



KJV Isa 45	JST Isa 45	Book of Mormon 1 Ne 17	DSS Isa 45	NRSV Isa 45
<p>15 Verily thou <i>art</i> a God that hidest thyself, O God of Israel, the Saviour.</p> <p>16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together <i>that are</i> makers of idols.</p> <p>17 <i>But</i> Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.</p> <p>18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: <i>I am</i> the LORD; and <i>there is</i> none else.^a</p> <p>19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.^b</p> <p>20 ¶ Assemble yourselves and come; draw near together, ye <i>that are</i> escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god <i>that</i> cannot save.</p> <p>21 Tell ye, and bring <i>them</i> near; yea, let them take counsel</p>	<p>18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: <i>I am</i> the LORD; and there is none else.</p> <p>20 ¶ Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god <i>that</i> cannot save.</p>	<p>36 Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it.</p>	<p>16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together <i>that are</i> plowers of rocks.^{1A}</p> <p>18 For thus saith the LORD that created the heavens; God himself and he^{1A} formed the earth and made it; and^{1A} he hath established it, he created it not in vain, he formed it to be inhabited: <i>I am</i> the LORD; and <i>there is</i> none else.</p> <p>20 Assemble yourselves and come; draw near and come,^{1A} ye <i>that are</i> escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god <i>that</i> cannot save.</p> <p>21 Tell ye, and bring <i>them</i> near; yea, let them take counsel</p>	<p>15 Truly, you are a God who hides himself, O God of Israel, the Savior.</p> <p>16 All of them are put to shame and confounded, the makers of idols go in confusion together.</p> <p>17 But Israel is saved by the LORD with everlasting salvation; you shall not be put to shame or confounded to all eternity.</p> <p>18 For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it a chaos, he formed it to be inhabited!): I am the LORD, and there is no other.</p> <p>19 I did not speak in secret, in a land of darkness; I did not say to the offspring of Jacob, “Seek me in chaos.”</p> <p>I the LORD speak the truth, I declare what is right.</p> <p>20 Assemble yourselves and come together, draw near, you survivors of the nations! They have no knowledge—those who carry about their wooden idols, and keep on praying to a god that cannot save.</p> <p>21 Declare and present your case; let them take counsel together!</p>

^{18a} See Moses 1:39. God created the world with a definite purpose.

^{19b} Compare with God’s declaration in Jer 29:13–14 that when Israel seeks him, he waits to be found.

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<p>together: who hath declared this from ancient time? <i>who</i> hath told it from that time? <i>have</i> not I the LORD? and <i>there</i> is no God else beside me; a just God and a Saviour; <i>there</i> is none beside me.^a</p> <p>22 Look unto me, and be ye saved, all the ends of the earth: for I <i>am</i> God, and <i>there</i> is none else.</p> <p>23 I have sworn by myself,^b the word is gone out of my mouth <i>in</i> righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.</p> <p>24 Surely, shall <i>one</i> say, in the LORD have I righteousness and strength: <i>even</i> to him shall <i>men</i> come; and all that are incensed against him shall be ashamed.</p> <p>25 In the LORD shall all the seed of Israel be justified, and shall glory.</p>	<p>24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.</p>		<p>together: who hath declared this from ancient time? <i>who</i> hath told it from that time? <i>have</i> not I the LORD? and <i>there</i> is no God else beside me; a just God and a Saviour; and^{1A} <i>there</i> is none beside me.</p> <p>22 Look unto me, and save,^{1A} all the ends of the earth: for I <i>am</i> God, and <i>there</i> is none else.</p> <p>23 I have sworn by myself, the word is gone out of my mouth <i>in</i> righteousness, and shall not return, That unto me every knee shall bow, and^{1A} every tongue shall swear.</p>	<p>Who told this long ago? Who declared it of old? Was it not I, the LORD? There is no other god besides me, a righteous God and a Savior; there is no one besides me.</p> <p>22 Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.</p> <p>23 By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: “To me every knee shall bow, every tongue shall swear.”</p> <p>24 Only in the LORD, it shall be said of me, are righteousness and strength; all who were incensed against him shall come to him and be ashamed.</p> <p>25 In the LORD all the offspring of Israel shall triumph and glory.</p>

KJV Isa 46	JST Isa 46	Book of Mormon	DSS Isa 46	NRSV Isa 46
<p>1 BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages <i>were</i> heavy laden; <i>they are</i> a burden to the weary <i>beast</i>.^c</p>	<p>1 BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast.</p>		<p>1 Bel boweth down, Nebo stoopeth, their idols were upon the beasts, [...] ^{1A} upon the cattle: your burdens <i>were</i> weighed down on account of their reports.^{1A}</p>	<p>1 Bel bows down, Nebo stoops, their idols are on beasts and cattle; these things you carry are loaded as burdens on weary animals.</p>

^{21a} See Amos 3:7: “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”

^{23b} The Lord is our example of integrity.

^{1c} Bel and Nebo were chief gods of Babylon. Bel = “lord,” the Babylonian title for Marduk, the hero of the Babylonian creation epic *Enuma Elish*. Marduk’s son, Nebo, was god of scribes and intellectual pursuits. The use of Nebo in place-names (Mt. Nebo) and king names (Nabopolassar, Nebuchadrezzar, Nabonidus) during the Jewish exile indicates that he was a primary god of the Babylonians.

KJV Isa 46	JST Isa 46	Book of Mormon	DSS Isa 46	NRSV Isa 46
2 They stoop, they bow down together, they could not deliver the burden, but themselves are gone into captivity. ^a			2 They stoop, they bow down together, and ^{1A} they could not deliver the burden, but themselves go ^{1A} into captivity.	2 They stoop, they bow down together; they cannot save the burden, but themselves go into captivity.
3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne <i>by me</i> from the belly, which are carried from the womb: ^b	3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:		3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne <i>by me</i> from the belly, and ^{1A} which are carried from the womb:	3 Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from your birth, carried from the womb;
4 And <i>even</i> to <i>your</i> old age I <i>am</i> he; and <i>even</i> to hoar hairs will I carry <i>you</i> : I have made, and I will bear; even I will carry, and will deliver <i>you</i> . ^c	4 And even to your old age I <i>am</i> he; and even to hoar hairs will I carry you : I have made, and I will bear; even I will carry, and will deliver you .		4 [...] ^{1A} <i>Even</i> to <i>your</i> old age I <i>am</i> he; and <i>even</i> to hoar hairs will I carry <i>you</i> : I have made, and I will bear; even I will carry, and will deliver <i>you</i> .	4 even to your old age I am he, even when you turn gray I will carry you. I have made, and I will bear; I will carry and will save.
5 ¶ To whom will ye liken me, and make <i>me</i> equal, and compare me, that we may be like?	5 ¶ To whom will ye liken me, and make me equal, and compare me, that we may be like?		5 To whom will ye liken me, and make <i>me</i> equal, and compare me, that I ^{1A} may be like?	5 To whom will you liken me and make me equal, and compare me, as though we were alike?
6 They lavish gold out of the bag, and weigh silver in the balance, <i>and</i> hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.			6 They lavish gold in ^{1A} the bag, and weigh silver in the balance, <i>and</i> hire a goldsmith; and he maketh [...] ^{1A} a god: and ^{1A} they fall down, yea, they worship.	6 Those who lavish gold from the purse, and weigh out silver in the scales— they hire a goldsmith, who makes it into a god; then they fall down and worship!
7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, <i>one</i> shall cry unto him, yet can he not answer, nor save him out of his trouble.	7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, they shall cry unto him, yet can he not answer, nor save him out of his trouble.		7 And ^{1A} they bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall it not be removed : ^{1A} yea, <i>one</i> shall cry unto him, yet can he not answer, nor save him out of his trouble.	7 They lift it to their shoulders, they carry it, they set it in its place, and it stands there; it cannot move from its place. If one cries out to it, it does not answer or save anyone from trouble.

^{2a} Bel/Marduk and Nebo were part of the new year’s festival in Babylon. Isaiah may be making light of the heavy idols carried by animals in the procession. In the end, idolatry only delivers to the burden of captivity.

^{3b} Unlike the Babylonians, the house of Israel was never required to carry its God but was instead carried by him.

^{4c} In vv. 3–4, Jehovah begins at birth and promises to carry, sustain, and rescue until death. See Rev 1:11: “I am Alpha and Omega, the beginning and the ending, saith the Lord.”

KJV Isa 46	JST Isa 46	Book of Mormon	DSS Isa 46	NRSV Isa 46
<p>8 Remember this, and shew yourselves men: bring <i>it</i> again to mind, O ye transgressors.</p> <p>9 Remember the former things of old: for I <i>am</i> God, and <i>there is</i> none else; <i>I am</i> God, and <i>there is</i> none like me,</p> <p>10 Declaring the end from the beginning, and from ancient times <i>the things</i> that are not <i>yet</i> done, saying, My counsel shall stand, and I will do all my pleasure:^a</p> <p>11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken <i>it</i>, I will also bring it to pass; I have purposed <i>it</i>, I will also do it.^b</p> <p>12 ¶ Harken unto me, ye stouthearted, that <i>are</i> far from righteousness:</p> <p>13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.</p>	<p>9 Remember the former things of old: for I <i>am</i> God, and <i>there is</i> none else; I am God, and <i>there is</i> none like me.</p>		<p>10 Declaring later things^{1A/4C} from the beginning, and from ancient times <i>the things</i> that are not <i>yet</i> done, saying, My counsel shall stand, and he^{1A} will do all my pleasure:</p> <p>11 Calling a ravenous bird from the east, the man that executeth his^{1A/4C} counsel from a far country: yea, I have spoken <i>it</i>, I will also bring it to pass; I have purposed <i>it</i>, I will also do it.</p> <p>13 My righteousness is near; and^{1A} it shall not be far off, and my salvation, and it^{1A} shall not tarry: [...] I will place salvation in Zion and^{1A/4C} for Israel my glory.</p>	<p>8 Remember this and consider, recall it to mind, you transgressors,</p> <p>9 remember the former things of old; for I am God, and there is no other; I am God, and there is no one like me,</p> <p>10 declaring the end from the beginning and from ancient times things not yet done, saying, “My purpose shall stand, and I will fulfill my intention,”</p> <p>11 calling a bird of prey from the east, the man for my purpose from a far country. I have spoken, and I will bring it to pass; I have planned, and I will do it.</p> <p>12 Listen to me, you stubborn of heart, you who are far from deliverance:</p> <p>13 I bring near my deliverance, it is not far off, and my salvation will not tarry; I will put salvation in Zion, for Israel my glory.</p>

KJV Isa 47	JST Isa 47	Book of Mormon	DSS Isa 47	NRSV Isa 47
<p>1 COME down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: <i>there is</i> no throne, O daughter of the Chaldeans: for thou</p>				<p>1 Come down and sit in the dust, virgin daughter Babylon! Sit on the ground without a throne, daughter Chaldea! For you shall no more be called</p>

^{10a} Isaiah regularly discredits idols because of their inability to foretell the future.

^{11b} See NRSV translation for vv. 11–13, which highlight Jehovah’s ability to foretell the coming of Cyrus in 539 BC to conquer Babylon.

KJV Isa 47	JST Isa 47	Book of Mormon	DSS Isa 47	NRSV Isa 47
<p>shalt no more be called tender and delicate.^a</p> <p>2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.^b</p> <p>3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet <i>thee as a man</i>.^c</p> <p>4 <i>As for</i> our redeemer, the LORD of hosts <i>is</i> his name, the Holy One of Israel.</p> <p>5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.^d</p> <p>6 ¶ I was wroth with my people, I have polluted mine inheritance,^e and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.</p> <p>7 ¶ And thou saidst, I shall be a lady for ever: <i>so</i> that thou didst not lay these <i>things</i> to thy heart, neither didst remember the latter end of it.</p>	<p>4 As for our redeemer, the LORD of hosts <i>is</i> his name, the Holy One of Israel.</p>		<p>2 Take the millstones, and grind meal: uncover thy locks, remove your robes,^{1A} consider the leg,^{4D} pass over the rivers.</p> <p>5 Sit thou, O whisper,^{1A} and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The strength^{1A} of kingdoms.</p> <p>6 I was wroth with my people, and^{1A} I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.</p> <p>7 And thou saidst, I shall be a lady for ever: still^{1A} thou didst not lay these <i>things</i> to thy heart, neither didst remember the latter end of it.</p>	<p>tender and delicate.</p> <p>2 Take the millstones and grind meal, remove your veil, strip off your robe, uncover your legs, pass through the rivers.</p> <p>3 Your nakedness shall be uncovered, and your shame shall be seen. I will take vengeance, and I will spare no one.</p> <p>4 Our Redeemer—the LORD of hosts is his name— is the Holy One of Israel.</p> <p>5 Sit in silence, and go into darkness, daughter Chaldea! For you shall no more be called the mistress of kingdoms.</p> <p>6 I was angry with my people, I profaned my heritage; I gave them into your hand, you showed them no mercy; on the aged you made your yoke exceedingly heavy.</p> <p>7 You said, “I shall be mistress forever,” so that you did not lay these things to heart or remember their end.</p>

^{1a} The dainty, young virgin Babylon is bluntly told to sit on the ground as a slave instead of on a throne.

^{2b} The virgin’s dress does not serve her well during her slave labor.

^{3c} The immodest virgin has consorted with false gods to her shame.

^{5d} See NRSV translation. In the NIV, it reads, “Sit in silence, go into darkness, queen city of the Babylonians; no more will you be called queen of kingdoms.” The virgin of Babylon (v. 1) will no longer be the “queen” (NIV) or “mistress” (NRSV) of kingdoms. Rev 17:5 builds on this imagery: “And upon her forehead *was* a name written, mystery, Babylon the Great, the mother of harlots, and abominations of the earth.”

^{6e} The iniquities of God’s people made it possible for the Babylonians to desecrate them and their temple.

KJV Isa 47	JST Isa 47	Book of Mormon	DSS Isa 47	NRSV Isa 47
<p>8 Therefore hear now this, <i>thou that art</i> given to pleasures, that dwellest carelessly, that sayest in thine heart, <i>I am</i>, and none else beside me;^a I shall not sit <i>as</i> a widow, neither shall I know the loss of children:</p> <p>9 But these two <i>things</i> shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, <i>and</i> for the great abundance of thine enchantments.^b</p> <p>10 ¶ For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, <i>I am</i>, and none else beside me.^c</p> <p>11 ¶ Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, <i>which</i> thou shalt not know.</p> <p>12 Stand now with thine enchantments, and with the</p>	<p>9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, <i>and</i> for the great abundance of thine enchantments.</p>		<p>8 Therefore hear now this, while^{1A} she who dwellest carelessly, that sayest in thine heart, <i>I am</i>, and none else beside me; I shall not sit <i>as</i> a widow, neither shall I see^{1A} the loss of children:</p> <p>9 But these two <i>things</i> shall come to thee in a moment in one day, the loss of children, and a widow:^{1A} they shall come upon thee in their perfection for the multitude of thy sorceries, <i>and</i> for the great abundance of thine magicians.^{1A}</p> <p>10 For thou hast trusted in thy knowledge:^{1A} thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, <i>I am</i>, and none else beside me.</p> <p>11 Therefore shall evil come upon thee; and^{1A} thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, and^{1A} thou shalt not know.</p> <p>12 But^{1A} stand now with thine magicians,^{1A} and with the</p>	<p>8 Now therefore hear this, you lover of pleasures, who sit securely, who say in your heart, “I am, and there is no one besides me; I shall not sit as a widow or know the loss of children” —</p> <p>9 both these things shall come upon you in a moment, in one day: the loss of children and widowhood shall come upon you in full measure, in spite of your many sorceries and the great power of your enchantments.</p> <p>10 You felt secure in your wickedness; you said, “No one sees me.” Your wisdom and your knowledge led you astray, and you said in your heart, “I am, and there is no one besides me.”</p> <p>11 But evil shall come upon you, which you cannot charm away; disaster shall fall upon you, which you will not be able to ward off; and ruin shall come on you suddenly, of which you know nothing.</p> <p>12 Stand fast in your enchantments and your many sorceries,</p>

^{8a} When Babylon declares, “I am, and there is no one besides me” (NRSV), “I am, and there is none beside me” (NIV), it contradicts Jehovah, who has made the same declaration. See Isa 45:6, 21.

^{9b} See NRSV translation for vv. 8–9. The tender virgin of Babylon is now portrayed as a widow having lost her children, contrary to all her prideful expectations.

^{10c} Compare v. 8. Jacob builds on this concept: “O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish” (2 Ne 9:28).

KJV Isa 47	JST Isa 47	Book of Mormon	DSS Isa 47	NRSV Isa 47
<p>multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.</p> <p>13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from <i>these things</i> that shall come upon thee.^a</p> <p>14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: <i>there shall not be</i> a coal to warm at, <i>nor</i> fire to sit before it.^b</p> <p>15 Thus shall they be unto thee with whom thou hast laboured, <i>even</i> thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.</p>			<p>multitude of thy sorceries, wherein thou hast laboured from thy youth until today;^{1A}</p> <p>13 according to^{1A} the multitude of thy counsels. Let now the conjurers^{1A} of the heavens, and^{1A} the stargazers, the monthly prognosticators, stand up, and save thee from <i>these things</i> that shall come upon them.^{1A}</p> <p>14 Behold, they shall be as stubble; the fire shall burn them; they did^{1A} not deliver themselves from the power of the flame: <i>there shall not be</i> a coal to warm at, <i>nor</i> fire to sit before it.</p>	<p>with which you have labored from your youth; perhaps you may be able to succeed, perhaps you may inspire terror.</p> <p>13 You are wearied with your many consultations; let those who study the heavens stand up and save you, those who gaze at the stars, and at each new moon predict what shall befall you.</p> <p>14 See, they are like stubble, the fire consumes them; they cannot deliver themselves from the power of the flame. No coal for warming oneself is this, no fire to sit before!</p> <p>15 Such to you are those with whom you have labored, who have trafficked with you from your youth; they all wander about in their own paths; there is no one to save you.</p>

KJV Isa 48	JST Isa 48	Book of Mormon 1 Ne 20	DSS Isa 48	NRSV Isa 48
<p>1 HEAR^c ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of</p>		<p>1 HEARKEN and hear [...] this, O house of Jacob, who are called by the name of Israel, and are come forth out of the</p>		<p>1 Hear this, O house of Jacob, who are called by the name of Israel, and who came forth from the loins of Judah; who swear by the name of the LORD,</p>

^{13a} Isaiah has earlier mocked the powerless idols and now points to the powerlessness of the astrologers and foretellers of the Mesopotamian religion. The abundance of their counsel does not lead to wisdom but only to weariness. They are “ever learning, and never able to come to the knowledge of the truth” (2 Tim 3:7).

^{14b} The disaster that will overtake Babylon will come like a wildfire and cannot be avoided. This imagery is elsewhere applied to the destruction of the world by fire (Isa 24:6; 2 Pet 3:10; Jacob 6:3).

^{1c} The verb “hear” is used ten times in the next sixteen verses.

KJV Isa 48	JST Isa 48	Book of Mormon 1 Ne 20	DSS Isa 48	NRSV Isa 48
Judah, ^a which swear by the name of the LORD, and make mention of the God of Israel, <i>but</i> not in truth, nor in righteousness.		waters of Judah, or out of the waters of baptism, ^b who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.		and invoke the God of Israel, but not in truth or right.
2 For they call themselves of the holy city, and stay themselves upon the God of Israel; ^c The LORD of hosts <i>is</i> his name.		2 Nevertheless , they call themselves of the holy city, but they do not stay themselves upon the God of Israel, who is the Lord of Hosts; yea , the Lord of Hosts is his name.		2 For they call themselves after the holy city, and lean on the God of Israel; the LORD of hosts is his name.
3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did <i>them</i> suddenly, and they came to pass.		3 Behold , I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly [...].	3 I have declared the former things from the beginning; and it ^{1A} went forth out of my mouth, and I shewed them; I did <i>them</i> suddenly, and they came to pass.	3 The former things I declared long ago, they went out from my mouth and I made them known; then suddenly I did them and they came to pass.
4 ^d Because I knew that thou <i>art</i> obstinate, and thy neck <i>is</i> an iron sinew, and thy brow brass; ^e		4 And I did it because I knew that thou art obstinate, and thy neck <i>is</i> ^f an iron sinew, and thy brow brass;		4 Because I know that you are obstinate, and your neck is an iron sinew and your forehead brass,
5 I have even from the beginning declared <i>it</i> to thee; before it came to pass I shewed <i>it</i> thee: lest thou shouldest say, Mine idol hath done them, and my graven		5 And I have even from the beginning declared [...] to thee; before it came to pass I showed them thee; and I showed them for fear lest thou shouldst say — Mine idol hath done them, and my	5 I have even from the beginning declared <i>it</i> to thee; before it came to pass I shewed <i>it</i> thee: lest thou shouldest say, Mine idol hath done them, [...] ^{1A} my graven	5 I declared them to you from long ago, before they came to pass I announced them to you, so that you would not say, “My idol did them, my carved image and my cast image commanded them.”

^{1a} To come forth from the waters of Judah may symbolize birth, as in the new birth from “the waters of baptism” signified in the Book of Mormon.

^{1b} BoM—The phrase “or out of the waters of baptism” was not part of the original translation of the Book of Mormon. In the 1840 edition of the Book of Mormon, it was added by Joseph Smith, with parentheses around it, apparently as an explanatory addition. The parentheses were removed for the first time in the 1920 edition.

^{2c} In the NIV, it reads, “You who call yourselves citizens of the holy city and claim to rely on the God of Israel—the LORD Almighty is his name.” The NIV provides the same sense as the Book of Mormon, in contrast to the KJV (and NRSV).

^{4d} The DSS scribe originally copied from a different manuscript tradition but then “deleted” that text (by placing scribal dots) and added letters that mirror the KJV Hebrew.

^{4e} Neck muscles of iron do not bend to God’s will, and a forehead of bronze signifies a willful, stubborn nature.

^{4f} BoM—The 1830 edition read “was.” The change to “is” occurred in the 1920 edition.

