



| KJV Isa 23 | JST Isa 23 | Book of Mormon | DSS Isa 23 | NRSV Isa 23 |
|---|--|----------------|--|---|
| <p>8 Who hath taken this counsel against Tyre, the crowning city, whose merchants <i>are</i> princes, whose traffickers <i>are</i> the honourable of the earth?</p> <p>9 The LORD of hosts hath purposed it, to stain the pride of all glory, <i>and</i> to bring into contempt all the honourable of the earth.^a</p> <p>10 Pass through thy land as a river, O daughter of Tarshish: <i>there is</i> no more strength.^b</p> <p>11 He stretched out his hand over the sea,^c he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.</p> <p>12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon:^d arise, pass over to Chittim; there also shalt thou have no rest.</p> <p>13 Behold the land of the Chaldeans;^e this people was not, <i>till</i> the Assyrian founded it for them that dwell in the wilderness: they set up the</p> | <p>8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?</p> <p>9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.</p> <p>10 Pass through thy land as a river, O daughter of Tarshish: <i>there is</i> no more strength unto thee.</p> <p>11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.</p> <p>13 Behold the land of the Chaldeans; this people was not, the the Assyrian founded it for them that dwell in the wilderness: they set up the</p> | | <p>9 The LORD of hosts hath purposed it, to stain all^{1A} the pride of glory, <i>and</i> to bring into contempt all the honourable of the earth.</p> <p>10 Cultivate^{1A} thy land as a river, O daughter of Tarshish: <i>there is</i> no more strength.</p> <p>11 He stretched out his hand over the sea to shake^{4C} the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.</p> <p>12 And he said, Thou shalt no longer take refuge to rejoice^{4C} [...]^{1A} Thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.</p> | <p>8 Who has planned this against Tyre, the bestower of crowns, whose merchants were princes, whose traders were the honored of the earth?</p> <p>9 The LORD of hosts has planned it— to defile the pride of all glory, to shame all the honored of the earth.</p> <p>10 Cross over to your own land, O ships of Tarshish; this is a harbor no more.</p> <p>11 He has stretched out his hand over the sea, he has shaken the kingdoms; the LORD has given command concerning Canaan to destroy its fortresses.</p> <p>12 He said: You will exult no longer, O oppressed virgin daughter Sidon; rise, cross over to Cyprus— even there you will have no rest.</p> <p>13 Look at the land of the Chaldeans! This is the people; it was not Assyria. They destined Tyre for wild animals. They erected their siege towers, they tore down her palaces, they made her a ruin.</p> |

9^a See NRSV translation. In the NIV, it reads, “The LORD Almighty planned it, to bring down her pride in all her splendor and to humble all who are renowned on the earth.” The prophecy becomes more general in this verse, referring to the honorable of the earth, not just Tyre.

10^b See NRSV translation. In the NIV, it reads, “Till your land as they do along the Nile, Daughter Tarshish, for you no longer have a harbor.”

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

12^d Isaiah also uses the imagery of a virgin daughter for Babylon (37:22) and Zion (47:1) to represent the people of those lands. See also “daughters of Zion” in 3:16–4:4.

13^e See NRSV. Isaiah describes Babylonia being conquered by Assyria. Ironically, Babylonia would later conquer Assyria.

| KJV Isa 23 | JST Isa 23 | Book of Mormon | DSS Isa 23 | NRSV Isa 23 |
|---|--|----------------|---|---|
| <p>towers thereof, they raised up the palaces thereof; <i>and</i> he brought it to ruin.</p> <p>14 Howl, ye ships of Tarshish: for your strength is laid waste.</p> <p>15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.^a</p> <p>16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.</p> <p>17 ¶And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.^c</p> <p>18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to</p> | <p>towers thereof, they raised up the palaces thereof; and he brought it to ruin.</p> | | <p>15 And it shall come to pass in that day, that Tyre^{1A} shall sing as an harlot.^b</p> <p>17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with [...] ^{1A} the kingdoms of the world upon the face of the earth.</p> <p>18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for them that dwell before the Lord. For her merchandise shall be for</p> | <p>14 Wail, O ships of Tarshish, for your fortress is destroyed.</p> <p>15 From that day Tyre will be forgotten for seventy years, the lifetime of one king. At the end of seventy years, it will happen to Tyre as in the song about the prostitute:</p> <p>16 Take a harp, go about the city, you forgotten prostitute! Make sweet melody, sing many songs, that you may be remembered.</p> <p>17 At the end of seventy years, the LORD will visit Tyre, and she will return to her trade, and will prostitute herself with all the kingdoms of the world on the face of the earth.</p> <p>18 Her merchandise and her wages will be dedicated to the LORD; her profits will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who live in the presence of the LORD.</p> |

15^a Isaiah gives the duration of Tyre’s desolation as seventy years. The “song of the prostitute” (NRSV) is found in v. 16. Isaiah uses the image of the forgotten prostitute as a contrast with the faithful wife, who is fondly remembered.

15^b DSS—When making his copy, the scribe in DSS 1A skipped from the word “Tyre” in the first part of the verse to the same word later in the verse, leaving out the words in between. This is an example of the scribal error known as *haplography*.

17^c Tyre would return to its former prominence after seventy years, which prophecy was historically fulfilled.

| KJV Isa 23 | JST Isa 23 | Book of Mormon | DSS Isa 23 | NRSV Isa 23 |
|--|------------|----------------|---|-------------|
| eat sufficiently, and for durable clothing. ^a | | | them to eat sufficiently , and for durable clothing. ^{4C} | |

| KJV Isa 24 | JST Isa 24 | Book of Mormon | DSS Isa 24 | NRSV Isa 24 |
|---|--|----------------|--|---|
| <p>1 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.^b</p> <p>2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.^c</p> <p>3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.</p> <p>4 The earth mourneth <i>and</i> fadeth away, the world languisheth <i>and</i> fadeth away, the haughty people of the earth do languish.</p> <p>5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.</p> | <p>4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.</p> | | <p>1 Behold, the Lord^{4C} maketh the land^{1A} empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.</p> <p>5 The earth also is defiled under the inhabitants thereof; because they have transgressed the law,^{4C} changed the ordinance, broken the everlasting covenant.</p> | <p>1 Now the LORD is about to lay waste the earth and make it desolate, and he will twist its surface and scatter its inhabitants.</p> <p>2 And it shall be, as with the people, so with the priest; as with the slave, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor.</p> <p>3 The earth shall be utterly laid waste and utterly despoiled; for the LORD has spoken this word.</p> <p>4 The earth dries up and withers, the world languishes and withers; the heavens languish together with the earth.</p> <p>5 The earth lies polluted under its inhabitants; for they have transgressed laws, violated the statutes, broken the everlasting covenant.</p> |

18^a Isaiah describes a time when a renewed Tyre will pay offerings to Jerusalem and its wealth will be given to the Lord.

1^b Isa 24–27 expands the prophecies of individual nations in Isa 13–23 to include the entire earth. The earth is profoundly affected by the wickedness of its inhabitants.

2^c The events described will be universal. Neither wealth and power nor poverty and obscurity will allow anyone to escape.

| KJV Isa 24 | JST Isa 24 | Book of Mormon | DSS Isa 24 | NRSV Isa 24 |
|--|---|----------------|--|--|
| <p>6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.^a</p> <p>7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.^b</p> <p>8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.</p> <p>9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.</p> <p>10 The city of confusion is broken down: every house is shut up, that no man may come in.^c</p> <p>11 <i>There is</i> a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.</p> <p>12 In the city is left desolation, and the gate is smitten with destruction.</p> <p>13 When thus it shall be in the midst of the land among the people, <i>there shall be</i> as the shaking of an olive tree, <i>and</i> as the gleaning grapes when the vintage is done.^d</p> | <p>11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.</p> | | <p>6 Therefore hath the curse devoured [...],^{1A} and they that dwell therein are desolate: therefore the inhabitants of the earth grow pale,^{1A/4C} and few men left.</p> <p>7 The new wine mourneth, the vine of fresh oil^{4C} languisheth, all the merryhearted do sigh.</p> <p>9 They shall not drink wine with a song; and^{1A} strong drink shall be bitter to them that drink it.</p> <p>12 And^{4C} in the city is left desolation, and her^{4C} gate is smitten with devestation.^{4C}</p> | <p>6 Therefore a curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth dwindled, and few people are left.</p> <p>7 The wine dries up, the vine languishes, all the merry-hearted sigh.</p> <p>8 The mirth of the timbrels is stilled, the noise of the jubilant has ceased, the mirth of the lyre is stilled.</p> <p>9 No longer do they drink wine with singing; strong drink is bitter to those who drink it.</p> <p>10 The city of chaos is broken down, every house is shut up so that no one can enter.</p> <p>11 There is an outcry in the streets for lack of wine; all joy has reached its eventide; the gladness of the earth is banished.</p> <p>12 Desolation is left in the city, the gates are battered into ruins.</p> <p>13 For thus it shall be on the earth and among the nations, as when an olive tree is beaten, as at the gleaning when the grape harvest is ended.</p> |

^{6a} Isaiah again emphasizes that a remnant will remain in the midst of this destruction.

