



KJV Isa 11	JST Isa 11	Book of Mormon 2 Ne 21	DSS Isa 11	NRSV Isa 11
<p>15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make <i>men</i> go over dryshod.</p> <p>16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria;<sup>a</sup> like as it was to Israel in the day that he came up out of the land of Egypt.</p>	<p>15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind <b>he shall</b> shake his hand over the river, and shall smite it in the seven streams, and make <i>men</i> go over dryshod.</p>	<p>15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind <b>he shall</b> shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.</p> <p>16 And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.</p>	<p>15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with [...] <sup>1A</sup> a mighty wind shall he shake his <b>hands</b><sup>1A</sup> over the river, and shall smite it in the seven streams, and make <i>men</i> go over dryshod.</p>	<p>15 And the LORD will utterly destroy the tongue of the sea of Egypt; and will wave his hand over the River with his scorching wind; and will split it into seven channels, and make a way to cross on foot;</p> <p>16 so there shall be a highway from Assyria for the remnant that is left of his people, as there was for Israel when they came up from the land of Egypt.</p>

KJV Isa 12	JST Isa 12	Book of Mormon 2 Ne 22	DSS Isa 12	NRSV Isa 12
<p>1 AND in that day thou shalt say, O LORD, I will praise thee:<sup>b</sup> though thou wast angry with me, thine anger is turned away, and thou comfortedst me.</p> <p>2 Behold, God <i>is</i> my salvation;<sup>c</sup> I will trust, and not be afraid: for the LORD JEHOVAH<sup>d</sup> <i>is</i> my strength and <i>my</i> song; he also is become my salvation.</p> <p>3 Therefore with joy shall ye draw water out of the wells of salvation.</p>	<p>2 Behold, God <i>is</i> my salvation; I will trust, and not be afraid: for the LORD JEHOVAH <i>is</i> my strength and <del>my</del> song; he also is become my salvation.</p>	<p>1 AND in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou <b>comfortedest</b> me.</p> <p>2 Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also <b>has</b><sup>e</sup> become my salvation.</p> <p>3 Therefore, with joy shall ye draw water out of the wells of salvation.</p>	<p>1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, <b>but</b><sup>1A</sup> thine anger is turned away, and thou comfortedst me.</p> <p>2 Behold God, <b>God</b><sup>1A</sup> <i>is</i> my salvation; I will trust, and not be afraid: for the LORD JEHOVAH <i>is</i> my strength and <i>my</i> song; he also is become my salvation.</p>	<p>1 You will say in that day: I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, and you comforted me.</p> <p>2 Surely God is my salvation; I will trust, and will not be afraid, for the LORD GOD is my strength and my might; he has become my salvation.</p> <p>3 With joy you will draw water from the wells of salvation.</p>

16<sup>a</sup> A highway for the return of scattered Israel will be prepared from Assyria in the east, just as from Egypt. See NRSV translation.

1<sup>b</sup> This brief chapter is a sublime song of praise.

2<sup>c</sup> In Hebrew this reads, “God is my *yeshua* (or ‘my savior’).”

2<sup>d</sup> Here Isaiah states that God (‘*el*’) is his salvation, and that Jehovah has become his salvation. LORD indicates Yahweh or Jehovah in the Hebrew. This is one of two locations in Isaiah where Yahweh is repeated twice (both songs of praise), here shown as “LORD JEHOVAH.” See also Isa 26:4.

2<sup>e</sup> BoM—The 1830 edition contained the word “is” here (as in KJV and JST). The word was changed to “has” by Joseph Smith in the 1837 edition.

KJV Isa 12	JST Isa 12	Book of Mormon 2 Ne 22	DSS Isa 12	NRSV Isa 12
<p>4 And in that day shall ye say, Praise the LORD, call upon his name,<sup>a</sup> declare his doings among the people, make mention that his name is exalted.</p> <p>5 Sing unto the LORD; for he hath done excellent things: this <i>is</i> known in all the earth.</p> <p>6 Cry out and shout, thou inhabitant of Zion: for great <i>is</i> the Holy One of Israel<sup>b</sup> in the midst of thee.</p>		<p>4 And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.</p> <p>5 Sing unto the Lord; for he hath done excellent things; this is known in all the earth.</p> <p>6 Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.</p>	<p>4 And in that day shall <b>thou</b><sup>1A</sup> say, <b>I will praise him</b>,<sup>1A</sup> the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.</p>	<p>4 And you will say in that day: Give thanks to the LORD, call on his name; make known his deeds among the nations; proclaim that his name is exalted.</p> <p>5 Sing praises to the LORD, for he has done gloriously; let this be known in all the earth.</p> <p>6 Shout aloud and sing for joy, O royal Zion, for great in your midst is the Holy One of Israel.</p>

