

**LESSON 36**  
**“The Glory of Zion Will be a Defense”**  
**Isaiah 1-6**

**OVERVIEW: Isaiah means “the Lord is Salvation”**

16 Chapters are quoted in the Book of Mormon. Another 31 paraphrases in the Book of Mormon. For the next five weeks, we will cover 33 of the 66 chapters of Isaiah, 10 of which are in the Book of Mormon.

The Savior challenged us to search the words of Isaiah for they are great. Nephi told us: 2 Nephi 25:4 - Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the <sup>a</sup>spirit of <sup>b</sup>prophecy. When the Savior visited the Nephites following his resurrection he said regarding the writings of Isaiah after quoting Isaiah 54, in 3 Nephi 23:1-3 - AND now, behold, I say unto you, that ye ought to <sup>a</sup>search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of <sup>b</sup>Isaiah. 2 For surely he spake as touching all things concerning my people which are of the house of Israel; <sup>a</sup>therefore it must needs be that he must speak also to the Gentiles. 3 And all things that he spake have been and <sup>a</sup>shall be, even according to the words which he spake. Elder Bruce R. McConkie said: “It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them.” (*Ten Keys to Understanding Isaiah*, p. 78) Here are the basic keys to be able to better understand Isaiah:

1. Pay the price in study and effort.
2. Have the spirit of prophecy
3. Understand the manner of prophesying of the Jews
4. Become familiar with the geography of the Holy Land and regions surrounding it
5. Learn of the judgments of God and the fulfillment of his prophecies
6. Understand the historical setting of Isaiah’s writings
7. Use the Book of Mormon
8. Study all scriptures and learn them thoroughly
9. Use the edition of the Bible published by the Church
10. Isaiah is understood line upon line.

Another thing to keep in mind is that Isaiah did not always speak in chronological order, so each chapter needs to be looked at carefully within its own historical context.

According to Jewish authorities, Isaiah’s father Amoz was the brother of Amaziah, the father of Uzziah, which would make Isaiah of royal lineage and a cousin of Uzziah, king of Judah. His ministry was between 742-700 BC. The covenant people were not carrying out their mission to bless the nations of the earth and were resisting all of God’s efforts to reclaim them.

Chapter 1 is Israel’s arraignment before God – a courtroom scene in which Israel is the accused and God is the prosecutor and the judge. Leviticus 26 and Deuteronomy 28-30 provide the covenant background for understanding all the book of Isaiah. He intermingled references to events of his own day with those of coming events that were to unfold in the future, using breathtaking sweeps that carry one from the distant past to the distant future and back again, often within the same passage.

## SCRIPTURES:

### ISAIAH CHAPTER 1

(The preface to the book of Isaiah. Here can be seen elements of Israel's apostate, rebellious, and corrupt state, with only a very small remnant remaining faithful. Because of apostasy and wickedness among his people Isaiah encoded his prophecies so that only those with sufficient spiritual insight could understand. Isaiah, The Times of Fulfillment, 45)

*Israel is apostate, rebellious, and corrupt; a very small remnant only is faithful—Their sacrifices and feasts are rejected—They are called upon to repent and work righteousness—Zion shall be redeemed in the day of restoration.*

1 THE <sup>a</sup>vision of <sup>b</sup>Isaiah the son of Amoz, which he saw concerning <sup>c</sup>Judah and Jerusalem in the days of <sup>d</sup>Uzziah, <sup>e</sup>Jotham, <sup>f</sup>Ahaz, and Hezekiah, kings of Judah.

2 <sup>a</sup>Hear, O heavens (Angels stand as witnesses in this formal charge against Israel.), and give ear, O earth: (everybody) for the LORD hath spoken, I have nourished and brought up children, (Israel) and they have <sup>b</sup>rebelled against me. (They have turned wicked and have broken their covenant.)

3 The ox knoweth his owner, and the ass his master's <sup>a</sup>crib: (Heb stall, or manger) but Israel doth not <sup>b</sup>know, my people doth not consider. (People are dumber than animals, at least animals know where they belong.)

4 Ah <sup>a</sup>sinful nation, a people laden with iniquity, a seed of evildoers, <sup>b</sup>children that are <sup>c</sup>corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel (The use of the title "Holy One of Israel" was first used by Isaiah. He used it 39 times. It is used twice in Jeremiah and once in Ezekiel and 3 times in Psalms. The Book of Mormon uses it 39 times, only 4 of which are passages of Isaiah. We are to emulate the Savior, therefore, we are supposed to be holy.) unto <sup>d</sup>anger, they are gone away backward.

5 ¶ Why should ye be <sup>a</sup>stricken (Heb smitten) (punished) any more? ye will <sup>b</sup>revolt more and more: the whole head (leaders) is sick, and the whole heart (people) <sup>c</sup>faint. (Heb diseased)

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been <sup>a</sup>closed, (Heb squeezed out) neither bound up, neither <sup>b</sup>mollified (softened) with ointment. (They haven't even applied first aid. They have not started the repentance process.)

7 Your <sup>a</sup>country *is* <sup>b</sup>desolate, your cities *are* burned with fire: your land, <sup>c</sup>strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. (Prediction of the future.)

8 And the daughter of Zion (Jerusalem) is left as a cottage in a <sup>a</sup>vineyard, as <sup>b</sup>a lodge (ie a watchman's hut) in a garden of cucumbers, as a besieged city. (Shade shack that will easily tumble over.)

9 Except the LORD of hosts had left unto us a very small <sup>a</sup>remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah. (Not everyone will be destroyed.)

10 ¶ Hear the word of the LORD, ye rulers of <sup>a</sup>Sodom; (evil rulers. This also refers to wicked rulers today.) give ear unto the law of our God, ye people of Gomorrah. (What did the First Presidency send out to all the people of the earth in 1995? The Proclamation on the Family.)

