



| KJV Isa 15  | JST Isa 15   | Book of Mormon | DSS Isa 15  | NRSV Isa 15   |
|---|--|----------------|---|---|
| <p>5 My heart shall cry out for Moab; his fugitives <i>shall flee</i> unto Zoar,<sup>a</sup> an heifer of three years old;<sup>b</sup> for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.</p> <p>6 For the waters of Nimrim<sup>c</sup> shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.</p> <p>7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.<sup>d</sup></p> <p>8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim,<sup>e</sup> and the howling thereof unto Beer-elim.</p> <p>9 For the waters of Dimon<sup>f</sup> shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.</p> | <p>5 My heart shall cry out for Moab; his fugitives <del>shall flee</del> unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.</p> |                | <p>5 My heart shall cry out for Moab; <b>they flee her</b><sup>1A</sup> unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.</p> <p>7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the <b>Arabs</b>.<sup>1A</sup></p> <p>9 For the waters of <b>Dibon</b><sup>1A</sup> shall be full of blood: for I will bring more upon <b>Dibon</b>,<sup>1A</sup> a <b>stall</b><sup>1A</sup> upon him that escapeth of Moab, [...] upon the remnant of the land.</p> | <p>5 My heart cries out for Moab; his fugitives flee to Zoar, to Eglath-shelishiyah. For at the ascent of Luhith they go up weeping; on the road to Horonaim they raise a cry of destruction;</p> <p>6 the waters of Nimrim are a desolation; the grass is withered, the new growth fails, the verdure is no more.</p> <p>7 Therefore the abundance they have gained and what they have laid up they carry away over the Wadi of the Willows.</p> <p>8 For a cry has gone around the land of Moab; the wailing reaches to Eglaim, the wailing reaches to Beer-elim.</p> <p>9 or the waters of Dibon are full of blood; yet I will bring upon Dibon even more— a lion for those of Moab who escape, for the remnant of the land.</p> |

<sup>5a</sup> Zoar was located in Edom, to which refugees from Moab fled.

<sup>5b</sup> See NRSV translation. “An heifer of three years old” is better translated as the place-name “Eglath-shelishiyah.”

<sup>6c</sup> Nimrim may refer to Wadi Numeira at the southern end of Edom. Water only flows periodically in a wadi.

<sup>7d</sup> See NRSV translation. The “Wadi of the Willows” (NRSV) or the “Ravine of Poplars” (NIV) may be the Zered River, which formed the border with Edom.

<sup>8e</sup> These verses describe wailing along the borders of Moab. Eglaim is likely synonymous with Beer-elim.

<sup>9f</sup> The location of Dimon is unknown. The closest place-name is Dibon, which was an important religious site for the Moabites.

| KJV Isa 16  | JST Isa 16  | Book of Mormon | DSS Isa 16  | NRSV Isa 16  |
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| <p>1 SEND ye the lamb to the ruler of the land from Sela<sup>a</sup> to the wilderness, unto the mount of the daughter of Zion.<sup>b</sup></p> <p>2 For it shall be, <i>that</i>, as a wandering bird cast out of the nest, <i>so</i> the daughters of Moab shall be at the fords of Arnon.</p> <p>3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.<sup>c</sup></p> <p>4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.</p> <p>5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.<sup>d</sup></p> <p>6 ¶ We have heard of the pride of Moab; <i>he is</i> very proud: <i>even</i> of his haughtiness, and his pride, and his wrath: <i>but</i> his lies <i>shall</i> not be so.<sup>e</sup></p> | <p>2 For it shall be, <del>that</del>, as a wandering bird cast out of the nest, <del>so</del> the daughters of Moab shall be at the fords of Arnon.</p> <p>6 We have heard of the pride of Moab; [...] <del>even</del> of his haughtiness, and his pride, <b>for he is very proud</b>, and his wrath: <del>but</del> his lies <b>and all his evil works</b>.</p> |                | <p>1 Send ye the lamb to the ruler of the land from <b>Selah</b><sup>1A</sup> to the wilderness, unto the mount of the daughter of Zion.</p> <p>4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the <b>chaff</b><sup>1A</sup> ceaseth, the oppressors are consumed out of the land.</p> <p>6 We have heard of the pride of Moab; <b>how he became</b><sup>1A</sup> very proud: <i>even</i> of his haughtiness, and his pride, and his wrath: <b>therefore, his lies</b>.<sup>1A</sup></p> | <p>1 Send lambs to the ruler of the land, from Sela, by way of the desert, to the mount of daughter Zion.</p> <p>2 Like fluttering birds, like scattered nestlings, so are the daughters of Moab at the fords of the Arnon.</p> <p>3 “Give counsel, grant justice; make your shade like night at the height of noon; hide the outcasts, do not betray the fugitive;</p> <p>4 let the outcasts of Moab settle among you; be a refuge to them from the destroyer.”</p> <p>When the oppressor is no more, and destruction has ceased, and marauders have vanished from the land,</p> <p>5 then a throne shall be established in steadfast love in the tent of David, and on it shall sit in faithfulness a ruler who seeks justice and is swift to do what is right.</p> <p>6 We have heard of the pride of Moab —how proud he is!— of his arrogance, his pride, and his insolence; his boasts are false.</p> |

