



KJV Isa 37	JST Isa 37	Book of Mormon	DSS Isa 37	NRSV Isa 37
<p>1 AND it came to pass, when king Hezekiah heard <i>it</i>, that he rent his clothes, and covered himself with sackcloth,^a and went into the house of the LORD.^b</p> <p>2 And he sent Eliakim, who <i>was</i> over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.^c</p> <p>3 And they said unto him, Thus saith Hezekiah, This day <i>is</i> a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and <i>there is</i> not strength to bring forth.^d</p> <p>4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up <i>thy</i> prayer for the remnant that is left.</p> <p>5 So the servants of king Hezekiah came to Isaiah.</p> <p>6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou</p>			<p>4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up <i>thy</i> prayer for the remnant that is left in this city.^{1A}</p>	<p>1 When King Hezekiah heard it, he tore his clothes, covered himself with sackcloth, and went into the house of the LORD.</p> <p>2 And he sent Eliakim, who was in charge of the palace, and Shebna the secretary, and the senior priests, covered with sackcloth, to the prophet Isaiah son of Amoz.</p> <p>3 They said to him, “Thus says Hezekiah, This day is a day of distress, of rebuke, and of disgrace; children have come to the birth, and there is no strength to bring them forth.</p> <p>4 It may be that the LORD your God heard the words of the Rabshakeh, whom his master the king of Assyria has sent to mock the living God, and will reprove the words that the LORD your God has heard; therefore lift up your prayer for the remnant that is left.”</p> <p>5 When the servants of King Hezekiah came to Isaiah,</p> <p>6 Isaiah said to them, “Say to your master, ‘Thus says the LORD: Do not be afraid because of the words that you have heard, with which</p>

^{1a} The rending of clothes and wearing of sackcloth was a biblical custom demonstrating mourning and repentance. See 1 Kgs 20:31–32; 21:27; Neh 9:1; Dan 9:3; Joel 1:13; Jonah 3:6; Matt 11:21.

^{1b} At this critical moment, Hezekiah’s response was to pray in the temple to the Lord for guidance.

^{2c} Hezekiah’s next response was to seek counsel from God’s prophet.

^{3d} The crisis, occasioned by Assyria, is compared to a woman struggling to find the strength to give birth. For other childbirth or childrearing images in Isaiah’s writings, see fn. at Isa 13:8.

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<p>hast heard, wherewith the servants of the king of Assyria have blasphemed me.</p> <p>7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.^a</p> <p>8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.^b</p> <p>9 And he heard say concerning Tirhakah king of Ethiopia,^c He is come forth to make war with thee. And when he heard <i>it</i>, he sent messengers to Hezekiah, saying,</p> <p>10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.^d</p> <p>11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?</p> <p>12 Have the gods of the nations delivered them which my fathers</p>			<p>9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard <i>it</i>, he returned^{1A} and sent messengers to Hezekiah, saying,</p>	<p>the servants of the king of Assyria have reviled me.</p> <p>7 I myself will put a spirit in him, so that he shall hear a rumor, and return to his own land; I will cause him to fall by the sword in his own land.”</p> <p>8 The Rabshakeh returned, and found the king of Assyria fighting against Libnah; for he had heard that the king had left Lachish.</p> <p>9 Now the king heard concerning King Tirhakah of Ethiopia, “He has set out to fight against you.” When he heard it, he sent messengers to Hezekiah, saying,</p> <p>10 “Thus shall you speak to King Hezekiah of Judah: Do not let your God on whom you rely deceive you by promising that Jerusalem will not be given into the hand of the king of Assyria.</p> <p>11 See, you have heard what the kings of Assyria have done to all lands, destroying them utterly. Shall you be delivered?</p> <p>12 Have the gods of the nations delivered them, the nations that my predecessors</p>

^{7a} See NRSV translation. The KJV phrase “I will send a blast upon him” is more correctly translated from the Hebrew by the NRSV, which reads, “I will put a spirit in him” to make him want to return.

^{8b} The field commander (Rabshakeh) returned to the Assyrian king, now at Libnah, a few miles from Lachish.

^{9c} Sennacherib’s concern upon hearing of the approach of Tirhakah demonstrates the powerful impact of this fierce Egyptian leader.

^{10d} The Rabshakeh had focused his tirade against Hezekiah, but Sennacherib’s letter is directly against Jehovah.

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<p>have destroyed, <i>as</i> Gozan, and Haran, and Rezech, and the children of Eden which <i>were</i> in Telassar?^a</p> <p>13 Where <i>is</i> the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?^b</p> <p>14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.^c</p> <p>15 And Hezekiah prayed unto the LORD, saying,^d</p> <p>16 O LORD of hosts, God of Israel, that dwellest <i>between</i> the cherubims, thou <i>art</i> the God, <i>even</i> thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.^e</p> <p>17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.</p>	<p>17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which he hath sent to reproach the living God.</p>		<p>13 Where <i>is</i> the king of Hamath, and the king of Arphad, and the king of Lair and^{1A} of Sepharvaim, and^{1A} Hena, and Ivah and Samaria?^{1A}</p> <p>14 And Hezekiah received the letters from the hand of the messengers, and read them.^{1A} and Hezekiah went up unto the house of the LORD, and spread it before the LORD.</p>	<p>destroyed, Gozan, Haran, Rezech, and the people of Eden who were in Telassar?</p> <p>13 Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?"</p> <p>14 Hezekiah received the letter from the hand of the messengers and read it; then Hezekiah went up to the house of the LORD and spread it before the LORD.</p> <p>15 And Hezekiah prayed to the LORD, saying:</p> <p>16 "O LORD of hosts, God of Israel, who are enthroned above the cherubim, you are God, you alone, of all the kingdoms of the earth; you have made heaven and earth.</p> <p>17 Incline your ear, O LORD, and hear; open your eyes, O LORD, and see; hear all the words of Sennacherib, which he has sent to mock the living God.</p>

12^a All the cities in this verse were conquered prior to Hezekiah’s reign and appear to have been located near the Tigris and Euphrates Rivers. See Map 36:19.