^{7b} See NRSV translation for vv. 7–9. In the NIV, the last phrase of v. 9 is “the beer is bitter to its drinkers.” The rejoicing of the time of new wine and “fresh oil” (see DSS) is changed to mourning and bitterness as a result of the famine.

^{10c} In vv. 10–13 the desolation is so extreme that those in the city protect their possessions with bars on the entrances to their homes.

^{13d} Isaiah likens the remnant to the remainders of the harvest left for the gleaners.

| KJV Isa 24 | JST Isa 24 | Book of Mormon | DSS Isa 24 | NRSV Isa 24 |
|--|------------|----------------|--|---|
| <p>14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.^a</p> <p>15 Wherefore glorify ye the LORD in the fires, <i>even</i> the name of the LORD God of Israel in the isles of the sea.^b</p> <p>16 From the uttermost part of the earth have we heard songs, <i>even</i> glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.^c</p> <p>17 Fear, and the pit, and the snare, <i>are</i> upon thee,^d O inhabitant of the earth.</p> <p>18 And it shall come to pass, <i>that</i> he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.^e</p> <p>19 The earth is utterly broken down, the earth is clean</p> | | | <p>14 They shall lift up their voice, and^{4C} they shall sing for the majesty of the LORD, and^{4C} they shall cry aloud from the day.^{4C}</p> <p>15 Wherefore glory^{4C} is the LORD in the fires in Aram,^{4C} <i>even</i> the name of the LORD God of Israel in the isles of the sea.</p> <p>19 The earth is utterly broken down, an^{1B} earth is clean dissolved, the earth is moved exceedingly.</p> | <p>14 They lift up their voices, they sing for joy; they shout from the west over the majesty of the LORD.</p> <p>15 Therefore in the east give glory to the LORD; in the coastlands of the sea glorify the name of the LORD, the God of Israel.</p> <p>16 From the ends of the earth we hear songs of praise, of glory to the Righteous One. But I say, I pine away, I pine away. Woe is me! For the treacherous deal treacherously, the treacherous deal very treacherously.</p> <p>17 Terror, and the pit, and the snare are upon you, O inhabitant of the earth!</p> <p>18 Whoever flees at the sound of the terror shall fall into the pit; and whoever climbs out of the pit shall be caught in the snare. For the windows of heaven are opened, and the foundations of the earth tremble.</p> <p>19 The earth is utterly broken, the earth is torn asunder, the earth is violently shaken.</p> |

14^a The few that are left will praise the Lord after the destruction. Vv. 13–16a shift from a description of the earth’s destruction to Isaiah’s central hope, the righteous remnant.

15^b See NRSV translation in vv. 14–15. The remnant glorifies the Lord in the east as in the west and throughout the world.

16^c In vv. 16b–23, Isaiah turns back from the praise of the righteous remnant to again describe the destruction of the earth.

17^d The English translation cannot capture Isaiah’s poetic use of assonance to emphasize his point. The Hebrew reads, *paḥaḏ wapāḥaṭ wāpāḥ*.

18^e See Gen 7:11, which describes the flood at the time of Noah in similar language.

| KJV Isa 24 | JST Isa 24 | Book of Mormon | DSS Isa 24 | NRSV Isa 24 |
|--|---|----------------|---|---|
| <p>dissolved, the earth is moved exceedingly.^a</p> <p>20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.^b</p> <p>21 And it shall come to pass in <i>that</i> day, that the LORD shall punish the host of the high ones <i>that are</i> on high,^c and the kings of the earth upon the earth.</p> <p>22 And they shall be gathered together, <i>as</i> prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.^d</p> <p>23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.^e</p> | <p>21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.</p> <p>22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.</p> | | <p>20 The earth shall reel to and fro like a drunkard, and shall be removed, and^{1A} like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.</p> <p>22 [...] ^{1A} They/And he^{4C} shall be gathered together [...] ^{1A} in the pit, and shall be shut up in the prison, and after many days shall they be visited.</p> | <p>20 The earth staggers like a drunkard, it sways like a hut; its transgression lies heavy upon it, and it falls, and will not rise again.</p> <p>21 On that day the LORD will punish the host of heaven in heaven, and on earth the kings of the earth.</p> <p>22 They will be gathered together like prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.</p> <p>23 Then the moon will be abashed, and the sun ashamed; for the LORD of hosts will reign on Mount Zion and in Jerusalem, and before his elders he will manifest his glory.</p> |

| KJV Isa 25 | JST Isa 25 | Book of Mormon | DSS Isa 25 | NRSV Isa 25 |
|--|--|----------------|------------|---|
| <p>1 O LORD, thou <i>art</i> my God; I will exalt thee, I will praise thy name; for thou hast done</p> | <p>1 O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done</p> | | | <p>1 O LORD, you are my God; I will exalt you, I will praise your name; for you have done wonderful things,</p> |

19^a The Hebrew emphasizes each phrase, literally translated as “broken is broken the earth, split is split the earth, shaken is shaken the earth.”

20^b A devastating earthquake at the end of the world is prophesied in many scriptures. See Isa 13:13; 34:4; Rev 6:14; 3 Ne 26:3; Morm 9:2; D&C 88:95.

21^c God’s punishment of the “the host of heaven in heaven” (NRSV), “powers in heaven above” (NIV), might refer to heavenly bodies such as the sun, moon, and stars (see vv. 21, 23; Jer 33:22).

22^d Many scriptures describe a holding prison for the wicked until the time of Final Judgment. See also 1 Pet 3:19–20; 2 Pet 2:4; Rev 9:2; 9:11; 11:7; 17:8; D&C 138:28–30.

23^e The light of the sun and moon are nothing in comparison with God’s glory. See Isa 60:19; Joel 3:15; Rev 21:23; 22:5.

| KJV Isa 25 | JST Isa 25 | Book of Mormon | DSS Isa 25 | NRSV Isa 25 |
|--|--|----------------|------------|--|
| <p>wonderful <i>things; thy</i> counsels of old <i>are</i> faithfulness and truth.^a</p> <p>2 For thou hast made of a city an heap; <i>of</i> a defenced city a ruin: a palace of strangers to be no city; it shall never be built.</p> <p>3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.</p> <p>4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones <i>is</i> as a storm <i>against</i> the wall.^b</p> <p>5 Thou shalt bring down the noise of strangers, as the heat in a dry place; <i>even</i> the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.</p> <p>6 ¶ And in this mountain^c shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees,^d of fat things full of marrow, of wines on the lees well refined.</p> <p>7 And he will destroy in this mountain the face of the covering cast over all people,</p> | <p>wonderful things; thy counsels of old <i>are</i> faithfulness and truth.</p> <p>2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.</p> <p>4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones <i>is</i> as a storm <i>against</i> the wall.</p> <p>5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.</p> | | | <p>plans formed of old, faithful and sure.</p> <p>2 For you have made the city a heap, the fortified city a ruin; the palace of aliens is a city no more, it will never be rebuilt.</p> <p>3 Therefore strong peoples will glorify you; cities of ruthless nations will fear you.</p> <p>4 For you have been a refuge to the poor, a refuge to the needy in their distress, a shelter from the rainstorm and a shade from the heat. When the blast of the ruthless was like a winter rainstorm,</p> <p>5 the noise of aliens like heat in a dry place, you subdued the heat with the shade of clouds; the song of the ruthless was stilled.</p> <p>6 On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear.</p> <p>7 And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever.</p> |

^{1a} This joyful song of the righteous remnant mirrors the song of Isa 12.

