<p>2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, in^{1A} the shadow of a great rock in a weary land.</p> <p>5 They will no longer call^{1A} the vile person liberal, nor the churl said <i>to be</i> bountiful.</p> <p>6 For the vile person will speak villany, and his heart will plan^{1A} iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.</p> <p>7 The instruments also of the churl <i>are</i> evil: and^{1A} he deviseth wicked devices to destroy the poor with lying words, even when the needy ones^{1A} speak right.</p>	<p>1 See, a king will reign in righteousness, and princes will rule with justice.</p> <p>2 Each will be like a hiding place from the wind, a covert from the tempest, like streams of water in a dry place, like the shade of a great rock in a weary land.</p> <p>3 Then the eyes of those who have sight will not be closed, and the ears of those who have hearing will listen.</p> <p>4 The minds of the rash will have good judgment, and the tongues of stammerers will speak readily and distinctly.</p> <p>5 A fool will no longer be called noble, nor a villain said to be honorable.</p> <p>6 For fools speak folly, and their minds plot iniquity: to practice ungodliness, to utter error concerning the LORD, to leave the craving of the hungry unsatisfied, and to deprive the thirsty of drink.</p> <p>7 The villainies of villains are evil; they devise wicked devices to ruin the poor with lying words, even when the plea of the needy is right.</p>

^{1a} Isa 32–33 messianically prophesy that “a king shall reign in righteousness.”

^{2b} This prophetic verse could refer to a time of millennial peace, when the Messiah will reign.

^{5c} Isaiah prophesies of a time when good and evil will be seen clearly. No longer will a foolish person be considered wise. See vv. 7–8.

KJV Isa 32	JST Isa 32	Book of Mormon	DSS Isa 32	NRSV Isa 32
<p>8 But the liberal deviseth liberal things; and by liberal things shall he stand.</p> <p>9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.^a</p> <p>10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.</p> <p>11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird <i>sackcloth</i> upon <i>your</i> loins.</p> <p>12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.</p> <p>13 Upon the land of my people shall come up thorns <i>and</i> briers; yea, upon all the houses of joy <i>in</i> the joyous city:</p> <p>14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;</p> <p>15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.^b</p>	<p>14 Because the palaces shall be forsaken; the multitude of the houses shall be left desolate; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;</p>		<p>11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, they will^{1A} make you bare, and gird sackcloth and beat^{1A} upon the^{1A} loins.</p> <p>14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture for^{1A} flocks;</p>	<p>8 But those who are noble plan noble things, and by noble things they stand.</p> <p>9 Rise up, you women who are at ease, hear my voice; you complacent daughters, listen to my speech.</p> <p>10 In little more than a year you will shudder, you complacent ones; for the vintage will fail, the fruit harvest will not come.</p> <p>11 Tremble, you women who are at ease, shudder, you complacent ones; strip, and make yourselves bare, and put sackcloth on your loins.</p> <p>12 Beat your breasts for the pleasant fields, for the fruitful vine,</p> <p>13 for the soil of my people growing up in thorns and briers; yes, for all the joyous houses in the jubilant city.</p> <p>14 For the palace will be forsaken, the populous city deserted; the hill and the watchtower will become dens forever, the joy of wild asses, a pasture for flocks;</p> <p>15 until a spirit from on high is poured out on us, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest.</p>

^{9a} In vv. 9–14, Isaiah returns to the image of the daughter of Zion as a symbol for rebellious Israel (see Isa 3:16–26; 4:1–4) and warns her of the consequences of rebellion.

^{15b} Vv. 15–20 return to God’s promise to restore Israel’s blessings in a later day when the Spirit will cause the desert to become a fruitful field.

