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Harmonizing Isaiah: Combining Ancient Scriptures

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INTRODUCTION

Harmonizing Isaiah: Combining Ancient Sources (hereafter *Harmonizing Isaiah*) is a translation of four literary witnesses to the book of Isaiah: (1) the Great Isaiah Scroll, one of the Dead Sea Scrolls discovered in 1947 and one of the oldest complete Hebrew texts of Isaiah, which contains newly discovered variant readings that were unavailable to translators of Isaiah for approximately two millennia prior to the scroll's discovery; (2) the Masoretic Text (the traditional Hebrew text of the Old Testament);¹ (3) the Isaiah passages in the Book of Mormon; and (4) the Joseph Smith Translation of Isaiah (JST). *Harmonizing Isaiah*, then, is a resource that brings together four significant versions of Isaiah into a single work. Three of the four—the scroll, the Masoretic Text, and the Book of Mormon Isaiah—were transmitted by copyists in antiquity; the other is a product of the restoration of the gospel, revealed

1. The version of the Masoretic Text that I used for *Harmonizing Isaiah* was the consonantal and vowel system that is part of the critical edition called *Biblia Hebraica Stuttgartensia*.

through the Prophet Joseph Smith. Two (the scroll and the Masoretic Text) were transmitted in the Hebrew language, and the other two (the Book of Mormon and the JST) were revealed in the English language. All four exist today for our benefit and instruction. All are valuable because they serve to illuminate the book of Isaiah to interested readers of Isaiah.

Early English translators of the book of Isaiah, such as those who gave us the Wycliffe (ca. 1384), Tyndale (1530), Coverdale (1535), Matthew (1537), Bishop (1568), and King James (1611) versions, did not have access to or the benefit of the Isaiah Scroll, nor did they have access to or the benefit of the two literary witnesses of Isaiah that came forth through Joseph Smith.

A major goal of *Harmonizing Isaiah* is to provide a more refined understanding of Isaiah's prophecies concerning Jesus Christ's atonement and all things that pertain to him—his power to redeem, to resurrect, to bless lives, and to give us joy and happiness; his divine work among humanity throughout the ages; his mortal life and mission; his work in these last days; his second coming; and his millennial reign. A secondary goal of *Harmonizing Isaiah* is to stimulate deeper understanding of all of Isaiah's timeless teachings and prophecies, including the messages directed to his own generation as well as the prophecies pertaining to other generations.

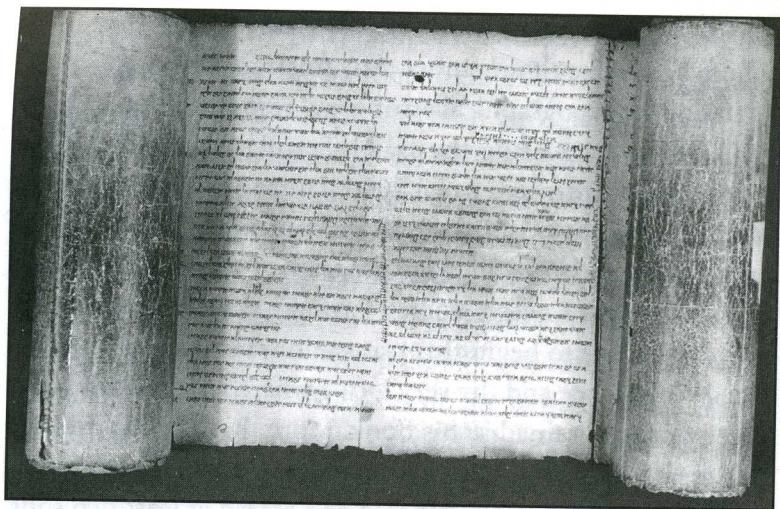
The King James Version (KJV) remains the authoritative version of the Bible for English-speaking members of the Church of Jesus Christ of Latter-day Saints (non-English-speaking members, of course, do not use the KJV). *Harmonizing Isaiah* should not be considered authoritative, official, or even semi-official in any way. It is merely a study aid and resource for students of Isaiah, no more and no less, and is not meant to replace or compete with the KJV book of Isaiah. I offer this translation as my work alone, not that of the Church of Jesus

Christ of Latter-day Saints or of Brigham Young University, where I am a faculty member. Any mistranslation, misrepresentation, or typographical error is my responsibility.

I began translating the Isaiah Scroll while in Jerusalem from January through April 2000. During these months my family and I accompanied seventeen students who were part of an intensive Hebrew language program at the BYU Jerusalem Center for Near Eastern Studies. Jerusalem certainly was an appropriate place to begin this translation, for it was the city of Isaiah's residence and the very locale where Isaiah received the revelations contained in his book. More than 2,700 years ago this great prophet married a woman known to us in the record only as the "prophetess," fathered and reared at least two sons, advised Judah's kings Ahaz and Hezekiah, and prophesied to peoples, kingdoms, and world powers—all from the city of Jerusalem. After our departure from Jerusalem, I continued the work of translation and completed it in Provo, Utah, during the fall season of 2000.

What Is the Isaiah Scroll?

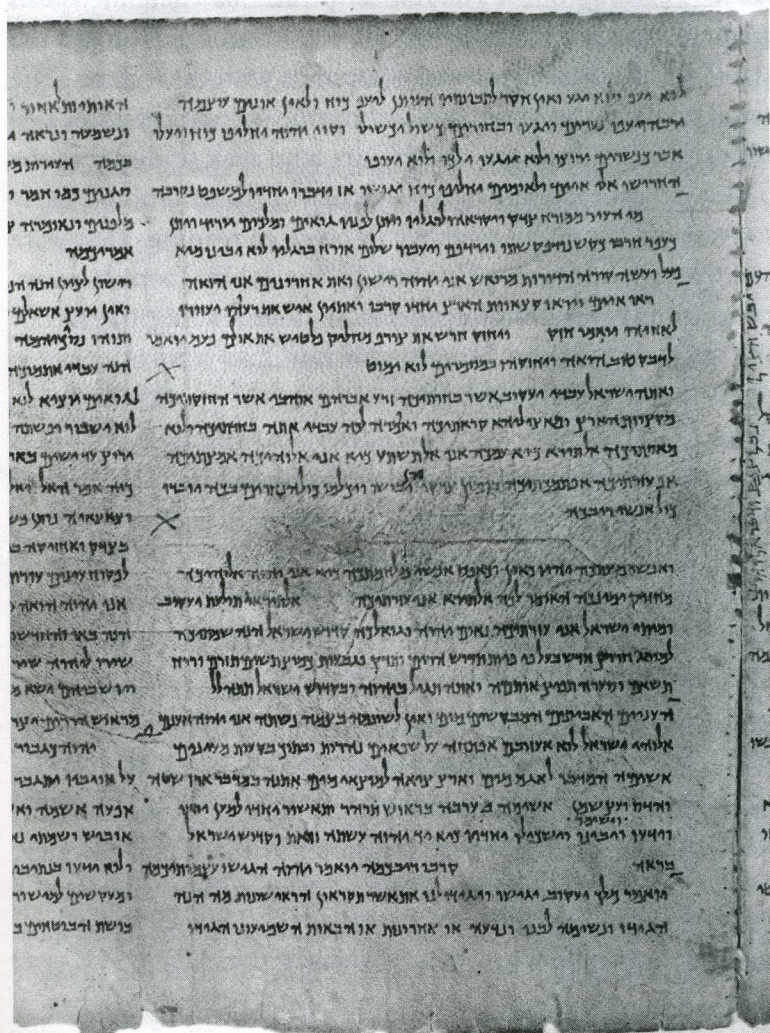
One of the important scripture treasures unearthed during the twentieth century, the Isaiah Scroll (also called "The Great Isaiah Scroll" or "St. Mark's Isaiah Scroll") is one of the initial seven Dead Sea Scrolls discovered in 1947. Almost two millennia ago it was wrapped in a linen cloth and deposited in a large clay jar that was then sealed and placed in what is now called Qumran Cave 1, one of the eleven caves that yielded scrolls near the northwest shore of the Dead Sea. Due to its beauty and completeness, the Isaiah Scroll is perhaps the most famous of the biblical scrolls found at Qumran. The scroll contains all sixty-six chapters of the book of Isaiah, presented in fifty-four columns of text. It consists of seventeen pieces of



The Great Isaiah Scroll, made up of seventeen pieces of animal skin sewn together into a twenty-four and one-half foot scroll, is preserved in the Israel Museum in Jerusalem. Photo courtesy John C. Trever.

animal skin that were sewn together to form a single scroll measuring twenty-four and one-half feet in length and ten and one-half inches in height. The scroll shows signs of having been well-worn before its deposit in the jar, and a leather back- ing was glued to the first few feet of the scroll to reinforce it.

The scroll is written in Hebrew, the language spoken by Isaiah and other prophets of the Old Testament. Similar to other biblical and nonbiblical scrolls during this period, the Isaiah Scroll lacks punctuation and chapter and verse numbers, all of which were later developments. The scroll has a paragraphing system that delineates units of thought or thematic units. It also contains numerous scribal markings on passages that apparently were important to the Qumran community or to a particular person who was studying the writings of Isaiah.



A column from the Great Isaiah Scroll shows scribal corrections and markings and a paragraphing system. The scroll lacks punctuation and chapter and verse numbers.

Using paleographic analysis (paleography is the study of ancient writing) of the Hebrew script, scholars date the Isaiah scroll to between 150 and 100 B.C. Radiocarbon dating of the scroll's leather more or less corresponds with those dates. The scroll predates the Masoretic Text by one thousand years, a significant factor for biblical scholars who seek to discover the oldest extant readings of a particular scriptural book. Early sources often present primary or original readings that were lost through time as copyists transmitted biblical texts by long-hand from generation to generation. Remarkably, the text of the Isaiah Scroll dates to within six hundred years of the prophet himself, while the Masoretic Text, in its present form, dates to the ninth or tenth centuries A.D. The Isaiah Scroll is presently housed in the Shrine of the Book, part of the Israel Museum in Jerusalem.

The Impact of the Isaiah Scroll on Modern Biblical Translations

The scribe who copied the writings of Isaiah from a prior copy onto the Isaiah Scroll was sometimes careless in his work, erring in a number of places. He often corrected his own errors by writing the corrections between the lines or in the margins. According to Dead Sea Scrolls scholar William H. Brownlee, "The Complete Isaiah Scroll from Qumran is by no means a flawless manuscript."² Scribal errors found in the scroll have not been translated or otherwise represented in the present translation.

Notwithstanding its scribal errors, scholars generally agree that the Isaiah Scroll preserves readings that are superior to the

2. William H. Brownlee, *The Meaning of the Qumran Scrolls for the Bible with Special Attention to the Book of Isaiah* (New York: Oxford University Press, 1964), 216.

Masoretic Text, so the scroll is extremely important to the study of the Bible. Many of the scroll's readings shed light on the text of Isaiah and serve to clarify hard-to-understand passages in the Masoretic Text. In a chapter titled "Superior Readings in the Isaiah Scroll," Brownlee writes:

It would indeed be most amazing if a scroll so ancient should preserve no superior readings. Conversely, readings which appear superior according to well-established principles of textual criticism, instead of being judged worthless because of the inferior quality of the scroll in which they are found, should rather be treasured because of the antiquity of the document. . . . Each reading must stand or fall on its own merit.³

Brownlee furnishes a number of readings from the Isaiah Scroll that he considers to be superior to those of the Masoretic Text.⁴

Many Bible translation committees have used biblical books from the Dead Sea Scrolls, including the Isaiah Scroll, in preparing their translations. According to Harold Scanlin, a translation adviser for the United Bible Societies, "Every major Bible translation published since 1950 has claimed to have taken into account the textual evidence of the Dead Sea Scrolls."⁵ With regard to the Isaiah Scroll, Scanlin writes, "The impact of the scrolls of Isaiah on Bible translation has received more attention by far than any of the other biblical books."⁶

In 1984 David J. Clark, then a United Bible Society translations consultant, authored an article that examines the influence

3. Ibid., 217.

4. Ibid., 217–35. See also the comments of Millar Burrows in his *The Dead Sea Scrolls* (New York: Viking, 1955), 304–13.

5. Harold Scanlin, *The Dead Sea Scrolls and Modern Translations of the Old Testament* (Wheaton, Ill.: Tyndale, 1993), 27.

6. Ibid., 126.

of the Isaiah Scroll on eight modern Bible translations. Clark's introduction includes these words: "Since the discovery of the [Dead Sea Scrolls] in 1947 and the following years, several important translations of the [Old Testament] have appeared in English and other major European languages, and of course the scholars involved have had to make practical decisions about whether or not to accept readings found in the [Dead Sea Scrolls] as the basis for their translation."⁷ All eight translations to a greater or lesser degree accept readings from the Great Isaiah Scroll. The eight translations (with year of publication and confessional background in parentheses)⁸ are the Revised Standard Version (1952, American liberal protestant), New English Bible (1970, British liberal protestant), Traduction œcuménique de la Bible (1975, French interconfessional), New International Version (1975, International [but mainly North American] conservative protestant), Bible de Jérusalem (1978, French Roman Catholic), A New Translation of the Holy Scriptures according to the traditional Hebrew Text (1978, American Jewish), Die Gute Nachricht: Die Bible in heutigem Deutsch (1982, German interconfessional), and La Bible en français courant (1982, French interconfessional).

Why This Translation?

A guiding principle that stands behind this translation stems from a teaching of the Prophet Joseph Smith: "One of the grand fundamental principles of 'Mormonism' is to receive truth, let it come from whence it may."⁹ Truth has emerged in

7. David J. Clark, "The Influence of the Dead Sea Scrolls on Modern Translations of Isaiah," *Bible Translator* 35 (1984): 123.

8. *Ibid.*, 124–25.

9. Larry E. Dahl and Donald Q. Cannon, eds., *The Teachings of Joseph Smith* (Salt Lake City: Bookcraft, 1997), 685.

the form of a very old scroll containing readings that shed light on the teachings and prophecies of Isaiah. A translation of Isaiah is important to students of Isaiah for several reasons.

The Isaiah Scroll Provides Variant Readings

Pre-1947 Bible translators did not benefit from the variant readings provided by the Great Isaiah Scroll. Although most of the text of the Isaiah Scroll is identical to the Masoretic Text of Isaiah, from whence comes the King James Version book of Isaiah, the scroll offers important variant readings that add to our understanding of Isaiah. These variant readings belong to one of three categories:¹⁰

Readings That Shorten the Text

The Masoretic Text and the Isaiah Scroll both preserve words or phrases that are not found in the other, suggesting that there may have been scribal error as the text was transmitted through the centuries. For example, at Isaiah 1:15 the Masoretic version omits the words “your fingers with iniquity,” suggesting that in this case, the reading of the Isaiah Scroll may be original because it contains an expression that completes a synonymous parallelism (on synonymous parallelism, see page 19): “Your hands are full of blood, your fingers with iniquity.”

Readings That Expand the Text

At times scribes or copyists added words or phrases to scriptural texts to explain obscure words or clarify difficult

10. Three important studies that add to our understanding of textual criticism, scribal practices, variant readings, and so forth are P. Kyle McCarter, *Textual Criticism: Recovering the Text of the Hebrew Bible* (Philadelphia: Fortress, 1986); Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Fortress, 1992); and Ernst Würthwein, *The Text of the Old Testament*, trans. Erroll F. Rhodes (Grand Rapids, Mich.: Eerdmans, 1995).

readings. Despite such good intentions, these persons had no authority to add words to Isaiah's text. On other occasions the copyists inadvertently added words to the text as they copied the text.

Readings That Do Not Change the Length of the Text

The two Hebrew versions of Isaiah under discussion, the Isaiah Scroll and the Masoretic Text, sometimes present different forms of the same word, plural versus singular nouns and verbs, different spellings of the same word, different verbal tenses of the same verbal root, and different (although synonymous) forms of prepositions, and so on. To illustrate, at Isaiah 33:8 the scroll reads 'adîm ("witnesses") and the Masoretic Text reads 'arîm ("cities"). This variant reading does not affect the length of the text, but it changes the translation and consequently the meaning of the verse. The scroll probably preserves the original or primary reading.

On the other hand, a second example indicates that the Isaiah Scroll has an incorrect reading. For some reason the scribe misspelled Isaiah's name in the opening verse of the book (see Isaiah 1:1). He later caught the error and wrote the missing Hebrew character on the scroll directly above Isaiah's name.

Because scribal errors appear in both versions of Isaiah, it is the task of textual critics and translators to discern the primary readings.

The Dead Sea Scrolls Provide Greater Understanding of the Hebrew Language

Since 1947, the discovery of literally hundreds of Hebrew sectarian and biblical texts has heightened our knowledge of Hebrew words, prompting a surge in publications on Hebrew orthography, morphology, phonology, linguistics, syntax, and related topics. Three outstanding studies on the contribution

of the scrolls to the Hebrew language are Elisha Qimron, *The Hebrew of the Dead Sea Scrolls* (Atlanta: Scholars Press, 1986); M. H. Goshen-Gottstein, "Linguistic Structure and Tradition in the Qumran Documents," *Scripta Hierosolymitana* IV (Jerusalem, Magnes, Hebrew University, 1958), 101–37; and E. Y. Kutscher, *The Language and Linguistic Background of the Isaiah Scroll* (1QIsa^a) (Leiden: Brill, 1974).

"As Far As It Is Translated Correctly"

Joseph Smith made many statements regarding the transmission and translation of the Bible. One such statement presents a fundamental belief of the Church of Jesus Christ, as it is set forth in an article of faith: "We believe the Bible to be the word of God as far as it is translated correctly" (eighth article of faith). Those words accord with other teachings of the Prophet. For example, on 8 April 1843 he made this observation: "I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation."¹¹ Later that same year, on 15 October 1843, he taught, "I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors."¹²

An incident from the history of the Church of Jesus Christ indicates that there may be more than one way to render the text. On 21 September 1823, the angel Moroni appeared to Joseph Smith in a "divine manifestation" (Joseph Smith—History 1:29). In the course of instructing him, Moroni "quoted . . . the

11. Dahl and Cannon, *Teachings of Joseph Smith*, 71.

12. *Ibid.*, 74.

fourth or last chapter of [Malachi], though *with a little variation* from the way it reads in our Bibles” (Joseph Smith—History 1:36).

Translators may mistranslate ancient biblical texts for several reasons. First, ancient texts, such as the book of Isaiah, contain very rare words whose meanings are difficult to comprehend. Some words appear only once (called *hapax legomena*) in the entire Hebrew Bible. The writings of Isaiah contain many such words that are, by their nature, difficult to translate.

Second, several Hebrew terms cannot be translated precisely into another language. Either the meaning of a particular Hebrew term is unknown or, in many instances, English words can only approximate the intended meanings of the original language. The divine name *Yahweh* is a case in point. It may be translated “he shall cause to be,” “he shall be,” “he shall create,” “he shall procreate,”¹³ or the name may be translated in other ways. Most translators avoid a translation for this divine name altogether and choose to use the title *LORD* wherever the word *Yahweh* appears in the text.

Third, all translators (other than prophets acting under the power of the Holy Ghost) are subject to the limitations of human judgment and thus are prone to make errors.

Fourth, translators who lived before the restoration of the gospel believed doctrines and teachings that biased their translations. Likewise, translators since that time tend to be biased in similar ways. Like their earlier counterparts, they may embrace teachings that are not compatible with the doctrines of the gospel as revealed through Joseph Smith and other prophets of the latter days. Such false teachings include predestination,

13. See, for example, the discussion by Frank Moore Cross, *Canaanite Myth and Hebrew Epic* (Cambridge, Mass.: Harvard University Press, 1997), 60–75 (see esp. p. 65).

creation *ex nihilo* (creation out of nothing), the Trinity as three in one, an immaterial God who cannot be seen by humans on earth, and a denial of living prophets of God, modern temple worship, the gifts of the Spirit, angels, and so on.

Early English Translations of the Bible Contain Archaic Language

Early English Bible translations, such as those of Wycliffe, Tyndale, Coverdale, Matthew, Bishop, and the King James Version, contain archaic idioms and obsolete phrases.¹⁴ Such language may represent accurate translations of the Hebrew, but inasmuch as it is out-of-date, it frequently obscures the meaning of the text. Archaisms from the King James Version of the book of Isaiah appear as various verb forms (art, wilt, shalt, hath, doth, hast, wast, astonied, beget, beseech, bestead, bewail, bewray, clave, contemned, extolled, overpast, plaister, reckoned, shew, trodden, wrought), verbs with -st endings (didst, sayest, dwellest, shouldest, camest, bringest, abhorrest, comfortedst), verbs with -th endings (stirreth, heweth, graveth, scattereth, mourneth, fadeth, languisheth, endeth, fleeth, cometh, swimmeth, spreadeth, keepeth, layeth, crieth, heweth, kindleth, saith, standeth, hindereth, abhorreth), transliterations of Hebrew terms (homer, ephah, cherubims), personal pronouns (thou, thee, thy, ye, thine, thyself), nouns (besom, bullocks, cauls, divorcement, enchantments, eveningtide, exactors, feller, firebrands, flagons, gin, hireling, lees, mirth, mufflers, rereward, silverlings, soothsayers, stomacher, tabret, tow, traffickers, wimples), exclamations (ho, lo), prepositions (betwixt),

14. For a discussion of archaisms in the King James Version, see Jack P. Lewis, *The English Bible, from KJV to NIV: A History and Evaluation with Indexes* (Grand Rapids, Mich.: Baker, 1982), 53–68.

adjectives (doleful, hoar, stouthearted, sucking [child], wroth), and adverbs (frowardly, hither, thence, thither, whence, where-to, wherewith). A list of archaic words from Isaiah is located in appendix 1.

At times archaic expressions are grouped together within a few verses, as is Isaiah 3:18–23, where women’s clothing and ornaments are listed:

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, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails.

The following paired phrases from Isaiah include archaic terms that have changed meaning since 1611. The first phrase in each pair is from the King James Version; the italicized phrases are from *Harmonizing Isaiah*.

“hardly bestead and hungry” (8:21)

“distressed and hungry” (8:21)

“dimness of anguish” (8:22)

“the gloom of anguish” (8:22)

“for by the mounting up of Luhith with weeping shall they go it up” (15:5)

“they are at the slope of Luhith, weeping as they go” (15:5)

“bewray not him that wandereth” (16:3)

“do not betray the fugitives” (16:3)

“for the extortioner is at an end, the spoiler ceaseth” (16:4)

“when the oppressor exists no more, destruction ceases” (16:4)

“they prevented with their bread him that fled” (21:14)

“*bring bread to the fugitives*” (21:14)

“he discovered the covering of Judah” (22:8)

“*he revealed the defense of Judah*” (22:8)

“bunches of camels” (30:6)

“*humps of camels*” (30:6)

“ear the ground” (30:24)

“*work the soil*” (30:24)

“young men shall be discomfited” (31:8)

“*young men will become forced laborers*” (31:8)

Many archaic expressions puzzle the modern reader because their contemporary meanings are different from what they were four hundred years ago. For example, during the fifteenth and sixteenth centuries the term *carriage* (10:28) referred to “something that is carried,” such as gear or supplies, but now *carriage* refers to “a wheeled vehicle”; *corn* (e.g., 17:5; 21:10) was “grain” during those centuries but now refers to “maize”; *cunning* (3:3; 40:20) meant “skillful” but now means “sly”; *durable clothing* (23:18) referred to “splendid clothing” but now means “clothing that lasts a long time”; *meat* (62:8) was a generic term for “food,” but now it refers to “the flesh of animals”; *a mean man* (2:9) meant a “common man,” but now it denotes “a cruel man.” Other archaisms that have changed meaning include the terms *prevent* (21:14), *let* (43:13), and *debate* (58:4).

Because spelling, too, has changed over the centuries, several words in Isaiah are spelled differently now than they were in 1611. Examples include *astonied*, *shewed*, *counsellors*, and *clifts*. These are presently spelled as *astonished*, *showed*, *counselors*, and *clefts*.

The present translation does not use archaic and obsolete expressions; and the personal pronouns *thou*, *thee*, *thy*, *ye*,

thine, thyself that appear in the phrases of the Joseph Smith Translation and Book of Mormon cited in the translation have been updated.

Similarly, the rules regarding punctuation marks—commas, periods, colons, semi-colons, question marks, and exclamation marks—have changed over the centuries. Modern punctuation styles are reflected in the present translation, including in the phrases of the Joseph Smith Translation and Book of Mormon that are cited in the translation. Further, on occasion, punctuation marks were misplaced in earlier translations of the Bible. This occurred in Isaiah 9:6, where the Hebrew text shows that the titles of the Messiah should be punctuated to indicate four, not five, titles; the comma located between *Wonderful* and *Counselor* should be omitted so that the text reads “Wonderful Counselor.”

The King James Version of Isaiah mentions mythical creatures, such as the unicorn (34:7), satyr (13:21; 34:14), cockatrice (11:8; 14:29; 59:5), and dragon (13:22; 34:13; 35:7; 43:20). Such creatures, of course, do not exist. One biblical scholar explains that the translators of the KJV “probably thought the creatures existed.”¹⁵ The translators did encounter trouble in Deuteronomy 33:17 (KJV reads, “and his horns are like the horns of unicorns”) where the text has the plural *horns*, and yet a unicorn has only one horn; but the translators solved the problem by inserting the plural *unicorns*. The text should read, “and his horns are like the horns of the wild ox.”

Occasionally, the Masoretic Text Was Voweled Incorrectly

Early Hebrew manuscripts, including biblical manuscripts, lacked vowels. For example, not one of the approximately eight hundred Dead Sea Scrolls manuscripts contains vowels. Only

15. Ibid., 63.

the Hebrew consonants exist in the scrolls. The Masoretes, a group of Jews who transmitted the text of the Hebrew Bible in Palestine during the eighth and ninth centuries A.D., added vowels to the text of the Hebrew Bible. The Masoretes held certain theological biases that are occasionally reflected in their work of adding vowels to the consonants. At times, perhaps rarely, they apparently did not attach the proper vowels to the consonants, resulting in what appears to be a mistranslation. An instance of this is in Isaiah 1:12, where one word was incorrectly vowelized to be read “when ye come to appear before me” rather than “when you come to see my face.”¹⁶

Poetic Forms in Isaiah

Parallelisms in Isaiah

Poetic parallelisms are regularly attested forms of poetry in the Old Testament. According to Bible scholar Wilfred G. E. Watson, “Parallelism is universally recognized as *the* characteristic feature of biblical Hebrew poetry.”¹⁷ In his book *The Idea of Biblical Poetry*, James L. Kugel points out that poetic parallelism is “the basic feature of biblical songs—and, for that matter, of most of the sayings, proverbs, laws, laments, blessings, curses, prayers, and speeches found in the [Hebrew] Bible.”¹⁸

16. In this example the consonants simply will not support the vowels attached. The consonants indicate that the verb is a *Qal* verb, rather than a *Nip'al*. See the discussion regarding this particular reading in E. Jan Wilson, “The Biblical Term *lir'ot* ‘et penei yhwah in the Light of Akkadian Cultic Material,” *Akkadica* 93 (May–August, 1995): 21–25.

17. Wilfred G. E. Watson, *Classical Hebrew Poetry* (Sheffield: JSOT Press, 1984), 114.

18. James L. Kugel, *The Idea of Biblical Poetry* (New Haven: Yale University Press, 1981), 1.

As stated in *Understanding Isaiah*, it is evident that Isaiah, too, “consistently wrote in a form called poetic parallelism,”¹⁹ as evidenced by more than eleven hundred examples of parallelism in Isaiah’s writings.

What are poetic parallelisms? “In poetic parallelism, the prophet makes a statement in a line, a phrase, or a sentence and then restates it, so that the second line, phrase, or sentence echoes or mirrors the first.”²⁰ Both lines in a parallelism are equally important. The second line, writes Kugel, was “not expected to be (nor regarded as) mere restatement” of the first half, but was meant to “add to it, often particularizing, defining, or expanding the meaning, and yet also to hearken back” to it.²¹ Understanding this form of poetry makes Isaiah’s message more understandable and meaningful.

This volume presents the text in a format that makes the parallelism apparent to the reader.²² The text is formatted with two (or sometimes three or four) parallel lines of text followed by a space, then two more parallel lines of text, and so forth. The intent of this format is to make it easier for the reader to locate, identify, and appreciate the numerous parallelisms in Isaiah’s writings. Although in this volume I attempted to represent all of the two-line parallelisms in Isaiah’s writings, undoubtedly I did not locate all of them. Some of them are quite subtle.

19. Donald W. Parry, Jay A. Parry, and Tina M. Peterson, *Understanding Isaiah* (Salt Lake City: Deseret Book, 1998), 603.

20. Ibid.

21. Kugel, *Idea of Biblical Poetry*, 8.

22. A few poetic texts that are part of the Dead Sea Scrolls library—including some psalms, proverbs, and lamentations—were formatted into stichometric arrangement, either one hemistich or one stich per line. See Emanuel Tov, “Hebrew Biblical Manuscripts from the Judean Desert: Their Contribution to Textual Criticism” *Journal of Jewish Studies* 39 (1988): 26.

Isaiah, a master poet, presented the parallelisms in a variety of configurations, such as the following:

1. *Synonymous or near-synonymous terms or phrases.* A synonymous parallelism features synonyms or approximate synonyms in the two lines. In the following parallelism the verbs *increased* and *magnified* are synonymous, as are the nouns *rejoicing* and *joy*, and each of the two lines begins with the words *you have*.

You have increased the rejoicing,
you have magnified the joy. (9:3)

Isaiah's writings contain hundreds of synonymous parallelisms. Consider the following three examples:

The ox knows its purchaser,
and the ass its owner's feeding trough. (1:3)

Also I will make a way in the wilderness;
paths in the desert. (43:19)

I have not burdened you with offerings;
nor wearied you with frankincense. (43:23)

Occasionally three or four (rather than the usual two) parallel lines contain synonymous words or phrases:

relieve the oppressed,
defend the orphan,
plead for the widow. (1:17)

2. *Identical words or phrases.* Several parallelisms present words or phrases in line one then repeat the exact words or phrases in line two. In the following example, the words *you have increased the nation* are located in each of the two lines:

You have increased the nation, O LORD,
you have increased the nation, you are glorified. (26:15)

In the above example, the identical expressions are located at the beginning of the lines. In Isaiah 8:12, the repeated words *say, A conspiracy* are found at the end of the lines:

Do not say, A conspiracy,
to all to whom this people will say, A conspiracy. (8:12)

Isaiah 8:9b attests a parallelism where line two has the exact wording of line one:

gird yourselves, but you will be broken;
gird yourselves, but you will be broken. (8:9)

3. *Antithetical parallelism or opposites.* Antithetical parallelism is when line two presents terms or ideas that contrast with those in line one. In this structured device, the disjunction *but* commonly introduces the second line. In the following example, the expression *willing and obedient* of line one is opposite of *refuse and rebel* in line two, and the blessing *you will eat the good of the land* contrasts with the curse *you will be consumed by the sword*; both lines read *if you* at or near the beginning of the line:

If you are willing and obedient, you will eat the good of the
land;
but if you refuse and rebel, you will be consumed by the
sword. (1:19–20)

Two antithetical expressions are found in the following parallelism, each introduced with *but*:

The bricks have fallen down, but we will build with hewn
stones;
the sycamores have been cut down, but we will replace
them with cedars. (9:10)

Isaiah 65:14 contrasts *sing* with *cry out* and *gladness of heart* with *pain of heart* in the following verse:

Behold, my servants will sing with gladness of heart,
but you will cry out for pain of heart (65:14).

4. *Complements*. A complement is something that makes another thing complete. For example, *bow* and *arrow* are complements because a bow is not complete without an arrow, and vice versa. In the following parallelism, the word *arrows* is paired with its complement, *bows*.

Whose arrows will be sharp,
and all their bows bent. (5:28)

5. *Metaphors*. A metaphor is a word or expression that represents something other than its literal meaning. Numerous parallelisms match metaphors in the two lines. Isaiah 5:7a repeats the metaphors *vineyard* and *delightful plant* representing, respectively, *the house of Israel* and *the men of Judah*:

For the vineyard of the LORD of hosts is the house of Israel,
and the men of Judah his delightful plant. (5:7)

In Isaiah 2:3b the metaphor *mountain* parallels *house*, having reference to the temple. The divine title *LORD* of line one corresponds with the name *God of Jacob* in line two.

to the mountain of the LORD,
to the house of the God of Jacob. (2:3)

The following parallelism has three corresponding expressions between the two lines. The imperative *clothe yourself* begins both phrases, *strength* and *garments* correspond, and *O Zion* is a synonymous counterpart with *O Jerusalem*:

Awake, awake! Clothe yourself with strength, O Zion:
clothe yourself with your beautiful garments, O Jerusalem,
the holy city. (52:1)

6. *Double similes.* A simile is a figure of speech that uses *like* or *as* to compare two different things in a symbolic manner. Isaiah occasionally used similes in parallelism, as the following double simile illustrates:

we would be like Sodom,
we would be as Gomorrah. (1:9)

7. *Resultative relationship.* From time to time a parallelism presents a resultative relationship between the two lines. For example, Isaiah 7:14 states that the virgin would conceive and then bear a son. Line one prophesies of a conception, and line two prophesies of the results of that conception—the birth of a son.

Behold, the virgin will conceive,
and bear a son, and call his name Immanuel. (7:14)

Another example of a resultative relationship is in Isaiah 55:10. Line one speaks of seed that is sown; line two communicates that bread has become the product of the sown seed.

and giving seed to the sower,
and bread to the one who eats. (55:10)

8. *Gender-matched parallelism.* Isaiah presents a number of parallelisms in which both genders are paired. In the first example below, the term *sons* is paired with *daughters* and the words *their bosom* parallels *their shoulders*. In the second example the name *Abraham* is paired with *Sarah* and the words *your father* parallels *she that bare you*:

and they will bring your sons in their bosom,
and your daughters will be carried upon their shoulders.
(49:22)

Look to Abraham your father,
and to Sarah, she that bare you. (51:2)

In Hebrew all nouns are either feminine or masculine, a biblical distinction lost in the English translation. Note that the nouns *dust* and *chaff* in Hebrew are masculine, and the nouns *sword* and *bow* are feminine. These words are presented in a particular pattern in the following poetic parallelism, with each line featuring a masculine noun followed by a feminine noun:

who makes them like dust [masculine] with his sword
[feminine],
like driven stubble [masculine] with his bow [feminine]?
(41:2)

In addition to the gender parallels in the example just cited, there are parallels between things blown in the wind (*dust* and *chaff*) and weapons (*sword* and *bow*).

Isaiah 43:16 employs a similar pattern, with the feminine noun appearing first in each line:

Thus says the LORD, who makes a way [feminine], in the
sea [masculine],
and a path [feminine] in the mighty waters [masculine].
(43:16)

9. *Progression.* A number of parallelisms in Isaiah's writings show progression of the sense from line one to line two. An example from Isaiah 3:13, a verse that presents a courtroom scene, serves to demonstrate this progression. Note the progression—the Lord first pleads the cause of the people; afterward he judges them:

The LORD takes his place to plead a cause,
and stands to judge the people. (3:13)

10. *Rhetorical questions.* Rhetorical questions appear throughout the scriptures to instruct and enlighten the reader. Isaiah, too, employs rhetorical questions in a number of parallelisms. Isaiah 40:28a reads:

Have you not known?

Have you not heard? (40:28)

Isaiah 66:8 presents two parallelisms that feature rhetorical questions. Each line of the first parallelism begins with the interrogative particle *who* to introduce the rhetorical questions. Also, the term *heard* of line one parallels *seen* of line two, and *such a thing* of line one parallels *such things* of line two.

Who has heard such a thing?

Who has seen such things? (66:8)

A third rhetorical question comprises the second parallelism of this verse:

Is a country born in one day,

a nation brought forth in one moment? (66:8)

Note the parallels between *country* and *nation*, *born* and *brought forth*, *one day* and *one moment*.

11. *Numbers.* In poetic parallelisms, numbers correspond when the same number is repeated within the passage (fifty/fifty, thousand/thousand, and so on) or when the *a fortiori*, "how much more so" principle is in effect. A *fortiori* deals with "the peculiar sequence of two numbers, the second number being one unit higher than the first number ($x/x+1$)."²³ An

23. Wolfgang M. W. Roth, "The Numerical Sequence $x/x+1$ in the Old Testament," *Vetus Testamentum* 12 (1962): 300. Roth lists some thirty-one examples of number parallelism in the Old Testament.

example occurs in Isaiah 17:6b, where the first line reads “two or three” and the second line, following the *a fortiori* principle, reads “four or five”:

two or three berries on the topmost bough,
four or five in the branches of a fruitful tree. (17:6)

12. *Lists*. On occasion Isaiah presents lists of items in multiple parallelisms. The following two parallelisms list four body parts—*eyes, ears, heart, and tongues*:

And the eyes of seers will not be closed,
and the ears of those who hear will listen, (32:3)
and the heart of the rash will understand and know,
and tongues of those who stammer will speak promptly
and distinctly. (32:4)

Isaiah 11:6–8 lists twelve animals in four parallelisms—*wolf, lamb, leopard, kid, calf, young lion, cow, bear, lion, ox, cobra, and viper*:

And then will the wolf dwell with the lamb,
and the leopard will lie down with the kid;
and the calf and the young lion and the fatling together;
and a little child will lead them. (11:6)
And the cow and the bear will feed;
their young ones will lie down together;
and the lion will eat straw like the ox. (11:7)
And the nursing babe will play on the hole of the cobra,
and the toddler will put his hand in the viper's den. (11:8)

13. *Grammatical parallelisms*. The prophet Isaiah arranges a number of parallelisms into a particular grammatical word order; certain grammatical aspects of line one correspond with those of line two. For example, each of the two lines in Isaiah

1:10 features the same corresponding grammatical aspects: imperative, object, and subject. Both lines begin with an imperative (*hear, listen to*), followed by the object (*the word of the Lord, the law of our God*), and then the subject (*rulers of Sodom, people of Gomorrah*):

Hear the word of the Lord, rulers of Sodom;
listen to the law of our God, people of Gomorrah. (1:10)

In Isaiah 1:3 each line features the subject, negative particle, and verb:

Israel does not know,
my people do not understand. (1:3)

14. *Opening a prophecy.* Isaiah occasionally opens his prophecies with a parallelism (see, for example, Isaiah 13:1; 15:1; 17:1; 21:1, 11; 22:15). The second verse of the book of Isaiah opens a prophecy with a synonymous parallelism:

Hear, O heavens,
and listen, O earth. (1:2)

15. *Domain and subcategory.* A number of parallelisms feature a domain subcategory relationship. For instance, the cedar tree is a type of tree as well as one subcategory in the domain of trees. The following three parallelisms indicate this domain subcategory relationship: *wine* is a subcategory of *strong drink* (domain); *cedar* is a subcategory of *trees* (domain), and *lion* is a subcategory of *beast* (domain):

Woe unto the mighty to drink wine,
and men of strength to mingle strong drink. (5:22)

and he lets it grow strong among the trees of the forest.
He plants a cedar and the rain makes it grow. (44:14)

The lion will not be there,
nor any ravenous beast. (35:9)

16. *Declaration followed by an explanation.* Many parallelisms present a declaration in line one followed by an explanation in line two. For example, Isaiah 3:9 presents a declaration, "Woe unto their soul!" followed by the reason for the declaration:

Woe unto their souls!
for they have rewarded evil unto themselves. (3:9)

Chiasmus and Inverted Parallelism in Isaiah

Chiasmus is an inverted parallelism, a presentation of a series of words or thoughts followed by a second presentation of a series of words or thoughts, but in reverse order. John W. Welch's definition of chiasmus is instructive: "the appearance of a two-part structure or system in which the second half is a mirror image of the first, i.e., where the first term recurs last, and the last first."²⁴ A list of chiastic structures found in the book of Isaiah, including key words and scriptural references, is found in appendix 2.