KJV Isa 13	JST Isa 13	Book of Mormon 2 Ne 23	DSS Isa 13	NRSV Isa 13
<p>1 THE burden<sup>c</sup> of Babylon,<sup>d</sup> which Isaiah the son of Amoz did see.</p> <p>2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.<sup>e</sup></p> <p>3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, <i>even</i> them that rejoice in my highness.</p> <p>4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of</p>	<p>2 Lift ye up a banner upon the high mountain, exalt <b>my</b> voice unto them, shake the hand, that they may go into the gates of the nobles.</p> <p>3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, <b>is not upon</b> them that rejoice in my highness.</p> <p>4 The noise of <b>the</b> multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of</p>	<p>1 THE burden of Babylon, which Isaiah the son of Amoz did see.</p> <p>2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.</p> <p>3 I have commanded my sanctified ones, I have also called my mighty ones, for mine anger <b>is not upon</b> them that rejoice in my highness.</p> <p>4 The noise of <b>the</b> multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of</p>	<p>1 The burden of Babylon, which Isaiah the son of Amoz <b>sees</b>.<sup>1A</sup></p> <p>2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that <b>he</b><sup>1A</sup> may go into the gates of the nobles.</p>	<p>1 The oracle concerning Babylon that Isaiah son of Amoz saw.</p> <p>2 On a bare hill raise a signal, cry aloud to them; wave the hand for them to enter the gates of the nobles.</p> <p>3 I myself have commanded my consecrated ones, have summoned my warriors, my proudly exulting ones, to execute my anger.</p> <p>4 Listen, a tumult on the mountains as of a great multitude! Listen, an uproar of kingdoms, of nations gathering together!</p>

<sup>4a</sup> This short chapter repeats various names for God ten times.

<sup>6b</sup> “Holy One of Israel” refers to Jehovah or Yahweh. This title is used twenty-six times in Isaiah but only six times in the remainder of the Old Testament.

<sup>1c</sup> See NRSV translation. In the NIV, it reads, “A prophecy against Babylon that Isaiah son of Amoz saw.” In chapters 13–23, each nation receives its own prophecy.

<sup>1d</sup> Babylon was already a cultural and economic power in Isaiah’s day but was not yet the dominant political power it would later become. The Babylonians destroyed Jerusalem and the temple in ca. 587 BC and carried the Jews away to Babylon.

<sup>2e</sup> The imagery in vv. 2–5 is of a heavenly army called to battle against wicked kingdoms.

KJV Isa 13	JST Isa 13	Book of Mormon 2 Ne 23	DSS Isa 13	NRSV Isa 13
<p>nations gathered together: the LORD of hosts mustereth the host of the battle.</p> <p>5 They come from a far country, from the end of heaven, <i>even</i> the LORD, and the weapons of his indignation, to destroy the whole land.</p> <p>6 ¶ Howl ye; for the day of the LORD <i>is</i> at hand; it shall come as a destruction from the Almighty.</p> <p>7 Therefore shall all hands be faint, and every man’s heart shall melt:<sup>a</sup></p> <p>8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth:<sup>b</sup> they shall be amazed one at another; their faces <i>shall be as</i> flames.<sup>c</sup></p> <p>9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.</p> <p>10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going</p>	<p>nations gathered together: the LORD of hosts mustereth the host of the battle.</p> <p>5 They come from a far country, from the end of heaven, <b>yea</b> the LORD, and the weapons of his indignation, to destroy the whole land.</p> <p>6 ¶ Howl ye; for the day of the LORD <del>is</del> at hand; it shall come as a destruction from the Almighty.</p> <p>7 Therefore shall all hands be faint, <del>and</del> every man’s heart shall melt:</p> <p>8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces <del>shall be as</del> flames.</p>	<p>nations gathered together, the Lord of Hosts mustereth the <b>hosts</b> of the battle.</p> <p>5 They come from a far country, from the end of heaven, <b>yea</b>, the Lord, and the weapons of his indignation, to destroy the whole land.</p> <p>6 Howl ye, for the day of the Lord <del>is</del> at hand; it shall come as a destruction from the Almighty.</p> <p>7 Therefore shall all hands be faint, [...] every man’s heart shall melt;</p> <p>8 And they shall be afraid; pangs and sorrows shall take hold of them; [...] they shall be amazed one at another; their faces shall be as flames.</p> <p>9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.</p> <p>10 For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his<sup>e</sup> going forth, and the moon shall not cause her light to shine.</p>	<p>8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; <b>and</b><sup>1A</sup> their faces <i>shall be as</i> flames.</p> <p>9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay a<sup>1A</sup> land desolate: and he shall destroy [...] <sup>1A</sup> sinners thereof out of it.</p> <p>10 For the stars of heaven and the constellations thereof shall not <b>shine</b><sup>1A</sup> their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.</p>	<p>The LORD of hosts is mustering an army for battle.</p> <p>5 They come from a distant land, from the end of the heavens, the LORD and the weapons of his indignation, to destroy the whole earth.</p> <p>6 Wail, for the day of the LORD is near; it will come like destruction from the Almighty!</p> <p>7 Therefore all hands will be feeble, and every human heart will melt,</p> <p>8 and they will be dismayed. Pangs and agony will seize them; they will be in anguish like a woman in labor. They will look aghast at one another; their faces will be aflame.</p> <p>9 See, the day of the LORD comes, cruel, with wrath and fierce anger, to make the earth a desolation, and to destroy its sinners from it.</p> <p>10 For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light.</p>

<sup>7a</sup> Confronted by the Lord’s power, the fear of the opposing combatants will immobilize them.

<sup>8b</sup> Isaiah often uses the image of a woman in one of the stages of childbirth to convey his message. For other childbirth or childrearing images in Isaiah’s writings, see Isa 13:8; 21:3; 23:4; 26:17; 28:9; 33:11; 37:3; 42:14; 45:10; 49:15, 21–23; 54:1; 60:4, 16; 65:23; 66:7–14.

<sup>8c</sup> See NRSV translation.

<sup>10e</sup> BoM—The 1830 edition contained the word “her” here. The word was changed to “his” in the 1981 edition, matching the printer’s manuscript, as well as KJV.