<sup>1a</sup> Sela, meaning “rock,” may be a place-name in Edom associated with Petra (also meaning “rock”), the capital of the Nabateans.

<sup>1b</sup> See NRSV translation for vv. 1–2. In the NIV, it reads, “Send lambs as tribute to the ruler of the land.” Isaiah describes directions given by the defeated rulers of Moab, given to their envoys, and sent to Judah, offering tribute to them and requesting help for the Moabite refugees.

<sup>3c</sup> See NRSV translation for vv. 3–4. Moab seeks refuge from Judah.

<sup>5d</sup> This prophecy, embodying the Moabite hope for refuge in Judah, describes Judah’s hope in a coming Messiah.

<sup>6e</sup> In v. 6 Isaiah shows Judah’s rejection of Moab’s plea.

| KJV Isa 16  | JST Isa 16  | Book of Mormon | DSS Isa 16   | NRSV Isa 16   |
|---|---|----------------|--|---|
| <p>7<sup>a</sup> Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth<sup>b</sup> shall ye mourn; surely <i>they are</i> stricken.</p> <p>8 For the fields of Heshbon languish, <i>and</i> the vine of Sibmah:<sup>c</sup> the Lords of the heathen have broken down the principal plants thereof, they are come <i>even</i> unto Jazer,<sup>d</sup> they wandered <i>through</i> the wilderness: her branches are stretched out, they are gone over the sea.</p> <p>9<sup>e</sup> ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.</p> <p>10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in <i>their</i> presses; I have made <i>their vintage</i> shouting to cease.</p> | <p>7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely <del>they are</del> stricken.</p> <p>8 For the fields of Heshbon languish, <del>and</del> the vine of Sibmah: the Lords of the heathen have broken down the principal plants thereof, they are come <del>even</del> unto Jazer, they wandered <del>through</del> the wilderness: her branches are stretched out, they are gone over the sea.</p> <p>10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in <del>their</del> presses; I have made <del>their vintage</del> shouting to cease.</p> |                | <p>7 Therefore shall <b>not</b><sup>1A</sup> Moab howl for Moab? every one shall howl! For the foundations of Kir-hareseth shall ye mourn; surely <i>they are</i> stricken.</p> <p>8 For the fields of Heshbon languish, <i>and</i> the vine of Sibmah: [...] <sup>1A</sup></p> <p>9 [...] <b>Your cedars</b><sup>1A</sup> my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.</p> <p>10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards <b>none will sing</b>,<sup>1A</sup> <b>and</b><sup>1A</sup> neither shall there be shouting: the treaders shall tread out no wine in <i>their</i> presses; I have made <i>their vintage</i> shouting to cease.</p> | <p>7 Therefore let Moab wail, let everyone wail for Moab. Mourn, utterly stricken, for the raisin-cakes of Kir-hareseth.</p> <p>8 For the fields of Heshbon languish, and the vines of Sibmah, whose clusters once made drunk the lords of the nations, reached to Jazer and strayed to the desert; their shoots once spread abroad and crossed over the sea.</p> <p>9 Therefore I weep with the weeping of Jazer for the vines of Sibmah; I drench you with my tears, O Heshbon and Elealeh; for the shout over your fruit harvest and your grain harvest has ceased.</p> <p>10 Joy and gladness are taken away from the fruitful field; and in the vineyards no songs are sung, no shouts are raised; no treader treads out wine in the presses; the vintage-shout is hushed.</p> |