An example of a simple chiasmus having an ABB'A' structure is in Isaiah 5:20. In this verse the terms *evil* and *good* are presented once and then again in reverse order:

A Woe unto them that call evil
B good,
B and good
A evil; (5:20)

In addition to the chiasmus just presented, Isaiah 5:20 has two more examples, each featuring the ABB'A' pattern. One

24. John W. Welch, ed., *Chiasmus in Antiquity* (Provo, Utah: Research Press, 1999), 10.

presents the terms *darkness, light, light, darkness* in chiastic order; the second has *bitter, sweet, sweet, bitter*:

A that put darkness

B for light,

B and light

A for darkness;

A that put bitter

B for sweet,

B and sweet

A for bitter! (5:20)

A longer chiasmus, featuring an ABCC'B'A' pattern, occurs in Isaiah 6:10. The body parts *heart, ears, and eyes* are each listed once, and then again in reverse order:

A Make fat the heart of this people,

B and make heavy their ears,

C and shut their eyes;

C lest they see with their eyes,

B and hear with their ears,

A and understand with their hearts,
and return, and be healed. (6:10)

Another ABCC'B'A' chiastic pattern is found in Isaiah 55:8–9, wherein the Lord teaches that his thoughts and ways are higher than those of humans. The chief pattern sets forth the terms *thoughts, ways, heavens, earth, ways, and thoughts*. Note the inner chiastic pattern in the two lines marked with “B”—*your ways/my ways/ /my ways/your ways*:

A For my thoughts are not your thoughts,

B nor are your ways my ways, declares the LORD.

C For as the heavens are higher

C than the earth,
 B so my ways are higher than your ways,
 A and my thoughts than your thoughts. (55:8–9)

Isaiah 60:1–3 comprises a chiasmus that features the pattern ABCDEFGG'F'E'D'C'B'A'. The parallel lines A through F on both sides of the structure pertain to the Lord's glorious light, as the following terms indicate: *arise, shine, light, glory, and brightness*. The two lines marked "G," the pivotal point of the structure, feature the concept of darkness. Darkness, then, counterpoints light in this structure:

A Arise,
 B shine,
 C for your light has come,
 D and the glory
 E of the LORD
 F has risen upon you.
 G For behold, the darkness will
 cover the earth,
 G and thick darkness the people,
 F but shall arise upon you,
 E the LORD
 D and his glory appears on you,
 C And nations will come to your light,
 B and kings to the brightness
 A of your rising. (60:1–3)

Primary Sources and Lexical Aids

I appealed to the following primary and secondary sources for *Harmonizing Isaiah*:

1. *The Great Isaiah Scroll 1QIsa^a: A New Edition*. In 1998 I, with Elisha Qimron, a professor of Hebrew from Ben Gurion

University (in Beer Sheba, Israel), prepared a new edition of the Isaiah Scroll that was published by E. J. Brill, an academic publisher located in Leiden, the Netherlands. The new edition consists of Hebrew transcriptions, photographs of the Isaiah Scroll, and a bibliography. In the book we describe our methodology:

The transcriptions were created from the leather scroll itself . . . and from three different sets of photographs. The transcriptions were then checked against enhanced computer images of the John C. Trever negatives, which were scanned into digitized format at 400 dpi on an Agfa Arcus II scanner. The computer images were manipulated and enhanced by use of commercial imaging software, . . . to illuminate difficult-to-read characters. A histogram, created for darkened areas of the scroll, provided a measurement of 256 shades of gray (pixels), which shades were then diminished or enhanced to provide the best reading of the characters. To determine the correct reading several characters were enlarged, zoomed at approximately 300 percent their actual size. Little pixelization occurred.²⁵

2. *Biblia Hebraica Stuttgartensia*. This publication is a widely used scholarly edition of the Masoretic Text. The volume features a critical apparatus—a series of notes at the bottom of each page—that contains variant readings from other Hebrew manuscripts and ancient versions of Isaiah.

3. *The Book of Isaiah in the Hebrew University Bible Project's Edition of the Bible*.²⁶ This Hebrew work was published in 1995 and contains four sections: the versions, the Dead Sea Scrolls, medieval Bible manuscripts, and spelling, vowels, and accents. The first two sections are of extreme importance to translators.

25. Donald W. Parry and Elisha Qimron, *The Great Isaiah Scroll 1QIsa^a: A New Edition* (Leiden: Brill, 1999), vii.

The volume's critical apparatus is much more complete than the apparatus that is part of *Biblia Hebraica Stuttgartensia*.

4. *Isaiah Passages in the Book of Mormon*. The present volume incorporates significant variant readings from Book of Mormon Isaiah passages that offer clarifications as well as doctrinal and historical insights. For many years Latter-day Saint scholars have recognized the great value of the variant readings in the Isaiah passages in the Book of Mormon.²⁷ Only major Book of Mormon Isaiah readings that are at variance with the KJV play a role in this translation.

I drew on Royal Skousen's facsimiles—*The Original Manuscript of the Book of Mormon: Typographical Facsimile of the Extant Text* and *The Printer's Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts*, both published by FARMS in 2001—together with the 1830 and 1981 editions of the Book of Mormon in *Harmonizing Isaiah*. These four works provide the most accurate readings of the Isaiah texts that are cited in the Book of Mormon.

5. *The Joseph Smith Translation of the Bible*.²⁸ Latter-day Saint scholars value the Prophet Joseph Smith's Translation

26. Moshe H. Goshen-Gottstein et al., editors, *The Book of Isaiah* (in Hebrew) (Jerusalem: Magnes, Hebrew University, 1995).

27. See especially John A. Tvedtnes, "The Isaiah Variants in the Book of Mormon," (Provo, Utah: FARMS, 1981); John A. Tvedtnes, "Isaiah Variants in the Book of Mormon," in Monte S. Nyman, ed., *Isaiah and the Prophets: Inspired Voices from the Old Testament* (Provo, Utah: BYU Religious Studies Center and Salt Lake City: Bookcraft, 1984), 165–77; see also Parry, Parry, and Peterson, *Understanding Isaiah*, throughout.

28. Robert J. Matthews presents a number of "statements about the uncompleted status of the New Translation" (e.g., the Joseph Smith Translation) in his book "A Plainer Translation": *Joseph*

of the Bible for its variant readings.²⁹ It is interesting to note that on occasion the Joseph Smith Translation clarifies the Isaiah passages in the Book of Mormon. For instance, a phrase in Isaiah 52:15 that is cited in 3 Nephi 20:45—"So shall he sprinkle many nations"—reads the same as the King James Version. However, the Joseph Smith Translation reads, "So shall he gather many nations." In this case, *Harmonizing Isaiah* uses the reading of the Joseph Smith Translation because the term *gather* seems to fit the context and meaning of the passage.

Harmonizing Isaiah uses the transcriptions of the JST that are in *Joseph Smith's New Translation of the Bible Original*

Smith's Translation of the Bible: A History and Commentary (Provo, Utah: BYU Press, 1978), 207–18. One quotation, in particular, is especially enlightening: "We have heard President Brigham Young state that the Prophet, before his death, had spoken to him about going through the translation of the Scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write [2 February 1833]." George Q. Cannon, cited in Matthews "A Plainer Translation," 207.

29. For a history of the coming forth of the Joseph Smith Translation, as well as statements about its authority and publication, see Robert J. Matthews, "A Plainer Translation." On the value and significance of the variant readings of the JST, see *ibid.*, 219–32. The JST makes numerous doctrinal contributions about the nature of God and man, Jesus Christ's ministry and teachings, Noah, Melchizedek, Joseph, the Law of Moses, and many other matters of significance. Further, it clarifies many biblical passages and reconciles numerous contradictory statements. It is a product of inspiration through the Lord's seer and translator Joseph Smith. For a discussion and presentation of various contributions that the JST makes to gospel doctrine, see *ibid.*, 255–390.

Manuscripts.³⁰ These transcriptions are accurately represented and well-documented.

The major variant readings from the Great Isaiah Scroll, the Joseph Smith Translation, and the Book of Mormon appear in brackets in the notes.

Lexical Aids

The following three lexical aids proved to be vital in the preparation of this volume. All three are standard works in the field of biblical studies:

Brown, Francis, Stephen R. Driver, and Charles A. Briggs. A *Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon, 1977.

Koehler, Ludwig, and Walter Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament*. 4 vols. Leiden: Brill, 1994–1999.

Botterweck, G. Johannes, Helmer Ringgren, and Heinz-Josef Fabry, eds. *Theological Dictionary of the Old Testament*. 11 vols. Grand Rapids, Mich.: Eerdmans, 1974–2001.

Several secondary sources, identified in the bibliography, were important to understanding particular words and phrases in Isaiah's writings.

The Septuagint Was Not Used in *Harmonizing Isaiah*

The Septuagint, the Greek translation of the Hebrew Bible produced during the third century B.C., is a primary ancient literary witness to the Old Testament. It was not, however, used in *Harmonizing Isaiah*. This is because the Greek translator (or

30. *Joseph Smith's New Translation of the Bible Original Manuscripts*, Scott R. Faulring, Kent P. Jackson, and Robert J. Matthews, eds. (Provo, Utah: BYU Religious Studies Center, 2002).

translators) of the book of Isaiah produced an exceptionally liberal translation that included the translator's personal reflections and interpretations. That is to say, the translator, while undoubtedly earnest in his attempt to create a careful and correct translation, permitted his own biases to govern the translation process. Many scholars have noted this difficulty with the Greek translation of Isaiah. For instance, Septuagint scholar Isaac Leo Seeligmann explained:

The translator's historical background never fails to exert its influence on him subjectively, and thereby on his work. The range and strength of each of these two influences vary from one case to another, and the same is true of the collection of translations preserved in the Septuagint; the translation of Isaiah is characterized in numerous places not only by a fairly considerable independence of the Hebrew text, but also by the fact that it evinces an equally marked influence from the surrounding cultural atmosphere, as well as expressing the author's personal views. This translation, in fact, is almost the only one among the various parts of the Septuagint which repeatedly reflects contemporaneous history. [In addition, the translator made effort] to contemporize the old biblical text and revive it by inspiriting it with the religious conceptions of a new age.³⁰

31. Isaac L. Seeligmann, *The Septuagint Version of Isaiah: A Discussion of its Problems* (Leiden: Brill, 1948), 3–4.

Abbreviations

| | |
|--------------------|--|
| 1QIsa ^a | The Great Isaiah Scroll |
| JST | Joseph Smith Translation |
| KJV | King James Version |
| MT | Masoretic Text (<i>Biblia Hebraica Stuttgartensia</i>) |

Sigla

- [] Encloses variant readings from the Great Isaiah Scroll, the Joseph Smith Translation, or the Book of Mormon.
- () Encloses words that are not found in the Hebrew texts but are added to the translation to make sense of the verse.

LORD (uppercase letters). Hebrew *Yahweh*, from which we have the name *Jehovah*. The convention to employ *LORD* rather than *Jehovah* was held by many early English translations of the Old Testament, including the King James Version.

Lord (lowercase letters). Hebrew *adonai*, meaning “master.” This term often refers to Jehovah. The convention to employ *Lord* was held by many early English translations of the Old Testament, including the King James Version.

The subheadings found throughout *Harmonizing Isaiah* are from Parry, Parry, and Peterson, *Understanding Isaiah*.

THE BOOK OF ISAIAH

The Vision of Isaiah (1:1)

The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem during the days of Uzziah, Jotham, Ahaz, and Hezekiah—kings of Judah. (1:1)

God Charges Israel for Her Sins (1:2–5a)

Hear, O heavens,
and listen, O earth;

for the LORD has spoken:
I have reared and raised children,
but they rebelled against me. (1:2)

The ox knows its purchaser
and the ass its owner's feeding trough;

Israel does not know,
my people do not understand. (1:3)

Woe, nation that sins,
people burdened with iniquity,

seed of evildoers,
children who are corrupt.

They have abandoned the LORD;
they have spurned the Holy One of Israel;

they have turned their backs. (1:4)

Why will you be smitten again?

You continuously revolt.

Description of Israel's Condition: The People (1:5b–6) and the Land (1:7–9)

Your entire head is sick;
your entire heart is diseased. (1:5)

From the sole of the foot to the head, there is no healthy spot.
Wounds, and bruises, and open sores—

they have not been closed up nor wrapped,
neither softened with ointment. (1:6)

Your land is desolate,
your cities are burned with fire,

your soil, strangers devour in your presence,
it is desolate, overthrown by strangers. (1:7)

And the daughter of Zion is left as a hut in a vineyard,
as a shelter in a cucumber field,
as a besieged city. (1:8)

If the LORD of Hosts had not left us a few survivors,
we would be like Sodom,
we would be as Gomorrah. (1:9)

**Condemnation against Israel's Apostate Temple Practices
(1:10–15)**

Hear the word of the LORD, rulers of Sodom;
listen to the law of our God, people of Gomorrah. (1:10)

What is the multitude of your sacrifices to me? says the
LORD.

I have had enough of burnt offerings of rams,

and the fat of fattened beasts and the blood of bulls.

I do not delight in lambs or he-goats. (1:11)

When you come to see my face,¹
who requires this from your hand to trample my courts? (1:12)

Bring no more meaningless offerings;
incense is an abomination unto me;

the new moons and sabbaths,
the calling of assemblies—

I cannot endure iniquity and the solemn assembly; (1:13)
my soul hates your new moons and your appointed feasts;

they have become a burden to me;
I am weary of bearing them. (1:14)

And when you spread forth your palms, I will hide mine eyes
from you;
even when you pray much, I will not hear.

Your hands are full of blood,
[your fingers with iniquity].² (1:15)

**Invitation for Israel to Repent and Cleanse Themselves
(1:16–20)**

Wash yourselves.
Be pure.

Remove the evil of your deeds from before my eyes.
Stop the evil. (1:16)

Learn to do well;
seek justice,

relieve the oppressed,
defend the orphan,
plead for the widow. (1:17)

Come and let us reason together, says the LORD:

Though your sins are as scarlet, they will be as white as snow;
though they are red like crimson, they will be as wool. (1:18)

If you are willing and obedient, you will eat the good of the
land; (1:19)
but if you refuse and rebel, you will be consumed by the sword,
for the mouth of the LORD has spoken. (1:20)

Lament for the Inhabitants of Jerusalem (1:21–23)

How the faithful city has become a harlot! It was full of justice;
righteousness lodged in her, but now murderers. (1:21)

Your silver has become dross,
your wine mixed with water. (1:22)

Your rulers are rebels
and companions of thieves.

[They all]³ love bribes
and chase after gifts.

They do not defend the cause of the orphan,
neither does the cause of the widow come to them. (1:23)

Zion to Be Redeemed, the Wicked Destroyed (1:24–31)

Therefore the Lord,
the LORD of Hosts,
the Mighty One of Israel, speaks:

Ah, I will get relief from my adversaries,
and avenge myself of mine enemies. (1:24)

And I will turn my hand against you
and smelt away your dross
and take away all your slag. (1:25)

And I will restore your judges as at the first,
and your counselors as at the beginning.

Afterward you will be called
the City of Righteousness,
the Faithful City. (1:26)

Zion will be redeemed with justice
and her repentant ones with righteousness. (1:27)

But transgressors and sinners together will be crushed
and those that forsake the LORD will be consumed.(1:28)

For [you]⁴ will be ashamed of the oaks which you have desired,
and you will be confounded because of the gardens that you
have chosen. (1:29)

For you will be as an oak whose leaf withers,
and as a garden without water. (1:30)

And the strong one will be as tinder,
and his work as a spark,

and both will burn together,
and none will quench them. (1:31)

The Mountain (Temple) of the Lord (2:1–5)

The word that Isaiah, the son of Amoz, saw concerning Judah
and Jerusalem. (2:1)

And it will come to pass in the last days, [when]⁵ the mountain
of the LORD's house

will be established at the top of the mountains,
and it will be exalted above the hills,

and all nations will flow unto it. (2:2)
And many people will come and say,

Come,
and let us go up

to the mountain of the LORD
to the house of the God of Jacob;

that he may teach us of his ways,
and that we may walk in his paths;

because the law will go forth from Zion,
and the word of the LORD from Jerusalem. (2:3)

Thus he will judge among the nations,
and he will settle the case for many people.

And they will hammer their swords into plowshares,
and their spears into pruning hooks.

And nation will not lift up a sword against nation,
nor will they learn war again. (2:4)

Come, O house of Jacob, and let us walk in the light of the
LORD;
[yea, come, for you have all gone astray, every one to his
wicked ways].⁶ (2:5)

Isaiah's Address (Prayer) to Jehovah (2:6–9)

Therefore, [O Lord],⁷ you have rejected your people, the
house of Jacob,
because they are filled from the east,

and [hearken unto]⁸ soothsayers as do the Philistines,
and they clasp hands with foreigners. (2:6)

Their land is full of silver and gold,
and there is no end to their treasures.

Their land is full of horses
and there is no end to their chariots. (2:7)

Their land is full of idols;
they bow down to the work of their hands,
that which their fingers have made. (2:8)

And mankind has [not]⁹ been humbled
and man has [not]¹⁰ been brought down; do not forgive them.
(2:9)

The Day of Jehovah (2:10–22)

[O you wicked ones],¹¹ enter into the rock, and hide in the dust;
for the fear of the LORD and [the glory of]¹² his majesty [will
smite you].¹³ (2:10)

[And it will come to pass that]¹⁴ the eyes of the haughty man
will be brought low,
and the loftiness of [men]¹⁵ will be humbled,
and the LORD alone will be exalted in that day. (2:11)

For the day of the LORD of Hosts [soon comes upon all nations;
yea, upon every one;

yea,]¹⁶ upon the proud and lofty,
and upon every one who is lifted up;
and he will be brought low. (2:12)

[Yea, and the day of the LORD will come]¹⁷ upon all the cedars
of Lebanon,
[for they]¹⁸ are lofty and lifted up, and upon all the oaks of
Bashan,(2:13)

and upon all the lofty mountains,
and upon all the hills,

[and upon all the nations which]¹⁹ are lifted up, (2:14)
[and upon every people].²⁰

And upon every high tower,
and upon every fortified wall, (2:15)

[And upon all the ships of the sea],²¹
and upon all the ships of Tarshish,
and upon all [luxury ships].²² (2:16)

And the loftiness of man will be humbled,
and the haughtiness of men will be made low,
and the LORD alone will be exalted in that day. (2:17)

And the idols will completely disappear. (2:18)

And they will go into the caves of the rocks,
and into the caverns of the ground,

for the fear of the LORD [will come upon them],²³
and the glory of his majesty [will smite them]²⁴
when he arises to shake terribly the earth. (2:19)

In that day a man will cast away his idols of silver
and his idols of gold, which [he]²⁵ hath made for himself to
worship,

to the moles
and to the bats, (2:20)

and go into the caverns of the rocks,
and into the crevices of the cliffs,

for fear of the LORD [will come upon them],²⁶
and the [majesty of the Lord]²⁷ [will smite them]²⁸ when he
arises to shake terribly the earth. (2:21)

Cease from man, in whose nostrils is only breath;
for does he merit esteem? (2:22)

**Anarchy and Ruin Prophesied for Jerusalem and Judah
(3:1–12)**

For behold, the Lord, the LORD of Hosts, removes from
Jerusalem and from Judah

the supply and the support,
the entire supply of bread, and the entire supply of water; (3:1)

the warrior,
and the man of war,
the judge,
and the prophet,
and the diviner,
and the elder, (3:2)
the captain of fifty,
and the dignitary,
and the counselor,
and the skilled craftsman,
and the expert enchanter. (3:3)

And I will give boys [unto them]²⁹ to be their princes,
and babes will rule over them. (3:4)

And the people will be oppressed—
man against man,
each by his neighbor;

the child will be disrespectful to the elderly,
and the despised against the honored. (3:5)

When a man will take hold of his brother of the house of his
father, [and will say],³⁰
You have clothing; you will be our leader, and let [not]³¹ this
ruin [come]³² under your hand. (3:6)

In that day he will say, I will not be a healer,
for in my house [there]³³ is neither bread nor clothing. You
will not make me a leader of the people. (3:7)

For Jerusalem has stumbled,
and Judah has fallen;

because their tongues and their deeds [have been]³⁴ against the
LORD,
provoking his glorious eyes. (3:8)

The look of their faces testifies against them,
and [does]³⁵ declare their sin [to be even]³⁶ as Sodom,
they cannot hide it.

Woe unto their souls!
for they have rewarded evil unto themselves. (3:9)

Say unto the righteous that it is well [with them],³⁷
for they will eat the fruit of their deeds. (3:10)

Woe unto the wicked, [for they will perish];³⁸
for the reward of [their]³⁹ hands will be [upon]⁴⁰ [them].⁴¹ (3:11)

[And]⁴² my people, children are their oppressors,
and women rule over them.

O my people, they who lead you cause you to err
and confuse the way of your paths. (3:12)

Judgment against the Daughters of Zion (3:13–4:1)

The LORD takes his place to plead a cause,
and stands to judge the people. (3:13)

The LORD will enter into judgment against the elders
and the leaders of his people;

you have consumed the vineyard,
[and]⁴³ the spoil of the poor is in your houses. (3:14)

What do you mean? You beat my people to pieces
and crush the faces of the poor?

Says the Lord, the LORD of Hosts. (3:15)
And the LORD says,

Because the daughters of Zion are haughty,
and walk with stretched necks and flirtatious eyes,
walking along with mincing steps, and with their feet tinkling
as they go; (3:16)

therefore the LORD will bring sores on the head of the daughters
of Zion,
and the LORD will lay bare their foreheads. (3:17)

In that day the Lord will take away the finery of the anklets,
the headbands, and the crescents, (3:18)
the pendants, the bracelets, and the scarves, (3:19)
the headdresses, the armlets, the sashes, the boxes of perfume,
and the amulets, (3:20)
the signet-rings, and the nose rings; (3:21)

the festal robes, the mantles, the cloaks, and festive garments,
(3:22)

the lace gowns, the linen garments, the turbans, and the
shawls. (3:23)

And it will come to pass, instead of perfume there will be
rottenness;

and instead of a belt, a rope;

and instead of well set hair, baldness;

and instead of a rich robe, a girding of sackcloth;

instead of beauty, burning. (3:24)

Your men will fall by the sword,

and your warriors in war. (3:25)

And her gates will lament and mourn,

and she will be destitute [and]⁴⁴ will sit upon the ground. (3:26)

And in that day, seven women will take hold of one man, saying,

We will eat our own bread,

and wear our own apparel;

only let us be called by your name.

Take away our disgrace. (4:1)⁴⁵

The Survivors: Those Who Escape the Judgments of God are Cleansed (4:2–6)

In that day the branch of the LORD will be for beauty and glory,

and the fruit of the earth will be the pride and honor

for them that are escaped of Israel [and Judah].⁴⁶ (4:2)

And it will come to pass, [they]⁴⁷ that are left in Zion, and re
main in Jerusalem,

will be called holy, every one that is written among the living
in Jerusalem; (4:3)

When the Lord will have washed away the filth of the daughters of Zion,
and will have cleansed the blood from Jerusalem,
by the spirit of judgment,
and by the spirit of burning. (4:4)

And the LORD will create over the whole site of mount Zion,
and over her assemblies,
a cloud by day,
and smoke and the glow of a flaming fire by night;
for over all the glory [of Zion]⁴⁸ will be a canopy. (4:5)
It will be as a pavilion for shade by day from the heat,
and for a refuge,
and for a hiding place from storm and from rain.(4:6)

The Song of the Vineyard (5:1–7)

[And then]⁴⁹ let me sing to my beloved a song of my beloved
about his vineyard.
My beloved had a vineyard in a very fertile hill;(5:1)
and he dug it up, and cleared it of stones,
and planted it with the choicest vine,
and built a watchtower in it,
and he even hewed out a winepress in it;
then he expected it to yield grapes,
but it yielded sour grapes. (5:2)
And now, O inhabitants of Jerusalem,
and men of Judah,

judge, between me and my vineyard. (5:3)

What more could have been done to my vineyard
that I have not done in it?

Wherefore, when I expected it to bring forth grapes,
it brought forth sour grapes?(5:4)

And now let me tell you what I will do to my vineyard:

I will remove its hedge, and it will burn;
[I will]⁵⁰ break down its wall, and it will be trampled down; (5:5)

and I will make it wasteland;
it will not be pruned, nor hoed;

but there will come up briars and thorns;
I will command the clouds not to rain on it. (5:6)

For the vineyard of the LORD of Hosts is the house of Israel,
and the men of Judah his delightful plant;

and he expected justice
but behold bloodshed;

for righteousness,
but behold a cry of distress. (5:7)

The “Bitter Crop”: A Listing of Sins and Woes against the Wicked (5:8–25)

Woe unto them that join house to house,⁵¹
till there [can]⁵² be no place,
that you are made to dwell alone in the land. (5:8)

In my ears the LORD of Hosts says, Surely many houses will
be desolate,
[and]⁵³ spacious and fair [cities]⁵⁴ without occupants. (5:9)

Yea, ten acres of vineyard will yield one bath,
and the seed of the homer will yield an ephah. (5:10)

Woe unto them that rise early in the morning, that they may
pursue strong drink;
[and]⁵⁵ that tarry late into the night, [and]⁵⁶ wine inflame
them! (5:11)

And at their banquets they have harps and lyres,
tambourines and flutes, and wine,

but they regard not the deeds of the LORD,
neither do they see the work of his hands. (5:12)

Therefore my people are exiled, because they lack knowledge;
and their honored men are dying of hunger,
and their masses are parched with thirst. (5:13)

Therefore Sheol has enlarged her appetite,
and opened her mouth without measure;

and into it will descend their nobles, and masses,
and their brawlers and revelers. (5:14)

And mankind will be brought down,
and man will be humbled,
and the eyes of the lofty will be humbled. (5:15)

But the LORD of Hosts is exalted in judgments,
and the Holy God shows himself holy in righteousness. (5:16)

Then will the lambs feed in their pasture,
and the fatlings and [goats]⁵⁷ will feed among the ruins. (5:17)

Woe unto them that pull iniquity with cords of falsehood,
and sin with a cart rope; (5:18)

that say, Let him hurry, let him make haste, that we may see it;
and let the plan of the Holy One of Israel draw near and
come, that we may know it! (5:19)

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! (5:20)

Woe unto [the]⁵⁸ wise in their own eyes,
and clever in their own sight! (5:21)

Woe unto [the]⁵⁹ mighty to drink wine,
and men of strength to mingle strong drink; (5:22)

who acquit the guilty for a bribe,
and remove from the righteous his righteousness. (5:23)

Therefore, as the tongue of the fire devours stubble,
and the flame consumes the dry grass,

their root will be as rottenness,
and their blossoms will go up as dust;

because they have rejected the law of the LORD of Hosts,
and despised the word of the Holy One of Israel.(5:24)

Therefore the anger of the LORD kindled against his people,
and he has [stretched forth]⁶⁰ his hand against them, and has
smitten them;

and the mountains did tremble,
and their corpses are like refuse in the streets.

For all this his anger is not turned away,
but his [hand]⁶¹ is stretched out still. (5:25)

An Ensign to the Nations: The Gathering of Israel (5:26–30)

And he will lift up an ensign to the nations far away,
and will whistle unto them from the end of the earth;

and, behold, they will come speedily and swiftly; (5:26)

none will be weary nor stumble among them;
none will slumber nor sleep;

neither will the belts of their waists come undone,
nor will the thongs of their sandals be broken;(5:27)

whose arrows [will be]⁶² sharp,
and all their bows bent,

[and]⁶³ their horses' hoofs are like flint,
and their wheels like a whirlwind; (5:28)

their roaring like a lion,
they will roar like young lions;

yea, they will growl, and seize the prey, and will carry it off,
and none will rescue it. (5:29)

And in that day they will roar against them
like the roaring of the sea;

and if [they]⁶⁴ look unto the land, behold, darkness and sorrow,
and the light darkened by the clouds. (5:30)

Isaiah's Vision of God and His Prophetic Commission (6:1–13)

In the year that king Uzziah died I saw also the LORD sitting upon
a throne, high and lifted up, and the hems of his robe filled the
temple. (6:1)

Above him stood seraphs, each one had six wings;
with two it covered its face,
and with two it covered its feet,
and with two it flew. (6:2)

And one called to another, Holy, holy, holy is the LORD of
Hosts;
the whole earth is full of his glory. (6:3)

And the posts of the door would shake at the voice of him
who cried,
and the house was filled with smoke. (6:4)

Then said I, Woe is me!
for I am lost;

because I am a man of unclean lips,
and I dwell among a people of unclean lips,

for my eyes have seen the King, the LORD of Hosts. (6:5)

Then flew one of the seraphs to me, with a burning coal in his hand, which he had taken with the tongs from the altar; (6:6)

and he touched my mouth,
and said, Behold, this has touched your lips,

and your iniquity is removed,
and your sin atoned for. (6:7)

Also I heard the voice of the LORD, saying:

Whom will I send, and who will go for us?
Then I said, Here am I; send me. (6:8)

And he said, Go, and tell this people,

Hear indeed, but [they understood]⁶⁵ not;
and see indeed, but [they perceived]⁶⁶ not. (6:9)

Make fat the heart of this people, and make heavy their ears,
and shut their eyes;
lest they see with their eyes, and hear with their ears, and understand with their [hearts],⁶⁷

and return, and be healed. (6:10)
Then said I; O [LORD],⁶⁸ how long? And he said:

Until the cities lie ruined without inhabitant,
and the houses without man,
and the land lies wasted and desolate, (6:11)

and the LORD removes man far away, [for]⁶⁹ there [will be]⁷⁰ a great forsaking in the land. (6:12)

But yet [there will be]⁷¹ a tenth in it, and [they]⁷² will return, and will be for burning, as a terebinth and as an oak, which when felled, the stump is in it. The holy seed is its stump.⁷³ (6:13)

Ephraim and Syria War against Judah (7:1–9)

And it came to pass in the days of 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 to war against Jerusalem, but could not prevail against it.(7:1)

When it was reported to the house of David, saying, Syria is in league with Ephraim, and his heart was moved, and the heart of his people, as [the]⁷⁴ trees of the forest shake before [the]⁷⁵ wind. (7:2)

Then the LORD said to Isaiah, Go forth now to meet Ahaz, you, and Shear-jashub your son, at the end of the aqueduct of the Upper Pool on the road to the Fuller's Field, (7:3)

and say to him, Take heed, and be quiet;
do not fear, and do not let your heart be faint,

because of these two smoldering sticks of firewood,
because of the raging of Rezin and Syria, and of the son of
Remaliah. (7:4)

Because Syria, Ephraim,
and the son of Remaliah, have plotted against you, saying, (7:5)

Let us go up against Judah, and terrify it,
and divide it among ourselves,

and let us install a king in it,
[yea,]⁷⁶ the son of Tabeal. (7:6)

Thus says the Lord, the LORD, It will not happen,
it will not come to pass. (7:7)

For the head of Syria is Damascus,
and the head of Damascus is Rezin;

and within sixty-five years Ephraim will be shattered,
that it is no longer a people. (7:8)

And the head of Ephraim is Samaria,
and the head of Samaria is Remaliah's son.

If you will not believe,
surely you will not be confirmed.⁷⁷ (7:9)

The Sign to Ahaz: The Immanuel Prophecy (7:10–16)

Again the LORD spoke unto Ahaz, saying, (7:10)
Ask a sign of the LORD your God;

let it be in the depths of Sheol
or the heights above. (7:11)

But Ahaz said, I will not ask,
neither will I test the LORD. (7:12)

And (Isaiah) said, Hear now, O house of David;

is it a small thing for you to try the patience of men,
but will you try the patience of my God also? (7:13)

Therefore the [LORD]⁷⁸ himself will give you a sign,

Behold, the [virgin]⁷⁹ will conceive,
and bear a son, and call his name Immanuel. (7:14)

Butter and honey will he eat,
when he knows to refuse the evil, and choose the good. (7:15)
For before the child knows to refuse the evil, and choose the
good,

the land whose two kings you dread will be deserted. (7:16)

Assyria's Invasion of Judah (7:17–25)

The LORD will bring upon you,
and upon your people,
and upon your father's house,

days that have not come,
from the day that Ephraim departed from Judah—even the
king of Assyria. (7:17)

And it will come to pass in that day,

that the LORD will whistle for the fly that is in the distant
rivers of Egypt,
and for the bee that is in the land of Assyria. (7:18)

And they will come, and all of them rest in the ravines,
and in the crevices of the rocks,

and upon all thorn bushes,
and at all the watering places. (7:19)

In that day the LORD will shave with a razor that is hired be-
yond the river—
the king of Assyria—

the head, and the hair of the feet,
and it will also clip off the beard. (7:20)

And it will come to pass in that day, that a man will keep alive
a heifer of the herd and two sheep; (7:21)

And it will come to pass because they will give an abundance
of milk,

he will eat butter;

and everyone who is left in the land will eat butter and honey.
(7:22)

And it will come to pass in that day,
every place that used to have a thousand vines worth a thousand
pieces of silver
will become thorns and briers. (7:23)

Men will come there with arrows and [bows],⁸⁰
because all the land will become briers and thorns. (7:24)

And on all mountains that were once cultivated with the hoe,
one will no longer come there out of fear for briers and thorns,

but they will become places where cattle are turned loose
and where sheep tread. (7:25)

The Immanuel Prophecy: First Fulfillment (8:1–4)

Moreover the [word of the]⁸¹ LORD said unto me, Take a great
tablet, and write on it with an ordinary stylus, Maher-shalal-
hash-baz.(8:1)

And I took for me faithful witnesses, Uriah the priest, and
Zechariah the son of Jeberechiah. (8:2)

And I went to the prophetess, and she conceived, and bore a
son. Then said the LORD to me, Call his name Maher-shalal-
hash-baz.(8:3)

For [behold,]⁸² the child will [not]⁸³ have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria. (8:4)

Rejecting Jehovah, the Waters of Shiloah (8:5–10)

The LORD spoke also unto me again, saying, (8:5)

Because this people refuse the waters of Shiloah that flow gently, and rejoice in Rezin and Remaliah's son; (8:6)

Now therefore, behold, the [Lord]⁸⁴ brings upon them the waters of the river,

strong and many, even the king of Assyria, and all his glory;

and he will come up over all its channels,

and go over all its banks; (8:7)

And he will sweep into Judah;

he will overflow and go over,

until he will reach the neck;

and he will stretch out its wings, filling the breadth of your land, O God is with us [Immanuel]. (8:8)

Band together, O you people, but you will be broken;

and give ear, all you from the distant parts of the earth;

gird yourselves, but you will be broken;

gird yourselves, but you will be broken. (8:9)

Counsel together, but it will come to nothing;

speak a word, but it will not stand; for God is with us

[Immanuel]. (8:10)

Jesus Is Like a Temple to the Righteous (8:11–15)

For the LORD spoke to me [when he took me by the hand],⁸⁵
and warned me not to walk in the way of this people, saying,
(8:11)

Do not say, A conspiracy,
to all to whom this people will say, A conspiracy;

do not fear what they fear,
nor be afraid. (8:12)

You will regard the LORD of Hosts as holy; he is your fear,
and let him be your dread. (8:13) And he will be a sanctuary,

but a stone of stumbling and a rock of offence to both the
houses of Israel,
a trap and a snare to the inhabitants of Jerusalem. (8:14)

And many among them will stumble and fall,
and be broken, and be snared, and be taken. (8:15)

Sealing the Testimony and the Law (8:16–9:2)

Bind up the testimony,
seal the law among my disciples. (8:16)

And I will wait upon the LORD, who hides his face from the
house of Jacob,
and I will hope for him. (8:17)

Behold, I and the children whom the LORD has given me are
for signs and for wonders in Israel from the LORD of Hosts,
who dwells in mount Zion. (8:18)

And when they will say unto you, seek unto them that have
[spirits of the dead],⁸⁶
and unto wizards that peep and mutter—

should not a people seek unto their God
for the living to [hear from]⁸⁷ the dead? (8:19)

To the law and to the testimony; [and]⁸⁸ if they speak not ac-
cording to this word,
it is because there is no light in him. (8:20)

And he will pass through the land, distressed and hungry;
and it will come to pass that when he becomes hungry,

he will become enraged,
and curse his king and his God,

and he will look upward. (8:21)
And he will look to the earth;

and behold, distress and darkness, the gloom of anguish;
and he will be thrust into darkness. (8:22)
But there will be no gloom for those who were in anguish.