KJV Isa 13	JST Isa 13	Book of Mormon 2 Ne 23	DSS Isa 13	NRSV Isa 13
<p>forth, and the moon shall not cause her light to shine.<sup>a</sup></p> <p>11 And I will punish the world<sup>c</sup> for <i>their</i> evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.</p> <p>12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.<sup>d</sup></p> <p>13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.<sup>e</sup></p> <p>14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.</p> <p>15 Every one that is found shall be thrust through; and every one that is joined <i>unto them</i> shall fall by the sword.</p> <p>16 Their children also shall be dashed to pieces before their eyes; their houses shall be</p>	<p>11 And I will punish the world for <del>their</del> evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.</p> <p>15 Every one that is <b>found proud</b> shall be thrust through; and every one that is joined <b>to the wicked</b> shall fall by the sword.</p>	<p>11 And I will punish the world for [...] evil, and the wicked for their iniquity; I will cause the arrogance of the proud to cease, and will lay <b>down</b> the haughtiness of the terrible.</p> <p>12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.</p> <p>13 Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.</p> <p>14 And it shall be as the chased roe, and as a sheep that no man taketh up; <b>and<sup>f</sup></b> they shall every man turn to his own people, and flee every one into his own land.</p> <p>15 Every one that is <b>proud</b> shall be thrust through; <b>yea</b>, and every one that is joined <b>to the wicked</b> shall fall by the sword.</p> <p>16 Their children also shall be dashed to pieces before their eyes; their houses shall be</p>	<p>13 Therefore I will shake the heavens, and the earth shall remove out of her <b>formation</b>,<sup>4b</sup> in the wrath of the LORD of hosts, and in the day of his fierce anger.</p> <p>14 And <b>they</b><sup>1a</sup> shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.</p> <p>16 Their children also shall be dashed to pieces before their eyes; <b>and</b><sup>1a</sup> their houses shall</p>	<p>11 I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pride of the arrogant, and lay low the insolence of tyrants.</p> <p>12 I will make mortals more rare than fine gold, and humans than the gold of Ophir.</p> <p>13 Therefore I will make the heavens tremble, and the earth will be shaken out of its place, at the wrath of the LORD of hosts in the day of his fierce anger.</p> <p>14 Like a hunted gazelle, or like sheep with no one to gather them, all will turn to their own people, and all will flee to their own lands.</p> <p>15 Whoever is found will be thrust through, and whoever is caught will fall by the sword.</p> <p>16 Their infants will be dashed to pieces before their eyes; their houses will be plundered, and their wives ravished.</p>

10<sup>a</sup> The earth and heavens are part of the great drama in this battle. Such a prophesied darkness is also found in Amos 5:18; Joel 2:2, 31; 3:15; Ezek 32:7; Micah 3:6; Matt 24:29; Luke 21:25; Rev 8:12; 1 Ne 12:4–5; 3 Ne 8:21–22; D&C 45:42; 88:87; 133:49.

11<sup>c</sup> The Hebrew word for “world” is *tevel* rather than *‘eretz*, indicating that Isaiah’s prophecy is not directed at just Babylon but applies to the entire world.

12<sup>d</sup> Ophir was a Phoenician port city famed for its great wealth. Its precious gold was in high demand and thus hard to obtain. See NRSV translation.

13<sup>e</sup> A great earthquake that causes the earth to shake is frequently prophesied in scripture: Isa 24:19; 34:4; Rev 6:14; 3 Ne 26:3; Morm 9:2; D&C 88:95.

14<sup>f</sup> BoM—The 1830 edition did not contain the word “and” here (as in KJV). The word was added by Joseph Smith in the 1837 edition.

KJV Isa 13	JST Isa 13	Book of Mormon 2 Ne 23	DSS Isa 13	NRSV Isa 13
<p>spoiled, and their wives ravished.</p> <p>17 Behold, I will stir up the Medes<sup>a</sup> against them, which shall not regard silver; and <i>as for</i> gold, they shall not delight in it.</p> <p>18 <i>Their</i> bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.</p> <p>19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency,<sup>c</sup> shall be as when God overthrew Sodom and Gomorrah.</p> <p>20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.<sup>d</sup></p> <p>21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs<sup>e</sup> shall dance there.</p> <p>22 And the wild beasts of the islands shall cry in their</p>	<p>17 Behold, I will stir up the Medes against them, which shall not regard silver; and <del>as for</del> gold, they shall not delight in it.</p> <p>18 <del>Their</del> bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.</p> <p>22 And the wild beasts of the islands shall cry in their</p>	<p>spoiled and their wives ravished.</p> <p>17 Behold, I will stir up the Medes against them, which shall not regard silver and gold, <b>nor</b> shall they<sup>b</sup> delight in it.</p> <p>18 Their bows <b>shall also</b> dash the young men to pieces; and they shall have no pity on the fruit of the womb; their <b>eyes</b> shall not spare children.</p> <p>19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.</p> <p>20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.</p> <p>21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.</p> <p>22 And the wild beasts of the islands shall cry in their</p>	<p>be spoiled, and their wives <b>will be lain with</b>.<sup>1A</sup></p> <p>18 <i>Their</i> bows also shall dash the young men to pieces; <b>and upon fruit of the womb</b><sup>1A</sup> they shall have no pity; <b>and</b><sup>1A</sup> their eye shall not spare children.</p> <p>19 And Babylon, the glory of <b>its kingdom</b>,<sup>1B</sup> the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.</p> <p>22 And the wild beasts of the islands shall cry in their</p>	<p>17 See, I am stirring up the Medes against them, who have no regard for silver and do not delight in gold.</p> <p>18 Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children.</p> <p>19 And Babylon, the glory of kingdoms, the splendor and pride of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them.</p> <p>20 It will never be inhabited or lived in for all generations; Arabs will not pitch their tents there, shepherds will not make their flocks lie down there.</p> <p>21 But wild animals will lie down there, and its houses will be full of howling creatures; there ostriches will live, and there goat-demons will dance.</p> <p>22 Hyenas will cry in its towers, and jackals in the pleasant palaces;</p>