13^b The cities in v. 13 are in Syria, north of Jerusalem, and Hezekiah may have been more familiar with them, as they were conquered during his reign. This is the same list as that given by the Rabshakeh in Isa 36:19 but adds Hena and Ivvah, which are unknown locations. Inhabitants of Ivvah (along with Sepharvaim and Hamath) had been exiled to Samaria—just north of Hezekiah’s kingdom—twenty years earlier, when Israel was conquered (see 2 Kgs 17:24). They intermarried with the remnants of Israel and became some of the ancestors of the Samaritans.

14^c Hezekiah again responds by going immediately to the temple to pray.

15^d Hezekiah’s prayer in vv. 15–20 expresses his faith in God’s power. Compare the brother of Jared’s prayer in Ether 3:1–5.

16^e Hezekiah rejects the geographic gods of the then-known world and asserts his faith in Jehovah, the God of *all* the earth. In his prayer, Hezekiah addresses Jehovah, who is seated on his throne (the ark of the covenant) in the Holy of Holies, between two golden cherubim.

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<p>18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,</p> <p>19 And have cast their gods into the fire: for they <i>were</i> no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them.</p> <p>20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou <i>art</i> the LORD, <i>even</i> thou only.</p> <p>21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:^a</p> <p>22 This <i>is</i> the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, <i>and</i> laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.^b</p> <p>23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted <i>thy</i> voice, and lifted up thine eyes on high? <i>even</i> against the Holy One of Israel.</p> <p>24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the</p>			<p>18 Of a truth, LORD, the kings of Assyria have laid waste all the nations [...],^{1A}</p> <p>19 And have cast their gods into the fire: for they <i>were</i> no gods, but the works^{1A} of men’s hands, wood and stone: therefore they have destroyed them.</p> <p>20 Now therefore, O LORD our God, I will save us^{1A} from his hand, that all the kingdoms of the earth may know that thou <i>art</i> the LORD, the lone God.^{1A}</p> <p>21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, to whom you prayed^{1A} against Sennacherib king of Assyria:</p> <p>24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the</p>	<p>18 Truly, O LORD, the kings of Assyria have laid waste all the nations and their lands,</p> <p>19 and have hurled their gods into the fire, though they were no gods, but the work of human hands—wood and stone—and so they were destroyed.</p> <p>20 So now, O LORD our God, save us from his hand, so that all the kingdoms of the earth may know that you alone are the LORD.”</p> <p>21 Then Isaiah son of Amoz sent to Hezekiah, saying: “Thus says the LORD, the God of Israel: Because you have prayed to me concerning King Sennacherib of Assyria,</p> <p>22 this is the word that the LORD has spoken concerning him: She despises you, she scorns you— virgin daughter Zion; she tosses her head—behind your back, daughter Jerusalem.</p> <p>23 Whom have you mocked and reviled? Against whom have you raised your voice and haughtily lifted your eyes? Against the Holy One of Israel!</p> <p>24 By your servants you have mocked the Lord, and you have said, ‘With my many chariots</p>

21^a Hezekiah went to the temple to pray to the Lord. His answer came to him in a message from the prophet of God.

22^b See NRSV translation. Jehovah depicts a tender, young daughter of Zion mocking the mighty Assyria, tossing her head in scorn at the fearful empire.

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<p>height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, <i>and</i> the choice fir trees thereof: and I will enter into the height of his border, <i>and</i> the forest of his Carmel.^a</p>			<p>height of the mountains, to the sides of Lebanon; and I will cut it^{1A} down, the tall cedars thereof, <i>and</i> the choice fir trees thereof: and I will enter into the height of his border, <i>and</i> the forest of his Carmel.</p>	<p>I have gone up the heights of the mountains, to the far recesses of Lebanon; I felled its tallest cedars, its choicest cypresses; I came to its remotest height, its densest forest.</p>
<p>25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.</p>			<p>25 I have called out,^{1A} and drunk foreign^{1A} water; and with the sole of my feet may I dry up^{1A} all the rivers of the besieged places.</p>	<p>25 I dug wells and drank waters, I dried up with the sole of my foot all the streams of Egypt.’</p>
<p>26 Hast thou not heard long ago, <i>how</i> I have done it; <i>and</i> of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities <i>into</i> ruinous heaps.^b</p>			<p>26 Hast thou not heard long ago, <i>how</i> I have done it; <i>and</i> of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be for devastating storms^{1A} of blockaded^{1A} heaps, defenced cities.</p>	<p>26 Have you not heard that I determined it long ago? I planned from days of old what now I bring to pass, that you should make fortified cities crash into heaps of ruins,</p>
<p>27 Therefore their inhabitants <i>were</i> of small power, they were dismayed and confounded: they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as corn</i> blasted before it be grown up.^c</p>			<p>27 Therefore their inhabitants <i>were</i> of small power, they were dismayed and confounded: they were <i>as</i> the grass of the field, [...] ^{1A} <i>as</i> the green herb, <i>as</i> the grass on the housetops, the blighted before the east.^{1A}</p>	<p>27 while their inhabitants, shorn of strength, are dismayed and confounded; they have become like plants of the field and like tender grass, like grass on the housetops, blighted before it is grown.</p>
<p>28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.</p>			<p>28 But I know thy standing^{1A} and thy abode, and thy going out, and thy coming in, and thy disquiet^{1A} against me.</p>	<p>28 I know your rising up and your sitting down, your going out and coming in, and your raging against me.</p>
<p>29 Because thy rage against me, and thy tumult, is come up into</p>			<p>29 [...] ^{1A} Thy tumult is come up into mine ears, therefore</p>	<p>29 Because you have raged against me and your arrogance has come to my ears,</p>

24^a In vv. 24–25, Jehovah quotes Assyria’s prideful boast. The cedars and forests of Lebanon and Carmel (in Syria, northwest of Israel) are again used to depict wealth, power, and strength.