In former times he held the land of Zebulun
and the land of Naphtali in contempt,

but afterwards he honored Galilee of the nations, by the way
of the [Red]⁸⁹ Sea,
along the Jordan. (9:1)

The people who are walking in darkness have seen a great light;
those who dwell in the land of the shadow of death, upon
them has the light shined. (9:2)

The Messiah—The Son Becomes the New King (9:3–7)

You have increased the rejoicing,
you have⁹⁰ magnified the joy;

[and]⁹¹ they rejoice before you as one rejoices at harvest time,
and as one rejoices when dividing the booty, (9:3)

because you have shattered the yoke of their burden,
and the staff of their shoulder,
and the rod of their oppressor.⁹² (9:4)

For every soldier's boot that tramps with a quake,
and every garment rolled in blood,

will be for burning,
fuel for the fire. (9:5)

Because to us a child is born,
to us a son is given;

and the dominion will be on his shoulders;
and his name will be called
Wonderful Counselor,
Mighty God,
Everlasting Father,
Prince of Peace. (9:6)

There will be no end to the increase of his dominion and peace,

upon the throne of David,
and upon his kingdom,

ordering it
and establishing it

with justice
and with righteousness

from that time on
and forever.

The zeal of the LORD of Hosts will do this. (9:7)

Judgment against the Northern Kingdom of Israel (9:8–10:4)

The [LORD]⁹³ sent [his]⁹⁴ word unto Jacob
and it fell upon Israel. (9:8)

And all the people will know,
even Ephraim and the inhabitant[s]⁹⁵ of Samaria,

who say in pride
and arrogance of heart, (9:9)

The bricks have fallen down, but we will build with hewnstones;
the sycamores have been cut down, but we will replace them
with cedars. (9:10)

Therefore the LORD raises the adversaries of Rezin against him
and stirs up his enemies. (9:11)

The Syrians on the east
and the Philistines on the west; (9:12)

and they will devour Israel with open mouth.

For all this his anger is not turned away,
but his hand is stretched out still.

But the people did not return to him who smote them,
neither did they seek the LORD of Hosts. (9:13)

Therefore will the LORD cut off from Israel head and tail,
palm branch and reed in one day. (9:14)

The ancient,⁹⁶ he is the head;
and the prophet who teaches lies, he is the tail. (9:15)

For the leaders of this people lead them astray;
and those who are led by them are swallowed up. (9:16)

Therefore the Lord has no joy over their young people,
neither has compassion on their orphans and widows;

for every one [of them]⁹⁷ is ungodly and evil,
and every mouth speaks folly.

For all this his anger is not turned away,
but his hand is stretched out still. (9:17)

For wickedness burns as a fire;
it will devour the briers and thorns,
and will kindle the thickets of the [forests],⁹⁸ rolled up in a
column of smoke. (9:18)

Through the wrath of the LORD of Hosts [the]⁹⁹ earth is burned,
and the people will be like fuel for fire.

No man will spare his brother. (9:19)
And he will snatch on the right hand, but be hungry;
and he will eat on the left hand, but will not be satisfied;

each will eat the flesh of his own arm; (9:20)

Manasseh, Ephraim; and Ephraim, Manasseh;
together they will be against Judah.

For all this his anger is not turned away,
but his hand is stretched out still. (9:21)

Woe to those who make iniquitous laws,
and to those who write oppressive decrees, (10:1)

to turn away the needy from their rights,
and to rob justice from the poor of my people,

that widows may be their spoil,
and that they may make orphans their prey. (10:2)

And what will you do in the day of punishment,
and in the disaster which will come from afar?

to whom will you flee for help?
and where will you leave your wealth? (10:3)

Nothing remains but to crouch under the prisoners,
or to fall under the slain.

For all this his anger is not turned away,
but his hand is stretched out still. (10:4)

Assyria: Instrument in God's Hand (10:5–11)

Woe to Assyria, the rod of my anger,
and the staff in their hand is [their]¹⁰⁰ fury. (10:5)

I will send him against a godless nation,
and against the people of my wrath will I command him

to take spoil,
and to seize plunder,
and to tread them down like the mire of the streets. (10:6)

But such is not what he intends,
neither does his heart so think;

but in his heart it is to destroy
and to cut off not a few nations. (10:7)

For he says, are not my commanders all kings? (10:8)
Was not Calno as Carchemish?
Was not Hamath as Arpad?
Was not Samaria as Damascus? (10:9)

As my hand has found[ed]¹⁰¹ the kingdoms of the idols,
and whose graven images are greater than those of Jerusalem
and of Samaria; (10:10)

will I not do to Jerusalem and her idols,
as I have done unto Samaria and her idols? (10:11)

God Destroys Assyria: A Type of the Destruction at the Second Coming (10:12–19)

But it will come to pass when the LORD has completed all
his work
upon Mount Zion and upon Jerusalem—

I will punish the fruit of the king of Assyria's boastful heart,
and the glory of his haughty eyes. (10:12)

For he said, By the strength of my hand
and by my wisdom

I have done [these things];¹⁰²
for I have understanding;

and I have moved the borders of peoples,
and have robbed their treasures;

like a mighty one,
I have brought down their inhabitants; (10:13)

as one finds a nest, my hand has found the wealth of the people;
and as one gathers abandoned eggs, I have gathered all the earth;

and there was none that flapped the wing,
or opened the mouth and chirped. (10:14)

Will the axe boast itself over him who hews with it?
Will the saw make itself greater than him that uses it?

As if a rod is able to lift the man who lifted it,
or a staff lifts that which is not wood. (10:15)

Therefore the Lord, the LORD of Hosts,
will send a wasting sickness among his sturdy warriors;
and under his glory he will kindle a burning like the burning
of a fire. (10:16)

And the Light of Israel will become a fire,
and their Holy One a flame;
and will burn and devour his thorns and briers in one day; (10:17)

And he will consume the glory of his forest,
and his fruitful land, both soul and flesh;
and it will be as when a sick man wastes away. (10:18)

And the remainder of the trees of his forest will be few,
that a child may write their number. (10:19)

The Remnant of Israel Will Return (10:20–27)

And it will come to pass in that day

that the remnant of Israel,
and the survivors of the house of Jacob,

will no more again rely upon him who smote them;
but will in truth rely upon the LORD, the Holy One of Israel.
(10:20)

The remnant will return,
[yea],¹⁰³ the remnant of Jacob, unto the mighty God. (10:21)

For though your people Israel will be as the sand of the sea,
only a remnant of them will return;

a destruction has been decreed which will make righteousness
overflow. (10:22)

For the Lord, the LORD of Hosts will make a complete de-
struction, even determined in all the land. (10:23)

Therefore thus says the Lord, the LORD of Hosts,
O my people who dwell in Zion, be not afraid of the Assyrian;

he will smite you with a rod,
and will lift up his staff against you, after the manner of
Egypt. (10:24)

For in a short time my indignation will cease,
but my anger will be to his destruction. (10:25)

And the LORD of Hosts will lash him with a whip,
as when he smote Midian at the rock of Horeb;

and he will raise his rod over the sea
after the manner of Egypt. (10:26)

And it will come to pass in that day
that his burden will be taken off your shoulder,
and his yoke from off your neck, and the yoke will be destroyed
because of the anointing. (10:27)

Assyria Marches to Jerusalem (10:28–34)

He has come to Aiath,
he has passed to Migron;
he stored his supplies at Michmash. (10:28)

They have crossed the pass,
lodging at Geba;

Ramah trembles;
Gibeah of Saul has fled. (10:29)

Cry out with your voice, O daughter of Gallim;
listen, O Laish; answer her, O Anathoth. (10:30)

Madmenah flees,
the inhabitants of Gebim flee for safety. (10:31)

This very day he halts at Nob;
he will shake his hand against the mount of the [daughter]¹⁰⁴
of Zion,
the hill of Jerusalem. (10:32)

Behold, the Lord, the LORD of Hosts, will cut the boughs
with awe-inspiring power;
and the tall ones will be hewn down,
and the lofty will be brought low. (10:33)

And he will cut down the thickets of the forest with an axe,
and Lebanon will fall by the Mighty One. (10:34)

The Stem of Jesse (Jesus Christ) Prophecy (11:1–5)

And there will come forth a shoot out of the stump of Jesse,
and a Branch out of his roots will bear fruit; (11:1)

And the Spirit of the LORD will 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. (11:2)

And he will delight in the fear of the LORD;

and he will not judge by what he sees with his eyes,
nor decide by what he hears with his ears; (11:3)

but with righteousness he will judge the poor,
and decide with equity for the meek of [the]¹⁰⁵ earth;

but he will smite [the]¹⁰⁶ earth with the rod of his mouth,
and with the breath of his lips will he slay the wicked. (11:4)

And righteousness will be the sash of his loins
and faithfulness the sash around his waist. (11:5)

Glorious Conditions of the Millennium (11:6–10)

And the wolf will dwell with the lamb,
and the leopard will lie down with the kid;

and the calf and the young lion and the fatling together;
and a little child will lead them. (11:6)

And the cow and the bear will feed;
their young ones will lie down together;
and the lion will eat straw like the ox. (11:7)

And the nursing babe will play on the hole of the cobra,
and the toddler will put his hand in the viper's den. (11:8)

They will not hurt nor destroy in all my holy mountain;
for the earth will be full of the knowledge of the LORD,
as the waters cover the sea. (11:9)

And in that day there will be a root of Jesse,
which stands for an ensign of the people;

to it will the nations seek,
and his place of rest will be glorious. (11:10)

An Ensign Will Gather Israel (11:11–16)

And it will come to pass in that day,
that the LORD will set his hand again the second time to pur-
chase the remnant of his people,

who remain, 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. (11:11)

And he will raise an ensign for the nations,

and will assemble the outcasts of Israel,
and gather the dispersed of Judah from the four corners of the
earth. (11:12)

The envy of Ephraim will depart,
and those hostile to Judah will be cut off;

Ephraim will not envy Judah,
and Judah will not be hostile towards Ephraim. (11:13)

But they will fly upon the shoulders of the Philistines to the west,
and together plunder the peoples of the east;

they will lay their hands upon Edom and Moab,
and the children of Ammon will obey them. (11:14)

And the LORD will utterly destroy the tongue of the Egyptian sea,
and with scorching wind he will wave his hand over the river,

and will smite it in the seven streams, so that men may cross
with sandals. (11:15)

And there will be a highway from Assyria for the remnant of
his people, which will be left;
as there was for Israel in the day that they came from the land
of Egypt. (11:16)

Israel's Songs of Salvation (12:1–6)

And in that day you will say,

O LORD, I will give thanks to you.
Though you were angry with me,
your anger is turned away,
and you comfort me. (12:1)

Behold, God is my salvation;
I will trust, and not be afraid;
for the LORD, the LORD is my strength and my song;
he has become my salvation. (12:2)

With joy you will draw water out of the springs of salvation. (12:3)

And in that day will you say,

Give thanks to the LORD,
call upon his name,

declare his deeds among the people,
bring to remembrance that his name is exalted. (12:4)

Sing unto the LORD, for he has done glorious things—
this is known in all the earth. (12:5)

Cry out and sing for joy, O inhabitant of Zion,
for great in your midst is the Holy One of Israel. (12:6)

The Lord of Armies Calls Forth His Hosts (13:1–5)

The burden of Babylon, which Isaiah the son of Amoz saw. (13:1)

Lift up an ensign upon the high mountain,
exalt the voice unto them,

signal with the hand,
that they may enter the gates of the nobles. (13:2)

I have commanded my sanctified ones,
I have also called my mighty ones,

for mine anger [is not upon]¹⁰⁷ them that rejoice in my highness.
(13:3)

The voice of the multitude in the mountains as of a great people,
a tumultuous noise of the kingdoms of nations gathered
together,

the LORD of Hosts appointed the [hosts]¹⁰⁸ for the battle. (13:4)

They come from distant lands,
from the end of the heavens,

[yea],¹⁰⁹ the LORD, and the weapons of his indignation,
to destroy the whole land. (13:5)

**Judgment on Babylon: The Day of the Lord Will Come
(13:6–10)**

Wail, for the day of the LORD is near;
it will come as destruction from the Almighty. (13:6)

Therefore all hands will be feeble,
and every man's heart will melt; (13:7)

and they will be panic-stricken,
pangs and agonies will seize them;¹¹⁰

they will be astonished, one with another,
their faces will be as flames. (13:8)

Behold, the day of the LORD will come,
cruel, with wrath and fierce anger,

to make the land desolate;
and he will destroy its sinners from it. (13:9)

For the stars of heaven
and their constellations will not give their light;

the rising sun will be darkened,
and the moon will not permit its light to shine. (13:10)

**Judgment on Babylon: The Wicked Are Punished at the
Second Coming (13:11–22)**

And I will punish the world for its evil,
and the wicked for their iniquity;

I will cause the arrogance of the proud to cease,
and will lay low the haughtiness of the ruthless. (13:11)

I will make men scarcer than fine gold,
and a man than the pure gold of Ophir. (13:12)

Therefore, I will make the heavens tremble,
and the earth will shake out of her place.

At the wrath of the LORD of Hosts,
and in the day of his fierce anger. (13:13)

Then like a gazelle that is hunted,
or like sheep that no one gathers,

every one will turn to his own people,
and every one will flee into his own land. (13:14)

Every one [who is proud]¹¹¹ will be thrust through;
[yea],¹¹² and every one who is joined [to the wicked]¹¹³ will fall
by the sword. (13:15)

Their infants will be dashed to pieces before their eyes;
their houses will be plundered and their wives ravished.
(13:16)

Behold, I am stirring up against them the Medes,
who do not have regard for silver,
nor delight in gold. (13:17)

Their bows will slaughter the young men,
and they will have no compassion on the fruit of the womb;
their eyes will not pity children. (13:18)

And Babylon, the glory of kingdoms,
the splendor and pride of the Chaldeans,

will be as Sodom and Gomorrah,
overthrown by God. (13:19)

It will never be inhabited,
nor lived in from generation to generation,

nor will the Arabian pitch a tent there;
and shepherds will not make their flocks lie there. (13:20)

But wild beasts will lie there
and their houses will be full of howling creatures

and ostriches will dwell there,
and wild goats will dance there. (13:21)

And hyenas will cry in their towers,
and jackals in their luxurious palaces.

Her time is about to come,
and her days will not be prolonged.

[For I will destroy her speedily;
yea, for I will be merciful unto my people, but the wicked will
perish.]¹¹⁴ (13:22)

Israel Will Be Gathered, Chosen of God, and Rest from Sorrow (14:1–3)

For the LORD will have compassion on Jacob
and will again choose Israel,

and give them rest in their own land;

and the foreigners will be joined with them,
and they will cleave to the house of Jacob. (14:1)

And the people will take them and bring them to their place;
[yea, from far, unto the ends of the earth; and they will return
to their lands of promise.]¹¹⁵

And the house of Israel will possess them
upon the land of the LORD, as servants and handmaids;

and they will take captive those who were their captors,
and rule over those who oppressed them. (14:2)

And it will come to pass in [that]¹¹⁶ day that the LORD will
give you rest
from your sorrow,
and from your turmoil,
and from the difficult servitude that you were made to serve.
(14:3)

Fall of the King of Babylon (14:4–11)

[And it will come to pass in that day,]¹¹⁷ that you will take up
this proverb against the king of Babylon, and say,

How has the oppressor ceased,
the golden city ceased! (14:4)

The LORD has broken the staff of the wicked,
the [scepters]¹¹⁸ of rulers. (14:5)

He who smote the people in wrath with unceasing blows,
he that ruled the nations in anger with relentless persecution.
(14:6)

The whole earth is at rest and is quiet;
they break forth into singing. (14:7)

Indeed, the cypresses rejoice at you,
[and also]¹¹⁹ the cedars of Lebanon, (saying),

Since you were laid down no hewer comes up against us. (14:8)

Sheol from beneath is moved to meet you at your coming;
it stirs up the dead for you,

even all the rulers of the earth;
it has raised up all the kings of the nations from their thrones.
(14:9)

All of them will answer and say unto you,

You also have become weak like us?
You have become like us, (14:10)

Your pomp is brought down to Sheol,
with the sound of your harps;

maggots are spread under you,
and worms cover you. (14:11)

Fall of Lucifer (14:12–23)

How you are fallen from heaven, O Lucifer, son of the morning!
You are cut down to the ground, you who laid low the na-
tions! (14:12)

You have said in your heart, I will ascend into heaven,
I will exalt my throne above the stars of God,

I will sit upon [the mountain of the assembly of the gods]¹²⁰ in
the farthest north; (14:13)

I will ascend above the heights of the clouds;
I will make myself like the Most High. (14:14)

But you will be brought down to Sheol,
to the depths of the pit. (14:15)

Those who see you will stare at you,
and consider you, [and will say:]¹²¹

Is this the man who made the earth tremble,
who shook kingdoms? (14:16)

[And]¹²² made the world like a wilderness,
and overthrew its cities, [and]¹²³ opened not the house of his
prisoners? (14:17)

All the kings of the nations,
[yea,]¹²⁴ all of them,

lie in glory,
each [of them]¹²⁵ in his own house. (14:18)

But you are cast out of your grave like an abominable branch,
[clothed]¹²⁶ with those who are slain, pierced by a sword,

who go down to the stones of the pit,
as a carcass trodden under foot. (14:19)

You will not be joined with them in burial, because you have
destroyed your land,
and you have slain your people,

the seed of evildoers will never be named. (14:20)

Prepare the slaughter for his children, for the [iniquities]¹²⁷ of their fathers, lest they rise, possess the earth, and fill the face of the world with cities. (14:21)

For I will rise up against them, declares the LORD of Hosts, and will cut off from Babylon

the name, and remnant, offspring and posterity, declares the LORD. (14:22)

I will make it a possession of the hedgehog, and pools of water; and I will sweep it with the broom of destruction, declares the LORD of Hosts. (14:23)

God Is in Control of All Nations (14:24–27)

The LORD of Hosts has sworn, saying,

Surely as I have planned, so has it come to pass; and as I have counseled, so will it stand. (14:24)

I will [bring]¹²⁸ the Assyrian in my land, and trample him underfoot upon my mountains;

then his yoke will be removed from them, and his burden will be removed from their shoulders. (14:25)

This is the decision that was planned for upon the whole earth; and this is the hand that is stretched out upon all nations. (14:26)

For the LORD of Hosts has decided, and who will annul it? And his hand is stretched out, and who will turn it back? (14:27)

Judgment against the Philistines (14:28–32)

This burden came in the year that king Ahaz died. (14:28)

Rejoice not, all you Philistines, that the rod that smote you is broken;

for out of the serpent's root will come forth a serpent,
and from it will come a fiery flying serpent. (14:29)

While the firstborn of the destitute are grazing,
and the needy lie down in safety;

I will kill your root with famine,
and he will slay your remnant. (14:30)

Wail, O gate;
cry, O city;

melt in fear, all you Philistines, for smoke comes from the
north, and none will be alone in ranks. (14:31)

What will one answer the messengers of the nations? That the
LORD has founded Zion, and in her the afflicted of his people
will find shelter. (14:32)

A Prophecy of Judgment against Moab (15:1–9)

The burden of Moab:

Laid waste in a night, Ar of Moab is brought to silence;
laid waste in a night, Kir of Moab is brought to silence; (15:1)

and Dibon goes up to the temple,
to the high places to weep.

Moab wails over Nebo,
and over Medeba,
on every head is baldness,
[and]¹²⁹ every beard is cut off. (15:2)

In their streets they gird themselves with sackcloth,
on their housetops, and in their squares, everyone wails,
[and]¹³⁰ goes down in tears. (15:3)

And Heshbon will cry out, and Elealeh,
their voices will be heard even unto Jahaz,

therefore the armed soldiers of Moab will cry aloud;
the soul of each man trembles. (15:4)

My heart cries out for Moab; her fugitives flee unto Zoar, unto
Eglath-Shalishiyah,

they are at the slope of Luhith, weeping as they go;
on the way to Horonaim they will lament their destruction.
(15:5)

For the waters of Nimrim will be a wasteland,
for the grass is withered,

the vegetation fails,
there is nothing green. (15:6)

Therefore the abundance that they have made and laid up,
they will carry away over the brook of the willows. (15:7)

For the cry has reached the borders of Moab;
wailing as far as Eglaim,
wailing as far as Beer-elim. (15:8)

For the waters of Dibon will be full of blood,
yet I will bring more upon [Dibon],¹³¹

lions upon those who escape Moab,
and upon those who remain in the land. (15:9)

Moab Seeks Refuge in Judah (16:1–5)

Send lambs to the ruler of the land from Sela to the wilderness,
to the mountain of the daughter of Zion. (16:1)

And it will come to pass that the daughters of Moab, at the
fords of Arnon,
will be as fluttering birds,
like a scattered nest. (16:2)

Hold a council,
make a decision;

make your shadow
like night at noon;

hide the refugees;
do not betray the fugitives. (16:3)

Let my refugees of Moab dwell with you;
be you a shelter to them from the face of the destroyer,

when the oppressor exists no more,
destruction ceases,
and he who tramples underfoot vanishes from the land; (16:4)

then with goodness the throne will be established,
and one will sit upon it in truth in the tent of David,

judging, and seeking justice,
and being quick to do righteousness. (16:5)

Lament for Moab (16:6–14)

We have heard of the pride of Moab; [of his haughtiness
and his pride, for he is very proud;]¹³²

and his wrath, his lies,
[and all his evil works].¹³³ (16:6)

Therefore will Moab wail for Moab,
everyone will wail,

for the raisin cakes of Kir-hareseth will you mourn,
stricken with grief. (16:7)

For the fields of Heshbon wither,
and the vines of Sibmah;

the lords of the nations have broken down its branches,
which reach as far as Jazer, and strayed to the desert;

its shoots spread abroad,
passing across the sea. (16:8)

Therefore I weep, as Jazer weeps, for the vines of Sibmah,
I will water you with my tears, O Heshbon and Elealeh,

for the vintage shouting for your summer fruits,
and for your harvest has fallen. (16:9)

And joy is taken away,
and gladness from the fruitful field;

and no songs are sung in the vineyards,
no shouts are raised,

no one treads out wine in the wine presses;
I have caused shouting to cease. (16:10)

Therefore my bowels moan like a lyre for Moab,
and my innermost being for Kir-haresh. (16:11)

And it will come to pass, when Moab is seen wearing herself
out on the high place,
when she comes to her temple to pray, it will be to no avail.
(16:12)

This was the word that the LORD spoke concerning Moab in
the past. (16:13)

But now the LORD has spoken, saying, Within three years,
as a hired worker considers them,

the glory of Moab with her large population will shrink,
and the remnant will be very few and insignificant. (16:14)

A Prophecy of Judgment against Damascus and Israel (17:1–11)

The burden of Damascus:

Behold, Damascus will cease to be a city,
and it will be a heap of ruins. (17:1)

The cities of Aroer will be deserted, they will be a place for
flocks,
which will lie down and none will disturb them. (17:2)

The fortress will cease from Ephraim,
and the kingdom from Damascus,
and the remnant of Syria:
they will be like the glory of the children of Israel, declares the
LORD of Hosts. (17:3)

And in that day it will come to pass,
that the glory of Jacob will be made thin,
and the fatness of his flesh will become lean. (17:4)

And it will be like a harvester who gathers standing grain, and
reaps ears with his arm;
or it will be like one who gleanes ears of grain in the valley of
Rephaim. (17:5)

Only gleanings will be left,
as one who shakes an olive tree,

two or three berries on the topmost bough,
four or five in the branches of a fruitful tree, declares the
LORD God of Israel. (17:6)

In that day will man regard his Maker,
and his eyes will look to the Holy One of Israel. (17:7)

And he will not regard the altars, the work of his hands,
neither will look at the groves or incense altars, which his fingers
have made. (17:8)

In that day their strong cities will be like the deserted sites
of the Hivites and the Amorites,

which they deserted because of the children of Israel,
and there will be desolation. (17:9)

Because you have forgotten the God of your salvation,
and you have not remembered the Rock of your strength;

therefore though you will plant pleasant plants,
and sow foreign sprigs, (17:10)

in the day of your planting, you will make them grow,
and in the morning that you sow, you will make them blossom,

but the harvest will be a heap
in the day of grief and of incurable pain. (17:11)

**Portrayal of the Downfall of the Nations That Oppress
Israel (17:12–14)**

Woe to the multitude of many people, who thunder like the
thundering of the seas;
O the roar of nations, they roar like the roaring of mighty waters!
(17:12)

The nations roar like the roaring of many waters,
but he will rebuke them,

and far away will they flee,
and will be driven

like the chaff of the mountains before the wind,
and like a tumbleweed before the whirlwind. (17:13)

And behold, in the evening—terror;
and before morning—they are gone.

Such is the portion of those who loot us,
and the lot of those who plunder us. (17:14)

The Lord's Messengers Take the Gospel to the World (18:1–7)

Ah, the land whirring with wings, which is beyond the rivers
of Ethiopia, (18:1)
that sends ambassadors by the sea in vessels of papyrus upon
the waters.

Go, swift messengers, to a nation tall and smooth,
to a people feared from their beginning;
a mighty and conquering nation, whose land is divided by
rivers. (18:2)

All inhabitants of the world,
and dwellers on the earth,

look, when an ensign is raised on the mountains;
hearken, when a ram's horn is blown. (18:3)

For thus says the LORD to me, I will be still,
and I will look from my dwelling place,

like clear heat in sunshine,
and like a dewy mist in the heat of harvest. (18:4)

For before the harvest,
after the budding and the blossoms become ripening grapes,

he will cut off the shoots with pruning hooks,
and cut down and take away the spreading branches. (18:5)

They will be left together unto the mountain birds of prey,
and to the wild animals of the earth,

and the birds of prey will feed on them during the summer,
and all the wild animals of the earth feed on them during
the winter. (18:6)

At that time gifts will be brought to the LORD of Hosts,
[from]¹³⁴ a people tall and smooth,
and from a people feared from their beginning,
a mighty and conquering nation, whose land is divided by rivers,
to Mount Zion,
the place of the name of the LORD of Hosts. (18:7)

A Prophecy Concerning Egypt's Devastation and Ultimate Return to the Lord (19:1–25)

The burden of Egypt:

Behold, the LORD is riding on a swift cloud, and is coming
into Egypt,

and the idols of Egypt will tremble at his presence,
and the heart of Egypt will melt within them. (19:1)

And I will stir up Egyptian against Egyptian,
and they will fight, brother against brother,

and neighbor against neighbor; city against city,
kingdom against kingdom. (19:2)

And the spirit of the Egyptians will be poured out of them,
and I will confound their plans,

and they will seek the idols,
and the sorcerers,

and spirits of the dead,
and the wizards. (19:3)

And I will deliver the Egyptians into the hand of a harsh master,
and a fierce king will rule over them,

declares the Lord,
the LORD of Hosts. (19:4)

And the waters from the sea will dry up,
and the rivers will be parched and dry. (19:5)

And the rivers will become foul,
and the branches of Egypt's Nile will diminish and dry up.

The reeds and rushes will wither, (19:6)
the plants along the Nile, on the banks of the Nile,

everything that is sown by the Nile
will dry up, be driven away, and be no more. (19:7)

The fishers will mourn,
and all who cast fish hook into the Nile will lament,
and those who spread nets upon the waters will grieve. (19:8)

Those who work with flax will be in despair,
and weavers of white cloth will be dismayed. (19:9)

And [her weavers]¹³⁵ will be crushed,
and all wage earners will despair. (19:10)

Surely the officials of Zoan are very foolish,
the wise counselors of Pharaoh give absurd council;

how can one say to Pharaoh, I am descended from wise men,
I am descended from ancient kings? (19:11)

Where are your wise men?
Let them tell you now and make known what the LORD of
Hosts has planned against Egypt. (19:12)

The officers of Zoan have become fools,
the officers of Memphis are deceived;

they have caused Egypt to err,
even the chiefs of her tribes. (19:13)

The LORD has mingled within her a spirit of confusion,
and they have caused Egypt to stagger in all her works as a
drunk staggers in his vomit. (19:14)

And there will be no deeds that Egypt—
head or tail, palm branch or reed—will do. (19:15)

In that day the Egyptians will be like women,
and [they]¹³⁶ will tremble and fear

because of the uplifted hand of the LORD of Hosts,
which he shakes over them. (19:16)

And the land of Judah will be a terror to the Egyptians,
and they will fear whenever anyone mentions it to them,
because of what the LORD of Hosts is planning against them.
(19:17)

In that day there will be five cities in the land of Egypt which
speak the language of Canaan, and swear to the LORD of
Hosts; one will be called, the city of [the Sun].¹³⁷ (19:18)

In that day will there be an altar to the LORD in the land of
Egypt,
and a pillar to the LORD at its border. (19:19)

And it will be for a sign and for a witness unto the LORD of
Hosts in the land of Egypt,
for they will cry unto the LORD because of their oppressors,

and he will send them a Savior,
[and he will go down],¹³⁸ and he will deliver them. (19:20)

And the LORD will make himself known to the Egyptians,
and the Egyptians will know the LORD in that day,

and they will worship with sacrifice and offerings,
and they will make vows unto the LORD, and keep them. (19:21)

And the LORD will smite Egypt,
he will smite and heal it.

And they will return to the LORD,
and he will heed their supplications and he will heal them. (19:22)

In that day there will be a highway from Egypt to Assyria,
and the Assyrians will come into Egypt,

and the Egyptians into Assyria,
and the Egyptians will worship with the Assyrians. (19:23)

In that day will Israel be the third with Egypt and with Assyria,
a blessing in the midst of the earth. (19:24)

The LORD of Hosts will bless them, saying,
Blessed is Egypt, my people,

and Assyria, the work of my hands,
and Israel, my inheritance. (19:25)

Conquest of Ethiopia and Egypt: Isaiah's Dramatization (20:1–6)

In the year that the [commander-in-chief],¹³⁹ sent by Sargon,
the king of Assyria, came to Ashdod and fought against it and
took it; (20:1)

At that time the LORD spoke by Isaiah the son of Amoz, saying,
Go and remove the sackcloth from your loins, and take off the sandals from your feet. And he did so, walking naked and barefoot. (20:2)

And the LORD said, Just as my servant Isaiah walked naked and barefoot three years as a sign and wonder for Egypt and Ethiopia, (20:3)

so will the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. (20:4)

Then those who made Ethiopia their hope, and Egypt their glory, will be dismayed and ashamed. (20:5)

And the inhabitants of this coast will say in that day,

Behold, thus was our hope, and to whom we fled for deliverance from the king of Assyria—Therefore, how will we ourselves escape? (20:6)

A Prophecy of Judgment against Babylon (21:1–10)

The burden of the desert of the sea.

As whirlwinds in the south sweep through;
so it cometh from the desert, from [the]¹⁴⁰ terrible land.(21:1)

A harsh vision was declared unto me;

the traitor is betraying
and the destroyer is destroying.

Go up, O Elam,
lay siege, O Media;

I am bringing to an end all of the sighing she has caused. (21:2)

Therefore my loins are filled with pain,
pangs have seized me, as the pangs of a woman who is in labor.

I was bowed down at what I heard;
I was dismayed at what I saw. (21:3)

My heart faltered, fear overwhelmed me;
the twilight that I longed for turned into trembling to me. (21:4)

Prepare the table, watch in the watchtower,
eat, drink,

arise, O you officers.
Anoint the shield. (21:5)

For thus the Lord said unto me, Go, set a watchman,
let him announce what he sees. (21:6)

And he saw chariots with teams of horses,
riders on asses, and riders on camels;

and he was attentive,
very attentive. (21:7)

And [the seer]¹⁴¹ cried, My lord,

I stand continually upon the watchtower all day,
and I am stationed at my post all night. (21:8)

And, behold, here comes a chariot with a man,
and a team of horses.

And he answered and said, Babylon is fallen, is fallen;
and all the graven images of her gods he has shattered to the
ground. (21:9)

O my threshing,
and the child of my threshing floor;

that which I have heard from the LORD of Hosts,
the God of Israel, I announce to you. (21:10)

A Prophecy of Judgment against Dumah (21:11–12)

The burden of Dumah:

One calls to me out of Seir,

Watchman, what remains of the night?
Watchman, what remains of the night? (21:11)

The watchman said,

The morning is coming,
but also the night,

if you will inquire,
then inquire,

return,
come. (21:12)

A Prophecy of Judgment against Arabia (21:13–17)

The burden of Arabia:

You will lodge in the forest in Arabia, O caravans of Dedanim.
(21:13)

Bring water to the thirsty, O inhabitants of the land of Tema,
bring [bread]¹⁴² to the fugitives. (21:14)

Because they fled from swords,
from the drawn sword,

and from the bent bow,
and from the heat of battle. (21:15)

For thus the Lord said unto me,

Within a year, as a hired worker would count it, all the glory
of Kedar will come to an end, (21:16)

and the archers, the mighty men of Kedar, will be few in number,
for the LORD God of Israel has spoken it. (21:17)

A Prophecy of Judgment against the Valley of Vision (Jerusalem) (22:1–14)

The burden of the valley of vision:

What has happened to you,
that all of you have gone up to the housetops? (22:1)

Full of shoutings, O city full of commotion,
a town of revelry.

Your slain men are not slain with the sword,
nor are they dead from war. (22:2)

All your leaders have fled together, but they were captured
without a bow among them;
all who could be found have been captured, though they had
fled far away. (22:3)

Therefore I said, Look away from me; [and]¹⁴³ let me weep
bitterly,
do not try to comfort me, because of the destruction of the
daughter of my people. (22:4)

For it is a day of tumult, and of trampling,
and confusion by the Lord, the LORD of Hosts in the valley of
vision,

battering down of walls,
and of crying to the mountains. (22:5)

And Elam bare the quiver with chariots of men and horsemen,
and Kir uncovered the shield. (22:6)

And it came to pass that your choicest valleys were filled with
chariots,
and the horsemen took their stand at the gate. (22:7)

But he revealed the defense of Judah,
and you looked in that day to the weapons of the House of the
Forest. (22:8)

And you saw that there were many breaches in the City of
David,
and you stored up the water of the lower pool. (22:9)

And you counted the houses of Jerusalem,
and broke down houses in order to strengthen the wall. (22:10)

Between the two walls you made a reservoir for the water of
the old pool,

but you do not look to the Maker of it,
nor do you see the One who formed it long ago. (22:11)

And in that day the Lord,
the LORD of Hosts,

called for weeping,
and mourning,

and shaving the head,
and girding with sackcloth. (22:12)

But behold, joy
and gladness,

slaying oxen,
and slaughtering sheep,

eating flesh,
and drinking wine;

let us eat and drink,
for tomorrow we will die. (22:13)

The LORD of Hosts has revealed in my ears,
Surely this iniquity will not be atoned for you till you die,
says the Lord, the LORD of Hosts. (22:14)

Judgment upon Shebna and Blessings upon Eliakim (22:15–25)

Thus says the Lord,
the LORD of Hosts,

Go, say to this steward, to Shebna,
who is over the house, and say, (22:15)

What is for you here?
and who is for you here,

that you have hewn a tomb here for yourself?

O, you who hews for yourself a tomb on the height!
O, you who carves in the rock a habitation for yourself!
(22:16)

Behold, the LORD will assuredly hurl you away,
O mighty man, and firmly seize you. (22:17)

He will certainly whirl you round
and round like a large ball to a large country;
there you will die,
and there your glorious chariots will be the shame of your
master's house. (22:18)

And I will thrust you from your station,
and from your position he will cast you. (22:19)

And it will come to pass in that day, that I will call my servant
Eliakim, the son of Hilkiah, (22:20)

and I will clothe him with your robe,
and I will bind on him your sash,

and I will commit your authority into his hand,
and he will be a father

to the inhabitants of Jerusalem,
and to the house of Judah. (22:21)

And I will place on his shoulder the key of the House of David;

and he will open, and no one will shut;
and he will shut, and no one will open. (22:22)

And I will fasten him as a nail in a sure place;
and he will be a throne of glory to his father's house. (22:23)

And they will hang upon him all the glory of his father's house,
the offspring and the issue,

all small vessels,
from the cups, even to all jars. (22:24)

In that day, declares the LORD of Hosts,

the nail that is fastened in the sure place will be removed, and
be cut down, and fall;
and the burden that was upon it will be cut off,

for the LORD has spoken it. (22:25)

The Song of the Destruction of Tyre and Sidon (23:1–14)

The burden of Tyre:

Wail, O you ships of Tarshish, for it is destroyed,
without house or harbor.

It is revealed to them from the land of Cyprus. (23:1)

Be silent, O you inhabitants of the coast,
O merchants of Sidon,

[whose messengers crossed the sea],¹⁴⁴ (23:2)
and were on the many waters.

The seed of Shihor, the harvest of the Nile, was her revenue,
and you were the merchant of the nations. (23:3)

Be ashamed, O Sidon, for the sea has spoken,
even the stronghold of the sea, saying,

I have not labored with child,
nor have I given birth,

I have not raised young men,
nor have I brought up virgins. (23:4)

When the report reached Egypt,
they will be in anguish over the report concerning Tyre. (23:5)

Cross over to Tarshish.
Wail, O inhabitants of the coast. (23:6)

Is this your merry city, founded in days of old?
On whose feet you were carried to settle in distant places? (23:7)

Who has planned this against Tyre,
the one who bestows crowns,

whose merchants were princes,
whose traders were the honored of the earth? (23:8)

The LORD of Hosts has planned it,
to defile the pride of all glory,
to dishonor all of the honored of the earth. (23:9)

[Cultivate]¹⁴⁵ your land as along the Nile, O daughter of
Tarshish, there is no longer strength [in you].¹⁴⁶ (23:10)

He stretched out his hand over the sea.
He made the kingdoms tremble.
The LORD commanded Canaan to destroy its strongholds.
(23:11)

And he said, You will no more exult, O oppressed virgin,
daughter of Sidon,

Arise, cross over to Cyprus,
even there, you will have no rest. (23:12)

Behold, the land of the Chaldeans.
This is the people, not Assyria, that destined it for wild beasts.

They erected their siege-towers.
They razed [its] palaces.