^{4b} See NRSV translation. God both protects from the violent storm and provides “a shade from the heat.” Compare Isa 4:5–6.

^{6c} The Lord will bless all people with a sacred feast “on this mountain” (see NRSV).

^{6d} “Wine on the lees” (KJV) is “well-aged wine” (NRSV).

| KJV Isa 25 | JST Isa 25 | Book of Mormon | DSS Isa 25 | NRSV Isa 25 |
|---|--|----------------|--|---|
| <p>and the veil that is spread over all nations.^a 8 He will swallow up death in victory;^b and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken <i>it</i>. 9 ¶ And it shall be said in that day, Lo, this <i>is</i> our God; we have waited for him, and he will save us: this <i>is</i> the LORD we have waited for him, we will be glad and rejoice in his salvation.^c 10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him,^d even as straw is trodden down for the dunghill.^e 11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth <i>his hands</i> to swim: and he shall bring down their pride together with the spoils of their hands.^f 12 And the fortress of the high fort of thy walls shall he bring down, lay low, <i>and</i> bring to the ground, <i>even</i> to the dust.</p> | <p>8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken <i>#</i>. 9 ¶ And it shall be said in that day, Lo, this <i>#</i> our God; we have waited for him, and he will save us: this <i>is</i> the LORD we have waited for him, we will be glad and rejoice in his salvation. 11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth <i>his hands</i> to swim: and he shall bring down their pride together with the spoils of their hands. 12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.</p> | | <p>9 And you shall say^{1A} in that day, Lo, this <i>is</i> the LORD^{1A} our God; we have waited for him, and he will save us: this <i>is</i> the LORD we have waited for him, we will be glad and rejoice in his salvation. 10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is renewed^{1A} for the dunghill.</p> | <p>8 Then the Lord GOD will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the LORD has spoken. 9 It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the LORD for whom we have waited; let us be glad and rejoice in his salvation. 10 For the hand of the LORD will rest on this mountain. The Moabites shall be trodden down in their place as straw is trodden down in a dung-pit. 11 Though they spread out their hands in the midst of it, as swimmers spread out their hands to swim, their pride will be laid low despite the struggle of their hands. 12 The high fortifications of his walls will be brought down, laid low, cast to the ground, even to the dust.</p> |

7^a Vv. 7–9 teach that on a mountain of Jerusalem, God will swallow up death forever. For Christians, Christ, “the sovereign Lord[,] will wipe away the tears from all faces” (v. 8, NIV).

8^b This (along with Isa 26:19) is one of the clearest indications in the Old Testament that there will be a resurrection.

9^c Note how the DSS personalizes the expression of absolute trust in Jehovah.

10^d See NRSV translation. See also Isa 63:3, in which the Lord has trodden the winepress alone.

10^e Straw was trodden and mixed into manure anciently so that it would burn more easily as fuel.

11^f See NRSV translation. The sinners are attempting to swim/survive in the quagmire of the manure (v. 10) of their sins.

| KJV Isa 26 | JST Isa 26 | Book of Mormon | DSS Isa 26 | NRSV Isa 26 |
|--|--|----------------|--|---|
| <p>1 IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will <i>God</i> appoint <i>for</i> walls and bulwarks.^a</p> <p>2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.</p> <p>3 Thou wilt keep <i>him</i> in perfect peace, <i>whose</i> mind <i>is</i> stayed <i>on thee</i>: because he trusteth in thee.</p> <p>4 Trust ye in the LORD for ever: for in the LORD JEHOVAH^b <i>is</i> everlasting strength:</p> <p>5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, <i>even</i> to the ground; he bringeth it <i>even</i> to the dust.^c</p> <p>6 The foot shall tread it down, <i>even</i> the feet of the poor, <i>and</i> the steps of the needy.^d</p> <p>7 The way of the just <i>is</i> uprightness: thou, most upright, dost weigh the path of the just.^e</p> | <p>1 IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.</p> <p>3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.</p> <p>5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.</p> <p>6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.</p> <p>7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.</p> | | <p>1 IN that day one^{1A} shall sing this song in the land of Judah; We have a strong city; salvation will <i>God</i> appoint <i>for its</i>^{4C} walls and bulwarks.</p> <p>2 Open ye your^{1A} gates, that they may enter,^{1B} the righteous nation which keepeth the truth.</p> <p>3 Thou wilt keep <i>him</i> in perfect peace, <i>whose</i> mind <i>is</i> stayed <i>on thee</i>: because it is in you.^{1A/1B}</p> <p>4 Trust ye in the LORD for ever: for in the LORD, the Lord^{4B} <i>is</i> everlasting strength:</p> <p>5 For he places^{1A} [...] them that dwell on high; the lofty city, he layeth it low; [...],^{1A} <i>even</i> to the ground; he bringeth it <i>even</i> to the dust.</p> <p>6 The feet of the poor^{1A} shall tread it down, <i>and</i> the steps of the needy.</p> <p>7 The way of the just <i>is</i> straight: they made upright,^{4C} deliver^{1A} [...] the path of righteousness.^{1A/4C}</p> | <p>1 On that day this song will be sung in the land of Judah: We have a strong city; he sets up victory like walls and bulwarks.</p> <p>2 Open the gates, so that the righteous nation that keeps faith may enter in.</p> <p>3 Those of steadfast mind you keep in peace—in peace because they trust in you.</p> <p>4 Trust in the LORD forever, for in the LORD GOD you have an everlasting rock.</p> <p>5 For he has brought low the inhabitants of the height; the lofty city he lays low. He lays it low to the ground, casts it to the dust.</p> <p>6 The foot tramples it, the feet of the poor, the steps of the needy.</p> <p>7 The way of the righteous is level; O Just One, you make smooth the path of the righteous.</p> |

^{1a} In vv. 1–2, God’s protection is compared to a city where the righteous are allowed to enter.

^{4b} See NRSV translation. In the NIV, it reads, “Trust in the LORD forever, for the LORD, the LORD himself, is the Rock eternal.” This is one of two locations in Isaiah where Yahweh/Jehovah is repeated twice, here shown as “LORD JEHOVAH” (KJV), “LORD GOD” (NRSV), “the LORD, the LORD himself” (NIV). See also Isa 12:2.

^{5c} The prideful city is destroyed in contrast with the establishment of the righteous city in v. 1.

^{6d} The city is levelled by those it had once oppressed, the poor and the needy. See the Beatitudes, Matt 5:5, “Blessed are the meek, for they shall inherit the earth.”

^{7e} See NRSV translation. It is God who creates the level, smooth path for the righteous.

| KJV Isa 26 | JST Isa 26 | Book of Mormon | DSS Isa 26 | NRSV Isa 26 |
|--|--|----------------|--|---|
| <p>8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of <i>our</i> soul <i>is</i> to thy name,^a and to the remembrance of thee.</p> <p>9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments <i>are</i> in the earth, the inhabitants of the world will learn righteousness.</p> <p>10 Let favour be shewed to the wicked, <i>yet</i> will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.^b</p> <p>11 LORD, <i>when</i> thy hand is lifted up, they will not see: <i>but</i> they shall see, and be ashamed for <i>their</i> envy at the people; yea, the fire of thine enemies shall devour them.</p> <p>12 ¶LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.</p> <p>13 O LORD our God, <i>other</i> Lords beside thee have had dominion over us: <i>but</i> by thee only will we make mention of thy name.^c</p> <p>14 <i>They are</i> dead, they shall not live; <i>they are</i> deceased, they shall not rise: therefore hast</p> | <p>8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.</p> <p>9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.</p> <p>10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.</p> <p>11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.</p> <p>13 O LORD our God, other Lords beside thee have had dominion over us: but by thee only will we make mention of thy name.</p> <p>14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast</p> | | <p>8 Yea, in the way of thy judgments, O LORD, have we waited [...];^{1A} the desire of my^{4B} soul <i>is</i> to thy name, and to your law.^{1A}</p> <p>10 He will show favor^{1A} to the wicked, <i>yet</i> will he not learn righteousness: in the land of uprightness will he cause to^{1A} deal unjustly, and will not behold the majesty of the LORD.</p> <p>12 LORD, thou wilt arbitrate^{1A} peace for us: for thou also hast wrought all our works in us.</p> <p>13 O LORD our God, <i>other</i> Lords beside thee have had dominion over us: <i>but</i> by thee only will we remember^{1A} thy name.</p> <p>14 <i>They are</i> dead, they shall not live; and^{1A} <i>they are</i> deceased, they shall not rise: therefore</p> | <p>8 In the path of your judgments, O LORD, we wait for you; your name and your renown are the soul's desire.</p> <p>9 My soul yearns for you in the night, my spirit within me earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world learn righteousness.</p> <p>10 If favor is shown to the wicked, they do not learn righteousness; in the land of uprightness they deal perversely and do not see the majesty of the LORD.</p> <p>11 O LORD, your hand is lifted up, but they do not see it. Let them see your zeal for your people, and be ashamed. Let the fire for your adversaries consume them.</p> <p>12 O LORD, you will ordain peace for us, for indeed, all that we have done, you have done for us.</p> <p>13 O LORD our God, other lords besides you have ruled over us, but we acknowledge your name alone.</p> <p>14 The dead do not live; shades do not rise—</p> |