26^b This verse is the Lord’s response to Assyria’s pride. Assyria was able to conquer only as an instrument of the Lord.

27^c Grass was used to strengthen the mud on the roof of a house. Exposed to the sun, it would rapidly dry.

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<p>mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.^a</p> <p>30 And this <i>shall be</i> a sign unto thee,^b Ye shall eat <i>this</i> year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.^c</p> <p>31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:^d</p> <p>32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.</p> <p>33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.</p> <p>34 By the way that he came, by the same shall he return, and</p>	<p>32 For out of Jerusalem shall go forth a remnant, and they that escape out of Jerusalem shall come up upon mount Zion: the zeal of the LORD of hosts shall do this.</p>		<p>will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way on which is destruction.^{1A}</p> <p>30 And this <i>shall be</i> a sign unto thee, Eat^{1A} <i>this</i> year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat [...].^{4B}</p> <p>31 And those who are found^{1A} that is escaped of the house of Judah will gather;^{1A} take root downward, and bear fruit upward:</p> <p>32 For out of Zion^{1A} shall go forth a remnant, and they that escape out of Jerusalem:^{1A} the zeal of the LORD of hosts shall do this.</p> <p>33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor cast a bank against it,^{1A} nor shoot an arrow there, nor come before it with shields.</p>	<p>I will put my hook in your nose and my bit in your mouth; I will turn you back on the way by which you came.</p> <p>30 “And this shall be the sign for you: This year eat what grows of itself, and in the second year what springs from that; then in the third year sow, reap, plant vineyards, and eat their fruit.</p> <p>31 The surviving remnant of the house of Judah shall again take root downward, and bear fruit upward;</p> <p>32 for from Jerusalem a remnant shall go out, and from Mount Zion a band of survivors. The zeal of the LORD of hosts will do this.</p> <p>33 “Therefore thus says the LORD concerning the king of Assyria: He shall not come into this city, shoot an arrow there, come before it with a shield, or cast up a siege ramp against it.</p> <p>34 By the way that he came, by the same he shall return; he shall not come into this city, says the LORD.</p>

29^a When the Lord hears the Assyrians’ rage against him, he tames them with a “hook in [their] nose and [a] bit in [their] mouth.” He uses that bridle to cause them to “return by the way [they] came.”

30^b Compare the sign that Isaiah gave to King Ahaz in Isa 7:14.

30^c This sign depicts the certainty of the land’s renewal. By the third year, the inhabitants would be recovered in time to plant seed and harvest.

31^d The remnant that remain are also described using the image of plants that will take root and “bear fruit” (or have children).

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<p>shall not come into this city, saith the LORD.^a</p> <p>35 For I will defend this city to save it for mine own sake, and for my servant David's sake.^b</p> <p>36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they <i>were</i> all dead corpses.^c</p> <p>37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.</p> <p>38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.^d</p>	<p>36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they who were left arose early in the morning, behold, they <i>were</i> all dead corpses.</p>			<p>35 For I will defend this city to save it, for my own sake and for the sake of my servant David.”</p> <p>36 Then the angel of the LORD set out and struck down one hundred eighty-five thousand in the camp of the Assyrians; when morning dawned, they were all dead bodies.</p> <p>37 Then King Sennacherib of Assyria left, went home, and lived at Nineveh.</p> <p>38 As he was worshipping in the house of his god Nisroch, his sons Adrammelech and Sharezer killed him with the sword, and they escaped into the land of Ararat. His son Esar-haddon succeeded him.</p>

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<p>1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him,</p>				<p>1 In those days Hezekiah became sick and was at the point of death. The prophet Isaiah son of Amoz came to him, and said to him, “Thus says</p>

34^a On a cuneiform record, Sennacherib brags that “Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape.” But he never claims to have conquered Jerusalem. The Roman historian Herodotus (*History*, 2:141) states that a plague came upon the Assyrian army. (Sennacherib’s Prism is currently located in the British Museum.)

35^b Hezekiah is a direct descendant of David. This verse reminds the reader of the covenant the Lord made with David (2 Sam 7:16).

36^c The ambiguous KJV translation “when *they* arose early in the morning, behold, *they* were all dead corpses” (italics added) provides a potentially humorous image for the reader, but it is resolved by the NRSV translation.

37^d The murder of Sennacherib by his sons occurred in ca. 681 BC. That Sennacherib was killed while praying in his god’s temple, just as Hezekiah prayed for deliverance in Jehovah’s temple, provides an ironic conclusion to the story. No record outside of the Bible of the god Nisroch has yet been discovered.

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<p>Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.^a</p> <p>2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,</p> <p>3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart,^b and have done <i>that which is</i> good in thy sight. And Hezekiah wept sore.</p> <p>4 ¶ Then came the word of the LORD to Isaiah, saying,</p> <p>5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.</p> <p>6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.^c</p> <p>7 And this <i>shall be</i> a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;</p> <p>8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward.</p>	<p>3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.</p>		<p>5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, and^{1A} I have seen thy tears: behold, I will add unto thy days fifteen years.</p> <p>6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city for my sake and the sake of David my servant.^{1A}</p> <p>8 Behold, I will bring again the shadow of the degrees, which is gone down in the upper^{1A} sun dial of Ahaz, ten degrees</p>	<p>the LORD: Set your house in order, for you shall die; you shall not recover.”</p> <p>2 Then Hezekiah turned his face to the wall, and prayed to the LORD:</p> <p>3 “Remember now, O LORD, I implore you, how I have walked before you in faithfulness with a whole heart, and have done what is good in your sight.” And Hezekiah wept bitterly.</p> <p>4 Then the word of the LORD came to Isaiah:</p> <p>5 “Go and say to Hezekiah, Thus says the LORD, the God of your ancestor David: I have heard your prayer, I have seen your tears; I will add fifteen years to your life.</p> <p>6 I will deliver you and this city out of the hand of the king of Assyria, and defend this city.</p> <p>7 “This is the sign to you from the LORD, that the LORD will do this thing that he has promised:</p> <p>8 See, I will make the shadow cast by the declining sun on the dial of Ahaz turn back ten steps.” So the sun turned back on the dial the ten steps by which it had declined.</p>

^{1A} Isa 38–39 is out of chronological order and comes before the events in Isa 36–37 (see Isa 36:6).