They made it a ruin. (23:13)
Wail, O ships of Tarshish, for your fortress is destroyed. (23:14)

Tyre and Sidon Restored for the Purposes of the Lord (23:15–18)

In that day Tyre will be forgotten for seventy years, the life-
time of one king.
At the end of seventy years, it will happen to Tyre, as in the
song of the harlot. (23:15)

Take a harp,
go about the city, O forgotten harlot,
play skillfully,
play many songs, so that you may be remembered. (23:16)

And it will come to pass, at the end of seventy years, the
LORD will visit Tyre,
and she will return to her hire,

and will play the harlot with all the kingdoms of the world,
upon the face of the earth. (23:17)

Her merchandise and her hire will be holiness to the LORD,
it will not be stored nor hoarded.
But her merchandise will be for abundant food and fine clothing
for those who dwell before the LORD.(23:18)

**The World Changes the Ordinance and Breaks the Covenant
(24:1–12)**

Behold, the LORD will make the earth empty, and make it a
waste place,
and he will twist its surface, and scatter its inhabitants. (24:1)

And it will be the same for the people, as it is with the priest;
the slave, as it is with his master;

the maid, as it is with her mistress;
the buyer, as it is with the seller;

the borrower, as it is with the lender;
the debtor, as it is with the creditor. (24:2)

The earth will be completely laid waste,
and totally plundered, for the LORD has spoken this word.
(24:3)

The earth mourns and withers,
the world languishes and withers.
The exalted people of the earth languish. (24:4)

The earth lies polluted under its inhabitants

for they have transgressed the laws;
they have changed the ordinance;
they have broken the everlasting covenant. (24:5)

Therefore, a curse consumes the earth, and its inhabitants must
bear their guilt.

Therefore, the inhabitants of the earth are scorched and few
men remain. (24:6)

The new wine mourns,
the vine decays,

all who have joyful hearts sigh, (24:7) the gladness of tam-
bourines has ceased,
the noise of the jubilanthas stopped, the gladness of the harp
has ceased. (24:8)

No more do they drink wine with song,
[and]¹⁴⁷ strong drink is bitter to those who drink it. (24:9)

The city of chaos is broken down,
every house is shut, no one can enter. (24:10)

In the streets, there is an outcry over the wine;
all joy has grown dark,
the gladness of the earth is banished. (24:11)

Desolation remains in the city,
the gates are crushed to ruins. (24:12)

A Righteous Remnant Rejoices (24:13–16a)

For so will it be in the midst of the earth,
among the people,

as when an olive tree is beaten,
as the gleanings after the grape harvest. (24:13)

They lift up their voices;
they sing for joy.

On account of the majesty of the LORD,
they cry out from the west. (24:14)

Therefore, [in the east]¹⁴⁸ give glory to the LORD,
in the coastlands of these a—the name of the LORD, the God
of Israel. (24:15)

From the ends of the earth, we hear a song of praise,
Glory to the Righteous One.

Earth Reacts to Her Inhabitants' Iniquities (24:16b–23)

But I say, I waste away,
I waste away, Woe is me!

For the traitors have betrayed,
the traitors have truly betrayed. (24:16)

O inhabitants of the earth, dread, and the pit,
and the snare are upon you. (24:17)

And he who flees from the sound of the dread will fall into the
pit,
and he who climbs out of the pit will be caught in the snare,

for the windows of heaven are opened
and the foundations of the earth tremble. (24:18)

The earth is completely broken,
the earth is altogether split,
the earth totally shakes. (24:19)

The earth staggers like a drunkard,
it sways like a hut.

Its iniquity will weigh it down, that it will fall
and will not rise again. (24:20)

And on that day the LORD will punish the high ones on high,
and the kings of the earth on earth. (24:21)

And they will be gathered together, as prisoners in a pit
and they will be shut up in prison and after many days they
will be visited. (24:22)

The moon will be confounded
and the sun ashamed.

For the LORD of Hosts will reign on Mount Zion
and in Jerusalem, in glory, and before his elders. (24:23)

A Hymn of Praise: Triumph over the Wicked (25:1–5)

O LORD,
you are my God,

I will exalt you;
I will praise your name,

because you have made wonderful plans,
long ago in faith and truth. (25:1)

For you have made a city into a heap,
a fortified city into a ruin,

a palace of strangers, a city no more,
it will never be rebuilt. (25:2)

Therefore mighty people will honor you,
cities of ruthless nations will fear you. (25:3)

For you have been a stronghold to the poor,
a stronghold to the needy in his distress,

a shelter from the storm,
shade from the heat,

for the spirit of the ruthless is like a storm against a wall, (25:4)
like heat on parched ground.

You will subdue the uproar of strangers, as heat is diminished
by the shade of a cloud,
the song of the ruthless will be stilled. (25:5)

The Lord Prepares a Feast for the Righteous (25:6–12)

On this mountain, the LORD of Hosts will make
a feast of fat things for all people,
a feast of pure wine,
fat things full of marrow, well-refined, pure wine. (25:6)

And on this mountain he will swallow up the covering that
covers all people,
and the veil that is spread over all nations. (25:7)

He will swallow up death forever
and the Lord, the LORD will wipe away the tears from all faces
and he will take away the disgrace of his people from all the
earth,
for the LORD has spoken. (25:8)

And [you]¹⁴⁹ will say on that day,

Behold, [the LORD]¹⁵⁰

this is our God, we have waited for him, that he might save us.

This is the LORD, we have waited for him,

let us be glad

and rejoice in his salvation. (25:9)

For the hand of LORD will rest on this mountain.

And Moab will be trodden down under him,

as a straw is trodden down in a dung-pit. (25:10)

And he will spread out his hands in the midst of it (e.g.,

Moab),

as a swimmer spreads his hands to swim,

and he will lay low their pride together with the skill of his

hands. (25:11)

And their high, fortified walls he will bring down,

he will lay low,

he will cast to the ground, even to dust. (25:12)

A Song about a “Strong City” and the “Lofty City” (26:1–6)

In that day this song will be sung in the land of Judah:

We have a strong city,

(God) makes salvation as its walls and ramparts. (26:1)

Open your gates that the righteous nation

which keeps faith may enter in. (26:2)

You (God) will keep him, in perfect peace,
whose mind rests on you, because he trusts in you. (26:3)

Trust in the LORD forever and ever,
because the LORD, the LORD is the everlasting rock. (26:4)

For he has humbled those who dwell on high,
the lofty city, he lays it low,

he lays it low, to the ground
he casts it to the dust. (26:5)

The foot tramples it, the feet of the poor,
the footsteps of the needy. (26:6)

A Prayer about the Lord's Judgments (26:7–18)

The way of the righteous is level,
O Upright One, only you make smooth the path of the righteous.
(26:7)

Yea, O LORD, we wait in the path of your judgments,
(our) soul's desire is for your name and [your law.]¹⁵¹ (26:8)

My soul longs for you in the night,
yea, my spirit within me diligently seeks you.

For when your judgments are on the earth,
the inhabitants of the world learn righteousness. (26:9)

Though grace is shown to the wicked, he does not learn
righteousness.

In the land of honesty, he deals with corruption and does not
see the majesty of the LORD. (26:10)

O LORD, your hand is lifted up, but they will not see;
but let them see and be ashamed

for the envy of the people,
yea, the fire of your adversaries will consume them. (26:11)

O LORD, you will ordain peace for us,
for you have performed all of our works for us. (26:12)

O LORD, our God, lords besides you have ruled over us;
in you alone, we acknowledge your name. (26:13)

They are dead, they will not live;
they who are deceased, they will not arise.

Therefore, you have punished them
and you have destroyed them
and have made all memory of them perish. (26:14)

You have increased the nation, O LORD,
you have increased the nation, you are glorified.
You have extended all the boundaries of the land. (26:15)

O LORD, they sought you in distress,
they poured out a whisper, when your chastening was upon
them. (26:16)

Like a woman with child, when she is about to give birth,
who writhes and cries out in her pangs, so were we, because of
you, O LORD. (26:17)

We were with child,
we writhed; it is as though we brought forth wind.

We have not made deliverance on earth
and the inhabitants of the world have not fallen. (26:18)

The Lord Responds to Israel's Prayer and Promises the Resurrection (26:19–21)

Your dead will live,
their corpses will rise.

Awake and sing for joy, O you who dwell in the dust.
For your dew is a dew of light and the earth will cast out the
dead. (26:19)

Go, my people, enter your rooms and shut your doors behind
you,
hide yourselves for a little moment until the wrath has passed
over. (26:20)

For behold, the LORD is coming forth out of his place
to punish the inhabitants of the earth for their iniquity
and the earth will reveal the bloodshed upon her,
and will no longer cover her slain. (26:21)

Israel Will Be Gathered in the Last Days (27:1–13)

In that day the LORD—with his hard,
great, and strongsword—
will punish Leviathan, a fleeing serpent;
Leviathan, a coiling serpent and he will slay the monster that
is in the sea. (27:1)

In that day, sing about a delightful vineyard. (27:2)

I, the LORD, am its keeper.
I water it continually.

I guard it night and day lest anyone harm it. (27:3)

I have no anger.

Who will give me thorns [and]¹⁵² briers?

I will march against them in war;

I will burn them up together; (27:4)

but if they lay hold of my stronghold,

he will make peace with me;

he will make peace with me.(27:5)

In days to come, Jacob will take root,

Israel will blossom and bud

and they will fill the face of the world with fruit. (27:6)

Has [God] smote her as he smote those who smote her?

Or has she been slain as her slayers were slain? (27:7)

You contend with her by exile by sending her away—

he removed her with his fierce wind in the day of the east

wind. (27:8)

Therefore by this will the guilt of Jacob be atoned for,

and this will be the entire fruit of the removal of his sin;

when he makes all the stones of the altar like chalk stones that

are crushed to pieces;

no Asherim or incense altars will remain standing. (27:9)

For a fortified city is solitary,

a deserted and forsaken habitation, like the wilderness;

a calf grazes there, and there he lies down,

and consumes its branches. (27:10)

When its boughs are dry, they are broken.
Women come and make a fire with them.
For they are a people without understanding,

therefore, their Maker will not have compassion on them,
their Creator will show them no favor. (27:11)

And in that day, the LORD will thresh out the grain from the
 flowing (Euphrates) river to the wadi of Egypt,
and you will be gathered one by one, O people of Israel. (27:12)

And in that day a great ram's horn will be blown,
and they will come, those who were lost in the land of Assyria,
and those who were driven to the land of Egypt,
and they will worship the LORD
on the holy mountain in Jerusalem. (27:13)

Isaiah Prophecies of the Destruction of Ephraim (28:1–8)

Woe to the crown, the pride of the drunkards of Ephraim,
and the fading flower,
his glorious beauty which is at the head of a fertile valley,
to those who are overcome with wine. (28:1)

Behold, the [LORD]¹⁵³ has one who is mighty and strong,
like a hailstorm,
a destroying tempest,
like a storm of mighty overflowing waters;

and with a hand, he casts down to the earth. (28:2)
The crown, the pride of the drunks of Ephraim, will be trampled
 under foot. (28:3)

And the fading flower, his glorious beauty that is at the head of a
fertile valley, will be like the early ripe fig before the summer,
which one sees, and as soon as it is in his palm, he swallows it.
(28:4)

In that day the LORD of host will be a glorious crown
and a beautiful diadem to the remnant of his people, (28:5)

and a spirit of judgment to the one who sits in judgment,
and strength to those who fend off battle at the gate. (28:6)

And also these reel with wine
and stagger with strong drink;

the priest and prophet reel with strong drink;
they are confused with wine;
they stagger with strong drink.

They reel in their visions;
they stumble in their decisions,(28:7)

for all the tables are full of vomit,
there is no space without filthiness. (28:8)

Individuals Learn Doctrine Line upon Line (28:9–13)

To whom will he teach knowledge?
Whom will he cause to understand the message?

Those who are weaned from milk;
those who are taken from breasts. (28:9)

For it is by precept upon precept,
precept upon precept,

line upon line,
line upon line,

here a little,
there a little. (28:10)

For with stammering lips,
and with another tongue he will speak to this people, (28:11)

to those whom he has said,

This is the rest—give rest to the weary,
and this is the place of repose, but they would not hear. (28:12)

To them the word of LORD is precept upon precept,
precept upon precept,

line upon line,
line upon line,

here a little,
there a little,

that they may go
but fall backward,

and be broken
and snared and taken. (28:13)

The Overflowing Scourge (28:14–22)

Therefore, hear the word of the LORD, you scoffers,
who rule this people who are in Jerusalem. (28:14)

Because you have said, We have made a covenant with death,
and we have an agreement with Sheol.

When an overflowing scourge passes through,
it will not come to us,

for we have made lies our refuge
and we have taken shelter in falsehood. (28:15)

Therefore, thus the LORD says, Behold I am laying a stone in
Zion,
a tested stone,

a precious cornerstone.
a sure foundation. He who believes will not be in haste. (28:16)

And I will make justice the measuring line,
and righteousness the plumbline.

And hail will sweep away a refuge of lies,
and waters will flood the hiding place. (28:17)

Then your covenant with death will be annulled,
and your agreement with Sheol will not stand,

when the overwhelming scourge passes through,
then you will be beaten down. (28:18)

As often as it passes through it will take you, because morning
after morning,
by day and by night it will pass through, and it will be sheer
terror to understand the message. (28:19)

For the bed is too short for one to stretch oneself on it,
and the blanket too narrow to wrap oneself in it. (28:20)

For the LORD will rise up as he did on Mount Perazim,
he will be angry as in the valley of Gibeon,

to do his deed, his strange deed,
and to perform his act, his strange act. (28:21)

And now, do not scoff,
lest your bonds be made strong,

because I have heard of destruction from the [LORD]¹⁵⁴ of Hosts
and it has been irrevocably decided upon the whole earth.
(28:22)

Parable of the Farmer (28:23–29)

Give ear, and hear my voice;
Hearken; and hear my speech. (28:23)

Does the plowman plow all day,
breaking up and harrowing his ground for sowing? (28:24)

Once he has leveled its surface,
does he not scatter dill, and cast cumin?

And he puts wheat in rows,
and barley in its proper place,
and spelt around the border? (28:25)

For his God teaches him judgment,
he instructs him. (28:26)

For dill is not threshed with a threshing sledge,
nor is a cart wheel rolled over cumin,

but dill is beaten out with a staff,
and cumin with a rod. (28:27)

When one is indeed threshing wheat, one does not take time
to grind it for bread;
though the wheel of his cart and horses scatter it, he does not
grind it. (28:28)

This also comes forth from the LORD of Hosts,

he is wonderful in counsel
and excellent in wisdom. (28:29)

Jerusalem to Be Brought Down by the Lord (29:1–10)¹⁵⁵

Alas Ariel, Ariel, city where David encamped.
Add year to year, let pilgrim-feasts run their round. (29:1)

Yet I will distress Ariel, and there will be heaviness and sorrow;
for thus has the Lord said unto me, It will be unto Ariel; (29:2)

that I the Lord will camp against her round about,
and will lay siege against her with a mount,
and I will raise forts against her. (29:3)

And she will be brought down,
and will speak out of the ground,
and her speech will be low out of the dust;
and her voice will be as of one that has a familiar spirit, out of
the ground,
and her speech will whisper out of the dust. (29:4)

Moreover the multitude of her strangers will be like small dust,
and the multitude of the terrible ones will be as chaff that
passes away;
yea, it will beat an instant suddenly. (29:5)

For they will be visited of the Lord of hosts with thunder,
and with earthquake,

and great noise,
with storm and tempest,
and the flame of devouring fire. (29:6)

And all the nations that fight against Zion
and that distress her, will be as a dream of a night vision; (29:7)

yea, it will be unto them even as unto a hungry man who
dreams,
and behold, he eats, but he awakens and his soul is empty;

or like unto a thirsty man who dreams,
and behold, he drinks, but he awakens, and behold, he is faint,
and his soul has appetite.

Yea, even so will the multitude of all the nations be that fight
against mount Zion. (29:8)

For, behold, all you that do iniquity, stay yourselves, and wonder;
for you will cry out, and cry;

yea, you will be drunken, but not with wine;
you will stagger, but not with strong drink. (29:9)

For, behold, the Lord has poured out upon you the spirit of
deep sleep.

For, behold, you have closed your eyes,
and you have rejected the prophets, and your rulers;
and the seers has he covered because of your iniquities.
(29:10)

The Book of Mormon: A Marvelous Work and a Wonder
(JST 29:11–26 = KJV 29:11–14)

And it will come to pass, that the Lord God will bring forth
unto you the words of a book; and they will be the words of
them which have slumbered. (29:11)

And behold, the book will be sealed; and in the book will be a revelation from God, from the beginning of the world to the ending thereof. (29:12)

Wherefore because of the things which are sealed up, the things which are sealed will not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book will be kept from them. (29:13)

But the book will be delivered unto a man,
and he will deliver the words of the book,

which are the words of those who have slumbered in the dust;
and he will deliver these words unto another,

but the words which are sealed he will not deliver,
neither will he deliver the book. (29:14)

For the book will be sealed by the power of God, and the revelation which was sealed will be kept in the book until the own due time of the Lord, that they may come forth; for, behold, they reveal all things from the foundation of the world unto the end thereof. (29:15)

And the day comes, that the words of the book which were sealed will be read upon the housetops;
and they will be read by the power of Christ;

and all things will be revealed unto the children of men
which ever have been among the children of men,
and which ever will be, even unto the end of the earth. (29:16)

Wherefore, at that day when the book will be delivered unto the man of whom I have spoken,

the book will be hid from the eyes of the world,
that the eyes of none will behold it,

save it be that three witnesses will behold it by the power of God,
besides him to whom the book will be delivered;

and they will testify to the truth of the book
and the things therein. (29:17)

And there is none other which will view it,
save it be a few according to the will of God,

to bear testimony of his word unto the children of men; for
the Lord God has said,
that the words of the faithful should speak as it were from the
dead. (29:18)

Wherefore, the Lord God will proceed to bring forth the
words of the book;
and in the mouth of as many witnesses as seems him good
will he establish his word;
and woe be unto him that rejects the word of God. (29:19)

But, behold, it will come to pass, that the Lord God will say
unto him to whom he will deliver the book,

Take these words which are not sealed and deliver them to another,
that he may show them unto the learned, saying, Read this. (29:20)

And the learned will say, Bring hither the book and I will read
them;

and now because of the glory of the world,
and to get gain will they say this, and not for the glory of God.

And the man will say, I cannot bring the book for it is sealed.
Then will the learned say, I cannot read it. (29:21)

Wherefore it will come to pass, that the Lord God will deliver
again the book
and the words thereof to him that is not learned;

and the man that is not learned will say,
I am not learned.

Then will the Lord God say unto him, The learned will not
read them,
for they have rejected them,

and I am able to do mine own work;
wherefore you will read the words which I will give unto you.
(29:22)

Touch not the things which are sealed, for I will bring them
forth in mine own due time;
for I will show unto the children of men that I am able to do
mine own work. (29:23)

Wherefore, when you have read the words which I have com-
manded you
and obtained the witnesses which I have promised unto you,
then will you seal up the book again
and hide it up unto me,

that I may preserve the words which you have not read
until I will see fit in mine own wisdom to reveal all things
unto the children of men. (29:24)

For behold, I am God,
and I am a God of miracles;

and I will show unto the world that I am the same, yesterday,
today, and forever; and I work not among the children of
men, save it be according to their faith. (29:25)

And again it will come to pass, that the Lord will say unto him
that will read the words that will be delivered him,

Forasmuch as this people draw near unto me with their
mouth,
and with their lips do honor me,

but have removed their hearts far from me,
and their fear toward me is taught by the precepts of men,

therefore I will proceed to do a marvelous work among this
people;
yea, a marvelous work and a wonder;

for the wisdom of their wise and learned will perish,
and the understanding of their prudent will be hid. (29:26)

**The Meek Rejoice in the Book of Mormon (JST Isaiah
29:27–32 = KJV 29:15–24)**

And woe unto them that seek deep to hide their counsel from
the Lord.

And their works are in the dark; and they say,
Who sees us and who knows us?

And they also say, Surely, your turning of things upside down
will be esteemed as the potter's clay. (29:27)

But behold, I will show unto them, says the Lord of hosts,
that I know all their works.

For, will the work say of him that made it,
He made me not?

or will the thing framed say of him that framed it,
He had no understanding? (29:28)

But behold, says the Lord of Hosts, I will show unto the children of men that it is not yet a very little while,

and Lebanon will be turned into a fruitful field;
and the fruitful field will be esteemed as a forest. (29:29)

And in that day will the deaf hear the words of the book;
and the eyes of the blind will see out of obscurity and out of darkness;

and the meek also will increase, and their joy will be in the Lord;
and the poor among men will rejoice in the Holy One of Israel. (29:30)

For, assuredly as the Lord lives, they will see that the terrible one is brought to naught,
and the scorner is consumed,
and all that watch for iniquity are cut off,

and they that make a man an offender for a word, and lay a snare for him that reproves in the gate,
and turn aside the just for a thing of naught. (29:31)

Therefore, thus says the Lord who redeemed Abraham concerning the house of Jacob,

Jacob will not now be ashamed,
neither will his face now wax pale;

but when he sees his children,
the work of my hands, in the midst of him,

they will sanctify my name,
and sanctify the Holy One of Jacob,
and will fear the God of Israel.

They also that erred in spirit will come to understanding,
and they that murmured will learn doctrine. (29:32)

Judah Rejects Her Prophets and Walks with Egypt (30:1–17)

Woe, rebellious children, declares the LORD, who carry out a
plan that is not mine,
and who form an alliance, but is not of my spirit, so that they
add sin to sin, (30:1)

who set out to go down to Egypt
without asking for my counsel,

to take refuge in the protection of Pharaoh
and to seek shelter in the shadow of Egypt. (30:2)

Therefore the protection of Pharaoh will turn to shame for you,
and the shelter in the shadow of Egypt to humiliation. (30:3)

For though his officials are at Zoan
and his messengers reach Hanes, (30:4)

everyone comes to shame through a people that cannot profit
them,
(who) neither help nor profit, only shame and also disgrace.
(30:5)

An oracle concerning the beasts of the Negev:

In the land of trouble and anguish,

from the lioness and the lion,

the viper and the flying serpent;

they carry their riches on the backs of asses,

their treasures on the humps of camels to a people that cannot profit them. (30:6)

To Egypt, whose help is worthless and empty,

therefore, I have called her Rahab, They Who Sit Still. (30:7)

Now go, write it before them on a tablet,

and inscribe it on a scroll,

that it may be for a day to come,

as an everlasting witness. (30:8)

For they are a rebellious people,

lying children—

children who will not hear the law of the LORD, (30:9)

who say to the seers, see not,

and to those who have visions, do not have visions to tell us
what is right.

Speak smooth things to us,

have visions of illusions. (30:10)

Leave the way,

turn aside from the path,

cause the Holy One of Israel to cease before us. (30:11)

Therefore, thus says the Holy One of Israel,

Since you despise this word and trust in oppression
and perverseness and rely on them, (30:12)

therefore, this iniquity will become to you like a break about
to fall,
a bulging out in a high wall,

whose crash comes suddenly,
in an instant. (30:13)

And he will break it, like a potter's vessel is broken,
smashed without pity, so that a shard will not be found
among its fragments

with which to take fire from the hearth,
or to dip up water out of a storage pool. (30:14)

For thus the LORD, the Holy One of Israel said:

In returning and rest you will be saved;
in quietness and in trust will be your strength.

But you would not. (30:15)
But you said, No!

But upon horses we will flee;
therefore, you will flee.

We will ride upon swift ones;
Therefore, your pursuers will be swift. (30:16)

One thousand will flee at the threat of one;
at the threat of five, you will flee,

until you are left like a flagstaff on the top of a mountain,
like an ensign on a hill. (30:17)

Zion Is Restored in Jerusalem (30:18–26)

Therefore, the LORD waits to be gracious to you;
therefore, he will rise to show you compassion,

for the LORD is a God of justice,
blessed are all those who wait for him. (30:18)

Because, O people in Zion,
who dwell at Jerusalem,

surely you will not weep;
surely, at the sound of your cry he will be gracious;
surely, when he hears it he will answer you. (30:19)

Though the LORD give you the bread of adversity,
and the water of affliction,

yet your Teacher will not hide himself anymore
but your eyes will see your Teacher, (30:20)

and your ears will hear a word behind you saying:
This is the way, walk in it,

when you turn to the right
or when you turn to the left. (30:21)

Then will you regard your silver-covered graven images to be
unclean,
and your gold-plated molten images,

you will cast them away as menstrual cloth,
you will say to them, Go out! (30:22)

And he will give rain for (your) seed, with which you sow the
ground,
and bread of the produce of the ground, which will be rich
and plentiful.

In that day your cattle will graze in large pastures, (30:23)
and the oxen and the asses that work the soil will eat prepared
fodder,

which has been spread out with shovel and fork. (30:24)

And there will be brooks running with water upon every lofty
mountain
and every high hill,

in a day of great slaughter,
when towers fall. (30:25)

And the light of the moon will be as the light of the sun,
and the light of the sun will be seven times brighter, like the
light of seven days,

in the day when the LORD binds up his people's fracture,
and heals the wound of his smiting. (30:26)

The Lord Burns the Wicked at His Second Coming (30:27–33)

Behold, the name of the LORD comes from a distance,
burning with his anger, and in thick clouds,

his lips full of indignation,
and his tongue like a devouring fire, (30:27)

his breath is like an overflowing stream,
reaching up to the neck

to sift the nations with the sieve of destruction,
and a bridle that leads astray on the jaws of the peoples.
(30:28)

Your song will be as on the night when you keep a holy festival,
and your hearts will be joyful, as when people go with flutes

to the mountain of the LORD,
to the Rock of Israel. (30:29)

And the LORD will make heard the majesty of his voice,
and he will show his arm coming down,

with the indignation of his anger
and a flame of devouring fire,

with a cloudburst
and tempest and hailstones. (30:30)

For at the voice of the LORD the Assyrians will be dismayed,
with his rod he will smite them. (30:31)

and every stroke which the LORD lays upon them with the
rod of punishment
is to the sound of tambourines and harps,
and in the wars that he will fight against them
is with brandished weapons. (30:32)

For Topheth has recently been prepared;
yea, it was made ready for the king,

its pyre was made deep and wide,
with much fire and wood.

The breath of LORD, like a stream of brimstone,
sets fire to it. (30:33)

Divine Protection for Zion and Jerusalem (31:1–9)

Woe to those who go down to Egypt for help,
they rely on horses,

and they trust in chariots because they are many,
and in horsemen because they are very strong,

but do not look to the Holy One of Israel,
nor do they seek the LORD, (31:1)

and yet he is wise and brings disaster
and he will not take back his words,

but he will rise against the house of evildoers
and against those who help those who work iniquity. (31:2)

The Egyptians are man and not God,
and their horses are flesh and not spirit.

When the LORD stretches out his hand, he who helps will
stumble,
and he who is helped will fall, and together they all will perish.
(31:3)

For thus the LORD has said to me,

Just as the lion
or the young lion grows over his prey,

and though a group of shepherds is called forth against it,

it is not terrified by their shouting,
nor is it disturbed at their noise.

So the LORD of Hosts will come down to fight upon Mount
Zion
and upon its hill. (31:4)

Like birds hovering over,
the LORD of Hosts will defend Jerusalem,

he will protect and deliver,
he will pass over and rescue. (31:5)

Return to him,
against whom the children of Israel have deeply revolted. (31:6)

For in that day every one will throw away his idols of silver,
and his idols of gold which your sinful hands have made for
you. (31:7)

And the Assyrian will fall by a sword that is not of man,
and a sword, not of human, will devour him, and he will flee
from a sword,

and his young men will become forced laborers, (31:8)
and due to terror, he will pass to his stronghold,
and his officers will be dismayed at the ensign,

declares the LORD, whose light is in Zion,
and whose furnace is in Jerusalem. (31:9)

The Results of the Reign of Jesus, Our King (32:1–8)

Behold a king will reign in righteousness,
and princes will rule in justice. (32:1)

And each will be like a hiding place from wind,
and a shelter from tempest,

like streams of water in a dry place,
like the shade of a great cliff in a weary land. (32:2)

And the eyes of seers will not be closed,
and the ears of those who hear will listen, (32:3)

and the heart of the rash will understand and know,
and tongues of those who stammer will speak promptly and
distinctly. (32:4)

The fool will no longer be called noble,
nor a villain said to be honorable. (32:5)

For the fool speaks folly,
and his heart [thinks]¹⁵⁶ iniquity,

in order to do ungodliness,
and to speak error concerning the LORD,

to make empty the soul of the hungry,
and to deprive the thirsty of drink. (32:6)

The instruments of the villain are evil;
he devises evil schemes,

to ruin the poor with words of deception,
even when the word of the needy is just. (32:7)

But the noble person makes noble plans,
and such rises to noble things. (32:8)

**Destruction for the Wicked, Peace for the Righteous
(32:9–20)**

Women who are at ease, rise up, hear my voice,
and daughters who feel secure, give ear to my speech. (32:9)

In a few days beyond a year, you women who feel secure will
shudder,

for the grape harvest will fail,
the fruit harvest will not come. (32:10)

Tremble, you who are at ease,
shudder, you who feel secure,

strip
and make yourselves bare,

and gird sackcloth upon your waists, (32:11)
beat upon your breasts,

for the pleasant fields,
and the fruitful vine; (32:12)

for the soil of my people,
where comes up thorns and briers;

yea, for all the joyous houses in a city of revelry, (32:13)

for the palaces will be forsaken,
the [houses]¹⁵⁷ of the city left [desolate],¹⁵⁸

Ophel and watchtower will become dens forever,

a joy of wild asses,
a pasture [for]¹⁵⁹ flocks. (32:14)

Until the Spirit from on high is poured out upon us,
and the wilderness becomes the fruitful field,
and the fruitful field is considered a forest. (32:15)

Then justice will dwell in the wilderness,
and righteousness will live in the fruitful field. (32:16)

And the effect of righteousness will be peace,
and the work of righteousness will be quiet and trust forever.
(32:17)

My people will live in a peaceful habitation,
in secure dwellings,
and in quiet resting places. (32:18)

And should hail come down on the forest,
the city totally laid low, (32:19)

you will be happy sowing beside all waters,
and letting the ox and the ass range free. (32:20)

A Woe against Sennacherib (33:1)

Woe, O destroyer, but you have not been destroyed,
and traitor, with whom none has betrayed.

When you stop destroying,
you will be destroyed;

when you make an end of betraying,
you will be betrayed. (33:1)

The Righteous Praise the Lord in Prayer (33:2–6)

O LORD, be gracious to us,
we have waited for you,

be their arm every morning,
[their]¹⁶⁰ salvation in time of trouble. (33:2)

At the thunderous noise, people flee,
when you arise, nations scatter. (33:3)

And your spoil is gathered as the caterpillar gathers,
one leaps upon it as the locusts leap. (33:4)

The LORD is exalted,
for he dwells on high,

he fills Zion with justice and righteousness. (33:5)
And he will be the sure foundation of your times,

the abundance of salvation is wisdom and knowledge.
The fear of the LORD, that is his treasure. (33:6)

The Wicked Are Burned at Christ's Second Coming (33:7–14a)

Behold the brave ones cry outside,
the messengers of peace weep bitterly. (33:7)

Highways lie desolate,
the traveler ceases,

covenants are broken,
[witnesses]¹⁶¹ are despised, there is respect for no one. (33:8)

The earth mourns and grows weak,
Lebanon is confounded and withers away,

Sharon is like a desert,
Bashan and Carmel shake off their leaves. (33:9)

Now, I will arise, says the LORD,
now I will be exalted,
now I will lift myself up. (33:10)

You conceive chaff,
you give birth to stubble,

your breath is as a fire that will consume you. (33:11)
And peoples will be like the burnings of lime,
like thorns cut down, they will be burned in the fire. (33:12)

Hear what I have done, you who are far off,
and acknowledge my might, you who are near. (33:13)

The sinners in Zion are afraid,
trembling seizes the godless.

Righteous Dwell in Everlasting Burnings (33:14b–17)

Who among us will dwell with devouring fire?
Who among us will dwell with everlasting burnings? (33:14)

He who walks righteously,
and speaks what is right,

he who despises gain by extortion,
who shakes his hands lest they hold a bribe,

who stops his ears from hearing of bloodshed,
and shuts his eyes from looking upon evil. (33:15)

He will dwell on the heights,
his place of defense will be fortresses of rocks,

his bread will be given,
his water will be sure. (33:16)

Your eyes will see (as the seer sees) the king in his beauty,
they will see a land that is far off. (33:17)

The Restoration of Zion (33:18–24)

Your heart will ponder in awe:

Where is he who counted?
Where is he who weighed the money?
Where is he who counted the towers? (33:18)

You will no more see a barbarous people,
people of unintelligible speech,
which you cannot comprehend,
stammering in a tongue, which you cannot understand. (33:19)

See (as the seer sees) Zion,
the city of our appointed festivals,

your eyes will see Jerusalem, a peaceful habitation,
a tent that will not be moved,

its stakes will never be pulled up,
and its cords will never be broken. (33:20)

But there the LORD in majesty will be for us,
a place of broad rivers and streams,

where a galley with oars cannot go,
nor stately ship can pass. (33:21)

For the LORD is our judge,
the LORD is our lawgiver,

the LORD is our king,
he will save us. (33:22)

Your rigging hangs loose; they cannot hold the base of the mast,
nor keep the sail spread out.

Then the abundant spoil will be divided,
the lame will take the plunder. (33:23)

And no inhabitant will say, I am sick,
the people who dwell there will be forgiven of iniquity. (33:24)

A Day of Wrath upon Edom (The World) (34:1–8)

Come near, O nations, to hear,
and hearken, O peoples,

let the earth hear and all that fills it,
the world, and all that comes from it. (34:1)

For the wrath of the LORD is against all nations,
and his anger against all their armies,

he has promised them for destruction,
[and]¹⁶² has given them over for slaughter. (34:2)

Their slain will be cast down,
and the stench of their corpses will rise,

mountains will melt with their blood, (34:3)
[the valleys will be split].¹⁶³

All the host of heaven will be dissolved,
and the heavens will roll up like a scroll,

and all their host will wither and fall like leaves falling from a vine,
or like (figs) falling from a fig tree. (34:4)

For my sword [appears]¹⁶⁴ in the heavens,
behold, it descends upon Edom,

and upon the people promised for destruction,
for judgment. (34:5)

The LORD's sword is filled with blood,
it is gorged with fat;

from the blood of lambs and goats,
from the fat of the kidneys of rams;

because the LORD has a sacrifice in Bozrah,
and a great slaughter in the land of Edom. (34:6)

And [wild oxen]¹⁶⁵ will fall with them,
and the bulls with the mighty bulls,

and their land will be soaked with blood,
and their soil will be made rich with fat. (34:7)

For it is a day of the LORD's vengeance,
a year of recompense to uphold the cause of Zion. (34:8)

Edom (the World) to Be Burned (34:9–15)

And the streams (of Edom) will be turned to pitch,
and her soil into brimstone,
and her land will become burning pitch. (34:9)

Night and day it will not be extinguished,
forever its smoke will rise,

from generation to generation it will lie waste,
forever and ever none will pass through. (34:10)

The hawk and porcupine will possess it,
and the owl and raven will dwell in it,

(the LORD) will stretch a line of emptiness over it,
and a plumb line of desolation. (34:11)

Its nobles will name it No Kingdom There,
and all its officers will be nothing. (34:12)

And thorns come up in her palaces,
nettles and thistles in her fortresses.

It will be the haunt of jackals,
an enclosure for ostriches. (34:13)

And wild beasts will meet with jackals,
and wild goats will call to each other;

yea, night creatures will settle
and find [themselves]¹⁶⁶ a resting place. (34:14)

Owls will nest there
and lay and hatch and gather in her shadow.

Yea, vultures will be gathered there,
each one with her mate. (34:15)

**Those Whose Names Are Written in the Book of the Lord
Receive the Land (34:16–17)**

Seek out of the book of the LORD,
and read [the names written therein];¹⁶⁷

not one of these will be missing,
none will lack [their]¹⁶⁸ mate,

for my mouth it has commanded,
and [my]¹⁶⁹ Spirit it has gathered them. (34:16)

And [I]¹⁷⁰ have cast the lot for them,
and [I]¹⁷¹ have divided it to them by line,

they will possess it for ever,
from generation to generation they will dwell therein. (34:17)

Latter-day Israel Rejoices and Blossoms As a Rose (35:1–10)

The wilderness and the dry land will be glad,
and the desert will rejoice and blossom like the rose. (35:1)

And it will blossom abundantly,
and rejoice even with joy and singing,

the glory of Lebanon will be given to it,
the majesty of Carmel and Sharon,

and they will see the glory of the LORD,
and the majesty of our God. (35:2)

Strengthen the weak hands
and make firm the feeble knees. (35:3)

Say to those who have an anxious heart: Be strong, do not
fear. Behold, your God will come with vengeance,
God will come with divine retribution, he will come and save
you. (35:4)

Then the eyes of the blind will be opened,
and the ears of the deaf opened. (35:5)

Then the lame man will leap like the deer,
and the tongue of the mute sing for joy.