8^a As with the praise song of Isa 12, the name of Jehovah (LORD) is repeated frequently and glorified. See v. 13.

10^b See NRSV translation. Isaiah shows that the Lord also reaches out to teach the wicked, but they do not learn righteousness.

13^c Foreign kings and foreign gods have at times exercised influence over the Israelites, but the righteous remnant will worship only Jehovah. See “remember thy name” in DSS.

| KJV Isa 26 | JST Isa 26 | Book of Mormon | DSS Isa 26 | NRSV Isa 26 |
|--|---|----------------|--|---|
| <p>thou visited and destroyed them, and made all their memory to perish.^a</p> <p>15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed <i>it</i> far unto all the ends of the earth.^b</p> <p>16 LORD, in trouble have they visited thee, they poured out a prayer <i>when</i> thy chastening <i>was</i> upon them.</p> <p>17 Like as a woman with child, <i>that</i> draweth near the time of her delivery, is in pain, <i>and</i> crieth out in her pangs; so have we been in thy sight, O LORD.^c</p> <p>18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.^d</p> <p>19 Thy dead <i>men</i> shall live, <i>together with</i> my dead body shall they arise.^e Awake and sing, ye that dwell in dust:^f for thy dew <i>is as</i> the dew of herbs,</p> | <p>thou visited and destroyed them, and made all their memory to perish.</p> <p>15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed # far unto all the ends of the earth.</p> <p>16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.</p> <p>17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.</p> <p>19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs,</p> | | <p>hast thou visited and bound^{1A} them, and made all their memory to perish.</p> <p>16 LORD, in trouble have they visited thee, they poured out their^{1A} prayer <i>when</i> thy chastenings^{1A} were upon them.</p> <p>18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought your^{1A} deliverance in the earth; neither have the inhabitants of the world fallen.</p> <p>19 Thy dead <i>men</i> shall live, <i>together with</i> my dead body shall they arise. Those who dwell in the dust will awake and sing:^{1A} for thy dew <i>is as</i></p> | <p>because you have punished and destroyed them, and wiped out all memory of them.</p> <p>15 But you have increased the nation, O LORD, you have increased the nation; you are glorified; you have enlarged all the borders of the land.</p> <p>16 O LORD, in distress they sought you, they poured out a prayer when your chastening was on them.</p> <p>17 Like a woman with child, who writhes and cries out in her pangs when she is near her time, so were we because of you, O LORD;</p> <p>18 we were with child, we writhed, but we gave birth only to wind. We have won no victories on earth, and no one is born to inhabit the world.</p> <p>19 Your dead shall live, their corpses shall rise. O dwellers in the dust, awake and sing for joy! For your dew is a radiant dew,</p> |

14^a Isaiah proclaims that Jehovah will defeat the wicked and their memory will perish.

15^b See NRSV translation for vv. 15–16.

17^c Vv. 17–18 portray a woman in pain “near the time of her delivery” as the sinful, whose efforts give birth to nothing. 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 fn. at Isa 13:8.

18^d The pregnant woman is us (“we”). Our efforts do not deliver salvation. But the Lord does (see v. 19).

19^e See NRSV translation. Along with Isa 25:8, this is one of the best indications in the Old Testament that a resurrection will take place.

19^f “Dwell in dust” is an Old Testament phrase describing those who dwell in Sheol, or the world of departed spirits (Job 21:26; Ps 22:15).

| KJV Isa 26 | JST Isa 26 | Book of Mormon | DSS Isa 26 | NRSV Isa 26 |
|--|---|----------------|---|---|
| <p>and the earth shall cast out the dead.</p> <p>20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.^a</p> <p>21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.^b</p> | <p>and the earth shall cast out the dead.</p> | | <p>the dew of herbs, and the earth shall cast out the dead.</p> <p>20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide yourselves^{1A} as it were for a little moment, until the indignation be overpast.</p> <p>21 For, [...] ^{1A} the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.</p> | <p>and the earth will give birth to those long dead.</p> <p>20 Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the wrath is past.</p> <p>21 For the LORD comes out from his place to punish the inhabitants of the earth for their iniquity; the earth will disclose the blood shed on it, and will no longer cover its slain.</p> |

| KJV Isa 27 | JST Isa 27 | Book of Mormon | DSS Isa 27 | NRSV Isa 27 |
|--|---|----------------|---|---|
| <p>1 IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that <i>is</i> in the sea.^c</p> <p>2 In that day sing ye unto her, A vineyard of red wine.^d</p> <p>3 I the LORD do keep it; I will water it every moment: lest <i>any</i> hurt it, I will keep it night and day.</p> <p>4 Fury <i>is</i> not in me: who would set the briers <i>and</i> thorns against me in battle? I would</p> | <p>1 IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.</p> <p>3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.</p> <p>4 Fury is not in me: who would set the briers and thorns against me in battle? I would</p> | | <p>2 In that day sing ye unto her, A fermenting^{1A} vineyard.</p> <p>4 Fury <i>is</i> not in me: who would set the briers <i>and</i> thorns against me in battle? I would</p> | <p>1 On that day the LORD with his cruel and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will kill the dragon that is in the sea.</p> <p>2 On that day: A pleasant vineyard, sing about it!</p> <p>3 I, the LORD, am its keeper; every moment I water it. I guard it night and day so that no one can harm it;</p> <p>4 I have no wrath. If it gives me thorns and briers, I will march to battle against it. I will burn it up.</p> |

20^a This verse reminds the reader of the first Passover and warns the people to “stand in holy places” (D&C 45:32; 101:21).

21^b The earth will no longer cover “the blood shed on it” (NRSV). Its slain will be restored to life.

1^c This verse is a continuation of 26:21. Jehovah is depicted defeating the false god of the sea, Leviathan, the sea monster.

2^d See NRSV translation. In the NIV, it reads, “In that day—Sing about a fruitful vineyard.” In vv. 2–6, Isaiah returns to the song of the vineyard. Compare and contrast Isa 5, where the Lord expresses frustration, crying out, “What more could I have done for my vineyard?”

| KJV Isa 27 | JST Isa 27 | Book of Mormon | DSS Isa 27 | NRSV Isa 27 |
|---|---|----------------|---|--|
| <p>go through them, I would burn them together. 5 Or let him take hold of my strength, <i>that</i> he may make peace with me; <i>and</i> he shall make peace with me.^a 6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.^b 7 ¶ Hath he smitten him, as he smote those that smote him? <i>or</i> is he slain according to the slaughter of them that are slain by him?^c 8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.^d 9 By this therefore shall the iniquity of Jacob be purged; and this <i>is</i> all the fruit to take away his sin;^e when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.^f 10 Yet the defenced city <i>shall be</i> desolate, <i>and</i> the habitation forsaken, and left like a</p> | <p>go through them, I would burn them together. 5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. 6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. 7 ¶ Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? 8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. 9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. 10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a</p> | | <p>go through them, and^{1A} I would burn them together. 6 He shall cause them that come of Jacob to take root: and^{1A} Israel shall blossom and bud, and fill the face of the world with fruit. 7 Hath he smitten him, as he smote those that smote him? <i>or</i> is he slain according as their slayers^{1A} were slain?</p> | <p>5 Or else let it cling to me for protection, let it make peace with me, let it make peace with me. 6 In days to come Jacob shall take root, Israel shall blossom and put forth shoots, and fill the whole world with fruit. 7 Has he struck them down as he struck down those who struck them? Or have they been killed as their killers were killed? 8 By expulsion, by exile you struggled against them; with his fierce blast he removed them in the day of the east wind. 9 Therefore by this the guilt of Jacob will be expiated, and this will be the full fruit of the removal of his sin: when he makes all the stones of the altars like chalkstones crushed to pieces, no sacred poles or incense altars will remain standing. 10 For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness;</p> |

^{5a} V. 4 indicates that God will protect his vineyard by burning the wicked, but v. 5 clarifies that the wicked can instead choose to join God’s people and take refuge in him.