KJV Isa 48	JST Isa 48	Book of Mormon 1 Ne 20	DSS Isa 48	NRSV Isa 48
<p>image, and my molten image, hath commanded them.^a</p> <p>6 Thou hast heard, see all this; and will not ye declare <i>it</i>? I have shewed thee new things from this time, even hidden things, and thou didst not know them.</p> <p>7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.^c</p> <p>8 Yea, thou heardest not; yea, thou knewest not; yea, from that time <i>that</i> thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.^d</p> <p>9 ¶ For my name’s sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.^e</p> <p>10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.^f</p>		<p>graven image, and my molten image hath commanded them.</p> <p>6 Thou hast seen and heard^b all this; and will ye not declare them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.</p> <p>7 They are created now, and not from the beginning, even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say—Behold I knew them.</p> <p>8 Yea, and thou heardest not; yea, thou knewest not; yea, from that time [...] thine ear was not opened; for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.</p> <p>9 Nevertheless, for my name’s sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off.</p> <p>10 For, behold, I have refined thee, [...] I have chosen thee in the furnace of affliction.</p>	<p>image, and my molten image, hath commanded them.</p> <p>6 Thou hast heard, see all this; and will not ye declare <i>it</i>? I have shewed thee new things from this time, even hidden things, [...] ^{1A} thou didst not know them.</p> <p>7 They are created now, and not from the beginning; even before the day [...] ^{1A} thou heardest them not; lest thou shouldest say, Behold, I knew them.</p> <p>8 And ^{1A} yea, thou heardest not; yea, thou knewest not; yea, from that time you did not open your ear: ^{1A} for I knew that thou wouldest deal very treacherously, and they would call you ^{1A} a transgressor from the womb.</p> <p>10 Behold, I have refined thee, but not with silver; I have tested ^{1A} thee in the furnace of affliction.</p>	<p>6 You have heard; now see all this; and will you not declare it? From this time forward I make you hear new things, hidden things that you have not known.</p> <p>7 They are created now, not long ago; before today you have never heard of them, so that you could not say, “I already knew them.”</p> <p>8 You have never heard, you have never known, from of old your ear has not been opened. For I knew that you would deal very treacherously, and that from birth you were called a rebel.</p> <p>9 For my name’s sake I defer my anger, for the sake of my praise I restrain it for you, so that I may not cut you off.</p> <p>10 See, I have refined you, but not like silver; I have tested you in the furnace of adversity.</p>

^{5a} Jehovah’s prophecy provides evidence that God knew the future long before the idols were created.

^{6b} BoM—The original manuscript read “heard and seen.” The change to “seen and heard” occurred in the 1830 edition.

^{7c} See NRSV translation. In addition to revealing things to Israel long ago that are now coming to pass (v. 5), God also reveals new things to them now in order to show his continued knowledge and power to reveal hidden things (vv. 6–7).

^{8d} Isaiah is declaring that the *house of Israel* was rebellious from the beginning (see v. 1), *not* that each individual is guilty for an “original sin.”

^{9e} Jehovah forgives his people in part so that his name will be associated with mercy by all. See also v. 11.

^{10f} Silver is refined by passing through high heat and removing the dross that rises to the top, leaving only pure silver. Isaiah may indicate that the refining process is more merciful with God’s children than the more rigorous process with silver.

KJV Isa 48	JST Isa 48	Book of Mormon 1 Ne 20	DSS Isa 48	NRSV Isa 48
<p>11 For mine own sake, <i>even</i> for mine own sake, will I do <i>it</i>: for how should <i>my name</i> be polluted?^a and I will not give my glory unto another.</p> <p>12 ¶ Hearken unto me, O Jacob and Israel, my called; I <i>am</i> he; I <i>am</i> the first, I also <i>am</i> the last.^b</p> <p>13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: <i>when</i> I call unto them, they stand up together.^d</p> <p>14 All ye, assemble yourselves, and hear; which among them hath declared these <i>things</i>? The LORD hath loved him: he will do his pleasure on Babylon, and his arm <i>shall be</i> on the Chaldeans.^g</p> <p>15 I, <i>even</i> I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.^h</p>	<p>13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.</p> <p>14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm <i>shall be</i> on the Chaldeans.</p>	<p>11 For mine own sake, yea, for mine own sake will I do this, for I will not suffer my name to be polluted, and I will not give my glory unto another.</p> <p>12 Hearken unto me, O Jacob, and Israel my called, for I am he;^c I am the first, and I am also the last.</p> <p>13 Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. [...] I call^f unto them and they stand up together.</p> <p>14 All ye, assemble yourselves, and hear; who among them hath declared these things unto them? The Lord hath loved him; yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.</p> <p>15 Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare, I have brought him, and he</p>	<p>11 For mine own sake, <i>even</i> for mine own sake, will I do <i>it</i>: for how should I^{1A/4C} be polluted? and I will not give my glory unto another.</p> <p>12 Hearken unto these things^{1A} O Jacob and Israel, my called; I <i>am</i> he; I <i>am</i> the first, I also <i>am</i> the last.</p> <p>13 Mine hands^{1A} also have^{1A} laid the foundation of the earth, [...] I^{4D} my right hand hath spanned the heavens: I call unto them and^{1A/4C/4D} they stand up together.</p> <p>14 Let all of them assemble^{1A} and hear; which among them could declare^{1A} these <i>things</i>? The LORD hath loved me: and^{1A} he will do my^{1A} pleasure on Babylon, [...] I^{1A} his arm <i>shall be</i> on the Chaldeans.</p> <p>15 I, <i>even</i> I, have spoken; yea, I have called [...] and^{1A} I have brought him, and I^{4C} shall make his way prosperous.</p>	<p>11 For my own sake, for my own sake, I do it, for why should my name be profaned? My glory I will not give to another.</p> <p>12 Listen to me, O Jacob, and Israel, whom I called: I am He; I am the first, and I am the last.</p> <p>13 My hand laid the foundation of the earth, and my right hand spread out the heavens; when I summon them, they stand at attention.</p> <p>14 Assemble, all of you, and hear! Who among them has declared these things? The LORD loves him; he shall perform his purpose on Babylon, and his arm shall be against the Chaldeans.</p> <p>15 I, even I, have spoken and called him, I have brought him, and he will prosper in his way.</p>

11^a The DSS variant “I”^{1A/4C} matches the Book of Mormon.

12^b According to Rev 1:8 and elsewhere, Jehovah is the Alpha and Omega, the First and the Last, the Creator and the Final Judge. According to Hebrews 12:2, he is “the author and finisher of our faith.”

12^c BoM—The 1830 edition read “I am he; **and** I am the first.” Joseph Smith dropped the word “and” beginning in the 1837 edition.

13^d Even the heavens are obedient to Jehovah’s command.

13^e BoM—The 1830 edition read “spanned the heavens; **and** I.” Joseph Smith dropped the word “and” beginning in the 1837 edition.

13^f BoM—The 1830 edition read “call.” Joseph Smith changed the word to “called” beginning in the 1837 edition.

14^g See NRSV translation. In the NIV, it reads, “The LORD’s chosen ally will carry out his purpose against Babylon; his arm will be against the Babylonians.” The Lord loves his ally (NIV) or servant and will use him to “perform his purpose” (NRSV). Cyrus helped to fulfill this prophecy in 539 BC.

15^h In the NIV, it reads, “I will bring him, and he will succeed in his mission.”

KJV Isa 48	JST Isa 48	Book of Mormon 1 Ne 20	DSS Isa 48	NRSV Isa 48
<p>16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there <i>am</i> I: and now the Lord GOD, and his Spirit, hath sent me.^a</p> <p>17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I <i>am</i> the LORD thy God which teacheth thee to profit, which leadeth thee by the way <i>that</i> thou shouldest go.</p> <p>18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:^c</p> <p>19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.^d</p> <p>20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it <i>even</i> to the end of the earth; say ye, The</p>		<p>shall make his way prosperous.</p> <p>16 Come ye near unto me [...]; I have not spoken in secret; from beginning, from the time that it was declared have I spoken; [...] and [...] the Lord God, and his Spirit, hath sent me.</p> <p>17 And thus saith the Lord, thy Redeemer, the Holy One of Israel I have sent him, the Lord thy God who^b teacheth thee to profit, who leadeth thee by the way [...] thou shouldst go, hath done it.</p> <p>18 O that thou hadst hearkened to my commandments—then had thy peace been as a river, and thy righteousness as the waves of the sea.</p> <p>19 Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.</p> <p>20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter [...] to the end of the</p>	<p>16 Come ye near unto me, and^{1A} hear ye this; I have not spoken in secret from the beginning; at^{1A} the time that it was, there <i>am</i> I: and now the Lord GOD, and his Spirit, hath sent me.</p> <p>17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I <i>am</i> the LORD thy God which teacheth thee to profit, which leadeth thee by the way <i>that</i> thou shouldest go in it.^{1A}</p> <p>18 But^{1A/1B/4C} O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:</p> <p>19 Thy seed also had been as the sand, and the offspring [...] ^{1A} like the gravel thereof; his name should not have been cut off nor destroyed from before me.</p> <p>20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this [...] ^{1A} to the ends^{1A} of the</p>	<p>16 Draw near to me, hear this! From the beginning I have not spoken in secret, from the time it came to be I have been there.</p> <p>And now the Lord GOD has sent me and his spirit.</p> <p>17 Thus says the LORD, your Redeemer, the Holy One of Israel: I am the LORD your God, who teaches you for your own good, who leads you in the way you should go.</p> <p>18 O that you had paid attention to my commandments! Then your prosperity would have been like a river, and your success like the waves of the sea;</p> <p>19 your offspring would have been like the sand, and your descendants like its grains; their name would never be cut off or destroyed from before me.</p> <p>20 Go out from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, “The LORD has redeemed his servant Jacob!”</p>

16^a Jehovah declares that he has not spoken in secret. The last phrase is one of many in which the identity of the speaker is ambiguous: Isaiah, another servant, or Jehovah himself.

17^b BoM—The 1830 edition read “which” here and in the following phrase.

18^c Compare 1 Ne 2:9–10, where Lehi uses the same image of a peaceful river when counseling with his son Laman.

19^d See NRSV translation. Compare this promise with the Abrahamic covenant in Gen 22:17. Isaiah teaches that the Abrahamic promise of eternal posterity can be Israel’s through the power of kept covenants.

KJV Isa 48	JST Isa 48	Book of Mormon 1 Ne 20	DSS Isa 48	NRSV Isa 48
<p>LORD hath redeemed his servant Jacob.^a</p> <p>21 And they thirsted not <i>when</i> he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.^b</p> <p>22 <i>There is</i> no peace, saith the LORD, unto the wicked.^c</p>		<p>earth; say ye: The Lord hath redeemed his servant Jacob.</p> <p>21 And they thirsted not; [...] he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out.</p> <p>22 And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.</p>	<p>earth; say ye, The LORD hath redeemed his servant Jacob.</p> <p>21 And they thirsted not <i>when</i> he led him^{1A} through the deserts: he caused the waters to gush^{1A} out of the rock for them: he clave the rock also, and the waters gushed out.</p> <p>22 And^{1A} <i>There is</i> no peace, saith the LORD, unto the wicked.</p>	<p>21 They did not thirst when he led them through the deserts; he made water flow for them from the rock; he split open the rock and the water gushed out.</p> <p>22 “There is no peace,” says the LORD, “for the wicked.”</p>

KJV Isa 49	JST Isa 49	Book of Mormon 1 Ne 21	DSS Isa 49	NRSV Isa 49
<p>1 LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.^d</p> <p>2 And he hath made my mouth like a sharp sword;^e in the shadow of his hand hath</p>		<p>1 AND again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.</p> <p>2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath</p>	<p>1 Listen, O isles, unto me; [...] ^{1A} hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.</p> <p>2 And he hath made my mouth with^{1A/1B} a sharp sword; in the shadow of his hands^{1A}</p>	<p>1 Listen to me, O coastlands, pay attention, you peoples from far away! The LORD called me before I was born, while I was in my mother’s womb he named me.</p> <p>2 He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow,</p>

20^a The Lord is commanding the Jews to leave Babylon and return to their country. D&C 133:14 and other scriptures apply this command to a spiritual flight from the ways of the world.

21^b Isaiah encourages the Jews to flee Babylon by reminding them of their miraculous exodus from Egypt.

22^c Jehovah reminds that, notwithstanding his mercy (see Book of Mormon column), “wickedness never was happiness” (Alma 41:10) or never results in peace.

1^d This is the second from the genre of Servant Songs in Isaiah. Others are located in 42:1–9; 50:4–9; and 52:13–53:12. Isaiah tells of Jehovah’s foreknowledge of his servants. See also Jer 1:1.

2^e The weapon of this servant is his mouth. See D&C 6:2: “Behold, I am God; give heed unto my word, which is quick and powerful, sharper than a two-edged sword.”

KJV Isa 49	JST Isa 49	Book of Mormon 1 Ne 21	DSS Isa 49	NRSV Isa 49
<p>he hid me, and made me a polished shaft; in his quiver hath he hid me;^a</p> <p>3 And said unto me, Thou <i>art</i> my servant, O Israel, in whom I will be glorified.^b</p> <p>4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: <i>yet</i> surely my judgment <i>is</i> with the LORD, and my work with my God.^c</p> <p>5 ¶ And now, saith the LORD that formed me from the womb <i>to be</i> his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.</p> <p>6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.^d</p> <p>7 Thus saith the LORD, the Redeemer of Israel, <i>and</i> his Holy One, to him whom man despiseth, to him whom the</p>		<p>he hid me, and made me a polished shaft; in his quiver hath he hid me;</p> <p>3 And said unto me: Thou art my servant, O Israel, in whom I will be glorified.</p> <p>4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; [...] surely my judgment is with the Lord, and my work with my God.</p> <p>5 And now, saith the Lord—that formed me from the womb that I should be his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.</p> <p>6 And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.</p> <p>7 Thus saith the Lord, the Redeemer of Israel, [...] his Holy One, to him whom man despiseth, to him whom the</p>	<p>hath he hid me, and made me like^{1A} a polished shaft; in his quivers^{1A} hath he hid me;</p> <p>3 And said unto me, Thou <i>art</i> my servant, O Israel, in whom he^{1B} will be glorified.</p> <p>4 [...] ^{1A} I said, I have laboured in vain, I have spent my strength for nought, and for^{1A} vain: <i>yet</i> surely my judgment <i>is</i> with the LORD, and my work with my God.</p> <p>5 And now, thus^{1B} saith the LORD that formed you^{1A} from the womb <i>to be</i> his servant, to bring Jacob again to him, Though Israel be not gathered to him,^{1A} yet shall I be glorious in the eyes of the LORD, and my God shall be my help.^{1A}</p> <p>6 And he said, It is the^{1B} light thing that thou shouldest be my servant to restore^{1B} the tribes of Israel,^{1A} and to restore the preserved of Jacob:^{1A} I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends^{1A} of the earth.</p> <p>7 Thus saith my Lord,^{1A/1B} the LORD, your^{1A} Redeemer of Israel, <i>and</i> his Holy One, to him whom man despiseth, to</p>	<p>in his quiver he hid me away.</p> <p>3 And he said to me, “You are my servant, Israel, in whom I will be glorified.”</p> <p>4 But I said, “I have labored in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the LORD, and my reward with my God.”</p> <p>5 And now the LORD says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the LORD, and my God has become my strength—</p> <p>6 he says, “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.”</p> <p>7 Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations,</p>

^{2a} Because he foreknew him, God has concealed the servant until the appropriate time, as an archer saves an arrow in his quiver.

^{3b} In this Servant Song, the Lord addresses Israelites directly and promises them that they can display his splendor.

^{4c} Any servant’s labor—Isaiah, Jeremiah, Joseph Smith, Jesus Christ, or any faithful Israelite—will be difficult and may appear to not bear fruit. But the faithful servant trusts in the Lord’s promised reward (see v. 5).

^{6d} In addition to saving Israel, the servant will also be a light to the Gentiles and bring salvation “to the ends of the earth.”

KJV Isa 49	JST Isa 49	Book of Mormon 1 Ne 21	DSS Isa 49	NRSV Isa 49
nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, <i>and</i> the Holy One of Israel, and he shall choose thee. ^a		nations abhorreth, to [...] servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful [...].	those ^{1A} whom the nation abhorreth, to a servant of rulers, Kings saw and arose , ^{1A} and ^{1A} princes also shall worship, because of the LORD that is faithful, <i>and</i> the Holy One of Israel, [...] ^{1A} he shall choose thee.	the slave of rulers, “Kings shall see and stand up, princes, and they shall prostrate themselves, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.”
8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; ^b		8 Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea , and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;	8 Thus saith the LORD, In an acceptable time I will hear ^{1A} thee, and in a day of salvation I will help ^{1A} thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;	8 Thus says the LORD: In a time of favor I have answered you, on a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages;
9 That thou mayest say to the prisoners, Go forth; to them that <i>are</i> in darkness, Shew yourselves. They shall feed in the ways, and their pastures <i>shall be</i> in all high places. ^c		9 That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.	9 That thou mayest say to the prisoners, Go forth; and ^{1A} to them that <i>are</i> in darkness, Shew yourselves. They shall feed upon all mountains , ^{1A} and their pastures <i>shall be</i> in all high places.	9 saying to the prisoners, “Come out,” to those who are in darkness, “Show yourselves.” They shall feed along the ways, on all the bare heights shall be their pasture;
10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.		10 They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.		10 they shall not hunger or thirst, neither scorching wind nor sun shall strike them down, for he who has pity on them will lead them, and by springs of water will guide them.
11 And I will make all my mountains a way, and my highways shall be exalted.		11 And I will make all my mountains a way, ^d and my highways shall be exalted.		11 And I will turn all my mountains into a road, and my highways shall be raised up.

^{7a} The image of the suffering servant, here despised and abhorred by the nations, will eventually be honored by kings and princes.

^{8b} See NRSV translation and the comforting assurance that the Lord will answer and restore Israel to its inheritance.

^{9c} Another role of the servant will be to declare freedom to the prisoners. See D&C 138:31.

^{11d} BoM—The 1830 edition read “away.” The reading was changed by Joseph Smith to “a way” beginning in 1840.

KJV Isa 49	JST Isa 49	Book of Mormon 1 Ne 21	DSS Isa 49	NRSV Isa 49
12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. ^a		12 And then, O house of Israel , behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.	12 Behold, these shall come from far: [...] ^{4D} these from the north and from the west; and these from the land of Syene . ^{1A}	12 Lo, these shall come from far away, and lo, these from the north and from the west, and these from the land of Syene.
13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. ^b		13 Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established ; and break forth into singing, O mountains; for they shall be smitten no more ; for the Lord hath comforted his people, and will have mercy upon his afflicted.	13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD is comforting ^{1A} his people, and will have mercy upon his afflicted.	13 Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the LORD has comforted his people, and will have compassion on his suffering ones.
14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.		14 But, behold , Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me— but he will show that he hath not .	14 But Zion said, The LORD hath forsaken me, and my Lord { my God } ^{1A} hath forgotten me.	14 But Zion said, “The LORD has forsaken me, my Lord has forgotten me.”
15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. ^c		15 For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel .		15 Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you.
16 Behold, I have graven thee upon the palms of <i>my</i> hands; ^d thy walls <i>are</i> continually before me. ^e		16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.	16 Behold, your statutes are ^{1A} upon the palms of <i>my</i> hands; and ^{1A} thy walls <i>are</i> continually before me.	16 See, I have inscribed you on the palms of my hands; your walls are continually before me.

12^a Whether Sinim (China) or Syene/Aswan (southern Egypt), this location likely represents the border of the known world.

13^b The declaration of redemption leads to joyful singing, as in 42:10–13; 44:23; 45:8; 52:8–9; and 55:12–13. Jehovah has responded to Israel’s call for comfort in Isa 40:1.

15^c It is unthinkable and even physically impossible for a nursing mother to forget her child. Jehovah’s loving remembrance is even more certain. For other childbirth or child-rearing images in Isaiah’s writings, see fn. at Isa 13:8.

16^d See fn. for Isa 44:5. Instead of God’s name being written on the servant’s hand, the servant’s name is written with sacrificial love on the palms of God’s hands.

16^e This may refer to the walls of Jerusalem or its temple, which Jehovah promises not to forget.

KJV Isa 49	JST Isa 49	Book of Mormon 1 Ne 21	DSS Isa 49	NRSV Isa 49
<p>17 Thy children shall make haste;^a thy destroyers and they that made thee waste shall go forth of thee.</p> <p>18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, <i>and</i> come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them <i>on thee</i>, as a bride <i>doeth</i>.^b</p> <p>19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.</p> <p>20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place <i>is</i> too strait for me: give place to me that I may dwell.</p> <p>21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children,^c and am desolate, a captive, and removing to and fro? and who hath brought up</p>		<p>17 Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.</p> <p>18 Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.</p> <p>19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.</p> <p>20 The children whom thou shalt have, after thou hast lost the first,^c shall again in thine ears say: The place is too strait^d for me; give place to me that I may dwell.</p> <p>21 Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up</p>	<p>17 Thy builders^{1A} shall make haste; thy destroyers and they that made thee waste shall go forth of thee.</p> <p>21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, and^{1A} a captive, and removing to and fro? [...] ^{1A} who hath brought up these? Behold, I</p>	<p>17 Your builders outdo your destroyers, and those who laid you waste go away from you.</p> <p>18 Lift up your eyes all around and see; they all gather, they come to you. As I live, says the LORD, you shall put all of them on like an ornament, and like a bride you shall bind them on.</p> <p>19 Surely your waste and your desolate places and your devastated land—surely now you will be too crowded for your inhabitants, and those who swallowed you up will be far away.</p> <p>20 The children born in the time of your bereavement will yet say in your hearing: “The place is too crowded for me; make room for me to settle.”</p> <p>21 Then you will say in your heart, “Who has borne me these? I was bereaved and barren, exiled and put away—so who has reared these? I was left all alone—where then have these come from?”</p>

^{17a} This refers to the gathering of Israel.

^{18b} Israel is Jehovah’s covenant bride again, and her descendants become her bridal ornaments. In the NIV, it reads, “Lift up your eyes and look around; all your children gather and come to you. ‘As surely as I live,’ declares the LORD, ‘you will wear them all as ornaments; you will put them on, like a bride.’”

^{20c} BoM—The 1830 edition read “the other.” The reading was changed by Joseph Smith to “the first” beginning in 1837.

^{20d} BoM—The 1830 edition reads “straight.” Beginning in the 1920 edition, the word was changed to “strait” to match the original manuscript.

^{21c} In vv. 21–23, Isaiah again uses images of childbirth and child-rearing. For other childbirth or child-rearing images in Isaiah’s writings, see fn. at Isa 13:8.