KJV Isa 32	JST Isa 32	Book of Mormon	DSS Isa 32	NRSV Isa 32
<p>16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.</p> <p>17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.</p> <p>18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;</p> <p>19 When it shall hail, coming down on the forest; and the city shall be low in a low place.^a</p> <p>20 Blessed <i>are</i> ye that sow beside all waters, that send forth <i>thither</i> the feet of the ox and the ass.</p>	<p>20 Blessed <i>are</i> ye that sow beside all waters, that send forth thither the feet of the ox and the ass.</p>		<p>17 And the work of righteousness shall be for^{1A} peace; and the effect of righteousness quietness and assurance for ever.</p> <p>19 When it shall hail, coming down on the forest; and the forest^{1A} shall be low in a low place.</p> <p>20 Blessed <i>are</i> ye that sow beside all waters, and^{1A} that send forth <i>thither</i> the feet of the ox and the ass.</p>	<p>16 Then justice will dwell in the wilderness, and righteousness abide in the fruitful field.</p> <p>17 The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever.</p> <p>18 My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places.</p> <p>19 The forest will disappear completely, and the city will be utterly laid low.</p> <p>20 Happy will you be who sow beside every stream, who let the ox and the donkey range freely.</p>

KJV Isa 33	JST Isa 33	Book of Mormon	DSS Isa 33	NRSV Isa 33
<p>1 WOE to thee that spoilest, and thou <i>wast</i> not spoiled; and dealest treacherously, and they dealt not treacherously with thee!^b when thou shalt cease to spoil, thou shalt be spoiled; <i>and</i> when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.</p> <p>2 O LORD, be gracious unto us; we have waited for thee: be</p>	<p>2 O LORD, be gracious unto us; we have waited for thee: be</p>		<p>1 Woe to thee that spoilest, and thou <i>wast</i> not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; <i>and</i> when thou shalt cease^{1A} to deal treacherously, they shall deal treacherously with thee.</p> <p>2 O LORD, be gracious unto us; we have waited for thee.</p>	<p>1 Ah, you destroyer, who yourself have not been destroyed; you treacherous one, with whom no one has dealt treacherously! When you have ceased to destroy, you will be destroyed; and when you have stopped dealing treacherously, you will be dealt with treacherously.</p> <p>2 O LORD, be gracious to us; we wait for you. Be our arm every morning,</p>

^{19a} Storms will continue in that time, but God’s people will be protected from them.

^{1b} See NRSV translation. In Isa 30–31, Isaiah warned Judah not to trust in human strength. Isa 33 describes Assyria as the “destroyer” that, when it had stopped destroying, would itself “be destroyed.”

KJV Isa 33	JST Isa 33	Book of Mormon	DSS Isa 33	NRSV Isa 33
<p>thou their arm every morning, our salvation also in the time of trouble.^a</p> <p>3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.^b</p> <p>4 And your spoil shall be gathered <i>like</i> the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.^c</p> <p>5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.</p> <p>6 And wisdom and knowledge shall be the stability of thy times, <i>and</i> strength of salvation: the fear of the LORD <i>is</i> his treasure.^d</p> <p>7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.^e</p> <p>8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.^f</p>	<p>thou their arm every morning, their salvation also in the time of trouble.</p>		<p>And^{1A} be thou their arm every morning, you saved us^{1A} also in the time of trouble.</p> <p>3 At the noise of the tumult the people fled; from your whisper^{1A} the nations were scattered.</p> <p>4 And your spoil shall be gathered <i>like</i> the gathering of the caterpillar: [...] ^{1A} the running to and fro of locusts he ran^{1A} upon them.</p> <p>6 [...] ^{1A} Wisdom and knowledge shall be the stability of thy times, <i>and</i> strength and^{1A} salvation: the fear of the LORD <i>is</i> his treasure.</p> <p>8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised witnesses,^{1A} he regardeth no man.</p>	<p>our salvation in the time of trouble.</p> <p>3 At the sound of tumult, peoples fled; before your majesty, nations scattered.</p> <p>4 Spoil was gathered as the caterpillar gathers; as locusts leap, they leaped upon it.</p> <p>5 The LORD is exalted, he dwells on high; he filled Zion with justice and righteousness;</p> <p>6 he will be the stability of your times, abundance of salvation, wisdom, and knowledge; the fear of the LORD is Zion’s treasure.</p> <p>7 Listen! the valiant cry in the streets; the envoys of peace weep bitterly.</p> <p>8 The highways are deserted, travelers have quit the road. The treaty is broken, its oaths are despised, its obligation is disregarded.</p>

^{2a} Isaiah describes those pleading with the Lord to be saved from approaching danger.