^{6b} Isaiah prophesies that in “days to come” gathered Israel will fill the whole earth with truth and with its numerous descendants.

^{7c} See NRSV translation for vv. 7–9. These verses begin by asking, “Has God destroyed Israel like he destroyed those that persecuted Israel?” V. 8 answers the question.

^{8d} “East wind” = a hot, destructive wind, a “fierce blast” (NRSV) from the desert. V. 8 responds to the question in v. 7: “God has allowed Israel to be chastised (taught) through warfare (NIV) and exile.” V. 9 shows the purpose and result of that chastisement.

^{9e} The chastisement of Israel allows its sins to be purged through suffering that leads to repentance.

^{9f} Israel’s repentance involves completely destroying all idols in its midst.

| KJV Isa 27 | JST Isa 27 | Book of Mormon | DSS Isa 27 | NRSV Isa 27 |
|--|--|----------------|------------|---|
| <p>wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.^a</p> <p>11 When the boughs thereof are withered, they shall be broken off: the women come, <i>and</i> set them on fire:^b for it <i>is</i> a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.^c</p> <p>12 ¶ And it shall come to pass in that day, <i>that</i> the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.^d</p> <p>13 And it shall come to pass in that day, <i>that</i> the great trumpet shall be blown,^e and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.</p> | <p>wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.</p> <p>11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.</p> <p>12 ¶ And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.</p> <p>13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.</p> | | | <p>the calves graze there, there they lie down, and strip its branches.</p> <p>11 When its boughs are dry, they are broken; women come and make a fire of them. For this is a people without understanding; therefore he that made them will not have compassion on them, he that formed them will show them no favor.</p> <p>12 On that day the LORD will thresh from the channel of the Euphrates to the Wadi of Egypt, and you will be gathered one by one, O people of Israel.</p> <p>13 And on that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the LORD on the holy mountain at Jerusalem.</p> |

10^a Vv. 10–11 return to the image of the desolate city found in Isa 26:5.

11^b In ancient Israel, dead trees provided dry twigs that women used to make small, hot fires for the baking of daily bread.

11^c Jehovah’s forgiveness, described in v. 9, is for the repentant. There is no salvation for those who continue to reject his wisdom.

12^d Isaiah prophesies that “in that day,” Jehovah will lovingly harvest Israel, one by one, from the Euphrates in the north to the Nile in the south.

13^e “Trumpet” = *shofar* in Hebrew. In ancient Jerusalem, *shofar* blasts (from the horn of a ram) were often used to sound a warning or to summon to worship.

| KJV Isa 28 | JST Isa 28 | Book of Mormon | DSS Isa 28 | NRSV Isa 28 |
|---|---|----------------|--|--|
| <p>1^a WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty <i>is</i> a fading flower, which <i>are</i> on the head of the fat valleys of them that are overcome with wine!^b</p> <p>2 Behold, the Lord hath a mighty and strong one,^c <i>which</i> as a tempest of hail <i>and</i> a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.</p> <p>3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:</p> <p>4 And the glorious beauty, which <i>is</i> on the head of the fat valley, shall be a fading flower, <i>and</i> as the hasty fruit before the summer; which <i>when</i> he that looketh upon it seeth, while it is yet in his hand he eateth it up.^e</p> <p>5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,^f</p> <p>6 And for a spirit of judgment to him that sitteth in judgment,</p> | <p>2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.</p> <p>4 And the glorious beauty, which <i>is</i> on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.</p> | | <p>2 Behold, the LORD^{1A} has a mighty and strong one,⁴ <i>which</i> as a tempest of hail <i>and</i> a destroying storm, as a flood of mighty waters overflowing, and^{1A} shall cast down to the earth with the hand.</p> <p>5 In that day shall the LORD of hosts be for a crown of glory, and for diadems^{1A} of beauty, unto the residue of his people,</p> | <p>1 Ah, the proud garland of the drunkards of Ephraim, and the fading flower of its glorious beauty, which is on the head of those bloated with rich food, of those overcome with wine!</p> <p>2 See, the Lord has one who is mighty and strong; like a storm of hail, a destroying tempest, like a storm of mighty, overflowing waters; with his hand he will hurl them down to the earth.</p> <p>3 Trampled under foot will be the proud garland of the drunkards of Ephraim.</p> <p>4 And the fading flower of its glorious beauty, which is on the head of those bloated with rich food, will be like a first-ripe fig before the summer; whoever sees it, eats it up as soon as it comes to hand.</p> <p>5 In that day the LORD of hosts will be a garland of glory, and a diadem of beauty, to the remnant of his people;</p> <p>6 and a spirit of justice to the one who sits in judgment,</p> |

^{1a} Isa 28–33 returns to the theme begun in Isa 7, that Judah should not trust in other nations because they will fall. Vv. 1–13 depict the fall of the Kingdom of Israel at the hands of Assyria, probably in 722–21 BC.

^{1b} Vv. 1–4 describe the capital city of Samaria that was once the pride of the Kingdom of Israel, located on a hill in the middle of a fertile valley leading to the Mediterranean. The city is now described as a wreath of fading flowers. See v. 3.

^{2c} The “mighty and strong one” in Isaiah’s time was Assyria.

^{2d} DSS—An extra letter is added in the margin of DSS 1A that would change the translation to “Behold, **in might the LORD has strength.**”

^{4e} Figs that ripen before they are harvested would tempt passersby.

^{5f} In vv. 5–6 the fading wreath of flowers (vv. 1, 3) is compared to a beautiful wreath that crowns the heads of the righteous remnant.

| KJV Isa 28 | JST Isa 28 | Book of Mormon | DSS Isa 28 | NRSV Isa 28 |
|---|---|----------------|--|---|
| <p>and for strength to them that turn the battle to the gate.^a 7 ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble <i>in</i> judgment.^b 8 For all tables are full of vomit <i>and</i> filthiness, so that there is no place <i>clean</i>.^c 9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? <i>them that are</i> weaned from the milk, <i>and</i> drawn from the breasts.^d 10 For precept <i>must be</i> upon precept, precept upon precept; line upon line, line upon line; here a little, <i>and</i> there a little:^e 11 For with stammering lips and another tongue will he speak to this people.^f</p> | <p>9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:</p> | | <p>7 [...]1A They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble <i>in</i> judgment.</p> | <p>and strength to those who turn back the battle at the gate. 7 These also reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are confused with wine, they stagger with strong drink; they err in vision, they stumble in giving judgment. 8 All tables are covered with filthy vomit; no place is clean. 9 “Whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from milk, those taken from the breast?” 10 For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.” 11 Truly, with stammering lip and with alien tongue he will speak to this people,</p> |

6^a The narrow confines of the ancient city gate made it a perfect place for strong warriors to take a stand and, if successful, turn back an entire army.

7^b See NRSV translation. Isaiah returns to Ephraim’s fate. In bitter irony he describes that even the “priests and prophets stagger from beer and are befuddled with wine” (NIV). They are no longer able to lead through revelation or sound wisdom.

8^c V. 8 describes with vivid imagery the results of the drunken priests and prophets.

