

Link to Online Lesson: [“My Soul Delighteth in the Words of Isaiah”](#)

Class Member Reading: [2 Nephi 11-25](#)

2 Ne. 11

1 And now, Jacob spake many more things to my people at that time; nevertheless only these things have I caused to be written, for the things which I have written sufficeth me. One element of close reading is to ask why an author includes some things but leaves out others. We are fortunate that the authors and editors of the Book of Mormon are usually quite self-reflective, even transparent at times.

2 And now I, Nephi, write more of the words of Isaiah, for **my soul delighteth in his words**. For **I will liken his words unto my people**, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him. Two reasons Nephi includes these Isaiah chapters: 1) He considers them applicable to his people and 2) He values Isaiah’s testimony of the Redeemer.

3 And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words.

4 Behold, **my soul delighteth in proving unto my people the truth of the coming of Christ**; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him. This is one interpretation, a Christian interpretation. Yes, we can see in everything types of Christ, but they aren’t **necessarily** or unavoidable types of Christ.

5 And also my soul **delighteth in the covenants of the Lord** which he hath

made to our fathers; yea, my soul delighteth in his **grace**, and in his **justice**, and **power**, and **mercy** in the great and eternal plan of deliverance from death.

6 And my soul delighteth in proving unto my people that save Christ should come all men must perish.

7 For if there be no Christ there be no God; and if there be no God we are not, for there could have been no creation. But there is a God, and he is Christ, and he cometh in the fulness of his own time. **Many religions believe in God without Christ...**

8 And now I write some of the words of Isaiah, that whoso of my people shall see these words may **lift up their hearts and rejoice for all men**. Now these are the words, and **ye may liken them** unto you and unto all men. **Nephi hopes these chapters will lift our hearts and make us rejoice, and again wants us to apply them to ourselves.**

2 Ne. 12/Isaiah 2

Isaiah 2	2 Ne. 12
1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, <i>that</i> the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to	1 The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem: 2 And it shall come to pass in the last days, when the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the

the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of

mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

6 Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of

horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

their treasures; their land is also full of horses, neither is there any end of their chariots.

8 Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

9 And the mean man boweth not down, and the great man humbleth himself not, therefore, forgive him not.

10 O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee.

11 And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

12 For the day of the Lord of Hosts soon cometh upon all nations, yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low.

13 Yea, and the day of the Lord shall come upon all the cedars of

14 And upon all the high mountains,
and upon all the hills *that are* lifted
up,

15 And upon every high tower, and
upon every fenced wall,

16 And upon all the ships of
Tarshish, and upon all pleasant
pictures.

17 And the loftiness of man shall be
bowed down, and the
haughtiness of men shall be made
low: and the LORD alone shall be
exalted in that day.

18 And the idols he shall utterly
abolish.

19 And they shall go into
the holes of the rocks, and into the
caves of the earth, for fear of
the LORD, and for the glory of his
majesty, when he ariseth to shake
terribly the earth.

20 In that day a man shall cast his
idols of silver, and his idols of gold,
which they made *each one* for himself
to worship, to the moles and to the
bats;

Lebanon, for they are high and lifted
up; and upon all the oaks of Bashan;

14 And upon all
the high mountains, and upon all the
hills, and upon all the nations which
are lifted up, and upon every
people;

15 And upon every high tower, and
upon every fenced wall;

16 And upon all the ships of the sea,
and upon all the ships of Tarshish,
and upon all pleasant pictures.

17 And the loftiness of man shall be
bowed down, and the haughtiness
of men shall be made low; and the
Lord alone shall be exalted in that
day.

18 And the idols he shall utterly
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19 And they shall go into the holes
of the rocks, and into the caves of the
earth, for the fear of the Lord shall
come upon them and the glory of his
majesty shall smite them, when he
ariseth to shake terribly the earth.

20 In that day a man shall cast his
idols of silver, and his idols of gold,
which he hath made for himself to
worship, to the moles and to the

<p>21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.</p> <p>22 Cease ye from man, whose breath <i>is</i> in his nostrils: for wherein is he to be accounted of?</p>	<p>bats;</p> <p>21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth.</p> <p>22 Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?</p>
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Personal Application: This chapters are vivid, sometimes frightening descriptions of how the world should be, about God setting everything right. The most important question is how we can make things right in the meantime. How can we remain humble? How can we “lift up” those who are beaten down?

v. 4: What a wonderful promise, that nations will turn tools of death into tools of life. How can we do this in our own lives? Do we have hurtful habits, ways of communicating or acting that tear others down? How can we change to love and lift others?

Have we had wake up calls that put us in perspective? If we are complacent? What in our lives functions as “idols”? What would it take for us to wake up to what is most important?

Mormons of course enjoy the imagery of the “mountain of the Lord’s house in the tops of the mountains” point, which brings to mind the Salt Lake temple in Utah, especially since the name Utah comes from a Navajo word that means “higher up” or “people of the mountains”

Historical Notes: BoM: Obviously any attempt to deduce how these Isaiah chapters fit into Nephi’s life and intentions involves an exercise of

imagination. Let’s try to imagine how Nephi would have responded to these chapters. My sense is that Nephi’s primary frames of reference are his vision of the destruction of his people and the recent traumatic division of his family. This explains most of the chapters... they give Nephi hope/remind him that even after his people experience destruction as Israel experienced destruction, there remains hope, and for his family as well a remnant will remain.