17<sup>a</sup> The Medes were located northeast of Babylon. They had a fierce reputation in Isaiah's day and later helped the Persians overthrow Babylon in 539 BC.

17<sup>b</sup> BoM—The 1830 edition contained the reading “nor **they shall not** delight in it” here. The wording was changed to “nor **shall they** delight in it” in the 1920 edition.

19<sup>c</sup> In Isaiah's day, ancient Babylon was a symbol of earthly glory and power, although they did not overthrow Assyria until c. 607 BC.

20<sup>d</sup> Vv. 20–22, describing the desolation of Babylon, were not fulfilled in Isaiah's day, nor when Babylon was taken by the Persians and Medes in 539 BC, but has since been completely fulfilled. The most glorious of ancient cities was completely abandoned and today is only an archaeological site of dust and rocks.

21<sup>e</sup> See NRSV translation. In the NIV: “But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about.” This describes completely abandoned palaces.

KJV Isa 13	JST Isa 13	Book of Mormon 2 Ne 23	DSS Isa 13	NRSV Isa 13
desolate houses, and dragons <sup>a</sup> in <i>their</i> pleasant palaces: and her time <i>is</i> near to come, and her days shall not be prolonged.	desolate houses, and dragons in <del>their</del> pleasant palaces: and her time <del>is</del> near to come, and her days shall not be prolonged. <b>For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.</b>	desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her <b>day</b> shall not be prolonged. <b>For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.</b>	desolate houses, and dragons in <i>their</i> pleasant palaces. [...] <sup>1A</sup> Her time is near to come, and her days shall not be prolonged <b>again</b> . <sup>1A</sup>	its time is close at hand, and its days will not be prolonged.

KJV Isa 14	JST Isa 14	Book of Mormon 2 Ne 24	DSS Isa 14	NRSV Isa 14
1 FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. <sup>b</sup> 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them <sup>c</sup> in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. 3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from	2 And the people shall take them, and bring them to their place: <b>yea, from far, unto the ends of the earth. And they shall return to their lands of promise; and the house of Israel shall possess them</b> in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. 3 And it shall come to pass in <b>that</b> day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from	1 FOR the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. 2 And the people shall take them and bring them to their place; <b>yea, from far unto the ends of the earth; and they shall return to their lands of promise. And</b> the house of Israel shall possess them, <b>and</b> the land of the <b>Lord shall be</b> for servants and handmaids; and they shall take them captives <b>unto whom they were captives</b> ; and they shall rule over their oppressors. 3 And it shall come to pass in <b>that</b> day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and	2 And <b>many</b> <sup>1A</sup> people shall take them, and bring them <b>to their land and</b> <sup>1A</sup> to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they <b>rule</b> <sup>1A</sup> over their oppressors. 3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard	1 But the LORD will have compassion on Jacob and will again choose Israel, and will set them in their own land; and aliens will join them and attach themselves to the house of Jacob. 2 And the nations will take them and bring them to their place, and the house of Israel will possess the nations as male and female slaves in the LORD’S land; they will take captive those who were their captors, and rule over those who oppressed them. 3 When the LORD has given you rest from your pain and turmoil and the hard service with which you were made to serve,

22<sup>a</sup> See NRSV translation. In the NIV: “Hyenas will inhabit her strongholds, jackals her luxurious palaces . . .”

1<sup>b</sup> The gathering of Israel in this verse logically follows the destruction of Babylon at the end of the preceding chapter. JST Isa 13:22 and 2 Ne 23:22 create a bridge. In 539 BC, Persia defeated Babylon and allowed the Jews, who had been deported by Babylon, to return home.

2<sup>c</sup> In the Book of Mormon and JST, “them” refers to possession of lands of promise rather than to a subjugated people.