7<sup>a</sup> Moab was famous for its excellent grapes and wines. In vv. 7–11 the image of the spreading grapevine, which is now trampled, is an appropriate metaphor. The cries of joy at the grape harvest are now weeping and wailing.

7<sup>b</sup> See NRSV translation. The raisin cakes represent a bountiful grape harvest from the city Kir-hareseth. See fn. in Isa 15:1.

8<sup>c</sup> See fn. in Isa 15:4. Heshbon and Sibmah were likely neighboring cities known for their grapes.

8<sup>d</sup> The vine is pictured moving as far north as Jazer, at Moab’s northern border; as far east as the edges of the desert; and as far west as the opposite side of the Dead Sea.

9<sup>e</sup> The moving language of vv. 9–11 represents Isaiah’s lament for Moab as he speaks for the Lord.

| KJV Isa 16  | JST Isa 16   | Book of Mormon | DSS Isa 16   | NRSV Isa 16  |
|---|--|----------------|--|--|
| <p>11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.<sup>a</sup></p> <p>12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.<sup>b</sup></p> <p>13 This <i>is</i> the word that the LORD hath spoken concerning Moab since that time.</p> <p>14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant <i>shall be</i> very small <i>and</i> feeble.<sup>c</sup></p> | <p>13 This <del>is</del> the word that the LORD hath spoken concerning Moab since that time.</p> <p>14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant <del>shall be</del> very small <i>and</i> feeble.</p> |                | <p>12 [...] <sup>1A</sup> It shall come to pass, when it is seen that Moab <b>comes</b><sup>1A</sup> on the high place, that he shall come to his <b>sanctuaries</b><sup>1A</sup> to pray; but he shall not prevail.</p> <p>14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant <i>shall be</i> very small <b>and without glory</b>.<sup>1A</sup></p> | <p>11 Therefore my heart throbs like a harp for Moab, and my very soul for Kir-heres.</p> <p>12 When Moab presents himself, when he wearies himself upon the high place, when he comes to his sanctuary to pray, he will not prevail.</p> <p>13 This was the word that the LORD spoke concerning Moab in the past.</p> <p>14 But now the LORD says, In three years, like the years of a hired worker, the glory of Moab will be brought into contempt, in spite of all its great multitude; and those who survive will be very few and feeble.</p> |

| KJV Isa 17  | JST Isa 17  | Book of Mormon | DSS Isa 17  | NRSV Isa 17   |
|---|---|----------------|---|---|
| <p>1 THE burden of Damascus.<sup>d</sup> Behold, Damascus is taken away from <i>being</i> a city, and it shall be a ruinous heap.</p> <p>2 The cities of Aroer<sup>e</sup> <i>are</i> forsaken: they shall be for flocks, which shall lie down,</p> | <p>2 The cities of Aroer <del>are</del> forsaken: they shall be for flocks, which shall lie down,</p> |                | <p>1 The burden of <b>Dramascus</b>.<sup>1A</sup> Behold, <b>Dramascus</b><sup>1A</sup> is taken away from <i>being</i> a city, and it shall be a ruinous heap.</p> <p>2 The cities of <b>Oraru</b><sup>1A</sup> <i>are</i> forsaken: they shall be for flocks, which shall lie down,</p> | <p>1 An oracle concerning Damascus. See, Damascus will cease to be a city, and will become a heap of ruins.</p> <p>2 Her towns will be deserted forever; they will be places for flocks, which will lie down, and no one will make them afraid.</p> |

11<sup>a</sup> See NRSV translation.