11 To what purpose *is* the multitude of your <sup>a</sup>sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I <sup>b</sup>delight not in the blood of bullocks, or of lambs, or of he goats. (They were worshipping outwardly, not inwardly. We are under the same condemnation today if our hearts aren't in our religious observances.)

12 When ye come to appear before me, who hath required this at your hand, to tread my courts? (Who authorized you to be such hypocrites?)

13 Bring no more <sup>a</sup>vain <sup>b</sup>oblations; incense is an abomination unto me; the new moons and <sup>c</sup>sabbaths, the

calling of <sup>d</sup>assemblies, I cannot <sup>e</sup>away (Heb endure) with; *it is* <sup>f</sup>iniquity, even the <sup>g</sup>solemn meeting.  
(False worship)

14 Your new <sup>a</sup>moons (special rituals) and your appointed <sup>b</sup>feasts my soul hateth: they are a trouble unto me; I am <sup>c</sup>weary to bear *them*.

15 And when ye spread forth your hands (pray), I will hide mine eyes from you: yea, when ye make many <sup>a</sup>prayers, I will not hear: your hands are full of <sup>b</sup>blood. (Heb bloods; ie bloodshed) (Hypocritical use of religious services, they did not worship with full purpose of heart, turning their worship toward the Savior.)

16 ¶ (Even though Israel has broken their covenant, God invites them to return to Him through repentance. He then tells them what they must do to be temple worthy once again.) <sup>a</sup>Wash (baptism, partaking of the sacrament) (ye) ~~you~~, make you <sup>b</sup>clean; put away the <sup>c</sup>evil of your doings from before mine eyes; (repent) <sup>d</sup>cease to do evil;

17 <sup>a</sup>Learn to do <sup>b</sup>well; seek <sup>c</sup>judgment, (Heb justice) (be honest) <sup>d</sup>relieve the oppressed, <sup>e</sup>judge the fatherless (ie give a just verdict to the fatherless), plead for the <sup>f</sup>widow. (Isaiah offered Israel the chance to be healed. His remedies were simple.)

**SCRIPTURE MASTERY:** [18 Come now, and let us <sup>a</sup>reason together, saith the LORD: though your <sup>b</sup>sins be as scarlet, they shall be as <sup>c</sup>white as snow; though they be red like crimson, they shall be as wool. (Scarlet and crimson were color-fast dyes. They would be impossible to make white, except through the atonement of Christ. To produce wool, you have to shear the sheep, clean it with fuller's soap – it is a process, like repentance is a process.)

19 If ye be <sup>a</sup>willing and <sup>b</sup>obedient, ye shall eat the <sup>c</sup>good of the land: (These imperatives apply to us today – wash, make clean, put away, cease, learn, seek, relieve, vindicate, and plead. Elder Boyd K. Packer: The gospel teaches us that relief from torment and guilt can be earned through repentance. Save for those few who defect to perdition after having known a fullness, there is no habit, no addiction, no rebellion, no transgression, no offense exempted from the promise of complete forgiveness. Ensign, Nov. 1995, p. 18)

20 But if ye refuse and <sup>a</sup>rebel, ye shall be <sup>b</sup>devoured with the sword: (War and destruction await the nation that rejects the Lord.) for the mouth of the LORD hath spoken *it*. (The Lord has given us the same commandment today in D&C 64:34-35: Behold, the Lord <sup>a</sup>requireth the <sup>b</sup>heart and a <sup>c</sup>willing mind; and the willing and <sup>d</sup>obedient shall <sup>e</sup>eat the good of the land of Zion in these last days. 35 And the <sup>a</sup>rebellious shall be <sup>b</sup>cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.)

21 ¶ How is the faithful city become an <sup>a</sup>harlot! (Jerusalem was God's wife.) it was full of <sup>b</sup>judgment; (or justice) righteousness lodged in it; but now murderers.

22 Thy silver is become <sup>a</sup>dross, thy wine mixed with water: (cheating, dishonesty, and corruption, you are polluted)

23 Thy <sup>a</sup>princes (rulers) *are* rebellious, and companions of thieves: every one loveth <sup>b</sup>gifts, (ie bribes) and followeth after rewards: they <sup>c</sup>judge (Heb do not do justice to) not the fatherless, neither doth the cause of the widow come unto them. (If society respected the rights of those who were most vulnerable, the society was good.)

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine <sup>a</sup>adversaries and avenge me of mine enemies:

25 ¶ And I will <sup>a</sup>turn (Heb return) my hand upon thee, and purely <sup>b</sup>purge away thy dross, and take away all thy tin: (I will refine thee.)

26 And I will <sup>a</sup>restore thy judges as at the first, and thy <sup>b</sup>counsellors as at the beginning: afterward thou shalt be called, The <sup>c</sup>city of righteousness, the faithful city.

27 <sup>a</sup>Zion shall be redeemed with <sup>b</sup>judgment, (Heb justice) and her <sup>c</sup>converts with righteousness. (message of hope)

28 ¶ And the destruction of the transgressors (The Prophet Joseph Smith said: "Those who do not assist in the building of Zion are transgressors. Teachings, p. 264) and of the sinners *shall be* together, and

they that forsake the LORD shall be consumed. (Second Coming)

29 For they shall be ashamed of the <sup>a</sup>oaks (ie terebinth trees and gardens used in idol worship) which ye have desired, and ye shall be confounded for the gardens that ye have chosen. (trees and gardens used in idol worship)

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. (drought, destruction)

31 And the strong shall be <sup>a</sup>as tow (ie as a tuft of inflammable fibers) (tinder), and the maker of it as a spark, and they shall both <sup>b</sup>burn together, and none shall quench *them*. (Verses 24-31 are a prophecy of our day. He prophesies of two separate groups who will live in the last days, those who belong to Zion, and those who belong to the community of wickedness. In the latter days, Zion will be restored, redeemed, and cleansed; her dross and tin will be removed, her righteous judges and counselors will be restored, and once again Zion will be the faithful city – the “city of righteousness.” The text makes clear that it is the Lord’s atoning sacrifice that will cleanse members of Zion (v.25) Those who belong to the wicked community will be destroyed, “consumed,” “ashamed,” “confounded,” and burned.)