Bible: These chapters contrast the Jerusalem of Isaiah’s time (corrupt and wicked) with the ideal Jerusalem of the potential future after God set everything right. Two important summarize from the Jewish Study Bible: “Criticism of the nation’s sins: magic; amassing extraordinary amounts of wealth; pursuing military power; and idolatry. All these vices embody inappropriate confidence in humanity’s own powers. This confidence is not only mistaken, but offensive to God” (verses 5-9); calls verse 17 “A summary of this section and arguably, of the message of Isaiah as a whole”

Textual Comments: changes add theological coherence. v. 5 adds “ye have all gone astray”; v. 9 is an interesting instance, the BoM passage reverses the meaning by adding “not” (in order to provide reason to “forgive them not”); v. 10 adds “wicked ones”; v. 11 adds “and it shall come to pass” ; v. 14 adds “nations which are lifted up, and upon every people” for clarity; v. 16 is interesting. The BoM has “all the ships of the sea, and upon all the ships of Tarshish”. The Hebrew has “ships of Tarshish” and the Greek Septuagint has “ships of the sea”. (I won’t do this for the rest of the chapters, but invite you to compare the two texts that I have placed side by side)

2 Ne. 13/Isaiah 3

Isaiah 3	2 Ne. 13
1 For, behold, the Lord, the LORD of hosts, doth take away from	1 For behold, the Lord, the Lord of Hosts, doth take away from

Jerusalem and from Judah the stay
and the staff, the whole stay of
bread, and the whole stay of water,

2 The mighty man, and the man of
war, the judge, and the prophet, and
the prudent, and the ancient,

3 The captain of fifty, and the
honourable man, and the counsellor,
and the cunning artificer, and
the eloquent orator.

4 And I will give children *to be* their
princes, and babes shall rule over
them.

5 And the people shall be
oppressed, every one by another,
and every one by his neighbour: the
child shall behave himself proudly
against the ancient, and the base
against the honourable.

6 When a man shall take hold of his
brother of the house of his father,
saying, Thou hast clothing, be thou
our ruler, and *let* this ruin *be* under
thy hand:

7 In that day shall he swear, saying,
I will not be an healer; for in my
house *is* neither bread nor clothing:
make me not a ruler of the people.

Jerusalem, and from Judah, the stay
and the staff, the whole staff of
bread, and the whole stay of water —

2 The mighty man, and the man
of war, the judge, and the prophet,
and the prudent, and the ancient;

3 The captain of fifty, and the
honorable man, and the counselor,
and the cunning artificer, and the
eloquent orator.

4 And I will give children unto
them to be their princes, and babes
shall rule over them.

5 And the people shall
be oppressed, every one by another,
and every one by his neighbor; the
child shall behave
himself proudly against the ancient,
and the base against the honorable.

6 When a man shall take hold of his
brother of the house of his father,
and shall say: Thou hast clothing, be
thou our ruler, and let not this
ruin come under thy hand —

7 In that day shall he swear, saying:
I will not be a healer; for in my
house there is neither bread nor
clothing; make me not a ruler of the
people.

<p>8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings <i>are</i> against the LORD, to provoke the eyes of his glory.</p> <p>9 ¶The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide <i>it</i> not. Woe unto their soul! for they have rewarded evil unto themselves.</p> <p>10 Say ye to the righteous, that <i>it shall be well with him</i>: for they shall eat the fruit of their doings.</p> <p>11 Woe unto the wicked! <i>it shall be ill with him</i>: for the reward of his hands shall be given him.</p> <p>12 ¶As for my people, children <i>are</i> their oppressors, and women rule over them. O my people, they which lead thee cause <i>thee</i> to err, and destroy the way of thy paths.</p> <p>13 The LORD standeth up to plead, and standeth to judge the people.</p> <p>14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard;</p>	<p>8 For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord, to provoke the eyes of his glory.</p> <p>9 The show of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Wo unto their souls, for they have rewarded evil unto themselves!</p> <p>10 Say unto the righteous that it is well with them; for they shall eat the fruit of their doings.</p> <p>11 Wo unto the wicked, for they shall perish; for the reward of their hands shall be upon them!</p> <p>12 And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths.</p> <p>13 The Lord standeth up to plead, and standeth to judge the people.</p> <p>14 The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up</p>
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the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel,

the vineyard and the spoil of the poor in your houses.

15 What mean ye? Ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts.

16 Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet—

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round tires like the moon;

19 The chains and the bracelets, and the mufflers;

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings;

21 The rings, and nose jewels;

22 The changeable suits of apparel,

<p>and the mantles, and the wimples, and the cringing pins, 23 The glasses, and the fine linen, and the hoods, and the veils. 24 And it shall come to pass, <i>that</i> instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; <i>and</i> burning instead of beauty. 25 Thy men shall fall by the sword, and thy mighty in the war. 26 And her gates shall lament and mourn; and she <i>being</i> desolate shall sit upon the ground.</p>	<p>and the mantles, and the wimples, and the cringing-pins; 23 The glasses, and the fine linen, and hoods, and the veils. 24 And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; burning instead of beauty. 25 Thy men shall fall by the sword and thy mighty in the war. 26 And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground.</p>
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Personal Application: This chapter is about the overturning of social order. How can we make our own relationships and families more healthy and constructive? What daily and weekly rituals (scripture study, prayer, FHE, walks, bedtime stories, etc) can we do to increase the structure and love around us?

v. 7 how can we have enough resources to “be a healer”? (airplane oxygen masks metaphor)

verses 16-: Important comment on MODESTY! “Modest” is not about covered skin. It is an attitude, as well as acting appropriately for context.