^{3b} See NRSV translation. In the NIV, it reads, “Remember, LORD, how I have walked before you faithfully and with wholehearted devotion.”

^{6c} Hezekiah’s urgent plea for an extended life allowed him to help save his people when Assyria came (see 2 Kgs 20:6).

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<p>So the sun returned ten degrees, by which degrees it was gone down.^a</p> <p>9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:^b</p> <p>10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.^c</p> <p>11 I said, I shall not see the LORD, <i>even</i> the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.</p> <p>12 Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day <i>even</i> to night wilt thou make an end of me.^d</p> <p>13 I reckoned till morning, <i>that</i>, as a lion, so will he break all my bones: from day <i>even</i> to night wilt thou make an end of me.^e</p> <p>14 Like a crane <i>or</i> a swallow, so did I chatter: I did mourn as</p>	<p>12 Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.</p> <p>13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.</p>		<p>backward. So the sun returned ten degrees, by which degrees it was gone down.</p> <p>10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the bitterness^{1A} of my years.</p> <p>11 I said, I shall not see the LORD, <i>even</i> the LORD, in the land of [...] life:^{1A} And^{1A} I shall behold man no more with the inhabitants of the world.</p> <p>12 Mine age is departed, and is vanished^{1A} from me as a shepherd’s tent: I have recounted^{1A} like a weaver my life: he will cut me off with pining sickness: from day <i>even</i> to night wilt thou make an end of me.</p> <p>13 I am laid bare^{1A} till morning, <i>that</i>, as a lion, so will he break all my bones: from day <i>even</i> to night wilt thou make an end of me.</p> <p>14 Like a crane <i>or</i> a swallow, so did I chatter: I did mourn as</p>	<p>9 A writing of King Hezekiah of Judah, after he had been sick and had recovered from his sickness:</p> <p>10 I said: In the noontide of my days I must depart; I am consigned to the gates of Sheol for the rest of my years.</p> <p>11 I said, I shall not see the LORD in the land of the living; I shall look upon mortals no more among the inhabitants of the world.</p> <p>12 My dwelling is plucked up and removed from me like a shepherd’s tent; like a weaver I have rolled up my life; he cuts me off from the loom; from day to night you bring me to an end;</p> <p>13 I cry for help until morning; like a lion he breaks all my bones; from day to night you bring me to an end.</p> <p>14 Like a swallow or a crane I clamor, I moan like a dove.</p>

^{8a} In the NIV, “sun dial” (KJV) = “stairway.” Ahaz apparently had built a stairway/sundial as the shadow cast by the sun moved along the steps. In 2 Kgs 20:9–11 it is recorded that Hezekiah was allowed to choose for a sign whether the shadow created by the moving sun would shift forward or backward. According to Hezekiah’s decision, “he brought the shadow *back* the ten intervals, by which the sun had declined on the dial of Ahaz” (NRSV; italics added).

^{9b} Vv. 9–20 appear to indicate that King Hezekiah was a poet, like his ancestor King David.

^{10c} See NRSV translation for vv. 10–20. Vv. 10–14 describe Hezekiah’s feelings of suffering before being healed.

^{12d} Both the dismantled shepherd’s tent and the weaving cut “off from the loom” (NRSV) indicate that the work is finished and will not be resumed.

^{13e} Hezekiah uses a violent lion attack as an image for death. In the DSS, the individual is completely bare and vulnerable.

KJV Isa 38	JST Isa 38	Book of Mormon	DSS Isa 38	NRSV Isa 38
<p>a dove: mine eyes fail <i>with looking</i> upward: O LORD, I am oppressed; undertake for me.^a</p>			<p>a dove: mine eyes fail <i>with looking</i> upward: O LORD, I am in desire;^{1b} so^{1a} undertake for me.</p>	<p>My eyes are weary with looking upward. O Lord, I am oppressed; be my security!</p>
<p>15 What shall I say? he hath both spoken unto me, and himself hath done <i>it</i>: I shall go softly all my years in the bitterness of my soul.^b</p>	<p>15 What shall I say? he hath both spoken unto me, and himself hath healed me: I shall go softly all my years, that I may not walk in the bitterness of my soul.</p>		<p>15 What shall I say? he hath both spoken unto me, and himself hath done <i>it to me</i>:^{1a} I shall go softly all my years in the bitterness of my soul.</p>	<p>15 But what can I say? For he has spoken to me, and he himself has done it. All my sleep has fled because of the bitterness of my soul.</p>
<p>16 O Lord, by these <i>things men</i> live, and in all these <i>things is</i> the life of my spirit: so wilt thou recover me, and make me to live.</p>	<p>16 O Lord, thou who art the life of my spirit, in whom I live [...]: so wilt thou recover me, and make me to live: and in all these things I will praise thee.</p>		<p>16 O Lord, by these <i>things men</i> live, and in all these <i>things is</i> the life of his^{1a} spirit: so wilt thou recover me, and make me to live.</p>	<p>16 O Lord, by these things people live, and in all these is the life of my spirit. Oh, restore me to health and make me live!</p>
<p>17 Behold, for peace I had great bitterness: but thou hast in love to my soul <i>delivered</i> it from the pit of corruption: for thou hast cast all my sins behind thy back.</p>	<p>17 Behold, I had great bitterness instead of peace: but thou hast in love to my soul, saved me from the pit of corruption: for thou hast cast all my sins behind thy back.</p>		<p>17 Behold, for peace I had much^{1a} bitterness: but thou hast in love to my soul <i>delivered</i> it from the pit of instruments:^{1a} for thou hast cast all my sins behind thy back.</p>	<p>17 Surely it was for my welfare that I had great bitterness; but you have held back my life from the pit of destruction, for you have cast all my sins behind your back.</p>
<p>18 For the grave cannot praise thee, death can <i>not</i> celebrate thee: they that go down into the pit cannot hope for thy truth.^c</p>			<p>18 For the grave cannot praise thee, death can <i>not</i> celebrate thee: and^{1a} they that go down into the pit cannot hope for thy truth.</p>	<p>18 For Sheol cannot thank you, death cannot praise you; those who go down to the Pit cannot hope for your faithfulness.</p>
<p>19 The living, the living, he shall praise thee, as I <i>do</i> this day: the father to the children shall make known thy truth.</p>	<p>19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.</p>			<p>19 The living, the living, they thank you, as I do this day; fathers make known to children your faithfulness.</p>
<p>20 The LORD <i>was ready</i> to save me: therefore we will sing my songs to the stringed</p>			<p>20 The LORD <i>was ready</i> to save me; the living, the living shall praise thee, as I do this day: the father to the children</p>	<p>20 The LORD will save me, and we will sing to stringed instruments all the days of our lives, at the house of the LORD.</p>