KJV Isa 49	JST Isa 49	Book of Mormon 1 Ne 21	DSS Isa 49	NRSV Isa 49
<p>these? Behold, I was left alone; these, where <i>had</i> they <i>been</i>?^a</p> <p>22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in <i>their</i> arms, and thy daughters shall be carried upon <i>their</i> shoulders.^b</p> <p>23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with <i>their</i> face toward the earth, and lick up the dust of thy feet; and thou shalt know that I <i>am</i> the LORD: for they shall not be ashamed that wait for me.^c</p> <p>24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?^d</p> <p>25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.</p>	<p>23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with <i>their faces</i> toward the earth, and lick up the dust of thy feet; and thou shalt know that I <i>am</i> the LORD: for they shall not be ashamed that wait for me.</p> <p>25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for the mighty God shall deliver his covenant people. For thus saith the Lord, I will contend with them that contendeth with thee, and I will save thy children.</p>	<p>these? Behold, I was left alone; these, where have they been?</p> <p>22 Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.</p> <p>23 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.</p> <p>24 For shall the prey be taken from the mighty, or the lawful captives delivered?</p> <p>25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.</p>	<p>was left alone; these, where <i>had</i> they <i>been</i>?</p> <p>22 For^{1A} thus saith the LORD,^{1A} Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in <i>their</i> arms, and thy daughters shall be carried upon <i>their</i> shoulders.</p> <p>23 Ah,^{1A} kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with <i>their</i> face toward the earth, and lick up the dust of thy feet; and thou shalt know that I <i>am</i> the LORD: for they shall not be ashamed that wait for me.</p> <p>24 Shall they take^{1A} prey from the mighty, or the terrible^{1A} captive be delivered?</p> <p>25 But thus saith the LORD, Even the prey^{1A} of the mighty shall be taken away, and the captives^{1A} of the terrible shall be delivered: for I will contend with your contenders,^{1A} and I will save thy children.</p>	<p>22 Thus says the Lord GOD: I will soon lift up my hand to the nations, and raise my signal to the peoples; and they shall bring your sons in their bosom, and your daughters shall be carried on their shoulders.</p> <p>23 Kings shall be your foster fathers, and their queens your nursing mothers. With their faces to the ground they shall bow down to you, and lick the dust of your feet. Then you will know that I am the LORD; those who wait for me shall not be put to shame.</p> <p>24 Can the prey be taken from the mighty, or the captives of a tyrant be rescued?</p> <p>25 But thus says the LORD: Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued; for I will contend with those who contend with you, and I will save your children.</p>

^{21a} For vv. 20–21, see Isa 54:1–4.

^{22b} Jehovah foretells that the Gentile nations will assist and carry the returning Israelites like a loving parent.

^{23c} See NRSV translation. “Nursing fathers” = “foster fathers.” The rulers of the Gentile nations that once persecuted Israel will now humbly serve, support, and parent her.

^{24d} See NRSV translation for vv. 24–25. Although captives of a mighty army cannot normally be taken away from them, God has power to rescue his people.

KJV Isa 49	JST Isa 49	Book of Mormon 1 Ne 21	DSS Isa 49	NRSV Isa 49
26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD <i>am</i> thy Saviour and thy Redeemer, the mighty One of Jacob. ^a		26 And I will feed them that oppress thee with their own flesh; [...] they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.		26 I will make your oppressors eat their own flesh, and they shall be drunk with their own blood as with wine. Then all flesh shall know that I am the LORD your Savior, and your Redeemer, the Mighty One of Jacob.

KJV Isa 50	JST Isa 50	Book of Mormon 2 Ne 7	DSS Isa 50	NRSV Isa 50
1 THUS saith the LORD, Where <i>is</i> the bill of your mother’s divorcement, whom I have put away? or which of my creditors <i>is it</i> to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. ^b	1 Yea, for thus saith the Lord, Have I put thee away, or have I cast thee off forever? For thus saith the Lord, Where <i>is</i> the bill of your mother’s divorcement? To whom have I put thee away, or to which of my creditors have I sold you; yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away;	1 YEA, for thus saith the Lord: Have I put thee away, or have I cast thee off forever? For thus saith the Lord: Where is the bill of your mother’s divorcement? To whom have I put thee away, or to which of my creditors have I sold you? Yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.		1 Thus says the LORD: Where is your mother’s bill of divorce with which I put her away? Or which of my creditors is it to whom I have sold you? No, because of your sins you were sold, and for your transgressions your mother was put away.
2 Wherefore, when I came, <i>was there</i> no man? when I called, <i>was there</i> none to answer? Is my hand shortened at all, that it cannot redeem? ^c or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because	2 Wherefore, when I come there was no man; when I called, yea, there was none to answer. O house of Israel, is my hand shortened at all, that it cannot redeem; or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their river a wilderness; and their fish to stink, because	2 Wherefore, when I came, ^d there was no man; when I called, yea, there was none to answer. O house of Israel, is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because	2 Wherefore, when I came, <i>was there</i> no man? when I called, <i>was there</i> none to answer? Is my hand shortened at all, that it cannot redeem? [...] ^{1A} Have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish dry up, ^{1A} because	2 Why was no one there when I came? Why did no one answer when I called? Is my hand shortened, that it cannot redeem? Or have I no power to deliver? By my rebuke I dry up the sea, I make the rivers a desert; their fish stink for lack of water, and die of thirst.

26^a The Lord’s power is demonstrated as he turns the results of intense siege and famine upon those who had sought to inflict them upon Israel.

1^b Isaiah declares that the Israelites have not been abandoned by God, but instead have sold themselves because of their sins.

2^c Jehovah’s outstretched hand clearly has power to redeem, unless we refuse it.

2^d BoM—The 1830 edition read “come.” The reading was changed by Joseph Smith to “came” beginning in 1837.

KJV Isa 50	JST Isa 50	Book of Mormon 2 Ne 7	DSS Isa 50	NRSV Isa 50
<p><i>there is no water, and dieth for thirst.</i></p> <p>3 I clothe the heavens with blackness, and I make sackcloth their covering.</p> <p>4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to <i>him that is weary</i>: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.^a</p> <p>5 ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.</p> <p>6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.^c</p> <p>7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.^d</p> <p>8 <i>He is</i> near that justifieth me; who will contend with me? let us stand together: who <i>is</i> mine adversary? let him come near to me.</p>	<p>the waters are dried up, and they die because of thirst.</p> <p>4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season, unto thee, O house of Israel, when ye are weary: he waketh morning by morning, he waketh mine ears to hear as the learned.</p> <p>5 The Lord God hath appointed mine ear, and I was not rebellious, neither turned away back.</p> <p>6 I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.</p> <p>8 And the Lord is near and he justifieth me. who will contend with me? let us stand together. who is mine adversary? let him come near [...] me, and I</p>	<p>the waters are dried up, and they die because of thirst.</p> <p>3 I clothe the heavens with blackness, and I make sackcloth their covering.</p> <p>4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season unto thee, O house of Israel. When ye are weary he waketh morning by morning. He waketh mine ear to hear as the learned.</p> <p>5 The Lord God hath opened^b mine ear, and I was not rebellious, neither turned away back.</p> <p>6 I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.</p> <p>7 For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed.</p> <p>8 And the Lord is near, and he justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near</p>	<p><i>there is no water, and dieth for thirst.</i></p> <p>4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to <i>him that is weary</i>: and^{1A} he wakeneth morning by morning, and^{1A} he wakeneth mine ear to hear as the learned.</p> <p>5 The Lord God^{1A} hath opened mine ear, and I was not rebellious, neither turned away back.</p> <p>6 I gave my back to the smiters, and my cheeks to them that hammer steel:^{1A} I turned aside^{1A} not my face from shame and spitting.</p>	<p>3 I clothe the heavens with blackness, and make sackcloth their covering.</p> <p>4 The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he awakens— awakens my ear to listen as those who are taught.</p> <p>5 The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward.</p> <p>6 I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.</p> <p>7 The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame;</p> <p>8 he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me.</p>

^a Isa 50:4–9 is the third of Isaiah’s Servant Songs. Others are found in 42:1–9; 49:1–6; and 52:13–53:12. The Lord’s servants are given wisdom to “know how to sustain the weary with a word” (NRSV) because they waken morning by morning to be instructed of the Lord.

^b BoM—The 1830 edition read “appointed,” as in the JST. The reading was changed by Joseph Smith to “opened” beginning in 1840.

^c Even in the midst of terrible persecution, the servant is loyal to God. Having a man’s beard pulled out was not only humiliating but excruciating.

^d Describing the servant’s face to be like flint depicts absolute determination.

KJV Isa 50	JST Isa 50	Book of Mormon 2 Ne 7	DSS Isa 50	NRSV Isa 50
<p>9 Behold, the Lord GOD will help me; who <i>is</i> he <i>that</i> shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.</p> <p>10 ¶ Who <i>is</i> among you that feareth the LORD, that obeyeth the voice of his servant, that walketh <i>in</i> darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.^a</p> <p>11 Behold, all ye that kindle a fire, that compass <i>yourselves</i> about with sparks: walk in the light of your fire, and in the sparks <i>that</i> ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.</p>	<p>will smite him with the strength of my mouth.</p> <p>9 For the Lord God will help me; and all they which shall condemn me, behold all they shall wax old as a garment; the moth shall eat them up.</p> <p>11 Behold all ye that kindleth fire, that compass <i>yourselves</i> about with sparks; walk in the light of your fire, and in the sparks which ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.</p>	<p>[...] me, and I will smite him with the strength of my mouth.</p> <p>9 For the Lord God will help me. And all they who shall condemn me, behold, all they shall wax old as a garment, and the moth shall eat them up.</p> <p>10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? [...]</p> <p>11 Behold all ye that kindle^b [...] fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled. This shall ye have of mine hand—ye shall lie down in sorrow.</p>	<p>10 Who are among you that fear^{1A} the LORD, that obeyeth the voice of his servant, that walketh <i>in</i> darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.</p> <p>11 Behold, all those^{1A} that kindle a fire, and^{1A} that compass <i>yourselves</i> about with sparks: walk in the light of your fire, and in the sparks <i>that</i> ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.</p>	<p>9 It is the Lord GOD who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.</p> <p>10 Who among you fears the LORD and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the LORD and relies upon his God?</p> <p>11 But all of you are kindlers of fire, lighters of firebrands. Walk in the flame of your fire, and among the brands that you have kindled! This is what you shall have from my hand: you shall lie down in torment.</p>

KJV Isa 51	JST Isa 51	Book of Mormon 2 Ne 8	DSS Isa 51	NRSV Isa 51
<p>1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock <i>whence</i> ye are hewn, and to the hole of the pit <i>whence</i> ye are digged.^c</p>	<p>1 Hearken unto me, ye that follow after righteousness; ye that seek the LORD: look unto the rock from <i>whence</i> ye were hewn, and to the hole of the pit from <i>whence</i> ye are digged.</p>	<p>1 HEARKEN unto me, ye that follow after righteousness. [...] Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.</p>	<p>1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look upon^{1B} the rock <i>whence</i> ye are hewn, and upon^{1B} the hole of the pit <i>whence</i> ye are digged.</p>	<p>1 Listen to me, you that pursue righteousness, you that seek the LORD. Look to the rock from which you were hewn, and to the quarry from which you were dug.</p>

^{10a} This verse concludes the Servant Song by encouraging God’s people to “obey the words of his servant” so that they may have light. V. 11 contrasts those that seek to walk by the light of their own wisdom, promising that they will fail.

^{11b} BoM—The 1830 edition read “kindleth,” as in the JST. The reading was changed by Joseph Smith to “kindle” beginning in 1837.

^{1c} Vv. 1–2 invite the righteous to see themselves as descended from the rock of Abraham, inheritors of the miraculous promise of the Abrahamic covenant that from one will spring many. See v. 3.

KJV Isa 51	JST Isa 51	Book of Mormon 2 Ne 8	DSS Isa 51	NRSV Isa 51
<p>2 Look unto Abraham your father, and unto Sarah <i>that</i> bare you: for I called him alone, and blessed him, and increased him.</p> <p>3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD;^a joy and gladness shall be found therein, thanksgiving, and the voice of melody.</p> <p>4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.</p> <p>5 My righteousness <i>is</i> near; my salvation is gone forth, and mine arms^c shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.</p> <p>6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall</p>	<p>4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.</p>	<p>2 Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him [...].</p> <p>3 For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.</p> <p>4 Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light for^b the people.</p> <p>5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they trust.</p> <p>6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall</p>	<p>2 Look unto Abraham your father, and unto Sarah <i>that</i> bare you: for I called him alone, and made him fruitful,^{1A} and increased him.</p> <p>3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Sighing and sorrow shall flee.^{1A}</p> <p>5 My righteousness <i>is</i> near; my salvation is gone forth, and his arm^{1A} shall judge the people; the isles shall wait upon him,^{1A} and on his^{1A} arm shall they trust.</p> <p>6 Lift up your eyes to the heavens, and look upon the earth beneath: see who created these^{1A} and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my</p>	<p>2 Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, but I blessed him and made him many.</p> <p>3 For the LORD will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.</p> <p>4 Listen to me, my people, and give heed to me, my nation; for a teaching will go out from me, and my justice for a light to the peoples.</p> <p>5 I will bring near my deliverance swiftly, my salvation has gone out and my arms will rule the peoples; the coastlands wait for me, and for my arm they hope.</p> <p>6 Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and those who live on it will die like gnats; but my salvation will be forever, and my deliverance will never be ended.</p>

^{3a} Just as Solomon’s temple symbolically re-creates a return to the Garden of Eden, Isaiah describes how the earth will be returned to its Eden-like state.

^{4b} BoM—The 1830 edition read “a light **thing of** the people.” The reading was changed by Joseph Smith to “a light **for** the people” beginning in 1837.

^{5c} The Book of Mormon singular “arm” matches the NIV translation “arm” rather than the KJV/NRSV plural translation “arms.” Note also the variant DSS reading “his arm.”

KJV Isa 51	JST Isa 51	Book of Mormon 2 Ne 8	DSS Isa 51	NRSV Isa 51
<p>be for ever, and my righteousness shall not be abolished.^a</p> <p>7 Hearken unto me, ye that know righteousness, the people in whose heart <i>is</i> my law; fear ye not the reproach of men, neither be ye afraid of their revilings.</p> <p>8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.</p> <p>9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. <i>Art</i> thou not it that hath cut Rahab, <i>and</i> wounded the dragon?^b</p> <p>10 <i>Art</i> thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?</p> <p>11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy <i>shall be</i> upon their head:^c they shall obtain gladness and joy; <i>and</i></p>	<p>7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law; fear ye not the reproach of men, neither be ye afraid of their revilings.</p>	<p>be forever, and my righteousness shall not be abolished.</p> <p>7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, fear ye not the reproach of men, neither be ye afraid of their revilings.</p> <p>8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.</p> <p>9 Awake, awake! Put on strength, O arm of the Lord; awake as in the ancient days [...]. Art thou not he^c that hath cut Rahab, and wounded the dragon?</p> <p>10 Art thou not he^d who hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?</p> <p>11 Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; and they shall obtain</p>	<p>righteousness shall not be abolished.</p> <p>9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. <i>Art</i> thou not it that hath shattered^{1A} Rahab, <i>and</i> wounded the dragon?</p> <p>10 <i>Art</i> thou not it which hath dried the sea, the waters of the great deep; that hath made in^{1A} the depths of the sea a way for the ransomed to pass over?</p> <p>11 Therefore the dispersed^{1A} of the LORD shall return, and come with singing unto Zion; and everlasting joy <i>shall be</i> upon their head: they shall obtain gladness and joy; <i>and</i></p>	<p>7 Listen to me, you who know righteousness, you people who have my teaching in your hearts; do not fear the reproach of others, and do not be dismayed when they revile you.</p> <p>8 For the moth will eat them up like a garment, and the worm will eat them like wool; but my deliverance will be forever, and my salvation to all generations.</p> <p>9 Awake, awake, put on strength, O arm of the LORD! Awake, as in days of old, the generations of long ago! Was it not you who cut Rahab in pieces, who pierced the dragon?</p> <p>10 Was it not you who dried up the sea, the waters of the great deep; who made the depths of the sea a way for the redeemed to cross over?</p> <p>11 So the ransomed of the LORD shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.</p>

^{6a} Isaiah describes the temporary nature of mortal earth when compared to the eternal nature of God's salvation. See v. 8.

^{9b} Vv. 9–11 compare Israel's exodus from Egypt (see v. 8) with its future salvation. Rahab the monster represents Egypt.

^{9c} BoM—The 1830 edition read "it." The reading was changed by Joseph Smith to "he" beginning in 1837.

^{10d} BoM—The 1830 edition read "it." The reading was changed by Joseph Smith to "he" beginning in 1837.

^{11e} Compare the song of Moses and Miriam in Ex 15, after the children of Israel had been rescued from the sea and from Pharaoh.

KJV Isa 51	JST Isa 51	Book of Mormon 2 Ne 8	DSS Isa 51	NRSV Isa 51
sorrow and mourning shall flee away. 12 I, <i>even</i> I, <i>am</i> he that comforteth you: who <i>art</i> thou, that thou shouldst be afraid of a man <i>that</i> shall die, and of the son of man <i>which</i> shall be made <i>as</i> grass; ^a	gladness and joy; and sorrow and mourning shall flee away. 12 I am he, yea , I <i>am</i> he that comforteth you: behold , who <i>art</i> thou, that thou shouldst be afraid of a man <i>that</i> shall die, and of the son of man <i>which</i> shall be made <i>as</i> grass;	gladness and joy; [...] sorrow and mourning shall flee away. 12 I am he; yea , I am he that comforteth you. Behold , who art thou, that thou shouldst be afraid of [...] man, who ^b shall die, and of the son of man, who ^c shall be made like unto grass?	sorrow and mourning shall flee away.	12 I, I am he who comforts you; why then are you afraid of a mere mortal who must die, a human being who fades like grass?
13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where <i>is</i> the fury of the oppressor?		13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?		13 You have forgotten the LORD, your Maker, who stretched out the heavens and laid the foundations of the earth. You fear continually all day long because of the fury of the oppressor, who is bent on destruction. But where is the fury of the oppressor?
14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. ^d		14 The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail.	14 Distress ^{1A} hasteneth that it may be loosed, and that he should not die in the pit, nor that his bread should fail.	14 The oppressed shall speedily be released; they shall not die and go down to the Pit, nor shall they lack bread.
15 But I <i>am</i> the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts <i>is</i> his name.		15 But I am the Lord thy God, [...] whose waves roared; the Lord of Hosts is my name.		15 For I am the LORD your God, who stirs up the sea so that its waves roar—the LORD of hosts is his name.
16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and	16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and	16 And I have put my words in thy mouth, and [...] have ^e covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and	16 [...] ^{1A} I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and	16 I have put my words in your mouth, and hidden you in the shadow of my hand, stretching out the heavens and laying the foundations of the earth, and saying to Zion, “You are my people.”

12^a Compare Isa 40:1: “Comfort ye, comfort ye my people, saith your God.”

12^b BoM—The 1830 edition read “which.” The reading was changed by Joseph Smith to “who” beginning in 1837.

12^c BoM—The 1830 edition read “which.” The reading was changed by Joseph Smith to “who” beginning in 1837.

14^d See NRSV translation. In the NIV, it reads, “The cowering prisoners will soon be set free; they will not die in their dungeon, nor will they lack bread.”

16^e BoM—The 1830 edition read “hath.” The reading was changed by Joseph Smith to “have” beginning in 1837.

KJV Isa 51	JST Isa 51	Book of Mormon 2 Ne 8	DSS Isa 51	NRSV Isa 51
say unto Zion, Thou <i>art</i> my people.	say unto Zion, Behold , thou <i>art</i> my people.	say unto Zion: Behold , thou art my people.	say unto Zion, Thou <i>art</i> my people.	
17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, <i>and</i> wrung <i>them</i> out. ^a	17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.	17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury—thou hast drunken the dregs of the cup of trembling [...] wrung [...] out—		17 Rouse yourself, rouse yourself! Stand up, O Jerusalem, you who have drunk at the hand of the LORD the cup of his wrath, who have drunk to the dregs the bowl of staggering.
18 <i>There is</i> none to guide her among all the sons <i>whom</i> she hath brought forth; neither <i>is there any</i> that taketh her by the hand of all the sons <i>that</i> she hath brought up. ^b	18 And none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.	18 And none to guide her among all the sons [...] she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.	18 <i>There is</i> none to possess you ^{1A} among all the sons <i>whom</i> she hath brought forth; neither <i>is there any</i> that taketh her by the hand of all the sons <i>that</i> she hath brought up.	18 There is no one to guide her among all the children she has borne; there is no one to take her by the hand among all the children she has brought up.
19 These two <i>things</i> are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?	19 These two sons are come unto thee; who shall be sorry for thee? thy desolation, and destruction, and the famine, and the sword: and by whom shall I comfort thee?	19 These two sons are come unto thee, who shall be sorry for thee— thy desolation and destruction, and the famine and the sword— and by whom shall I comfort thee?		19 These two things have befallen you— who will grieve with you?— devastation and destruction, famine and sword— who will comfort you?
20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. ^c	20 Thy sons have fainted save these two , they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the LORD, the rebuke of thy God.	20 Thy sons have fainted, save these two ; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.	20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull is netted : ^{1A} they are full of the fury of the LORD, the rebuke of thy God.	20 Your children have fainted, they lie at the head of every street like an antelope in a net; they are full of the wrath of the LORD, the rebuke of your God.
21 Therefore hear now this, thou afflicted, and drunken, but not with wine: ^d		21 Therefore hear now this, thou afflicted, and drunken, and not with wine:	21 Therefore hear now this, thou afflicted, [...] ^{1A} drunken, but not with wine:	21 Therefore hear this, you who are wounded, who are drunk, but not with wine:
22 Thus saith thy Lord the LORD, and thy God <i>that</i>		22 Thus saith thy Lord, the Lord and thy God [...]	22 Thus saith thy Lord the LORD [...] ^{1A} thy God <i>that</i>	22 Thus says your Sovereign, the LORD,

^{17a} See NRSV translation. Compare Matt 26:39: “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt”; and D&C 19:18: “Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink.”

18^b The house of Israel is personified as a child with its mother, Jerusalem. “There was no one to take her by the hand” (NRSV).

^{20c} The JST and Book of Mormon play on the dual images in v. 19 to introduce two children that have not yet faded. “These two” may point to the righteous remnant. Some have interpreted “these two” as the two prophets in Rev 11:3–12. See also Zech 4:14.

21^d Vv. 21–23 indicate that Israel has fully drained the cup of God’s wrath, but now those who persecuted them will drink of it.

KJV Isa 51	JST Isa 51	Book of Mormon 2 Ne 8	DSS Isa 51	NRSV Isa 51
pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, <i>even</i> the dregs of the cup of my fury; thou shalt no more drink it again:		pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, [...] the dregs of the cup of my fury; thou shalt no more drink it again.	pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, <i>even</i> the dregs of the cup of my fury; thou shalt no more drink it again:	your God who pleads the cause of his people: See, I have taken from your hand the cup of staggering; you shall drink no more from the bowl of my wrath.
23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.		23 But I will put it into the hand of them that afflict thee; who have ^a said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.	23 But I will put it into the hand of them that afflict thee; who oppress thee ; ^{1A} which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.	23 And I will put it into the hand of your tormentors, who have said to you, “Bow down, that we may walk on you”; and you have made your back like the ground and like the street for them to walk on.