Historical Notes: Verses 8-15 describe the reason for Judah’s crisis:

“Judah’s leaders are corrupt. Here again the theme of hubris appears;

rather than depending on divinely ordained standards of equity, they give judgments that magnify their own positions and wealth.” 3.16-4.1: “The vertical imagery is significant: Women who are metaphorically too high (i.e., too wealthy and too eager to display their wealth) will be brought low... the two themes of 3.1-23—corrupt and unworthy male leaders and immoral women—combine in a description of a single punishment suitable to both. The men are killed, leaving the women bereaved and impoverished.”

Textual Comments: (clarify the “sin as Sodom” point)

2 Ne. 14/Isaiah 4

Isaiah 4	2 Ne. 14
<p>1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.</p> <p>2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth <i>shall be</i> excellent and comely for them that are escaped of Israel.</p> <p>3 And it shall come to pass, <i>that he that is</i> left in Zion, and <i>he that</i> remaineth in Jerusalem, shall be called holy, <i>even</i> every one that is written among the living in Jerusalem:</p>	<p>1 And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.</p> <p>2 In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.</p> <p>3 And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem—</p>

<p>4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.</p> <p>5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory <i>shall be</i> a defence.</p> <p>6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.</p>	<p>4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.</p> <p>5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence.</p> <p>6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain.</p>
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Personal Application: The harsh language that draws upon war and natural disasters is (fortunately) difficult for most of us to apply. But we can ask how we can rebuild after difficult moments in our lives, how we can find and create refuge.

Historical Notes: The prophet describes the outcome of the “cleansing punishment” After the destruction that Israel is experiencing, God will care for his people as in earlier times.

BoM:

Textual Comments:

2 Ne. 15/Isaiah 5

Isaiah 5	2 Ne. 15
<p>1 Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill:</p> <p>2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.</p> <p>3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.</p> <p>4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?</p> <p>5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; <i>and</i> break down</p>	<p>1 And then will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.</p> <p>2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.</p> <p>3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.</p> <p>4 What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes.</p> <p>5 And now go to; I will tell you what I will do to my vineyard—I will take away the hedge thereof, and it shall be eaten up; and I will</p>

the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 ¶Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

12 And the harp, and the viol,

break down the wall thereof, and it shall be trodden down;

6 And I will lay it waste; it shall not be pruned nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of Hosts *is* the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, and behold, oppression; for righteousness, but behold, a cry.

8 Wo unto them that join house to house, till there can be no place, that they may be placed alone in the midst of the earth!

9 In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, and great and fair cities without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

11 Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, and wine inflame them!

12 And the harp, and the viol, the

the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords

tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

13 Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

14 Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16 But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Wo unto them that draw iniquity with cords of vanity, and sin as it

of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

20 ¶Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have

were with a cart rope;

19 That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

20 Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

21 Wo unto the wise in their own eyes and prudent in their own sight!

22 Wo unto the mighty to drink wine, and men of strength to mingle strong drink;

23 Who justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord

cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion,

of Hosts, and despised the word of the Holy One of Israel.

25 Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them.

27 None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;

28 Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion.

29 They shall roar like young lions;

<p>they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry <i>it</i> away safe, and none shall deliver <i>it</i>.</p> <p>30 And in that day they shall roar against them like the roaring of the sea: and if <i>one</i> look unto the land, behold darkness <i>and</i> sorrow, and the light is darkened in the heavens thereof.</p>	<p>yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.</p> <p>30 And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.</p>
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Personal Application: “What could I have done more” in v. 4 feels plaintive to me, and makes me think of Jacob 5. This portrayal of God is violent, vindictive, abusive even. We have to push back.

v. 13: lack of knowledge is a type of captivity — powerful idea

v. 20: Discernment. How do we distinguish between what is really good and evil, and what we have been **taught** is good and evil?

v. 21: We need to be humble. I define humility not as thinking you are worthless, but 1) having an accurate understanding of your strengths and weaknesses and nature, 2) not needing to be better than others, and 3) remaining open to correction

Historical Notes: In this parable the identity of the characters only gradually becomes apparent. Jewish Law protects poorer land owners from losing their land; in Isaiah’s time wealthy landowners who expanded their property at the expense of those who have less. God is depicted as punishing Israel both through natural disasters and foreign nations.

Textual Comments:

2 Ne. 16/Isaiah 6

Isaiah 6	2 Ne. 16
<p>1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.</p> <p>2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.</p> <p>3 And one cried unto another, and said, Holy, holy, holy, <i>is</i> the LORD of hosts: the whole earth <i>is</i> full of his glory.</p> <p>4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.</p> <p>5 ¶Then said I, Woe <i>is</i> me! for I am undone; because I <i>am</i> a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.</p> <p>6 Then flew one of the seraphims unto me, having a live coal in his hand, <i>which</i> he had taken with the tongs from off the altar:</p> <p>7 And he laid <i>it</i> upon my mouth, and said, Lo, this hath touched thy</p>	<p>1 In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.</p> <p>2 Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.</p> <p>3 And one cried unto another, and said: Holy, holy, holy, <i>is</i> the Lord of Hosts; the whole earth <i>is</i> full of his glory.</p> <p>4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.</p> <p>5 Then said I: Wo <i>is</i> unto me! for I am undone; because I <i>am</i> a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.</p> <p>6 Then flew one of the seraphim unto me, having a live coal in his hand, <i>which</i> he had taken with the tongs from off the altar;</p> <p>7 And he laid <i>it</i> upon my mouth, and said: Lo, this has touched thy</p>

lips; and thine iniquity
is taken away, and thy sin purged.

8 Also I heard the voice of the Lord,
saying, Whom shall I send, and who
will go for us? Then said I,
Here *am* I; send me.

9 ¶And he said, Go, and tell this
people, Hear ye indeed, but
understand not; and see ye indeed,
but perceive not.