14^a Hezekiah compares his pleas to the Lord with the mournful cries of cranes, swallows, and doves.

15^b Vv. 15–20 reflect Hezekiah’s humble gratitude (see NRSV) at his miraculous healing.

18^c Alma 34:33–34 explains that life is the time to act (see v. 19), prior to entering Sheol (the grave), the world of departed spirits.

KJV Isa 38	JST Isa 38	Book of Mormon	DSS Isa 38	NRSV Isa 38
instruments all the days of our life in the house of the LORD. ^a			shall make known, O God, thy truth; The Lord was ready to save me; ^{1A} therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.	
21 For Isaiah had said, Let them take a lump of figs, and lay <i>it</i> for a plaster upon the boil, and he shall recover.			21 ^b For Isaiah had said, [...] ^{1A} A lump of figs, and lay <i>it</i> for a plaister upon the boil, and he shall recover.	21 Now Isaiah had said, “Let them take a lump of figs, and apply it to the boil, so that he may recover.”
22 Hezekiah also had said, What <i>is</i> the sign that I shall go up to the house of the LORD? ^c				22 Hezekiah also had said, “What is the sign that I shall go up to the house of the LORD?”

KJV Isa 39	JST Isa 39	Book of Mormon	DSS Isa 39	NRSV Isa 39
1 AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. ^d			1 AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: because ^{1B} he had heard that he had been sick, and had lived . ^{1A}	1 At that time King Merodach-baladan son of Baladan of Babylon sent envoys with letters and a present to Hezekiah, for he heard that he had been sick and had recovered.
2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor			2 And Hezekiah was glad of them, and shewed them all of his houses ^{1A} of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his	2 Hezekiah welcomed them; he showed them his treasure house, the silver, the gold, the spices, the precious oil, his whole armory, all that was found in his storehouses. There was nothing in his house or in all his realm that Hezekiah did not show them.

²⁰^a Psalms of gratitude were sung regularly during temple worship.

²¹^b DSS—A second scribe in DSS 1A added vv. 21–22, part of it in the margin, to the work of the first scribe, who ended at v. 20.

²²^c Under the law of Moses, Hezekiah’s illness may have prevented him from attending the temple.

¹^d This occurred after the events of Isa 38 but before the events of Isa 36–37. Merodach-baladan (Assyrian, “Marduch has given a son”) of Babylon held the Assyrian throne 721–710 BC and 705–703 BC.

KJV Isa 39	JST Isa 39	Book of Mormon	DSS Isa 39	NRSV Isa 39
He said moreover, For there shall be peace and truth in my days. ^a				thought, “There will be peace and security in my days.”

KJV Isa 40	JST Isa 40	Book of Mormon 1 Ne 10	DSS Isa 40	NRSV Isa 40
<p>1 COMFORT ye, comfort ye my people, saith your God.^b</p> <p>2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’s hand double for all her sins.^c</p> <p>3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.^d</p> <p>4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made</p>		<p>1 Ne 10:8 Yea, even he should go forth and cry in the wilderness: Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe’s latchet I am not worthy to unloose. And much spake my father concerning this thing.</p>	<p>2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’s hand double for all her sins.</p> <p>3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, and^{1A} make straight in the desert a highway for our God.</p>	<p>1 Comfort, O comfort my people, says your God.</p> <p>2 Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the LORD’s hand double for all her sins.</p> <p>3 A voice cries out: “In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God.</p> <p>4 Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain.</p>

^{8a} Hezekiah accepts Isaiah’s criticism. The final phrase is a particularly significant statement of faith in light of an apparently inevitable Assyrian conquest. His response as recorded in 2 Kgs 20:19 is less self-serving than the response recorded in this verse.

^{1b} This verse sums up the theme of Isa 40–66. See introduction of this volume for a discussion of Isaiah and Deutero-Isaiah. The final twenty-seven chapters of Isaiah are focused on God’s promises regarding the future redemption of Israel. Beginning in Isa 40 the reader may profit by asking, “Who will do the comforting?”

^{2c} The prophecies in these chapters allow for multiple applications in a wide variety of circumstances. This verse can apply to the Babylonian captivity, the Roman destruction of Herod’s temple, the Nephites and Lamanites, the last days, or any time of redemption.

^{3d} The Gospels of Matthew and Mark quote these exact words and apply them to John the Baptist (Matt 3:3; Mark 1:3). The people of the time were aware that highways like the Way of the Kings were continually being smoothed by the removal of small hills and the filling in of valleys (see v. 4).