## CHAPTER 2

*Isaiah sees the latter-day temple, gathering of Israel, and Millennial judgment and peace—The proud and wicked shall be brought low at the Second Coming—Compare 2 Nephi 12.*

1 THE word that <sup>a</sup>Isaiah (Isaiah chapters 2-14 are quoted from the brass plates by Nephi in 2 Nephi 12-24; there are some differences in wording which should be noted.) the son of Amoz <sup>b</sup>saw (Heb *khazah*, meaning envisioned. It means Isaiah received his message through a vision from the Lord.) concerning Judah and Jerusalem.

2 And it shall come to pass in the <sup>a</sup>last days, (The principle features of both Zions will be the temple that will be established in each Zion, and the Lord who will sit as king in the throne rooms of the temples (D&C 133:12-13) 12 Let them, therefore, who are <sup>a</sup>among the Gentiles flee unto <sup>b</sup>Zion. 13 And let them who be of <sup>a</sup>Judah flee unto <sup>b</sup>Jerusalem, unto the <sup>c</sup>mountains of the Lord’s <sup>d</sup>house.) (when) ~~that~~ the <sup>b</sup>mountain of the LORD’s <sup>c</sup>house shall be <sup>d</sup>established in the top of the mountains, (When the Mormon pioneers first came to the Salt Lake Valley, they called in and the surrounding regions “Deseret,” from the Book of Mormon Jaredite word meaning “honeybee.” The name was chose to symbolize the industriousness of the people. However, when the citizens of Deseret first sought to join the United States as a territory, Congress sought to impose its will by denying their choice of name. The name Utah – the name given to the region by the Ute Indians – was mandated instead, applying the practice of retaining the original Indian name followed by many states in the United States. Thus, Utah became the name of the territory in 1869 and finally the name of the State in 1896. It was not known at that time that “Utah” in the Ute language means “the top of the mountains.” Under the circumstances, it cannot be said that assignment of the name of Utah to the state was contrived by those wishing to demonstrate fulfillment of Isaiah’s prophecy. Isaiah, The Times of Fulfillment, 58) and shall be exalted (The temple represents the highest point on earth which symbolically connects heaven and earth; it is where God’s word is revealed to his prophets.) above the hills; and all <sup>e</sup>nations shall flow unto it. (The Prophet Joseph Smith said: “All nations (which means some people from all nations) shall come to obey the God of all nations and to build the kingdom of God. For something to flow like a river, up a mountain, a power greater than gravity must be at work; this power is the power of God and of the temple. Or, “And it shall come to pass in the last days, that the nation having the Lord’s temple will be established as the chief among the nations, and shall be exalted above the lesser nations; and all nations shall stream unto it.” In the latter days, then, a nation – America – will have a temple, or house of the Lord, in a place called Utah – “the top of the mountains,” from the Ute language; that nation will become preeminent over all nations, and people from all nations will stream in large numbers unto it. This prophecy has been at least partially fulfilled; elements such as the flowing of all nations unto it have seen partial fulfillment but

may yet be fulfilled to an even greater degree. Isaiah, the Times of Fulfillment, 58)

3 And many people shall go and say, Come ye, and let us <sup>a</sup>go up to the <sup>b</sup>mountain of the LORD, to the <sup>c</sup>house of the God of Jacob; and he will <sup>d</sup>teach us of his ways, (The Lord will teach us through revelation given through his prophets and apostles, through the scriptures, and by way of personal revelation. Specifically, we will learn of God's ways in his temple.) and we will walk in his paths: for out of <sup>e</sup>Zion shall go forth the <sup>f</sup>law, (Heb teaching or doctrine) and the word of the LORD from Jerusalem. (The Salt Lake Temple and Conference Center. President Hinckley, Oct Conf. 2000, p. 89. Law is Constitutional of the United States of America – President Harold B. Lee. See Micah.4:1-2, These will be the two religious capitals for the kingdom of God during the millennium. One will be located in Independence, Missouri; the other will be found in old Jerusalem. Both centers will be called Zion and Jerusalem, and they will possess great temples.)

4 And he shall <sup>a</sup>judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn <sup>b</sup>war any more. (During the Millennium. Joseph Smith: “There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.” (*Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 268.) “Give me the money that has been spent on war, and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship, consecrated to the gospel of peace.” (Charles Sumner, as quoted by Gordon B. Hinckley, *Ensign*, Mar. 1971, 20)” (K. Douglas Bassett, *Commentaries on Isaiah in the Book of Mormon*, [American Fork, UT: Covenant Publishing Co., 2003], 37))

5 (this verse Isaiah switches back to his own time) O house of Jacob, come ye, and let us <sup>a</sup>walk in the <sup>b</sup>light of the LORD. (added by BofM and JST: yea, come, for ye have all <sup>a</sup>gone astray, every one to his <sup>b</sup>wicked ways. 2 Nephi 12:5)

6 ¶ (Isaiah is speaking to the Lord in prayer.) Therefore (JST and BofM – O Lord,) thou hast forsaken thy people the house of Jacob, (Isaiah lists Israel's sins.) because they <sup>a</sup>be replenished from the east (ie are filled, supplied with teachings, alien beliefs), (They looked to Assyria and their gods for religion.) and (hearken unto the) ~~are~~ <sup>b</sup>soothsayers (false prophets) like the Philistines, and they <sup>c</sup>please (Heb means to “clasp hands” or to participate and make covenants in apostate temple systems with those who are not affiliated with the true Israelite temple. It also means that they should not intermarry with those who do not belong to the covenant Israel.) themselves in the children of strangers.