10 Make the heart of this people fat,
and make their ears heavy, and
shut their eyes; lest they see with
their eyes, and hear with their ears,
and understand with their heart, and
convert, and be healed.

11 Then said I, Lord, how long?
And he answered, Until the cities be
wasted without inhabitant, and the
houses without man, and the land be
utterly desolate,

12 And the LORD have removed
men far away, and *there be* a great
forsaking in the midst of the land.

13 ¶But yet in it *shall be* a tenth,
and *it* shall return, and shall be
eaten: as a teil tree, and as an oak,
whose substance *is* in them, when
they cast *their leaves*: so the holy

lips; and thine iniquity is taken
away, and thy sin purged.

8 Also I heard the voice of the Lord,
saying: Whom shall I send, and who
will go for us? Then I said: Here am
I; send me.

9 And he said: Go and tell this
people—Hear ye indeed, but they
understood not; and see ye indeed,
but they perceived not.

10 Make the heart of this people fat,
and make their ears heavy, and shut
their eyes—lest they see with their
eyes, and hear with their ears, and
understand with their heart, and be
converted and be healed.

11 Then said I: Lord, how long?
And he said: Until the cities be
wasted without inhabitant, and the
houses without man, and the land be
utterly desolate;

12 And the Lord have removed men
far away, for there shall be a great
forsaking in the midst of the land.

13 But yet there shall be a tenth, and
they shall return, and shall be eaten,
as a teil tree, and as an oak whose
substance is in them when they cast
their leaves; so the holy seed shall be

seed <i>shall be</i> the substance thereof.	the substance thereof.
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Personal Application: I appreciate this chapter. This is Isaiah’s call narrative. Have you felt called to a particular role or path? I have, and it is an amazingly powerful experience. Isaiah sees God’s glory, which then makes him sensitive to his own unworthiness and humanity. The Seraph purifies him with a ritual. God calls for help, and Isaiah eagerly cries out “Here am I; send me”, words similar to our account of Jesus offering to serve as Savior.

v. 10 is deeply difficult and requires knowledge of historical context to understand. This is a throw God under the bus moment (or rather, sacrificing God’s goodness to appeal to God’s power). How could God have allowed the promised land to fall under foreign rule, and God’s chosen people suffer such setbacks and disasters? Well clearly God “meant for that to happen”. “these are the reflections of a later editor, seeking to find a possible explanation for an otherwise incomprehensible series of events leading to the exile and accompanying disasters.” (Oxford Bible Commentary, 444).

Historical Notes: This chapter describes Isaiah’s call as a prophet (or a renewal of his call) wherein he sees a vision of the Heavenly Court. Isaiah’s mission is perceived as hopeless, which is why it is framed in such troubling language. The promise remains however that a “remnant” will be saved to restore the holy people.

Textual Comments:

2 Ne. 17/Isaiah 7

Isaiah 7	2 Ne. 17
1 And it came to pass in the days of	1 And it came to pass in the days

Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller’s field;

4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach

of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller’s field;

4 And say unto him: Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

6 Let us go up against Judah and vex it, and let us make a breach

therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah’s son. If ye will not believe, surely ye shall not be established.

10 ¶Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and

therein for us, and set a king in the midst of it, yea, the son of Tabeal.

7 Thus saith the Lord God: It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus, Rezin; and within threescore and five years shall Ephraim be broken that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah’s son. If ye will not believe surely ye shall not be established.

10 Moreover, the Lord spake again unto Ahaz, saying:

11 Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above.

12 But Ahaz said: I will not ask, neither will I tempt the Lord.

13 And he said: Hear ye now, O house of David; *is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore, the Lord himself shall give you a sign—Behold, a virgin shall conceive, and shall bear a son,

shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶The LORD shall bring upon thee, and upon thy people, and upon thy father’s house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also

and shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil and to choose the good.

16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 The Lord shall bring upon thee, and upon thy people, and upon thy father’s house, days that have not come from the day that Ephraim departed from Judah, the king of Assyria.

18 And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume

consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

the beard.

21 And it shall come to pass in that day, a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns.

24 With arrows and with bows shall men come thither, because all the land shall become briers and thorns.

25 And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

Personal Application: The overarching theme of this chapter is to trust in God rather than in our own wisdom, but I don't find much inspiring here.

Historical Notes: The context of several chapters in Isaiah is the Syro-Ephraimite crisis. In 735 BC the leaders of Damascus in Syria (Aram) and of

the northern Israelite kingdom (or Ephraim) attempted to create a coalition of small states to oppose the Assyrian empire. It didn’t go well. King Ahaz of Judah refused to join the coalition, and so the states marched against Judah intending to replace King Ahaz with someone who would cooperate. Instead, Ahaz appealed to Assyria for help. Judah survived, but only as a dependent vassal kingdom (in 732 Israel lost considerable territory to Assyria before it was destroyed completely by them in 722). Isaiah critiques Ahaz for relying on Assyria rather than God.

Textual Comments:

2 Ne. 18/Isaiah 8

Isaiah 8	2 Ne. 18
<p>1 Moreover the LORD said unto me, Take thee a great roll, and write in it with a man’s pen concerning Maher-shalal-hash-baz.</p> <p>2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.</p> <p>3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.</p> <p>4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away</p>	<p>1 Moreover, the word of the Lord said unto me: Take thee a great roll, and write in it with a man’s pen, concerning Maher-shalal-hash-baz.</p> <p>2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.</p> <p>3 And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me: Call his name, Maher-shalal-hash-baz.</p> <p>4 For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken</p>

before the king of Assyria.

5 ¶The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land,

O Immanuel.

9 ¶Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand:

away before the king of Assyria.

5 The Lord spake also unto me again, saying:

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O

Immanuel.