12<sup>b</sup> Not only are Moab’s fields destitute but so also is Moab’s faith in the false god Chemosh.

14<sup>c</sup> Isaiah states that this prophecy will be fulfilled in three years. Since Moab was defeated ca. 711 BC, the prophecy would have been made ca. 715–714 BC. Hirelings are indentured servants working to pay their debt, so they carefully count their time of service.

1<sup>d</sup> The ancient city of Damascus is still the capital of Syria today. It guards the only convenient land route from Mesopotamia to Egypt. Protected by Mt. Hermon on the north and a series of basalt plateaus on the south, it is one of the most strategic cities in the world. It was defeated by Assyria in ca. 732 BC, making this one of the earliest fulfilled prophecies in chs. 13–23.

2<sup>e</sup> The best-known cities named Aroer were located in Moab and Judah (see Map Isaiah 15–16), but there may have been a region in Syria by the same name.

| KJV Isa 17   | JST Isa 17   | Book of Mormon | DSS Isa 17   | NRSV Isa 17   |
|--|--|----------------|--|---|
| <p>and none shall make <i>them</i> afraid.</p> <p>3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.<sup>a</sup></p> <p>4 And in that day it shall come to pass, <i>that</i> the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.</p> <p>5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.<sup>b</sup></p> <p>6 ¶ Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two <i>or</i> three berries in the top of the uppermost bough, four <i>or</i> five in the outmost fruitful branches thereof, saith the LORD God of Israel.<sup>c</sup></p> <p>7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.</p> <p>8 And he shall not look to the altars, the work of his hands,</p> | <p>and none shall make <del>them</del> afraid.</p> <p>4 And in that day it shall come to pass, <del>that</del> the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.</p> |                | <p>and none shall make <i>them</i> afraid.</p> <p>3 The fortress also shall cease from Ephraim, and the kingdom from <b>Dramascus</b>,<sup>1A</sup> and the remnant of Syria: <b>it</b><sup>1A</sup> shall be as the glory of the children of Israel, saith the LORD of hosts.</p> <p>5 And it shall be as when the harvestman gathereth the corn, and the ears with his arm; <b>and the harvestman</b><sup>1A</sup> and it shall be as he that gathereth ears in the valley of Rephaim.</p> <p>6 Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two <i>or</i> three berries in the top of the uppermost bough, four <i>or</i> five in the outmost fruitful branches [...],<sup>1A</sup> saith the LORD God of Israel.</p> <p>8 And he shall not look <b>upon</b><sup>1A</sup> the altars, <b>his works</b>,<sup>1A</sup> neither</p> | <p>3 The fortress will disappear from Ephraim, and the kingdom from Damascus; and the remnant of Aram will be like the glory of the children of Israel, says the LORD of hosts.</p> <p>4 On that day the glory of Jacob will be brought low, and the fat of his flesh will grow lean.</p> <p>5 And it shall be as when reapers gather standing grain and their arms harvest the ears, and as when one gleans the ears of grain in the Valley of Rephaim.</p> <p>6 Gleanings will be left in it, as when an olive tree is beaten—two or three berries in the top of the highest bough, four or five on the branches of a fruit tree, says the LORD God of Israel.</p> <p>7 On that day people will regard their Maker, and their eyes will look to the Holy One of Israel;</p> <p>8 they will not have regard for the altars, the work of their hands, and they will not look to</p> |

<sup>3a</sup> This prophecy tells how both Israel (Ephraim) and Syria (Damascus) will be defeated by the Assyrians.

<sup>5b</sup> The imagery of a few stray stalks that have fallen from the arms of the gleaners after harvest in Rephaim (southwest of Jerusalem, in Judah) is used to prophesy of the destruction of Israel, with a small remnant remaining.