For the waters will break forth in the wilderness,
and streams [will run]¹⁷² in the desert, (35:6)

and the parched ground will become a pool,
and the thirsty ground will become springs of water,

the haunt of jackals will become a grassy place of rest,
with reeds and rushes. (35:7)

And a highway will be there,
[for]¹⁷³ a way [will be cast up],¹⁷⁴

it will be called The Way of Holiness.
The unclean will not pass over it,

but it will be [cast up]¹⁷⁵ for those [who are clean,
and]¹⁷⁶ the wayfaring men, though [they are accounted]¹⁷⁷
fools, will not err therein. (35:8)

The lion will not be there,
nor any ravenous beast;

such will not come on it,
such will not be found;

but the redeemed will walk there, (35:9)
and the ransomed of the LORD will return,

and will come to Zion with singing,
with everlasting joy upon their heads,

they will obtain joy and gladness,
and sorrow and sighing will flee away. (35:10)

The Invasion of Sennacherib (36:1–21)

And it came to pass in the fourteenth year of King Hezekiah,
Sennacherib king of Assyria came up against all the fortified
cities of Judah and captured them. (36:1)

And the king of Assyria sent the chief officer from Lachish to
Jerusalem with a very great army to King Hezekiah. And he
stood by the aqueduct of the Upper Pool on the road to the
Fuller's Field. (36:2)

And Eliakim, the son of Hilkiah, who was over the house;
Shebna, the scribe; and Joah, the son of Asaph, the recorder,
went out to him. (36:3)

And the chief officer said to them, Say to Hezekiah—Thus
says the great king, the king of Assyria, What is this confidence
in which you are trusting? (36:4)

I say, [your words are but vain when you say, I have]¹⁷⁸ counsel
and strength for war; now on whom do you trust, that you
have rebelled against me? (36:5)

Behold, you are trusting on Egypt, that broken reed of a staff, which pierces the palm of anyone who leans on it; such is Pharaoh, king of Egypt, to all who trust him. (36:6)

But if you say to me, We trust in the LORD, our God—Did not Hezekiah remove his high places and altars, saying to Judah and Jerusalem, You will worship before this altar? (36:7)

And now, I pray you, make a wager with my master, the king of Assyria. I will give you two thousand horses, if you are able to set riders upon them. (36:8)

How then can you turn back a single captain of the least of my master's servants, when you trust on Egypt for chariots and for horsemen? (36:9)

And now, is it without the LORD that I have come up against this land to destroy it? The LORD said to me, Go up against this land and destroy it. (36:10)

Then Eliakim, Shebna, and Joah said to the chief officer, Speak to your servants in Aramaic, for we understand it. Do not speak to us in the language of Judah within the hearing of the people who are on the wall. (36:11)

But the chief officer said, Did my master send me to speak these words to you and your master, and not to the men sitting on the wall? They are doomed, with you, to eat their own dung and to drink their own urine. (36:12)

Then the chief officer stood and called out with a loud voice and in the language of Judah, and he said, Hear the words of the great king, the king of Assyria, (36:13)

Thus says the king of [Assyria,]¹⁷⁹ Do not let Hezekiah deceive you, for he will not be able to deliver you. (36:14)

Do not allow Hezekiah to persuade you to trust on the LORD by saying, Surely, the LORD will save us. This city will not be given into the hand of the king of Assyria. (36:15)

Do not listen to Hezekiah, for thus says the king of Assyria, Make a treaty with me and come out to me; then every one will eat of his own vine and every one of his own fig tree, and every one of you will drink the water of his own cistern, (36:16)

until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards.¹⁸⁰ (36:17)

Do not let Hezekiah mislead you by saying, The LORD will deliver us. Have the gods of any nations delivered their lands out of the hand of the king of Assyria? (36:18)

Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria out of my hand? (36:19)

Who among all the gods of these countries has delivered their countries from my hand, that the LORD will deliver Jerusalem out of my hand? (36:20)

But they were silent and did not answer him, for it was the command of the king, saying, Do not answer him. (36:21)

Hezekiah Seeks Isaiah's Counsel and Prays to the Lord (36:22–37:20)

Then Eliakim, the son of Hilkiyah, who was over the house; Shebna, the scribe; and Joah, the son of Asaph, the recorder,

came to Hezekiah, with their garments rent, and they told him the words of the chief officer. (36:22)

And it came to pass when King Hezekiah heard it, he rent his clothes and covered himself with sackcloth and went into the house of the LORD. (37:1)

And he sent Eliakim, who was over the house; Shebna, the scribe; and the elders of the priests, who had covered themselves with sackcloth, to Isaiah, the prophet, son of Amoz. (37:2)

And they said to him, Thus says Hezekiah, This day is a day of distress, rebuke, and disgrace because the children have come to birth, and there is no strength to deliver them. (37:3)

Perhaps the LORD your God hears the words of the chief officer, whom the king of Assyria his master has sent to mock the living God, and the LORD your God will rebuke the words that he has heard. Therefore lift up a prayer for the remnant who remain [in this city.]¹⁸¹ (37:4)

And the ministers of King Hezekiah came to Isaiah. (37:5)

And Isaiah said to them, Thus you will say to your master, Thus says the LORD, Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have blasphemed me. (37:6)

Behold, I will put a spirit in him so that he will hear a rumor and return to his own land, and in his own land I will make him fall by the sword. (37:7)

The chief officer returned and found the king of Assyria fighting against Libnah, for he had heard that he had left Lachish. (37:8)

Now when he heard that Tirhakah, King of Ethiopia had said—he has gone forth to war against you—[he returned]¹⁸² and he sent messengers to Hezekiah, saying, (37:9)

Thus you will say to Hezekiah, king of Judah, saying, Let not your God, in whom you trust, deceive you by saying, Jerusalem will not be given into the hand of the king of Assyria. (37:10)

Behold, you have heard what the kings of Assyria have done to all countries, completely destroying them, and you will be delivered? (37:11)

Have the gods delivered the nations which my fathers destroyed—Gozen, Haran, Rezeph, and the people of Eden who were in Telassar? (37:12)

Where is the king of Hamath, and the king of Arpad, and the kings of the cities of Sepharvaim, Hena, and Ivvah [and Samaria]¹⁸³? (37:13)

And Hezekiah took the letters from the hand of the messengers and read [them].¹⁸⁴ Then he went up to the house of the LORD and spread it before the LORD. (37:14)

And Hezekiah prayed to the LORD, saying, (37:15)

O LORD of Hosts, God of Israel, enthroned between the cherubim, you alone are God of all the kingdoms of the earth; you have made heaven and earth. (37:16)

Extend your ear, O LORD, and hear.

Open your eyes, O LORD, and see.

And hear all the words of Sennacherib which he has sent to mock the living God.(37:17)

Truly, O LORD, the kings of Assyria have destroyed all the nations and their lands, (37:18)

and have cast their gods into the fire, they have destroyed them, because they were not gods, but the [works]¹⁸⁵ of the hands of men—wood and stone. (37:19)

And now, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that you alone, O LORD, [are God].¹⁸⁶ (37:20)

Isaiah's Response from the Lord (37:21–38)

Then Isaiah, the son of Amoz, sent to Hezekiah saying, Thus says the LORD, the God of Israel [to whom you have prayed]¹⁸⁷ concerning Sennacherib, the king of Assyria, (37:21)

This is the word which the LORD has spoken concerning him,

The virgin, the daughter of Zion despises you,
she scorns you.

The daughter of Jerusalem wags [her]¹⁸⁸ head behind your
back. (37:22)

Whom have you mocked
and blasphemed?

Against whom have you raised your voice
and lifted your eyes towards heaven?

Against the Holy One of Israel. (37:23)

You have mocked the Lord by the hand of your servants.

And you have said, With my many chariots I have gone up to the heights of the mountains, to the peaks of Lebanon, to its far recesses, I cut down its tallest cedars and its choicest cypresses.

I came to its remotest height, its most dense forest. (37:24)

I dug wells and drank [foreign]¹⁸⁹ water, I dried up all the streams of Egypt with the sole of my foot. (37:25)

Have you not heard it long ago, I determined it?
from days of old, formed it?

Now I bring it to pass, that you should make fortified cities
crash into heaps and ruins. (37:26)

While their inhabitants, shorn of strength, are dismayed
and confounded,

and have become like plants of the field,
and like green herbs,

like grass on the housetops,
like a grain blasted before an [east wind.]¹⁹⁰ (37:27)

I know your [rising up]¹⁹¹ and your dwelling,
and your going out, and your coming in, and your rage
against me. (37:28)

Because you have raged against me,
and your arrogance has come to my ears,

I will put my hook in your nose,
and my bit in your lips,
and I will turn you back by the way that you came. (37:29)

And this will be the sign for you:
Eat what grows of itself this year,
and in the second year what springs of the same,
and in the third year sow and reap
and plant vineyards and eat their fruit. (37:30)

And the remnant of the house of Judah will again, take root
downward
and bear fruit upward. (37:31)

For out of Jerusalem will go forth a remnant,
and they that escape out of [Jerusalem will come up upon]¹⁹²
[Mount Zion.]¹⁹³

The zeal of the LORD of Hosts will do this. (37:32)

Therefore, thus says the LORD concerning the King of Assyria,

He will not come into this city,
or shoot an arrow there,

or come before it with a shield,
or cast up a siege-mound against it. (37:33)

By the way that he came,
by the same he will return.

And he will not come into this city, declares the LORD. (37:34)

I will defend this city, to save it for my own sake,
and for the sake of David, my servant. (37:35)

[Then]¹⁹⁴ the angel of the LORD went forth and slew in the
camp of the Assyrians a hundred and eighty-five thousand,
and when they [who were left]¹⁹⁵ arose early in the morning,
behold, they were all dead corpses. (37:36)

Then Sennacherib, the king of Assyria, traveled and returned and dwelt at Nineveh. (37:37)

And as he was worshiping in the house of Nisroch, his god, his sons Adrammelech and Sharezer slew him with the sword. And they escaped into the land of Armenia. And Esarhaddon, his son, reigned in his stead. (37:38)

The Sickness of King Hezekiah (38:1–8)

In those days Hezekiah became sick at the point of death. Isaiah, the prophet, the son of Amoz, came to him and said to him, Thus says the LORD, Set your house in order, because you will die; you will not live. (38:1)

Then Hezekiah turned his face to the wall and prayed to the LORD. (38:2)

And he said, I beseech you, O LORD, remember now how I have walked before you in truth, and with a whole heart, and I have done what is good in your sight. And Hezekiah wept bitterly. (38:3)

[Then]¹⁹⁶ the word of the LORD came to Isaiah, saying, (38:4)

Go and say to [Hezekiah],¹⁹⁷ thus says the LORD, the God of David your father, I have heard your prayer. I have seen your tears.

Behold,¹⁹⁸ I will add fifteen years to your days. (38:5)
And I will deliver you and this city out of the hand of the king of Assyria, and I will defend this city [for my sake and my servant David's sake.]¹⁹⁹ (38:6)

This is the sign to you from the LORD that the LORD will do this thing concerning which he has spoken, (38:7)

Behold, I will turn back the shadow cast by the sun, which had descended on the steps of Ahaz, by ten steps; then the sun turned back the ten steps it had descended. (38:8)

King Hezekiah's Psalm (38:9–22)

A writing of Hezekiah, King of Judah, after he had been sick and had recovered from his sickness, (38:9)

I said at the height of my days, I will go to the gates of Sheol, I am deprived of the rest of my years. (38:10)

I said, I will not see [the LORD]²⁰⁰ in the land of the living, I will not look upon man again among the inhabitants of the world. (38:11)

My dwelling is pulled up and is removed from me like a tent of a shepherd.

I have rolled up my life like a weaver, he has cut me off from the loom,

from day to night,
you bring me to an end. (38:12)

I have become still until morning, like a lion he will break all my bones, from day to night, you bring me to an end. (38:13)

I chirp, like a swallow or crane,

I moan like a dove.

My eyes grow weary from looking upward.

O Lord, I am in distress, be my security. (38:14)

What can I say? He has spoken to me and he himself has [healed me].²⁰¹

All of my years I have walked slowly [that I may not walk]²⁰² in the bitterness of my soul. (38:15)

O Lord, [you who are the life of my spirit, in whom I live]²⁰³
restore me to health,
make me live; [and in all these things I will praise you].²⁰⁴ (38:16)
Behold, I had great bitterness [instead of]²⁰⁵ peace, but you
have in love to my soul
[saved me]²⁰⁶ from the pit of corruption,
for you have cast all my sins behind your back. (38:17)

For Sheol cannot thank you,
death cannot praise you,
those who go down to the pit cannot hope for your truth. (38:18)

The living, the living thank you,
as I do this day;
the father makes your truth known to the children. (38:19)

O LORD, save me, and we will sing [with] my stringed
instruments
all the days of our lives in the house of the LORD. (38:20)

Isaiah said, Let them take a cake of figs, and apply to the boil
that he may recover. (38:21)

Also, Hezekiah said, What is the sign that I will go up to the
house of the LORD? (38:22)²⁰⁷

Isaiah's Prophecy of Babylonian Captivity (39:1–8)

At that time Merodach-baladan, son of Baladan, King of Babylon, sent (envoys with) letters and a present to Hezekiah, when he had heard that he had been sick and had recovered. (39:1)

Hezekiah was happy concerning them, and he showed them
the house of his treasure, the silver and the gold, and the
spices, and the precious oil, and all the house of his armor,

and all that was found in his treasures. There was nothing in his house, nor in all his [dominion],²⁰⁸ that Hezekiah did not show them. (39:2)

Then Isaiah, the prophet, came to King Hezekiah and said to him, What did these men say to you? And from where did they come to you? And Hezekiah said, They have come to me from a far country, Babylon. (39:3)

And he said, What have they seen in your house?

And Hezekiah said, They have seen all that is in my house. There is not a thing that I did not show them in my treasury. (39:4)

Then Isaiah said to Hezekiah, Hear the word of the LORD of Hosts. (39:5)

Behold, the days are coming, that all that your fathers have stored up in your house until this day will be carried to Babylon, not a thing will be left, says the LORD. (39:6)

And some of your sons who went out from you, who were born to you, they will be taken and will become eunuchs in the palace of the king of Babylon. (39:7)

And Hezekiah said to Isaiah, The word of the LORD is good which you have spoken. And he said, There will be peace and truth in my days. (39:8)

The Lord's Message of Comfort to Jerusalem (40:1–8)

Comfort, comfort my people, says your God. (40:1)

Speak to the heart of Jerusalem
and call to her,

because her hard service has been fulfilled,
because her iniquity has been pardoned,
because she has received from the LORD's hand, double for all
her sins. (40:2)

A voice of one calling in the wilderness,
prepare the way of the LORD,
make straight in the desert a highway for our God. (40:3)

Every valley will be lifted up,
and every mountain and hill will be made low,
the uneven ground will become level,
and the rough places a plain. (40:4)

Then the glory of the LORD will be revealed
and all flesh will see it together,
for the mouth of the LORD has spoken. (40:5)

A voice said, Call out!
And I said, What will I call out?

All flesh is grass,
and all its goodness like the flower of the field. (40:6)

Grass withers;
the flower fades
when the Spirit of the LORD blows upon them.

Surely, the people are grass. (40:7)

The grass withers;
the flower fades,
but the word of our God will stand forever. (40:8)

The Lord Comes like a Shepherd (40:9–11)

O Zion, herald of good tidings, get up to a high mountain;
O Jerusalem, herald of good tidings, lift up your voice with
power;

lift up, fear not, say to the cities of Judah, Behold your God. (40:9)

Behold, the Lord, the LORD will come with strength,
and his arm rules for him.

Behold, his reward is with him
and his recompense is before him. (40:10)

Like a shepherd he will tend his flock,
he will gather the lambs in his arms,

he will carry them in his bosom,
he will gently lead those that are with young. (40:11)

Who is Like Unto the Lord? (40:12–25)

Who has measured the waters [of the sea]²⁰⁹ in the hollow of
his hand,

and marked off the heavens with the width of his hand,
and gauged the dust of the earth in a measure,

and weighed the mountains in the scales,
and the hills in a balance? (40:12)

Who directs the Spirit of the LORD?

Or what man as his counselor instructs him? (40:13)

Whom did he consult to enlighten him,
and taught him the path of justice?

And taught him knowledge
or showed him the way of understanding? (40:14)

Surely, the nations are like a drop from a bucket,
and they are regarded as dust on the scales;
Surely, he takes up the isles like fine dust. (40:15)

And Lebanon is not sufficient for burning,
and its beasts are not enough for a burnt offering. (40:16)

All nations are as nothing before him.
They are regarded by him as nothingness and emptiness. (40:17)

To whom will you compare God?
Or with what likeness do you compare him? (40:18)

A craftsman casts an idol,
a goldsmith overlays it with gold and casts chains of silver.
(40:19)

He who is too poor for such an offering chooses wood that
will not rot.
He seeks a skilled craftsman to prepare an image that will not
topple. (40:20)

Have you not known?
Have you not heard?

Has it not been told to you from the beginning?
Have you not understood from the foundations of the earth?
(40:21)

He who sits above the circle of the earth
and its inhabitants are like grasshoppers;

who stretches out the heavens like a curtain
and spreads them like a tent in which to dwell; (40:22)

who brings princes to nothing,
he makes the judges of the earth as emptiness. (40:23)

No sooner are they planted,
no sooner are they sown,
no sooner has their stem taken root in the earth,

when he blows upon them and they wither,
and the tempest carries them off like stubble. (40:24)

To whom will you compare me?
Or who is my equal? says the Holy One. (40:25)

The Lord Sustains His People with His Power (40:26–31)

Lift up your eyes on high
and see—

Who created these?
He who brings out the hosts by number,
calling them all by name,

by his great might
and by his mighty power not one is missing. (40:26)

Why do you say, O, Jacob,
and you speak, O, Israel:

My way is hid from the LORD,
and my rights are passed over by my God? (40:27)

Have you not known?
Have you not heard?

The LORD is the Everlasting God,
the Creator of the ends of the earth.

He will not become tired,
nor will he grow weary;

his understanding is unsearchable. (40:28)

He gives power to the weary
and he increases strength to the weak. (40:29)

Even the youth become tired and grow weary
and the young men fall exhausted, (40:30)

but those who wait for the LORD will renew their strength;
they will go up with wings like eagles,

they will run and not grow weary,
and they will walk and not become tired. (40:31)

Israel Is the Lord's Servant (41:1–20)

Be silent before me, O islands,
and let the peoples renew their strength,
let them approach,
then let them speak:
Let us draw near together for judgment. (41:1)

Who stirred up a righteous one from the east,
calling him to his feet,

gave the nations before him,
and made him rule over kings,

who makes them like dust with his sword,
like driven stubble with his bow? (41:2)

He pursues them,
he passes in peace on a path that he has not come with his
feet. (41:3)

Who has performed and done this?

He who calls the generations from the beginning, I am the
LORD,
the first and with the last, I am he. (41:4)

The islands have seen and are afraid,
the ends of the earth tremble,

they have drawn near
and they come. (41:5)

Every one helps his neighbor,
and to his brother says, Be strong. (41:6)

And the craftsman encourages the goldsmith,
and he who smoothes with the hammer says to him who
strikes the anvil, the soldering is good.

And he fastens it (the idol) with nails,
so that it will not topple. (41:7)

But you, Israel, are my servant,
Jacob, whom I have chosen,

the seed of Abraham, my friend. (41:8)

You, whom I took from the ends of the earth,
and from its farthest corners called to you, saying to you, you
are my servant.

I have chosen you,
and I have not rejected you. (41:9)

Fear not, for I am with you;
be not dismayed, for I am your God.

I will strengthen you,
I will help you,

I will uphold you
with my right hand, my righteousness. (41:10)

Behold, all who are angry with you will be ashamed and
confounded,
those who strive against you will be as nothing and will perish.
(41:11)

You will seek those who have contended with you,
but you will not find them.

Those who war against you will be as non-existing,
and as nothing. (41:12)

For I, the LORD, your God, grasp your right hand.
It is I who says to you:

Do not fear, I will help you. (41:13)
Do not fear, you worm Jacob, you men of Israel, I will help you,

declares the LORD,
and your Redeemer,
the Holy One of Israel. (41:14)

Behold, I will make of you a threshing sledge,
sharp and new,
and having teeth,

you will thresh the mountains and crush them,
and you will make the hills like chaff. (41:15)

You will winnow them, and the wind will carry them away,
and the tempest will scatter them.

You will rejoice in the LORD;
you will glory in the Holy One of Israel. (41:16)

The poor and the needy seek water, but there is none.
Their tongue is parched with thirst.

I, the LORD, will answer them;
the God of Israel will not forsake them. (41:17)

I will open up rivers on the barren heights
and fountains in the valleys.

I will make the wilderness a pool of water,
and the parched land springs of water. (41:18)

I will place in the wilderness the cedar, acacia, myrtle, and
olive trees;
I will set in the desert the cypress, plane, and pine trees together,
(41:19)

so that they (people) may see and know,
and they may consider and understand together

that the hand of the LORD has done this,
and the Holy One of Israel has created it. (41:20)

Graven Images Are Confusion (41:21–29)

Set forth your case, says the LORD;
bring forth your arguments, says the King of Jacob. (41:21)

Bring forth (your idols) to tell us what will happen;
tell us the former things, what they are, so that we may consider
them;

and then we may know their outcome,
or declare to us the things that are to come. (41:22)

Tell us what is to come hereafter, that we may know that you
are gods;
yea, do good or do evil, that we may be both dismayed and
show fear. (41:23)

Behold, you are nothing,
and your work is worthless;

he who chooses you is an abomination. (41:24)

I stirred up (one) from the north and he has come,
and from the rising of the sun, he will call on my name,

and he will come on rulers as on mortar,
and as the potter treads on clay. (41:25)

Who declared it from the beginning, that we might know,
or beforehand, that we might say, it is righteous?

Yea, there was none who declared it,
yea, none who proclaimed,
yea, none who heard your words. (41:26)

I give first to Zion, behold, behold them,
then to Jerusalem one who brings good tidings. (41:27)

But I looked, and there was no man;
even among [men],²¹⁰ there was no counselor,
that when I asked of them, could answer a word. (41:28)

Behold, they are all nothingness,
their works are nothing,
their molten images are wind and emptiness. (41:29)

A Prophecy of Jesus Christ's Mission and Ministry (42:1–9)

Behold, my servant, whom I uphold,
my chosen, in whom my soul delights.

I have put my spirit upon him;
he will bring justice to the nations. (42:1)

He will not cry,
nor will he lift up,
nor will he make his voice heard in the street. (42:2)

He will not break a crushed reed,
he will not quench a faltering wick,
he will bring forth justice in truth. (42:3)

He will not falter
nor be discouraged

until he has established justice in the earth
and the islands will wait for his law. (42:4)

Thus says God, the LORD,

who created the heavens
and stretched them out,

who spread forth the earth
and that which comes from it,

who gives breath to the people upon it
and spirit to those who walk on it. (42:5)

I, the LORD, have called you in righteousness;
I will grasp your hand and will keep you

and I will give you for a covenant of the people,
for a light to the nations, (42:6)
to open the blind eyes;

to bring out the prisoners from the prison
and those who sit in darkness from the dungeon. (42:7)

I am the LORD, that is my name,

and I will not give my glory to another,
neither my praise to graven images. (42:8)

Behold, the former things have come to pass,
and I declare new things:
I tell you of them before they spring forth. (42:9)

A Hymn to Jehovah the Redeemer (42:10–17)

Sing a new song to the LORD,
his praise from the end of the earth,

you who go down to the sea, and all that is in it;
the islands and those who dwell there. (42:10)

Let the desert and its cities lift up (their voices),
the villages that Kedar inhabits;

let the inhabitants of Sela sing for joy,
let them shout from the top of the mountains. (42:11)

Let them give glory to the LORD
and declare his praise in the islands. (42:12)

The LORD will go forth like a warrior;
he will stir up zeal, like a man of war.

He cries out, yea, he shouts the war-cry;
he shows his might against his enemies. (42:13)

I have kept silent a long time;
I keep still,
I restrain myself;

like a woman in labor I will cry out;
I will gasp
and I will pant at the same time. (42:14)

I will lay waste mountains and hills
and will dry up all their vegetation;

I will turn rivers into islands,
and pools I will dry up. (42:15)

And I will lead the blind in a way that they have not known;
I will guide them in paths that they have not known;

I will turn the darkness into light before them
and the rough places into level ground.

These are the things I will do to them,
and I will not forsake them. (42:16)

They will be turned back;
they will certainly be ashamed:

they who trust in graven images,
who say to molten images, You are our gods. (42:17)

The Servant to the Blind (42:18–25)

Hear, you deaf;
and look, that you may see, you blind. (42:18)

[For I will send my servant to you who are blind;
yea, a messenger to open the eyes of the blind
and unstop the ears of the deaf;

And they will be made perfect, notwithstanding their blindness,
if they will hearken to the messenger, the Lord's servant].²¹¹
(42:19)

[You are a people]²¹² seeing many things, but you observe not;
opening the ears [to hear],²¹³ but [you]²¹⁴ hear not. (42:20)

The LORD is [not]²¹⁵ well pleased [with such a people,
but]²¹⁶ for his righteousness sake

he will magnify the law
and make it honorable. (42:21)

[You are]²¹⁷ a people robbed and spoiled;
[Your enemies, all of them, have snared you in holes],²¹⁸

and [they have hid you]²¹⁹ in prison houses;
[they have taken you]²²⁰

for a prey, and none delivers;
for a spoil, and none says, Restore. (42:22)

Who among [them]²²¹ will give ear [to you,
or]²²² hearken and hear [you]²²³ for the time to come? (42:23)

[And]²²⁴ who gave Jacob for a spoil,
and Israel to the robbers?

Did not the LORD,
he against whom [they]²²⁵ have sinned?

For they would not walk in his ways,
neither were they obedient to his law; (42:24)

therefore he has poured upon [them]²²⁶ the fury of his anger,
and the strength of battle;

and [they have]²²⁷ set [them]²²⁸ on fire round about, yet [they
know]²²⁹ not;
and it burned [them],²³⁰ yet [they]²³¹ laid it not to heart. (42:25)

Prophecy of Redemption (43:1–7)

And now, thus says the LORD, he who created you, O Jacob,
And he who formed you, O Israel,

Fear not, for I have redeemed you,
I have called you by name, you are mine. (43:1)

When you pass through the waters, I will be with you;
and through the rivers, they will not overwhelm you.

When you walk through fire, you will not be scorched,
and the flames will not burn you. (43:2)

For I am the LORD,
your God,
the Holy One of Israel,
your Savior.

I give Egypt for your ransom,
Ethiopia and Seba in exchange for you. (43:3)

Because you are precious in my eyes,
you are honored, and I love you,

I give humans in return for you,
peoples in exchange for your life. (43:4)

Fear not, for I am with you.
I will bring your offspring from the east,
and I will gather you from the west. (43:5)

I will say to the north, give up;
and to the south, do not withhold;

Bring my sons from afar,
and my daughters from the end of the earth. (43:6)

Everyone who is called by my name,
and I created him for my glory;

I formed him,
I made him. (43:7)

We Are to Witness That Jehovah Is God (43:8–13)

Bring forth the blind people who have eyes,
And those who are deaf who have ears. (43:8)

Let all nations gather together,
and let the peoples assemble.

Who among them will declare this,
and show us the former things?

Let them bring their witnesses to justify them,
and let them proclaim, so that others will say, It is truth. (43:9)

You are my witnesses, declares the LORD,
and my servant whom I have chosen,

so that you may know and believe me,
and understand that I am he,

there was no god formed before me;
nor will there be after me. (43:10)

I, I am the LORD,
and there is no Savior besides me. (43:11)

I have declared
and I have saved,

and I have proclaimed—it was no strange god among you—
and you are my witnesses, declares the LORD, that I am God.
(43:12)

Yea, before the day was, I am he; there is none that can deliver
out of my hand;
I act, and who will reverse it? (43:13)

Jehovah Provides Water for Us (43:14–21)

Thus says the LORD,
your Redeemer,
the Holy One of Israel,

For your sake I send to Babylon,
and I break down all of the bars of city gates,
and the shouting of the Chaldeans will become lamentations.
(43:14)

I am the LORD,
your Holy One,
the Creator of Israel,
your King. (43:15)

Thus says the LORD, who makes a way in the sea,
and a path in the mighty waters, (43:16)

who brings forth chariot and horse,
together with army and warrior.

They lie down, they cannot rise.
They are out, extinguished like a wick. (43:17)

Do not remember the former things,
nor consider the things of old. (43:18)

Behold, I am doing a new thing,
[And]²³² therefore it will spring forth.
Do you not know it?

Also, I will make a way in the wilderness;
[paths]²³³ in the desert. (43:19)

Wild beasts, jackals,
and ostriches will honor me,

for I give water in the wilderness;
rivers in the desert to give drink to my people, my chosen.
(43:20)

I formed this people for myself;
they will declare my praise. (43:21)

Israel Has Forgotten the Lord (43:22–28)

But you have not called upon me, O Jacob,
but you have been weary of me, O Israel. (43:22)

You have not brought sheep for your burnt offerings to me,
nor honored me with your sacrifices;

I have not burdened you with offerings,
nor wearied you with frankincense. (43:23)

You have not bought me fragrant cane with money,
nor satisfied me with the fat of your sacrifices,

but you have burdened me with your sins;
you have wearied me with your iniquities. (43:24)

I, I am he who blots out your transgressions for my own sake,
and I will not remember your sins. (43:25)

Remind me. Let us judge together.
You recount, so that you will be vindicated. (43:26)

Your first father sinned,
and your mockers transgressed against me; (43:27)

So I profaned the officers of the sanctuary,
I delivered Jacob to utter destruction,
and Israel to reviling. (43:28)

Israel Receives a Multitude of Blessings in the Last Days (44:1–8)

But now hear, O Jacob, my servant,
and Israel whom I have chosen. (44:1)

Thus says the LORD, who made you,
who formed you from the womb; he will help you.

Do not fear, my servant Jacob
and Jeshurun, whom I have chosen, (44:2)

for I will pour water on the thirsty,
and streams on the dry ground.

I will pour my Spirit on your seed,
and my blessing on your offspring. (44:3)

They will spring up [like]²³⁴ grass,
like willows beside flowing streams of water. (44:4)

One will say, I am the LORD's,
and another will be called by the name of Jacob,

and another will write on his hand, the LORD's,
and he will be named with the name Israel. (44:5)

Thus says the LORD, the king of Israel and its Redeemer,
and the LORD of Hosts [is his name],²³⁵

I am the first,
and I am the last,

and beside me there is no god. (44:6)
And who is like me?

Let him proclaim,
and let him tell it,
and set it forth for me;

Who has announced from of old the things to come?
Let them tell that which is to come to them. (44:7)

Do not fear,
nor be afraid.

Have I not announced to you
and declared it from long ago? And you are my witnesses.

Is there a God besides me?
There is no Rock—I know not any. (44:8)

The Foolishness of Idolatry (44:9–20)

All who make idols are nothing,
and the things they take delight in do not profit,

and their witnesses do not see
and they do not know,

so that they will be put to shame. (44:9)

Whoever has fashioned a god or cast an image has profited for
nothing. (44:10)

Behold, all that are associated with him will be put to shame,
and the craftsmen are but men.

Let them all assemble;
let them stand up;

they will fear;
they will be put to shame together. (44:11)

The blacksmith fashions a tool and works over the coals.
He shapes it with hammers and makes it with the power of
his arm.

Also he becomes hungry, then there is no strength;
he drinks no water and is faint. (44:12)

The carpenter stretches a line,
he marks it out with a marker;

he makes it with planes,
and marks it with a compass.

He makes it into the figure of a man,
with the beauty of men, to dwell in a house (temple). (44:13)

He cuts down cedars,
or he takes a cypress,
or an oak,

and he lets it grow strong among the trees of the forest.
He plants a cedar and the rain makes it grow. (44:14)

[And he takes part for]²³⁶ a man to burn;
he takes part of it and warms himself,
also he kindles a fire and bakes bread;

[or]²³⁷ he makes a god and worships it,
he makes it a graven image and falls down before it. (44:15)

Half of it he burns in the fire, over it he roasts meat,
and he eats the meat and is satisfied;

also he warms himself and says,
Aha, I am warm [in front of]²³⁸ the fire. (44:16)

And the remainder of it he makes into a god,
his idol,

and he falls down to it
and worships it,

and he prays to it,
and says, Save me, for you are my god. (44:17)

They do not know,
nor do they understand;

their eyes are shut so that they cannot see;
their hearts, so that they cannot understand. (44:18)

No one considers in his heart,
nor is there knowledge,
nor understanding to say, Half of it I burned in the fire,

I baked bread on its coals,
I roasted meat and have eaten.

Will I make an abomination of the rest of it?
Will I fall down before a block of wood? (44:19)

He tends ashes.

A heart that is deceived has led him astray, and he cannot save
his soul,
or say, Is there not a lie in my right hand? (44:20)

The Lord has Redeemed Israel (44:21–23)

Remember these things, O Jacob,
and Israel, for you are my servant,

I have formed you, you are a servant to me,
O Israel, you will not be forgotten by me. (44:21)

I have swept away your transgressions like a cloud,
and your sins like a mist.

Return to me,
for I have redeemed you. (44:22)

Sing, O heavens, for the LORD has done it.
Shout, O depths of the earth.

Break forth into singing, O mountains,
O forest and every tree in it,

for the LORD has redeemed Jacob,
and he will glorify himself in Israel. (44:23)

Cyrus, the Lord's Anointed (44:24–28; 45:1–6)

Thus says the LORD, your Redeemer, who formed you from
the womb,

I am the LORD, who made all things,

who alone stretched out the heavens,
who spread out the earth by myself. (44:24)

Who frustrates the tokens of liars
and makes fools of diviners.

Who turns wise men back
and makes their knowledge foolish. (44:25)

Who confirms the word of his servant
and fulfills the counsel of his messengers.

Who says of Jerusalem, It will be inhabited,
and the cities of Judah, They will be rebuilt,
and their ruins, I will raise them. (44:26)

Who says to the deep, Be dry,
and I will dry up your rivers. (44:27)

Who says of Cyrus, My shepherd,
and he will fulfill all my purpose,

saying of Jerusalem, It will be rebuilt,
and of [my]²³⁹ temple, Your foundation will be laid. (44:28)

Thus says the LORD to his anointed, to Cyrus,
whose right hand I have grasped,

to subdue nations before him,
and I will loose the loins of kings;

to open [doors]²⁴⁰ before him,
that gates will not be closed. (45:1)

I will go before you and level the [mountains];²⁴¹

I will break the doors of bronze
and cut through the bars of iron. (45:2)

I will give you the treasures of darkness
and the hoards in secret places,

so that you may know that I am the LORD,
the God of Israel, who calls you by your name. (45:3)

For the sake of my servant, Jacob,
and Israel, my chosen,

I call you by your name, and give you a title,
yet you do not know me. (45:4)

I am the LORD, and there is no other;
there is no God besides me.

I gird you,
yet you do not know me, (45:5)

so that they may know from the rising of the sun,
and from the west,

that there is none besides me.

I am the LORD, and there is no other. (45:6)

The Lord's Power and Domination (45:7–13)

I form the light
and create darkness;

I make peace
and create calamity.

I, the LORD, do all these things. (45:7)

Shower, O heavens, from above
and let the skies rain down righteousness;

let the earth open, that salvation may sprout forth,
and let it cause righteousness to spring up also.

I, the LORD, have created it. (45:8)

Woe to him, a vessel among the vessels of the ground, who
strives with his Maker.

Does the clay say to him who fashions it, What are you making?
Or, Your work has no [human]²⁴² hands? (45:9)

Woe to him who says to a father, What are you begetting?
Or to a woman, what are you bearing? (45:10)

Thus says the LORD,
the Holy One of Israel and its Maker:

Concerning things to come, do you question me about my
children,
or command me concerning the work of my hands? (45:11)

I made the earth
and created man upon it.

My hands stretched out the heavens,
and commanded all their hosts. (45:12)

In righteousness, I have aroused him,
and I will make straight all his ways;

he will build my city
and set free my exiles,

not for price,
nor reward,

says the LORD of Hosts. (45:13)

The Heathen Will Acknowledge the Lord (45:14–17)

Thus says the LORD,

The wealth of Egypt, and the merchandise of Ethiopia,
and the Sabeans, men of stature,

will come over to you and they will be yours;
they will walk after you in chains,

they will come over to you, and bow down to you,
they will make supplications, [saying],

Surely God is with you,
and there is no other, no other God. (45:14)
Truly you are a God who hides yourself,

O God of Israel,
the Savior. (45:15)

All of them are put to shame and confounded together;
the carvers of idols walk in confusion. (45:16)

Israel is saved by the LORD
with an everlasting salvation;

you will not be put to shame
nor confounded for all eternity. (45:17)

The Lord Is God of the Whole Earth (45:18–25)

For thus says the LORD, who created the heavens,
he is God, who formed the earth

and made it,
he established it;

he did create it—not a chaos—
he formed it to be inhabited.

I am the LORD,
and there is no other. (45:18)

I did not speak in secret at a place in a land of darkness;
I did not say to the seed of Jacob, Seek me in chaos.

I, the LORD, speak righteousness,
declaring what is right. (45:19)

Gather yourselves and come,
draw near [and come],²⁴³ escapees of nations.

They who carry their idols of wood know nothing;
they who pray to a god that cannot save. (45:20)

Declare and present your case.
Let them take counsel together.

Who announced this long ago?
Was it not I, the LORD, who declared it of old?

And there is no other God besides me; a righteous God
and a Savior, there is none besides me. (45:21)

Turn to me, all ends of the earth,
and be saved,

for I am God
and there is no other. (45:22)

I have sworn by myself;
righteousness has gone forth from my mouth,
and a word that will not return;

For every knee will bow
and every tongue will swear to me. (45:23)

They will say to me, Only in the LORD is righteousness and
strength,
to him will come all who raged against him and they will be
ashamed. (45:24)

All the seed of Israel will become righteous
in the LORD and they will praise (him). (45:25)

Idols Have No Power (46:1–7)

Bel bows down;
Nebo stoops;

their idols are carried by beasts of burden;
your loads are carried by weary (beasts). (46:1)

They stoop;
they bow down together.

[And]²⁴⁴ they cannot deliver the burden,
but themselves go into captivity. (46:2)

Hearken to me, O house of Jacob,
and all of the remnant of the house of Israel,

who have been borne from the belly,
carried from the womb; (46:3)

and even to your old age, I am he,
and to gray hair I will carry,

I have made and I will bear;
I will carry and deliver. (46:4)

To whom will you liken me and consider me equal,
and compare me that we may be alike? (46:5)

Those who pour gold from the purse,
and weigh silver in the scales hire a goldsmith, and he makes it
into a god;

[then]²⁴⁵ they fall down
and worship. (46:6)

They lift it upon their shoulders,
they carry it;

they set it in its place,
and it stands there;
it cannot move from its place.

If one cries to it,
it does not answer,
nor save him from his trouble. (46:7)

The Lord Will Accomplish All His Purposes (46:8–13)

Remember this
and consider;

recall it to mind, you transgressors. (46:8)
Remember the former things of old,

for I am God, and there is no other God,
and there is none like me. (46:9)

Declaring the end from the beginning,
and from ancient times that which has not been done,

my counsel will stand,
and I will do that which I desire. (46:10)

Calling a bird of prey from the east,
a man of my counsel from a far country.