7 Their land also is full of silver and gold, (the people were wealthy and materialistic and did not seek God first) neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots: (horses and chariots are a symbol of warfare)

8 Their land also is full of <sup>a</sup>idols; they <sup>b</sup>worship the work of their own hands, that which their own fingers have made:

9 And the <sup>a</sup>mean (ordinary man) (poor) man <sup>b</sup>boweth (not – BofM and JST) down, and the great man humbleth himself (not, JST and BofM 2 Ne 12:9): therefore forgive them not. (Not worshipping the true God. Isaiah has testified against Israel and now according to the custom of the court the judge will deliver his sentence. In this case, the judgment will be delivered by Jesus Christ during the “day of Jehovah.” See v 12.)

10 ¶ (The events that will accompany the Second Coming will be dreadful for the wicked and the proud and haughty; they will be brought down into the dust through the power, might, and glory of Jesus Christ, and God alone will be exalted.) (O ye wicked ones) Enter into the rock, and hide ~~thee~~ (ye) in the dust, for fear of the LORD, and ~~for the glory~~ (the glory) of his majesty (shall smite thee).

11 (And it shall come to pass that) The lofty looks of (JST ~~men~~) ~~man~~ (man) shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be <sup>a</sup>exalted in that <sup>b</sup>day.

12 For the <sup>a</sup>day of the LORD of hosts (soon cometh upon all nations, yea upon everyone; yea) *shall be* upon every one *that is* (the) <sup>b</sup>proud and lofty, and upon every one (who) ~~that~~ *is* lifted up; and he shall be brought <sup>c</sup>low:

13 (Yea and the day of the Lord shall come) And upon all the <sup>a</sup>cedars of Lebanon, (for they) ~~that~~ *are* high and lifted up, and upon all the oaks of Bashan, (Symbolically, the scriptures consistently use trees to represent men. Green trees are righteous people and dry trees represent the wicked. Oaks and cedars are like proud people, who, Isaiah informs us, are “high and lifted up,” and the “day of the Lord” shall come upon them too.)

14 And upon all the high mountains, and upon all the hills (and upon all the nations) ~~that~~ (which) *are* lifted up, (false temples)

15 (And upon every people) And upon every high tower, and upon every fenced wall, (Man’s attempts to protect themselves.)

16 (And upon all the ships of the <sup>a</sup>sea, JST and 2 Ne 12:16) And upon all the <sup>a</sup>ships of Tarshish (The Greek Septuagint version has one phrase that the Hebrew does not, and the Hebrew has one phrase that the Greek does not; but 2 Nephi 12:16 has both), and upon all pleasant pictures. (pleasure crafts)

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

18 And the <sup>a</sup>idols he shall utterly abolish.

19 And they shall go into the <sup>a</sup>holes of the rocks, and into the caves of the earth, for (the) <sup>b</sup>fear of the LORD, (shall come upon them) and ~~for~~ the glory of his majesty (shall smite them), when he ariseth to shake terribly the earth.

20 In that day (Second Coming) a man shall <sup>a</sup>cast (Heb cast away) his idols of silver, and his idols of gold, which (he hath) they made ~~each one~~ for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD (shall come upon them), and ~~for~~ the glory of his majesty (~~of the Lord~~ (of his glory) shall smite them), when he ariseth to shake terribly the earth.

22 Cease ye from <sup>a</sup>man, whose breath *is* in his nostrils: for <sup>b</sup>wherein is he to be accounted of? (ie cease depending on mortal man; he is of little power compared to God.) (Don’t trust in the arm of flesh.)

## ISAIAH CHAPTER 3

*Judah and Jerusalem shall be punished for their disobedience—The Lord pleads for and judges his people—The daughters of Zion cursed and tormented for their worldliness—Compare 2 Nephi 13.*  
(Verses 1-8 is a chiasmus)

1 <sup>a</sup>FOR, behold, the Lord, the LORD of hosts, doth take away from <sup>b</sup>Jerusalem (A) and from Judah the stay (supply) and the staff (support), the whole (staff) stay of <sup>c</sup>bread, (B) and the whole stay of water, (physical and spiritual famine – pulling all of the props out will cause it to fall. Severe famine.)

2 The mighty man, (C) and the man of war, the judge, and the prophet, and the prudent, and the <sup>a</sup>ancient, (or elder)

3 The captain of fifty, and the honourable man, (D) and the counsellor, and <sup>a</sup>the cunning artificer (or the wise man of magic arts), and the <sup>b</sup>eloquent orator (Heb skillful enchanter). (Isaiah lists 11 types of people as a way to represent all who achieve community honor status. All these will be removed from Jerusalem.)

4 And I will give <sup>a</sup>children (unto them) *to be* their princes, and babes (E) shall rule over them. (These terms may refer to the untrained and young who will become rulers because community authority has been taken away by the Lord.)

5 And the people shall be oppressed, every one (F) by another, and every one by his neighbour

(anarchy): the child shall behave himself proudly against the <sup>a</sup>ancient, (E') and the base against the honourable. (no respect for authority, no common sense)

6 When a man shall take hold of his brother of the house of his father, (and shall say) *saying*, Thou hast clothing, be thou our ruler (D'), and *let* (not) this <sup>a</sup>ruin (come) *be* under thy hand:

7 In that day shall he swear, saying, I will not be (C') <sup>a</sup>an healer (Heb a binder up (of a wound); ie I cannot solve your problems); for in my house *is* neither bread (B') nor clothing: make me not a ruler of the people. (Those capable of moral leadership withdraw or decline to serve so that they will not be blamed for the ruination brought on by pervasive wickedness, violence, and want. The Hebrew meaning is "I cannot bind up your wounds" (solve your problems). Isaiah, Times of Fulfillment, 73)

8 For <sup>a</sup>Jerusalem is ruined (A'), and Judah is <sup>b</sup>fallen: because their tongue(s) and their doings (have been) *are* against the LORD, to provoke the eyes of his glory. (The people would be so desolate for leadership that they would select rulers because they had the distinction of being able to dress decently, but even family leaders would refuse to help.)