KJV Isa 52	JST Isa 52	Book of Mormon 3 Ne 20+	DSS Isa 52	NRSV Isa 52
1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. ^b		3 Ne 20:36 And then shall be brought to pass that which is written: Awake, awake again , and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee	1 Awake, awake; put on [...] ^{1A} strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall not ^{1A} come into thee the uncircumcised and the unclean.	1 Awake, awake, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city; for the uncircumcised and the unclean shall enter you no more.

23^a BoM—The 1830 edition read “**which I** said to thy soul.” The reading was changed by Joseph Smith to “**who have** said” beginning in 1837.

1^b This prophecy looks forward to a time when Jerusalem will become a place of holiness. Compare with the renewed, heavenly Jerusalem of Rev 21–22. D&C 113:7–8 indicate that Zion putting on beautiful garments is a symbol for the restoration of priesthood authority and power, “which she, Zion, has a right to by lineage.”

Jesus quoted extensively from Isa 52 in 3 Ne 20 but changed the order of the verses he was quoting. Jacob, Nephi, the wicked priests of Noah, Abinadi, and Moroni also quote from portions of this chapter. Their quotations will be included in the footnotes, with differences from Isaiah indicated.

This verse is quoted three times in the Book of Mormon.

(1) Jesus quoted Isa 52:1–3 in 3 Ne 20:36–38 (see Book of Mormon column, above).

(2) Jacob quoted this verse. “Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean” (2 Ne 8:24).

(3) Moroni also quoted a portion of this verse just prior to the conclusion of the Book of Mormon. “**And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled**” (Moroni 10:31). Moroni’s quotation also includes phrases from Isa 54:2.

KJV Isa 52	JST Isa 52	Book of Mormon 3 Ne 20+	DSS Isa 52	NRSV Isa 52
<p>2 Shake thyself from the dust; arise, <i>and</i> sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.^a</p> <p>3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.^b</p> <p>4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.^c</p> <p>5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day <i>is</i> blasphemed.^d</p>	<p>2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.</p>	<p>the uncircumcised and the unclean. (also 2 Ne 8:24 in fn.)</p> <p>3 Ne. 20:37 Shake thyself from the dust; arise, [...] sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. (also 2 Ne. 8:25 in fn.)</p> <p>3 Ne 20:38 For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.</p>	<p>2 Shake thyself from the dust; and^{1A} arise, <i>and</i> sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.</p> <p>4 For thus saith the LORD,^{1A} My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.</p> <p>5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them are celebrated,^{1A} he saith;^{1A} and my name continually every day <i>is</i> blasphemed.</p>	<p>2 Shake yourself from the dust, rise up, O captive Jerusalem; loose the bonds from your neck, O captive daughter Zion!</p> <p>3 For thus says the LORD: You were sold for nothing, and you shall be redeemed without money.</p> <p>4 For thus says the Lord GOD: Long ago, my people went down into Egypt to reside there as aliens; the Assyrian, too, has oppressed them without cause.</p> <p>5 Now therefore what am I doing here, says the LORD, seeing that my people are taken away without cause? Their rulers howl, says the LORD, and continually, all day long, my name is despised.</p>

^{2a} D&C 113:9–10 teach that Zion being loosed from the bands of its neck means “that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. . . . The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.” See also Isa 52:6–8.

Jacob also quoted this verse after quoting Isa 52:1 (see footnote above). “Shake thyself from the dust; arise, [...] sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion” (2 Ne 8:25).

^{3b} See NRSV translation. Since God did not sell Judah to pay his debts, then God can redeem Israel according to his own will and timing. There is no other creditor involved; it is strictly between Jehovah and his people.

^{4c} See NRSV translation. In the NIV, it reads, “At first my people went down to Egypt to live; lately, Assyria has oppressed them.”

^{5d} See NRSV translation. In the NIV, it reads, “‘And now what do I have here?’ declares the LORD. ‘For my people have been taken away for nothing, and those who rule them mock,’ declares the LORD. ‘And all day long my name is constantly blasphemed.’” God can redeem Israel according to his will in order to make his merciful name known to his people.

KJV Isa 52	JST Isa 52	Book of Mormon 3 Ne 20+	DSS Isa 52	NRSV Isa 52
6 Therefore my people shall know my name: therefore <i>they shall know</i> in that day that I <i>am</i> he that doth speak: behold, <i>it is</i> I. ^a	6 Therefore, my people shall know my name: yea , in that day they shall know that I <i>am</i> he that doth speak: behold, <i>it is</i> I.	3 Ne 20:39 Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak [...].	6 Therefore my people <i>shall know</i> my name: [...] ^{1A} <i>they shall know</i> in that day that I <i>am</i> he that doth speak: behold, <i>it is</i> I.	6 Therefore my people shall know my name; therefore in that day they shall know that it is I who speak; here am I.
7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! ^b	7 And then shall they say , How beautiful upon the mountains are the feet of him that bringeth good tidings unto them , that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!	3 Ne 20:40 And then shall they say : How beautiful upon the mountains are the feet of him that bringeth good tidings unto them , that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth! (also 1 Ne 13:37; Mosiah 12:21; Mosiah 15:14–18, in fn.)	7 How beautiful upon the mountains are the feet of him that bringeth tidings, bringeth tidings of peace , that publisheth good ; ^{1A} that publisheth salvation; that saith unto Zion, Thy God reigneth!	7 How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, “Your God reigns.”
8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when		3 Ne 20:32 Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye [...]. 33 Then	8 Thy watchmen shall lift up the voice; with their ^{1A} voice together shall they sing: for they shall see eye to eye, when	8 Listen! Your sentinels lift up their voices, together they sing for joy; for in plain sight they see the return of the LORD to Zion.

^{6a} See NRSV. “Behold, it is I” (KJV) = “Here am I” (NRSV), spoken by the Lord, who will redeem his people.

^{7b} See fn. for v. 8. Isa 52:7 is quoted four times in the Book of Mormon.

(1) In 1 Ne 13:37, Nephi referred to this statement, writing, “**And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy**, how beautiful upon the mountains **shall they be**.” BoM—In the 1830 edition, the last section of this verse (beginning with “and whoso shall publish peace”) read, “**Yea** whoso shall publish peace—**that shall publish** tidings of great joy—how beautiful upon the mountains shall they be.” This was simplified by Joseph Smith in 1837 to the current reading.

(2) In Mosiah 12:21, the priests of Noah sarcastically responded to Abinadi’s warnings by asking what this verse from Isaiah meant: “How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.” See fns. for Isa 52:8–10, which follow, for the remainder of this quotation.

(3) In Mosiah 15:14–18, Abinadi responded, again quoting this verse: “**And these are they who have published peace, who have brought** good tidings of good, **who have published** salvation; **and said** unto Zion: Thy God reigneth! **And O** how beautiful upon the mountains **were their** feet! **And again**, how beautiful upon the mountains are the feet of **those that are still publishing peace! And again**, how beautiful upon the mountains are the feet of **those who shall hereafter publish** peace, **yea, from this time henceforth and forever! And behold, I say unto you, this is not all. For O** how beautiful upon the mountains are the feet of him that bringeth good tidings, **that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people**.” BoM—In the 1830 edition, the first section of this passage read, “And these are they **which hath** published peace, **that hath** brought good tidings of good, **that hath** published salvation; **that saith** unto Zion: . . .” This was changed by Joseph Smith in 1837 to the current reading.

(4) In 3 Ne 20:40, Jesus quoted this statement, as found in the Book of Mormon column; see above.

KJV Isa 52	JST Isa 52	Book of Mormon 3 Ne 20+	DSS Isa 52	NRSV Isa 52
the LORD shall bring again Zion. ^a		will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance (also Mosiah 12:22, in fn.)	the LORD shall bring again Zion with compassion . ^{1A}	
9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. ^b		3 Ne 20:34 Then shall they break forth into joy—Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem. (also fn. in Mosiah 12:23)	9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, and ^{1A} he hath redeemed Jerusalem.	9 Break forth together into singing, you ruins of Jerusalem; for the LORD has comforted his people, he has redeemed Jerusalem.
10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. ^c		3 Ne 20:35 The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one. (also Mosiah 12:24, in fn.)		10 The LORD has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
11 Depart ye, depart ye, go ye out from thence, touch no unclean <i>thing</i> ; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. ^d		41 And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. (also Moro 10:30, in fn.)	11 Depart ye, depart ye, go ye out from thence, touch no unclean <i>thing</i> ; [...] ^{1B} be ye clean, that bear the vessels of the LORD.	11 Depart, depart, go out from there! Touch no unclean thing; go out from the midst of it, purify yourselves, you who carry the vessels of the LORD.
12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and		42 For ye shall not go out with haste nor go by flight; for the Lord will go before you, and	12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and	12 For you shall not go out in haste, and you shall not go in flight; for the LORD will go before you,

^{8a} Vv. 7–8 picture the watchmen of a city catching sight of a messenger running over a mountain pass to bring good news, the coming of Jehovah.

The wicked priests of King Noah included this verse in their quotation of Isa 52:7–10. See fns. above and below. “Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion” (Mosiah 12:22).

^{9b} The wicked priests of King Noah included this verse in their quotation of Isa 52:7–10. See fns. 8a and 10a of this chapter. “Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem” (Mosiah 12:23).

^{10c} The wicked priests of King Noah included this verse in their quotation of Isa 52:7–10. See footnotes 8a and 9b. “The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?” (Mosiah 12:24).

^{11d} Those that bear the vessels of Jehovah are commanded not to touch that which is impure.

Moroni also quoted a portion of this verse immediately prior to concluding the Book of Mormon: “**And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing**” (Moro 10:30).

KJV Isa 52	JST Isa 52	Book of Mormon 3 Ne 20+	DSS Isa 52	NRSV Isa 52
the God of Israel <i>will be</i> your rereward. ^a		the God of Israel shall be your rearward . ^b	the God of Israel <i>will be</i> your rereward. The God of all the earth he is called . ^{1A}	and the God of Israel will be your rear guard.
13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. ^c		43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.	13 Behold, my servant shall deal prudently, and ^{1A} he shall be exalted, and be high and very extolled . ^{1B}	13 See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.
14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: ^d		44 As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men—	14 As many were astonished at thee; my marring ^{1A} of his visage was more than any man, and his form more than the sons of the ^{1A} men:	14 Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals—
15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider. ^e	15 So shall he gather many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.	3 Ne 20:45 So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not ^f been told them shall they see; and that which they had not heard shall they consider.	15 So shall he sprinkle many nations; and ^{1A} the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.	15 so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

KJV Isa 53	JST Isa 53	Book of Mormon Mosiah 14	DSS Isa 53	NRSV Isa 53
1 WHO hath believed our report? and to whom is the arm of the LORD revealed? ^g		1 YEA, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?		1 Who has believed what we have heard? And to whom has the arm of the LORD been revealed?
2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he		2 For he shall grow up before him as a tender plant, and as a root out of [...] dry ground; he	2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he	2 For he grew up before him like a young plant, and like a root out of dry ground;

12^a Like in the Exodus, God will lead and protect his people. Unlike the Exodus, those who depart Babylon will not leave in haste.

13^b BoM—The 1830 edition read “rereward.” The reading was changed by Joseph Smith to “rearward” beginning in 1837.

13^c This begins the final of Isaiah’s Servant Songs found in Isa 52:13–53:12. The others are found in Isa 42:1–9; 49:1–6; and 50:4–9. The ambiguity concerning the identity of the servant gives rise to multiple possibilities, including the Jewish people, a righteous remnant of the Jewish people, Isaiah, Jeremiah, the Messiah, and others.

14^d The servant’s disfigurement is “more than any man” (KJV), “beyond human semblance” (NRSV), or “beyond that of any human being” (NIV).

15^e The servant’s disfigurement may be likened to the priests sprinkling blood upon the altar. The kings of the world will be shocked to see and understand that which they had never before considered. Compare Rom 15:21, “But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.” The JST indicates that the disfigured servant will “gather” many nations.

15^f BoM—The 1830 edition did not have the word “not” here. The word “not” was added by Orson Pratt beginning in the 1879 edition.

1^g In this verse, the messenger from Isa 52:7 has arrived and asks, “Who has believed our message?” (NIV).

KJV Isa 53	JST Isa 53	Book of Mormon Mosiah 14	DSS Isa 53	NRSV Isa 53
hath no form nor comeliness; and when we shall see him, <i>there is</i> no beauty that we should desire him. ^a		hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.	hath no form, he hath ^{1A} no comeliness; and when we shall view ourselves , ^{1A} <i>there is</i> no beauty that we should desire ourselves .	he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.
3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were <i>our</i> faces from him; he was despised, and we esteemed him not. ^b		3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were <i>our</i> faces from him; he was despised, and we esteemed him not.	3 He is despised and rejected of men; and ^{1A} a man of sorrows, and acquainted with grief: and we hid as it were <i>our</i> faces from him; and ^{1A/1B} we despised him , ^{1A} and we esteemed him not.	3 He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.
4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ^c		4 Surely he has ^d borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.	4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, and ^{1A} smitten of God, and afflicted.	4 Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.
5 But he <i>was</i> wounded for our transgressions, <i>he was</i> bruised for our iniquities: the chastisement of our peace <i>was</i> upon him; and with his stripes we are healed. ^e		5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.	5 But he <i>was</i> wounded for our transgressions, and ^{1A} <i>he was</i> bruised for our iniquities: and ^{1A} the chastisement of our peace <i>was</i> upon him; and with his stripes we are healed.	5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.
6 All we like sheep have gone astray; we have turned every one to his own way; and the		6 All we, like sheep, have gone astray; we have turned every one to his own way; and the		6 All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him

^{2a} Isaiah emphasizes that the servant’s appearance would not distinguish him from those among whom he would live; no special beauty or majesty would set him apart. He would grow up as a tender plant in a barren land.

^{3b} See NRSV translation. In the NIV, it reads, “He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.”

^{4c} Compare the following scriptures that build on the imagery of these verses: Heb 5:14, “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”; Alma 7:11, “And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.” Compare also D&C 19:16, 18, “For behold, I, God, have suffered these things for all, that they might not suffer if they would repent . . . which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink.”

^{4d} BoM—The 1830 edition read “hath.” Joseph Smith changed the reading to “has” in 1837.

^{5e} See NRSV translation. The Complete Jewish Bible (CJB) gives the translation, “The disciplining that makes us whole fell on him.” In the NIV, it reads, “The punishment that brought us peace was on him.”

KJV Isa 53	JST Isa 53	Book of Mormon Mosiah 14	DSS Isa 53	NRSV Isa 53
<p>LORD hath laid on him the iniquity of us all.^a</p> <p>7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.^b</p> <p>8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.^c</p> <p>9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither <i>was any</i> deceit in his mouth.^d</p> <p>10 ¶ Yet it pleased the LORD to bruise him; he hath put <i>him</i> to grief: when thou shalt make his soul an offering for sin,^e he shall see <i>his</i> seed, he shall prolong <i>his</i> days, and the pleasure of the LORD shall prosper in his hand.</p>		<p>Lord hath laid on him the iniquities of us all.</p> <p>7 He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth.</p> <p>8 He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken.</p> <p>9 And he made his grave with the wicked, and with the rich in his death; because he had done no evil, neither was any deceit in his mouth.</p> <p>10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.</p>	<p>7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to slaughter,^{1A} [...] ^{1A} as a sheep before her shearers is dumb, so he opened^{1A} not his mouth.</p> <p>8 They took from prison, [...] ^{1B} from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of his^{1A} people was he stricken.</p> <p>9 And they^{1A} made his grave with the wicked, and with the rich his high place;^{1A} because he had done no violence, neither <i>was any</i> deceit in his mouth.</p> <p>10 Yet it pleased the LORD to bruise him; he hath put <i>him</i> to grief: when thou shalt make his soul an offering for sin, and^{1A} he shall see <i>his</i> seed, and^{1A/4D} he shall prolong <i>his</i> days, and the pleasure of the LORD shall prosper in his hand.</p>	<p>the iniquity of us all.</p> <p>7 He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.</p> <p>8 By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.</p> <p>9 They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.</p> <p>10 Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper.</p>

^{6a} In the Judean wilderness are hills where sheep have made many paths, so each individual can go his or her own way.

^{7b} Sheep are often silent and submissive when being sheared.

^{8c} See NRSV translation: “By a perversion of justice he was taken away.” The servant was denied justice and was unfairly punished and killed “for the transgression of [his] people” (NRSV). The question “Who shall declare his generation?” (KJV)—in the NIV, “Who of his generation protested?”—is prompted by his untimely death, denying him offspring, and is answered in v. 10: “When thou shalt make his soul an offering for sin, he shall see his seed.”

^{9d} See NRSV translation.

^{10e} Isaiah is indicating that Jehovah would make the servant a sin/guilt offering for the people. Isaiah’s switch to “thou”/“you” makes the reader a participant in the event. The CJB translates this phrase as “to see if *he* would present *himself* as a guilt offering” (emphasis added).

KJV Isa 53	JST Isa 53	Book of Mormon Mosiah 14	DSS Isa 53	NRSV Isa 53
<p>11 He shall see of the travail of his soul, <i>and</i> shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.^a</p> <p>12 Therefore will I divide him <i>a portion</i> with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.^c</p>		<p>11 He shall see^b the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.</p> <p>12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore^d the sins of many, and made intercession for the transgressors.</p>	<p>11 From the travail of his soul he shall see light,^{1A/1B/4D} <i>and</i> shall be satisfied: and^{1A} by his knowledge shall his^{1A} righteous servant justify many; for he shall bear their iniquities.</p> <p>12 Therefore will I divide him <i>a portion</i> with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins^{1A/1B/4D} of many, and made intercession for their transgressions.^{1A/1B/4D}</p>	<p>11 Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.</p> <p>12 Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.</p>

KJV Isa 54	JST Isa 54	Book of Mormon 3 Ne 22+	DSS Isa 54	NRSV Isa 54
<p>1 SING, O barren, thou <i>that</i> didst not bear; break forth into singing, and cry aloud, thou <i>that</i> didst not travail with child: for more <i>are</i> the children of the desolate than the children of the married wife, saith the LORD.^e</p> <p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations:</p>		<p>1 And then shall that which is written come to pass: Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.</p> <p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations;</p>	<p>1 Sing, O barren, and^{1A/4D} thou <i>that</i> didst not bear; break forth into singing, and cry aloud, and^{1A} thou <i>that</i> didst not travail with child: for more <i>are</i> the children of the desolate than the children of the married wife, saith the LORD.</p> <p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations:</p>	<p>1 Sing, O barren one who did not bear; burst into song and shout, you who have not been in labor! For the children of the desolate woman will be more than the children of her that is married, says the LORD.</p> <p>2 Enlarge the site of your tent, and let the curtains of your habitations be stretched out;</p>

11^a See NRSV translation for vv. 10–11. Contrary to expectations, “after he has suffered” (NIV), or “out of his anguish” (NRSV), the servant would be satisfied when seeing the results of his sacrifice: numerous descendants (Ps 127:3–5; 128:6; Prov 17:6), a long life (Ps 21:4; 34:12; Prov 3:2), and fulfillment of his God-given mission (Josh 1:7; 2 Chr 20:20; Ps 1:3).

11^b BoM—The 1830 edition read “see **of** the travail” here. The word “of” was removed in the 1911 edition, giving the current reading, “see the travail.”

12^c The servant’s inheritance, due to his willing offering, is to be divided with “the many” (English Standard Version).

12^d BoM—The 1830 edition read “bare” here. The spelling was changed to “bore” in the 1920 edition.

1^e In Isa 54 the barren woman, springing triumphantly from the servant’s redeeming act (Isa 53), rejoices with the promise of many children against all expectation. Notice that this is the only chapter quoted in its entirety by Jesus to the Nephites, indicating its significance.

KJV Isa 54	JST Isa 54	Book of Mormon 3 Ne 22+	DSS Isa 54	NRSV Isa 54
<p>spare not, lengthen thy cords, and strengthen thy stakes;^a</p> <p>3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.^b</p> <p>4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.^c</p> <p>5 For thy Maker <i>is</i> thine husband; the LORD of hosts <i>is</i> his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.^e</p> <p>6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of</p>	<p>5 For thy Maker is thine husband; the LORD of hosts <i>is</i> his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.</p>	<p>spare not, lengthen thy cords and strengthen thy stakes; (also Moro 10:31, in fn.)</p> <p>3 For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.</p> <p>4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth,^d and shalt not remember the reproach of thy widowhood any more.</p> <p>5 For thy maker, thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called.</p> <p>6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of</p>	<p>and^{1A} spare not, lengthen thy cords, and strengthen thy stakes;</p> <p>3 For thou shalt break forth on the right hand and on the left; and the Gentiles shall inherit thy seed,^{1A/1B} and make the desolate cities to be inhabited.</p> <p>4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not shame:^{1A} for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.</p> <p>6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast</p>	<p>do not hold back; lengthen your cords and strengthen your stakes.</p> <p>3 For you will spread out to the right and to the left, and your descendants will possess the nations and will settle the desolate towns.</p> <p>4 Do not fear, for you will not be ashamed; do not be discouraged, for you will not suffer disgrace; for you will forget the shame of your youth, and the disgrace of your widowhood you will remember no more.</p> <p>5 For your Maker is your husband, the LORD of hosts is his name; the Holy One of Israel is your Redeemer, the God of the whole earth he is called.</p> <p>6 For the LORD has called you like a wife forsaken and grieved in spirit, like the wife of a man’s youth when she is cast off,</p>

^{2a} The enlarging of the tent, the door stretched wide in welcome, the increased length and strength of the cords and stakes, all prepare a place for the burgeoning posterity of the previously barren woman. For other childbirth or childrearing images in Isaiah’s writings, see fn. at Isa 13:8.

Moroni also used this imagery in a partial quotation of Isa 54:2 just before concluding the Book of Mormon: “**And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled**” (Moro 10:31). Moroni’s quotation also includes phrases from Isa 52:1.

^{3b} See NRSV translation. The woman’s children would become so numerous that they would fill the land and dispossess (NIV) the nations that once ruled them.

^{4c} Being barren was a cultural stigma in biblical times.

^{4d} BoM—The 1830 edition did not have the phrase “and shalt not remember the reproach of thy youth.” The phrase was added (perhaps inadvertently) in the 1837 edition.