Indeed, I have spoken, I will bring it to pass:
As I have purposed, I will do it. (46:11)

Listen to me, you stubborn of heart,
you who are far from righteousness. (46:12)

I bring my righteousness near,
it is not far off.

And my salvation will not tarry.
I will give salvation in Zion, my glory to Israel. (46:13)

Babylon Shall Be Destroyed (47:1–15)

Come down and sit in the dust, O virgin daughter of Babylon,
sit on the ground without a throne, O daughter of the Chaldeans,

for you will no more be called tender
and delicate. (47:1)

Take the millstones,
and grind meal;

take off your veil;
strip off your [skirt],²⁴⁶
uncover your legs, pass through the rivers. (47:2)

Your nakedness will be uncovered,
also, your shame will be seen.

I will take vengeance
and I will spare no man. (47:3)

Our Redeemer—the LORD of Hosts is his name—
the Holy One of Israel. (47:4)

Sit in silence
and go in darkness,

O daughter of the Chaldeans;
for you will no more be called the Mistress of Kingdoms. (47:5)

I was angry with my people;
I profaned my inheritance,
I gave them into your hand.

You showed them no mercy.
You made your yoke exceedingly heavy on the aged. (47:6)

And you said, I will be a mistress forever,
but you did not lay these things to heart,
or consider the end of it. (47:7)

And now listen, you lover of pleasures
who sits securely,
who says in her heart:

I am,
and there is no one besides me.

I will not sit as a widow
or know the loss of children. (47:8)

These two things will come to you in a moment,
in one day—

the loss of children
and widowhood.

They will come upon you in full measure,
despite your many sorceries
and the power of your great spells. (47:9)

You have trusted in your wickedness;
you said, No one sees me.

Your wisdom and your knowledge have led you astray,
and in your heart you said:

I am,
and there is no one besides me. (47:10)

But evil will come upon you,
you will not know her dawn;

and disaster will fall upon you,
you will not be able to make atonement for it;

and catastrophe of which you know nothing
will come upon you suddenly. (47:11)

Now stand fast in your enchantments
and your many sorceries with which you have labored since
your youth.

Perhaps you may be able to profit;
perhaps you may inspire terror. (47:12)

You are worn out because of your many advisors.
Let them stand up and save you,

those who divide the heavens,
who gaze at the stars,
who announce at the new moons what is about to happen to
you. (47:13)

Behold, they are like stubble, fire consumes them;
they cannot deliver their souls from the power of the flame.

There is no coal for warming oneself,
no light to sit before. (47:14)

That is all they can do for you—these you have labored with,
and merchandised with since your youth.

They wander, each in his own direction.
There is no one to save you. (47:15)

The Lord Deals with a Stubborn Covenant People (48:1–16)

[Hearken and]²⁴⁷
hear this,

O house of Jacob,
who are called by the name of Israel,

who came forth from the waters of Judah,
[(or out of the waters of baptism,)]²⁴⁸

who swear by name of the LORD,
and acknowledge the God of Israel,

[yet they swear]²⁴⁹ not in truth
nor in righteousness. (48:1)

[Nevertheless,]²⁵⁰ they call themselves of the holy city,
[but they do not]²⁵¹ rely on the God of Israel,

[who is the LORD of Hosts
yea],²⁵² the LORD of Hosts is his name. (48:2)

[Behold,]²⁵³ I have declared the former things from the
beginning;
and they went forth out of my mouth,

and I announced them.

I did [show]²⁵⁴ them suddenly.²⁵⁵ (48:3)

[And I did it]²⁵⁶ because I knew that you are obstinate;
and your neck is iron sinew,
and your forehead is brass. (48:4)

And I have even from the beginning declared to you;
before it came to pass, I announced them to you;

[and I showed them for fear]²⁵⁷ lest you should say—

My idol has done them,
my graven image,
and my molten image commanded them. (48:5)

You have [seen and]²⁵⁸ heard all this;
and will you not declare [them]²⁵⁹?

[And that]²⁶⁰ I have announced to you new things from this time,
and hidden things, and you did not know them. (48:6)

They are created now,
and not from the beginning,

and before today you had not heard,
[they were declared to you,]²⁶¹ lest you should say—Behold, I
knew them. (48:7)

Yea, [and]²⁶² you heard not;
yea, you knew not;
yea, from that time your ear has not been opened;

for I knew that you would act deceitfully,
and that you were called a transgressor from the womb. (48:8)

[Nevertheless]²⁶³ for my name's sake will I defer my anger;
and for my praise will I hold it back from you, so that I cut
you not off. (48:9)

[For]²⁶⁴ behold, I have refined you, but not with silver;
I have chosen you in the furnace of affliction. (48:10)

For my own sake,
[yea,]²⁶⁵ for my own sake will I do [this],²⁶⁶

for [I will not suffer my name to]²⁶⁷ be polluted,
and I will not give my glory to another. (48:11)

Hearken to me, O Jacob;
and Israel my called, [for]²⁶⁸ I am he;

I am the first,
and I am also the last. (48:12)

My hand has also laid the foundation of the earth;
and my right hand has spread out the heavens.

I call to them
[and]²⁶⁹ they stand forth together. (48:13)

All of you,
gather yourselves, and hear;

Who among them has declared these things [to them?],²⁷⁰ the
LORD has loved him;
[yea, and he will fulfill his word
which he has declared by them;

and]²⁷¹ he will do his pleasure on Babylon,
and his arm will [come upon]²⁷² the Chaldeans. (48:14)

[Also, says the Lord:]²⁷³ I, [the Lord, yea,]²⁷⁴ I have spoken;
yea, I have called him [to declare,]²⁷⁵

I have brought him,
and he will make his way prosperous. (48:15)

Come near to me.²⁷⁶

I have not spoken in secret; from the beginning,
from the time that it was [declared have I spoken;]²⁷⁷

and the LORD God
and his Spirit,
has sent me. (48:16)

Blessings God Desired for Israel (48:17–19)

[And]²⁷⁸ thus says the LORD,
your Redeemer,
the Holy One of Israel,

I [have sent him;]²⁷⁹ the LORD your God, who teaches you to
profit,
who leads you in the way you should go, [has done it.]²⁸⁰ (48:17)

O that you had heeded my commandments—
then your peace would have been like a river;
and your righteousness like the waves of the sea. (48:18)

Your seed also would have been like the sand;
the offspring of your bowels like its grain;

their name would never be cut off
or destroyed from before me. (48:19)

Song of the Flight from Babylon (48:20–22)

Go forth from Babylon,
flee from Chaldea,

with a voice of singing declare,
proclaim this,

send it out to the end of the earth;
say, The LORD has redeemed his servant Jacob. (48:20)

And they thirsted not;
he led them through the deserts.

He caused the waters to flow out of the rock for them;
he split the rock also and the water gushed out. (48:21)

[And notwithstanding he has done all this,
and greater also,]²⁸¹

There is no peace, the LORD says,
for the wicked. (48:22)

Song of the Lord's Servant (49:1–7)

[Hearken, O you house of Israel,
all you that are broken off and are driven out because of the
wickedness of the pastors of my people;
yea, all you that are broken off, that are scattered abroad, who
are of my people,
O house of Israel.]²⁸²

Hear, O islands,
and pay attention, peoples from afar.

The LORD has called me from the womb,
from the bowels of my mother he has caused my name to be
remembered. (49:1)

He made my mouth like a sharp sword;
he hid me in the shadow of his hand.

And he made me a polished arrow;
he hid me in his quiver. (49:2)

And he said to me, You are my servant, O Israel,
in whom I will glorify myself. (49:3)

But I said, I have labored in vain.
I have spent my strength for emptiness and vanity.

Yet my judgment is with the LORD,
and my reward is with my God. (49:4)

And now, says the LORD, who formed me from the womb
[that I should] be his servant,
to bring Jacob back to him, so that Israel be gathered to him.

And I am honored in the eyes of the LORD,
and my God has become my strength. (49:5)

And he says, It is an easy thing that you should be my servant,
to raise up the tribes of Jacob
and to restore the preserved of Israel.

I will make you as a light to the nations,
to be my salvation to the end of the earth. (49:6)

Thus says the LORD,
the Redeemer of Israel,
his Holy One,

to the one who is deeply despised,
abhorred by nations, to the servant of rulers:

Kings will see,
and princes will arise,

and they will bow down because of the LORD, who is faithful,
the Holy One of Israel, and he will choose you. (49:7)

Israel's Return in the Last Days (49:8–12)

Thus says the LORD,
In an acceptable time have I answered you, [O isles of the sea,]²⁸³
and in a day of salvation have I helped you.

And I will preserve you,
and give you [my servant]²⁸⁴ as a covenant of the people,

to establish the earth,
to cause to inherit the inheritances that have been desolate. (49:8)

That you may say to the prisoners, Go forth;
to them that [sit]²⁸⁵ in darkness, Show yourselves.
They will feed along the ways
and their pastures will be on all barren heights. (49:9)

They will not hunger
nor will they thirst;

neither will the heat
nor [the]²⁸⁶ sun smite them:

for he that has compassion on them will lead them,
even by the springs of water will he guide them. (49:10)

And I will make all my mountains a way,
and my highways will be elevated. (49:11)

[And then, O house of Israel,]²⁸⁷ behold, these will come from far:
and, behold, these from the north
and from the west;
and these from the land of Sinim. (49:12)

The Lord Comforts His Returning Children (49:13–21)

Sing, O heavens,
and be joyful, O earth;

[for the feet of those who are in the east will be established;
and]²⁸⁸ break forth into singing, O mountains:
[for they will be smitten no more;]²⁸⁹

for the LORD has comforted his people,
and will have mercy upon his afflicted. (49:13)

But, [behold,]²⁹⁰ Zion has said, The LORD has forsaken me,
and my Lord has forgotten me [—but he will show that he has
not].²⁹¹ (49:14)

[For]²⁹² can a woman forget her nursing child,
lack compassion on the son of her womb?

Yea, they may forget,
yet I will not forget you, [O house of Israel].²⁹³ (49:15)

Behold, I have graven you upon the palms of my hands;
your walls are always before me. (49:16)

Your children are swift [against]²⁹⁴ your destroyers;
and they who destroyed you depart from you. (49:17)

Lift up your eyes,
and look all around,

all of them gather together,
they will come to you.

[And]²⁹⁵ as I live, declares the LORD,
you will surely clothe all of them, as with an ornament,
and bind them on, [even]²⁹⁶ as a bride. (49:18)

For your waste places,
and your desolate places,
and your destroyed land

will even now be too narrow for inhabitants,
and those who swallowed you up will be far away. (49:19)

The children of your bereavement will again say in your ears,
The place is too narrow for me,
make place for me that I may dwell. (49:20)

Then will you say in your heart,
Who bore these for me? I was bereaved and barren, exiled and
put away.
And who has reared these? Behold, I was left alone; these,
where were they? (49:21)

Nations Shall Assist Returning Israel (49:22–26)

Thus says the Lord, the LORD:
Behold, I will lift up my hand to the nations,
and I will raise my ensign to [the]²⁹⁷ people;

and they will bring your sons in their bosom,
and your daughters will be carried upon their shoulders. (49:22)

And kings will be your foster fathers,
and their princesses your nursing mothers.

They will bow down to you with their faces towards the earth,
and lick up the dust of your feet;

then you will know that I am the LORD.
They who hope in me will not be ashamed. (49:23)

[For]²⁹⁸ can the spoil be taken from the warrior,
or the captives be rescued from a [tyrant]?²⁹⁹ (49:24)

But thus says the LORD:
Even the captives of the warrior will be taken away,
and the spoil of the tyrant will be rescued;
for [the Mighty God will deliver his covenant people. For thus
says the Lord:]³⁰⁰
I will contend with [them]³⁰¹ that contend with you,
and I will save your children. (49:25)

And I will feed them that oppress you with their own flesh,
and they will be drunk with their own blood, as with sweet wine;

then all flesh will know that I the LORD
am your Savior
and your Redeemer,
the Mighty One of Jacob. (49:26)

Israel Is Faithless, Despite God's Power (50:1–3)

[Yea, for thus says the Lord: Have I put you away,
or have I cast you off forever?

For]³⁰² thus says the LORD,
Where is the certificate of your mother's divorcement?
[To]³⁰³ whom have I put [you]³⁰⁴ away,

or [to]³⁰⁵ which of my creditors [have I sold you?
Yea,]³⁰⁶ to whom have I sold you?

Behold, for your iniquities have you been sold,
and for your transgressions was your mother put away. (50:1)

Why when I came, there was no man?
when I called, yea, there was none to answer?

[O house of Israel,]³⁰⁷ is my hand shortened at all, that it can-
not redeem,
or have I no power to deliver?

Behold, at my rebuke I dry up the sea,
I make [their]³⁰⁸ rivers a wilderness

[and]³⁰⁹ their fish to stink, because [the waters are dried up],³¹⁰
and they die because of thirst. (50:2)

I clothe the heavens with blackness,
and I make sackcloth their covering. (50:3)

Prophecies of the Messiah (50:4–9)

The Lord, the LORD has given me the tongue of the learned,
that I should know how to speak a word in season [to you, O
house of Israel.

When you are]³¹¹ weary he wakens morning by morning.
He wakens my ear to hear as one being taught. (50:4)
The Lord, the LORD has [opened]³¹² my ear,

and I was not rebellious,
I have not turned away. (50:5)

I gave my back to the [smiter],³¹³
and my cheeks to them that pulled at my beard.
I hid not my face from insults and spitting. (50:6)
But the Lord, the LORD will help me,
therefore I will not be confounded;
therefore have I set my face like flint,
and I know that I will not be ashamed. (50:7)
[And the Lord]³¹⁴ is near,
[and he]³¹⁵ vindicates me.

Who will contend with me? Let us stand together.
Who is my accuser? Let him approach me, [and I will smite
him with the strength of my mouth.]³¹⁶ (50:8)

[For]³¹⁷ the Lord, the LORD will help me.
[And all they who]³¹⁸ will condemn me,
behold, they all as a garment will wear out,
[and]³¹⁹ the moth will eat them up. (50:9)

Trust in the Lord (50:10–11)

Who is among you that fears the LORD,
that obeys the voice of his servant,
that walks in darkness,
and has no light?

[Let him trust in the name of the LORD,
and rely on his God].³²⁰ (50:10)

Behold, all you who kindle fire,
who surround yourselves with sparks,

walk in the light of your fire,
and in the sparks you have kindled.

This will you have of my hand—
you will lie down in torment. (50:11)

A Call to Salvation (51:1–8)

Hearken to me, you who pursue righteousness,
[you who seek the LORD].³²¹

Look to the rock [from]³²² where you were hewn,
and to the quarry [from]³²³ where you were dug. (51:1)

Look to Abraham your father,
and to Sarah, [she] that bare you;

for I called him alone,
and blessed him and I multiplied him. (51:2)

For the LORD will comfort Zion:
he will comfort all her desolate places;

and he will make her wilderness like Eden,
and her desert like the garden of the LORD;

joy and gladness will be found in her,
thanksgiving, and the sound of singing. (51:3)

Pay attention to me, O my people;
and give ear to me, O my nation;

for the law will go forth from me
and I will make my judgment as a light for the people. (51:4)

My righteousness is near;
my salvation is gone forth
and my arms will judge the people;

the isles will hope for me
and on my arm they will wait. (51:5)

Lift up your eyes to the heavens,
and look upon the earth beneath;

for the heavens will vanish like smoke,
and the earth will wear out like a garment,
and they that dwell therein will die in like manner;

but my salvation will be forever,
and my righteousness will never cease. (51:6)

Hearken to me, you that know righteousness,
the people in whose heart [I have written]³²⁴ my law;

fear not the insults of men,
neither be dismayed at their revilings, (51:7)

for the moth will eat them like a garment,
and the worm will eat them like wool;

but my righteousness will be forever,
and my salvation from generation to generation. (51:8)

Israel Appeals and the Lord Answers (51:9–16)

Awake, awake! Clothe yourself with strength;
O arm of the LORD, awake, as in the days of old.

Are you not he who cut Rahab to pieces and pierced the sea
monster? (51:9)

Are you not he who has dried the sea, the waters of the great deep;
that has made a way in the depths of the sea for the redeemed
to pass over? (51:10)

And the ransomed of the LORD will return
and come with singing to Zion;

and everlasting joy [and holiness]³²⁵ will be upon their [heads],³²⁶
[and]³²⁷ gladness and joy will overtake them;
sorrow and sighing will flee away. (51:11)

I [am he;
yea,]³²⁸ I am he who comforts you.

Who are you, that you are afraid of humans, who will die,
and of the son of man, who is made like grass? (51:12)

And you forgot the LORD, your Maker, who stretched out the
heavens,
and laid the foundations of the earth;

and have feared continually every day because of the fury of
the oppressor,
as if he were ready to destroy? And where is the fury of the
oppressor? (51:13)

The one who is bowed down will quickly be released,
that he should not die in the pit,
nor should his bread fail. (51:14)

But I am the LORD your God,³²⁹ whose waves roared.
The LORD of Hosts is [my]³³⁰ name. (51:15)

And I have put my words in your mouth,
and I have covered you with the shadow of my hand,

to plant the heavens,
and to lay the foundations of the earth,

and to say to Zion,
[Behold,]³³¹ you are my people. (51:16)

God's Wrath on Jerusalem (51:17–23; 52:1–2)

Awake, awake,
arise, O Jerusalem,

you who have drunk from the hand of the LORD, the cup of
his fury;
you have drunk the dregs of the cup of trembling, drained
out. (51:17)

[And]³³² none to guide her among all the sons she has borne;
neither that takes her by the hand, of all the sons she has
brought up. (51:18)

These two [sons]³³³ have come to you;
[they]³³⁴ will be sorry for you [—your]³³⁵ desolation and
destruction,
and the famine and the sword [—and]³³⁶ by whom will I com-
fort you? (51:19)

Your sons have fainted, [save these two],³³⁷
they lie at the head of all the streets;

as a antelope in a net, they are full of the fury of the LORD,
the rebuke of your God. (51:20)

Therefore hear now this, you afflicted
and drunken but not with wine. (51:21)

Thus says your Lord, the LORD and your God, he who pleads
the cause of his people.

Behold, I have taken out of your hand the cup of trembling,
the dregs of the cup of my fury; you will not drink it again.

(51:22)

But I will put it into the hand of them that afflict you; who
have said to your soul,

Bow down,

so that we may pass over;

and you have made your back like the ground,

and like the street,

for them that passed over. (51:23)

Awake, awake! Clothe yourself with strength, O Zion;
clothe yourself with your beautiful garments, O Jerusalem, the
holy city,

for the uncircumcised and the unclean will no more come
into you. (52:1)

Shake yourself from the dust; arise, sit down, O Jerusalem;
loose yourself from the bonds of your neck, O captive daughter
of Zion. (52:2)

Deliverance of Captive Israel (52:3–12)

For thus says the LORD,
You were sold for nothing,
and you will be redeemed without money. (52:3)

For thus says the [LORD],³³⁸

At first my people went down to Egypt to live there,
and the Assyrian oppressed them without cause. (52:4)

And now, what have I here, declares the LORD, that my people
are taken away for nothing?

They that rule over them make them to wail, declares the LORD;

and my name continually,
all day, is despised. (52:5)

Therefore my people will know my name.
[Yea],³³⁹ in that day it is I who speaks, Here I am. (52:6)

[And then will they say:]³⁴⁰ How beautiful upon the moun-
tains are the feet of him
who brings good tidings [to them],³⁴¹
who publishes peace,
who brings good tidings [to them],³⁴² of good,
who publishes salvation,
who says to Zion, Your God reigns! (52:7)
Listen, your watchmen will lift up [their voice];³⁴³
together will they sing:
for they will see eye to eye, when the LORD returns to Zion.
(52:8)

Break forth, sing together, O ruins of Jerusalem:

for the LORD has comforted his people,
he has redeemed Jerusalem. (52:9)

The LORD has bared his holy arm before the eyes of all the
nations;
and all the ends of [the]³⁴⁴ earth will see the salvation of our
God. (52:10)

Depart,
depart,

go out from there, touch not that which is unclean;
go out from her midst. Purify yourselves, you who bear the
vessels of the LORD. (52:11)

For you will not go out with haste,
nor go by flight;

for the LORD will go before you;
and the God of Israel will be your rearguard. (52:12)

The Suffering of the Servant (52:13–15)

Behold, my servant will act wisely,
he will be exalted and lifted up,
and be very high. (52:13)

Just as many were appalled at you,
so his appearance was marred more than any man,
and his form more than humans. (52:14)

So will he [gather]³⁴⁵ many nations; the kings will shut their
mouths because of him:

for that which had not been told them, they will see;
and that which they have not heard, they will consider. (52:15)

Suffering and Triumph of the Messiah (53:1–12)

Who has believed our report?
and to whom has the arm of the LORD been revealed? (53:1)

For he will grow up before him as a young plant,
and as a root out of dry ground.

He has no form or majesty that we should look at him,
and no appearance that we should desire him. (53:2)

He is despised
and rejected of men;

a man of sorrows,
and familiar with sickness;

and like one from whom people hid their faces;
he was despised,
and we esteemed him not. (53:3)

Surely he has borne our sicknesses
and carried our pains;

but we considered him plagued,
smitten by God, and afflicted. (53:4)

But he was pierced for our transgressions;
he was crushed for our iniquities.

The chastisement upon him made us whole,
and with his stripes we are healed. (53:5)

All of us like sheep have gone astray;
we have turned, each of us, to his own way;
and the LORD has laid on him the [iniquities]³⁴⁶ of us all. (53:6)

He was oppressed,
and he was afflicted,

yet he opened not his mouth. He is led as a lamb to the slaughter,
and as a ewe before her shearers is silent, yet he opened not
his mouth. (53:7)

He was taken from prison and from judgment.
And who will consider his generation?

For he was cut off out of the land of the living;
he was stricken for the [transgressions]³⁴⁷ of my people. (53:8)

And he made his grave with the wicked,
and with the rich in his death;

though he had done no [evil],³⁴⁸
nor was any deceit in his mouth. (53:9)

Yet it was the will of the LORD to crush him,
he made [him]³⁴⁹ suffer.
When you will make his soul an offering for sin he will see his
seed,
he will prolong his days,
and the will of the LORD will prosper in his hand. (53:10)

He will see his soul, and he will be satisfied;
by his knowledge, my servant, the Righteous One, will make
many righteous,
for he will bear their iniquities. (53:11)

Therefore will I divide him a portion with the great,
and with the strong he will divide the spoil,

because he has poured out his soul to death,
and he was numbered with the transgressors;

and he bore the [sins]³⁵⁰ of many,
and made intercession for the transgressors. (53:12)

Zion Shall Be Established (54:1–3)

Sing, O barren one, you who did not bear;
break forth into singing, and cry aloud, you who did not labor
with child;

for more are the children of the desolate,
than the children of the married wife, says the LORD. (54:1)

Enlarge the place of your tent,
and let the curtains of your dwellings be stretched out.

Do not hold back, lengthen your cords,
and strengthen your stakes; (54:2)

For you will break forth on the right and on the left;
and your seed will take possession of the nations,
and will populate the desolate cities. (54:3)

God's Everlasting Kindness (54:4–10)

Fear not, for you will not be ashamed;
and be not confounded, for you will not be put to shame;

for you will forget the shame of your youth,
and you will not remember the reproach of your [youth,
and will not remember the reproach of your]³⁵¹ widowhood
any more. (54:4)

For your Maker, your Husband,
the LORD of Hosts is his name;

and your Redeemer, the Holy One of Israel—
the God of the whole earth will he be called. (54:5)

For the LORD has called you back, as a wife forsaken and
grieved in spirit,
and a wife of youth, when you were refused, says your God.
(54:6)

For a small moment, I forsook you,
but with great mercies, I will gather you. (54:7)

In a flood of wrath I hid my face from you for a moment,
but with everlasting kindness I will have compassion on you,
says the LORD your Redeemer. (54:8)

For this is to me like the waters of Noah,
for I swore that the waters of Noah should no more go over
the earth;
so I swore that I would not be angry with you.³⁵² (54:9)

For the mountains will depart,
and the hills will be removed,

but my kindness will not depart from you,
nor will the covenant of my [people]³⁵³ be removed,
says the LORD, who has compassion on you. (54:10)

New Jerusalem Shall Be Established (54:11–17)

O afflicted one,
tossed with tempest,
and not comforted!

Behold, I will lay your stones with carbuncles,³⁵⁴
and lay your foundations with sapphires. (54:11)

And I will make your battlements of rubies,
and your gates of glowing stones,
and all your walls of precious stones. (54:12)

And all your children will be taught of the LORD,
and great will be the peace of your children. (54:13)

In righteousness you will be established.
You will be far from oppression, for you will not fear;
and from terror, for it will not come near you. (54:14)

Behold, whoever will surely stir up strife [against you]³⁵⁵ is not
by me;
whoever will stir up strife against you will fall for your sake.
(54:15)

Behold, I have created the craftsman that blows the coals in
the fire,
and who brings forth an instrument for his work;
and I have created the destroyer to destroy. (54:16)

No weapon that is formed against you will prosper,
and every tongue that will [revile]³⁵⁶ against you in judgment
you will condemn as guilty.

This is the heritage of the servants of the LORD,
and their righteousness is of me, declares the LORD. (54:17)

Come to the Living Waters (55:1–3)

Ho, everyone who is thirsty,
come to the waters,

and he who has no money, come buy and eat;
yea, come buy wine and milk without money, and without
price. (55:1)

Why do you spend your money for that which is not bread,
and your labor for that which does not satisfy?

Listen carefully to me, and eat what is good,
and let your soul delight itself in rich food. (55:2)

Stretch your ear and come to me.
Hear, that your soul may live,

and I will make an everlasting covenant with you—
the sure mercies of David. (55:3)

God's Witness to the People (55:4–5)

Surely I made him a witness to the peoples,
a leader and commander of the peoples. (55:4)

Surely you will call nations that you know not,
and nations that know you not will run to you,

for the sake of the LORD, your God,
and for the Holy One of Israel, for he has glorified you. (55:5)

Seek the Lord, Who Is Much Greater than Man (55:6–9)

Seek the LORD while he may be found,
call upon him while he is near. (55:6)

Let the wicked forsake his way,
and the unrighteous man his thoughts.

Let him return to the LORD and he will have compassion on
him,
and to our God, for he will abundantly forgive. (55:7)

For my thoughts are not your thoughts,
nor are your ways my ways, declares the LORD. (55:8)

For [as]³⁵⁷ the heavens
are higher than the earth,

so my ways are higher than your ways,
and my thoughts than your thoughts. (55:9)

God's Word Cannot Fail (55:10–11)

For as the rain comes down, and the snow from heaven,
and do not return there, but water the earth

making it bring forth
and sprout,

and giving seed to the sower,
and bread to the one who eats, (55:10)

so will my word be that goes forth from my mouth;
it will not return to me empty,

but it will accomplish that which I purpose
and will succeed for which I sent it. (55:11)

Israel Shall Return with Joy (55:12–13)

For with joy you will go out,
and [come back]³⁵⁸ with peace;

the mountains and hills will break forth before you in song;
and all the trees of the field will clap their hands. (55:12)

Instead of the thorn, the cypress will come up;
instead of the brier, the myrtle will come up.

And it will be to the LORD for a name;
for an everlasting sign, it will not be cut off. (55:13)

The Gentiles Are Welcomed to the Covenant (56:1–8)

Thus says the LORD, guard justice
and do righteousness.

For soon my salvation will come
and my righteousness will be revealed. (56:1)

Blessed is the man who does this,
and the son of man who holds it fast,

who keeps the Sabbath, and does not profane it,
and keeps his hand from doing any evil. (56:2)

Let not the foreigner who has joined himself to the LORD say,
Surely the LORD will exclude me from his people.
And let not the eunuch say, Behold I am a dry tree. (56:3)

For thus says the LORD to the eunuchs who guard my
sabbaths,
who choose the things that please me
and hold fast to my covenant, (56:4)

I will give to them in my house (temple) and within my walls
a hand and a name,
better than sons and daughters;
I will give [them]³⁵⁹ an everlasting name that will not be cut
off. (56:5)

And the foreigners who join themselves to the LORD, to serve
him,
and to love the name of the LORD, to be his servants,

every one who keeps the sabbath,
and does not profane it,
and holds fast my covenant, (56:6)

these I will bring to my holy mountain,
and make them joyful in my house of prayer

Their burnt offerings
and their sacrifices will be accepted on my altar,

for my house will be called
a house of prayer for all peoples. (56:7)

The Lord, the LORD, who gathers the outcasts of Israel, declares:

I will gather others to him
besides those already gathered. (56:8)

Israel's Wicked Leaders (56:9–12; 57:1–2)

All beasts of the field, come to eat,
all you beasts in the forest. (56:9)

His watchmen are all blind,
they are all without knowledge,

they are all dumb dogs,
they cannot bark,

they are lying down,
dreaming, loving to slumber. (56:10)

The dogs have a mighty appetite,
they never have enough,

and they are shepherds that have no understanding,
they all have turned to their own way,

each to his own gain,
one and all. (56:11)

Come, let [us]³⁶⁰ take wine,
and let us fill ourselves with strong drink.

And tomorrow will be like today,
or even better. (56:12)

The righteous [perishes],³⁶¹ but no one takes it to heart;
devout people are taken away, while no one understands that
the righteous man is taken away from evil. (57:1)

He will enter into peace,
they will rest on their beds, he who walks with uprightness. (57:2)

Israel's Gross Wickedness (57:3–13a)

But come here, you children of the sorceress,
seed of the adulterer and the harlot. (57:3)

Against whom are you making sport?
Against whom do you open wide your mouth and put out
your tongue?

Are you not children of transgression,
the seed of lies? (57:4)

You burn with lust among the oaks,
under every spreading tree,

who sacrifice your children in the wadis,
under the clefts of the rocks. (57:5)

Your portion is in sections of the wadi,
they, they are your lot.

Also, to them you have poured out a drink offering;
you have brought a cereal offering.

Will I be appeased for these things? (57:6)

Upon a high and lofty mountain you have set your bed,
and there you went up to offer sacrifice. (57:7)

Behind the door and the door post you have set up your
memorial.

Far removed from me you have uncovered yourself,
and you have gone up, and made wide your bed. And you
have made a covenant for yourself with them. You have
loved their bed; you have seen their [hand].³⁶² (57:8)

You journeyed to [Molech]³⁶³ with oil,
and multiplied your perfumes;

you sent your envoys far away
and sent them down, even to Sheol. (57:9)

You were wearied with the greatness of your way,
you did not say, It is hopeless.

You found renewal for your power,
therefore, you did not faint. (57:10)

Whom did you dread
and fear, so that you lied,

and did not remember me,
nor did lay it to heart?

Have I not held my peace for a long time,
And you did not fear me? (57:11)

I will tell of your righteousness
and your works,

for they will not profit you. (57:12)
When you cry out, let your group of idols deliver you;

the wind will lift all of them,
a breath will take them away.

Blessings from the Contrite (57:13b–21)

But he who takes refuge in me will possess the land
and will inherit my holy mountain. (57:13)

And I will say, Build up,
build up [the road],³⁶⁴

prepare the way;
lift up the stumbling block from my people's way. (57:14)

For thus says the high and lofty one, who inhabits eternity,
whose name is Holy, I dwell in the high and holy place,

yet with the contrite and lowly in spirit;
reviving the lowly in spirit and reviving the hearts of the contrite.
(57:15)

For I will not contend forever,
nor will I always be angry,

because the spirit would grow faint before me,
and the souls that I have made. (57:16)

I was angry at the iniquity of his covetousness. I smote him, I hid,
and I was angry, but he went on backsliding in the way of his
own heart. (57:17)

I have seen his ways, but I will heal him;
I will lead him and restore comfort to him and to his mourners,
(57:18)

creating the fruit of lips.
Peace, peace, to those far and near, says the LORD,
and I will heal him. (57:19)

But the wicked are like the tossing sea, for it cannot rest,
and its waters toss up mire and dirt. (57:20)
There is no peace for the wicked, says my God. (57:21)

The True Law of the Fast (58:1–12)

Cry with your might, do not hold back;
raise your voice like a ram's horn,

and tell my people their transgression,
the house of Jacob their sin. (58:1)

They seek me daily
and delight to know my ways,

as if they were a nation that did righteousness,
and did not forsake their God's justice,

they ask me for righteous judgments,
they delight to approach God. (58:2)

Why have we fasted, when you did not see it?
Why have we afflicted our soul, when you did not know it?

Behold, in the day of your fast you seek pleasure,
and you oppress all your workers. (58:3)

Behold, you fast to quarrel and to fight,
and to smite with a fist of wickedness,

you will not fast as such on this day,
to make your voice heard on high. (58:4)

Is that the sort of fast that I choose?
Is it a day for a man to afflict his soul?
Is it to bow down his head like a reed and to spread sackcloth
and ashes?
Will you call this a fast and an acceptable day to the LORD? (58:5)

Is this not the fast that I choose:
to open the bonds of wickedness,
to undo the straps of the yoke,
to let the oppressed go free,
and to break every yoke? (58:6)

Is it not sharing your bread with the hungry,
bringing the homeless poor into your house,
when you see the naked, covering him?
And from your own flesh, you will not hide yourself? (58:7)

Then will your light break forth like the dawn,
and your healing will speedily sprout up.

Your righteousness will go before you,
the glory of the LORD will be your rearguard. (58:8)

Then you will call, and the LORD will answer;
then you will cry for help, and he will say, Here I am.

If you remove the yoke from among you,
the pointing finger, and speaking wickedness; (58:9)

if you pour out your soul for the hungry,
and satisfy the desire of the afflicted,

then your light in the darkness will rise,
and your darkness will be as the noonday. (58:10)

And the LORD will guide you continually,
and satisfy your soul while in a scorched region,
and make your bones strong.

You will be like a watered garden,
like a source of water whose waters do not fail. (58:11)

Your people will rebuild ancient ruins.
You will raise up the foundations of many generations.

You will be called the repairer of the broken walls,
the restorer of streets with dwellings. (58:12)

Blessings of the Sabbath (58:13–14)

If you turn away your foot from the sabbath,
from doing your pleasure on my holy day,

and call the Sabbath, Delight,
the Holy of the LORD, Honorable;

and you will honor it by not going your own ways,
nor finding your own pleasure,
nor speaking a word, (58:13)

then you will take delight in the LORD,
[and he]³⁶⁵ will make you ride upon the heights of the earth,
[and he]³⁶⁶ will feed you with the heritage of Jacob, your father,
for the mouth of the LORD has spoken. (58:14)

Condemnation of Sin (59:1–8)

Behold, the hand of the LORD is not too short to save,
nor his ear too dull to hear. (59:1)

But your iniquities have caused a separation between you and
your God,
and your sins have hid his face from you, so that he does not
hear. (59:2)

For your palms are defiled with blood,
and your fingers with iniquity,

your lips have spoken lies,
your tongue mutters wickedness. (59:3)

No one calls for righteousness,
no one pleads honestly;

they rely on emptiness
and speak lies;

they conceive mischief
and bring forth iniquity. (59:4)

They hatch the eggs of puff vipers;
they weave the web of spiders.

Whoever eats their eggs will die,
and if one is crushed, a viper is hatched. (59:5)

Their cobwebs will not become garments,
men will not cover themselves with what they make.

Their works are works of iniquity,
and deeds of violence are in their palms. (59:6)

Their feet run to evil,
and they rush to shed innocent blood.

Their thoughts are thoughts of iniquity.
Desolation and destruction are in their paths. (59:7)

They know not the road of peace,
and there is no justice in their paths.

They have made their pathways crooked for themselves,
whoever walks in them know not peace. (59:8)

Confession of Iniquity (59:9–15a)

Therefore, justice is far from us,
righteousness does not overtake us.

We wait for light, but behold darkness,
for brightness, but we walk in gloom. (59:9)

We grope for the wall like the blind;
and like those who have no eyes, we grope.

We stumble at noon as if it were twilight,
like the dead among those who are strong. (59:10)

We all growl like bears;
indeed, we moan like doves.

We wait for justice, but there is none;
[and]³⁶⁷ for salvation, but it is far from us. (59:11)

For our transgressions are multiplied before you,
and our sins testify against us,

for our transgressions are with us,
and our iniquities—we know them. (59:12)

Transgressing and lying against the LORD,
and turning away from following our God;

speaking oppression and revolt,
conceiving and uttering lying words from the heart. (59:13)

And justice is turned back,
and righteousness stands far away,

because truth has stumbled in the public square,
and uprightness cannot enter. (59:14)

Truth is lacking,
and he who departs from evil makes himself a prey,

**Salvation for the Righteous, Vengeance for the Wicked
(59:15b–21)**

The LORD saw it,
and it was displeasing in his eyes that there was no justice.
(59:15)

And he saw that there was no man,
and wondered that there was no one to intervene;

then his own arm brought salvation for him,
and his righteousness upheld him. (59:16)

He clothed himself with righteousness as a breastplate,
and upon his head a helmet of salvation.