<sup>6c</sup> The beating of an olive tree is the method of harvesting ripe olives that then fall to the ground. Isaiah prophesies that two or three olives will be left on the tree for the gleaners, pointing again to a righteous remnant.

| KJV Isa 17   | JST Isa 17  | Book of Mormon | DSS Isa 17  | NRSV Isa 17  |
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| <p>neither shall respect <i>that</i> which his fingers have made, either the groves,<sup>a</sup> or the images.</p> <p>9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.</p> <p>10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:<sup>b</sup></p> <p>11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: <i>but</i> the harvest <i>shall be</i> a heap in the day of grief and of desperate sorrow.</p> <p>12 ¶ Woe to the multitude of many people, <i>which</i> make a noise like the noise of the seas; and to the rushing of nations,<sup>c</sup> <i>that</i> make a rushing like the rushing of mighty waters!</p> <p>13 The nations shall rush like the rushing of many waters: but <i>God</i> shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the</p> | <p>11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: <del>but</del> the harvest <del>shall be</del> a heap in the day of grief and of desperate sorrow.</p> |                | <p>shall respect <i>that</i> which his fingers have made, either the groves, or the images.</p> <p>9 In that day shall his strong cities be as <b>forsaken boughs</b>,<sup>1A</sup> and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.</p> <p>12 Woe to the multitude of many people, <i>which</i> make a noise like the noise of the seas; and to the rushing of nations, <i>that</i> make a rushing like the rushing of <b>heavy</b><sup>1A</sup> waters!</p> | <p>what their own fingers have made, either the sacred poles or the altars of incense.</p> <p>9 On that day their strong cities will be like the deserted places of the Hivites and the Amorites, which they deserted because of the children of Israel, and there will be desolation.</p> <p>10 For you have forgotten the God of your salvation,<br/>and have not remembered the Rock of your refuge;<br/>therefore, though you plant pleasant plants<br/>and set out slips of an alien god,</p> <p>11 though you make them grow on the day that you plant them,<br/>and make them blossom in the morning that you sow;<br/>yet the harvest will flee away<br/>in a day of grief and incurable pain.</p> <p>12 Ah, the thunder of many peoples,<br/>they thunder like the thundering of the sea!<br/>Ah, the roar of nations,<br/>they roar like the roaring of mighty waters!</p> <p>13 The nations roar like the roaring of many waters,<br/>but he will rebuke them, and they will flee far away,</p> |

<sup>8a</sup> “Groves” is the plural of the Hebrew word *‘Asherah*, the name of a Canaanite goddess worshipped in groves and with poles carved with her image. See NRSV translation. In the NIV, it reads, “They will not look to the altars, the work of their hands, and they will have no regard for the Asherah poles and the incense altars their fingers have made.”

<sup>10b</sup> See NRSV translation for vv. 10–11. The imported plants appear to flourish but yield no harvest, symbolizing the foreign promise of prosperity that only yields disappointment.

<sup>12c</sup> In vv. 12–14 the Israelites are protected from the nations that are gathered against them.

| KJV Isa 17   | JST Isa 17  | Book of Mormon | DSS Isa 17  | NRSV Isa 17   |
|--|---|----------------|---|---|
| <p>mountains before the wind, and like a rolling thing before the whirlwind.<sup>a</sup></p> <p>14 And behold at eveningtide trouble; <i>and</i> before the morning he <i>is</i> not. This <i>is</i> the portion of them that spoil us, and the lot of them that rob us.<sup>b</sup></p> | <p>14 And behold at eveningtide trouble; <i>and</i> before the morning he <i>is</i> not. This <del>is</del> the portion of them that spoil us, and the lot of them that rob us.</p> |                | <p>14 And behold at eveningtide trouble, <i>and</i> before the morning; <b>but</b><sup>1A/4B</sup> he <i>is</i> not. This <i>is</i> the portion of them that spoil us, and the lot of them that rob us.</p> | <p>chased like chaff on the mountains before the wind<br/>and whirling dust before the storm.</p> <p>14 At evening time, lo, terror!<br/>Before morning, they are no more.<br/>This is the fate of those who despoil us,<br/>and the lot of those who plunder us.</p> |