9^d Isaiah ironically describes a situation in which he must teach as if to the youngest of children. For other childbirth or childrearing images in Isaiah’s writings, see fn. at Isa 13:8.

10^e See NRSV translation for vv. 10–11. 2 Ne 28:30 teaches that the Lord will provide gospel truth line upon line, precept upon precept. Isaiah, however, is describing the opposite movement, from mature learning to childish language (see v. 11). This was possibly a nursery rhyme for children, using simple, childlike sounds. In Hebrew, it reads “*tsav letsav, tsav letsav; qav leqav, qav leqav; ze’er sham ze’er sham.*”

11^f The failure of God’s people to understand the message (v. 9) will eventually lead to their conquest by a foreign people who speak with a foreign tongue.

| KJV Isa 28 | JST Isa 28 | Book of Mormon | DSS Isa 28 | NRSV Isa 28 |
|--|---|----------------|---|---|
| <p>12 To whom he said, This <i>is</i> the rest <i>wherewith</i> ye may cause the weary to rest; and this <i>is</i> the refreshing: yet they would not hear.^a</p> <p>13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, <i>and</i> there a little; that they might go, and fall backward, and be broken, and snared, and taken.^b</p> <p>14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which <i>is</i> in Jerusalem.^c</p> <p>15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:^d</p> <p>16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he</p> | <p>12 To whom he said, This <i>is</i> the rest wherewith ye may cause the weary to rest; and this <i>is</i> the refreshing: yet they would not hear.</p> <p>13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.</p> | | <p>15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall make clear,^{1A} it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:</p> | <p>12 to whom he has said, “This is rest; give rest to the weary; and this is repose”; yet they would not hear.</p> <p>13 Therefore the word of the LORD will be to them, “Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little;” in order that they may go, and fall backward, and be broken, and snared, and taken.</p> <p>14 Therefore hear the word of the LORD, you scoffers who rule this people in Jerusalem.</p> <p>15 Because you have said, “We have made a covenant with death, and with Sheol we have an agreement; when the overwhelming scourge passes through it will not come to us; for we have made lies our refuge, and in falsehood we have taken shelter”;</p> <p>16 therefore thus says the Lord GOD, See, I am laying in Zion a foundation stone, a tested stone, a precious cornerstone, a sure foundation: “One who trusts will not panic.”</p> |

12^a God told the people to rest and trust in him, but they would not listen.

13^b Isaiah states that the word of the Lord was to them like childish talk. They would therefore fall backward like a toddling child.

14^c Vv. 14–19 describe a conversation between the Lord and the wicked leaders of Jerusalem.

15^d In v. 15 Jehovah describes their boast of having entered into a “covenant with death” and hell. They believe they are untouchable, hidden safely behind their lies.

| KJV Isa 28 | JST Isa 28 | Book of Mormon | DSS Isa 28 | NRSV Isa 28 |
|---|------------|----------------|--|--|
| <p>that believeth shall not make haste.^a</p> <p>17 Judgment also will I lay to the line, and righteousness to the plummet:^b and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.</p> <p>18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.</p> <p>19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only <i>to</i> understand the report.^c</p> <p>20 For the bed is shorter than that <i>a man</i> can stretch himself <i>on it</i>: and the covering narrower than that he can wrap himself <i>in it</i>.^d</p> <p>21 For the LORD shall rise up as <i>in</i> mount Perazim, he shall be wroth as <i>in</i> the valley of Gibeon,^e that he may do his work, his strange work; and</p> | | | <p>17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep lies from the refuge,^{1A} and the waters shall overflow the hiding place.</p> <p>19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: [...] ^{1A} a vexation only <i>to</i> understand the report.</p> <p>20 For the bed is shorter than that men can stretch themselves^{1A} <i>on it</i>: and the covering [...] ^{1A} than that he can wrap himself <i>in it</i>.</p> <p>21 For the LORD shall rise up in^{1A} mount Perazim, he shall be wroth in^{1A} the valley of Gibeon, that he may do his work, his strange work; and</p> | <p>17 And I will make justice the line, and righteousness the plummet; hail will sweep away the refuge of lies, and waters will overwhelm the shelter.</p> <p>18 Then your covenant with death will be annulled, and your agreement with Sheol will not stand; when the overwhelming scourge passes through you will be beaten down by it.</p> <p>19 As often as it passes through, it will take you; for morning by morning it will pass through, by day and by night; and it will be sheer terror to understand the message.</p> <p>20 For the bed is too short to stretch oneself on it, and the covering too narrow to wrap oneself in it.</p> <p>21 For the LORD will rise up as on Mount Perazim, he will rage as in the valley of Gibeon; to do his deed—strange is his deed! and to work his work—alien is his work!</p> |

16^a For Christians, Isaiah is using temple imagery to teach of Christ, the precious cornerstone of Israel. The cornerstone is the first foundation stone placed, to which the remainder of the building is squared.

17^b God used the architectural tools of the measuring line (a horizontal line, representing justice) and the plumb (a vertical line, representing righteousness) to lay his building to the square. God’s exactness sweeps away the refuge of lies.

19^c See NRSV translation.

20^d This vivid image of a bed that is too short and a blanket that is too narrow repeats the notion that lies will never provide a refuge.

21^e Isaiah uses two stories to show God’s power: 2 Sam 5:20 (Mt. Perazim) and Josh 10:11 (Valley of Gibeon).

| KJV Isa 28 | JST Isa 28 | Book of Mormon | DSS Isa 28 | NRSV Isa 28 |
|--|------------|----------------|--|---|
| <p>bring to pass his act, his strange act. 22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth. 23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.^a 24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground? 25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?^b 26 For his God doth instruct him to discretion, <i>and</i> doth teach him.^c 27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cumin; but the fitches are beaten out with a staff, and the cummin with a rod.^d 28 Bread <i>corn</i> is bruised; because he will not ever be</p> | | | <p>bring to pass his act, his strange act. 22 And you^{1A} therefore be ye not mockers, lest your bands be made strong: for I have heard from the LORD [...]^{1A} of hosts a consumption, even determined upon the whole earth. 24 Doth the plowman plow all day to sow? And^{1A} doth he open and break the clods of his ground? 25 When he hath made plain the face thereof, doth he not cast abroad the fitches and cumin. And^{1A} scatter and cast in the principal wheat and the appointed barley and the rie in their places?^{1A} 28 And^{4K} it^{1A} is bruised; because he will not ever be</p> | <p>22 Now therefore do not scoff, or your bonds will be made stronger; for I have heard a decree of destruction from the Lord GOD of hosts upon the whole land. 23 Listen, and hear my voice; Pay attention, and hear my speech. 24 Do those who plow for sowing plow continually? Do they continually open and harrow their ground? 25 When they have leveled its surface, do they not scatter dill, sow cummin, and plant wheat in rows and barley in its proper place, and spelt as the border? 26 For they are well instructed; their God teaches them. 27 Dill is not threshed with a threshing sledge, nor is a cart wheel rolled over cummin; but dill is beaten out with a stick, and cummin with a rod. 28 Grain is crushed for bread, but one does not thresh it forever;</p> |

23^a In vv. 23–28, Isaiah changes focus to give “the parable of the plowman,” using farming imagery to show how God works with his children. Compare Jacob 5.
 25^b After the plowman has prepared the ground, he scatters the cumin and caraway and plants the grains in rows.
 26^c The plowman does this because God has instructed him in the right way.
 27^d In vv. 27–28, the plowman uses the correct harvesting tool to thresh his crops without damaging them. A heavy threshing sled is useful to separate wheat from chaff but would destroy tender cumin and caraway. See illustrations 1, 2, and 3 at Isa 41:15.