^{5e} Israel was characterized as a barren widow, but now Jehovah would become her covenant husband or her redeemer (*go’el*). Compare Ruth and Boaz in Ruth 4:6–13.

KJV Isa 54	JST Isa 54	Book of Mormon 3 Ne 22+	DSS Isa 54	NRSV Isa 54
youth, when thou wast refused, saith thy God. 7 For a small moment have I forsaken thee; but with great mercies will I gather thee. ^a 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.		youth, when thou wast refused, saith thy God. 7 For a small moment have I forsaken thee, but with great mercies will I gather thee. 8 In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.	refused, saith the LORD ^{1A} thy God. 8 In a little wrath I hid my face from thee for a moment; but with my ^{1A/4C} everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.	says your God. 7 For a brief moment I abandoned you, but with great compassion I will gather you. 8 In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the LORD, your Redeemer.
9 For this <i>is as</i> the waters of Noah unto me: for <i>as</i> I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. 11 ¶ O thou afflicted, tossed with tempest, <i>and</i> not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. ^c 12 And I will make thy windows of agates, and thy	9 For this is as the waters of Noah unto me: for <i>as</i> I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the LORD that hath mercy on thee.	9 For this, [...] the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. [...] 10 For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace ^b be removed, saith the Lord that hath mercy on thee. 11 O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors , and lay thy foundations with sapphires. 12 And I will make thy windows of agates, and thy	9 For this <i>is as</i> the waters of Noah unto me: for <i>as</i> I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee again , ^{1A} nor rebuke thee. 10 For the mountains shall depart, and the hills shall remove themselves ; ^{1A} but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. 11 O thou afflicted, wanderer , ^{1A} <i>and</i> not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.	9 This is like the days of Noah to me: Just as I swore that the waters of Noah would never again go over the earth, so I have sworn that I will not be angry with you and will not rebuke you. 10 For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the LORD, who has compassion on you. 11 O afflicted one, storm-tossed, and not comforted, I am about to set your stones in antimony, and lay your foundations with sapphires. 12 I will make your pinnacles of rubies, your gates of jewels,

^{7a} Compare Hos 2. Speaking metaphorically of the mercy he would have on his once forsaken wife, Hosea states, “Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. . . . I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God” (Hos 2:14, 23).

^{10b} BoM—The 1830 edition read “people” here, even though the printer’s manuscript read “peace.” The word was changed to “peace” in the 1981 edition.

^{11c} See NRSV translation. Israel is now likened to a desolate city that will be rebuilt. Even its foundations are made with precious stones.

KJV Isa 54	JST Isa 54	Book of Mormon 3 Ne 22+	DSS Isa 54	NRSV Isa 54
gates of carbuncles, and all thy borders of pleasant stones. ^a 13 And all thy children <i>shall be</i> taught of the LORD; and great <i>shall be</i> the peace of thy children. 14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. 15 Behold, they shall surely gather together, <i>but</i> not by me: whosoever shall gather together against thee shall fall for thy sake. ^b 16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. ^c 17 ¶ No weapon that is formed against thee shall prosper; and every tongue <i>that</i> shall rise against thee in judgment thou shalt condemn. This <i>is</i> the heritage of the servants of the LORD, and their righteousness <i>is</i> of me, saith the LORD.	15 Behold, they shall surely gather together against thee , but not by me: whosoever shall gather together against thee shall fall for thy sake.	gates of carbuncles, and all thy borders of pleasant stones. 13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children. 14 In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee. 15 Behold, they shall surely gather together against thee , [...] not by me; whosoever shall gather together against thee shall fall for thy sake. 16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. 17 No weapon that is formed against thee shall prosper; and every tongue that shall revile ^d against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.	13 And all thy children <i>shall be</i> taught of the LORD; and great <i>shall be</i> the peace of thy builders . ^{1A} 15 Behold, they shall surely gather together; but not by me: whosoever shall gather together against thee, they ^{1A/4C} shall fall for thy sake. 16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; [...] ^{1A} I have created the waster to destroy. 17 No weapon that is formed against thee shall prosper; [...] ^{1A} This <i>is</i> the heritage of the servants of the LORD, and their righteousness <i>is</i> of me, saith the LORD.	and all your wall of precious stones. 13 All your children shall be taught by the LORD, and great shall be the prosperity of your children. 14 In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you. 15 If anyone stirs up strife, it is not from me; whoever stirs up strife with you shall fall because of you. 16 See it is I who have created the smith who blows the fire of coals, and produces a weapon fit for its purpose; I have also created the ravager to destroy. 17 No weapon that is fashioned against you shall prosper, and you shall confute every tongue that rises against you in judgment. This is the heritage of the servants of the LORD and their vindication from me, says the LORD.

^{12a} See NRSV translation. Even the city’s defensive structures—battlements, pinnacles, gates, and walls—will be built with precious jewels.

^{15b} See NRSV translation. Compare D&C 45:70–71: “And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.”

^{16c} In vv. 16–17, Jehovah continues the prophecy of peace from vv. 11–15. He is able to make this promise because he created both the blacksmith and the weapons he forges.

^{17d} BoM—The 1830 edition read “rise” here, even though the printer’s manuscript read “revile.” The word was changed to “revile” in the 1981 edition.

KJV Isa 55	JST Isa 55	Book of Mormon 2 Ne 9+	DSS Isa 55	NRSV Isa 55
<p>1 HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.^a</p> <p>2 Wherefore do ye spend money for <i>that which</i> is not bread? and your labour for <i>that which</i> satisfieth not? hearken diligently unto me, and eat ye <i>that which</i> is good, and let your soul delight itself in fatness.^b</p> <p>3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, <i>even</i> the sure mercies of David.^c</p> <p>4 Behold, I have given him <i>for</i> a witness to the people, a leader and commander to the people.</p> <p>5 Behold, thou shalt call a nation <i>that</i> thou knowest not,</p>		<p>50 Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come [...] buy and eat; yea, come buy wine and milk without money and without price.</p> <p>(also 2 Ne 26:25, in fn.)</p> <p>51 Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Hearken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.</p>	<p>1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; [...]^{1A} come, buy wine and milk without money and without price.</p> <p>3 Incline your ear, and come unto me: and^{1A} hear, and your soul shall live; and I will make an everlasting covenant with you, <i>even</i> the sure mercies of David.</p> <p>5 Behold, thou shalt call a nation <i>that</i> thou knowest not,</p>	<p>1 Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price.</p> <p>2 Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food.</p> <p>3 Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David.</p> <p>4 See, I made him a witness to the peoples, a leader and commander for the peoples.</p> <p>5 See, you shall call nations that you do not know,</p>

^{1a} Isa 53 describes the servant’s redemptive act. Isa 54 describes its future outcome. Isa 55 invites all to come and receive, addressing the readers directly as “ye”/“you all.”

In addition to Jacob’s quotation (in Book of Mormon column, above), Nephi also quoted this verse: “**Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy [...] milk and honey, without money and without price**” (2 Ne 26:25).

^{2b} Isaiah joyously calls the reader to freely partake without cost and to no longer spend his or her labor and money for that which will never satisfy.

^{3c} In vv. 3–4, Isaiah affirms the previous promises made to David—which for Jews and Christians took on messianic implications—as prelude to an everlasting covenant. For these promises, see 2 Sam 7:12–17.

KJV Isa 55	JST Isa 55	Book of Mormon 2 Ne 9+	DSS Isa 55	NRSV Isa 55
and nations <i>that</i> knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.			and nations <i>that</i> knew not thee shall run unto thee because of the LORD thy God, and [...] ^{1B} the Holy One of Israel; for he hath glorified thee.	and nations that do not know you shall run to you, because of the LORD your God, the Holy One of Israel, for he has glorified you.
6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near: ^a				6 Seek the LORD while he may be found, call upon him while he is near;
7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.				7 let the wicked forsake their way, and the unrighteous their thoughts; let them return to the LORD, that he may have mercy on them, and to our God, for he will abundantly pardon.
8 ¶ For my thoughts <i>are</i> not your thoughts, neither <i>are</i> your ways my ways, saith the LORD. ^b			8 For your ^{1B} thoughts <i>are</i> not my ^{1B} thoughts, neither <i>are</i> your ways my ways, saith the LORD.	8 For my thoughts are not your thoughts, nor are your ways my ways, says the LORD.
9 For <i>as</i> the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.				9 For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.
10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: ^c			10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread for eating : ^{1A}	10 For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater,

^{6a} Compare D&C 88:62–63: “Call upon me while I am near—Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.”

^{8b} God declares that his thoughts are higher than our thoughts in order to convince the reader that he will “abundantly pardon” the wicked who forsake their ways (v. 7).

^{10c} In vv. 10–11, God’s word and promises are likened to rain and snow that descend to earth and completely fulfill God’s purposes.

KJV Isa 55	JST Isa 55	Book of Mormon 2 Ne 9+	DSS Isa 55	NRSV Isa 55
<p>11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper <i>in the thing</i> whereto I sent it.</p> <p>12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap <i>their</i> hands.^a</p> <p>13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign <i>that</i> shall not be cut off.^b</p>			<p>12 For ye shall go out with joy, and come back^{1A} with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap <i>their</i> hands.</p> <p>13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and they^{1A} shall be to the LORD for an sign, and^{1A} for an everlasting name, <i>that</i> shall not be cut off.</p>	<p>11 so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.</p> <p>12 For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands.</p> <p>13 Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the LORD for a memorial, for an everlasting sign that shall not be cut off.</p>

KJV Isa 56	JST Isa 56	Book of Mormon	DSS Isa 56	NRSV Isa 56
<p>1 THUS saith the LORD, Keep ye judgment, and do justice: for my salvation <i>is</i> near to come, and my righteousness to be revealed.^c</p> <p>2 Blessed <i>is</i> the man <i>that</i> doeth this, and the son of man <i>that</i> layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.</p>			<p>1 For^{1A} thus saith the LORD, Keep ye judgment, and do justice: for my salvation <i>is</i> near to come, and my righteousness to be revealed.</p> <p>2 Blessed <i>is</i> the man <i>that</i> doeth this, and the son of man <i>that</i> layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hands^{1A} from doing any evil.</p>	<p>1 Thus says the LORD: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed.</p> <p>2 Happy is the mortal who does this, the one who holds it fast, who keeps the sabbath, not profaning it, and refrains from doing any evil.</p>

^{12a} Even nature, here personified, would show its joy upon witnessing God's blessed people.

^{13b} The beauty and abundance of nature serve as an "everlasting sign" that Jehovah is the Creator-God, able to restore his people Israel.

^{1c} If Isa 40–55 has been a testament of the grace of God, Isa 56–66 describes the effects of that loving grace upon Israel.

KJV Isa 56	JST Isa 56	Book of Mormon	DSS Isa 56	NRSV Isa 56
<p>3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I <i>am</i> a dry tree.^a</p> <p>4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose <i>the things</i> that please me, and take hold of my covenant;</p> <p>5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.^b</p> <p>6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;</p> <p>7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices <i>shall be</i> accepted upon mine altar; for</p>			<p>3 Do not^{1A} let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I <i>am</i> a dry tree.</p> <p>6 Also the sons of the stranger, that join themselves to the LORD, [...] ^{1A} to be his servants, and to bless the name of the LORD and keeping^{1A} the sabbath from polluting it, and taketh hold of my covenant;</p> <p>7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices will rise up^{1A} to be accepted upon mine</p>	<p>3 Do not let the foreigner joined to the LORD say, “The LORD will surely separate me from his people”; and do not let the eunuch say, “I am just a dry tree.”</p> <p>4 For thus says the LORD: To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant,</p> <p>5 I will give, in my house and within my walls, a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.</p> <p>6 And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—</p> <p>7 these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer</p>

^{3a} Isaiah declares that those who keep God’s law become his covenant people (see v. 4), not simply those who are descended from Israel. Even the faithful stranger and eunuch, who had been kept from serving in the temple, would be invited into the house of the Lord (see v. 5). Compare Eph 2:19: “Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.”

^{5b} Vv. 4–5 declare that even the faithful who had been excluded would be offered “a hand and a name” (Heb. *yad vashem*), “a memorial and a name” (NIV), or “a monument and a name” (NRSV) in God’s holy temple. “I will give them an everlasting name that shall not be cut off” (KJV/NRSV).

KJV Isa 56	JST Isa 56	Book of Mormon	DSS Isa 56	NRSV Isa 56
<p>mine house shall be called an house of prayer for all people.</p> <p>8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather <i>others</i> to him, beside those that are gathered unto him.^a</p> <p>9 ¶ All ye beasts of the field, come to devour, <i>yea</i>, all ye beasts in the forest.^b</p> <p>10 His watchmen <i>are</i> blind: they are all ignorant, they <i>are</i> all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.</p> <p>11 Yea, <i>they are</i> greedy dogs <i>which</i> can never have enough, and they <i>are</i> shepherds <i>that</i> cannot understand: they all look to their own way, every one for his gain, from his quarter.</p> <p>12 Come ye, <i>say they</i>, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, <i>and</i> much more abundant.</p>			<p>altar; for mine house shall be called an house of prayer for all people.</p> <p>10 His watchmen <i>are</i> blind: they are all ignorant, they <i>are</i> all dumb dogs, they cannot bark; they are^{1A} seers,^{1A} lying down, loving to utter prophecy.^{1A}</p> <p>11 Yea, <i>they are</i> greedy dogs <i>which</i> can never have enough, and they <i>are</i> the^{1A} shepherds <i>that</i> cannot understand: they all look to their own way, every one for his gain, from his quarter.</p> <p>12 Come ye, <i>say they</i>, we^{1A} will fetch wine, and we will fill ourselves with strong drink; and as this the^{1A} day shall be, and tomorrow^{1A} much more abundant.</p>	<p>for all peoples.</p> <p>8 Thus says the Lord GOD, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.</p> <p>9 All you wild animals, all you wild animals in the forest, come to devour!</p> <p>10 Israel's sentinels are blind, they are all without knowledge; they are all silent dogs that cannot bark; dreaming, lying down, loving to slumber.</p> <p>11 The dogs have a mighty appetite; they never have enough. The shepherds also have no understanding; they have all turned to their own way, to their own gain, one and all.</p> <p>12 "Come," they say, "let us get wine; let us fill ourselves with strong drink. And tomorrow will be like today, great beyond measure."</p>

^{8a} Isaiah prophesies of the gathering of Israel and foretells that many who had not been of Israel would be gathered at the same time. See v. 7, "An house of prayer *for all nations*" (emphasis added). Compare Rom 9.

^{9b} In vv. 9–12, Isaiah compares Israel to greedy dogs with mighty appetites that are never satiated. Compare Ezekiel's description of false shepherds in Ezek 34:1–10: "Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. . . . Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand."

KJV Isa 57	JST Isa 57	Book of Mormon	DSS Isa 57	NRSV Isa 57
1 THE righteous perisheth, and no man layeth <i>it</i> to heart: and merciful men <i>are</i> taken away, none considering that the righteous is taken away from the evil <i>to come</i> . ^a			1 And ^{1A} the righteous doth perish , ^{1A} and no man layeth <i>it</i> to heart: and men of the mercy ^{1A} <i>are</i> taken away, none considering that the righteous is taken away from the evil <i>to come</i> .	1 The righteous perish, and no one takes it to heart; the devout are taken away, while no one understands. For the righteous are taken away from calamity,
2 He shall enter into peace: they shall rest in their beds, <i>each one</i> walking <i>in</i> his uprightness.			2 And ^{1A} he shall enter into peace: and ^{1A} they shall rest in his ^{1A} beds, <i>each one</i> walking <i>in her</i> ^{1A/1B} uprightness.	2 and they enter into peace; those who walk uprightly will rest on their couches.
3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. ^b				3 But as for you, come here, you children of a sorceress, you offspring of an adulterer and a whore.
4 Against whom do ye sport yourselves? against whom make ye a wide mouth, <i>and</i> draw out the tongue? <i>are</i> ye not children of transgression, a seed of falsehood,			4 Against whom do ye sport yourselves? And ^{1A} against whom make ye a wide mouth, <i>and</i> draw out the tongue? <i>are</i> ye not children of transgression, a seed of falsehood,	4 Whom are you mocking? Against whom do you open your mouth wide and stick out your tongue? Are you not children of transgression, the offspring of deceit—
5 Enflaming yourselves with idols under every green tree, ^c slaying the children in the valleys under the cliffs of the rocks? ^d				5 you that burn with lust among the oaks, under every green tree; you that slaughter your children in the valleys, under the clefts of the rocks?
6 Among the smooth <i>stones</i> of the stream <i>is</i> thy portion; they, they <i>are</i> thy lot: even to them hast thou poured a drink offering, thou hast offered a			6 Among the smooth <i>stones</i> of the stream <i>is</i> thy portion; there ^{1A} they <i>are</i> thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?	6 Among the smooth stones of the valley is your portion; they, they, are your lot; to them you have poured out a drink offering, you have brought a grain offering. Shall I be appeased for these things?

^{1a} In vv. 1–2, Isaiah teaches that “the righteous are taken away to be spared from evil” (NIV) and to “enter into peace” (NRSV, v. 2), but the wicked fail to understand or take notice.

^{3b} Vv. 3–13 contain a list of apostate practices in blunt terms. See NRSV translation.

^{5c} See NRSV translation. Worship among Asherah oaks (groves) was a fertility cult practice that included ritual prostitution. See vv. 7–8.

^{5d} Hinnom, south of Jerusalem, was one valley location where children were sacrificed by fire to the god Molech.

KJV Isa 57	JST Isa 57	Book of Mormon	DSS Isa 57	NRSV Isa 57
<p>meat offering. Should I receive comfort in these?^a</p> <p>7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.^b</p> <p>8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered <i>thyself to another</i> than me, and art gone up; thou hast enlarged thy bed, and made thee <i>a covenant</i> with them; thou lovedst their bed where thou sawest <i>it</i>.^c</p> <p>9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase <i>thyself even</i> unto hell.^d</p> <p>10 Thou art wearied in the greatness of thy way; <i>yet</i> saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.</p> <p>11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid <i>it</i> to thy heart? have not I held my</p>				<p>7 Upon a high and lofty mountain you have set your bed, and there you went up to offer sacrifice.</p> <p>8 Behind the door and the doorpost you have set up your symbol; for, in deserting me, you have uncovered your bed, you have gone up to it, you have made it wide; and you have made a bargain for yourself with them, you have loved their bed, you have gazed on their nakedness.</p> <p>9 You journeyed to Molech with oil, and multiplied your perfumes; you sent your envoys far away, and sent down even to Sheol.</p> <p>10 You grew weary from your many wanderings, but you did not say, "It is useless." You found your desire rekindled, and so you did not weaken.</p> <p>11 Whom did you dread and fear so that you lied, and did not remember me or give me a thought? Have I not kept silent and closed my eyes, and so you do not fear me?</p>
			<p>11 And of whom hast thou been afraid or feared me,^{1A} that thou hast lied, and hast not remembered me and^{1A/4D} not laid these things^{1A} to thy heart? have not I held my</p>	

^{6a} Along with the high places, idolatrous worship was also practiced in ravines or wadi beds.

^{7b} See NRSV translation in vv. 7–8. Canaanite religion included ritual sexual practices.

^{8c} In the NIV, it reads, "And you looked with lust on their naked bodies."

^{9d} See NRSV translation. Israel, anointed in perfumes, wears itself out unsuccessfully, seeking fulfillment through idol worship (see v. 8).

KJV Isa 57	JST Isa 57	Book of Mormon	DSS Isa 57	NRSV Isa 57
<p>peace even of old, and thou fearest me not?^a</p> <p>12 I will declare thy righteousness, and thy works; for they shall not profit thee.^b</p> <p>13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take <i>them</i>: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;^c</p> <p>14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.</p> <p>15 For thus saith the high and lofty One that inhabiteth eternity, whose name <i>is</i> Holy; I dwell in the high and holy <i>place</i>, with him also <i>that is</i> of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.^d</p> <p>16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail</p>			<p>peace even of old, and thou fearest me not?</p> <p>12 I will declare thy rightness^{4D} and thy works; for your heaps^{1A} shall not profit thee.</p> <p>13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away and^{1A} vanity shall take <i>them</i>: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;</p> <p>14 And has said,^{1A} Cast ye up, cast ye up the highway,^{1A} prepare the way, take up the stumblingblock out of the way of my people.</p> <p>15 For thus saith the high and lofty One that inhabiteth eternity, whose name <i>is</i> Holy; He^{1A/4D} dwells in the high and holy <i>place</i>, with him also <i>that is</i> of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.</p>	<p>12 I will concede your righteousness and your works, but they will not help you.</p> <p>13 When you cry out, let your collection of idols deliver you! The wind will carry them off, a breath will take them away. But whoever takes refuge in me shall possess the land and inherit my holy mountain.</p> <p>14 It shall be said, “Build up, build up, prepare the way, remove every obstruction from my people’s way.”</p> <p>15 For thus says the high and lofty one who inhabits eternity, whose name is Holy: I dwell in the high and holy place, and also with those who are contrite and humble in spirit, to revive the spirit of the humble, and to revive the heart of the contrite.</p> <p>16 For I will not continually accuse, nor will I always be angry; for then the spirits would grow faint before me, even the souls that I have made.</p>

11^a Jehovah asks Israel if the fear of men has caused them to forget him.

12^b Note the irony of “exposing righteousness” that does not exist.

13^c See NRSV translation in vv. 13–14. The people have cried out for powerless idols to save them, but God will give the faithful refuge in his “holy mountain,” the temple, where he will provide a clear pathway.

15^d Compare NRSV translation, “spirit of the humble” and “heart of the contrite,” with 3 Ne 9:20: “And ye shall offer for a sacrifice unto me a *broken heart* and a *contrite spirit*. And whoso cometh unto me with a *broken heart* and a *contrite spirit*, him will I baptize with fire and with the Holy Ghost” (emphasis added).