9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

for God *is* with us.

11 ¶For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from

11 For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

12 Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from

the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, *it is because there is no light in them.*

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be driven to darkness.*

the Lord of Hosts, which dwelleth in Mount Zion.

19 And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and mutter—should not a people seek unto their God for the living to hear from the dead?

20 To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.

21 And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and shall be driven to darkness.

Personal Application: Isaiah continues his theme of trusting in God rather than politics. V. 10: “God is with us” How can relying on God bring us peace?

Historical Notes: The “prophetess” is an awesome term for Isaiah’s wife. “Maher-shalal-hash-baz” means “Pillage hastens, looting speeds” referring

to the imminent destruction by Assyria. Prophets often performed “symbolic actions” and as Isaiah later says, he and his children (represented by their names) are symbols to Israel. “gently flowing waters of Siloam [Shiloah in the KJV]”, the spring below the temple mount, represents the God of Zion. Isaiah believes in “Zion theology”, the idea that even if Judah is attacked God will protect Jerusalem.

Textual Comments:

2 Ne. 19/Isaiah 9

Isaiah 9	2 Ne. 19
<p>1 Nevertheless the dimness <i>shall</i> not <i>be</i> such as <i>was</i> in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict <i>her</i> by the way of the sea, beyond Jordan, in Galilee of the nations.</p> <p>2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.</p> <p>3 Thou hast multiplied the nation, <i>and</i> not increased the joy: they joy before thee according to the joy in harvest, <i>and</i> as <i>men</i> rejoice when</p>	<p>1 Nevertheless, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.</p> <p>2 The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.</p> <p>3 Thou hast multiplied the nation, and increased the joy — they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.</p>

they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

7 Of the increase of government and peace there is no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this.

8 The Lord sent his word unto Jacob and it hath lighted upon Israel.

9 And all the people shall know,

<p>know, <i>even</i> Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,</p> <p>10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change <i>them into</i> cedars.</p> <p>11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;</p> <p>12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand <i>is</i> stretched out still.</p> <p>13 ¶For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.</p> <p>14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.</p> <p>15 The ancient and honourable, he <i>is</i> the head; and the prophet that teacheth lies, he <i>is</i> the tail.</p> <p>16 For the leaders of this people cause <i>them</i> to err; and <i>they that are</i> led of them <i>are</i> destroyed.</p> <p>17 Therefore the Lord shall have no</p>	<p>even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:</p> <p>10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars.</p> <p>11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;</p> <p>12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.</p> <p>13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts.</p> <p>14 Therefore will the Lord cut off from Israel head and tail, branch and rush in one day.</p> <p>15 The ancient, he is the head; and the prophet that teacheth lies, he is the tail.</p> <p>16 For the leaders of this people cause them to err; and they that are led of them are destroyed.</p> <p>17 Therefore the Lord shall have no</p>
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joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

18 For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

20 And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm —

21 Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Personal Application: More dark verses predicting destruction. There is hope for a Messiah (as Handel so beautifully portrayed), which brings up the topic of the power of leaders for good and ill (go out and vote!).

Historical Notes: Isaiah describes liberation and the birth of an ideal Davidic king. This could refer to Ahaz’s son Hezekiah or/and an ideal future leader, the Messiah. Fascinating point. V. 5 “The Mighty God is planning grace; the Eternal Father, a peacable ruler” is this king’s throne name, which were often elaborate. This solves the issue of a king being called “the mighty God”. 9:7-10:4 describes the fate of the Northern Kingdom of Israel. These disasters include the Assyrian invasion, an earthquake (see Amos 1:1 and Zech 14:5) and the chaos during the coups and massacres that took place in the mid 740s.

Textual Comments:

2 Ne. 20/Isaiah 10

Isaiah 10	2 Ne. 20
<p>1 Woe unto them that decree unrighteous decrees, and that write grievousness <i>which</i> they have prescribed;</p> <p>2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and <i>that</i> they may rob the fatherless!</p> <p>3 And what will ye do in the day of visitation, and in the desolation <i>which</i> shall come from far? to whom will ye flee for help? and where will</p>	<p>1 Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;</p> <p>2 To turn away the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!</p> <p>3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will</p>

ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto

ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 O Assyrian, the rod of mine anger, and the staff in their hand is their indignation.

6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.

8 For he saith: Are not my princes altogether kings?

9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

10 As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto

<p>Samaria and her idols, so do to Jerusalem and her idols?</p> <p>12 Wherefore it shall come to pass, <i>that</i> when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.</p> <p>13 For he saith, By the strength of my hand I have done <i>it</i>, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant <i>man</i>:</p> <p>14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs <i>that are</i> left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.</p> <p>15 Shall the axe boast itself against him that heweth therewith? <i>or</i> shall the saw magnify itself against him that shaketh it? as if the rod should shake <i>itself</i> against them that lift it up, <i>or</i> as if the staff should lift up</p>	<p>Samaria and her idols, so do to Jerusalem and to her idols?</p> <p>12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.</p> <p>13 For he saith: By the strength of my hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man;</p> <p>14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.</p> <p>15 Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up</p>
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itself, as if it were no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard bearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as

itself as if it were no wood!

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

21 The remnant shall return, yea, even the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be

the sand of the sea, *yet* a remnant of them shall return:

the consumption decreed shall overflow with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

as the sand of the sea, yet a remnant of them shall return;

the consumption decreed shall overflow with righteousness.

23 For the Lord God of Hosts shall make a consumption, even determined in all the land.

24 Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and *as* his rod *was* upon the sea so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

29 They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled.

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33 Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

Personal Application: v. 1-2 condemns those who support policies that harm the vulnerable of society.

v. 15 We need to acknowledge the gifts we have been given, keep our strengths in perspective.