9 ¶ The she(o)w of their countenance doth witness against them; (Isaiah warned that the disobedient cannot hide the effects of their transgression from others. The wicked declare their sins openly, even proudly, without shame.) and (doth) *they* declare their <sup>a</sup>sin (to be even) as <sup>b</sup>Sodom, they (cannot) hide it ~~not~~. Woe unto their soul(s)! for they have rewarded evil unto themselves. (verses 6-9 describe the conditions after the city's destruction in 587BC. The prophet Jeremiah, an eyewitness to Judah's fall, recorded it vividly in Jer 40-42)

10 Say ye (un)to the <sup>a</sup>righteous, that *it* (is) *shall be* well with (them) *him*: for they shall <sup>b</sup>eat the fruit of their doings.

11 Woe unto the <sup>a</sup>wicked! (for they shall perish) *it shall be* ill with *him*: for <sup>b</sup>the reward of (their) *his* hands (ie the recompense of his deeds shall be done to him) shall be (upon them) *given him*.

12 ¶ (And) *As for* my people, children *are* their oppressors, and <sup>a</sup>women rule over them (untrained and young – breakdown of traditional family, men are weak leaders President Ezra Taft Benson said: And so today, the undermining of the home and family is on the increase, with the devil anxiously working to displace the father as the head of the home and create rebellion among the children. The Book of Mormon describes this condition when it states, "And my people, children are their oppressors, and women rule over them." And then these words follow – and consider these words seriously when you think of those political leaders who are promoting birth control and abortion: "O my people, they who lead thee cause thee to err and destroy the way of thy paths. CR, Oct 1970, p.21). O my people, they (who) *which* <sup>b</sup>lead thee cause *thee* to err, and destroy the way of thy paths. (leadership without gospel values. "Children" characterizes political leaders lacking in mature moral judgment, wherear "women" characterizes ecclesiastical leaders lacking in priesthood authority – rather than playing down women's capability to rule justly and effectively when called upon. Isaiah, the Times of Fulfillment, 75)

13 (Another courtroom scene where the Lord is both prosecutor and judge. Remember, Christ is both our advocate and our judge.) The LORD standeth up to <sup>a</sup>plead, (Heb contend) and standeth to judge the people.

14 The LORD will enter into <sup>a</sup>judgment with the <sup>b</sup>ancients (Heb elders) of his people, and the <sup>c</sup>princes (Heb rulers, or leaders) thereof: for ye have <sup>d</sup>eaten up (Heb consumed, or burned) the vineyard; (those who should have been protectors of the people have oppressed the people) the <sup>e</sup>spoil (ie embezzled gain) of the <sup>f</sup>poor *is* in your houses.

15 What mean ye (?) ~~that~~ ye <sup>a</sup>beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the <sup>a</sup>daughters of Zion (Society is lost when women turn to evil. This does not refer to women only, but men, too. It means for people to dress modestly. Answers to Gospel Questions 5:172-74) are <sup>b</sup>haughty, and <sup>c</sup>walk with stretched forth necks and <sup>d</sup>wanton eyes, walking and <sup>e</sup>mincing *as* they go (ie walking with short, rapid steps in an affected manner.), and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will <sup>a</sup>discover (Heb expose; idiom meaning put them to shame) their secret parts. (This is an idiom which means they would be put to shame.)

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, (Anklets, ornamental chains worn around the ankle.) and *their* <sup>a</sup>cauls, (Possibly hairnets. Authorities do not always agree on the nature of the female ornaments listed in v. 18-23) and *their* <sup>b</sup>round tires (ie ornaments shaped like a crescent moon) like the moon,

19 The chains, (series of links, usually metal, worn as ornaments or insignia) and the bracelets, and the <sup>a</sup>mufflers, (Heb veils) (Scarves worn around the neck)

20 The bonnets, (cloth or straw hats tied under the chin and worn by women and children) and the ornaments of the legs, (anklets or stepping chains. Stepping chains are intended to make a sound during walking or marching) and the headbands, and the tablets, (perfume boxes) and the earrings,

21 The rings, and nose jewels,

22 The <sup>a</sup>changeable suits (Heb resplendent garments) of <sup>b</sup>apparel, and the mantles, (overtunics or outer tunics) and the wimples (shawls), and the crimping pins, (Heb for purse or hair curlers)

23 The <sup>a</sup>glasses, (mirror or transparent clothing) and the fine linen, and the hoods (turbans), and the veils.

24 And it shall come to pass, ~~that~~ instead of sweet smell there shall be stink; (from all of the dead bodies killed in battle) and instead of a girdle <sup>a</sup>rent (Heb rags); and instead of well set hair <sup>b</sup>baldness; (slaves had shaved heads) and instead of <sup>c</sup>a stomacher (nice robe) a girding of sackcloth; ~~and~~ <sup>d</sup>burning (branding a mark of a slave) instead of <sup>e</sup>beauty. ( Wilford Woodruff: “I have been hoping...that the sayings contained in that chapter [Isa. 3] would never apply to the daughters of Zion in our day; but I believe they will...Some of the daughters of Zion do not seem willing to forsake the fashions of Babylon. I to such would say hasten it, and let the woe that is threatened on this account come, that we may get through with it, then we can go on and build up the Zion of God on the earth...Think not, ye elders of Israel, ye sons and daughters of Zion, the we are going to live after the order of Babylon always. We are not. We shall be chastised and afflicted, and shall feel the chastening rod of the Almighty, unless we serve the Lord our God, and build up his kingdom.” (*The Discourses of Wilford Woodruff*, 226-227 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 82))

25 Thy <sup>a</sup>men shall fall by the sword, and thy mighty in the war.

26 And her (Jerusalem) <sup>a</sup>gates shall <sup>b</sup>lament and <sup>c</sup>mourn; and she (shall be) *being* <sup>d</sup>desolate (ie Jerusalem shall be emptied, cleaned) (and) shall sit upon the <sup>e</sup>ground.