| KJV Isa 18   | JST Isa 18   | Book of Mormon | DSS Isa 18 | NRSV Isa 18   |
|--|--|----------------|------------|---|
| <p>1 WOE to the land shadowing with wings, which <i>is</i> beyond the rivers of Ethiopia:<sup>c</sup></p> <p>2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, <i>saying</i>, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!<sup>d</sup></p> <p>3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.</p> | <p>2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, <del>saying</del>, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!</p> |                |            | <p>1 Ah, land of whirring wings<br/>beyond the rivers of Ethiopia,</p> <p>2 sending ambassadors by the Nile<br/>in vessels of papyrus on the waters!<br/>Go, you swift messengers,<br/>to a nation tall and smooth,<br/>to a people feared near and far,<br/>a nation mighty and conquering,<br/>whose land the rivers divide.</p> <p>3 All you inhabitants of the world,<br/>you who live on the earth,<br/>when a signal is raised on the mountains, look!<br/>When a trumpet is blown, listen!</p> |

13<sup>a</sup> Although the nations appear threatening, they are like a *galgal*, a “rolling thing” or a tumbleweed that is blown before the wind.

14<sup>b</sup> In 701 BC the Assyrian army threatens Jerusalem in the evening but has disappeared by the morning (Isa 37:36).

1<sup>c</sup> Whirring wings (NRSV) may refer to the sails of the boats sent by Cush (southern Egypt/Ethiopia) as emissaries to foreign nations (v. 2). In 715–714 BC a new dynasty from Cush, led by Shabako, the black pharaoh, united Lower and Upper Egypt for a time and may have sent envoys to incite the revolt of 713–711 BC against the Assyrians.

2<sup>d</sup> See NRSV translation.



| KJV Isa 18  | JST Isa 18  | Book of Mormon | DSS Isa 18  | NRSV Isa 18   |
|---|---|----------------|---|---|
| <p>4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, <i>and</i> like a cloud of dew in the heat of harvest.<sup>a</sup></p> <p>5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away <i>and</i> cut down the branches.<sup>b</sup></p> <p>6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.<sup>c</sup></p> <p>7 ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.<sup>d</sup></p> | <p>4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, <del>and</del> like a cloud of dew in the heat of harvest.</p> |                | <p>6 <b>And</b><sup>1A</sup> they shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.</p> <p>7 In that time shall the present be brought unto the LORD of hosts <b>from</b><sup>1A</sup> a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD [...],<sup>1A</sup> the mount Zion.</p> | <p>4 For thus the LORD said to me: I will quietly look from my dwelling like clear heat in sunshine, like a cloud of dew in the heat of harvest.</p> <p>5 For before the harvest, when the blossom is over and the flower becomes a ripening grape, he will cut off the shoots with pruning hooks, and the spreading branches he will hew away.</p> <p>6 They shall all be left to the birds of prey of the mountains and to the animals of the earth. And the birds of prey will summer on them, and all the animals of the earth will winter on them.</p> <p>7 At that time gifts will be brought to the LORD of hosts from a people tall and smooth, from a people feared near and far, a nation mighty and conquering, whose land the rivers divide, to Mount Zion, the place of the name of the LORD of hosts.</p> |

<sup>4a</sup> Although the call of the envoys demands immediate action, the Lord remains calm, while his presence is felt like the “heat of harvest.”

<sup>5b</sup> See NRSV translation. In the NIV, it reads, “He will cut off the shoots with pruning knives, and cut down and take away the spreading branches.” Isaiah pictures God as the perfect pruner. The unfruitful branches are discarded.

<sup>6c</sup> That which has been “pruned” will become food for fowls and beasts.