Historical Notes: The narrative of 10:5-12:6 “The earth is the Lord’s: from Assyrian conquest through Assyrian collapse to universal peace.” This chapter contains high irony: though the Assyrian king boasts in his own might, he is unwittingly a tool in God’s hands. Fascinatingly, the God of Israel also treats the Assyrians as he does his chosen people (with a remnant that has the chance to repent). Jerusalem “sorely threatened and suddenly saved” was a major theme of Isaiah’s ministry and it came true in 701 when Sennacherib invaded. He predicts that just as the invader (Assyria) is about to conquer, he will be cut down (didn’t work out that way).

Textual Comments:

2 Ne. 21/Isaiah 11

Isaiah 11	2 Ne. 21
1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick understanding in the fear of	1 And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. 2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3 And shall make him of quick understanding in the fear of the

<p>the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:</p> <p>4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.</p> <p>5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.</p> <p>6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.</p> <p>7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.</p> <p>8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.</p> <p>9 They shall not hurt nor destroy in all my holy mountain: for the earth</p>	<p>Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.</p> <p>4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.</p> <p>5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.</p> <p>6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and a little child shall lead them.</p> <p>7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.</p> <p>8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.</p> <p>9 They shall not hurt nor destroy in all my holy mountain, for the earth</p>
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shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon

shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

11 And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the

<p>the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.</p> <p>15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make <i>men</i> go over dry shod.</p> <p>16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.</p>	<p>shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.</p> <p>15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.</p> <p>16 And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.</p>
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Personal Application: This chapter is a relief after those last few. That is actually an important point—life DOES confront us with horror and tragedy and difficulty, and these chapters ring true to the ebb and flow of life (though in a way more extreme than most of us thankfully will experience). These verses describe so many traits we should aspire to: wisdom, understanding, counsel, might, knowledge, judging with righteousness rather than prejudice, living with righteousness and faithfulness. And then there is the inspiring vision of a world without enmity... “They shall not hurt nor destroy in all my holy mountain, for the

earth shall be full of the knowledge of the Lord, as the waters cover the sea” (v. 9). Another theme of these chapters is that even after terrible destruction, hope remains. I am inspired by the idea of an imperfect paradise, which is easier to apply to our lives here and now.

Historical Notes: Once again, the ideal king ruling in peace and equity is hoped for. Fascinatingly, the Messianic age is not perfect—wickedness and conflict remain, but the king’s **responses** to them are perfect—equity and diplomacy instead of corruption and war.

Textual Comments:

2 Ne. 22/Isaiah 12

Isaiah 12	2 Ne. 22
<p>1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.</p> <p>2 Behold, God <i>is</i> my salvation; I will trust, and not be afraid: for the LORD JEHOVAH <i>is</i> my strength and <i>my</i> song; he also is become my salvation.</p> <p>3 Therefore with joy shall ye draw water out of the wells of salvation.</p> <p>4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name</p>	<p>1 And in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedst me.</p> <p>2 Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also has become my salvation.</p> <p>3 Therefore, with joy shall ye draw water out of the wells of salvation.</p> <p>4 And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name</p>

<p>is exalted.</p> <p>5 Sing unto the LORD; for he hath done excellent things: this <i>is</i> known in all the earth.</p> <p>6 Cry out and shout, thou inhabitant of Zion: for great <i>is</i> the Holy One of Israel in the midst of thee.</p>	<p>is exalted.</p> <p>5 Sing unto the Lord; for he hath done excellent things; this <i>is</i> known in all the earth.</p> <p>6 Cry out and shout, thou inhabitant of Zion; for great <i>is</i> the Holy One of Israel in the midst of thee.</p>
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Personal Application: What is the relationship between punishment and comfort? Does God mete out both? People in Isaiah’s time certainly believed that God both punishes and comforts... Now we have a more sophisticated view of relationships and very different understanding of parenting, punishment, and other issues. I prefer to believe that God can rebuke us, but mostly lets natural consequences do the punishing. I do believe in God’s comfort, and feel strongly our calling to deliver that comfort to others.

Historical Notes: This is a song of Thanksgiving that will be recited in the Messianic Age.

Textual Comments:

2 Ne. 23/Isaiah 13

Isaiah 13	2 Ne. 23
<p>1 The burden of Babylon, which Isaiah the son of Amoz did see.</p> <p>2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.</p>	<p>1 The burden of Babylon, which Isaiah the son of Amoz did see.</p> <p>2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.</p>

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man’s heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as flames*.

9 Behold, the day of the LORD cometh, cruel both with

3 I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness.

4 The noise of the multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together, the Lord of Hosts mustereth the hosts of the battle.

5 They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

6 Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, every man’s heart shall melt;

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames.

9 Behold, the day of the Lord cometh, cruel both with wrath and

wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his

fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and will lay down the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up; and they shall every man turn to

own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make

his own people, and flee every one into his own land.

15 Every one that is proud shall be thrust through; yea, and every one that is joined to the wicked shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver and gold, nor shall they delight in it.

18 Their bows shall also dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make

<p>their fold there.</p> <p>21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.</p> <p>22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in <i>their</i> pleasant palaces: and her time <i>is</i> near to come, and her days shall not be prolonged.</p>	<p>their fold there.</p> <p>21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.</p> <p>22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.</p>
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Personal Application: This is a dark, cruel, and terrible chapter. Atrocities are attributed to God. What is God’s nature? Does God act like this? Too often we read scriptures like this and don’t reflect, don’t push back. I believe God can do things that seem terrible, and God allows far more terrible things to happen, but I do not believe in a God who **causes** such things to happen. “I will be merciful to my people but the wicked shall perish” ... perhaps this is comforting on some level, but it is far to blunt a theology to satisfy me.