## CHAPTER 4

*Zion and her daughters shall be redeemed and cleansed in the Millennial day—Compare 2 Nephi 14.*

**(Verse 1 belongs with the previous chapter)** 1 AND in that day <sup>a</sup>seven women (shows the scarcity of men after the battle - seven may be symbolic or literal) shall take hold of one <sup>b</sup>man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy <sup>c</sup>name, to take away our <sup>d</sup>reproach. (ie the stigma of being unmarried and childless) (The conditions under which these women would accept this marriage are contrary to the Lord’s order of marriage. In the proper covenant relationship, the husband is supposed to take care of the wife. D&C 132:58-61. “...’seven women’ (meaning simply a lot of women) will request a man’s hand in marriage. Economic problems will be such that these women will be willing to provide their own food and clothing, contrary to the usual marriage customs. According to the Hebrew scriptures (Exodus 21:10), a man was required to provide a wife with food and clothing; but in this case Isaiah observes that the women are willing to waive that right. Having a good knowledge of the importance of marriage, they request a man to take away their



reproach. In Isaiah's day and, indeed, in many parts of the Near East today, it was and is a disgrace to remain unmarried.” (*Book of Mormon compendium*, by Sidney Sperry, chapter 11, 2 Nephi 14))

2 In that day shall the <sup>a</sup>branch (Jesus Christ is called the branch. Also, an offshoot of the house of Israel is often called “a righteous branch.” Jacob 2:25, 1 Ne 15:12, 2 Ne 3:5) of the LORD be <sup>b</sup>beautiful and glorious, and the <sup>c</sup>fruit of the earth (ie the earth will be renewed, and will be productive, prosperous, and beautiful) ~~shall be~~ excellent and comely ~~for~~ (to) them that are <sup>d</sup>escaped (survivors of the coming destruction – the escaped of Israel will consist of both Jews and other members of the house of Israel D&C 133:11-13: 11 <sup>a</sup>Watch, therefore, for ye <sup>b</sup>know neither the day nor the hour. 12 Let them, therefore, who are <sup>a</sup>among the Gentiles flee unto <sup>b</sup>Zion. 13 And let them who be of <sup>a</sup>Judah flee unto <sup>b</sup>Jerusalem, unto the <sup>c</sup>mountains of the Lord’s <sup>d</sup>house.) of Israel. (The fruit are the righteous of Israel who are true temple worshippers, for they shall be called “holy” or a temple people.)

3 And it shall come to pass, (they that are) ~~that he that is~~ <sup>a</sup>left in <sup>b</sup>Zion, and ~~he that~~ remaineth in <sup>c</sup>Jerusalem, shall be called holy, ~~even~~ every one that is <sup>d</sup>written among the living in Jerusalem (ie those saved by approval of the Messiah): (It is significant that the survivors of God’s judgment will be a temple-oriented people, for it is their temple orientation that will help them escape his judgments. We have been commanded, “Stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly.” D&C 87:8; 45:32)

(Moroni quotes 4 & 5: When Moroni visited Joseph Smith, he quoted v. 4&5 and said that this prophecy was soon to be fulfilled.)

4 <sup>a</sup>When the Lord shall have <sup>b</sup>washed away the filth of the daughters of Zion (cleansed the earth), and shall have <sup>c</sup>purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of <sup>d</sup>burning. (Second Coming) (Being cleansed is a process in which the Holy Ghost plays a prominent role. Joseph Smith taught that “as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham.” Teachings, p. 149-50 (The glory of Zion shall be her defense. Elder Orson Pratt suggested that the fulfillment of Isaiah’s prophecy would be literal: “The time is to come when God will meet with all the congregations of his Saints, and to show his approval, and that he does love them, he will work a miracle by covering them in the cloud of his glory. I do not mean something that is invisible, but I mean that same order of things which once existed on the earth so far as the tabernacle of Moses was concerned, which was carried in the midst of the children of Israel as they journeyed in the wilderness...But in the latter days there will be people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God, - a pillar of flaming fire by night. Did you ever hear of any city that was thus favored and blessed since the day that Isaiah delivered this prophecy? No, it is a latter-day work, one that God must consummate in the latter times when he begins to reveal himself, and show forth his power among the nations.” Journal of Discourses 16:82)

5 And the LORD will create upon every dwelling place of mount <sup>a</sup>Zion, and upon her assemblies, a <sup>b</sup>cloud and smoke by day, and the shining of a flaming <sup>c</sup>fire by night: for upon all (everyone) the glory (of Zion) ~~shall be~~ a defence. (This should read “Canopy.” Thus Zion and her inhabitants shall be protected by God from spiritual harm in the same way that individuals are protected from physical harm by seeking shelter during the heat of the day or in great storms.)

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of <sup>a</sup>refuge, and for a covert from storm and from rain. (The storms remove the wicked out of their places as chaff is removed from the wheat, while the righteous, like wheat, are gathered into protected units and preserved in the Lord’s temples and other holy places. Joseph Smith: “...The time is soon coming, when no man

will have any peace but in Zion and her stakes. “I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of man has said that the mother shall be against the daughters, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place.” (*Teachings of the Prophet Joseph Smith*, p. 161 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 134))

## CHAPTER 5

*The Lord’s vineyard (Israel) shall become desolate and his people be scattered—Woes shall come upon them in their apostate and scattered state—The Lord shall lift an ensign and gather Israel—Compare 2 Nephi 15.*

This chapter is divided into two parts. Part 1: 1-7 is the song of the vineyard and Part 2: 8-30 the bitter crop that is produced. The song contains two parts. 1-6 the song, 7 the interpretation. The Lord, who planted the bride in a fertile hill and provided for her expected her to bring forth good seed or fruit. But instead she brought fourth bad fruit, and so the bridegroom let her go to waste, reaping the natural consequences of her sowing. The song shows the great love and attention that the Lord has shown to the house of Israel throughout the ages, including in our own dispensation.