<sup>7d</sup> Those who were called by the envoys will come humbly to worship the true God on Mt. Zion. See v. 2.

| KJV Isa 19   | JST Isa 19  | Book of Mormon | DSS Isa 19  | NRSV Isa 19   |
|--|---|----------------|---|---|
| <p>1 THE burden of Egypt.<sup>a</sup><br/>Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.</p> <p>2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, <i>and</i> kingdom against kingdom.<sup>b</sup></p> <p>3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.</p> <p>4 And the Egyptians will I give over into the hand of a cruel Lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.<sup>c</sup></p> <p>5 And the waters shall fail from the sea, and the river shall be wasted and dried up.<sup>d</sup></p> <p>6 And they shall turn the rivers far away; <i>and</i> the brooks</p> | <p>6 And they shall turn the rivers far away; <del>and</del> the brooks</p> |                | <p>2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; <b>and</b><sup>1A</sup> city against city, <i>and</i> kingdom against kingdom.</p> <p>3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to [...] <sup>1A</sup> idols, and to the charmers, and to them that have familiar spirits, and to the wizards.</p> <p>6 And they shall turn the rivers far away; <i>and</i> the brooks</p> | <p>1 An oracle concerning Egypt.<br/>See, the LORD is riding on a swift cloud and comes to Egypt;<br/>the idols of Egypt will tremble at his presence, and the heart of the Egyptians will melt within them.</p> <p>2 I will stir up Egyptians against Egyptians, and they will fight, one against the other, neighbor against neighbor, city against city, kingdom against kingdom;</p> <p>3 the spirit of the Egyptians within them will be emptied out,<br/>and I will confound their plans;<br/>they will consult the idols and the spirits of the dead<br/>and the ghosts and the familiar spirits;</p> <p>4 I will deliver the Egyptians into the hand of a hard master;<br/>a fierce king will rule over them,<br/>says the Sovereign, the LORD of hosts.</p> <p>5 The waters of the Nile will be dried up,<br/>and the river will be parched and dry;</p> <p>6 its canals will become foul,</p> |

<sup>1a</sup> As the threat of Assyria loomed larger (perhaps at the time of the revolt against Assyria in 713–711 BC), Judah was more tempted to rely on Egypt for support. Chs. 19–20 encourage Judah not to trust in Egypt.

<sup>2b</sup> Internal warfare was a regular occurrence in Egypt at this time.

<sup>4c</sup> This prophecy would have been surprising in Isaiah’s day, but would soon become a common occurrence. Assyria, Babylon, Persia, Greece, and Rome would all conquer Egypt. Egypt and the flooding Nile were the dependable refuge in time of famine in the Near East.

<sup>5d</sup> This prophecy of the constantly dependable Nile drying up (which would have been extremely rare anciently), with the consequences that would follow (vv. 6–10), may have been partially fulfilled at the building of the Aswan Dam in 1960–71 by President Nasser of Egypt.

| KJV Isa 19   | JST Isa 19   | Book of Mormon | DSS Isa 19   | NRSV Isa 19   |
|--|--|----------------|--|---|
| <p>of defence shall be emptied and dried up: the reeds and flags shall wither.</p> <p>7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no <i>more</i>.</p> <p>8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.</p> <p>9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.</p> <p>10 And they shall be broken in the purposes thereof, all that make sluices <i>and</i> ponds for fish.</p> <p>11 ¶ Surely the princes of Zoan<sup>a</sup> <i>are</i> fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I <i>am</i> the son of the wise, the son of ancient kings?<sup>b</sup></p> <p>12 Where <i>are</i> they? where <i>are</i> thy wise <i>men</i>? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.</p> <p>13 The princes of Zoan are become fools, the princes of</p> | <p>of defence shall be emptied and dried up: the reeds and flags shall wither.</p> <p>10 And they shall be broken in the purposes thereof, all that make sluices <del>and</del> ponds for fish.</p> <p>13 The princes of Zoan are become fools, the princes of</p> |                | <p>of defence shall be emptied and dried up: the reeds and flags, <b>and</b><sup>1A</sup> shall wither.</p> <p>7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, <b>has withered</b>, <b>and</b><sup>1A</sup> be driven away, and <b>nothing is in it</b>.<sup>1A</sup></p> <p>9 [...] <sup>1A/4B</sup> They that work in fine flax, and they that weave networks, shall <b>grow pale</b>.<sup>1A/4B</sup></p> <p>11 Surely the princes of Zoan <i>are</i> fools, <b>her wise men</b>,<sup>1A</sup> the counsellors of Pharaoh, is become brutish: how say ye unto Pharaoh, I <i>am</i> the son of the wise, the son of ancient kings?</p> <p>13 The princes of Zoan are become fools, the princes of</p> | <p>and the branches of Egypt’s Nile will diminish and dry up, reeds and rushes will rot away.</p> <p>7 There will be bare places by the Nile, on the brink of the Nile; and all that is sown by the Nile will dry up, be driven away, and be no more.</p> <p>8 Those who fish will mourn; all who cast hooks in the Nile will lament, and those who spread nets on the water will languish.</p> <p>9 The workers in flax will be in despair, and the carders and those at the loom will grow pale.</p> <p>10 Its weavers will be dismayed, and all who work for wages will be grieved.</p> <p>11 The princes of Zoan are utterly foolish; the wise counselors of Pharaoh give stupid counsel. How can you say to Pharaoh, “I am one of the sages, a descendant of ancient kings”?</p> <p>12 Where now are your sages? Let them tell you and make known what the LORD of hosts has planned against Egypt.</p> <p>13 The princes of Zoan have become fools, and the princes of Memphis are deluded;</p> |