| KJV Isa 28 | JST Isa 28 | Book of Mormon | DSS Isa 28 | NRSV Isa 28 |
|---|------------|----------------|--|---|
| threshing it, nor break <i>it with</i> the wheel of his cart, nor bruise it <i>with</i> his horsemen. ^a 29 This also cometh forth from the LORD of hosts, <i>which</i> is wonderful in counsel, <i>and</i> excellent in working. ^b | | | threshing it, nor break <i>it with</i> the wheel of his cart, nor bruise it <i>with</i> his horsemen. 29 This also cometh forth from the LORD of hosts, <i>which</i> is distinguished ^{1A} in counsel, <i>and</i> excellent in working. | one drives the cart wheel and horses over it, but does not pulverize it. 29 This also comes from the LORD of hosts; he is wonderful in counsel, and excellent in wisdom. |

| KJV Isa 29 | JST Isa 29 | Book of Mormon 2 Ne 26–27 | DSS Isa 29 | NRSV Isa 29 |
|--|--|--|--|---|
| 1 WOE to Ariel, to Ariel, ^c the city <i>where</i> David dwelt! add ye year to year; let them kill sacrifices. ^d 2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. ^e 3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. ^f | 2 Yet I will distress Ariel, and there shall be heaviness and sorrow: for thus hath the Lord said unto me , it shall be unto Ariel. 3 That I the Lord will camp against her round about, and will lay siege against her with a mount, and I will raise forts against her . | 15 After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them ; and after they shall have been brought down low in the dust, even that they are not, | 1 Woe to Aruel , ^{1A} to Aruel , ^{1A} the city <i>where</i> David dwelt! add ye year to year; let them kill sacrifices. 2 Yet I will distress Aruel , ^{1A} and there shall be heaviness and sorrow: and it shall be unto me as Aruel . ^{1A} 3 And I will camp against thee like David , ^{4K} and will lay siege against thee with a mount, and I will raise strongholds ^{1A} against thee. | 1 Ah, Ariel, Ariel, the city where David encamped! Add year to year; let the festivals run their round. 2 Yet I will distress Ariel, and there shall be moaning and lamentation, and Jerusalem shall be to me like an Ariel. 3 And like David I will encamp against you; I will besiege you with towers and raise siegeworks against you. |

28^a Too much threshing/chastisement could destroy one of God’s covenant children.

29^b God, who deals in this same way with his children, is the one who has inspired the plowman.

1^c Ariel—“altar hearth of God” in Heb. (NIV, v. 2)—refers to the altar outside of Solomon’s temple and symbolizes Jerusalem.

1^d Unlike Samaria’s revelry in Isa 28:1–6, Jerusalem is seen performing daily sacrifice, year after year, but still without a heart that is right before God.

2^e Nephi’s Book of Mormon rendering of Isa 29 (in 2 Ne 26–27) augments Isaiah’s revelation with further prophecy. Although this Nephite context may have been Isaiah’s original intent, it may also be a Nephite prophetic addition that “likens” Isaiah’s biblical prophecy to the Nephite situation.

3^f Isaiah is prophesying of sieges against Jerusalem, which occurred at the hand of the Assyrians in 701 BC, the Babylonians in 587 BC, and the Romans in AD 70 and AD 132–35.

| KJV Isa 29 | JST Isa 29 | Book of Mormon 2 Ne 26–27 | DSS Isa 29 | NRSV Isa 29 |
|--|---|--|---|---|
| <p>4 And thou shalt be brought down, <i>and</i> shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.^a</p> <p>5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones <i>shall be</i> as chaff that passeth away: yea, it shall be at an instant suddenly.^b</p> | <p>4 And she shalt be brought down, <i>and</i> shall speak out of the ground, and her speech shall be low out of the dust, and her voice shall be, as of one that hath a familiar spirit, out of the ground, and her speech shall whisper out of the dust.</p> <p>5 Moreover the multitude of her strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.</p> | <p>yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.</p> <p>16 For those who shall be destroyed [...] shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.</p> <p>17 For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God.</p> <p>18 Wherefore, as those who have been destroyed have been destroyed speedily; and [...] the multitude of their terrible ones shall be as chaff that passeth away — yea, thus saith the Lord God: It shall be at an instant, suddenly —</p> | <p>5 Moreover the multitude of thy antagonizers^{1A} shall be like small dust, and the multitude of the terrible ones <i>shall be</i> as chaff that passeth away: yea, it shall be at an instant suddenly.</p> | <p>4 Then deep from the earth you shall speak, from low in the dust your words shall come; your voice shall come from the ground like the voice of a ghost, and your speech shall whisper out of the dust.</p> <p>5 But the multitude of your foes shall be like small dust, and the multitude of tyrants like flying chaff. And in an instant, suddenly,</p> |

^{4a} The image suggests the voices of the buried dead that speak from the ground through their written records.

^{5b} See NRSV translation. Although Judah will be destroyed and will speak from the dust (v. 5), their enemies will be destroyed suddenly and burned like “chaff/small dust.”

| KJV Isa 29 | JST Isa 29 | Book of Mormon 2 Ne 26–27 | DSS Isa 29 | NRSV Isa 29 |
|---|--|---|---|--|
| <p>6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.^a</p> <p>7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.</p> <p>8 It shall even be as when a hungry <i>man</i> dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, <i>he is</i> faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.^b</p> <p>9 ¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.^c</p> | <p>6 For they shall be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.</p> <p>8 Yea, it shall be unto them, even as unto a hungry man who dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or like unto a thirsty man who dreameth, and, behold, he drinketh; but he awaketh, and, behold, <i>he is</i> faint, and his soul hath appetite: yea, even so shall the multitude of all the nations be, that fight against mount Zion.</p> <p>9 For behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.</p> | <p>[2 Ne 26:19–33, 27:1 is also added here, prophesying of latter-day events.]</p> <p>2 And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.</p> <p>3 And [...] all the nations that fight against Zion, [...] and that distress her, shall be as a dream of a night vision;</p> <p>3 [cont.] yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.</p> <p>4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.</p> | <p>7 And the multitude of all the nations that fight against Ariel,^{1A} even all that fight against her and her pillars,^{1A} and that distress her, shall be as a dream of a night vision.</p> <p>9 Stay yourselves, and wonder; cry ye out, and cry: there is drunkenness,^{1A} but not from^{1A} wine; they stagger, but not with strong drink.</p> | <p>6 you will be visited by the LORD of hosts with thunder and earthquake and great noise, with whirlwind and tempest, and the flame of a devouring fire.</p> <p>7 And the multitude of all the nations that fight against Ariel, all that fight against her and her stronghold, and who distress her, shall be like a dream, a vision of the night.</p> <p>8 Just as when a hungry person dreams of eating and wakes up still hungry, or a thirsty person dreams of drinking and wakes up faint, still thirsty, so shall the multitude of all the nations be that fight against Mount Zion.</p> <p>9 Stupefy yourselves and be in a stupor, blind yourselves and be blind! Be drunk, but not from wine; stagger, but not from strong drink!</p> |

^{6a} In the end, God will come and destroy the wicked with a “devouring fire.” See also Isa 33:14.

^{8b} In vv. 7–8 those that fight against Zion would believe they are victorious but remain hungry still.

^{9c} Vv. 9–14 prophesy of a people that reject the prophets, rulers, and seers (v. 10).

| KJV Isa 29 | JST Isa 29 | Book of Mormon 2 Ne 26–27 | DSS Isa 29 | NRSV Isa 29 |
|--|---|--|--|---|
| <p>10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.</p> <p>11 And the vision of all is become unto you as the words of a book that is sealed, which <i>men</i> deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.^a</p> <p>12 And the book is delivered to him that is not learned,</p> | <p>10 For behold, the LORD hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquities.</p> | <p>5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity. [2 Ne 27:6–14 is also added here, describing the coming forth of the Book of Mormon, the words of those that have slumbered.]</p> <p>15 But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them.</p> <p>16 And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.</p> <p>17 And the man shall say: I cannot bring the book, for it is sealed.</p> <p>18 Then shall the learned say: I cannot read it.</p> <p>19 Therefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is</p> | <p>12 And they deliver^{1A} the book to him that is not learned, saying, Read this, I</p> | <p>10 For the LORD has poured out upon you a spirit of deep sleep; he has closed your eyes, you prophets, and covered your heads, you seers.</p> <p>11 The vision of all this has become for you like the words of a sealed document. If it is given to those who can read, with the command, “Read this,” they say, “We cannot, for it is sealed.”</p> <p>12 And if it is given to those who cannot read, saying, “Read this,” they say, “We cannot read.”</p> |

^{1A} Isaiah tells of a time when the learned, who should be able to read the words of God, will not even have the authority to open a sealed scroll (see Rev 5:1–5).