KJV Isa 40	JST Isa 40	Book of Mormon 1 Ne 10	DSS Isa 40	NRSV Isa 40
<p>straight, and the rough places plain:</p> <p>5 And the glory of the LORD shall be revealed, and all flesh shall see <i>it</i> together: for the mouth of the LORD hath spoken <i>it</i>.^a</p> <p>6 The voice said, Cry. And he said, What shall I cry? All flesh <i>is</i> grass, and all the goodliness thereof <i>is</i> as the flower of the field:</p> <p>7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people <i>is</i> grass.^b</p> <p>8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.</p> <p>9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift <i>it</i> up, be not afraid; say unto the cities of Judah, Behold your God!</p> <p>10 Behold, the Lord GOD will come with strong <i>hand</i>, and his arm shall rule for him: behold, his reward <i>is</i> with him, and his work before him.^c</p>			<p>6 The voice said, Cry. And I^{1A} said, What shall I cry? All flesh <i>is</i> grass, and all the goodliness thereof <i>is</i> as the flower of the field:</p> <p>8 The grass withereth, the flower fadeth: but the word of our God, the word of our God^{1A} shall stand for ever.</p> <p>10 Behold, the Lord GOD will come with strength,^{1A} and his arm shall rule for him: behold, his reward <i>is</i> with him, and his works^{1A} before him.</p>	<p>5 Then the glory of the LORD shall be revealed, and all people shall see it together, for the mouth of the LORD has spoken.”</p> <p>6 A voice says, “Cry out!” And I said, “What shall I cry?” All people are grass, their constancy is like the flower of the field.</p> <p>7 The grass withers, the flower fades, when the breath of the LORD blows upon it; surely the people are grass.</p> <p>8 The grass withers, the flower fades; but the word of our God will stand forever.</p> <p>9 Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, “Here is your God!”</p> <p>10 See, the Lord GOD comes with might, and his arm rules for him; his reward is with him, and his recompense before him.</p>

^{5a} Jehovah will be revealed to his people, an awe-inspiring sight. The highway of vv. 4–5 has been prepared for his coming, rather than for a conquering army.

^{7b} In vv. 6–8, after the rainy seasons, the Judean wilderness is covered in fertile green, and flowers of red, yellow, and blue. The flowers only last temporarily until the coming of the hot sun, and then they disappear as if they had never been, in contrast to the eternal word of God.

^{10c} See fn. for Isa 5:25. Isaiah returns to the image of God’s merciful, “strong hand” (KJV).

KJV Isa 40	JST Isa 40	Book of Mormon 1 Ne 10	DSS Isa 40	NRSV Isa 40
<p>11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry <i>them</i> in his bosom, <i>and</i> shall gently lead those that are with young.^a</p> <p>12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?^b</p> <p>13 Who hath directed the Spirit of the LORD, or <i>being</i> his counsellor hath taught him?^c</p> <p>14 With whom took he counsel, and <i>who</i> instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?</p> <p>15 Behold, the nations <i>are</i> as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.^d</p>			<p>12 Who hath measured the waters of the sea^{1A} in the hollow of his hand, and meted out heaven with his^{1A} span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?</p> <p>15^e Behold, the nations <i>are</i> as a drop of a bucket, and are counted as the small dust of the balance: behold, then^{1A} he taketh up the isles as a very little thing.</p>	<p>11 He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep.</p> <p>12 Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?</p> <p>13 Who has directed the spirit of the LORD, or as his counselor has instructed him?</p> <p>14 Whom did he consult for his enlightenment, and who taught him the path of justice? Who taught him knowledge, and showed him the way of understanding?</p> <p>15 Even the nations are like a drop from a bucket, and are accounted as dust on the scales; see, he takes up the isles like fine dust.</p>

11^a Compare Ps 23. Jesus refers to himself as the “Good Shepherd” in John 10:11–15, building on Isaiah’s imagery and that of Ezekiel 34:1–19 (esp. v. 11): “I myself will search for my sheep and look after them” (NIV).

12^b Isaiah portrays the Lord as the Creator-God, carefully crafting the world. God is greater than any earthly grandeur or power. Compare v. 19 for similar imagery.

13^c Compare vv. 13–14 with JST Matt 3:25: “And [Jesus] served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him.”

15^d In this verse Isaiah uses metaphors for things so small that they cannot be distinguished—“drop,” “small dust,” “a very little thing”—in order to emphasize the grandeur of God. The isles symbolize the entire world.

15^e DSS—The scribe for DSS 1A changed in vv. 15–16.

KJV Isa 40	JST Isa 40	Book of Mormon 1 Ne 10	DSS Isa 40	NRSV Isa 40
<p>16 And Lebanon <i>is</i> not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.^a</p> <p>17 All nations before him <i>are</i> as nothing; and they are counted to him less than nothing, and vanity.^b</p> <p>18 ¶ To whom then will ye liken God? or what likeness will ye compare unto him?^c</p> <p>19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.</p> <p>20 He that <i>is</i> so impoverished that he hath no oblation chooseth a tree <i>that</i> will not rot; he seeketh unto him a cunning workman to prepare a graven image, <i>that</i> shall not be moved.</p> <p>21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?</p> <p>22 <i>It is</i> he that sitteth upon the circle of the earth, and the inhabitants thereof <i>are</i> as grasshoppers; that stretcheth out the heavens as a curtain,</p>			<p>17 All nations before him <i>are</i> as nothing; and they are counted to him as^{1A} nothing, and vanity.</p> <p>18 To whom then will ye liken me^{1A} God? or what likeness will ye compare unto me?^{1A}</p> <p>19 A graven image, the workman made it;^{1A} and the goldsmith spreadeth it over with gold, and casteth silver chains.</p> <p>20 He that <i>is</i> so impoverished that he hath no oblation,^d a tree <i>that</i> will not rot; and^{1A} chooseth a cunning workman and^{1A} he seeketh unto him to prepare a graven image, <i>that</i> shall not be moved.</p> <p>21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of [...] ^{1A} earth?</p>	<p>16 Lebanon would not provide fuel enough, nor are its animals enough for a burnt offering.</p> <p>17 All the nations are as nothing before him; they are accounted by him as less than nothing and emptiness.</p> <p>18 To whom then will you liken God, or what likeness compare with him?</p> <p>19 An idol? — A workman casts it, and a goldsmith overlays it with gold, and casts for it silver chains.</p> <p>20 As a gift one chooses mulberry wood — wood that will not rot — then seeks out a skilled artisan to set up an image that will not topple.</p> <p>21 Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?</p> <p>22 It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to live in;</p>

16^a The metaphors symbolize God’s majesty: all of the famous woods of Lebanon are insufficient for the sacrifice he deserves, as are all of the animals in those woods.