KJV Isa 14	JST Isa 14	Book of Mormon 2 Ne 24	DSS Isa 14	NRSV Isa 14
<p>the hard bondage wherein thou wast made to serve,</p> <p>4 ¶ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!<sup>a</sup></p> <p>5 The LORD hath broken the staff of the wicked, <i>and</i> the sceptre of the rulers.</p> <p>6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, <i>and</i> none hindereth.</p> <p>7 The whole earth is at rest, <i>and</i> is quiet: they break forth into singing.</p> <p>8 Yea, the fir trees rejoice at thee, <i>and</i> the cedars of Lebanon, <i>saying</i>, Since thou art laid down, no feller is come up against us.</p> <p>9 Hell from beneath is moved for thee to meet <i>thee</i> at thy coming: it stirreth up the dead for thee, <i>even</i> all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.<sup>b</sup></p> <p>10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?</p> <p>11 Thy pomp is brought down to the grave, <i>and</i> the noise of</p>	<p>the hard bondage wherein thou wast made to serve,</p> <p>4 <b>And it shall come to pass in that day</b>, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!</p> <p>5 The LORD hath broken the staff of the wicked, <del>and</del> the <b>sceptres</b> of the rulers.</p> <p>6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, <del>and</del> none hindereth.</p> <p>7 The whole earth is at rest, <del>and</del> is quiet: they break forth into singing.</p> <p>8 Yea, the fir trees rejoice at thee, <b>and also</b> the cedars of Lebanon, <i>saying</i>. Since thou art laid down, no feller is come up against us.</p> <p>9 Hell from beneath is moved for thee to meet <del>thee</del> at thy coming: it stirreth up the dead for thee, <del>even</del> all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.</p> <p>11 Thy pomp is brought down to the grave, <del>and</del> the noise of</p>	<p>from the hard bondage wherein thou wast made to serve.</p> <p>4 <b>And it shall come to pass in that day</b>, that thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased!</p> <p>5 The Lord hath broken the staff of the wicked, [...] the <b>scepters</b> of the rulers.</p> <p>6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.</p> <p>7 The whole earth is at rest, and is quiet; they break forth into singing.</p> <p>8 Yea, the fir-trees rejoice at thee, and <b>also</b> the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.</p> <p>9 Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.</p> <p>10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?</p> <p>11 Thy pomp is brought down to the grave; [...] the noise of</p>	<p>bondage wherein <b>they made</b><sup>1A/4E</sup> you serve,</p> <p>4 That thou shalt take up this proverb <b>to</b><sup>4E</sup> the king of Babylon, and say, How hath the oppressor ceased! The <b>raging</b><sup>1A</sup> ceased!</p> <p>8 Yea, the firtrees rejoice at thee, <i>and</i> the cedars of <b>the</b><sup>1A</sup> Lebanon, <i>saying</i>, Since thou art laid down, <b>and</b><sup>1A</sup> no feller is come up against <b>them</b>.<sup>4E</sup></p> <p>10 [...] <sup>4E</sup> They shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?</p> <p>11 Thy pomp is brought down to the grave, [...] the <b>death</b><sup>1A</sup> of thy</p>	<p>4 you will take up this taunt against the king of Babylon: How the oppressor has ceased! How his insolence has ceased!</p> <p>5 The LORD has broken the staff of the wicked, the scepter of rulers, 6 that struck down the peoples in wrath with unceasing blows, that ruled the nations in anger with unrelenting persecution.</p> <p>7 The whole earth is at rest and quiet; they break forth into singing.</p> <p>8 The cypresses exult over you, the cedars of Lebanon, saying, “Since you were laid low, no one comes to cut us down.”</p> <p>9 Sheol beneath is stirred up to meet you when you come; it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations.</p> <p>10 All of them will speak and say to you: “You too have become as weak as we! You have become like us!”</p> <p>11 Your pomp is brought down to Sheol, and the sound of your harps;</p>

<sup>4a</sup> Vv. 4–21 are known as the “Taunt Song” against Babylon. Pride and arrogance are personified by the ruler of Babylon, symbolizing Satan or Lucifer.

<sup>9b</sup> In vv. 9–11, the scene moves from the earth to the spirits of the dead in the underworld (*she’ol*).



KJV Isa 14	JST Isa 14	Book of Mormon 2 Ne 24	DSS Isa 14	NRSV Isa 14
<p>thy viols: the worm is spread under thee, and the worms cover thee.<sup>a</sup></p> <p>12 How art thou fallen from heaven, O Lucifer,<sup>b</sup> son of the morning! <i>how</i> art thou cut down to the ground, which didst weaken the nations!</p> <p>13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:<sup>c</sup></p> <p>14 I will ascend above the heights of the clouds; I will be like the most High.</p> <p>15 Yet thou shalt be brought down to hell, to the sides of the pit.</p> <p>16 They that see thee shall narrowly look upon thee, <i>and</i> consider thee, <i>saying</i>, Is this the man that made the earth to tremble, that did shake kingdoms;<sup>d</sup></p> <p>17 <i>That</i> made the world as a wilderness, and destroyed the cities thereof; <i>that</i> opened not the house of his prisoners?<sup>e</sup></p>	<p>thy viols: the worm is spread under thee, and the worms cover thee.</p> <p>12 How art thou fallen from heaven, O Lucifer, son of the morning! <del>how</del> art thou cut down to the ground, which didst weaken the nations!</p> <p>16 They that see thee shall narrowly look upon thee, <b>and shall</b> consider thee, <b>and shall say</b>, <del>Is</del> this the man that made the earth to tremble, that did shake kingdoms;</p> <p>17 <b>And</b> made the world as a wilderness, and destroyed the cities thereof; <b>and</b> opened not the house of his prisoners?</p>	<p>thy viols <b>is not heard</b>; the worm is spread under thee, and the worms cover thee.</p> <p>12 How art thou fallen from heaven, O Lucifer, son of the morning! [...] Art thou cut down to the ground, which <b>did</b> weaken the nations!</p> <p>13 For thou hast said in <b>thy</b> heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;</p> <p>14 I will ascend above the heights of the clouds; I will be like the Most High.</p> <p>15 Yet thou shalt be brought down to hell, to the sides of the pit.</p> <p>16 They that see thee shall narrowly look upon thee, and <b>shall</b> consider thee, <b>and shall say</b>: Is this the man that made the earth to tremble, that did shake kingdoms?</p> <p>17 <b>And</b> made the world as a wilderness, and destroyed the cities thereof, <b>and</b> opened not the house of his prisoners?</p>	<p><b>carcass</b>:<sup>1A</sup> the worm is spread under thee, and <b>your covering is</b><sup>1A</sup> worms.</p> <p>12 How art thou fallen from <b>the</b><sup>1A</sup> heaven, O Lucifer, son of the morning! <i>how</i> art thou cut down to the ground, which didst weaken the <b>nation</b>!<sup>1A</sup></p> <p>17 <i>That</i> made the world as a wilderness, [...] <sup>1A</sup> destroyed the cities thereof; <i>that</i> opened not the house of his prisoners?</p>	<p>maggots are the bed beneath you, and worms are your covering.</p> <p>12 How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!</p> <p>13 You said in your heart, “I will ascend to heaven; I will raise my throne above the stars of God; I will sit on the mount of assembly on the heights of Zaphon;</p> <p>14 I will ascend to the tops of the clouds, I will make myself like the Most High.”</p> <p>15 But you are brought down to Sheol, to the depths of the Pit.</p> <p>16 Those who see you will stare at you, and ponder over you: “Is this the man who made the earth tremble, who shook kingdoms,</p> <p>17 who made the world like a desert and overthrew its cities, who would not let his prisoners go home?”</p>