1 (And then)-<sup>a</sup>Now will I sing <sup>b</sup>to my wellbeloved (ie the prophet composes a song or poetic parable of a vineyard, showing God’s mercy and Israel’s unreponsiveness.) a song of my beloved (Christ) touching his <sup>c</sup>vineyard. (Israel) My wellbeloved hath a vineyard <sup>d</sup>in a very fruitful hill (ie Israel):

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower (set prophets) in the midst of it, and also made a winepress therein (for a good harvest): and he looked that it should bring forth grapes (faithful people), and it brought forth wild grapes. (apostasy)

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. (I’ll give you the facts, you be the judge.)

4 What could have been done more to my vineyard, that I have not done in it? (The main question) wherefore, when I looked (planned) that it should bring forth grapes, (it) brought ~~it~~ forth <sup>a</sup>wild grapes?(.)

5 And now go to; I will tell you what I will do to my <sup>a</sup>vineyard: I will <sup>b</sup>take away the hedge (divine protection) thereof, and it shall be eaten up; and (I will) break down the <sup>c</sup>wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns (false doctrines and behaviors): I will also command the clouds that they rain no rain upon it. (the spirit withdraws and no prophets)

7 For the <sup>a</sup>vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for <sup>b</sup>judgment, (or justice) ~~but~~ (and) behold oppression; for righteousness, but behold <sup>c</sup>a cry. (riotous living) (A parable of the destruction and scattering of Israel (Judah))

8-25 presents a series of six woes, all of which demonstrate the low spiritual state of certain groups. The first woe (8-10) speaks out against the improper use of land; the second (11-17) contains the prophetic word on the manner in which those of the world improperly and with evil intent eat, drink, and make merry; the third (18-19) is directed against those who are wicked and mock God and his divine plan; the fourth (20) speaks against liars and those who fight against the things of God; the fifth (21) deals with conceited individuals who believe themselves to be wise; and the sixth (22-23) accuses those who give bribes and belittle the righteous.

8 ¶ Woe unto them that <sup>a</sup>join <sup>b</sup>house to house, that lay field to field, till there be no place, that they may <sup>c</sup>be placed alone in the midst of the earth! (ie be left to dwell alone. The wealthy landowners absorb the

small farms of the poor) (This refers to building up great landed estates by oppressive means.)

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

10 Yea, ten acres of vineyard shall yield one <sup>a</sup>bath, (8 ½ gallons) and the seed of an homer (6 ½ bushels of seed) shall yield an ephah (a ½ bushel). (This shows how unproductive the land will become because of wickedness.)

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, ~~and~~ <sup>a</sup>wine inflame them!

12 And the harp, and the <sup>a</sup>viol, (Heb lyre) the <sup>b</sup>tabret, (Heb drum) and pipe (instruments associated with worship of the Lord), and wine, are in their feasts: but they <sup>c</sup>regard not the <sup>d</sup>work of the LORD, neither consider the operation of his hands. (hypocritical worship)

13 ¶ Therefore my people are gone into <sup>a</sup>captivity, because *they have* no <sup>b</sup>knowledge: (revelation) and their honourable men *are* famished, and their multitude dried up with thirst. (The Prophet Joseph Smith said: "The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." Teachings, p. 217)

14 Therefore hell hath enlarged herself, (they had to add on to hell to make room for you) and opened her mouth without measure (in riotous living): and their glory, and their multitude, and their <sup>a</sup>pomp, (Heb noise, or uproar) and he that rejoiceth, shall descend into it.

15 And the mean (poor) man shall be brought down, and the mighty man shall be humbled, and the eyes of the <sup>a</sup>lofty (or haughty) shall be humbled: (everyone needs humbling)

16 But the LORD of hosts shall be exalted in <sup>a</sup>judgment, and God that is <sup>b</sup>holy shall be sanctified in righteousness. (The Lord will triumph)

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

18 Woe unto them that <sup>a</sup>draw (Heb entice, or pull) iniquity with cords of <sup>b</sup>vanity, and sin <sup>c</sup>as it were with a cart rope: (you are tethered to your sins)

19 That say, Let him make <sup>a</sup>speed, *and* <sup>b</sup>hasten his work, that we may <sup>c</sup>see *it*: and let the counsel of the <sup>d</sup>Holy One of Israel draw nigh and come, that we may know *it!* (ie they will not believe in the Messiah until they see him) (It is up to God to prove to us that he exists)

20 ¶ Woe unto them that call <sup>a</sup>evil <sup>b</sup>good, and good evil; that put <sup>c</sup>darkness for <sup>d</sup>light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto ~~them that are~~ (the) <sup>a</sup>wise in their own <sup>b</sup>eyes, and <sup>c</sup>prudent in their own sight!

22 Woe unto ~~them that are~~ (the) mighty to <sup>a</sup>drink <sup>b</sup>wine, and men of strength to mingle strong drink:

23 Which <sup>a</sup>justify the <sup>b</sup>wicked for reward, (bribes) and <sup>c</sup>take away the righteousness of the righteous from him! (deprive the innocent of their rights)

24 Therefore as the fire devoureth the <sup>a</sup>stubble, and the flame consumeth the chaff, ~~so~~ their <sup>b</sup>root shall be ~~as~~ rottenness (no posterity in the next life), and their blossom(s) shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the <sup>a</sup>anger of the LORD kindled against his people, and he hath <sup>b</sup>stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still. (you can still repent)

(This section introduces two divine activities that will attract members of the house of Israel to their gathering places or their lands of promise. God will hold up a flag, or standard, unto all the nations of the earth around which Israel may rally; and God will attract the attention of Israel through a hiss or a whistle. A third divine activity is listed in a later section of Isaiah: God will cause a trumpet to be blown,

which will serve as a signal for the tribes to gather around the ensign. 18:3,7. These three activities symbolize the manner by which the earth's inhabitants will be called to Zion in the latter days after they accept the gospel of Jesus Christ.)