11<sup>a</sup> Zoan or Tanis, located in the northeastern Nile delta, was the capital of Lower Egypt in Isaiah’s day.  
 11<sup>b</sup> Vv. 11–15 describe the foolishness of the leading officials of Egypt, who were Pharaoh’s advisors.

| KJV Isa 19   | JST Isa 19  | Book of Mormon | DSS Isa 19  | NRSV Isa 19  |
|--|---|----------------|---|--|
| <p>Noph<sup>a</sup> are deceived; they have also seduced Egypt, <i>even they that are</i> the stay of the tribes thereof.</p> <p>14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken <i>man</i> staggereth in his vomit.</p> <p>15 Neither shall there be <i>any</i> work for Egypt, which the head or tail, branch or rush, may do.<sup>b</sup></p> <p>16<sup>c</sup> In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.</p> <p>17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.</p> | <p>Noph are deceived; they have also seduced Egypt, <del>even they that are</del> the stay of the tribes thereof.</p> <p>15 Neither shall there be <del>any</del> work for Egypt, which the head or tail, branch or rush, may do.</p> |                | <p>Noph are <b>leaders</b>;<sup>1A</sup> they have also seduced Egypt, <i>even they that are</i> the stay of the tribes thereof.</p> <p>14 The LORD hath <b>poured</b><sup>4B</sup> a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken <i>man</i> staggereth in his vomit.</p> <p>15 Neither shall there be <i>any</i> work for Egypt, which the head or tail, branch or rush, may do <b>in that day</b>.<sup>4B</sup></p> <p>16 [...] <sup>4B</sup> Egypt shall be like unto women: and <b>they</b><sup>1A</sup> shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh <b>his hand</b><sup>1A</sup> over it.</p> <p>17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the <b>brandishing of the hand</b><sup>4B</sup> of the LORD of hosts, which he hath determined against it.</p> | <p>those who are the cornerstones of its tribes have led Egypt astray.</p> <p>14 The LORD has poured into them a spirit of confusion; and they have made Egypt stagger in all its doings as a drunkard staggers around in vomit.</p> <p>15 Neither head nor tail, palm branch or reed, will be able to do anything for Egypt.</p> <p>16 On that day the Egyptians will be like women, and tremble with fear before the hand that the LORD of hosts raises against them.</p> <p>17 And the land of Judah will become a terror to the Egyptians; everyone to whom it is mentioned will fear because of the plan that the LORD of hosts is planning against them.</p> |

13<sup>a</sup> Noph, or Memphis, lies south of Zoan/Tanis and is the other great city of Lower Egypt. See Map Isaiah 19:13.

15<sup>b</sup> The palm branch and lowly reed are parallel to the head and tail. Neither the high nor low in station can help with Egypt’s predicament.

16<sup>c</sup> Vv. 16–25 repeat “in that day” five times, indicating a future day of the Lord’s active work among the nations. The first sign of “that day” is that Egypt will become terrified of Judah. This would have been considered impossible in Isaiah’s day.