11<sup>a</sup> See NRSV translation. The king of Babylon is subject to the putrefying decay of death.

12<sup>b</sup> The imagery in vv. 12–15 moves from the underworld to heaven, where the prideful king of Babylon, now described as Lucifer, “son of the morning” or “morning star,” desires to ascend higher than God. The imagery of these verses appears to be connected with the premortal rebellion and fall of Satan in Luke 10:18; Rev 12:8–9; 2 Ne 2:17; D&C 29:36; 76:25; Moses 4:3; and Abr 3:28.

13<sup>c</sup> In the Canaanite religion, the gods met on Mt. Cassius, or Mt. Zaphon (Heb. for “north”), in Syria. Lucifer is pictured in that setting as a rebellious god.

16<sup>d</sup> Vv. 16–21 return to the theme of Lucifer as an unburied corpse, a sign of disgrace in ancient Israel. Israel’s neighbors believed an unburied corpse caused the spirit to become a wanderer in the earth. These verses can show Lucifer as a powerless, unembodied spirit.

17<sup>e</sup> The king of Babylon refused to let his prisoners go, providing another parallel with Satan. See 2 Ne 9:8–11.

KJV Isa 14	JST Isa 14	Book of Mormon 2 Ne 24	DSS Isa 14	NRSV Isa 14
<p>18 All the kings of the nations, <i>even</i> all of them, lie in glory, every one in his own house.</p> <p>19 But thou art cast out of thy grave like an abominable branch,<sup>a</sup> <i>and as</i> the raiment of those that are slain,<sup>b</sup> thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.</p> <p>20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, <i>and</i> slain thy people: the seed of evildoers shall never be renowned.</p> <p>21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.<sup>c</sup></p> <p>22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.</p> <p>23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.<sup>d</sup></p>	<p>18 All the kings of the nations, <b>yea</b>, all of them, lie in glory, every one in his own house.</p> <p>19 But thou art cast out of thy grave like an abominable branch, <b>and the remnant</b> of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.</p> <p>20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, <del>and</del> slain thy people: the seed of evildoers shall never be renowned.</p> <p>21 Prepare slaughter for his children for the <b>iniquities</b> of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.</p>	<p>18 All the kings of the nations, <b>yea</b>, all of them, lie in glory, every one <b>of them</b> in his own house.</p> <p>19 But thou art cast out of thy grave like an abominable branch, <b>and the remnant</b> of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a <b>carcass</b> trodden under feet.</p> <p>20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of <b>evil-doers</b> shall never be renowned.</p> <p>21 Prepare slaughter for his children for the <b>iniquities</b> of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.</p> <p>22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.</p> <p>23 I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts</p>	<p>18 All the kings of the nations, [...] <sup>1A</sup> lie in glory, every one in his own house.</p> <p>20 Thou shalt not <b>descend</b> <sup>1A</sup> with them in burial, because thou hast destroyed thy land, <i>and</i> slain thy people: the seed of evildoers shall never be renowned.</p> <p>22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name and remnant, [...] <sup>1A</sup> son and nephew, saith the LORD.</p> <p>23 I will also make [...] <sup>1A</sup> a possession for the <b>snake</b>, <sup>1A</sup> [...] <sup>1A</sup> pools of water: and I will sweep [...] <sup>1A</sup> with the besom of destruction, saith the LORD of hosts.</p>	<p>18 All the kings of the nations lie in glory, each in his own tomb;</p> <p>19 but you are cast out, away from your grave, like loathsome carrion, clothed with the dead, those pierced by the sword, who go down to the stones of the Pit, like a corpse trampled underfoot.</p> <p>20 You will not be joined with them in burial, because you have destroyed your land, you have killed your people. May the descendants of evildoers nevermore be named!</p> <p>21 Prepare slaughter for his sons because of the guilt of their father. Let them never rise to possess the earth or cover the face of the world with cities.</p> <p>22 I will rise up against them, says the LORD of hosts, and will cut off from Babylon name and remnant, offspring and posterity, says the LORD.</p> <p>23 And I will make it a possession of the hedgehog, and pools of water, and I will sweep it with the broom of destruction, says the LORD of hosts.</p>

19<sup>a</sup> See NRSV translation. In the NIV, it reads, “But you are cast out of your tomb like a rejected branch.”