17^b Compare v. 15.

18^c The implied answer to these questions is “he is incomparable.” This sets up vv. 19–20, which portray idols: the manmade, powerless images of gods.

20^d DSS—The first two words in DSS 1A were copied by a different scribe than the rest.

KJV Isa 40	JST Isa 40	Book of Mormon 1 Ne 10	DSS Isa 40	NRSV Isa 40
<p>and spreadeth them out as a tent to dwell in:^a</p> <p>23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.</p> <p>24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.^b</p> <p>25 To whom then will ye liken me, or shall I be equal? saith the Holy One.</p> <p>26 Lift up your eyes on high, and behold who hath created these <i>things</i>, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that <i>he is</i> strong in power; not one faileth.</p> <p>27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?</p> <p>28 ¶ Hast thou not known? hast thou not heard, <i>that</i> the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is</p>			<p>26 Lift up your eyes on high, and behold who hath created these <i>things</i>, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that <i>he is</i> strong in his^{1A} power; and^{1A} not one faileth.</p> <p>28 Hast thou not known? hast thou not heard, <i>that</i> the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? And^{1A} <i>there is</i> no</p>	<p>23 who brings princes to naught, and makes the rulers of the earth as nothing.</p> <p>24 Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth, when he blows upon them, and they wither, and the tempest carries them off like stubble.</p> <p>25 To whom then will you compare me, or who is my equal? says the Holy One.</p> <p>26 Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name; because he is great in strength, mighty in power, not one is missing.</p> <p>27 Why do you say, O Jacob, and speak, O Israel, “My way is hidden from the LORD, and my right is disregarded by my God”?</p> <p>28 Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable.</p>

22^a Isaiah again uses creation imagery to convey the power of the Creator-God. People of the time were familiar with the practice of stretching out a tent.

24^b See NRSV translation. The rulers of the world in v. 23 are likened to temporary crops that are planted, grow, die, and are soon swept away “like chaff” in the wind.

KJV Isa 40	JST Isa 40	Book of Mormon 1 Ne 10	DSS Isa 40	NRSV Isa 40
<p>weariness? <i>there is</i> no searching of his understanding.^a</p> <p>29 He giveth power to the faint; and to <i>them that have</i> no might he increaseth strength.</p> <p>30 Even the youths shall faint and be weary, and the young men shall utterly fall:</p> <p>31 But they that wait upon the LORD^b shall renew <i>their</i> strength;^c they shall mount up with wings as eagles; they shall run, and not be weary; <i>and</i> they shall walk, and not faint.^d</p>			<p>searching of his understanding.</p> <p>29 The one who^{1A} giveth power to the faint; and to <i>them that have</i> no might he increaseth strength.</p> <p>31 But they that wait upon the LORD shall renew <i>their</i> strength; then^{1A} they shall mount up with wings as eagles; they shall run, and not be weary; <i>and</i> they shall walk, and not faint.</p>	<p>29 He gives power to the faint, and strengthens the powerless.</p> <p>30 Even youths will faint and be weary, and the young will fall exhausted;</p> <p>31 but those who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.</p>

KJV Isa 41	JST Isa 41	Book of Mormon	DSS Isa 41	NRSV Isa 41
<p>1 KEEP silence before me, O islands; and let the people renew <i>their</i> strength;^e let them come near; then let them speak: let us come near together to judgment.^f</p> <p>2 Who raised up the righteous <i>man</i> from the east, called him to his foot, gave the nations before him, and made <i>him</i> rule over kings? he gave <i>them</i> as</p>			<p>2 Who raised up the righteous <i>man</i> from the east, and^{1A} called him to his feet,^{1A} and^{1A} gave the nations before him, and subdues^{1A} kings? And^{1A} he</p>	<p>1 Listen to me in silence, O coastlands; let the peoples renew their strength; let them approach, then let them speak; let us together draw near for judgment.</p> <p>2 Who has roused a victor from the east, summoned him to his service? He delivers up nations to him, and tramples kings under foot; he makes them like dust with his sword,</p>

28^a Isaiah concludes this discussion by stating that the Creator-God never grows weary and can therefore give strength to humans who do grow weary.

31^b Describing this passage, President Henry B. Eyring stated, “The word *wait* in scriptural language means to hope or anticipate.” *To Draw Closer to God: A Collection of Discourses* (Salt Lake City: Deseret Book, 2004), 96. In the NIV, it reads, “But those who hope in the LORD will renew their strength.”

31^c See D&C 84:33: “For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.”

31^d Those that “wait” in this way will be the recipients of sublime promises, as in D&C 89:18–20: “And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint.”

1^e This promise is a continuation of Isa 40:31 and should be read without the chapter break.

1^f God is calling all together to a day of judgment. The islands symbolize all the nations of the earth.