Historical Notes: This chapter prophecies the downfall of Babylon (rather than Assyria), which puts it most likely in the mid 500s rather than the 700s context of the surrounding chapters. This will be a cosmic event, brought about by the Medes (a people east of Babylon in modern Iran). The Medes ended up being conquered by Cyrus of Persia, who also conquered

Babylon. These partially inaccurate prophecies are more likely to be historically accurate (meaning prophets actually gave these oracles/predictions).

Textual Comments:

2 Ne. 24/Isaiah 14

Isaiah 14	2 Ne. 24
<p>1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.</p> <p>2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.</p> <p>3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,</p>	<p>1 For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.</p> <p>2 And the people shall take them and bring them to their place; yea, from far unto the ends of the earth; and they shall return to their lands of promise. And the house of Israel shall possess them, and the land of the Lord shall be for servants and handmaids; and they shall take them captives unto whom they were captives; and they shall rule over their oppressors.</p> <p>3 And it shall come to pass in that day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.</p>

4 ¶ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down

4 And it shall come to pass in that day, that thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased!

5 The Lord hath broken the staff of the wicked, the scepters of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet; they break forth into singing.

8 Yea, the fir trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

9 Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to

to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

18 All the kings of the

the grave; the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning! Art thou cut down to the ground, which did weaken the nations!

13 For thou hast said in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;

14 I will ascend above the heights of the clouds; I will be like the Most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

17 And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

18 All the kings of the nations, yea,

nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶The LORD of hosts hath sworn,

all of them, lie in glory, every one of them in his own house.

19 But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children for the iniquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

23 I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts.

24 The Lord of Hosts hath sworn,

saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 ¶Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent’s root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy

saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand —

25 That I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.

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29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent’s root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety; and I will kill thy

<p>root with famine, and he shall slay thy remnant.</p> <p>31 Howl, O gate; cry, O city; thou, whole Palestina, <i>art</i> dissolved: for there shall come from the north a smoke, and none <i>shall be</i> alone in his appointed times.</p> <p>32 What shall <i>one</i> then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.</p>	<p>root with famine, and he shall slay thy remnant.</p> <p>31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.</p> <p>32 What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it.</p>
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Personal Application: I have long been intrigued and even moved by the story of Lucifer. I appreciate the nuance of Mormon tradition, far more interesting and rich than the simple evil devil of Christianity. I find the story of Lucifer, the Son of the Morning for whom the heavens wept to be powerfully compelling, a cautionary tale reminding us that we can all fall. The idea that the Lord will have mercy on us and will “yet choose” us even if we are in a hard place can be comforting (v. 1). “Rule over their oppressors” in v. 2. Isn’t a more noble target to live in a fair and equal society, rather than reversing the damage?

Historical Notes: Chapter 14 is ironic, giving a mock lament of a fallen monarch. It likely originally applied to Sargon II who was killed in 705, but then this poem was later interpreted as predicting the death of a Babylonian king. The commentary on verses 12-15 is fascinating: “The king’s vail aspirations to god-like status are mocked. Isaiah refers ironically to the king as *Shining One, son of Dawn*, applying to him the name of a character from ancient Canaanite myth. (The term Shining One is not known

from Canaanite texts but his father, *Dawn*, is described in Canaanite myth as a son of the high god El. The name closely recalls Phaethon son of Eos (or “radiant one” son of “Dawn”) in Greek mythology. Phaethon, a presumptuous young god, was thrown down to earth by Zeus. This character seems to have attempted to join the head of the pantheon, whether this was El or Baal; Isaiah seems to mix the characteristics of these two Canaanite deities in his allusion to the myth. Similar references to a Canaanite myth in which an overreaching god is expelled from heaven occur in Ezek. Ch 28 and Ps. 82, and possibly in Gen. 6:1-4. Rabbinic commentators identify the term Shining One with the morning star (the planet Venus, which is sometimes visible on the horizon at dawn). Indeed, the mythological figure to whom this poem refers may have been associated with the morning star in an ancient Canaanite myth.

Textual Comments:

2 Ne. 25

1 Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were **hard for many of my people to understand**; for they know not concerning the manner of prophesying among the Jews.

2 For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were works of darkness, and their doings were doings of abominations. *Very skewed view of the Jews, though some Israelite prophets would agree.*

3 Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken. *No wonder Nephi picked the “judgment” chapters.*

4 Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the **spirit of prophecy**. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, **my soul delighteth in plainness** unto my people, that they may learn.

5 Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

6 But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

7 But behold, I proceed with mine own prophecy, according to my plainness; in the which I know that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass. [Nephi joins prophecy to prophecy, adding his own witness.](#)

8 Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people; for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them.

9 And as one generation hath been destroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord.

10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.

11 And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away they **shall return again**, and possess the land of Jerusalem; wherefore, they shall **be restored again** to the land of their inheritance.

12 But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

13 Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with **healing in his wings**; and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, **my soul delighteth to prophesy concerning him**, for I have seen his day, and my heart doth magnify his holy name.

14 And behold it shall come to pass that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of his church.

15 Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations.

16 And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things. This is deeply disturbing. It sounds normal from a Christian perspective, but that is even more of a reason to push back. This is a vicious cycle... Christians persecuted the Jews in part because they believed it was God's will!

17 And the Lord will **set his hand again the second time** to restore his people from their lost and fallen state. Wherefore, he will proceed to do a **marvelous work and a wonder** among the children of men.