19<sup>b</sup> This image pictures a dead corpse covered by other bodies of the dead.

21<sup>c</sup> The image of desolate Babylon returns. The names of the king and his descendants are forgotten as with Lucifer and his followers or “offspring” in Outer Darkness. D&C 76:30–49.

23<sup>d</sup> See NRSV translation. “Bittern” = “hedgehog” (NRSV) or “owl” (NIV). “Besom” = “broom.”

KJV Isa 14	JST Isa 14	Book of Mormon 2 Ne 24	DSS Isa 14	NRSV Isa 14
<p>24 ¶ The LORD of hosts hath sworn,<sup>a</sup> saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:</p> <p>25 That I will break the Assyrian in my land,<sup>b</sup> and upon my mountains tread him under foot:<sup>c</sup> then shall his yoke depart from off them, and his burden depart from off their shoulders.</p> <p>26 This <i>is</i> the purpose that is purposed upon the whole earth: and this <i>is</i> the hand that is stretched out upon all the nations.<sup>d</sup></p> <p>27 For the LORD of hosts hath purposed, and who shall disannul <i>it</i>? and his hand <i>is</i> stretched out, and who shall turn it back?<sup>e</sup></p> <p>28 In the year that king Ahaz died was this burden.</p> <p>29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit <i>shall be</i> a fiery flying serpent.<sup>8</sup></p>	<p>24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, <del>so</del> shall it stand:</p> <p>26 This <del>is</del> the purpose that is purposed upon the whole earth: and this <del>is</del> the hand that is stretched out upon all the nations.</p> <p>27 For the LORD of hosts hath purposed, and who shall disannul <del>#</del>? and his hand <del>is</del> stretched out, and who shall turn it back?</p> <p>29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit <del>shall be</del> a fiery flying serpent.</p>	<p>24 The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:</p> <p>25 That I will <b>bring</b> the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.</p> <p>26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all [...] nations.</p> <p>27 For the Lord of Hosts hath purposed, and who shall disannul [...]? And his hand <i>is</i><sup>f</sup> stretched out, and who shall turn it back?</p> <p>28 In the year that king Ahaz died was this burden.</p> <p>29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.</p>	<p>25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off <b>you</b>,<sup>1A</sup> and his burden depart from off <b>your</b><sup>1A</sup> shoulders.</p> <p>27 For the LORD of hosts hath purposed, and who shall disannul <i>it</i>? and his <b>hands</b><sup>1A</sup> are stretched out, and who shall turn it back?</p>	<p>24 The LORD of hosts has sworn: As I have designed, so shall it be; and as I have planned, so shall it come to pass:</p> <p>25 I will break the Assyrian in my land, and on my mountains trample him under foot; his yoke shall be removed from them, and his burden from their shoulders.</p> <p>26 This is the plan that is planned concerning the whole earth; and this is the hand that is stretched out over all the nations.</p> <p>27 For the LORD of hosts has planned, and who will annul it? His hand is stretched out, and who will turn it back?</p> <p>28 In the year that King Ahaz died this oracle came:</p> <p>29 Do not rejoice, all you Philistines, that the rod that struck you is broken, for from the root of the snake will come forth an adder, and its fruit will be a flying fiery serpent.</p>

24<sup>a</sup> In antiquity, oaths were binding and were rarely broken. How powerful it is for God to swear an oath! See D&C 84:39–40.

25<sup>b</sup> Vv. 24–27 move the prophecy of judgment from Babylon to Assyria, which will begin to be punished for its sins.

25<sup>c</sup> In Isaiah 10:30, Assyria's progress is halted at the Mount of Olives (Nob), where Assyria is then hewn down or trodden under foot.

26<sup>d</sup> Like Babylon in Isaiah 13:11, Assyria symbolizes all the earth.

27<sup>e</sup> See fn. for Isa 5:25, which describes the image of the outstretched hand.

27<sup>f</sup> BoM—The 1830 edition did not contain the word “is” here, reading “his hand stretched out . . .” The word “is” was added in the 1920 edition.

29<sup>8</sup> Isaiah warns the Philistines that the weakening of the Assyrians prophesied in vv. 24–27 will not eliminate them as oppressors. Although Assyria was momentarily distracted by Babylonian revolts, a revived Assyria would defeat the Philistines in ca. 711 BC. Babylon would later emerge as a world power and attack Philistia in ca. 604 BC.