KJV Isa 41	JST Isa 41	Book of Mormon	DSS Isa 41	NRSV Isa 41
the dust to his sword, <i>and</i> as driven stubble to his bow. ^a			gave <i>them</i> as the dust to his sword, <i>and</i> as driven stubble to his bow.	like driven stubble with his bow.
3 He pursued them, <i>and</i> passed safely; <i>even</i> by the way <i>that</i> he had not gone with his feet.			3 And ^{1A} he pursued them, <i>and</i> passed safely; <i>even</i> by the way <i>that</i> he had not known ^{1A} with his feet.	3 He pursues them and passes on safely, scarcely touching the path with his feet.
4 Who hath wrought and done <i>it</i> , calling the generations from the beginning? I the LORD, the first, and with the last; I <i>am</i> he. ^b				4 Who has performed and done this, calling the generations from the beginning? I, the LORD, am first, and will be with the last.
5 The isles saw <i>it</i> , and feared; the ends of the earth were afraid, drew near, and came.			5 The isles saw <i>it</i> , and feared; the ends of the earth were together , ^{1A} drew near, and came.	5 The coastlands have seen and are afraid, the ends of the earth tremble; they have drawn near and come.
6 They helped every one his neighbour; and <i>every one</i> said to his brother, Be of good courage. ^c	6 They helped every one his neighbour; and every one said to his brother, Be of good courage.		6 They helped every one his neighbour; [...] ^{1A} <i>every one</i> said to his brother, Be of good courage.	6 Each one helps the other, saying to one another, "Take courage!"
7 So the carpenter encouraged the goldsmith, <i>and</i> he that smootheth <i>with</i> the hammer him that smote the anvil, saying, It <i>is</i> ready for the sodering; and he fastened it with nails, <i>that</i> it should not be moved. ^d			7 So the carpenter encouraged the goldsmith, <i>and</i> he that smootheth <i>with</i> the hammer him that smote the anvil, he says , ^{1A} It <i>is</i> ready for the sodering; and he fastened it with nails, <i>that</i> it should not be moved.	7 The artisan encourages the goldsmith, and the one who smooths with the hammer encourages the one who strikes the anvil, saying of the soldering, "It is good"; and they fasten it with nails so that it cannot be moved.
8 But thou, Israel, <i>art</i> my servant, Jacob whom I have chosen, the seed of Abraham my friend. ^e	8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.			8 But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend;

^{2a} Isaiah teaches of a powerful savior figure, raised up by the Lord, who would come from the east to rule over the nations. For Judah, who would soon be exiled to Babylon in 587 BC, this prophecy may have had partial fulfillment when Cyrus, the king of Persia, restored it to its lands in ca. 515 BC. The power of this individual is described in vv. 2–7.

^{4b} In answer to the question "Who has . . . done this?" (NRSV) God responds, "I, Jehovah" (NRSV).

^{6c} In vv. 5–6, all the nations of the earth are afraid and unite together, turning to their idols (v. 7).

^{7d} See NRSV translation. Isaiah humorously depicts frantic preparations for the Day of Judgement (v. 1), building idols, which will "topple" if not nailed down.

^{8e} In vv. 8–16, the Lord contrasts his power to protect Israel with the nothingness of powerless idols.

KJV Isa 41	JST Isa 41	Book of Mormon	DSS Isa 41	NRSV Isa 41
<p>9 <i>Thou</i> whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou <i>art</i> my servant; I have chosen thee, and not cast thee away.</p>	<p>9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.</p>			<p>9 you whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my servant, I have chosen you and not cast you off”;</p>
<p>10 ¶ Fear thou not; for I <i>am</i> with thee: be not dismayed; for I <i>am</i> thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.^a</p>				<p>10 do not fear, for I am with you, do not be afraid, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand.</p>
<p>11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.</p>			<p>11 Behold, all they that were incensed against thee shall be ashamed and confounded: [...] ^{1A} they that strive with thee shall perish.</p>	<p>11 Yes, all who are incensed against you shall be ashamed and disgraced; those who strive against you shall be as nothing and shall perish.</p>
<p>12 Thou shalt seek them, and shalt not find them, <i>even</i> them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.</p>			<p>12 [...] ^{1A} <i>Even</i> them that contended with thee, they that war against thee shall be as nothing, and as a thing of nought.</p>	<p>12 You shall seek those who contend with you, but you shall not find them; those who war against you shall be as nothing at all.</p>
<p>13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.</p>				<p>13 For I, the LORD your God, hold your right hand; it is I who say to you, “Do not fear, I will help you.”</p>
<p>14 Fear not, thou worm Jacob, <i>and</i> ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.^b</p>			<p>14 Fear not, thou worm Jacob, <i>and</i> ye dead ones ^{1A} of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.</p>	<p>14 Do not fear, you worm Jacob, you insect Israel! I will help you, says the LORD; your Redeemer is the Holy One of Israel.</p>

^{10a} Often the “right hand” signifies the covenant hand. See also v. 13.

^{14b} The Hebrew for “Redeemer” is *go’el*, the family member who purchases back an indentured servant. “The Holy One of Israel” is used twenty-six times in the book of Isaiah and only six times in the rest of the Old Testament. It is used forty times in the Book of Mormon, indicating Isaiah’s influence.

KJV Isa 41	JST Isa 41	Book of Mormon	DSS Isa 41	NRSV Isa 41
<p>15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat <i>them</i> small, and shalt make the hills as chaff.^a</p> <p>16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, <i>and</i> shalt glory in the Holy One of Israel.^b</p> <p>17 <i>When</i> the poor and needy seek water, and <i>there is</i> none, <i>and</i> their tongue faileth for thirst, I the LORD will hear them, <i>I</i> the God of Israel will not forsake them.^c</p> <p>18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.^d</p>			<p>17 <i>When</i> the poor, the^{1A} needy, those who^{1A} seek water, and <i>there is</i> none, <i>and</i> their tongue faileth for thirst, I the LORD will hear them, <i>I</i> the God of Israel will not forsake them.</p>	<p>15 Now, I will make of you a threshing sledge, sharp, new, and having teeth; you shall thresh the mountains and crush them, and you shall make the hills like chaff.</p> <p>16 You shall winnow them and the wind shall carry them away, and the tempest shall scatter them. Then you shall rejoice in the LORD; in the Holy One of Israel you shall glory.</p> <p>17 When the poor and needy seek water, and there is none, and their tongue is parched with thirst, I the LORD will answer them, I the God of Israel will not forsake them.</p> <p>18 I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.</p>

15^a Isaiah uses the image of a threshing sledge (NRSV), a wooden sled with inserted sharp stones or metal on the bottom, which an individual stands on and rides behind a donkey to separate wheat from the chaff. See illustrations 1, 2, and 3.

16^b This verse uses another wheat-harvest image. After using the threshing sledge, the wheat and remaining chaff are tossed in the wind. The chaff is blown away and only the heavier wheat remains.

17^c See fn. for Isa 40:28.

18^d In vv. 18–19 God’s care enables the barren wilderness to be made fertile.