| KJV Isa 29 | JST Isa 29 | Book of Mormon 2 Ne 26–27 | DSS Isa 29 | NRSV Isa 29 |
|--|------------|---|--|---|
| <p>saying, Read this, I pray thee: and he saith, I am not learned.^a</p> <p>13 ¶ Wherefore the Lord said, Forasmuch as this people draw near <i>me</i> with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:^b</p> <p>14 Therefore, behold, I will proceed to do a marvellous work among this people, <i>even</i> a marvellous work and a wonder:^c for the wisdom of their wise <i>men</i> shall perish, and the understanding of their prudent <i>men</i> shall be hid.</p> <p>15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?</p> <p>16 Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say</p> | | <p>not learned; and the man that is not learned shall say: I am not learned.</p> <p>[2 Ne 27:20–24 is also added here, discussing the sealed portion of the Book of Mormon and the witnesses.]</p> <p>25 [...] Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—</p> <p>26 Therefore, [...] I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned [...] shall perish, and the understanding of their prudent [...] shall be hid.</p> <p>27 And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us?</p> <p>And they also say: Surely, your turning of things upside down shall be esteemed as the potter’s clay. But behold, I will show unto them, saith the Lord of Hosts, that I know</p> | <p>pray thee: and he saith, I am not learned.</p> <p>13 Wherefore the Lord said, Forasmuch as this people draw near <i>me</i> with their mouth, and with their lips do honour me, but their heart is^{1A} far from me, and the fear^{1A} toward me is taught as^{1A} the precept of men:</p> <p>14 Therefore, behold, I will proceed to do a marvellous work among this people, <i>even</i> a marvellous work and a wonder: for the wisdom of their wise <i>men</i> shall perish, and the understandings^{1A} of their prudent <i>men</i> shall be hid.</p> <p>15 Woe unto them that seek deep to hide their counsel from the LORD, and their works have been^{1A} in the dark, and they say, Who seeth us? and who has known^{1A} us?</p> <p>16 He turned^{1A} things upside down from you.^{1A} Shall he be esteemed as the potter’s fire:^{1A} for shall the work say of him that made it, He made me not? or the thing framed of clay^{1A}</p> | <p>13 The Lord said: Because these people draw near with their mouths and honor me with their lips, while their hearts are far from me, and their worship of me is a human commandment learned by rote;</p> <p>14 so I will again do amazing things with this people, shocking and amazing. The wisdom of their wise shall perish, and the discernment of the discerning shall be hidden.</p> <p>15 Ha! You who hide a plan too deep for the LORD, whose deeds are in the dark, and who say, “Who sees us? Who knows us?”</p> <p>16 You turn things upside down! Shall the potter be regarded as the clay? Shall the thing made say of its maker, “He did not make me”; or the thing formed say of the one who formed it,</p> |

12^a Since even the learned are not able to open the sealed scroll, the unlearned could understand it only through the power of God. Vv. 14, 18–24 describe a time when this will occur. The marvelous work will exalt “the weak” and “confound the wise.” See 1 Cor 1:27.

13^b The Lord quoted this prophecy to Joseph Smith in the First Vision (JS—H 1:19).

14^c Book of Mormon prophets regularly referred to this prophecy of Isaiah—1 Ne 14:7; 22:8; 2 Ne 25:17; 27:26; 29:1; 3 Ne 21:9; 28:32.

| KJV Isa 29 | JST Isa 29 | Book of Mormon 2 Ne 26–27 | DSS Isa 29 | NRSV Isa 29 |
|--|------------|---|--|--|
| <p>of him that framed it, He had no understanding?^a</p> <p>17 <i>Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?</i>^b</p> <p>18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.</p> <p>19 The meek also shall increase <i>their</i> joy in the LORD,^c and the poor among men shall rejoice in the Holy One of Israel.</p> <p>20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:^d</p> <p>21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate,^e and turn aside the just for a thing of nought.</p> | | <p>all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?</p> <p>28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is [...] yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.</p> <p>29 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.</p> <p>30 And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.</p> <p>31 For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;</p> <p>32 And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn</p> | <p>to those^{1A} that framed it, He had no understanding?</p> | <p>“He has no understanding”?</p> <p>17 Shall not Lebanon in a very little while become a fruitful field, and the fruitful field be regarded as a forest?</p> <p>18 On that day the deaf shall hear the words of a scroll, and out of their gloom and darkness the eyes of the blind shall see.</p> <p>19 The meek shall obtain fresh joy in the LORD, and the neediest people shall exult in the Holy One of Israel.</p> <p>20 For the tyrant shall be no more, and the scoffer shall cease to be; all those alert to do evil shall be cut off—</p> <p>21 those who cause a person to lose a lawsuit, who set a trap for the arbiter in the gate, and without grounds deny justice to the one in the right.</p> |

16^a This verse warns the proud that they are the clay and God is the potter, rather than the reverse.

17^b The lofty cedars of Lebanon (see Isa 2:13; 10:34) will be cut down. The remaining fields ironically will be regarded as a forest.

19^c See Matt 5:5, the Beatitudes in the Sermon on the Mount, “The meek shall inherit the earth.”

20^d Those who have “an eye for evil” (NIV), who “watch for iniquity” (KJV), or who are “alert to do evil” (NRSV) will be cut down.

21^e See NRSV translation. The gate in ancient Israel was a public place where judges sat to render legal decisions.

| KJV Isa 29 | JST Isa 29 | Book of Mormon 2 Ne 26–27 | DSS Isa 29 | NRSV Isa 29 |
|---|------------|--|------------|--|
| <p>22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.^a</p> <p>23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.</p> <p>24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.</p> | | <p>aside the just for a thing of naught.</p> <p>33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale.</p> <p>34 But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.</p> <p>35 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.</p> | | <p>22 Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: No longer shall Jacob be ashamed, no longer shall his face grow pale.</p> <p>23 For when he sees his children, the work of my hands, in his midst, they will sanctify my name; they will sanctify the Holy One of Jacob, and will stand in awe of the God of Israel.</p> <p>24 And those who err in spirit will come to understanding, and those who grumble will accept instruction.</p> |

| KJV Isa 30 | JST Isa 30 | Book of Mormon | DSS Isa 30 | NRSV Isa 30 |
|--|------------|----------------|------------|---|
| <p>1 WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:^b</p> <p>2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!^c</p> | | | | <p>1 Oh, rebellious children, says the LORD, who carry out a plan, but not mine; who make an alliance, but against my will, adding sin to sin;</p> <p>2 who set out to go down to Egypt without asking for my counsel, to take refuge in the protection of Pharaoh, and to seek shelter in the shadow of Egypt;</p> |

²²^a The promises of Abraham are sure for his posterity.

¹^b Isa 30–31 moves from a general warning not to rely on human strength to a specific example not to trust in Egypt.

²^c Isa 4:6 proclaims that God’s *sukkah* (Heb. for a shelter) will be “a shadow” from the stifling desert sun, but Judah ironically seeks shade by trusting in Egypt.

| KJV Isa 30 | JST Isa 30 | Book of Mormon | DSS Isa 30 | NRSV Isa 30 |
|--|---|----------------|---|--|
| <p>3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt <i>your</i> confusion.</p> <p>4 For his princes were at Zoan, and his ambassadors came to Hanes.^a</p> <p>5 They were all ashamed of a people <i>that</i> could not profit them, nor be an help nor profit, but a shame, and also a reproach.^b</p> | <p>3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.</p> | | <p>3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt be yours.^{1A}</p> <p>5 Destruction is odious^{1A} to a people <i>that</i> could not profit them, nor be an help nor profit, but a shame, and also a reproach.</p> | <p>3 Therefore the protection of Pharaoh shall become your shame, and the shelter in the shadow of Egypt your humiliation.</p> <p>4 For though his officials are at Zoan and his envoys reach Hanes,</p> <p>5 everyone comes to shame through a people that cannot profit them, that brings neither help nor profit, but shame and disgrace.</p> |

^{4a} Isaiah depicts Judean ambassadors traveling to important cities in northern Egypt seeking help, including Zoan (Tanis) and Hanes (Tahpanhes/Heracleopolis), in the northeast. See Map Isaiah 30:4.

^{5b} See NRSV translation. Egypt is helpless; an alliance would only weaken Judah.