^{3b} “At the noise of the tumult the people fled” can also be translated as “people fled from the [Lord’s] roaring voice.” See DSS.

^{4c} See NRSV translation. In the NIV, it reads, “Your plunder, O nations, is harvested as by young locusts; like a swarm of locusts people pounce on it.” In ancient Israel, as today, a cloud of locusts can completely strip a field. After the nations had been scattered, their wealth would be gathered by those who remain.

^{6d} The Hebrew for fear (*yir’ah*) includes the concepts of reverence, awe, and worship. This feeling acts as a key that unlocks “Zion’s treasure” (NRSV).

^{7e} Vv. 7–9 return to the image of the people about to be destroyed by a mighty nation. In v. 7, both the people’s brave men and the people’s peace envoys feel powerless to avert the catastrophe.

^{8f} The mighty nation has broken its covenant and comes to destroy. See Alma 30:60 for Mormon’s warning that “the devil will not support his children at the last day.”

KJV Isa 33	JST Isa 33	Book of Mormon	DSS Isa 33	NRSV Isa 33
<p>9 The earth mourneth <i>and</i> languisheth: Lebanon is ashamed <i>and</i> hewn down: Sharon is like a wilderness: and Bashan and Carmel shake off <i>their fruits</i>.^a</p> <p>10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.</p> <p>11 Ye shall conceive chaff, ye shall bring forth stubble:^b your breath, <i>as</i> fire, shall devour you.</p> <p>12 And the people shall be <i>as</i> the burnings of lime: <i>as</i> thorns cut up shall they be burned in the fire.^c</p> <p>13 ¶ Hear, ye <i>that are</i> far off, what I have done; and, ye <i>that are</i> near, acknowledge my might.</p>	<p>9 The earth mourneth <i>and</i> languisheth: Lebanon is ashamed <i>and</i> hewn down: Sharon is like a wilderness: and Bashan and Carmel shake off <i>their fruits</i>.</p>		<p>9 The earth mourneth <i>and</i> languisheth: Lebanon is ashamed <i>and</i> hewn down: Sharon is like a wilderness: [...] ^{1A} Bashan and Carmel shake off <i>their fruits</i>.</p> <p>10 Now will I rise, said^{1A} the LORD; now will I be exalted; now will I lift up myself.</p> <p>13 Hear, ye <i>that are</i> far off, what I have done; and, ye <i>that are</i> near, they will know^{1A} my might.</p>	<p>9 The land mourns and languishes; Lebanon is confounded and withers away; Sharon is like a desert; and Bashan and Carmel shake off their leaves.</p> <p>10 “Now I will arise,” says the LORD, “now I will lift myself up; now I will be exalted.</p> <p>11 You conceive chaff, you bring forth stubble; your breath is a fire that will consume you.</p> <p>12 And the peoples will be as if burned to lime, like thorns cut down, that are burned in the fire.”</p> <p>13 Hear, you who are far away, what I have done; and you who are near, acknowledge my might.</p>

^{9a} The place-names mentioned by Isaiah represent the four most fertile regions near Jerusalem, all of which have been laid waste. See Map Isaiah 33:9.

^{11b} Isaiah again refers to the image of childbirth. For other childbirth or child-rearing images in Isaiah’s writings, see fn. at Isa 13:8.

^{12c} Thorn bushes are dry, brittle, and highly flammable. In Isaiah’s time, chaff and straw were burned after the harvest.