KJV Isa 57	JST Isa 57	Book of Mormon	DSS Isa 57	NRSV Isa 57
<p>before me, and the souls <i>which</i> I have made.^a</p> <p>17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.</p> <p>18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.</p> <p>19 I create the fruit of the lips; Peace, peace to <i>him that is</i> far off, and to <i>him that is</i> near, saith the LORD; and I will heal him.^b</p> <p>20 But the wicked <i>are</i> like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.</p> <p>21 <i>There is</i> no peace, saith my God, to the wicked.^c</p>			<p>17 For the iniquity of his covetousness was I wroth, and smote him: and^{1A/4D} I hid me, and was wroth, and he went on frowardly in the way of my^{1A} heart.</p> <p>18 I have seen his way,^{4D} and will heal him: [...] ^{1A} and restore to him^{1A} consolation,^{1A} unto him and to his mourners.</p> <p>19 When^{1A} I create the fruit of the lips; Peace, [...] ^{1A} to <i>him that is</i> far off, and to <i>him that is</i> near, saith the LORD; and I will heal him.</p> <p>20 But the wicked <i>are</i> troubled^{1A} like the sea, when it cannot rest, whose waters cast up mire and dirt.</p> <p>21 But^{1A} <i>there is</i> no peace, saith my God, to the wicked.</p>	<p>17 Because of their wicked covetousness I was angry; I struck them, I hid and was angry; but they kept turning back to their own ways.</p> <p>18 I have seen their ways, but I will heal them; I will lead them and repay them with comfort, creating for their mourners the fruit of the lips.</p> <p>19 Peace, peace, to the far and the near, says the LORD; and I will heal them.</p> <p>20 But the wicked are like the tossing sea that cannot keep still; its waters toss up mire and mud.</p> <p>21 There is no peace, says my God, for the wicked.</p>

KJV Isa 58	JST Isa 58	Book of Mormon	DSS Isa 58	NRSV Isa 58
<p>1 CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.</p> <p>2 Yet they seek me daily, and delight to know my ways, as a</p>			<p>1 Cry aloud, and^{1B} spare not, lift up thy voice and^{1B} like a trumpet, and shew my people their transgressions,^{1A} and the house of Jacob their sins.</p> <p>2 [...] ^{1A/1B/4D} They seek me daily, and delight to know my</p>	<p>1 Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins.</p> <p>2 Yet day after day they seek me and delight to know my ways,</p>

^{16a} In vv. 16–19, Jehovah teaches, “I will not accuse forever, nor will I always be angry.” Compare D&C 121:43: “Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love.”

^{19b} See NRSV translation, which connects “the fruit of the lips” with the mourners in v. 18. In the NIV, v. 19 begins, “Creating praise on their lips. ‘Peace, peace, to those far and near,’ says the LORD. ‘And I will heal them.’”

^{21c} Peace is reserved for the righteous. See vv. 1–2 and compare Alma 41:10: “Behold, I say unto you, wickedness never was happiness.”

KJV Isa 58	JST Isa 58	Book of Mormon	DSS Isa 58	NRSV Isa 58
<p>nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.^a</p> <p>3 ¶ Wherefore have we fasted, <i>say they</i>, and thou seest not? <i>wherefore</i> have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.^b</p> <p>4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as <i>ye do this</i> day, to make your voice to be heard on high.^c</p> <p>5 Is it such a fast that I have chosen? a day for a man to afflict his soul? <i>is it</i> to bow down his head as a bulrush, and to spread sackcloth and ashes <i>under him</i>? wilt thou call this a fast, and an acceptable day to the LORD?</p> <p>6 <i>Is</i> not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?^d</p>			<p>ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.</p> <p>3 Wherefore have we fasted, <i>say they</i>, and thou seest not? <i>wherefore</i> have we afflicted our souls,^{1A/1B} [...] ^{1B} thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.</p> <p>4 Behold, ye fast for strife and debate, [...] ^{1B} to smite with the fist of wickedness: and^{1B} ye shall not fast as <i>ye do this</i> day, to make your voice to be heard on high.</p> <p>5 Is it such a fast that I have chosen? Or^{1B} a day for a man to afflict his soul? <i>is it</i> to bow down your^{1B} head as a bulrush, [...] ^{1A/1B} to spread sackcloth and ashes <i>under him</i>? will you^{1A/4D} call this a fast, [...] ^{1A/1B} an acceptable day to the LORD?</p> <p>6 <i>Is</i> not this the fast that I have chosen? to loose the bands of wickedness, and^{1A} to undo the heavy burdens, [...] ^{1B/4D} to let the oppressed go free, and that ye break every yoke?</p>	<p>as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.</p> <p>3 “Why do we fast, but you do not see? Why humble ourselves, but you do not notice?” Look, you serve your own interest on your fast day, and oppress all your workers.</p> <p>4 Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high.</p> <p>5 Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the LORD?</p> <p>6 Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?</p>

^{2a} See NRSV translation. Isaiah ironically describes those who profess to live the law but do so without real intent.

^{3b} This dialogue between Jehovah and his people begins with their protesting that he has not recognized their fasting. He replies that they have misunderstood the nature of true fasting.

^{4c} See NRSV translation in vv. 4–5.

^{6d} In vv. 6–12, Jehovah lists the principles guiding a true fast.

KJV Isa 58	JST Isa 58	Book of Mormon	DSS Isa 58	NRSV Isa 58
<p>7 <i>Is it</i> not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?</p> <p>8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward.^a</p> <p>9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I <i>am</i>. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;</p> <p>10 And <i>if</i> thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness <i>be</i> as the noonday:</p> <p>11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.</p> <p>12 And <i>they that shall be</i> of thee shall build the old waste</p>			<p>7 <i>Is it</i> not to deal thy bread to the hungry, [...] ^{1B} that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him with clothing;^{1A} and that thou raise^{1A} not thyself from thine own flesh?</p> <p>8 Then shall thy light break forth as the morning, [...] ^{1B} thine health shall spring forth speedily: and thy righteousness shall go before thee; and^{1A/1B} the glory of the LORD shall be thy rereward.</p> <p>9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I <i>am</i>. If thou take away from the midst of thee the yoke, and^{1A} the putting forth of the finger, and speaking vanity;</p> <p>11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and they will^{1A} make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.</p> <p>12 And <i>they that shall be</i> of thee shall build the old waste</p>	<p>7 Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?</p> <p>8 Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard.</p> <p>9 Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil,</p> <p>10 if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.</p> <p>11 The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail.</p> <p>12 Your ancient ruins shall be rebuilt;</p>

^a In vv. 8–12, Isaiah describes promises to the faithful faster—light, healing, guidance and protection, posterity, prosperity, and God’s presence. True fasters thus become “partakers of the divine nature” (2 Pet 1:4).

KJV Isa 58	JST Isa 58	Book of Mormon	DSS Isa 58	NRSV Isa 58
<p>places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.</p> <p>13 ¶ If thou turn away thy foot from the sabbath, <i>from</i> doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking <i>thine own</i> words:^a</p> <p>14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken <i>it</i>.</p>			<p>places: thou shalt raise up the foundations of many generations; and they shall call ye,^{1A} The repairer of the breach, The restorer of paths to dwell in.</p> <p>13 If thou turn away thy foot from the sabbath, <i>from</i> doing thy pleasure on my holy day; and call the sabbath a delight, and^{1A/1B} the holy of the LORD, honourable; and shalt honour him, not doing thine own way,^{1B} and^{1A} not finding thine own pleasure, nor speaking <i>thine own</i> words:</p> <p>14 Then shalt thou delight thyself in the LORD; and he^{1A/1B/4N} will cause thee to ride upon the high places of the earth, and he will^{1A/1B} feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken <i>it</i>.</p>	<p>you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.</p> <p>13 If you refrain from trampling the sabbath, from pursuing your own interests on my holy day; if you call the sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, serving your own interests, or pursuing your own affairs;</p> <p>14 then you shall take delight in the LORD, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the LORD has spoken.</p>

KJV Isa 59	JST Isa 59	Book of Mormon	DSS Isa 59	NRSV Isa 59
<p>1 BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:^b</p> <p>2 But your iniquities have separated between you and your God, and your sins have</p>			<p>1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ears^{1A} heavy, that it cannot hear:</p>	<p>1 See, the LORD's hand is not too short to save, nor his ear too dull to hear.</p> <p>2 Rather, your iniquities have been barriers between you and your God, and your sins have hidden his face from you so that he does not hear.</p>

^{13a} A true fast and keeping the Sabbath go hand in hand. Thus, the Sabbath can become a delight as we learn to do God's will rather than our own. Vv. 2–3 speak of those who find no pleasure in the Lord. These verses describe the opposite, those who “delight themselves in Jehovah.”

^{1b} This chapter begins with another reference to the Lord's outstretched hand. See Isa 5:25; 9:12, 17, 21; 10:4; 14:26–27; 23:11.

KJV Isa 59	JST Isa 59	Book of Mormon	DSS Isa 59	NRSV Isa 59
<p>hid <i>his</i> face from you, that he will not hear.^a</p> <p>3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.^b</p> <p>4 None calleth for justice, nor <i>any</i> pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.</p> <p>5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.^c</p> <p>6 Their webs shall not become garments, neither shall they cover themselves with their works: their works <i>are</i> works of iniquity, and the act of violence <i>is</i> in their hands.</p> <p>7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts <i>are</i> thoughts of iniquity; wasting and destruction <i>are</i> in their paths.</p> <p>8 The way of peace they know not; and <i>there is</i> no judgment in their goings: they have</p>			<p>3 For your hands are defiled with blood, and your fingers with iniquity; [...] ^{1A} your tongue hath muttered perverseness.</p> <p>4 None calleth for justice, nor <i>any</i> pleadeth for truth: they have trusted ^{1A/1B} in vanity, and speak lies; they have conceived ^{1A} mischief, and have ^{1A/1B} brought forth iniquity.</p> <p>5 They will ^{1A} hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.</p> <p>6 Their webs shall not become garments, neither shall they cover [...] ^{1A} with their works: their works <i>are</i> works of iniquity, and the act of violence <i>is</i> in their hands.</p> <p>7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts <i>are</i> thoughts of iniquity; wasting and destruction and violence ^{1A} <i>are</i> in their paths.</p>	<p>3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue mutters wickedness.</p> <p>4 No one brings suit justly, no one goes to law honestly; they rely on empty pleas, they speak lies, conceiving mischief and begetting iniquity.</p> <p>5 They hatch adders' eggs, and weave the spider's web; whoever eats their eggs dies, and the crushed egg hatches out a viper.</p> <p>6 Their webs cannot serve as clothing; they cannot cover themselves with what they make. Their works are works of iniquity, and deeds of violence are in their hands.</p> <p>7 Their feet run to evil, and they rush to shed innocent blood; their thoughts are thoughts of iniquity, desolation and destruction are in their highways.</p> <p>8 The way of peace they do not know, and there is no justice in their paths. Their roads they have made crooked;</p>

^{2a} Because he never withdraws his hand (see v. 1), if we are separated from him, our own sins are what “hide his face” from us.

^{3b} In vv. 3–4, sacrificial blood does not remove guilt from the hands of those who offer “empty arguments” or “utter lies.”

^{5c} Vv. 5–6 illustrate the message of v. 4. Spider webs provide transparent clothing that does not cover. The eggs are deadly, whether they are eaten or whether they hatch.

KJV Isa 59	JST Isa 59	Book of Mormon	DSS Isa 59	NRSV Isa 59
made them crooked paths: whosoever goeth therein shall not know peace. ^a				no one who walks in them knows peace.
9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, <i>but</i> we walk in darkness. ^b				9 Therefore justice is far from us, and righteousness does not reach us; we wait for light, and lo! there is darkness; and for brightness, but we walk in gloom.
10 We grope for the wall like the blind, and we grope as if <i>we had</i> no eyes: we stumble at noonday as in the night; <i>we are</i> in desolate places as dead <i>men</i> .				10 We grope like the blind along a wall, groping like those who have no eyes; we stumble at noon as in the twilight, among the vigorous as though we were dead.
11 We roar all like bears, and mourn sore like doves: ^c we look for judgment, but <i>there is</i> none; for salvation, <i>but</i> it is far off from us.			11 We roar all like bears, [...] ^{1A} mourn sore like doves: we look for judgment, but <i>there is</i> none; and ^{1A} for salvation, <i>but</i> it is far off from us.	11 We all growl like bears; like doves we moan mournfully. We wait for justice, but there is none; for salvation, but it is far from us.
12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions <i>are</i> with us; and <i>as for</i> our iniquities, we know them;				12 For our transgressions before you are many, and our sins testify against us. Our transgressions indeed are with us, and we know our iniquities:
13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.			13 They have transgressed ^{1A} and are lying against the LORD, and departing away from our God, and they have spoken ^{1A} oppression and revolt, [...] ^{1A} and are uttering from the heart words of falsehood.	13 transgressing, and denying the LORD, and turning away from following our God, talking oppression and revolt, conceiving lying words and uttering them from the heart.
14 And judgment is turned away backward, and justice standeth afar off: for truth is			14 And I will turn judgment ^{1A} away backward, and justice standeth afar off: for truth is	14 Justice is turned back, and righteousness stands at a distance; for truth stumbles in the public square, and uprightness cannot enter.

^{8a} Justice and peace are never to be found in the crooked paths of the wicked.

^{9b} Vv. 9–10 contrast with the blessing promised to the faithful who fast: “Then shall thy light rise in obscurity, and thy darkness be as the noonday” (Isa 58:10).

^{11c} The angry roar of the bear and mournful cooing of doves were familiar sounds in the Holy Land.

KJV Isa 59	JST Isa 59	Book of Mormon	DSS Isa 59	NRSV Isa 59
<p>fallen in the street, and equity cannot enter.^a</p> <p>15 Yea, truth faileth; and he <i>that</i> departeth from evil maketh himself a prey:^b and the LORD saw <i>it</i>, and it displeased him that <i>there was</i> no judgment.</p> <p>16 ¶ And he saw that <i>there was</i> no man, and wondered that <i>there was</i> no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.^c</p> <p>17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance <i>for</i> clothing, and was clad with zeal as a cloak.^d</p> <p>18 According to <i>their</i> deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.</p> <p>19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.^e</p>			<p>fallen in the street, and equity cannot enter.</p> <p>19 So shall they fear the name of the LORD from the west, and his glories^{1A} from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.</p>	<p>15 Truth is lacking, and whoever turns from evil is despoiled. The LORD saw it, and it displeased him that there was no justice.</p> <p>16 He saw that there was no one, and was appalled that there was no one to intervene; so his own arm brought him victory, and his righteousness upheld him.</p> <p>17 He put on righteousness like a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in fury as in a mantle.</p> <p>18 According to their deeds, so will he repay; wrath to his adversaries, requital to his enemies; to the coastlands he will render requital.</p> <p>19 So those in the west shall fear the name of the LORD, and those in the east, his glory; for he will come like a pent-up stream that the wind of the LORD drives on.</p>

^{14a} See NRSV translation. This verse personifies justice, righteousness, truth, and honesty, which are unavailable in a wicked society.

^{15b} Isaiah powerfully describes the effects of a corrupt society on those who desire to repent. They are pulled back down, making righteousness almost unattainable.

^{16c} Jehovah saw that he alone had power to save.

^{17d} Jehovah dons armor for the battle to fight iniquity. Paul builds on this verse, describing the armor of righteousness (see Eph 6:11–17).

^{19e} See NRSV translation.

KJV Isa 59	JST Isa 59	Book of Mormon	DSS Isa 59	NRSV Isa 59
<p>20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.</p> <p>21 As for me, this <i>is</i> my covenant with them, saith the LORD; My spirit that <i>is</i> upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.^a</p>			<p>21 As for me, this <i>is</i> my covenant with them, saith the LORD; and^{1A} my spirit that <i>is</i> upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, [...] ^{1A} from henceforth and for ever.</p>	<p>20 And he will come to Zion as Redeemer, to those in Jacob who turn from transgression, says the LORD.</p> <p>21 And as for me, this is my covenant with them, says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouths of your children, or out of the mouths of your children's children, says the LORD, from now on and forever.</p>

KJV Isa 60	JST Isa 60	Book of Mormon	DSS Isa 60	NRSV Isa 60
<p>1 ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.</p> <p>2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.^b</p> <p>3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.</p> <p>4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy</p>			<p>1 Arise, shine; for thy light is come, [...] ^{1A} the glory of the LORD is risen upon thee.</p> <p>3 And the Gentiles shall come to thy light, and kings in front of^{1A} thy rising.</p> <p>4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall become creditors^{1B} at <i>thy</i> side.</p>	<p>1 Arise, shine; for your light has come, and the glory of the LORD has risen upon you.</p> <p>2 For darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you.</p> <p>3 Nations shall come to your light, and kings to the brightness of your dawn.</p> <p>4 Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms.</p>

^{21a} Jehovah's sacred covenants will have power from generation to generation.

^{2b} This chapter begins with an appearance of Jehovah to his people in fulfillment of the promise in Isa 59:19.

KJV Isa 60	JST Isa 60	Book of Mormon	DSS Isa 60	NRSV Isa 60
daughters shall be nursed at <i>thy</i> side. ^a 5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. ^b 6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. ^c 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. ^d 8 Who <i>are</i> these <i>that</i> fly as a cloud, and as the doves to their windows? ^e 9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold			5 Then thou shalt see, and flow together, and thine heart [...] ^{1A} be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 6 The multitude of camels shall cover thee, the dromedaries of Midiam ^{1A} and Ephu ; ^{1A} all they from Shebu ^{1A} shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: and ^{1A} they shall come up with acceptance upon ^{1A} mine altar, and I will glorify the house of my glory. 9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring my ^{1A} sons from far, their silver and their gold	5 Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. 6 A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the LORD. 7 All the flocks of Kedar shall be gathered to you, the rams of Nebaioth shall minister to you; they shall be acceptable on my altar, and I will glorify my glorious house. 8 Who are these that fly like a cloud, and like doves to their windows? 9 For the coastlands shall wait for me, the ships of Tarshish first, to bring your children from far away, their silver and gold with them,

^{4a} In this verse, Isaiah uses child-rearing imagery to prophesy that nations will come to the aid of the house of Israel as it returns. For other childbirth or child-rearing images in Isaiah’s writings, see fn. at Isa 13:8.

^{5b} In vv. 5–9, Isaiah lists specific nations who will assist Israel in its return.

^{6c} The prophet next considers Arabian caravans in the southeast, carrying incense and gold. Midian and Ephah (Midian’s firstborn) were descendants of Abraham through Keturah and were called Midianites (Gen 37:28). They had some control over the trade routes up from Sheba and south from Syria.

^{7d} Kedar and Nebaioth descended from Ishmael (see Gen 25) and lived in the Arabian Peninsula. Nebaioth may be connected to the Nabateans, who later dwelt in Edom and built Petra and whose wealth was founded on wool trade.

^{8e} Vv. 8–9 refer to ships approaching from faraway Tarshish, in the west, “to bring your children from far away, their silver and gold with them” (NRSV, v. 9).

KJV Isa 60	JST Isa 60	Book of Mormon	DSS Isa 60	NRSV Isa 60
<p>with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.</p> <p>10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.</p> <p>11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that <i>men</i> may bring unto thee the forces of the Gentiles, and <i>that</i> their kings <i>may be</i> brought.^a</p> <p>12 For the nation and kingdom that will not serve thee shall perish; yea, <i>those</i> nations shall be utterly wasted.</p> <p>13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.^b</p> <p>14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD,</p>			<p>with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.</p> <p>11 Therefore thy gates shall be open continually day and night; and^{1A} they shall not be shut; that <i>men</i> may bring unto thee the forces of the Gentiles, and <i>that</i> their kings <i>may be</i> brought.</p> <p>13 He has given you^{1A} the glory of Lebanon and^{1A} it shall come unto thee, the fir tree, and^{1A} the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.</p> <p>14 All^{1A} the sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD,</p>	<p>for the name of the LORD your God, and for the Holy One of Israel, because he has glorified you.</p> <p>10 Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I struck you down, but in my favor I have had mercy on you.</p> <p>11 Your gates shall always be open; day and night they shall not be shut, so that nations shall bring you their wealth, with their kings led in procession.</p> <p>12 For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste.</p> <p>13 The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will glorify where my feet rest.</p> <p>14 The descendants of those who oppressed you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the LORD, the Zion of the Holy One of Israel.</p>

^{11a} The open gates of Jerusalem are a symbol of its peace and security and signify the flood of those returning. See v. 18.
^{13b} Jehovah describes a temple adorned with the riches of Lebanon.

KJV Isa 60	JST Isa 60	Book of Mormon	DSS Isa 60	NRSV Isa 60
<p>The Zion of the Holy One of Israel.</p> <p>15 Whereas thou hast been forsaken and hated, so that no man went through <i>thee</i>, I will make thee an eternal excellency, a joy of many generations.</p> <p>16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD <i>am</i> thy Saviour and thy Redeemer, the mighty One of Jacob.^a</p> <p>17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.</p> <p>18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.</p> <p>19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.^b</p>			<p>The Zion of the Holy One of Israel.</p> <p>15 And^{1A} violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.</p> <p>16 And^{1A} the sun shall be no more thy light by day; neither for brightness at night^{1A} shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light [...].^{1B}</p>	<p>15 Whereas you have been forsaken and hated, with no one passing through, I will make you majestic forever, a joy from age to age.</p> <p>16 You shall suck the milk of nations, you shall suck the breasts of kings; and you shall know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob.</p> <p>17 Instead of bronze I will bring gold, instead of iron I will bring silver; instead of wood, bronze, instead of stones, iron. I will appoint Peace as your overseer and Righteousness as your taskmaster.</p> <p>18 Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise.</p> <p>19 The sun shall no longer be your light by day, nor for brightness shall the moon give light to you by night; but the LORD will be your everlasting light, and your God will be your glory</p>

^{16a} In the NIV, it reads, “You will drink the milk of nations and be nursed at royal breasts.” For other childbirth or child-rearing images in Isaiah’s writings, see fn. at Isa 13:8.

^{19b} Compare Rev 21:23, “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof,” and Rev 22:5, “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

KJV Isa 60	JST Isa 60	Book of Mormon	DSS Isa 60	NRSV Isa 60
20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. ^a			20 Thy sun shall not [...] ^{1A} go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. ^b	20 Your sun shall no more go down, or your moon withdraw itself; for the LORD will be your everlasting light, and your days of mourning shall be ended.
21 Thy people also <i>shall be</i> all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. ^c			21 Thy people also <i>shall be</i> all righteous: they shall inherit the land for ever, the branch of the plantings of the LORD, the works of his hands , ^{1A} that I may be glorified. ^d	21 Your people shall all be righteous; they shall possess the land forever. They are the shoot that I planted, the work of my hands, so that I might be glorified.
22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time. ^e	22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in my time.			22 The least of them shall become a clan, and the smallest one a mighty nation; I am the LORD; in its time I will accomplish it quickly.

KJV Isa 61	JST Isa 61	Book of Mormon	DSS Isa 61	NRSV Isa 61
1 THE Spirit of the Lord GOD <i>is</i> upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to <i>them that are bound</i> ; ^f			1 The Spirit of the LORD ^{1A} / LORD God ^{1B} <i>is</i> upon me; ^g because the LORD hath anointed me to preach good tidings unto the meek; and ^{1A} he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to <i>them that are bound</i> ;	1 The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners;

20^a Compare Rev 21:4: “And God shall wipe away all tears from their eyes; and there shall be no more death, neither *sorrow*, nor crying, neither shall there be any more pain” (italics added).