18 Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah which should deceive the people; for there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews. The history is messier than this... Jesus believe himself to be the Messiah in the traditional sense, but then he unexpectedly died, and his followers needed to radically redefine what “Messiah” meant.

19 For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.

20 And now, my brethren, I have spoken plainly that ye cannot err. And **as the Lord God liveth** that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and **as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.** Strongest language possible.

21 Wherefore, for this cause hath the Lord God promised unto me that **these things which I write shall be kept and preserved**, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand. Nephi seems to have taken great comfort in this promise—his immediate family suffered division and conflict, and he learned by vision his entire people would be destroyed—but the records would survive.

22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.

23 For **we labor diligently to write, to persuade our children**, and also our brethren, to believe in Christ, and to **be reconciled to God**; for we know that **it is by grace that we are saved, after all we can do.** VERY important scripture to understand. We have to do all we can, but then we are saved by grace. Or it could be read more strongly... whatever we do, whatever we can do, we will be saved by grace.

24 And, notwithstanding we believe in Christ, we keep the law of Moses, and **look forward with steadfastness unto Christ**, until the law shall be fulfilled.

25 For, for this end was the law given; wherefore the law hath become dead unto us, and we are **made alive in Christ because of our faith**; yet we keep the law because of the commandments.

26 And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

27 Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may **look forward unto that life which is in Christ**, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

28 And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you; for they are sufficient to teach any man the right way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law. [Hmm, Nephi still has his harshness.](#)

29 And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and **worship him with all your might, mind, and strength, and your whole soul**; and if ye do this ye shall in nowise be cast out. [How do we worship Christ with our whole being? I like to think that we worship God through our actions, and that we dedicate our resources to furthering God’s work—saving their children temporally and spiritually, and ourselves becoming like our Heavenly Parents.](#)

30 And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

Additional Reading: Bible Dictionary, “[Isaiah](#),” 707

Isaiah

The Lord is salvation. Son of Amoz, a prophet in Jerusalem during 40 years, 740–701 B.C. He had great religious and political influence during the reign of Hezekiah, whose chief advisor he was. Tradition states that he was “sawn asunder” during the reign of Manasseh; for that reason he is often represented in art holding a saw.

Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other Old Testament prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet. The Lord told the Nephites that “great are the words of Isaiah,” and that all things Isaiah spoke of the house of Israel and of the Gentiles would be fulfilled ([3 Ne. 23:1–3](#)).

The writings of Isaiah deal with events of his day as well as events beyond his time, some of which have already come to pass and others are yet to be. The bulk of Isaiah’s prophecies deal with the coming of the Redeemer, both in His first appearance (“For unto us a child is born,” [9:6](#)) and as the Great King at the last day, as the God of Israel. A major theme is that God

requires righteousness of His people, and until they obey Him they will be smitten and scattered by their enemies. But in the end, Israel will be restored; the barren land will be made fruitful and able to support a large population; and the Lord, the Holy One of Israel, will dwell in the midst of His people, who will be called Zion.

Some notable references are the following: [Isa. 1](#), which is a prologue to the rest of the book; [7:14](#); [9:6–7](#); [11:1–5](#); [53](#); and [61:1–3](#), which foreshadow the mission of the Savior; [Isa. 2](#), [11](#), [12](#), and [35](#), which deal with events in the latter day, when the gospel is restored, Israel is gathered, and the thirsty land blossoms as the rose; [Isa. 29](#), an exposition of the coming forth of the Book of Mormon (see also [2 Ne. 27](#)); and [Isa. 40–46](#), which extols the superiority of Jehovah as the true God over the idol gods of the pagan worshippers. The remaining chapters, [47–66](#), deal with events in the final restoration of Israel, the cleansing of the earth, and the establishment of Zion, with the Lord dwelling among His people.

A major difficulty in understanding the book of Isaiah is his extensive use of symbolism, as well as his prophetic foresight and literary style; these take many local themes (which begin in his own day) and extend them to a latter-day fulfillment or application. Consequently, some prophecies are probably fulfilled more than one time and have more than one application. Some notable references to Isaiah in the New Testament are [Luke 4:16–21](#); [John 1:23](#); [Acts 8:26–35](#); [1 Cor. 2:9](#); [15:54–56](#). When the angel Moroni came to Joseph Smith on September 21–22, 1823, he quoted [Isa. 11](#) and said it was about to be fulfilled ([JS—H 1:40](#)).

The reader today has no greater written commentary and guide to understanding Isaiah than the Book of Mormon and the Doctrine and Covenants. As one understands these works better he will understand

Isaiah better, and as one understands Isaiah better, he more fully comprehends the mission of the Savior and the meaning of the covenant that was placed upon Abraham and his seed by which all the families of the earth would be blessed.

Hymns: High on a Mountain Top (5)

Lyrics

1. High on the mountain top A banner is unfurled. Ye nations, now look up; It waves to all the world. In Deseret's sweet, peaceful land, On Zion's mount behold it stand!

2. For God remembers still His promise made of old That he on Zion's hill Truth's standard would unfold! Her light should there attract the gaze Of all the world in latter days.

3. His house shall there be reared, His glory to display, And people shall be heard In distant lands to say: We'll now go up and serve the Lord, Obey his truth, and learn his word.

4. For there we shall be taught The law that will go forth, With truth and wisdom fraught, To govern all the earth. Forever there his ways we'll tread, And save ourselves with all our dead.

Text: Joel H. Johnson, 1802-1882

Music: Ebenezer Beesley, 1840-1906

Engaging Gospel Doctrine: 182

BoM Lesson 9: “My Soul Delighteth in the Words of Isaiah”

[Isaiah 2:2-3](#), [Isaiah 5:26](#)