26 ¶ And he will lift (The Lord will play an active role in the restoration of the gospel in the latter-days.) up an <sup>a</sup>ensign (a flag or rallying point, the true gospel) to the nations from far (America is far from Israel), and will <sup>b</sup>hiss (whistle, signal) unto them from the <sup>c</sup>end of the earth: and, behold, they shall <sup>d</sup>come with speed swiftly: (Brigham Young was shown the Salt Lake Valley in vision so that he would recognize the place when he and the outcasts from Nauvoo arrived. In particular, he was shown a prominent hill now north of the city that became know as Ensign Peak. From that place, said President Young, the gospel would be preached to the world. A flagpole was erected there and a flag shown. From this place the Lord will hiss unto them from the end of the earth. Isaiah, the Times of Fulfillment, 96)

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: (Nothing will impede those who come to Zion. The Saints will not be weary, stumble or sleep, and their loins will be girded, their shoes will be latched, and their equipment and vehicles will be ready and prepared. Those who gather to Zion are compared to a strong and mighty lion in its prime, who roars, catches its prey and carries it away with no fear.)

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: (This is the protection God will provide to those who come to Zion.)

29 Their roaring (like jet engines) ~~shall be~~ like a lion, (JST 29) they shall roar like young <sup>a</sup>lions: yea, they shall roar, and lay hold of the <sup>b</sup>prey, and shall carry ~~it~~ away safe, and none shall deliver ~~it~~. (None will stop the gathering)

30 And in that day they shall roar against them like the roaring of the sea: and if ~~one~~ (they) look unto the land, (the land of the wicked) behold darkness *and* sorrow, and the <sup>a</sup>light is <sup>b</sup>darkened in the heavens thereof. (The spiritual light will not be found among the wicked.)

## ISAIAH CHAPTER 6

*Isaiah sees the Lord—His sins are forgiven—He is called to prophesy—He prophesies of the rejection by the Jews of Christ's teachings—A remnant shall return—Compare 2 Nephi 16.*

1 <sup>a</sup>IN the year that king Uzziah died (about 740BC) I <sup>b</sup>saw also the <sup>c</sup>Lord sitting upon a <sup>d</sup>throne, high and lifted up (exalted), and <sup>e</sup>his train (ie the hem of his garment, or the skirts thereof) (skirt of his robe, authority or power, Heb: wake, light) filled the temple. (Joseph Smith informs us that Isaiah's vision was connected to the experience wherein his calling and election were made sure and he was given the gift of the Second Comforter, Jesus Christ. *Teachings*, p. 150-151)

2 Above it stood the <sup>a</sup>seraphims: each one had six wings; with twain he covered his face (shows respect for God), and with twain he covered his feet, and with twain he did fly. (The Book of Mormon renders seraphim, the correct Hebrew plural form. In the Hebrew the word "veils" is the same as "wings," resulting in this interpreted meaning: "Each one had six veils; with twain he concealed his presence, and with twain he concealed his location, and with twain he did fly." The wings or veils, then, are not literal; they are symbolic representations of powers possessed by the seraphim. Isaiah, the Times of Fulfillment, 102)

3 And one cried unto another, and said, Holy, holy, holy, (three times represents the very best) *is* the <sup>a</sup>LORD of hosts: the whole earth *is* full of his <sup>b</sup>glory.

4 And the <sup>a</sup>posts of the door moved (Heb foundations of the thresholds trembled) (shook) at the voice of him that cried, and the house was filled with <sup>b</sup>smoke. (Isaiah is trying to explain what it was like to see a vision of the celestial realms, but words don't do it justice. The Prophet Joseph Smith said, "Could we

read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experiences of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.” Teachings, p. 324)

5 ¶ Then said I, Woe *is* (unto) me! for I am <sup>a</sup>undone; (Heb cut off. ie he was overwhelmed by his consciousness of the sins of himself and his people) (completely overwhelmed) because I *am* a man of <sup>b</sup>unclean (so imperfect) lips, and I dwell in the midst of a people of unclean lips: for mine eyes have <sup>c</sup>seen the <sup>d</sup>King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live <sup>a</sup>coal in his hand (ie a symbol of cleansing), *which* he had taken with the tongs from off the altar (atonement):

7 And he laid *it* upon my <sup>a</sup>mouth, and said, Lo, this (atonement) hath touched thy lips; and thine iniquity is <sup>b</sup>taken away, and thy sin purged. (The result of the atonement. The Holy Ghost cleanses by fire and makes us equal to our callings)

8 Also I heard the voice of the Lord, saying, Whom shall I <sup>a</sup>send, and who will go for us? Then ~~said~~ I (said), Here *am* I; <sup>b</sup>send me. (Because of the atonement, Isaiah has confidence to accept his call. Isaiah was sent to bear witness of Christ.)

9 ¶ And he said, Go, and tell this people, <sup>a</sup>Hear ye indeed, but (they understood) <sup>b</sup>understand not; and see ye indeed, but (they) <sup>c</sup>perceived not. (These are those who are so spiritually dead as not to understand the words of the prophets.)

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

11 Then said I, Lord, <sup>a</sup>how long? (The prophet wonders how long men will be so, and the Lord answers: until mortal man is no more) And he (said) answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, (as long as there are people)

12 And the LORD have removed men far away, (Israel exiled into other nations.) and *there* (shall) be a great forsaking in the midst of the land.

13 ¶ But yet ~~in it~~ (there) shall be a tenth (remnant), and (they) <sup>a</sup>~~is~~-(Israel) shall return, and shall be eaten (pruned as by animals, apostates cut out): as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed shall be the <sup>b</sup>substance thereof. (ie like a tree, though its leaves be scattered, life and potential to produce seed yet remain in it) (Some of Israel would survive the destruction and scattering. Israel may look dead, but there is still life in it.)