20^b DSS—Or, “[...]” ^{1B} thine everlasting light, and the days of thy mourning shall be ended.” The scribe likely skipped from “everlasting light” in v. 19 to “everlasting light” in v. 20.

21^c God will nurture his people like a tender plant. See Isa 11:1 and the allegory of the olive tree in Jacob 5.

21^d DSS—Or, “Thy people also shall be all righteous: they shall inherit the land for ever, [...] **his plantings**, ^{1B} the work of **his** ^{1B} hands, that I may be glorified.”

22^e Like the promise to Abraham, one individual becomes a multitude.

1^f Jesus quoted vv. 1–2 in Nazareth (see Luke 4:18–19) and then stated, “This day is this scripture fulfilled in your ears” (Luke 4:21). In vv. 1–2, the speaker calls himself “anointed,” in Hebrew *a messiah*.

1^g DSS—The KJV Hebrew reads “adonai Yahweh,” translated as “Lord GOD”; 1A reads only “Yahweh,” translated as “LORD”; 1B reads “Yahweh Elohim,” translated as “LORD God,” following KJV translation conventions.

KJV Isa 61	JST Isa 61	Book of Mormon	DSS Isa 61	NRSV Isa 61
<p>2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;</p> <p>3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.^a</p> <p>4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.</p> <p>5 And strangers shall stand and feed your flocks, and the sons of the alien <i>shall be</i> your plowmen and your vinedressers.</p> <p>6 But ye shall be named the Priests of the LORD: <i>men</i> shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.^b</p>			<p>2 To proclaim the acceptable year of the LORD, [...] ^{1A} the day of vengeance of our God; to comfort all that mourn;</p> <p>3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; and they will call ^{1A} them trees of righteousness, the planting of the LORD, that he might be glorified.</p> <p>4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, they will erect again, ^{1A} the desolations of many generations.</p> <p>6 But you shall name ^{1A} the Priests of the LORD: and ^{1A} <i>men</i> shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.</p>	<p>2 to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn;</p> <p>3 to provide for those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the LORD, to display his glory.</p> <p>4 They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.</p> <p>5 Strangers shall stand and feed your flocks, foreigners shall till your land and dress your vines;</p> <p>6 but you shall be called priests of the LORD, you shall be named ministers of our God; you shall enjoy the wealth of the nations, and in their riches you shall glory.</p>

^{3a} The servant promises to trade the signs of mourning (ashes, sackcloth, and a rent garment) for signs of joy (a crown of beauty, a beautiful garment, and an anointing with oil). Compare Matt 5:4: “Blessed are they that mourn: for they shall be comforted.” Rev 22:14 builds on the “tree of life” imagery in this verse: “Blessed are they that do his commandments, that they may have right to the tree of life.”

^{6b} See NRSV translation. As the house of Israel ministers in the priesthood, the promise to Moses’s people will be fulfilled: “Ye shall be unto me a kingdom of priests, and an holy nation” (Ex 19:6).

KJV Isa 61	JST Isa 61	Book of Mormon	DSS Isa 61	NRSV Isa 61
<p>7 ¶ For your shame <i>ye shall have</i> double; and <i>for</i> confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.^a</p> <p>8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.^b</p> <p>9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they <i>are</i> the seed <i>which</i> the LORD hath blessed.</p> <p>10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh <i>himself</i> with ornaments, and as a bride adorneth <i>herself</i> with her jewels.^c</p> <p>11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to</p>	<p>9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they <i>are</i> the seed which the LORD hath blessed.</p> <p>10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth <i>herself</i> with her jewels.</p>		<p>7 For your shame <i>ye shall have</i> double; and <i>for</i> confusion they shall rejoice in your^{1A} portion: therefore in their land you^{1A} shall possess the double: everlasting joy shall be unto you.^{1A}</p> <p>8 For I the LORD love judgment, and^{1A} I hate robbery for burnt offering; and I will direct your^{1A} work in truth, and I will make an everlasting covenant with you.^{1A}</p> <p>9 And your^{1A} seed shall be known among the Gentiles, and your^{1A} offspring among the people: all that see them shall acknowledge them, that they <i>are</i> the seed <i>which</i> the LORD hath blessed.</p> <p>10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom, as a priest^{1A} with ornaments, and as a bride adorneth <i>herself</i> with her jewels.</p> <p>11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the LORD God^{1A} will cause righteousness and praise to</p>	<p>7 Because their shame was double, and dishonor was proclaimed as their lot, therefore they shall possess a double portion; everlasting joy shall be theirs.</p> <p>8 For I the LORD love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them.</p> <p>9 Their descendants shall be known among the nations, and their offspring among the peoples; all who see them shall acknowledge that they are a people whom the LORD has blessed.</p> <p>10 I will greatly rejoice in the LORD, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.</p> <p>11 For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord GOD will cause righteousness and praise to spring up before all the nations.</p>

^{7a} After the death of a patriarch, his birthright son had responsibility to provide for the entire family and so often received a double portion of the inheritance.

^{8b} See NRSV translation.

^{10c} Jehovah clothes his people with the sacred garments of salvation in token of their covenant relationship.

KJV Isa 61	JST Isa 61	Book of Mormon	DSS Isa 61	NRSV Isa 61
spring forth before all the nations.			spring forth before all the nations for Zion's sake . ^{1A}	

KJV Isa 62	JST Isa 62	Book of Mormon	DSS Isa 62	NRSV Isa 62
<p>1 FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp <i>that</i> burneth.^a</p> <p>2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.^b</p> <p>3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.^c</p> <p>4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.^d</p>	<p>1 FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.</p> <p>4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Delightful, and thy land Union: for the LORD delighteth in thee, and thy land shall be married.</p>		<p>1 [...] ^{1A} And I will not be silent,^{1A} and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp <i>that</i> burneth.</p> <p>2 And the Gentiles shall see thy righteousness, and all kings thy glory: and they will call^{1A} thee a new name, which the mouth of the LORD shall name.</p> <p>4 And^{1A} thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolating:^{1A} but people will call^{1A} thee Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.</p>	<p>1 For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch.</p> <p>2 The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the LORD will give.</p> <p>3 You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God.</p> <p>4 You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the LORD delights in you, and your land shall be married.</p>

^{1A} See NRSV translation. In Isa 62, Isaiah continues to use themes symbolizing Jehovah's covenantal relationship with Israel. Jehovah will not keep silent until his people's righteousness shines with unmistakable light.

^{2b} New names were traditionally given to kings as they were enthroned.

^{3c} The crown symbolizes kingly or priestly authority, a royal priesthood. See Isa 61:6.

^{4d} Instead of names symbolizing estrangement, Jehovah gives Israel new names signifying its covenantal status. In Hebrew, *Hephzibah* = "my delight is in her," and *beulah* = "dwelt in" or "possessed/married." See JST column.

KJV Isa 62	JST Isa 62	Book of Mormon	DSS Isa 62	NRSV Isa 62
<p>5 ¶ For <i>as</i> a young man marrieth a virgin, <i>so</i> shall thy sons marry thee: and <i>as</i> the bridegroom rejoiceth over the bride, <i>so</i> shall thy God rejoice over thee.^a</p> <p>6 I have set watchmen upon thy walls, O Jerusalem, <i>which</i> shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,^b</p> <p>7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.</p> <p>8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn <i>to be</i> meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:</p> <p>9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.^d</p> <p>10 ¶ Go through, go through the gates; prepare ye the way</p>	<p>5 For <i>as</i> a young man marrieth a virgin, <i>so</i> shall thy God marry thee: and <i>as</i> the bridegroom rejoiceth over the bride, <i>so</i> shall thy God rejoice over thee.</p> <p>8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:</p>		<p>6 I have set watchmen upon thy walls, O Jerusalem, <i>which</i> shall not^{1A/1B} hold their peace day nor night: ye that make mention of the LORD, keep not silence,</p> <p>7 And give you^{1B} no rest, till he prepareth and^{1A} establish, and till he make Jerusalem a praise in the earth.^c</p> <p>8 The LORD hath sworn by his right hand, [...] ^{1B} of his strength, Surely I will no more give thy corn <i>to be</i> meat for thine enemies; [...] ^{1A} the sons of the stranger shall not drink thy wine, for the which thou hast laboured:</p> <p>9 But if^{1A} they that have gathered it shall eat it, and praise the name of the^{1A} LORD; then they that have brought it together shall drink it in the courts of my holiness, says your God.^{1A}</p> <p>10 Go through [...] ^{1A} the gates; prepare ye the way of the</p>	<p>5 For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.</p> <p>6 Upon your walls, O Jerusalem, I have posted sentinels; all day and all night they shall never be silent. You who remind the LORD, take no rest,</p> <p>7 and give him no rest until he establishes Jerusalem and makes it renowned throughout the earth.</p> <p>8 The LORD has sworn by his right hand and by his mighty arm: I will not again give your grain to be food for your enemies, and foreigners shall not drink the wine for which you have labored;</p> <p>9 but those who garner it shall eat it and praise the LORD, and those who gather it shall drink it in my holy courts.</p> <p>10 Go through, go through the gates, prepare the way for the people;</p>

^{5a} See JST column.

^{6b} In vv. 6–7, the watchmen lift up their voices continuously, pleading to God that he will redeem Zion. See D&C 21:7–8: “For thus saith the Lord God: [Joseph Smith] have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard. Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come.”

^{7c} DSS—Or, “And give **you**^{1B} no rest, [...] ^{1B} till he make Jerusalem a praise in the earth.”

^{9d} In vv. 8–9, rather than being eaten be conquerors, the produce of Israel will be dedicated to the Lord and eaten joyously in the temple precincts.

KJV Isa 62	JST Isa 62	Book of Mormon	DSS Isa 62	NRSV Isa 62
<p>of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.^a</p> <p>11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward <i>is</i> with him, and his work before him.^b</p> <p>12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.</p>			<p>people; cast up, cast up the highway; gather out the stumbling^{1A} stones; speak among^{1A} the people.</p> <p>11 Behold, the LORD! They have^{1A} proclaimed unto the ends^{1A} of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward <i>is</i> with him, and his works^{1A} before him.</p> <p>12 And they shall call them, The holy people, The redeemed of the LORD: and they shall call^{1A} you, Sought out, A city not forsaken.</p>	<p>build up, build up the highway, clear it of stones, lift up an ensign over the peoples.</p> <p>11 The LORD has proclaimed to the end of the earth: Say to daughter Zion, “See, your salvation comes; his reward is with him, and his recompense before him.”</p> <p>12 They shall be called, “The Holy People, The Redeemed of the LORD”; and you shall be called, “Sought Out, A City Not Forsaken.”</p>

KJV Isa 63	JST Isa 63	Book of Mormon	DSS Isa 63	NRSV Isa 63
<p>1 WHO <i>is</i> this that cometh from Edom, with dyed garments from Bozrah? this <i>that is</i> glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.^c</p> <p>2 Wherefore <i>art thou</i> red in thine apparel, and thy</p>			<p>2 Wherefore <i>art thou</i> red in thine apparel, and thy</p>	<p>1 “Who is this that comes from Edom, from Bozrah in garments stained crimson? Who is this so splendidly robed, marching in his great might?” “It is I, announcing vindication, mighty to save.”</p> <p>2 “Why are your robes red,</p>

10^a This could describe a royal procession into the city, including Jehovah himself (see v. 11), for whom the streets are leveled and the stumbling blocks are removed. See Matt 3:3: “Prepare ye the way of the Lord, make his paths straight.” Compare Isa 35:8.

11^b See Zech 9:9: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

1^c The figure seen coming from the east is Jehovah himself. Both Edom and “red” (Heb. *‘adom*) come from the same root. Bozrah was the capital of Edom, east of the Dead Sea. Compare vv. 1–4, 7 with D&C 133:46–52: “And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say: I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat. . . . And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart. And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever.”

KJV Isa 63	JST Isa 63	Book of Mormon	DSS Isa 63	NRSV Isa 63
garments like him that treadeth in the winefat? ^a			garments like him that treadeth raiment ? ^{1A}	and your garments like theirs who tread the wine press?"
3 I have trodden the winepress alone; and of the people <i>there was</i> none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ^b			3 I have trodden the winepress alone; and from my people ^{1A} <i>there was</i> none with me: [...] ^{1A} and I will stain all my raiment.	3 "I have trodden the wine press alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their juice spattered on my garments, and stained all my robes.
4 For the day of vengeance <i>is</i> in mine heart, and the year of my redeemed is come.				4 For the day of vengeance was in my heart, and the year for my redeeming work had come.
5 And I looked, and <i>there was</i> none to help; and I wondered that <i>there was</i> none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. ^c			5 And I looked, and <i>there was</i> no man ; ^{1B} and I wondered that <i>there was</i> none to take hold : ^{1A} therefore mine own arm brought salvation unto me; and my fury, it upheld me.	5 I looked, but there was no helper; I stared, but there was no one to sustain me; so my own arm brought me victory, and my wrath sustained me.
6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.				6 I trampled down peoples in my anger, I crushed them in my wrath, and I poured out their lifeblood on the earth."
7 ¶ I will mention the lovingkindnesses of the LORD, <i>and</i> the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according				7 I will recount the gracious deeds of the LORD, the praiseworthy acts of the LORD, because of all that the LORD has done for us, and the great favor to the house of Israel that he has shown them according to his mercy, according to the abundance of his steadfast love.

^{2a} Jehovah's feet have trodden red grapes, producing juice that stains his garments.

^{3b} In vv. 3–4, Jehovah's wrath has been kindled against wickedness (see Isa 51:17).

^{5c} Jehovah's intense opposition to wickedness sustained him in his battle against it. He alone, with no help from another, brought salvation.

KJV Isa 63	JST Isa 63	Book of Mormon	DSS Isa 63	NRSV Isa 63
<p>to the multitude of his lovingkindnesses.^a</p> <p>8 For he said, Surely they <i>are</i> my people, children <i>that</i> will not lie: so he was their Saviour.^b</p> <p>9 In all their affliction he was afflicted, and the angel of his presence saved them:^c in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.</p> <p>10 ¶ But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, <i>and</i> he fought against them.</p> <p>11 Then he remembered the days of old, Moses, <i>and</i> his people, <i>saying</i>, Where <i>is</i> he that brought them up out of the sea with the shepherd of his flock? where <i>is</i> he that put his holy Spirit within him?^d</p> <p>12 That led <i>them</i> by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?</p> <p>13 That led them through the deep, as an horse in the wilderness, <i>that</i> they should not stumble?^e</p>			<p>9 In all their affliction he was afflicted, and the angel of his presence saved them: in his loves^{1A} and in his pities^{1A} he redeemed them; and he bare them, and carried them all the days of old.</p> <p>10 But they rebelled, and vexed the spirit of his holiness:^{1A} therefore he was turned to be their enemy, <i>and</i> he fought against them.</p> <p>11 Then he remembered the days of old, Moses, <i>and</i> his people, <i>saying</i>, Where is he that brought [...] ^{1A} up out of the sea with the shepherd of his flock? where <i>is</i> he that put his holy Spirit within him?</p> <p>12 And^{1A} that led <i>them</i> by the right hand of Moses with his glorious arm, dividing the water before them, to make [...] ^{1A} an everlasting name?</p>	<p>8 For he said, “Surely they are my people, children who will not deal falsely”; and he became their savior</p> <p>9 in all their distress. It was no messenger or angel but his presence that saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old.</p> <p>10 But they rebelled and grieved his holy spirit; therefore he became their enemy; he himself fought against them.</p> <p>11 Then they remembered the days of old, of Moses his servant. Where is the one who brought them up out of the sea with the shepherds of his flock? Where is the one who put within them his holy spirit,</p> <p>12 who caused his glorious arm to march at the right hand of Moses, who divided the waters before them to make for himself an everlasting name,</p> <p>13 who led them through the depths? Like a horse in the desert, they did not stumble.</p>

^{7a} Isaiah goes on to describe Jehovah’s “tender mercies” (1 Ne 1:20) and “lovingkindness” (KJV).

^{8b} Jehovah triumphantly states, “Surely they are my people, children who will be true to me” (NIV).

^{9c} The “angel of his presence” may describe Jehovah himself. Compare Isa 46:3–4.

^{11d} Vv. 11–14 refer to Moses and the Exodus.

^{13e} See NRSV translation for vv. 13–14. Jehovah’s name is known through the oft-repeated miracle of the Exodus.

KJV Isa 63	JST Isa 63	Book of Mormon	DSS Isa 63	NRSV Isa 63
<p>14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.</p> <p>15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where <i>is</i> thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?^a</p> <p>16 Doubtless thou <i>art</i> our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, <i>art</i> our father, our redeemer; thy name <i>is</i> from everlasting.^b</p> <p>17 ¶ O LORD, why hast thou made us to err from thy ways, <i>and</i> hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.^c</p> <p>18 The people of thy holiness have possessed <i>it</i> but a little while: our adversaries have trodden down thy sanctuary.</p> <p>19 We are <i>thine</i>: thou never barest rule over them; they were not called by thy name.^d</p>	<p>17 O LORD, why hast thou suffered us to err from thy ways, <i>and</i> to harden our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.</p>		<p>14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: for^{1A} thou didst lead thy people, to make thyself a glorious name.</p> <p>16 Doubtless thou <i>art</i> our father, but^{1A} Abraham be ignorant of us, and Israel acknowledged^{1A} us not: thou art he,^{1A} O LORD, <i>art</i> our father, our redeemer; thy name <i>is</i> from everlasting.</p> <p>17 O LORD, why hast thou made us to err from thy ways, <i>and</i> hardened our heart from thy fear? Return for thy servants' sake, the tribe^{1A} of thine inheritance.</p>	<p>14 Like cattle that go down into the valley, the spirit of the LORD gave them rest. Thus you led your people, to make for yourself a glorious name.</p> <p>15 Look down from heaven and see, from your holy and glorious habitation. Where are your zeal and your might? The yearning of your heart and your compassion? They are withheld from me.</p> <p>16 For you are our father, though Abraham does not know us and Israel does not acknowledge us; you, O LORD, are our father; our Redeemer from of old is your name.</p> <p>17 Why, O LORD, do you make us stray from your ways and harden our heart, so that we do not fear you? Turn back for the sake of your servants, for the sake of the tribes that are your heritage.</p> <p>18 Your holy people took possession for a little while; but now our adversaries have trampled down your sanctuary.</p> <p>19 We have long been like those whom you do not rule, like those not called by your name.</p>

^{15a} In vv. 15–19 Isaiah asks God to rescue his people. Compare Joseph Smith's prayer from Liberty Jail in D&C 121:1–6.

^{16b} Isaiah witnesses of Jehovah's everlasting titles as Father and Redeemer. Compare Isa 64:8.

^{17c} See JST column.

^{19d} Jehovah's covenant people are those who have taken his name upon them. See Jer 15:16: "For I am called by thy name, O Lord God of hosts."

KJV Isa 64	JST Isa 64	Book of Mormon	DSS Isa 64	NRSV Isa 64
<p>1 OH that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence,^a</p> <p>2 As <i>when</i> the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, <i>that</i> the nations may tremble at thy presence!^b</p> <p>3 When thou didst terrible things <i>which</i> we looked not for, thou camest down, the mountains flowed down at thy presence.^c</p> <p>4 For since the beginning of the world <i>men</i> have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, <i>what</i> he hath prepared for him that waiteth for him.^d</p> <p>5 Thou meetest him that rejoiceth and worketh righteousness, <i>those that</i> remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is</p>	<p>5 Thou meetest him that worketh righteousness, and rejoiceth him that remembers thee in thy ways: [...] in righteousness there is continuance, and such shall be saved.</p>		<p>1 Oh that thou wouldst rend the heavens, and^{1A} that thou wouldst come down, that the mountains might flow down at thy presence,</p> <p>2 As <i>when</i> the melting fire burneth, the fire causeth the waters to boil, to thine adversaries,^{1A} to make thy name known to thine adversaries, <i>that</i> the nations may tremble at thy presence!</p> <p>3 When thou didst terrible things <i>which</i> we looked [...] ^{1A} for, thou camest down, the mountains flowed down at thy presence.</p> <p>4 [...] ^{1A} Since the beginning of the world <i>men</i> have not heard, and^{1A} not perceived by the ear, and^{1A} neither hath the eye seen, O God, beside thee, <i>what</i> he hath prepared for him that waiteth for him.</p>	<p>1 O that you would tear open the heavens and come down, so that the mountains would quake at your presence—</p> <p>2 as when fire kindles brushwood and the fire causes water to boil— to make your name known to your adversaries, so that the nations might tremble at your presence!</p> <p>3 When you did awesome deeds that we did not expect, you came down, the mountains quaked at your presence.</p> <p>4 From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him.</p> <p>5 You meet those who gladly do right, those who remember you in your ways. But you were angry, and we sinned; because you hid yourself we transgressed.</p>

^{1a} Compare vv. 1–3 with D&C 133:40–45. These verses continue Israel’s pleas for God to rescue them by his power.

^{2b} The scriptures regularly connect God’s presence with fire, particularly in Isaiah. See Isa 33:14: “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” Gen 3:24; Ex 3:1; Isa 4:5; 6:6; 9:5; 10:16; 29:6; 30:27, 30; 31:9; 33:12, 14; 66:15, 16, 24; Acts 2:3; Rev 20:9.

^{3c} See NRSV translation. Isaiah refers to God’s presence on Mount Sinai, “And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” (Ex 19:18).

^{4d} Paul quotes this verse, with a slight change, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor 2:9). All other gods must be appeased by their servants, but Jehovah “works for those who wait for him” (NRSV). Isaiah, who has seen the Lord (Isa 6:1), declares that no other god has been seen besides Jehovah.