KJV Isa 14	JST Isa 14	Book of Mormon 2 Ne 24	DSS Isa 14	NRSV Isa 14
<p>30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.<sup>a</sup></p> <p>31 Howl, O gate;<sup>b</sup> cry, O city; thou, whole Palestina, <i>art</i> dissolved: for there shall come from the north a smoke,<sup>c</sup> and none <i>shall be</i> alone in his appointed times.</p> <p>32<sup>d</sup> What shall <i>one</i> then answer the messengers of the nation?<sup>e</sup> That the LORD hath founded Zion, and the poor of his people shall trust in it.</p>	<p>31 Howl, O gate; cry, O city; thou, whole Palestina, <del>art</del> dissolved: for there shall come from the north a smoke, and none <del>shall be</del> alone in his appointed times.</p> <p>32 What shall <del>one</del> then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.</p>	<p>30 And the firstborn of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.</p> <p>31 Howl, O gate; cry, O city; thou, whole Palestina, <i>art</i> dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.</p> <p>32 What shall [...] then answer the messengers of the <b>nations</b>? That the Lord hath founded Zion, and the poor of his people shall trust in it.</p>	<p>30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and I<sup>A</sup> shall slay thy remnant.</p> <p>31 Howl, O gate; cry, O city; thou, whole Palestina, <i>art</i> dissolved: for there shall come from the north a smoke, and none <b>who provides</b><sup>1A</sup> <b>for his relatives</b>.<sup>1A/40</sup></p> <p>32 What shall <b>they</b><sup>1A</sup> then answer the <b>kings</b><sup>1A</sup> of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in <b>him</b>.<sup>1A</sup></p>	<p>30 The firstborn of the poor will graze, and the needy lie down in safety; but I will make your root die of famine, and your remnant I will kill.</p> <p>31 Wail, O gate; cry, O city; melt in fear, O Philistia, all of you! For smoke comes out of the north, and there is no straggler in its ranks.</p> <p>32 What will one answer the messengers of the nation? “The LORD has founded Zion, and the needy among his people will find refuge in her.”</p>

KJV Isa 15	JST Isa 15	Book of Mormon	DSS Isa 15	NRSV Isa 15
<p>1 THE burden of Moab.<sup>f</sup> Because in the night Ar of Moab is laid waste, <i>and</i> brought to silence; because in the night Kir of Moab is laid waste, <i>and</i> brought to silence;<sup>g</sup></p>	<p>1 THE burden of Moab. Because in the night Ar of Moab is laid waste, <del>and</del> brought to silence; because in the night Kir of Moab is laid waste, <del>and</del> brought to silence;</p>		<p>1 The burden of Moab. Because in the night <b>the city</b><sup>1A</sup> of Moab is laid waste, <i>and</i> brought to silence; because in the night <b>the city</b><sup>1A</sup> of Moab is laid waste, <i>and</i> brought to silence;</p>	<p>1 An oracle concerning Moab. Because Ar is laid waste in a night, Moab is undone; because Kir is laid waste in a night, Moab is undone.</p>

30<sup>a</sup> The poor of Judah will be safe, while the mighty ones of Philistia will fall.

31<sup>b</sup> The ancient city gate symbolized the strength of the entire city. When the gate was compromised, the city was doomed.

31<sup>c</sup> The Assyrians would come against the Philistines in response to their revolt in ca. 711 BC. See Isa 20:1–6.

32<sup>d</sup> In the NIV, it reads, “What answer shall be given to the envoys of that nation?”

32<sup>e</sup> The Book of Mormon change to the plural “nations” matches the DSS change to the plural “kings.”

1<sup>f</sup> The Moabites were descendants of Abraham’s nephew Lot, through Lot’s daughters (Gen 19:30–38). Moab is the region on the east side of the Dead Sea, north of Edom, about thirty miles long and thirty miles wide, and within sight of Judah across the River Jordan and the Dead Sea. See Map Isaiah 15–16.

Relationships between Judah and Moab were sometimes positive and sometimes negative (unlike Judah’s relationships with Edom, which were only negative). The Moabites were attacked by Assyria in ca. 711 BC.

1<sup>g</sup> Ar, located to the north and near the Arnon River, and Kir-hareseth, the main fortress located further south, were the two chief cities of Moab.

KJV Isa 15	JST Isa 15	Book of Mormon	DSS Isa 15	NRSV Isa 15
<p>2 He is gone up to Bajith, and to Dibon, the high places, to weep:<sup>a</sup> Moab shall howl over Nebo, and over Medeba:<sup>b</sup> on all their heads <i>shall be</i> baldness, <i>and</i> every beard cut off.<sup>c</sup></p> <p>3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.</p> <p>4 And Heshbon shall cry, and Elealeh:<sup>d</sup> their voice shall be heard <i>even</i> unto Jahaz:<sup>e</sup> therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.</p>	<p>2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads <del>shall be</del> baldness, <del>and</del> every beard cut off.</p> <p>4 And Heshbon shall cry, and Elealeh: their voice shall be heard <del>even</del> unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.</p>		<p>2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all <b>his head</b><sup>1A</sup> <i>shall be</i> baldness, <i>and</i> the entire beard cut off.</p> <p>3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, <b>and</b><sup>1A</sup> weep abundantly.</p>	<p>2 Dibon has gone up to the temple, to the high places to weep; over Nebo and over Medeba Moab wails. On every head is baldness, every beard is shorn;</p> <p>3 in the streets they bind on sackcloth; on the housetops and in the squares everyone wails and melts in tears.</p> <p>4 Heshbon and Elealeh cry out, their voices are heard as far as Jahaz; therefore the loins of Moab quiver; his soul trembles.</p>

<sup>2a</sup> See NRSV translation. Dibon, located three miles north of the Arnon River, contained a high place or temple for the Moabite god Chemosh.

<sup>2b</sup> Nebo is the great mountain at the north end of the Dead Sea from which Moses saw the Holy Land. Its height would have made it a defensive stronghold. Medeba is five miles south of Nebo.

<sup>2c</sup> Vv. 2–3 describe mourning.

<sup>4d</sup> Heshbon and Elealeh are in the north of Moab, located two miles from each other north of the Dead Sea, in an area often in dispute.

<sup>4e</sup> Jahaz was located about twelve miles south of Heshbon. Wailing was heard from city to city.