He clothed himself with garments of vengeance for clothing,
and wrapped himself in zeal as a robe. (59:17)

According to their deeds so will he pay, wrath to his adversaries,
recompense to his enemies, he will pay recompense to the
islands. (59:18)

So they will fear the name of the LORD from the west,
and his glory from the rising of the sun,

for he will come like a pent-up river,
that the Spirit of the LORD allows to escape. (59:19)

And he will come as Redeemer to Zion,
to those in Jacob who turn from transgression, declares the
LORD. (59:20)

And as for me, this is my covenant with them, says the LORD:
My Spirit, which is upon you,

and my words, which I have put in your mouth,
will not depart from out of your mouth,

nor out of the mouth of your seed,
nor out of the mouth of the seed of your seed, says the LORD,
from this time and forever. (59:21)

The Glory of New Jerusalem (60:1–22)

Arise,
shine,

for your light has come,
and the glory of the LORD has risen upon you. (60:1)

For behold, the darkness will cover the earth,
and thick darkness the people,

but the LORD will arise on you,
and his glory appears on you. (60:2)

And nations will come to your light,
and kings to the brightness of your rising. (60:3)

Lift up your eyes around you,
and see:

they all gather together,
they come to you—

your sons will come from a distance,
and your daughters will be supported on your side. (60:4)

Then you will see and be radiant,
your heart will be in awe and grow large,

because the abundance of the sea will be turned over to you,
the wealth of nations will come to you. (60:5)

A multitude of camels will cover you,
the young camels of Midian, of Ephah, all from Sheba will come;

they will carry gold and frankincense,
and they will proclaim the praise of the LORD. (60:6)

The flocks of Kedar will be gathered to you,
the rams of Nebaioth will serve you;

they will come up, with acceptance, on my altar.
I will glorify my glorious house. (60:7)

Who are these that fly like a cloud,
and like doves to their cote? (60:8)

Surely the islands will wait for me,
first, the ships of Tarshish, bringing your children from a distance,
with their silver and their gold,

unto the name of the LORD your God,
and for the Holy One of Israel,
because he has glorified you. (60:9)

And foreigners will build up your walls,
and their kings will serve you;

for in my wrath, I smote you,
but in my favor, I will show you compassion. (60:10)

And your gates will be open continually,
they will not be shut day and night,

that they may bring wealth of the nations to you,
with their kings led in procession. (60:11)

For the nation and the kingdom that will not serve you will
perish,
those nations will certainly be laid waste. (60:12)

The glory of Lebanon will come to you—
the cypress, the plane, and the pine together—

to beautify the place of my sanctuary,
and I will make glorious the place of my feet. (60:13)

The children of those who oppressed will come bending low
to you,
and all who despised you will bow down at your feet;

and they will call you, The City of the LORD,
The Zion of the Holy One of Israel. (60:14)

Whereas you have been forsaken
and hated, with no one passing through,

I will make you majestic forever,
a joy from generation to generation. (60:15)

You will suck the milk of nations,
and the breast of kings you will suck,

and you will know that I, the LORD, am your Savior,
your Redeemer, the Mighty One of Jacob. (60:16)

Instead of bronze, I will bring gold,
and in place of iron, I will bring silver,

and instead of wood, bronze,
and instead of stones, iron.

I will make peace your overseers
and righteousness your taskmasters. (60:17)

Violence will no longer be heard in your land,
nor devastation or destruction within your borders,

but you will call your walls Salvation,
and your gates Praise. (60:18)

The sun will no longer be your light by day,
nor will the brightness of the moon give light to you [by night],³⁶⁸
but the LORD will be your everlasting light,
and your God your glory. (60:19)

Your sun will go down no more,
nor your moon withdraw itself,
for the LORD will be your everlasting light.

And the days of your mourning shall end. (60:20)

Then your people, all of them righteous,
will possess the earth forever,
the shoot that I have planted,
the work of my hands, that I might be glorified. (60:21)

The least one will become a thousand,
and the smallest one a mighty nation.

I, the LORD, will act swiftly in [my]³⁶⁹ time. (60:22)

The Mission of the Messiah (61:1–3)

The Spirit of the [LORD]³⁷⁰ is upon me,
because the LORD has anointed me

to bring good tidings to the poor;
he has sent me to bind up the brokenhearted,

to proclaim liberty to the captives,
and to open the prison to those who are bound; (61:1)

to proclaim the year of favor of the LORD,
and the day of vengeance of our God;

to comfort all who mourn, (61:2)
[to provide]³⁷¹ to those who mourn in Zion;

to give to them a crown of beauty, instead of ashes;
the oil of gladness, instead of mourning;
a garment of praise, instead of a faint spirit;

that they may be called, Oaks of Righteousness,
The Planting of the LORD, that he may be glorified. (61:3)

Blessings to Restored Israel (61:4–9)

They will build up the ancient ruins,
they will raise up the devastated places of old,

and they will repair the ruined cities,
and the devastated places of many generations. (61:4)

Strangers will stand and shepherd your flocks,
and foreigners will be your plowmen and your vinedressers.
(61:5)

But you will be called The Priests of the LORD,
they will say of you, The Ministers of Our God.

You will eat the wealth of nations
and you will boast in their riches. (61:6)

Instead of your shame, a double portion,
and instead of dishonor, they will rejoice in [your]³⁷² portion.

Therefore, [you]³⁷³ will possess a double portion in their land;
everlasting joy will be [yours].³⁷⁴ (61:7)

For I, the LORD, love justice,
I hate robbery by injustice.

I reward [you]³⁷⁵ in truth,
and I will make an everlasting covenant with [you].³⁷⁶ (61:8)

And [your]³⁷⁷ seed will be known among the nations,
and [your]³⁷⁸ offspring among the peoples.

All who see them will recognize them,
that they are a seed whom the LORD has blessed. (61:9)

A Psalm of Rejoicing (61:10–11)

I will greatly rejoice in the LORD,
my soul is joyful in my God,

for he has clothed me with garments of salvation,
he has covered me with a robe of righteousness,

as a bridegroom is adorned [like a priest]³⁷⁹ with a crown of
beauty,
and as a bride is adorned with her jewels. (61:10)

For as the earth brings forth its shoots,
and a garden causes seeds to spring up,

so the Lord, the LORD, will cause righteousness and praise to
spring up before all of the nations. (61:11)

Blessings for Zion (62:1–12)

For the sake of Zion, I will not keep silent.
And for the sake of Jerusalem, I will not rest,

until her righteousness goes forth as brightness,
and her salvation as a burning torch. (62:1)

And nations will see your righteousness,
And all kings your glory.

And you will be called by a new name,
which the mouth of the LORD will name. (62:2)

You will be a crown of beauty in the hand of the LORD,
and a royal diadem in the palm of your God. (62:3)

You will no more be called Forsaken,
and your land will no more be called Desolate,

because you will be called My Delight is in Her,
and your land Married;

for the LORD delights in you,
and your land will be married. (62:4)

For as a young man marries a virgin,
so will your [God]³⁸⁰ marry you,

and as a bridegroom rejoices over the bride,
so will your God rejoice over you. (62:5)

I have set watchmen upon your walls, O Jerusalem,
and all day and night they will never be silent.

Those who mention the LORD do not keep silent. (62:6)

And give no silence to him until he establishes
and makes Jerusalem a praise in the earth. (62:7)

The LORD has sworn by his right hand,
and by his mighty arm,

I will not give your grain for food to your enemies again,
and foreigners will not drink your new wine for which you
have labored. (62:8)

But those who harvest it will eat it and praise the LORD,
and those who gather it will drink it in the courts of my
sanctuary. (62:9)

Pass through, pass through the gates,
prepare the way for the people.

Build up, build up the highway,
clear it of stumbling-stones,
lift up an ensign for the people. (62:10)

Behold, the LORD has proclaimed to the [ends]³⁸¹ of the earth,
say to the daughter of Zion,

Behold, your salvation comes!
Behold, his reward is with him,
and his recompense is before him. (62:11)

And they will be called: The Holy People,
The Redeemed of the LORD.

And you will be called: Sought After,
A City Not Forsaken. (62:12)

The Lord's Vengeance in the Second Coming (63:1–6)

Who is this that comes from Edom,
in red garments from Bozrah,

he that is glorious in his apparel,
marching in the greatness of his strength?

It is I, speaking in righteousness,
mighty to save. (63:1)

Why is your apparel red,
and your garments like him that treads in the wine press? (63:2)

I have trodden the wine press alone,
and no one was with me from the peoples.

I did tread upon them in my anger,
and trampled them in my fury,

and I sprinkled their blood upon my garments,
and I have stained all my apparel. (63:3)

For the day of vengeance was in my heart,
and the year of my redemption has come. (63:4)

I looked, but there was no one to help,
I was appalled, but there was no one to support (me).

So my arm brought victory to me,
and my wrath supported me. (63:5)

I trod down the peoples in my anger,
I made them drunk in my wrath,
and I poured out their blood on the earth. (63:6)

Psalm of Mercy (63:7–14)

I will recount the goodness of the LORD,
the praises of the LORD,

according to all that the LORD has granted us,
the many good things to the house of Israel,

which he has granted them according to his mercy,
and according to the abundance of his goodness. (63:7)

For he said, Surely they are my people,
children who will not deal falsely,
and he became their Savior. (63:8)

In all their affliction,
he did not afflict,

and the angel of his presence saved them,
in his love and in his pity, he redeemed them;

he lifted them up,
and carried them all the days of old. (63:9)

But they rebelled
and grieved his Holy Spirit,

and he turned and became their enemy,
and he fought against them. (63:10)

Then he remembered the days of old, Moses, his people.

Where is he who brought them up out of the sea with the
shepherds of his flock?

Where is he who put his Holy Spirit in the midst of them? (63:11)

Who led them by the right hand of Moses with his glorious arm,
who divided the waters before them to make for himself an
everlasting name, (63:12)

who led them through the depths?

Like a horse in the wilderness, that they did not stumble, (63:13)
like cattle that go down into the valley,

the Spirit of the LORD gave them rest,
so you led your people to make a glorious name for yourself.
(63:14)

Isaiah's Intercessory Prayer (63:15–19; 64:1–12)

Look from heaven,
and see from your holy and glorious habitation.

Where are your zeal,
and your might,

the yearning of your heart,
and your compassion? They are withheld from me. (63:15)

For you are our Father, though Abraham does not know us,
and Israel does not acknowledge us; you, O LORD, are our
Father,

our Redeemer,
your name is everlasting. (63:16)

O LORD, why have you [suffered us]³⁸² to err from your ways,
[to]³⁸³ harden our heart so that we do not fear you?

Return, for the sake of your servants,
the tribes of your inheritance. (63:17)

For a little while people have possessed your holy place,
our adversaries have trampled down your sanctuary. (63:18)

We have long been like those you do not rule,
those who are not called your name. (63:19)

O, that you would rend the heavens,
[and]³⁸⁴ come down that the mountains would quake at your
presence, (64:1)

as when fire kindles brushwood,
(and) fire causes water to boil,

to make known your name to your adversaries,
that the nations might tremble at your presence. (64:2)

When you did awesome things, which we were not looking
for,
you came down, and the mountains quaked at your presence.
(64:3)

And since ancient times, no one has heard,
no ear has listened,
no eye has seen a God besides you,
who works for those who wait for him. (64:4)

You meet him who [works righteousness,
and cause him to rejoice]³⁸⁵ who remembers you in your ways;
in [righteousness there]³⁸⁶ is continuance,
and [such]³⁸⁷ shall be saved. (64:5)

But [we have sinned];³⁸⁸ we are all as one who is unclean,
and our righteous deeds like filthy rags,

and all of us wither like a leaf,
and our iniquities, like the wind, take us away. (64:6)

There is no one that calls on your name,
who rouses himself to take hold of you,

for you have hidden your face from us,
and have [given]³⁸⁹ us into the hand of our iniquity. (64:7)

But now, O LORD, you are our Father, we are the clay
and you are our potter, all of us are the work of your
[hands].³⁹⁰ (64:8)

O LORD, be not exceedingly angry,
nor remember our iniquity forever.
Behold, look, we are all your people. (64:9)

Your holy cities have become a wilderness;
Zion is a wilderness,
Jerusalem has become a desolation. (64:10)

Our holy and glorious temple,
where our fathers praised you, has been burned by fire,
and all of our pleasant places have become ruins. (64:11)

At such things, O LORD, will you hold yourself back?
Will you keep silent and severely afflict us? (64:12)

The Iniquity of Israel (65:1–7)

[I am found of them who seek after me,
I give unto all them that ask of me;

I am not found of them that seek me not,
or that inquire not after me].³⁹¹

I said [unto my servant,]³⁹² Behold me,
[look upon me].³⁹³

[I will send you]³⁹⁴ unto a nation that is not called by my
name, (65:1)

[for]³⁹⁵ I have spread out my hands all the day to a [people
who walk not in my ways,]³⁹⁶

[and their works are evil and not good,
and they walk]³⁹⁷ after their own thoughts. (65:2)

The people who continually provoke me to my face,
sacrificing in gardens,
and burning incense upon bricks, (65:3)

who sit in tombs,
and spend the night in secret places,

who eat the flesh of swine,
and broth of abominable [beasts, and pollute]³⁹⁸ their vessels.
(65:4)

Who say, Keep to yourself, do not come near me,
for I am too holy for you.

These are smoke in my nostrils,
fire that burns all day. (65:5)

Behold, it is written before me,
I will not remain silent,

but I will repay,
and I will repay into their bosom, (65:6)

both your iniquities
and your father's iniquities,

says the LORD, because they burned incense on the mountains,
and reviled me on the hills,

and I will measure their former deeds into their bosom. (65:7)

Blessings for the Righteous, Cursings for the Sinful (65:8–16)

Thus the LORD says,
as the new wine is found in the cluster, and one says, Do not
destroy it, for a blessing is in it;
so I will do for my servants' sake, and not destroy them all. (65:8)

And I will bring forth seed from Jacob,
and from Judah those who will inherit my mountains;

my chosen will inherit it,
and my servants will dwell there. (65:9)

And Sharon will become a pasture for flocks,
and the Valley of Achor (trouble), a place for herds to lie down,
for my people who have sought me. (65:10)

But you who forsake the LORD,
who forget my holy mountain,

who set a table for Gad (pagan god of Fortune),
and fill cups of mixed wine for Meni (pagan god of fate), (65:11)

I will destine you to the sword,
and all of you will bow down to the slaughter,

because I called, but you did not answer;
I spoke, but you did not listen,

but you did evil in my eyes,
and I did not delight in what you chose. (65:12)

Therefore, thus says the LORD,³⁹⁹
Behold, my servants will eat,
but you will be hungry.

Behold, my servants will drink,
but you will be thirsty.

Behold, my servants will rejoice,
but you will be put to shame. (65:13)

Behold, my servants will sing with gladness of heart,
but you will cry out for pain of heart,
and you will wail for anguish of spirit. (65:14)

You will leave your name for a curse to my chosen ones,
and the Lord, the LORD, will slay you,
but he will call his servants another name. (65:15)

So that he who invokes blessings in his own behalf in the land
will bless himself by the God of truth;

and he who takes an oath in the land,
will swear by the God of truth,

because the former troubles are forgotten,
and are hidden from my eyes. (65:16)

The Millennial Earth (65:17–25)

For behold, I create new heavens
and a new earth,

and the former things will not be remembered,
or come into mind. (65:17)

But be glad
and rejoice forever in that which I create,
for behold, I create Jerusalem to be a rejoicing
and her people, a joy. (65:18)

I will rejoice in Jerusalem,
and joy in my people,
and there will no more be heard in her the sound of weeping,
and the cry of distress. (65:19)

[In those days]⁴⁰⁰ there will not be from there an infant of
days,
nor an old man who does not fill out his days,
for the child [will not die but will live to be]⁴⁰¹ a hundred years
old;
and the sinner, [living to be]⁴⁰² a hundred years old, will be
accursed. (65:20)

They will build houses and inhabit them,
and they will plant vineyards and eat their fruit. (65:21)

They will not build, and another inhabit;
they will not plant, and another eat.

For the days of my people will be like the days of a tree,
and my chosen ones will enjoy the work of their hands. (65:22)

They will not labor in vain
or bear children for calamity,

for they are the seed of the blessed of the LORD,
and their offspring with them. (65:23)

And it will come to pass, before they call, I will answer,
and while they are yet speaking, I will hear. (65:24)

The wolf and the lamb will feed together,
and the lion will eat straw like the ox,
and dust will be the food of the serpent;

they will not harm,
nor destroy in all my holy mountain, says the LORD. (65:25)

**The Righteous Shall Be Justified, the Wicked Punished
(66:1–6)**

Thus says the LORD, Heaven is my throne
and the earth is my footstool.

Where is the house that you will build for me?
And where is my resting place? (66:1)

My hand has made all these things
and so all these things exist, declares the LORD.

Yet to such a one I look,
To the humble and the contrite in spirit,
[who]⁴⁰³ trembles at my word. (66:2)

Whoever slaughters an ox
is [like]⁴⁰⁴ one who kills a man;

whoever sacrifices a lamb
is like one who breaks a dog's neck;

whoever presents a cereal offering
is like one who offers swine's blood;

whoever makes a memorial offering of frankincense
is like one who blesses an idol;

these have chosen their own ways,
and in their abominations their soul delights. (66:3)

I also will choose affliction for them,
and I will bring upon them what they dread,

because when I called, no one answered;
I spoke, but they did not hear;

they did what was evil in my eyes,
and they chose that in which I do not delight. (66:4)

Hear the word of the LORD,
you who tremble at his word,

your brethren who hate you
and cast you out for my name's sake, have said,

Let the LORD be glorified, that we may see your joy.
But they will be put to shame. (66:5)

The sound of an uproar [in]⁴⁰⁵ the city,
a voice from the temple,
the voice of the LORD bringing retribution to his enemies. (66:6)

Blessings to Zion (66:7–14a)

Before she was in labor, she gave birth,
before her pang came upon her, she delivered a son. (66:7)

Who has heard such a thing?
Who has seen such things?

Is a country born in one day,
a nation brought forth in one moment?

For Zion was in labor,
she also brought forth her children. (66:8)

Shall I who bring on labor not bring forth birth? says the LORD.
Shall I who cause birth shut the womb? says your God. (66:9)

Be joyful with Jerusalem and be glad for her, all who love her;
rejoice with her with rejoicing, all who mourn over her,
(66:10)

that you may suck and be satisfied with her comforting
breasts,
that you may drink deeply with delight from her glorious
bosom. (66:11)

For thus says the LORD, Behold, I will extend peace to her like
a river,
and the glory of the nations like a flooding stream,

and you will be nursed and be carried on her side,
and you will be bounced on her knees. (66:12)

As one whom his mother comforts, so I will comfort you;
you will be comforted in Jerusalem. (66:13)

When you will see this, your heart will rejoice,
and your bones will flourish like the grass.

The Lord Shall Return in Power and Glory (66:14b–18a)

The hand of the LORD will be known to his servants,
but his indignation against his enemies. (66:14)

For behold, the LORD will come with fire,
his [chariot]⁴⁰⁶ like a whirlwind,

to render his anger with fury,
and his rebuke with flames of fire. (66:15)

For with fire and by his sword the LORD will execute judgment
on all flesh,
and those pierced by the LORD will be many. (66:16)

Those who sanctify themselves,
and purify themselves in the gardens,

following one in the center,
eating swine's flesh and abominable things and mice,
they will come to an end together, declares the LORD. (66:17)

For I (know) their works
and their thoughts,

I come to gather all nations
and tongues.

Gathering from All Nations (66:18b–21)

And they will come,
and they will see my glory. (66:18)

And I will set [tokens]⁴⁰⁷ among them,
and from them I will send survivors to the nations,

to Tarshish, Pul, and Lud, that draw the bow;
to Tubal, Javan, to the distant islands

that have not heard my fame or seen my glory;
and they will declare my glory among the nations. (66:19)

And from all nations, says the LORD, they will bring all your
brethren
on horses, and in chariots, and in wagons, and upon mules,
and upon camels

to my holy mountain in Jerusalem, as an offering to the LORD,
just as the children of Israel brought their cereal offering in a
clean vessel to the house of the LORD. (66:20)

And some of them I will also take for priests,
and for Levites, says the LORD. (66:21)

Blessings of the Millennial Day (66:22–24)

For as the new heavens and the new earth which I make en-
dure before me,
declares the LORD, so will your seed and your name endure.
(66:22)

And it will come to pass, from new moon to new moon,
and from sabbath to sabbath
all flesh will come to worship before me, says the LORD. (66:23)

And they will go forth,
and look on the dead bodies of the men who have rebelled
against me,

for their worm will not die,
their fire will not be quenched,
and they will be an abhorrence to all flesh. (66:24)

NOTES

The Hebrew terms cited in the notes below include the same affixes (i.e., prefixes, infixes, and suffixes) that appear in the MT and 1QIsa^a. The terms are cited this way to give Hebrew readers the full reading, although usually only one part of the term (e.g., the verbal root, prefix, or suffix) is emphasized in the note.

1. For a discussion of this reading, see E. Jan Wilson, “The Biblical Term *lirʾcot ʾet penei yhwh* in the Light of Akkadian Cultic Material,” *Akkadica* 93 (mei-augustus, 1995): 21–25.
2. 1QIsa^a (אֶצְבְּעוֹתֵיכֶם בְּעָאוֹן). Not in MT.
3. 1QIsa^a (כֻּלָּם). MT (כֻּלּוֹ) reads “every one,” or each one.”
4. The pronoun “you” seems to fit the context better than the pronoun “they.” 1QIsa^a (יְבוֹשׁוּ), MT (יִבְשׁוּ) read “they.”
5. JST, 2 Nephi 12:2. Not in 1QIsa^a, MT.
6. JST, 2 Nephi 12:5. Not in 1QIsa^a, MT.
7. JST, 2 Nephi 12:6. Not in 1QIsa^a, MT.
8. JST, 2 Nephi 12:6. Not in 1QIsa^a, MT.
9. JST, 2 Nephi 12:9. Not in 1QIsa^a, MT.
10. JST, 2 Nephi 12:9. Not in 1QIsa^a, MT.

11. JST, 2 Nephi 12:10. Not in MT. Verse does not appear in 1QIsa^a.
12. 2 Nephi 12:10, 1QIsa^a, MT. Not in JST.
13. JST, 2 Nephi 12:10. Not in MT. Verse does not appear in 1QIsa^a.
14. JST, 2 Nephi 12:11. 1QIsa^a reads “and.” Not in MT.
15. 2 Nephi 12:11, 1QIsa^a (אנשים), MT (אנשים). JST reads “man.”
16. JST, 2 Nephi 12:12. Not in 1QIsa^a, MT.
17. JST, 2 Nephi 12:13. 1QIsa^a, MT read “and.”
18. JST, 2 Nephi 12:13. Not in 1QIsa^a, MT.
19. JST, 2 Nephi 12:14. Not in 1QIsa^a, MT.
20. JST, 2 Nephi 12:14. Not in 1QIsa^a, MT.
21. JST, 2 Nephi 12:16. Not in 1QIsa^a, MT.
22. 1QIsa^a (שכיות החמדה), MT (שכיות החמדה). For a discussion of this reading, see Hans Wildberger, *Isaiah 1–12: A Commentary* (Minneapolis, Minn.: Fortress, 1991), 101.
23. JST, 2 Nephi 12:19. Not in 1QIsa^a, MT.
24. JST, 2 Nephi 12:19. Not in 1QIsa^a, MT.
25. JST, 2 Nephi 12:20. 1QIsa^a, MT (עשו) read the plural “they.”
26. JST, 2 Nephi 12:21. Not in 1QIsa^a, MT.
27. JST, 2 Nephi 12:21 reads “majesty of his glory.” 1QIsa^a, MT (ומהדר גאווה) read “glory of his majesty.”
28. JST, 2 Nephi 12:21. Not in 1QIsa^a, MT.
29. JST, 2 Nephi 13:4. Not in 1QIsa^a, MT.
30. JST, 2 Nephi 13:6. Not in 1QIsa^a, MT.
31. JST, 2 Nephi 13:6. Not in 1QIsa^a, MT.
32. JST, 2 Nephi 13:6. Not in 1QIsa^a, MT.
33. JST, 2 Nephi 13:7, 1QIsa^a. Not in MT.
34. JST, 2 Nephi 13:8. Not in 1QIsa^a, MT.
35. JST, 2 Nephi 13:9. 1QIsa^a, MT read “they.”
36. JST, 2 Nephi 13:9. Not in 1QIsa^a, MT.
37. JST, 2 Nephi 13:10. Not in 1QIsa^a, MT.
38. JST, 2 Nephi 13:11. 1QIsa^a, MT (רע) read “evil,” or “it will be evil/bad.”
39. JST, 2 Nephi 13:11. 1QIsa^a, MT read “his.”
40. JST, 2 Nephi 13:11. MT (יעשה) reads “will be done.” 1QIsa^a reads (ישוב), e.g., “returned” or “repaid.”

41. JST, 2 Nephi 13:11. 1QIsa^a (לוֹא) reads “not.” MT (לוֹ) reads “to him.”
42. JST, 2 Nephi 13:12. Not in 1QIsa^a, MT.
43. JST, 2 Nephi 13:14. Not in 1QIsa^a, MT.
44. JST, 2 Nephi 13:26. Not in 1QIsa^a, MT.
45. JST includes this verse as part of the previous chapter.
46. 1QIsa^a (וַיְהוּדָה). Not in 2 Nephi 14:2, MT.
47. JST, 2 Nephi 14:3, plural. 1QIsa^a, MT (הַנִּשְׂאָר) singular “he” or “whoever.”
48. JST, 2 Nephi 14:5. Not in MT. 1QIsa^a omits several words from Isaiah 4:5, possibly through scribal error.
49. JST, 2 Nephi 15:1. Not in 1QIsa^a, MT.
50. JST, 2 Nephi 15:5. Not in 1QIsa^a, MT.
51. JST, 2 Nephi 15:8. 1QIsa^a, MT (שָׂדֵה בַּשָּׂדֶה יִקְרִיבוּ) read “that lay field to field” after the phrase “woe unto them that join house to house.”
52. JST, 2 Nephi 15:8. Not in 1QIsa^a, MT.
53. JST, 2 Nephi 15:9. Not in 1QIsa^a, MT.
54. JST, 2 Nephi 15:9. Not in 1QIsa^a, MT.
55. JST. Not in 2 Nephi 15:11, 1QIsa^a, MT.
56. JST, 2 Nephi 15:11. Not in 1QIsa^a, MT.
57. A Hebrew scribe in both 1QIsa^a and MT evidently miswrote גֵּרִים (“strangers”) for the graphically similar גֵּדִים (“goats”). “Goats” parallels “lambs” in this verse.
58. JST, 2 Nephi 15:21. Not in 1QIsa^a, MT.
59. JST, 2 Nephi 15:22. Not in 1QIsa^a, MT.
60. The Hebrew can also read “spread forth” (רִיחַ). F. Brown, S. R. Driver, and C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1977), 639.
61. 2 Nephi 15:25, MT (יָדָיו). 1QIsa^a (יָדָיו) reads “hands.”
62. JST, 2 Nephi 15:28. Not in 1QIsa^a, MT.
63. JST, 2 Nephi 15:28. Not in 1QIsa^a, MT.
64. JST, 2 Nephi 15:30. 1QIsa^a, MT (וְהַבֵּט) read “one” or “he.”
65. JST, 2 Nephi 16:9. 1QIsa^a, MT (תִּבְיִנוּ) read “understand.”
66. JST, 2 Nephi 16:9. 1QIsa^a, MT (תִּדְעוּ) read “perceive.”
67. JST, 2 Nephi 16:10, 1QIsa^a, MT (וּלְבָבוֹ) read “heart.”
68. 1QIsa^a (יְהוָה). MT (אֲדֹנָי) reads “Lord.”

69. JST, 2 Nephi 16:12. 1QIsa^a, MT read “and.”
70. JST, 2 Nephi 16:12. Not in 1QIsa^a, MT.
71. JST, 2 Nephi 16:13. Not in 1QIsa^a, MT.
72. JST, 2 Nephi 13:13. 1QIsa^a, MT (ושבה) read “it will return” or “he will return.”
73. Joseph Blenkinsopp, *Isaiah 1–39: A New Translation with Introduction and Commentary* (New York: Doubleday, 2000), points out that Isaiah 6:13 “is probably damaged beyond repair” and that “attempts at reconstructive surgery . . . do not improve on MT, which is followed here in spite of the obscure terms.”
74. 2 Nephi 17:2, 1QIsa^a (עצי היער). Not in MT (עצי יער).
75. 2 Nephi 17:2, 1QIsa^a (הרוח). Not in MT (רוח).
76. JST, 2 Nephi 17:6. Not in 1QIsa^a, MT.
77. There is a Hebrew (אם לא תאמינו כי לא תאמנו) word play that is lost in the translation. The literal reading from the Hebrew is “if you will not believe, surely you will not be believed.”
78. 1QIsa^a (יהוה). MT reads “Lord” (אדני).
79. 1QIsa^a, MT both read (העלמה), or “virgin.” For the reading “virgin,” see J. Alec Motyer, *The Prophecy of Isaiah* (Downers Grove, Ill.: Intervarsity, 1993), 84–85; Donald W. Parry, Jay A. Parry, and Tina M. Peterson, *Understanding Isaiah* (Salt Lake City: Deseret Book, 1998), 75.
80. 2 Nephi 17:24, 1QIsa^a (ובקשתו). MT (ובקשת) reads “bow.”
81. JST, 2 Nephi 18:1. Not in 1QIsa^a, MT.
82. JST, 2 Nephi 18:4. 1QIsa^a, MT (בטרם) read “before.”
83. JST, 2 Nephi 18:4. Not in 1QIsa^a, MT.
84. 2 Nephi 18:7, MT (אדני). 1QIsa^a (אדני יהוה) reads, “LORD, Lord.”
85. For a discussion of this reading, see Wildberger, *Isaiah 1–12*, 354.
86. I.e., mediums. The Hebrew word *ʿovot* (1QIsa^a האובות, MT האבות) is difficult to translate. M. Dietrich connects it to the Ugaritic word *ilib*, meaning “spirit of the dead.” *Ugaritische Forschungen* 6 (1974): 450–51. The Hebrew word *ʿovot* appears again in Isaiah 19:3 and 29:4.
87. JST, 2 Nephi 18:19. Not in 1QIsa^a, MT.
88. JST, 2 Nephi 18:20. Not in 1QIsa^a, MT.
89. JST, 2 Nephi 19:1. Not in 1QIsa^a, MT.

90. JST, 2 Nephi 19:3. 1QIsa^a, MT (לא) read “not.”
91. JST. Not in 2 Nephi 19:3, 1QIsa^a, MT.
92. 2 Nephi 19:4. 1QIsa^a, MT (כיום מדין) read “as the day of Midian” after the phrase “and the rod of their oppressor.” “As the day of Midian” is not found in 2 Nephi 19:4.
93. 1QIsa^a (יהוה). MT (אדני) reads “Lord.”
94. JST, 2 Nephi 19:8. Not in 1QIsa^a, MT.
95. 2 Nephi 19:9. 1QIsa^a (ויושב). MT (ויושב) reads “inhabitant.”
96. 2 Nephi 19:15. 1QIsa^a, MT (זקן ונשוא פנים) read “the old one and honorable.”
97. JST, 2 Nephi 19:17. Not in 1QIsa^a, MT.
98. 2 Nephi 19:18. 1QIsa^a, MT (היער) read “forest.” Note that 1QIsa^a uses the medial *tsade* here and elsewhere.
99. 2 Nephi 19:19. 1QIsa^a (הארץ). Not in MT (ארץ).
100. 2 Nephi 20:5. 1QIsa^a, MT (זעמי) read “my.”
101. JST, 2 Nephi 20:10. 1QIsa^a, MT (מצאה) read “found.”
102. JST, 2 Nephi 20:13. Not in 1QIsa^a, MT.
103. JST, 2 Nephi 20:21. Not in 1QIsa^a, MT.
104. 2 Nephi 20:32. 1QIsa^a (בת). MT (בית) reads “house.”
105. 2 Nephi 21:4. 1QIsa^a (הארץ). Not in MT (ארץ).
106. 2 Nephi 21:4. 1QIsa^a (הארץ). Not in MT (ארץ).
107. JST, 2 Nephi 23:3. Not in 1QIsa^a, MT.
108. JST, 2 Nephi 23:4. 1QIsa^a, MT (צבא) read “host.”
109. JST, 2 Nephi 23:5. Not in 1QIsa^a, MT.
110. 1QIsa^a, MT (כילדה יחילון) have a plus—“they will be in pain as a woman who travails”—that is not found in 2 Nephi 23:8.
111. JST, 2 Nephi 23:15. 1QIsa^a, MT (הנמצא) read “who is found.”
112. 2 Nephi 23:15. Not in 1QIsa^a, MT.
113. JST, 2 Nephi 23:15. Not in 1QIsa^a, MT.
114. JST, 2 Nephi 23:22. Not in 1QIsa^a, MT.
115. JST, 2 Nephi 24:2. Not in 1QIsa^a, MT.
116. JST, 2 Nephi 24:3. Not in 1QIsa^a, MT.
117. JST, 2 Nephi 24:4. Not in 1QIsa^a, MT.
118. 2 Nephi 24:5. 1QIsa^a, MT (שבט) read “scepter.”
119. JST, 2 Nephi 24:8. Not in 1QIsa^a, MT.

120. 1QIsa^a, MT (בהר מועד). For this reading, see John D. W. Watts, *Isaiah 1–33* (Waco, Tex.: Word Books, 1987), 207.
121. JST, 2 Nephi 24:16. Not in 1QIsa^a, MT.
122. JST, 2 Nephi 24:17. Not in 1QIsa^a, MT.
123. JST, 2 Nephi 24:17. Not in 1QIsa^a, MT.
124. JST, 2 Nephi 24:18. Not in 1QIsa^a, MT.
125. JST, 2 Nephi 24:18. Not in 1QIsa^a, MT.
126. 1QIsa^a, MT (לבוש). JST, 2 Nephi 24:19 read “remnant.”
127. JST, 2 Nephi 24:21. 1QIsa^a (בעון), MT (בעון) read “iniquity.”
128. 2 Nephi 24:25. 1QIsa^a, MT (לשבר) read “break.”
129. 1QIsa^a (וכל). Not in MT (כל).
130. 1QIsa^a (וירד). Not in MT (ירד).
131. 1QIsa^a (דיבון). MT (דימון) reads “Dimon.” For a discussion of this reading, see Millar Burrows, *The Dead Sea Scrolls* (New York: Viking, 1955), 307–8.
132. JST. 1QIsa^a, MT read “he is very proud, of his haughtiness and his pride,” (גא מאד גאותו וגאווו).
133. JST. Not in 1QIsa^a, MT.
134. 1QIsa^a (מעמ). Not in MT (עם).
135. 1QIsa^a (שותהיה) has a different spelling than does MT (שתהיה). For a discussion of this reading, see Jan De Waard, *A Handbook on Isaiah* (Winona Lake, Ind.: Eisenbrauns, 1997), 85.
136. 1QIsa^a (וחרדו ופחדו). MT (וחרד ופחד) reads “he” or “it.”
137. 1QIsa^a (החרס). MT (ההרס) reads “destruction.”
138. 1QIsa^a (וירד). MT (ורב) reads “and a great one.”
139. 1QIsa^a (תורתן) MT (תרתן) reads “Tartan.” For a discussion of this reading, see Dewey M. Beegle, “Proper Names in the New Isaiah Scroll.” *BASOR* 123 (Oct. 1951): 123, 128.
140. JST. Not in 1QIsa^a, MT.
141. 1QIsa^a (הראה). MT (אריה) reads “a lion.” For a discussion of this reading, see William H. Brownlee, *The Meaning of the Qumran Scrolls for the Bible with special attention to the Book of Isaiah* (New York: Oxford University Press, 1964), 218; Motyer, *The Prophecy of Isaiah*, 175; Burrows, *Dead Sea Scrolls*, 308–9.

142. 1QIsa^a (בלחם). MT (בלחמו) reads “his bread.”
143. 1QIsa^a (ואמר). Not in MT (אמר).
144. 1QIsa^a (עברו ים מלאוך). MT (עבר ים מלאוך) reads “crossing (singular) the sea, have replenished.” For a discussion of this reading, see Burrows, *Dead Sea Scrolls*, 309; David J. Clark, “The Influence of the Dead Sea Scrolls on Modern Translations of Isaiah,” *The Bible Translator* 35 (1984): 129.
145. 1QIsa^a (עבדי). MT (עברי) reads “pass through.”
146. JST. Not in 1QIsa^a, MT.
147. 1QIsa^a (וימר). Not in MT (ימר).
148. The Hebrew (בארים) reads literally “with lights.”
149. 1QIsa^a (ואמרת). MT (ואמר) reads “he.”
150. 1QIsa^a (יהוה אלוהינו). Not in MT.
151. 1QIsa^a (ולותרתך). MT (ולזכרך) reads “remember you.”
152. 1QIsa^a (ושית). Not in MT (שית).
153. 1QIsa^a (ליהוה). MT (לאדני) reads “Lord.”
154. 1QIsa^a (יהוה). MT (אדני יהוה) reads “Lord LORD.”
155. The JST makes scores of changes to Isaiah 29, including many new verses and a change of versification. With the exception of verses 1 and 7, the verses of Isaiah 29 in this translation reflect the JST. For a careful study of the text of Isaiah 29, see Robert A. Cloward, “Isaiah 29 and the Book of Mormon,” in *Isaiah in the Book of Mormon*, Donald W. Parry and John W. Welch, eds. (Provo, Utah: FARMS, 1998), 191–247.
156. 1QIsa^a (חושב). MT (ועשה) reads “will work.” For a discussion of this reading, see Millar Burrows, “Variant Readings in the Isaiah Manuscript,” *BASOR* 111 (Oct. 1948): 16–24; 113 (Feb. 1949): 20.
157. JST. 1QIsa^a, MT (המון עיר) read “multitude of the.”
158. JST. 1QIsa^a, MT (עזב) read “left, forsaken.”
159. 1QIsa^a (ועדרים). Not in MT (עדרים).
160. JST. 1QIsa^a, MT (ישועתנו) read “our.”
161. 1QIsa^a (עדים). MT (ערים) reads “cities.” For a discussion of this reading, see Burrows, *Dead Sea Scrolls*, 309. Clark, “The Influence of the Dead Sea Scrolls,” 129.
162. 1QIsa^a (ונתנם). Not in MT (נתנם).
163. 1QIsa^a (והעמקים יתבקעו). Not in MT.