KJV Isa 64	JST Isa 64	Book of Mormon	DSS Isa 64	NRSV Isa 64
<p>continuance, and we shall be saved.^a</p> <p>6 But we are all as an unclean <i>thing</i>, and all our righteousnesses <i>are</i> as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.</p> <p>7 And <i>there is</i> none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.</p> <p>8 But now, O LORD, thou <i>art</i> our father; we <i>are</i> the clay, and thou our potter; and we all <i>are</i> the work of thy hand.^b</p> <p>9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we <i>are</i> all thy people.</p> <p>10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.</p> <p>11 Our holy and our beautiful house, where our fathers praised thee, is burned up</p>	<p>6 But we have sinned, we are all as an unclean <i>thing</i>, and all our righteousnesses <i>are</i> as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.</p> <p>7 And there is none [...] calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.</p>		<p>6 But we are all as an unclean <i>thing</i>, [...] ^{1A/4B} all our righteousnesses <i>are</i> as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.</p> <p>7 And <i>there is</i> none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast given^{1A} us, because of our iniquities.</p> <p>8 But you,^{1A} O LORD, thou <i>art</i> our father; and^{1A} we <i>are</i> [...] ^{1A} clay, and thou our potter; and we all <i>are</i> the work of thy hands.^{1A}</p> <p>9 Be not wroth very sore, O LORD, neither remember iniquity for a time:^{1A} behold, see, we beseech thee, we <i>are</i> all thy people.</p> <p>10 Thy holy cities are a wilderness, Zion is like^{1A} a wilderness, Jerusalem a desolation.</p>	<p>6 We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth.</p> <p>We all fade like a leaf, and our iniquities, like the wind, take us away.</p> <p>7 There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity.</p> <p>8 Yet, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.</p> <p>9 Do not be exceedingly angry, O LORD, and do not remember iniquity forever. Now consider, we are all your people.</p> <p>10 Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation.</p> <p>11 Our holy and beautiful house, where our ancestors praised you, has been burned by fire, and all our pleasant places have become ruins.</p>

^{5a} See NRSV translation for vv. 5–7. In the NIV, v. 5, it reads, “But when we continued to sin against them, you were angry. How then can we be saved?” Those who gladly do right receive Jehovah’s help, but because of our sins, we must be redeemed. Compare Ps 14:3, “They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one,” and Romans 3:12, “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

^{8b} Isaiah compares Jehovah to a potter, who cannot change the substance of the clay, but who wishes to shape it masterfully. See Isa 63:16.

KJV Isa 64	JST Isa 64	Book of Mormon	DSS Isa 64	NRSV Isa 64
with fire: and all our pleasant things are laid waste. ^a 12 Wilt thou refrain thyself for these <i>things</i> , O LORD? wilt thou hold thy peace, and afflict us very sore?				12 After all this, will you restrain yourself, O LORD? Will you keep silent, and punish us so severely?

KJV Isa 65	JST Isa 65	Book of Mormon	DSS Isa 65	NRSV Isa 65
1 I AM sought of <i>them that</i> asked not <i>for me</i> ; I am found of <i>them that</i> sought me not: I said, Behold me, behold me, unto a nation <i>that</i> was not called by my name. ^b	1 I am found of <i>them who seek after me</i> ; I give unto all them that ask of me ; I am not found of <i>them that</i> sought me not or that inquireth not after me : I said unto my servant , Behold me, look upon me, I will send you unto a nation <i>that are</i> not called by my name.		1 I am sought of <i>them that</i> asked not me ^{1A} ; I am found of <i>them that</i> sought me not: I said, Behold me, behold me, unto a nation <i>that</i> was not called by my name.	1 I was ready to be sought out by those who did not ask, to be found by those who did not seek me. I said, “Here I am, here I am,” to a nation that did not call on my name.
2 I have spread out my hands all the day unto a rebellious people, which walketh in a way <i>that was</i> not good, after their own thoughts; ^c	2 For I have spread out my hands all the day to a [...] people who walketh not in my ways, and their works are evil and not good, and they walk after their own thoughts;		2 I have spread out my hands all the day unto a people of apostasy ^{1A} , which walketh in a way <i>that was</i> not good, after their own thoughts;	2 I held out my hands all day long to a rebellious people, who walk in a way that is not good, following their own devices;
3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; ^d			3 A people that provoketh me to anger continually to my face; they ^{1A} that sacrificeth in gardens, and cleanse their hands ^{1A} upon altars of stone ^{1A} ;	3 a people who provoke me to my face continually, sacrificing in gardens and offering incense on bricks;
4 Which remain among the graves, and lodge in the monuments, which eat swine’s	4 Which remain among the graves, and lodge in the monuments, which eat swine’s flesh, and broth of abominable		4 Which remain among the graves, and lodge in the monuments, which eat swine’s	4 who sit inside tombs, and spend the night in secret places; who eat swine’s flesh,

^{1a} In the NIV, it reads, “Our holy and glorious temple, where our ancestors praised you, has been burned with fire, and all that we treasured lies in ruins.”

^{1b} Contrast KJV with JST and Jer 29:13–14: “And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord.” This is a prophecy that God will also have mercy on the Gentiles. Compare Acts 10:34–35: “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

^{2c} In vv. 2–7, Jehovah describes the apostasy (DSS) of a people who have consistently rejected him.

^{3d} Vv. 3–4 describe Israel’s worship of false gods. Idolatrous sacrifices were made in lush garden locations outside of Jerusalem. Under the Mosaic law, altars of unhewn stone honored the original creations of God, but an altar of man-made bricks instead implied idolatrous worship of man-made works.

KJV Isa 65	JST Isa 65	Book of Mormon	DSS Isa 65	NRSV Isa 65
flesh, and broth of abominable <i>things is in</i> their vessels; ^a	beasts and pollute their vessels;		flesh, and broth of abominable <i>things in</i> ^{1A} their vessels;	with broth of abominable things in their vessels;
5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These <i>are</i> a smoke in my nose, a fire that burneth all the day. ^b			5 Which say, Stand by thyself, do not touch ^{1A} me; [...] ^{1A} I am holier than thou. These <i>are</i> a smoke in my nose, a fire that burneth all the day.	5 who say, “Keep to yourself, do not come near me, for I am too holy for you.” These are a smoke in my nostrils, a fire that burns all day long.
6 Behold, <i>it is</i> written before me: I will not keep silence, but will recompense, even recompense into their bosom,				6 See, it is written before me: I will not keep silent, but I will repay; I will indeed repay into their laps
7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. ^c				7 their iniquities and their ancestors’ iniquities together, says the LORD; because they offered incense on the mountains and reviled me on the hills, I will measure into their laps full payment for their actions.
8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and <i>one</i> saith, Destroy it not; for a blessing <i>is</i> in it: so will I do for my servants’ sakes, that I may not destroy them all. ^d				8 Thus says the LORD: As the wine is found in the cluster, and they say, “Do not destroy it, for there is a blessing in it,” so I will do for my servants’ sake, and not destroy them all.
9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it,			9 And I will bring forth a seed out of Jacob, and out of Judah he will inherit ^{1A} my mountains: and mine elect	9 I will bring forth descendants from Jacob, and from Judah inheritors of my mountains; my chosen shall inherit it, and my servants shall settle there.

^{4a} Eating the forbidden flesh of pigs was an example of broken Mosaic laws, including coming into contact with the dead and eating broth cooked in a polluted vessel.

^{5b} Extreme interpretations of the Mosaic law led some Israelites to completely avoid contact with Gentiles or others whom they considered unclean. True sacrifice is considered a “sweet savour unto the Lord” (Gen 8:21), but these behaviors are a “smoke in [Jehovah’s] nostrils” (NRSV).

^{7c} See NRSV translation.

^{8d} At the end of the grape harvest, bags remain, still dripping juice. When asked what to do with them, the response comes, “Do not destroy it, for there is a blessing in it” (NRSV). God promises that he will bless even the last juice of the harvest, a righteous remnant.

KJV Isa 65	JST Isa 65	Book of Mormon	DSS Isa 65	NRSV Isa 65
<p>and my servants shall dwell there.^a</p> <p>10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.^b</p> <p>11 ¶ But ye <i>are</i> they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.^c</p> <p>12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose <i>that</i> wherein I delighted not.</p> <p>13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:</p> <p>14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart,</p>			<p>shall inherit it, and my servants shall dwell there.</p> <p>10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the resting of^{1A} herds, for my people that have sought me.</p> <p>11 But ye <i>are</i> they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and [...] ^{1A} furnish the libation^{1A} unto that number.</p> <p>14 Behold, my servants shall sing in^{1A} joy of heart, but ye shall call^{1A} for sorrow of heart,</p>	<p>10 Sharon shall become a pasture for flocks, and the Valley of Achor a place for herds to lie down, for my people who have sought me.</p> <p>11 But you who forsake the LORD, who forget my holy mountain, who set a table for Fortune and fill cups of mixed wine for Destiny;</p> <p>12 I will destine you to the sword, and all of you shall bow down to the slaughter; because, when I called, you did not answer, when I spoke, you did not listen, but you did what was evil in my sight, and chose what I did not delight in.</p> <p>13 Therefore thus says the Lord GOD: My servants shall eat, but you shall be hungry; my servants shall drink, but you shall be thirsty; my servants shall rejoice, but you shall be put to shame;</p> <p>14 my servants shall sing for gladness of heart, but you shall cry out for pain of heart, and shall wail for anguish of spirit.</p>

9^a “Inherit my mountains” may refer to the temple (see Isa 2:2–3).

10^b God promises to bless those who seek him, both in Sharon, the lush coastal plain in western Israel, and in the Valley of Achor, a dry river valley (wadi) in the east.

11^c See NRSV translation for vv. 11–12. Israel has forsaken Jehovah, has forgotten its temple covenants, and has turned to the worship of the Canaanite god Fortune (Heb. *gad*). The location Baal-gad is mentioned regularly (Josh 11:17; 12:7; 13:5) in the Bible. The god Destiny is not found in the Bible but may be associated with the goddess Manat, worshipped in the Arabian Peninsula. Mesopotamian religions regularly included elements of fortune telling, aptly represented by the words “fortune” and “destiny.”

KJV Isa 65	JST Isa 65	Book of Mormon	DSS Isa 65	NRSV Isa 65
<p>an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner <i>being</i> an hundred years old shall be accursed.^a</p> <p>21 And they shall build houses, and inhabit <i>them</i>; and they shall plant vineyards, and eat the fruit of them.</p> <p>22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree <i>are</i> the days of my people, and mine elect shall long enjoy the work of their hands.^b</p> <p>23 They shall not labour in vain, nor bring forth for trouble; for they <i>are</i> the seed of the blessed of the LORD, and their offspring with them.^c</p> <p>24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.^d</p> <p>25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust <i>shall be</i> the serpent's meat. They shall not hurt nor</p>	<p>days, nor an old man that hath not filled his day: for the child shall not die, but live to be a hundred years old; but the sinner, living to be an hundred years old, shall be accursed.</p>		<p>days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner <i>being</i> an hundred years old shall be accursed.</p> <p>23 They shall not labour in vain, nor bring forth for trouble; for they <i>are</i> the blessed^{1A} seed of the LORD, and their offspring with them.</p>	<p>or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed.</p> <p>21 They shall build houses and inhabit them; they shall plant vineyards and eat their fruit.</p> <p>22 They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.</p> <p>23 They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the LORD— and their descendants as well.</p> <p>24 Before they call I will answer, while they are yet speaking I will hear.</p> <p>25 The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent—its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD.</p>

^{20a} In this peaceful time, Isaiah prophesies of great longevity for both the infant and the aged.

^{22b} In vv. 21–22, no longer will God's people build for others but will enjoy the work of their own hands.

^{23c} For other childbirth or childrearing images in Isaiah's writings, see fn. at Isa 13:8.

^{24d} The blessings of Isa 58 are superseded by the blessings of this peaceful era. Compare Isa 58:9: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Now, however, Jehovah will answer even *before* the people call.

KJV Isa 65	JST Isa 65	Book of Mormon	DSS Isa 65	NRSV Isa 65
destroy in all my holy mountain, saith the LORD. ^a				

KJV Isa 66	JST Isa 66	Book of Mormon	DSS Isa 66	NRSV Isa 66
<p>1 THUS saith the LORD, The heaven <i>is</i> my throne, and the earth <i>is</i> my footstool: where <i>is</i> the house that ye build unto me? and where <i>is</i> the place of my rest?^b</p> <p>2 For all those <i>things</i> hath mine hand made, and all those <i>things</i> have been, saith the LORD: but to this <i>man</i> will I look, <i>even to him that is</i> poor and of a contrite spirit, and trembleth at my word.</p> <p>3 He that killeth an ox <i>is as if</i> he slew a man; he that sacrificeth a lamb, <i>as if</i> he cut off a dog's neck; he that offereth an oblation, <i>as if he offered</i> swine's blood; he that burneth incense, <i>as if</i> he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.^c</p> <p>4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did</p>			<p>2 For all those <i>things</i> hath mine hand made, and all those <i>things</i> have been, saith the LORD: but to this <i>man</i> will I look, <i>even to him that is</i> poor and of a contrite spirit, and who^{1A} trembleth for^{1A}/to^{1B} my word.</p> <p>3 He that killeth an ox <i>is like</i>^{1A} he who slew a man; he that sacrificeth a lamb, <i>as if</i> he cut off a dog's neck; he that offereth an oblation, <i>as if he offered</i> swine's blood; he that burneth incense, <i>as if</i> he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.</p>	<p>1 Thus says the LORD: Heaven is my throne and the earth is my footstool; what is the house that you would build for me, and what is my resting place?</p> <p>2 All these things my hand has made, and so all these things are mine, says the LORD. But this is the one to whom I will look, to the humble and contrite in spirit, who trembles at my word.</p> <p>3 Whoever slaughters an ox is like one who kills a human being; whoever sacrifices a lamb, like one who breaks a dog's neck; whoever presents a grain offering, like one who offers swine's blood; whoever makes a memorial offering of frankincense, like one who blesses an idol. These have chosen their own ways, and in their abominations they take delight;</p> <p>4 I also will choose to mock them, and bring upon them what they fear; because, when I called, no one answered, when I spoke, they did not listen;</p>

^{25a} Compare the promises of Isa 11:6–9.

^{1b} After introducing himself, Jehovah declares that he is seeking the one who is “humble and contrite in spirit, who trembles at my word” (v. 2, NRSV).

^{3c} As in Isa 1:11–15, in vv. 3–4, Isaiah criticizes those who sacrifice but without real intent. He compares the sacrifice of an ox to murder, the sacrifice of a lamb to cutting off the head of a dog (a ritually impure animal), a drink offering to drinking blood from a pig (a ritually impure animal), and burning incense to worshipping an idol.

KJV Isa 66	JST Isa 66	Book of Mormon	DSS Isa 66	NRSV Isa 66
<p>answer; when I spake, they did not hear: but they did evil before mine eyes, and chose <i>that</i> in which I delighted not.^a</p> <p>5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.^b</p> <p>6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.^c</p> <p>7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.^d</p> <p>8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? <i>or</i> shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.^e</p> <p>9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring</p>			<p>5 Hear the word of the LORD, ye that tremble at his words;^{1A} Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: he will see^{1A} your joy, and they shall be ashamed.</p> <p>6 A voice of noise in^{1A} the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.</p> <p>8 Who hath heard such a thing? And^{1A} who will see^{1A} such things? Shall the earth bring forth^{1A} in one day? <i>or</i> shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.</p>	<p>but they did what was evil in my sight, and chose what did not please me.</p> <p>5 Hear the word of the LORD, you who tremble at his word: Your own people who hate you and reject you for my name's sake have said, "Let the LORD be glorified, so that we may see your joy"; but it is they who shall be put to shame.</p> <p>6 Listen, an uproar from the city! A voice from the temple! The voice of the LORD, dealing retribution to his enemies!</p> <p>7 Before she was in labor she gave birth; before her pain came upon her she delivered a son.</p> <p>8 Who has heard of such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be delivered in one moment? Yet as soon as Zion was in labor she delivered her children.</p> <p>9 Shall I open the womb and not deliver? says the LORD; shall I, the one who delivers, shut the womb? says your God.</p>

^{4a} See NRSV translation. Jehovah is frustrated with those who refuse to answer when he calls.

^{5b} Jehovah again implores his people to listen, and condemns hypocrisy. Those who were cast out will be blessed, and those who excluded them will be put to shame.

^{6c} Jehovah is pictured as speaking from out of the Holy of Holies, in the temple.

^{7d} Vv. 7–14 rapidly shift to another birth metaphor, describing the rebirth of Zion, with her great abundance of descendants. The birth of “a son” happens long before anyone expects it, indeed, before she has even gone into labor. For other childbirth or childrearing images in Isaiah’s writings, see fn. at Isa 13:8.

^{8e} A modern example of “a nation born in a day” was the United Nations creation of the state of Israel on 15 May 1947.

KJV Isa 66	JST Isa 66	Book of Mormon	DSS Isa 66	NRSV Isa 66
<p>forth, and shut <i>the womb?</i> saith thy God.</p> <p>10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:</p> <p>11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.^a</p> <p>12 For thus saith the LORD, Behold, I will extend peace to her like a river,^b and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon <i>her</i> sides, and be dandled upon <i>her</i> knees.</p> <p>13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.</p> <p>14 And when ye see <i>this</i>, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and <i>his</i> indignation toward his enemies.^c</p> <p>15 For, behold, the LORD will come with fire, and with his</p>			<p>12 [...] ^{1A} Thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall nurse from her,^{1A} ye shall be borne upon <i>her</i> sides, and be dandled upon <i>her</i> knees.</p> <p>13 As one whom his mother comforteth, so will I comfort you; and ye shall comfort yourselves^{1A} in Jerusalem.</p> <p>15 For, behold, the LORD will come with fire, and with his</p>	<p>10 Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her—</p> <p>11 that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom.</p> <p>12 For thus says the LORD: I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees.</p> <p>13 As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem.</p> <p>14 You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the LORD is with his servants, and his indignation is against his enemies.</p> <p>15 For the LORD will come in fire, and his chariots like the whirlwind,</p>

^{11a} In vv. 11–12, a mother who bountifully and peacefully nurses her baby represents the overflowing of rich blessings that will exist in Zion.

^{12b} Compare this verse to Lehi’s statement to Laman in 1 Ne 2:9: “O that thou mightest be like unto this river, continually running into the fountain of all righteousness!”

^{14c} See NRSV translation for vv. 14–15. The Lord’s covenant hand will be made known to his servants. The scriptures regularly connect God’s presence with fire, particularly in Isaiah. See Isa 33:14: “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?”

KJV Isa 66	JST Isa 66	Book of Mormon	DSS Isa 66	NRSV Isa 66
<p>chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.</p> <p>16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.</p> <p>17 They that sanctify themselves, and purify themselves in the gardens behind one <i>tree</i> in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.^a</p> <p>18 For I <i>know</i> their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.^b</p> <p>19 And I will set a sign among them, and I will send those that escape of them unto the nations, <i>to</i> Tarshish, Pul, and Lud, that draw the bow, <i>to</i> Tubal, and Javan, <i>to</i> the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.^c</p>			<p>chariot in^{1A} a whirlwind, to render his anger, his anger,^{1A} with fury, and his rebukes^{1A} with flames of fire.</p> <p>16 For by fire and by his sword will the LORD come to make judgment^{1A} with all the^{1A} flesh: and his^{1A} slain [...] ^{1A} shall be many.</p> <p>17 They that sanctify themselves, and purify themselves in the gardens behind one <i>tree</i> in the midst, eating swine’s flesh, and the abomination, and the mouse, [...] ^{1A} together, saith the LORD.</p> <p>18 For I <i>know</i> their works and their thoughts: they shall come,^{1A} that I will gather all nations and tongues; and they shall come, and see my glory.</p> <p>19 And I will set signs^{1A} among them, and I will send those that escape of them unto the nations, <i>to</i> Tarshish, Pul, and Lud, that draw the bow, <i>to</i> Tubal, and Javan, <i>to</i> the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.</p>	<p>to pay back his anger in fury, and his rebuke in flames of fire.</p> <p>16 For by fire will the LORD execute judgment, and by his sword, on all flesh; and those slain by the LORD shall be many.</p> <p>17 Those who sanctify and purify themselves to go into the gardens, following the one in the center, eating the flesh of pigs, vermin, and rodents, shall come to an end together, says the LORD.</p> <p>18 For I know their works and their thoughts, and I am coming to gather all nations and tongues; and they shall come and shall see my glory,</p> <p>19 and I will set a sign among them. From them I will send survivors to the nations, to Tarshish, Put, and Lud—which draw the bow—to Tubal and Javan, to the coastlands far away that have not heard of my fame or seen my glory; and they shall declare my glory among the nations.</p>

17^a See NRSV translation. Isaiah earlier condemned hypocritical religious acts. Here he ironically condemns acts of apostate devotion, such as “purifying themselves” in gardens (see Isa 57:7–8) or eating pigs and other ritually impure animals.

18^b Because of the wickedness just noted, Jehovah declares that he will gather people from all nations so that they will “come and see my glory.”

19^c Isaiah prophesies that God’s glory will be declared to the whole world by those who have seen it. For Latter-day Saints, this could point to missionaries who testify of Joseph Smith personally witnessing the glory of God (see JS—H 1:17; D&C 76:22–24). Isaiah names locations that represent the then-known world—Tarshish, in the west; Pul and Lud (Africa), in the south; Tubal, in the northeast Caucasus region; and Javan, the Greek coast of Asia Minor, in Turkey.

KJV Isa 66	JST Isa 66	Book of Mormon	DSS Isa 66	NRSV Isa 66
20 And they shall bring all your brethren <i>for</i> an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. ^a			20 And they shall bring all, all ^{1A} your brethren <i>for</i> an offering unto the LORD out of all nations upon horses, and in their ^{1A} chariots, and in litters, and upon mules, and upon swift beasts, toward ^{1A} my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.	20 They shall bring all your kindred from all the nations as an offering to the LORD, on horses, and in chariots, and in litters, and on mules, and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring a grain offering in a clean vessel to the house of the LORD.
21 And I will also take of them for priests <i>and</i> for Levites, saith the LORD. ^b			21 And I will also take of them for myself ^{1A} for priests <i>and</i> for Levites, saith the LORD.	21 And I will also take some of them as priests and as Levites, says the LORD.
22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. ^c				22 For as the new heavens and the new earth, which I will make, shall remain before me, says the LORD; so shall your descendants and your name remain.
23 And it shall come to pass, <i>that</i> from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. ^d			23 And it shall come to pass, <i>that</i> from one new moon to another, and from one sabbath to another, shall all the ^{1A} flesh come to worship before me, saith the LORD.	23 From new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says the LORD.
24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.			24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all the ^{1A} flesh.	24 And they shall go out and look at the dead bodies of the people who have rebelled against me; for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.

20^a Individuals from all nations will be brought as holy offerings to the temple in Jerusalem, just as the Israelites brought their own offerings in “ceremonially clean vessels.”

21^b Isaiah prophesies that Jehovah will select some of these Gentiles to receive his priesthood authority.

22^c In the new heavens and new earth, Israel’s name will endure, as will its offspring. See Isa 65:17.

23^d In the new heavens and new earth, all will engage in true temple worship. Compare Isa 45:23: “That unto me every knee shall bow, every tongue shall swear.” See also Rom 14:11: “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”