164. 1QIsa^a (תראה). MT (רותה) reads “bathed.” For a discussion of this reading, see De Waard, *A Handbook on Isaiah*, 136.
165. JST reads “Re-em,” a transliteration of the Hebrew word (ראם), meaning “wild ox.”
166. 1QIsa^a (להמה). MT (לה) reads “itself.”
167. JST. Not in 1QIsa^a, MT.
168. JST. 1QIsa^a, MT (רעותה) read “her.”
169. JST. 1QIsa^a (וירוחהו). MT (וירוחו) read “his.”
170. JST. 1QIsa^a, MT (והוא) read “he.”
171. JST. 1QIsa^a (וידיו) reads “his hands.” MT (וידו) reads “his hand.”
172. 1QIsa^a (ילכו). Not in MT.
173. JST. 1QIsa^a, MT read “and.”
174. JST. Not in 1QIsa^a, MT.
175. JST. Not in 1QIsa^a, MT.
176. JST. Not in 1QIsa^a, MT.
177. JST. Not in 1QIsa^a, MT.
178. JST. 1QIsa^a, MT (אך דבר שטתים) read “but vain words.”
179. 1QIsa^a (אשור). Not in MT.
180. KJV 2 Kings 18:32, a historical account that parallels this section of Isaiah, adds “a land of olive oil and of honey, that ye may live, and not die: and hearken not unto Hezekiah.”
181. 1QIsa^a (בעיר הזואת). Not in MT.
182. 1QIsa^a (וישוב). Not in MT.
183. 1QIsa^a (ושומרון). Not in MT.
184. 1QIsa^a (ויקראמו). MT (ויקראהו) reads “it.”
185. 1QIsa^a (מעשי). MT (מעשה) reads “work.”
186. 1QIsa^a (אלוהים). Not in MT. For a discussion of this reading, see Burrows, “Variant Readings,” 19.
187. 1QIsa^a (אשר התפללת אלי). MT (אשר התפללת אלי) reads “which you have prayed to me.”
188. 1QIsa^a (ראושה). Not in MT (ראש).
189. 1QIsa^a (זרים), 2 Kings 19:24. Not in MT.
190. 1QIsa^a (קדימי). MT (קמה) reads “it rises.” For a discussion of this reading, see Brownlee, *Meaning of the Qumran Scrolls*, 218–19.

191. 1QIsa^a (קימכה). Not in MT. For a discussion of this reading, see Brownlee, *Meaning of the Qumran Scrolls*, 218–19.
192. JST. Not in 1QIsa^a, MT.
193. MT (מהר ציון). 1QIsa^a (מירושלים) reads “Jerusalem.”
194. KJV 2 Kings 19:35, a text that parallels this part of Isaiah, reads “and it came to pass that night” (MT ויהי בלילה ההוא).
195. JST. Not in 1QIsa^a, MT.
196. KJV 2 Kings 20:4, a parallel text, reads “And it came to pass, afore Isaiah was gone out into the middle court, that . . .”
197. KJV 2 Kings 20:5, a parallel text, reads “Hezekiah, the captain of my people.”
198. KJV 2 Kings 20:5, a parallel text, has a plus after “Behold,:” “I will heal thee: on the third day thou shalt go up unto the house of the Lord.”
199. 1QIsa^a (למעני ולמען דוד עבדי). Not in MT.
200. 1QIsa^a (יה). MT (יה יה) reads “LORD, LORD.”
201. JST. 1QIsa^a (עשה ליא) reads “done it to me.” MT reads “done it” (עשה).
202. JST. Not in 1QIsa^a, MT.
203. JST. The Hebrew is difficult here—1QIsa^a and MT read, יחיו ולכול חיי רוחי, עליהם.
204. JST. Not in 1QIsa^a, MT.
205. JST. Not in 1QIsa^a, MT.
206. JST. Not in 1QIsa^a, MT.
207. Isaiah 38:21–22 likely belong after Isaiah 38:6, based on (1) the reading of 2 Kings 20:6–9, a text that parallels this part of Isaiah; (2) the context of these passages; and (3) the evidence of the Isaiah Scroll. Verses 21–22 of that Scroll were copied in their present place (after verse 20) by a later scribal bookhand, making their placement there questionable.
208. JST, MT (ממשלתו) read “dominion.” 1QIsa^a (ממלכתו) reads “kingdom.”
209. 1QIsa^a (מי ים). Not in MT. For a discussion of this reading, see Brownlee, *Meaning of the Qumran Scrolls*, 219–20.
210. JST. 1QIsa^a, MT (ומאלה) read “these.”
211. The reading of JST is fuller and ordered differently than that of the Hebrew witnesses: 1QIsa^a, MT (מי עוד כחא עבדו וחרש כמלאכי עואר כמשלם ועואר עואר כעבד יהוה).

212. JST. Not in 1QIsa^a, MT.
213. JST. Not in 1QIsa^a, MT.
214. JST. 1QIsa^a, MT (ישמע) read “he.”
215. JST. Not in 1QIsa^a, MT.
216. JST. Not in 1QIsa^a, MT.
217. JST. 1QIsa^a (והוא), MT (והוא) read “and he” or “and it.”
218. JST. 1QIsa^a, MT (הפח בחורים כלם) read “all of them, snared in holes.”
219. JST. 1QIsa^a (החבאו), MT (החבאו) read “they are hidden.”
220. JST. 1QIsa^a, MT (היו) read “they were.”
221. JST. 1QIsa^a (בכמה), MT (בכמה) read “you.”
222. JST. 1QIsa^a (זאות), MT (זאת) read “this” or “to this.”
223. JST. Not in 1QIsa^a, MT.
224. JST. Not in 1QIsa^a, MT.
225. JST. 1QIsa^a, MT (חטאנו) read “we.”
226. JST. 1QIsa^a, MT (עליו) read “him.”
227. JST. 1QIsa^a, MT (ותלהטו) read “it has.”
228. JST. 1QIsa^a, MT (ותלהטו) read “him.”
229. JST. 1QIsa^a, MT (ידע) read “he knew.”
230. JST. 1QIsa^a, MT (בו) read “him.”
231. JST. 1QIsa^a, MT (ישים) read “he.”
232. 1QIsa^a. Not in MT.
233. 1QIsa^a (נתיבות). MT (נהרות) reads “streams.”
234. 1QIsa^a (כבין). MT (בבין) reads “among.”
235. 1QIsa^a (שמו). Not in MT.
236. 1QIsa^a (והנה). MT (והיה) reads “and it becomes.”
237. 1QIsa^a (או). MT (אף) reads “also.”
238. 1QIsa^a (נגד). MT (ראיתי) reads “I see.”
239. 1QIsa^a (והיכלי). MT (והיכל) lacks the pronoun “my.” For a discussion of this reading, see Donald W. Parry and Elisha Qimron. *The Great Isaiah Scroll 1QIsa^a: A New Edition* (Leiden: Brill, 1999), 77, n. 6; and Brownlee, *Meaning of the Qumran Scrolls*, 224–25.
240. 1QIsa^a (דלתות). MT (דלתים) reads “two doors.”
241. 1QIsa^a (והורים). MT (והדורים) reads “rough places.” For a discussion of this reading, see Burrows, *Dead Sea Scrolls*, 306.

242. 1QIsa^a (אדם). Not in MT.
243. 1QIsa^a (ואתיו). MT (יחדיו) reads “together.” For a discussion of this reading, see Burrows, *Dead Sea Scrolls*, 309.
244. 1QIsa^a. Not in MT.
245. 1QIsa^a. Not in MT.
246. Scholars differ on what the Hebrew word translated here as *skirt* (1QIsa^a שוליו, MT שבל) means.
247. 1 Nephi 20:1. Not in 1QIsa^a, MT.
248. 1 Nephi 20:1. Not in 1QIsa^a, MT. Royal Skousen, the principal in the Book of Mormon critical text project, wrote the following in a personal communication dated 18 April 2001: “Joseph Smith’s addition of this phrase in the 1840 edition is apparently a ‘marginal’ note, especially since it appears in parentheses in the 1840 edition (as well as the early RLDS textual tradition). When the 1920 committee, of which James E. Talmage was a member, added this phrase to the 1920 edition, they removed the parenthesis. Since Joseph Smith’s probable intention was to provide an interpretative reading and not to restore the original text, some indication of the phrase’s secondary nature should be maintained.” Hence, in accordance with Skousen’s suggestion, I have enclosed this phrase with parentheses.
249. 1 Nephi 20:1. Not in 1QIsa^a, MT.
250. 1 Nephi 20:2. 1QIsa^a (כיא), MT (כי) read “For.”
251. 1 Nephi 20:2. 1QIsa^a, MT (ועל) read “and.”
252. 1 Nephi 20:2. Not in 1QIsa^a, MT.
253. 1 Nephi 20:3. Not in 1QIsa^a, MT.
254. 1 Nephi 20:3. Not in 1QIsa^a, MT.
255. 1QIsa^a (ותבואנה), MT (ותבאנה) read “and they came to pass” at the end of this verse. Not in 1 Nephi 20:3.
256. 1 Nephi 20:4. Not in 1QIsa^a, MT.
257. 1 Nephi 20:5. Not in 1QIsa^a, MT.
258. 1 Nephi 20:6. 1QIsa^a, MT (חזה) read “see.”
259. 1 Nephi 20:6. Not in 1QIsa^a, MT.
260. 1 Nephi 20:6. Not in 1QIsa^a, MT.
261. 1 Nephi 20:7. Not in 1QIsa^a, MT.
262. 1 Nephi 20:8. Not in 1QIsa^a, MT.

263. 1 Nephi 20:9. Not in 1QIsa^a, MT.
264. 1 Nephi 20:10. Not in 1QIsa^a, MT.
265. 1 Nephi 20:11. Not in 1QIsa^a, MT.
266. 1 Nephi 20:11. Not in 1QIsa^a, MT.
267. 1 Nephi 20:11. 1QIsa^a (איכה), MT (איך) read “how.”
268. 1 Nephi 20:12. Not in 1QIsa^a, MT.
269. 1 Nephi 20:13, 1QIsa^a. Not in MT.
270. 1 Nephi 20:14. Not in 1QIsa^a, MT.
271. 1 Nephi 20:14. Not in 1QIsa^a, MT.
272. 1 Nephi 20:14. Not in 1QIsa^a, MT.
273. 1 Nephi 20:15. Not in 1QIsa^a, MT.
274. 1 Nephi 20:15. Not in 1QIsa^a, MT.
275. 1 Nephi 20:15. Not in 1QIsa^a, MT.
276. QIsa^a, MT (שמעו זאת) read “hear this” after the phrase “come near to me.”
Not in 1 Nephi 20:16.
277. 1 Nephi 20:16. 1QIsa^a (שמה אני), MT (שם אני) read “there am I.”
278. 1 Nephi 20:17. Not in 1QIsa^a, MT.
279. 1 Nephi 20:17. Not in 1QIsa^a, MT.
280. 1 Nephi 20:17. Not in 1QIsa^a, MT.
281. 1 Nephi 20:22. Not in 1QIsa^a, MT.
282. 1 Nephi 21:1. Not in 1QIsa^a, MT.
283. 1 Nephi 21:8. Not in 1QIsa^a, MT.
284. 1 Nephi 21:8. Not in 1QIsa^a, MT.
285. 1 Nephi 21:9. Not in 1QIsa^a, MT.
286. 1 Nephi 21:10. Not in 1QIsa^a, MT.
287. 1 Nephi 21:12. Not in 1QIsa^a, MT.
288. 1 Nephi 21:13. Not in 1QIsa^a, MT.
289. 1 Nephi 21:13. Not in 1QIsa^a, MT.
290. 1 Nephi 21:14. Not in 1QIsa^a, MT.
291. 1 Nephi 21:14. Not in 1QIsa^a, MT.
292. 1 Nephi 21:15. Not in 1QIsa^a, MT.
293. 1 Nephi 21:15. Not in 1QIsa^a, MT.
294. 1 Nephi 21:17. Not in 1QIsa^a, MT.
295. 1 Nephi 21:18. Not in 1QIsa^a, MT.

296. 1 Nephi 21:18. Not in 1QIsa^a, MT.
297. 1QIsa^a (העמים), 1 Nephi 21:22. Not in MT.
298. 1 Nephi 21:24. Not in 1QIsa^a, MT.
299. 1QIsa^a (עריצ). MT (צדיק) reads “righteous one.” For a discussion of this reading, see Burrows, *Dead Sea Scrolls*, 306–7; Clark, “The Influence of the Dead Sea Scrolls,” 129.
300. JST. Not in 1 Nephi 21:25, 1QIsa^a, MT.
301. JST. Not in 1 Nephi 21:25, 1QIsa^a, MT.
302. JST, 2 Nephi 7:1. Not in 1QIsa^a, MT.
303. JST, 2 Nephi 7:1. Not in 1QIsa^a, MT.
304. JST, 2 Nephi 7:1. 1QIsa^a, MT (שלחתי) read “her.”
305. JST, 2 Nephi 7:1. Not in 1QIsa^a, MT.
306. JST, 2 Nephi 7:1. Not in 1QIsa^a, MT.
307. JST, 2 Nephi 7:2. Not in 1QIsa^a, MT.
308. JST, 2 Nephi 7:2. Not in 1QIsa^a, MT.
309. JST, 2 Nephi 7:2. Not in 1QIsa^a, MT.
310. JST, 2 Nephi 7:2. 1QIsa^a, MT (מאין מים) read “there is no water.”
311. JST, 2 Nephi 7:4. Not in 1QIsa^a, MT.
312. 2 Nephi 7:5, 1QIsa^a, MT (פתח לי). JST reads “appointed.”
313. 2 Nephi 7:6. 1QIsa^a, MT (למכים) read “smiters.”
314. JST, 2 Nephi 7:8. Not in 1QIsa^a, MT.
315. JST, 2 Nephi 7:8. Not in 1QIsa^a, MT.
316. JST, 2 Nephi 7:8. Not in 1QIsa^a, MT.
317. JST, 2 Nephi 7:9. 1QIsa^a, MT (הן) read “behold.”
318. JST, 2 Nephi 7:9. 1QIsa^a, MT (מי הוא) read “who is he.”
319. JST, 2 Nephi 7:9. Not in 1QIsa^a, MT.
320. JST, 1QIsa^a, MT. Not in 2 Nephi 7:10.
321. JST, 1QIsa^a, MT. Not in 2 Nephi 8:1.
322. JST, 2 Nephi 8:1. Not in 1QIsa^a, MT.
323. JST, 2 Nephi 8:1. Not in 1QIsa^a, MT.
324. JST, 2 Nephi 8:7. Not in 1QIsa^a, MT.
325. JST, 2 Nephi 8:11. Not in 1QIsa^a, MT.
326. JST, 2 Nephi 8:11, 1QIsa^a. MT (ראשם) reads “head.”
327. 2 Nephi 8:11. Not in 1QIsa^a, MT.

328. JST, 2 Nephi 8:12. Not in 1QIsa^a, MT.
329. 2 Nephi 8:15. 1QIsa^a, MT (רגע הים) read “that divided the sea.”
330. 2 Nephi 8:15. 1QIsa^a, MT (שמו) read “his.”
331. JST, 2 Nephi 8:16. Not in 1QIsa^a, MT.
332. JST, 2 Nephi 8:18. Not in 1QIsa^a, MT.
333. JST, 2 Nephi 8:19. Not in 1QIsa^a, MT.
334. JST, 2 Nephi 8:19, 1QIsa^a, MT (מי) read “who.”
335. JST, 2 Nephi 8:19. Not in 1QIsa^a, MT.
336. JST, 2 Nephi 8:19. Not in 1QIsa^a, MT.
337. JST, 2 Nephi 8:20. Not in 1QIsa^a, MT.
338. 1QIsa^a. MT (אדני יהוה) reads “Lord LORD.”
339. JST, 3 Nephi 20:39. 1QIsa^a, MT (לכן) read “therefore.”
340. JST. Not in 1QIsa^a, MT.
341. JST, 3 Nephi 20:40. Not in 1QIsa^a, MT.
342. JST, 3 Nephi 20:40. Not in 1QIsa^a, MT.
343. 1QIsa^a. MT (קול) reads “voice.”
344. 1QIsa^a (הארץ). MT (ארץ) reads “earth.”
345. JST, 3 Nephi 20:45, 1QIsa^a, MT (יזה) read “sprinkle.”
346. Mosiah 14:6. 1QIsa^a (עוון), MT (עון) read “iniquity.”
347. Mosiah 14:8. 1QIsa^a, MT (מפשע) read “transgression.”
348. Mosiah 14:9. 1QIsa^a, MT (חמס) read “violence.”
349. Mosiah 14:10, 1QIsa^a (ויחללוהו). Not in MT.
350. Mosiah 14:12, 1QIsa^a (חטאי). MT (חטא) reads “sin.”
351. 3 Nephi 22:4. Not in 1QIsa^a, MT.
352. 1QIsa^a (ומנער בך), MT (ומנער בך) read “nor rebuke you” after the words “angry with you.” Not in 3 Nephi 22:9.
353. JST, 3 Nephi 22:10, 1QIsa^a, MT (שלומי) read “peace.”
354. The Hebrew is difficult. I read (בפוך) *puk* as a form of *nophekh*, following Rashi, Wellhausen, and others (see Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament*, 656, 806).
355. JST, 3 Nephi 22:15. Not in 1QIsa^a, MT.
356. 3 Nephi 22:17. MT (תקום) read “rise.” Not in 1QIsa^a.
357. 1QIsa^a (כגובה). Not in MT (גבהו).
358. 1QIsa^a (תלכו). MT (תובלון) reads “be led back.”

359. 1QIsa^a (להמה). MT (לו) reads “him.”
360. 1QIsa^a (ונקח). MT (אקחה) reads “me.” For a discussion of this reading, see Burrows, *Dead Sea Scrolls*, 306.
361. 1QIsa^a (אובד). MT (אבד) reads “he perished.”
362. Some translators see the word (יד) *hand* as an euphemistic expression, meaning “nakedness.” Another possible translation for hand is “power.”
363. The Hebrew word here transliterated as Molech can be translated (למלך) “to the king.”
364. 1QIsa^a (המסלה). Not in MT.
365. 1QIsa^a (והרכיבכה). MT (והרכבתך) reads “and I.”
366. 1QIsa^a (והאכילכה). MT (והאכלתך) reads “and I.”
367. 1QIsa^a. Not in MT.
368. 1QIsa^a (בלילה). Not in MT. For a discussion of this reading, see Burrows, *Dead Sea Scrolls*, 305. Clark, “The Influence of the Dead Sea Scrolls,” 129.
369. JST. 1QIsa^a, MT (בעתה) read “its.”
370. 1QIsa^a (יהוה). MT (אדני יהוה) reads “Lord LORD.”
371. The meaning of the Hebrew (1QIsa^a, MT לשום) is uncertain.
372. 1QIsa^a (חלקכמה). MT (חלקם) reads “their.”
373. 1QIsa^a (תירשו). MT (יירשו) reads “they.”
374. 1QIsa^a (לכמה). MT (להם) reads “theirs.”
375. 1QIsa^a (פעולתכם). MT (פעלתם) reads “them.”
376. 1QIsa^a (לכמה). MT (להם) reads “them.”
377. 1QIsa^a (זרעכמה). MT (זרעם) reads “their.”
378. 1QIsa^a (וצאצאיכמה). MT (וצאצאיהם) reads “their.”
379. 1QIsa^a (בכהו). MT (יכהו) reads “decks himself” or, literally, “will be(come) a priest.”
380. JST. 1QIsa^a, MT (בניך) read “sons.”
381. 1QIsa^a (קצוי). MT (קצה) reads “end.”
382. JST. 1QIsa^a, MT (תתענו) read “caused us.”
383. JST. Not in 1QIsa^a (תקשיח), MT (תקשיח).
384. 1QIsa^a. Not in MT.
385. JST literally reads, “worketh righteousness, and rejoiceth him.” 1QIsa^a, MT (שש ועשה צדק) read “rejoices and works righteousness.”

386. JST. 1QIsa^a, MT (הן אתה קצפת ונחטא) read “behold, you are angry, for we have sinned.”
387. JST. 1QIsa^a, MT (ונושע) read “we.”
388. JST. Not in 1QIsa^a, MT.
389. 1QIsa^a (ותמגדנו). MT (ותמוגנו) reads “melted.”
390. 1QIsa^a (ידיכה). MT (ידך) reads “hand.”
391. JST. Some characters or words apparently are missing from the Hebrew text because the Hebrew, as presented in 1QIsa^a and MT (ללא בקשני נדרשתי ללוא שאלו נמצאתי) is difficult to comprehend.
392. JST. Not in 1QIsa^a, MT.
393. JST. 1QIsa^a, MT (הנני) read “behold me.”
394. JST. Not in 1QIsa^a, MT.
395. JST. Not in 1QIsa^a, MT.
396. JST. 1QIsa^a, MT (עם סורר ההלכים הדרך לא טוב) “rebellious people who walk in a way that is not good.”
397. JST. Not in 1QIsa^a, MT.
398. JST. Not in 1QIsa^a, MT.
399. 1QIsa^a. MT (אדני יהוה) reads “Lord LORD.”
400. JST. 1QIsa^a reads “and.” Not in MT.
401. JST. 1QIsa^a, MT (ימות) read “will die.”
402. JST. Not in 1QIsa^a, MT.
403. 1QIsa^a. Not in MT.
404. 1QIsa^a (כמכה). Not in MT (מכה).
405. 1QIsa^a (בעיר). MT (מעיר) reads “from.”
406. 1QIsa^a (מרכבותו). MT (מרכבתי) reads “chariots.”
407. 1QIsa^a (אותות). MT (אות) reads “token.”

APPENDIX 1

Archaic Words and Expressions in Isaiah

Note: Each archaic expression listed below was reviewed in *The Oxford English Dictionary*, 2nd ed. This list does not include all of the -th (e.g., stirreth, heweth, graveth, scattereth, mourneth, fadeth, languisheth) and -st (e.g., didst, sayest, dwellest, shouldest, camest) words that exist in Isaiah. The plus sign (+) in parentheses indicates that the archaic word is found more than once in the book of Isaiah.

| | |
|-----------------------------|------------------------|
| afar (23:7+) | beget/begettest (39:7) |
| aforetime (52:4) | beseech (38:3+) |
| ancients (3:14+) | besieged (1:8+) |
| angle=hook (19:8) | besom (14:23) |
| art (14:8+) | bestead (8:21) |
| astonied (52:14) | bestowed (63:7) |
| away with=endure (1:13+) | betwixt (5:3) |
| barren woman (54:1) | bewail (16:9) |
| beforetime (41:26) | bewray (16:3) |
| | bittern (14:23+) |

| | |
|----------------------------|--------------------------|
| bonnets (3:20) | discomfited (31:8) |
| brambles (34:13) | divorcement (50:1) |
| bullocks (65:25) | doctrine (28:9+) |
| bulwarks (26:1) | doleful (13:21) |
| bunch (30:6) | doth (1:3+) |
| bursting (30:14) | dragons (13:22+) |
| carbuncles (54:12) | dregs (51:17+) |
| carelessly (47:8) | dromedaries (60:6) |
| carriages (10:28+) | dryshod (11:15) |
| cauls (3:18) | dunghill (25:10) |
| chains (3:19+) | durable clothing (23:18) |
| cherubims (37:16) | ear the ground (30:24) |
| churl=knave (40:2+) | enchantments (47:9+) |
| clave (48:21) | eveningtide (17:14) |
| cockatrice (11:8+) | extractors (60:17) |
| compass (50:11+) | extolled (52:13) |
| consolations (66:11) | extortioner (16:4) |
| consumption (28:22+) | fainthearted (7:4) |
| contemned (16:14) | fatness (17:4+) |
| convert (58:7) | feller (14:8) |
| cormorant (34:11) | firebrands (7:4) |
| corn (17:5+) | fitches (28:26+) |
| crisping pins (3:22) | flagons (22:24) |
| cunning artificer (3:3) | fret (8:21) |
| cunning workman (40:20) | fro (24:20+) |
| dandled (66:12) | frowardly (57:17) |
| dealt to (33:1+) | fuller's (7:3+) |
| delectable (44:9) | gin (8:14) |
| digged (7:25) | girdle (3:24+) |
| dimness (8:22+) | grievous (15:14+) |
| disannul (14:27) | harvestman (17:5) |
| | hast (2:6+) |

| | |
|-------------------------|-------------------------|
| hasten (5:19) | overpast (26:20) |
| hasting (16:5) | pinning (38:12) |
| hath (1:2+) | plaister (38:21) |
| henceforth (52:1+) | plowman (28:24) |
| hireling (16:14+) | polluted (47:6+) |
| hither (57:3) | potsherd (45:9) |
| ho (55:1) | prognosticators (47:13) |
| hoar hairs (46:4) | putrifying (1:6) |
| impoverished (40:20) | reckoned (38:13) |
| laden (1:4) | rent (36:22+) |
| latchet (5:27) | replenished (2:6+) |
| lay to (28:17+) | reproach (4:1+) |
| lees (25:6) | rereward (52:12+) |
| lest (6:10+) | revilings (51:7) |
| let (29:7+) | rie (28:25) |
| lo (6:7+) | rod (11:1+) |
| loaden (46:1) | roe (13:14) |
| lovingkindnesses (63:7) | rottenness (5:24) |
| mantles (3:22) | ruinous heaps (37:26) |
| mart (23:3) | rushes (35:7) |
| mattock (7:25) | satyrs (13:21+) |
| mean (2:9+) | scattered (18:2+) |
| meat (62:8+) | shalt (1:18+) |
| merryhearted (24:7) | shew (43:9+) |
| mine own (37:35) | shittah (41:19) |
| mirth (24:8+) | silverlings (7:23) |
| mollified (1:6) | sodering (41:7) |
| mufflers (3:19) | softly (8:6+) |
| mustereth (13:4) | soothsayers (2:6) |
| nettles (34:13) | spoiler (16:4+) |
| nought (8:10+) | stay upon God (3:1+) |
| outmost (17:6) | stem of Jesse (11:1) |

| | |
|-------------------------|--------------------|
| stock of a tree (44:19) | uttermost (7:18+) |
| stomacher (3:24) | vail (25:7) |
| stouthearted (46:12) | vexation (9:1+) |
| stoutness (9:9) | villany (32:6) |
| straight (40:3+) | viol (5:12) |
| strange slips (17:10+) | visage (52:14) |
| stricken (1:5+) | wast (12:1+) |
| substance (6:13+) | waster (54:16) |
| sucking child (11:8+) | wasting (59:7+) |
| sunder (27:9+) | wax (29:22+) |
| Syrian language (36:11) | wayfaring (33:8+) |
| tablets (3:20) | whence (30:6+) |
| tabret(s) (24:8+) | whereas (37:21+) |
| tacklings (33:23) | whereto (55:11) |
| tarry (46:13) | wherewith (28:12+) |
| teil tree (6:13) | whither (20:6) |
| thence (52:11+) | wholly (22:1) |
| thereon (30:12+) | wilt (38:12+) |
| thereto (44:15) | wimples (3:22) |
| thine (6:7+) | winefat (63:2) |
| thither (7:25+) | withal (30:14+) |
| tin (1:25) | wither (19:6+) |
| tires (3:18) | work (40:10+) |
| tow (1:31+) | wroth (47:6+) |
| traffickers (23:8) | wrought (26:12+) |
| travaileth (13:8+) | |
| trodden (14:9+) | |
| twain (6:2) | |
| unicorns (34:7) | |
| uphold (41:10+) | |
| utterly (2:18+) | |

APPENDIX 2

List of Chiastic Structures in the Book of Isaiah

The following list presents more than one hundred examples of chiastic structures in Isaiah. Note that many chiastic structures in the Hebrew language are not always evident when translated into English. This is partly due to the different sentence structures in the two languages. Many of the following examples of chiasmus are followed with the word *Hebrew* in parentheses, indicating that the chiasmus exists in the Hebrew but has lost its chiastic value in the English translation.

Isa. 1:21–26 faithful city/judgment . . . righteousness/silver . . .
dross/rulers . . . thieves/the LORD of hosts/ /the Mighty
One of Israel/adversaries . . . enemies/dross . . . slag/judges
. . . counselors/faithful city

Isa. 2:3 go forth from Zion/law/ /word of the LORD/from
Jerusalem

Isa. 2:3–5 house of the God of Jacob . . . wemay walk/nations/
swords into plowshares/ /spears into pruning hooks/nation
. . . nation/house of Jacob . . . let us walk

Isa. 2:10–19 fear of the LORD . . . glory of his majesty/brought low . . . Lord alone will be exalted/and upon all . . . and upon all/ /made low . . . Lord alone will be exalted/fear of the LORD . . . glory of his majesty

Isa. 3:1–8 Jerusalem . . . Judah/bread/judge . . . prophet . . . captain/boys/ /man against man/ /each by his neighbor/child/be our ruler/bread/Jerusalem . . . Judah

Isa. 3:8 has stumbled/Jerusalem/ /Judah/has fallen (Hebrew)

Isa. 5:7 vineyard/house of Israel/ /men of Judah/delightful plant

Isa. 5:11–13 strong drink . . . wine/banquets/deeds of the LORD/ /work of his hands/dying of hunger/thirst

Isa. 5:14–17 opened her mouth/brought down . . . humbled/exalted/ /holy/feed . . . feed

Isa. 5:20 evil/good/ /good/evil

Isa. 5:20 darkness/light/ /light/darkness

Isa. 5:20 bitter/sweet/ /sweet/bitter

Isa. 5:21 wise/in their own eyes/ /in their own sight/clever

Isa. 6:7 is removed/your iniquity/ /your sin/atoned for

Isa. 6:10 heart/ears/eyes/ /eyes/ears/hearts

Isa. 7:7–9 it will not happen/head . . . head/Ephraim will be shattered/ /it is no longer a people/head . . . head/will not be confirmed

Isa. 7:22 eat/butter/ /butter/eat

Isa. 10:4 to crouch/under the prisoners/ /under the slain/to fall (Hebrew)

Isa. 11:1 will come forth/shoot/ /Branch/will bear fruit (Hebrew)

Isa. 11:4 smite the earth/rod of his mouth/ /breath of his
lips/slay the wicked

Isa. 11:6 will dwell/wolf . . . with the lamb/ /leopard . . . with
the kid/will lie down (Hebrew)

Isa. 11:8 will play/nursing babe . . . on the hole of the cobra/
/toddler . . . on the viper's den/will put his hand (Hebrew)

Isa. 11:13 Ephraim/Judah/ /Judah/Ephraim

Isa. 13:10 will be darkened/sun/ /moon/will not permit its
light to shine (Hebrew)

Isa. 13:16 plundered/their houses/ /their wives/ravished

Isa. 13:21 will dwell there/ostriches/ /wild goats/will dance
there (Hebrew)

Isa. 14:15 Sheol/brought down/ /to the depths/pit

Isa. 14:25 removed/his yoke/ /his burden/removed (Hebrew)

Isa. 14:30 grazing/destitute/ /needy/lie down in safety (Hebrew)

Isa. 14:30 I will kill/your root/ /your remnant/he will slay

Isa. 16:7–12 Moab/Kir-hareseth/Heshbon/Sibmah/Jazer/
/Jazer/Sibmah/Heshbon/Kir-hareseth/Moab

Isa. 18:6 feed on them during the summer/birds of prey/ /wild
animals/feed on them during the winter upon them
(Hebrew)

Isa. 21:12 you will/inquire/ /inquire/you

Isa. 22:22 open/shut/ /shut/open

- Isa. 25:10–11 hand of the LORD/trodden down/ /trodden down/his hands
- Isa. 26:7 righteous/level/ /smooth/righteous
- Isa. 26:9–10 righteousness/learn/inhabitantsof the world/ /wicked/learn/righteousness (Hebrew)
- Isa. 26:19 will live/dead men/ /corpses/will rise (Hebrew)
- Isa. 27:5 he will make/peace/ /peace/he will make (Hebrew)
- Isa. 27:11 will not have compassion/their Maker/ /their Creator/will show them no favor (Hebrew)
- Isa. 28:12 to those whom he has said/this is the rest/give rest to the weary/this is the place of repose/they would not hear
- Isa. 28:15–18 covenant with death . . . agreement with Sheol/ lies our refuge/foundation/stone/ /stone/foundation/ refuge of lies/covenant with death . . . agreement with Sheol
- Isa. 29:14 will perish/wisdom of their wise and learned/ /understanding of their prudent/will be hid (Hebrew)
- Isa. 29:17 will be turned/Lebanon/fruitful field/ /fruitful field/forest/will be esteemed (Hebrew)
- Isa. 30:8 write it/tablet/ /scroll/inscribe it (Hebrew)
- Isa. 30:22 to be unclean/silver-covered graven images/ /gold-plated molten images/you will cast them away (Hebrew)
- Isa. 32:1 will reign/king/ /princes/will rule (Hebrew)
- Isa. 32:3 will not be closed/eyes of the seers/ /ears of those who hear/will listen (Hebrew)

Isa. 32:6 speaks/thinks/ /to do/speak (Hebrew)

Isa. 32:6 folly/speaks/ /thinks/iniquity (Hebrew)

Isa. 32:6 to make empty/soul of the hungry/ /the thirsty of
drink/to deprive (Hebrew)

Isa. 33:17 king/your eyes will see/ /they will see/land (Hebrew)

Isa. 34:4 host/heaven/ /heaven/host

Isa. 34:5–8 Edom/judgment/fat/lambs and goats/sacrifice/
/slaughter/bulls . . . bulls/fat/vengeance/Zion

Isa. 35:1–2 rejoice/blossom/ /blossom/rejoice

Isa. 36:18–19 delivered . . . hand/where are the gods/ /where
are the gods/delivered . . . hand

Isa. 40:12 measured/hollow of his hand/waters/
/heavens/width of his hand/marked off (Hebrew)

Isa. 40:14 enlighten him/taught him/ /taught him/showed him
the way of understanding

Isa. 40:26 Lift up . . . on high/your eyes/ /and see/who created
these (Hebrew)

Isa. 40:26 calling them all by name/by his great might/
/mighty power/not one is missing

Isa. 40:27 is hid/my way/from the LORD/ /my God/my
rights/are passed over (Hebrew)

Isa. 40:28–31 not become tired/grow weary/He gives power to
the weary/strength/youth/ /young men/strength/they will
go up with wings like eagles/not grow weary/not become
tired

Isa. 42:4 he has established/in the earth/justice/ /his law/the islands/will wait (Hebrew)

Isa. 42:12 let them give glory/the LORD/ /his praise/declare

Isa. 42:15 lay waste/mountains and hills/ /all their vegetation/dry up (Hebrew)

Isa. 43:1–21 he who formed you/waters . . . rivers/fire . . . burn/LORD, God, Holy One, Savior/Egypt, Ethiopia, Seba/I give, I will bring, gather, say, created, formed/you are my witnesses/I am the LORD/ /there is no Savior besides me/ /you are my witnesses/I act/Babylon, Chaldeans/LORD, Holy One, Creator, King/extinguished like a wick/waters . . . rivers/I formed this people

Isa. 43:18 do not remember/former things/ /things of old/nor consider

Isa. 43:20–21 wilderness/desert/wild beasts/ /jackals and ostriches/wilderness/desert

Isa. 44:21 Israel/my servant/ /a servant/Israel

Isa. 45:1 before him/I will open/ /to open/before him (Hebrew)

Isa. 45:22–25 ends of the earth/God/righteousness/every knee/ /every tongue/righteousness/LORD/the seed of Israel

Isa. 48:1 are called/Israel/ /Judah/came forth

Isa. 48:1 who swear/by name of the LORD/ /the God of Israel/acknowledge

Isa. 48:3, 5 declared/the former things/ /the beginning/declared

Isa. 48:4 iron/neck/ /forehead/brass (Hebrew)

Isa. 48:18 like a river/your peace/ /your righteousness/like the waves of the sea (Hebrew)

Isa. 48:21 waters/rock/ /rock/water

Isa. 49:1–6 islands/peoples/womb/made me a polished arrow/
you are my servant/ /I have labored/my reward is with my
God/womb/tribes of Jacob/end of the earth

Isa. 49:13 has comforted/his people/ /his afflicted/will have
mercy (Hebrew)

Isa. 49:14 has forsaken me/LORD/ /Lord/has forgotten me
(Hebrew)

Isa. 49:18 as with an ornament/you will surely clothe all of
them/ /bind them on/as a bride (Hebrew)

Isa. 49:22 I will lift up/nations/ /people/raise (Hebrew)

Isa. 49:22 they will bring/sons in their bosom/ /daughters . . .
upon their shoulders/will be carried (Hebrew)

Isa. 50:1 your mother/put away/sold/ /sold/put away/your
mother (Hebrew)

Isa. 50:4 he wakens/morning/ /morning/he wakens

Isa. 51:4 Pay attention/to me/my people/ /my nation/to
me/give ear (Hebrew)

Isa. 51:7 fear not/insults of men/ /their revilings/neither be
dismayed (Hebrew)

Isa. 51:11 will overtake them/gladness and joy/ /sorrow and
sighing/will flee away

Isa. 53:7 he opened not his mouth/as a lamb/ /as a ewe/he
openeth not his mouth

Isa. 54:2 enlarge/the place of your tent/ /the curtains of your dwellings/be stretched out (Hebrew)

Isa. 54:2 lengthen/your cords/ /your stakes/strengthen (Hebrew)

Isa. 55:8–9

A For my thoughts are not your thoughts,

B neither are your ways my ways, saith the LORD.

C For as the heavens are higher

C than the earth,

B so are my ways higher than your ways,

A and my thoughts than your thoughts.

Isa. 56:5 I will give/name/ /name/I will give (Hebrew)

Isa. 56:9 beasts of the field/ /come to eat/ /beasts of the field

Isa. 57:15 contrite/lowly in spirit/ /lowly in spirit/contrite

Isa. 57:20–21 the wicked/tossing sea/it cannot rest/ /its waters toss up mire and dirt/no peace/the wicked

Isa. 58:10 pour out/your soul/ /afflicted soul/satisfy (Hebrew)

Isa. 59:3 have spoken/lies/ /wickedness/mutters (Hebrew)

Isa. 59:16–17 salvation/righteousness/ /righteousness/salvation

Isa. 60:1–3

A Arise,

B shine;

C for your light is come,

D and the glory

E of the LORD

F is risen upon you.

G For, behold, the darkness will cover the earth,

G and thick darkness the people,
F but shall arise upon thee,
E the LORD
D and his glory appears on you,
C and the Gentiles shall come to your light
B and kings to the brightness
A of your rising. (Hebrew)

Isa. 60:13 to beautify/the place of my sanctuary/ /the place of
my feet/make . . . glorious (Hebrew)

Isa. 60:16 you will suck/the milk of nations/ /the breast of
kings/you will suck (Hebrew)

Isa. 62:1 goes forth/as brightness/her righteousness/ /the sal-
vation/as a torch/burning (Hebrew)

Isa. 65:18 be glad and rejoice/I create/ /I create/a rejoicing . . .
a joy

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